

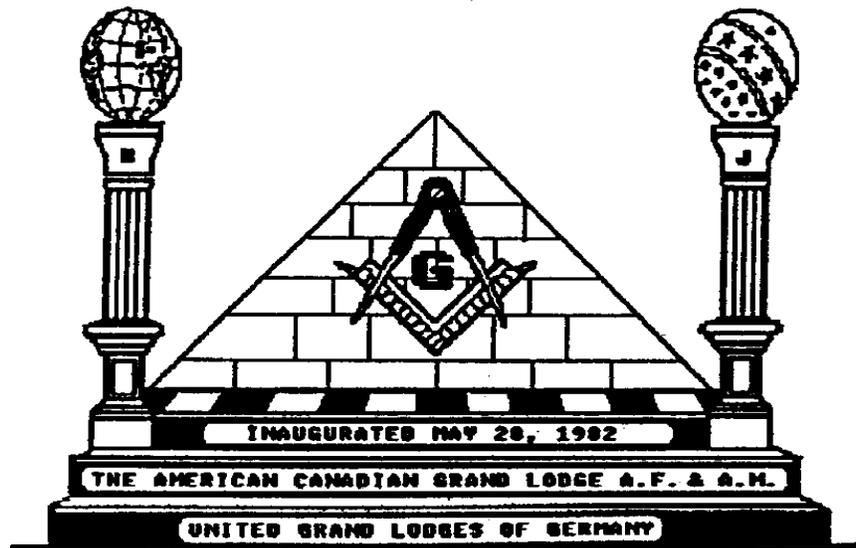
PYRAMID LODGE OF PAST MASTERS 962

American Canadian Grand Lodge

Under the Jurisdiction of

United Grand Lodges of Germany

The Pyramid Texts



Ne Lux moriatur

Volume I

AN ANSWER TO ANTI-MASONIC RELIGIOUS PROPAGANDA

by Rev. Thomas Sherrard Roy, 33°

Abstract of Proceedings of the Grand Lodge of Massachusetts - 1952

[When presented with an inquiry from an officer of the Southern Baptist Convention, Sovereign Grand Commander Francis G. Paul, 33°, NMJ, included in his letter of response an article written 40 years ago by Rev. Thomas Sherrard Roy. We are pleased to reprint here a portion of Grand Commander Paul's letter, with his permission, and to republish a shortened version, as follows, of MW Brother Roy's article.]

“The main thrust of many recent articles and broadcasts is that Freemasonry is a religion and, therefore, a man cannot be a Mason and at the same time a good Christian. “Unfortunately, over a long period of time, the Masonic Fraternity has not done all that it should to refute these incorrect impressions of Freemasonry, thus, the misunderstandings continue. “One of the most scholarly responses ever made addressing this problem was delivered by the Rev. Thomas Sherrard Roy. Attached is a copy of his statement, ‘An Answer to Anti-Masonic Religious Propaganda.’ “Dr. Roy was born at New Castle, New Brunswick, in 1884 and was brought up Roman Catholic. At sixteen years of age, he began attending the local Baptist Church which sparked his desire to enter the ministry. He was ordained in 1911 in the United Baptist Church, Digby, Nova Scotia. He came to Massachusetts in 1913 and held pastorates in West Newton, Brockton and Worcester. He retired from the First Baptist Church in Worcester in 1951 to become the Grand Master of the Grand Lodge of Massachusetts. He’d active in the Fraternity and in his church until his death on March 21, 1980. A remarkable life of 96 years of devoted service to humanity.

Cordially yours,

Francis G. Paul, 33°, Sovereign Grand

Commander

Rev. Thomas S. Roy's comments, “An Answer to Anti-Masonic Religious Propaganda,” as delivered to the Grand Lodge of Massachusetts on September 10, 1952, follow:

These religious critics of ours are harsh in their criticism of the religious factor in Freemasonry. Their criticism takes this form: Freemasonry is a religion; it does not conform to the beliefs and practices of the Christian religion; therefore it is a false religion; therefore any person having membership in Freemasonry is guilty of promoting a false religion, and perforce is not worthy of membership in a Christian church.

Unfortunately, some of the apologists of Freemasonry in other days have tried to establish the worth of the Order by making claims for it not consistent with its organization and purposes. One of them made the statement that “Genuine Freemasonry is pure religion.” That is an unfortunate and misleading statement. But it has been taken at face value by these religious critics who proceed to show the kind of religion it is, and gives them the basis for their argument that Freemasonry is a false religion therefore to be condemned.

Our answer to this is that while Freemasonry is religious, it is not even in the remotest sense a religion. We have prayers, it is true, invocations to Deity. But Congress opens its

sessions with prayer, and no one has ever suggested that our legislature is a religion. The Republican and Democratic Conventions opened with prayer-and such prayers they were! But not even the most ardent member of either convention would call it a religion. Colleges have religious services, some of them daily Chapel, nobody ever called a college or educational program a religion. What it means is that these organizations, even as ours, are composed of religious people who believe that their religion should enter into all of life.

We have none of the marks of a religion. We have no creed and no confession of faith in a doctrinal statement. We have no theology. We have no ritual of worship. We have no symbols that are religious in the sense of the symbols found in church and synagogue. Our symbols are related to the development of character and of the relationship of man to man. They are working tools to be used in the building of life.

Our purpose is not that of a religion. We are not primarily interested in the redemption of man. We seek no converts. We solicit no new members. We raise no money for religious purposes. By any definition of religion accepted by our critics, we cannot qualify as a religion. All of which means that a man has not subscribed to a new religion, much less an anti-Christian religion, when he becomes a Mason, any more than when he joins the Democratic Party, or the YMCA And there is nothing about Freemasonry that is opposed to the religion he brings with him into the Lodge.

We are condemned because we say that a man may be obligated on the Scripture of his own religion, and that we thus place all religions on equality. But Freemasonry does not assert and does not teach that one religion is as good as another. We do not say that all religions are equal because we admit men of all religions. We refuse to apply a theological test to a candidate. We apply a religious test only. We ask a man if he believes in God, and that is a religious test only. If we asked him if he d in Christ, or Buddha, or Allah, that would be a theological test involving a particular interpretation of God. Belief in God is faith; belief about God is theology. We are interested in faith only, and not theology. We do not set ourselves up as judges of the qualitative values of the theological interpretations of God. When Freemasonry accepts a Christian, or a Jew, or a Buddhist, or a Mohammedan, it does not accept him as such, but as a man, worthy to be received into the Order. We ask him to pledge himself by the highest and holiest loyalty in his life to be true to his vows. To ask him to vow on a book in which he did not believe would be the kind of hypocrisy condemned by the highest teachings of the Christian religion.

To say that we reject Christ because we do not mention Him would be as reasonable as to say that we reject the prophecies of Isaiah because we do not mention them. It is the glory of Masonry that a man who believes implicitly in the deity of Christ, and a man who says that he cannot go that far, can meet as Brothers in their acknowledgment of the sovereignty of the Supreme Being, the Maker of Heaven and Earth, and in acknowledgment of their duty to love Him with heart and mind and soul and strength. and unite in fulfilling the great purpose of Freemasonry, the development of human character, and the establishment of the collective life of mankind in Brotherhood. In doing this we dare to hope that we are more than neutral in helping the church in its great task.

We are not a religion, and we are not anti-religious. We are a completely tolerant organization. We stand for the values that are supreme in the life of the church, and we are

sure that he who is true to the principles he learns in Freemasonry will be a better church member because of it. Indeed, just the other day I heard the Rector of the largest Episcopal Church in another city say that he was a better Christian and a better Rector because of his Freemasonry. Freemasonry, rightly conceived and pr, will enhance every worthy loyalty in a man's life. It will not weaken a man's loyalty to his church, but will strengthen it by the increased sense of responsibility to God and dependence on God taught in our Ritual. It will not drain his strength from the service of the church, but will increase his strength for the service of the church. It will not draw him away from the doctrines of his church, but stimulate his interest in the values of religion t hat enrich and ennoble the life of man.

As distinguished from the church or the synagogue, Freemasonry does not claim to know all there is to know about Deity, and therefore makes no assertion of infallibility. Our quest is for light, more light, further light; for truth, more truth, further truth. Because we do not claim to have received full light, to have a monopoly of, or a corner on, truth, we can claim to be a tolerant group. We believe that there should be some place where men can meet without having to assert or defend the peculiar of their doctrines. There should be someplace where men can meet and know that their right to worship God in their own way is respected completely; a place where a man learns that the only respect he can claim for his beliefs is the respect he accords to the beliefs of others. There should be someplace where men can face the realities of life and know that the only barriers that separate men are those of ill-will and enmity. Freemasonry is that p lace, for it unites men in a unity created by our common loyalty to the realities of religion as expressed by the prophet Micah twenty-seven hundred years ago when he wrote: "He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

A CLEAR DEFINITION OF CLANDESTINE MASONRY

[Author unknown]

[Source unknown - date unknown]

A few of the many words used to describe clandestine Masonry are: secret; illegal; unauthorized; irregular; false; bastard; bogus; *and* spurious!

Therefore, based on historical research, any Grand Lodge and/or all of its subordinate bodies that cannot trace their Masonic origin of authority to the Grand Lodge of England [the Masonic revival group of 1717-Modern] is CLANDESTINE.

Further, because of the ago-old custom of racial segregation, there are only two legal Masonic Bodies in the United States of America:

1. The Grand Lodges that can prove authority from the Grand Lodge of Massachusetts organized by Henry Price in July 1733 [White Masons];
2. All Grand Lodges tracing their lineage to African Lodge No.459 organized by Prince Hall from March 1775 [Afro-American Masons].

In this regard, all Bodies of Masons, Black or White, that cannot show lineage to one of these two Lodges of Masonic Origin are clearly CLANDESTINE.

IRREGULAR adj.1.not according to accepted rules, practice, or order.
2. Not straight, uniform, or symmetrical.
3. of uneven rate, occurrence, or duration.
4. Asymmetrically arranged or atypical.
5. Not up to standard because of imperfections.

Noun 1.one that is irregular.
2. A guerrilla

Special meanings of the words when used as Masonic terms:

a. **CLANDESTINE**. This term refers to the charters, certificates, authorization papers, initiation documents or “traveling papers” i.e. the documents issued by a Grand Lodge or by a subordinate Lodge or appendant body that depends upon a higher Masonic authority for the right to issue such documents or authorizations.

Clandestine operations can range from a simple “degree mill” where impressive looking but worthless Masonic-looking documents are sold for usually exorbitant fees, to clandestine bodies complete with a so-called “Grand Lodge.” In some cities where this type of activities persist, there have been cases where rival phony “Grand Lodges” have been located across the street from each other.

True Masons are under penalty of obligation not to masonically associate, or even to speak about Masonry in the presence of clandestinely made “Masons.”

b. **IRREGULAR**. This term refers to whether some person is in actuality a Mason or not. This concerns the accepting or holding sacred certain injunctives known as *LANDMARKS* OF Masonry. Different jurisdictions accept anywhere from 25 to about 30 Landmarks, but they all agree on the most important or basic, ie. The Three Degrees, The Legend of Hiram The Three Great Lights, The Volume of Sacred Law, etc. etc.

Technically speaking, if the landmarks or tests of what Masonry IS or IS NOT, are changed or omitted or ignored, then that person may be “something-other-than-Masonic” but can no longer be what anyone could call, “A MASON.” Whatever it is, for example the rituals and practices of the “Grand Orient of France” i.e. No Three Great Lights surround their Altar, so they may like to think of themselves as Masons however they are not accepted as such by *THE MASONIC ORDER* or *THE CRAFT* or *THE FRATERNITY*. (All of these terms refer to the same body or organization.) It is made up of more than 200 different jurisdictions or Grand Lodges, plus Prince Hall Masonry, a respected and unique body, originating in America, under Grand Lodge of England authority. **REGULAR MASONRY** is not only **TRUE MASONRY** but it is the **ONLY MASONRY**. Anything else, is just that, „something else, „but you couldn't call it „**MASONRY**.”

Irregular bodies or “Pseudo-Masonic” groups have been found to be engaging (in some cases) in practices that are not only Un-Masonic but immoral, unlawful, and sometime illegal or just plain unhealthy.

The Term - “**IRREGULAR MASONRY**” in itself, an oxymoronic phrase, i.e. a deliberate contradiction in terms, something that just couldn't possible exist or make any sense. Notwithstanding this, I have seen this term being used, by satanic-propaganda-mongers,

to confuse the issues, & to try and hide their criminal activities behind the Masonic Fraternity. One article in an East Bay weekly paper, (referring to a satanic cult that had been raided by police in 1989) said “they practice a rather vigorous form of Irregular Freemasonry.” The writer had obviously been duped into believing that this group of “Crowleyite” drug-cultists had a legitimate connection with Masonry. To most people however, “irregular” is a condition that can best be remedied with a dose of Ex-lax.

A CHRONOLOGICAL HISTORY OF PRINCE HALL MASONRY 1784-1932

By Harry A Williamson

The Phylaxis - June 1991

Preface

The preparation of this volume proved to be a greater effort than had been anticipated. Almost at the very beginning a great deal of difficulty was experienced in the endeavor to accurately separate the operations of the dual Grand Lodges that existed in a number of states between the years - 1847- -1882, particularly the State of Pennsylvania where there were three grand jurisdictions in operation at the same time. During the period mentioned, Freemasonry among the Negroes of the United States was divided into two groups, namely, those who held allegiance to the national grand Lodge of North America, generally known as National Compacts and those who belonged to the State's Rights or independent organizations, while several states proved fertile field for the formation of mushroom Grand Lodges by men who became dissatisfied with procedure of the two larger groups. From this mass of confused material, the author has endeavored to make his volume as complete in detail and as accurate in data as is possible to do, particularly in view of the absence and loss of numerous records.

What here follows has, in most instances, been obtained through tedious and careful examination of the old proceedings as were issued from time to time by the various Grand Lodges in both groups; those issued by the late National Grand Lodge of North America, and pamphlets published from time to time by individual Brethren. The author is greatly indebted to Brethren in several states who generously assisted with the preparation of the data pertaining to their respective grand jurisdictions and due acknowledgment will appear therein. Later research may bring to light slight errors relative to the origin of some of the early Lodges in various states and should such be found, these are due primarily to the lack of interest manifested by the officials in those jurisdiction who either failed to properly respond to the questionnaires forwarded them or ignored the subject entirely.

In the examination of the old proceedings available, the author came across many items of interest, noting particularly the great variation in the methods of procedure found in same states. The oldest volume known to be in existence is that of the Hiram Grand Lodge of Delaware for the year 1855, while the next oldest is that of the National Grand Lodge for the Third Triennial Session held July 7, 1856, at Philadelphia, PA The oldest Masonic Code examined is the one adopted in 1848 by the United Grand Lodge of New York; this volume is in the author's collection The book was printed in 1851, and is dedicated to “Our Worthy Brother, Robert Thomas Crucifix, of the Grove Graves End, Kent, England.” The reasons underlying this dedication would prove an interesting contribution

to contemporary Masonic literature. The oldest minute book examined was that of New York beginning with the year 1855. The foregoing volumes, together with over one hundred old proceedings now in the author's collection and several hundred others which were borrowed from the libraries maintained by Caucasian Grand Lodges in several States, are the sources from which the greater portion of the material has been gathered.

The author has endeavored to give the correct corporate title of each grand jurisdiction. Not a few of these now make use of the phrases "Prince Hall" or "Prince Hall Affiliation" as a part of their title. Attention is directed to the fact that several so-called Masonic bodies consisting of Negroes, style themselves as of "Prince Hall Origin." Such bodies are not recognized by our Jurisdictions and are considered by these as "Bogus" organizations. In view of this fact the reader will readily realize such a declaration is annexed to their title for the sole purpose of misleading the public into the belief that such organization is a "regular" descendant from African Lodge #459. Also, there are some who style themselves as of "National Compact Origin." Bogus groups among American Negroes are very active elements in various sections throughout the United States and in the main, are of great pecuniary benefit to those within the inner circles. Most of these bodies style themselves "AF&AM." This fact has influenced Freemasons who belong to "regular" Grand Lodge where a similar title is used, to become identified with the bogus group in such states where the "regular" Grand Lodge uses only "F. & A.M.," when they either visit or affiliate with Lodges therein. Some of the bogus organizations put forth the claim that they work in the "Scottish Rite" in their efforts to impress the uninformed.

In this volume many statistical errors that have been found in similar publications, have been corrected and there are presented for the first time interesting valuable data heretofore inaccessible to other writers. Much of this will have an important bearing upon the status of many individual Lodges and the origin of some Grand Lodges. Frequent use of the word "dispensated" has been made in connection with the date of the original formation of numerous Lodges. The reason for this is, in many instances the date when the dispensation for a new Lodge was issued has been found while that of the warrant remains unknown, further, many Lodges never operated under a dispensation but procured a warrant immediately upon their formation. In numerous instances it will be noted that dates of both the dispensation and the warrant are given.

MASSACHUSETTS

This is the first, consequently, the oldest Grand Lodge of Negroes upon the North American Continent. It was originally established June 24, 1791, under the title of the "African Grand Lodge of North America," the formation session held at the Golden Fleece, 20 Water Street, in the City of Boston. This Grand Lodge came into existence through the doctrine of "revolution and assumption" as explained elsewhere (1). At an Assembly of the Craft held in 1808, the title of the society was changed to "Prince Hall Grand Lodge, F. & A.M. of Massachusetts," by which it is still known.

The first Lodge of Freemasons established upon American soil, the membership of which consisted entirely of persons of African birth or decent, was known as "African Lodge #459," located at Boston, founded by the Mother Grand Lodge of the Masonic Craft throughout the world, the Grand Lodge of England, under the date of September 29, 1784.

At the time of the erection of African Lodge there were two Grand Lodges in England whose headquarters were at London and the oldest of the two from which all Prince Hall Masons are descended, was generally designated as the “Moderns” in order to distinguish it from the later body known as the “Ancients.” Because of the delay in the delivery of its warrant, African Lodge was not formally constituted until May 6, 1787, and some years later, when the Lodges then upon the English register were renumbered, the position of the Lodge was advanced to that of #370, and in 1813, when the two Grand Lodges mentioned above adjusted their differences and consolidated into one organization. African Lodge, along with a large number of others located in the American colonies and elsewhere, was erased from the register of the United Grand Lodge of England. This erasure, as discussed in the volume entitled “A History of Freemasonry among the American Negroes,” did not affect either the status of the Lodge as a body nor did it affect the status of its members in their capacity as “regular” Freemasons.

The archives of this Grand Lodge contain numerous important and valuable documents pertaining to the early History of Freemasonry among the citizens of our group in the United States and according to a list published in the proceedings of the Jurisdiction for 1916, a few of these items are:

1. The original Warrant, #459, granted by the Grand Lodge of England.
2. A gavel supposed to have been used by Prince Hall.
3. A volume of sermons in manuscript dated about 1787.
4. An apron worn by Brother Prince Hall.
5. The Minutes of African Lodge 1797.
6. Minute book from December 28, 1797, to June 12, 1826.
7. Records from 1825 to 1846.
8. Copy of the famous “Declaration of Independence” of 1827.
9. Monitor of 1820.
10. Receipt book, 1826 to 1851.
11. Miscellaneous documents to 1833.
12. Ten sheepskin aprons of African Lodge.
13. An address delivered to the Philharmonic Grand Lodge of New York.
14. An address delivered to African Lodge in 1828.
15. A charge delivered to African Lodge by Prince Hall, at Charleston, June 25, 1792.

The author of this volume was privileged to hold in his hand, the “Original Warrant, #459,” referred to as item no. 1. in the above list. This event occurred during the centennial celebration held in connection with the change of title to “African” to Prince Hall Grand Lodge, at Boston, in 1908, when the Parker Memorial Building was dedicated for Masonic use. The Original Warrant was used upon this occasion and the author being one of a small group of Freemasons present, occupied the station of Acting Grand Treasurer. The foregoing fact together with the publication of the existence of the document some eight years later, is positive refutation of the charge made many years ago that the warrant had either been destroyed or returned to England.

Two writers, William H. Upton and William H. Grimshaw, have both advanced the opinion that Prince Hall held the position of a Provincial Representative of the Grand

Lodge of England. In his brochure (2), Brother John M. Conna supports this opinion, for he states on pages 14-15, that Hall as “Deputy Grand Master of the Grand Lodge of London, England,” warranted the following Lodges: “St. John's, at Providence, RI, February 22, 1792, and “Hiram #2,” at Philadelphia, PA, March 22, 1797. He further states that “St. John's” became defunct about the year 1827.

The Prince Hall Grand Lodge of Massachusetts was one of the organizations that assisted in the formation of the Nation Grand Lodge. Brother Conna says this occurred June 28, 1847, and that its independence of the same was declared at a session of the Craft held in Boston on December 18, 1873.

The present Grand Lodge was incorporated under the laws of the state November 11, 1874, and it owns a Temple on Tremont Street in the City of Boston valued at about \$100,000. A number of years ago, because of the influx and activity of a large element of bogus Masons, the Jurisdiction ceased designating its Lodge by number, so that they are now known by name only.

This feature also applies to the Caucasian Jurisdiction in the state which dispensed with the numbering of Lodges when the rival bodies consolidated in 1792, a year after the formation of the “African Grand Lodge of North America.”

The following items pertaining to Massachusetts Freemasonry are to be found in the author's Masonic collection:

- (a) Constitution: Prince Hall Grand Lodge, F. & A.M. of Massachusetts Revised, June 21, 1866. Printed by Edward S. Coombs & Co. Boston, 1866, 56 pp.
- (b) Proceedings, One Hundredth Anniversary of Granting of Warrant to African Lodge #459, Boston, 1874.
- (c) Photo facsimile of the African Lodge warrant.
- (d) Two of the centennial medals struck in 1908.

REFERENCES

- (1) Harry A Williamson's History of Freemasonry among the Negroes.
- (2) John M. Conna's Historical Foot Print of Modern Freemasonry among the Colored Men in the United States and Canada.

ANDERSON'S CONSTITUTIONS OF 1723

by Lionel Vibert, Past Master Quatuor Coronati Lodge #2076, UGLE
The Builder - August 1923

The Grand Lodge that was brought into existence in 1717 did not find it necessary to possess a Constitution of its own for some years. Exactly what went on between 1717 and 1721 we do not know; almost our only authority being the account given by Anderson in 1738 which is unreliable in many particulars. Indeed it cannot be stated with certainty whether there were any more than the original Four Old Lodges until 1721; it would appear from the Lists and other records we possess that the first Lodge to join them did not do so till July of that year; the statements as to the number of new Lodges in each year given by Anderson are not capable of verification. It was also in the year 1721 that the

Duke of Montague was made Grand Master on 24th June, having probably joined the Craft just previously. The effect of his becoming Grand Master, a fact advertised in the daily press of the period, was that the Craft leapt into popularity, its numbers increased, and new Lodges were rapidly constituted. Even now it was not anticipated that the Grand Lodge would extend the scope of its activities beyond London and Westminster, but Grand Master Payne, possibly anticipating the stimulus that would be provided by the accession to the Craft of the Duke, had got ready a set of General Regulations, and these were read over on the occasion of his installation. Unfortunately we do not possess the original text of them but have only the version as revised and expanded by Anderson. But we can understand that in a very short time it would be found necessary for these regulations to be printed and published to the Craft. Their publication was undertaken by Anderson, who took the opportunity to write a history of the Craft as an introduction, and to prepare a set of Charges; his intention clearly being to give the new body a work which would in every respect replace the Old Manuscript Constitutions. The work consists of a dedication written by Desaguliers and addressed to Montague as late Grand Master; a Historical introduction; a set of six Charges; Payne's Regulations revised; the manner of constituting a new Lodge; and songs for the Master, Wardens, Fellow Craft and Entered Apprentice, of which the last is well known in this country (England) and is still sung today in many Lodges. There is also an elaborate frontispiece. The work was published by J. Senex and J. Hooke, on 28th February, 1722-3, that is to say 1722 according to the official or civil reckoning, but 1723 by the so-called New Style, the popular way of reckoning. (It did not become the official style till the reform of the calendar in 1752.) The title page bears the date 1723 simply.

Dr. Anderson was born in Aberdeen, and was a Master of Arts of the Marischal College in that city. He was in London in 1710 and was minister of a Presbyterian Chapel in Swallow Street, Piccadilly, till 1734. He was also chaplain to the Earl of Buchan, and as the Earl was a representative peer for Scotland from 1714-1734, it was probably during these years that he maintained a London establishment. We do not know that the Earl was a Mason, although his sons were. When Anderson was initiated we do not know either; but it may have been in the Aberdeen Lodge. There is a remarkable similarity between his entry in the Constitutions of his name as "Master of a Lodge and Author of this Book," and in entry in the Aberdeen Mark Book, of "James Anderson, Glazier and Mason and Writer of this Book." This was in 1670 and this James Anderson is no doubt another person. It just happens most unfortunately that the minutes for the precise period during which we might expect to find our author are missing. In any case he was familiar with the Scottish terminology which he no doubt had some share in introducing into English Freemasonry.

Nor can it be stated with confidence when he joined the Craft in London. He was Master of a Lodge in 1722, a Lodge not as yet identified, but there is no record of his having had anything to do with Grand Lodge prior to the Grand Mastership of the Duke of Montague. He was not even present at the Duke's installation; at all events Stukeley does not name him as being there. He himself, in his version of the minutes, introduces his own name for the first time at the next meeting.

HOW HE CAME TO WRITE THE WORK

His own account of the work, as given in 1738, is that he was ordered to digest the Old

Gothic Constitutions in a new and better method by Montague on 29th September, 1721, that on 27th December, Montague appointed fourteen learned Brothers to examine the MS., and that after they had approved it was ordered to be printed on 25th March, 1722. He goes on to say that it was produced in print for the approval of Grand Lodge on 17th January, 1722-3, when Grand Master Wharton's manner of constituting a Lodge was added. In the book itself are printed a formal Approbation by Grand Lodge and the Masters and Wardens of twenty Lodges (with the exception of two Masters), which is undated, and also a copy of a resolution of the Quarterly Communication of 17th January, 1722-3, directing the publication and recommending it to the Craft.

With regard to the committee of fourteen learned Brethren and the three occasions on which the book is alleged to have been considered in Grand Lodge, the Approbation itself states that the author first submitted his text for the perusal of the late and present Deputy Grand Master's and of other learned Brethren and also the Masters of Lodges, and then delivered it to Grand Master Montague, who by the advice of several Brethren ordered the same to be handsomely printed, This is not quite the same thing.

And it is to be noted that in 1735 Anderson appeared before Grand Lodge to protest against the doings of one Smith who had pirated the Constitutions which were his sole property. His account of this incident in the 1738 edition suppresses this interesting circumstance. Further it is very clear from the Grand Lodge minutes that the appearance of the book caused a good deal of dissension in Grand Lodge itself, and it brought the Craft into ridicule from outside; in particular Anderson's re-writing of Payne's Regulations was taken exception to. Anderson himself did not appear again in Grand Lodge for nearly eight years.

The true state of the case appears to be that Anderson undertook to write the work as a private venture of his own and that this was sanctioned, since it was desirable that the Regulations at least published, without any very careful examination of his text, or of so much of it as was ready, and that when it was published it was discovered, but too late, that he had taken what were felt by many to be unwarrantable liberties not only with the traditional Charges but also with Payne's Regulations.

THE BOOK IS ANALYZED

In using the term Constitutions he was following the phraseology of several of the versions of the Old Charges, and in fact the word occurs (in Latin) in the Regius, though Anderson never saw that. It was apparently traditional in the Craft. The contents of the work itself indicate that the various portions were put together at different dates and Anderson tells us it was not all in print during Montague's term of office.

Taking the Approbation first, this is signed by officers of twenty Lodges; the Master and both Wardens have all signed in all but two. In those, numbers eight and ten, the place for the Master's signature is blank. Mr. Mathew Birkhead is shown as Master of number five; and he died on the 30th December, 1722. Accordingly the Approbation must be of an earlier date and of the twenty Lodges we know that number nineteen was constituted on 25th November, 1722, and number twenty if, as is probable, it is of later date, will have been constituted possibly on the same day but more probably a few days later. Thus we can date the Approbation within narrow limits. In his 1738 edition Anderson gives a series of the numbers of Lodges on the roll of Grand Lodge at different dates which

cannot be checked from any independent source, and he suggests that on 25th March, 1722, there were already at least twenty-four Lodges in existence because he asserts that representatives of twenty-four paid their homage to the Grand Master on that date; and that those of twenty-five did so on 17th January, 1722-3. Because of Anderson's assertion as to twenty-four Lodges some writers have speculated as to the Lodges the officers of which omitted to sign or which were ignored by the author. But the truth probably is that these Lodges - if they existed at all - were simply not represented at the meeting.

The Approbation is signed by Wharton as Grand Master, Desaguliers as Deputy, and Timson and Hawkins as Grand Wardens. According to the story as told by Anderson in 1738 Wharton got himself elected Grand Master irregularly on 24th June, 1722, when he appointed these Brethren as his Wardens but omitted to appoint a Deputy. On 17th January, 1722-3, the Duke of Montague, "to heal the breach," had Wharton proclaimed Grand Master and he then appointed Desaguliers as his Deputy and Timson and Anderson, (not Hawkins,) Wardens and Anderson adds that his appointment was made for Hawkins demitted as always out of town. If this story could be accepted the Approbation was signed by three officers who were never in office simultaneously, since when Desaguliers came in Hawkins had already demitted. This by itself would throw no small doubt on Anderson's later narrative, but in fact we know that his whole story as to Wharton is a tissue of fabrication. The daily papers of the period prove that the Duke of Wharton was in fact installed on 25th June, and he then appointed Desaguliers as his Deputy and Timson and Hawkins as his Wardens. It is unfortunate that Anderson overlooked that his very date, 24th June, was impossible as it was a Sunday, a day expressly prohibited by Payne's Regulations for meetings of Grand Lodge. There are indications of some disagreement; apparently some Brethren wished Montague to continue, but in fact Wharton went in the regular course; the list of Grand Lodge officers in the minute book of Grand Lodge shows him as Grand Master in 1722. And that Hawkins demitted is merely Anderson's allegation. In this same list he appears as Grand Warden, but Anderson himself has written the words (which he is careful to reproduce in 1738): "Who demitted and James Anderson A.M. was chosen in his place;" vide the photographic reproduction of the entry at page 196 of *Quatuor, Coronatorum Antigrapha* Vol. X; while in the very first recorded minute of Grand Lodge, that of 24th June, 1723, the entry as to Grand Wardens originally stood: Joshua Timson and the Reverend Mr. James Anderson who officiated for Mr. William Hawkins. But these last six words have been carefully erased, vide the photo reproduction at page 48 *Quatuor Coronatorum Antigrapha* Vol. X, which brings them to light again. Hawkins then was still the Grand Warden in June 1723, and on that occasion Anderson officiated for him at the January meeting. The explanation of the whole business appears to be that Anderson in 1738 was not anxious to emphasize his association with Wharton, who after his term of office as Grand Master proved a renegade and Jacobite and an enemy to the Craft. He had died in Spain in 1731. For the Book of Constitutions of 1738 there is a new Approbation altogether.

But we have not yet done with this Approbation for the further question arises, at what meeting of Grand Lodge was it drawn up? The license to publish refers to a meeting of 17th January, 1722-23, and that there was such a meeting is implied by the reference to this document in the official minutes of June, when the accuracy of this part of it is not impugned. But this Approbation was as we have seen drawn up between the end of

November and the end of December, 1722, and between these limits an earlier date, is more probable than a later. No such meeting is mentioned by Anderson himself in 1738. But the explanation of this no doubt is that he now has his tale of the proclamation of Wharton at that meeting on 17th January, and any references to a meeting of a month or so earlier presided over by that nobleman would stultify the narrative. It is probable that a meeting was in fact held, and that its occurrence was suppressed by Anderson when he came to publish his narrative of the doings of Grand Lodge fifteen years later. The alternative would be that the whole document was unauthorized, but so impudent an imposture could never have escaped contemporary criticism. Truly the ways of the deceiver are hard.

THE FRONTISPIECE IS DESCRIBED

The Frontispiece to the Constitutions of 1723, which was used over again without alteration in 1738, represents a classical arcade in the foreground of which stand two noble personages, each attended by three others of whom one of those on the spectator's left carries cloaks and pairs of gloves. The principal personages can hardly be intended for any others than Montague and Wharton; and Montague is wearing the robes of the Garter, and is handing his successor a roll of the Constitutions, not a book. This may be intended for Anderson's as yet unprinted manuscript, or, more likely it indicates that a version of the Old Constitutions was regarded at the time as part of the Grand Master's equipment, which would be a survival of Operative practice. Behind each Grand Master stand their officers, Beal, Villeneau, and Morris on one side and on the other Desaguliers, Timson, and Hawkins, Desaguliers as a clergyman and the other two in ordinary dress, and evidently an attempt has been made in each case to give actual portraits. It is unnecessary to suppose, as we would have to if we accepted Anderson's story, that this plate was designed, drawn, and printed in the short interval between 17th January and 28th February. It might obviously have been prepared at any time after June 25, 1722. By it Anderson is once more contradicted, because here is Hawkins - or at all events someone in ordinary clothes - as Grand Warden, and not the Reverend James Anderson, as should be the case if Wharton was not Grand Master till January and then replaced the absent Hawkins by the Doctor. The only other plate in the book is an elaborate illustration of the arms of the Duke of Montague which stands at the head of the first page of the dedication.

We can date the historical portion of the work from the circumstance that it ends with the words: "our present worthy Grand Master, the most noble Prince John, Duke of Montague." We can be fairly certain that Anderson's emendations of Payne's Regulations were in part made after the incidents of Wharton's election because they contain elaborate provisions for the possible continuance of the Grand Master and the nomination or election of his successor and in the charges again, there is a reference to the Regulations hereunto annexed. But beyond this internal evidence, (and that of the Approbation and sanction to publish already referred to), the only guide we have to the dates of printing the various sections of the work is the manner in which the printers' catch words occur. The absence of a catch word is not proof that the sections were printed at different times because it might be omitted if, e. g., it would spoil the appearance of a tail-piece; but the occurrence of a catch word is a very strong indication that the sections it links were printed together. Now in the Constitution of 1723 they occur as follows: from the dedication to the history, none; from the history to the Charges, catch word; from the

Charges to a Postscript 'put in here to fill a page', catch word; from this to the Regulations, none; from the Regulations to the method of constituting a New Lodge, catch word; from this to the Approbation, none; from the Approbation to the final section, the songs, none; and none from here to the license to publish on the last page.

Accordingly we may now date the several portions of the work with some degree of certainty. The times are as follows:

The plate; at any time after June 25th, 1722. The dedication, id., but probably written immediately before publication. The historical portion; prior to 25th June, 1722. The charges printed with the preceding section, but drafted conjointly with the Regulations. The postscript; the same. The General Regulations, after Wharton's installation The method of constituting a new Lodge; printed with the preceding section. The Approbation; between 25th November and end of December, 1722. The songs and sanction to publish; after January 17th, 1722-3, and probably at the last moment.

Of these sections the plate and Approbation have already been dealt with. The dedication calls for no special notice; it is an extravagant eulogy of the accuracy and diligence of the author. The songs are of little interest except the familiar Apprentice's Song, and this is now described as by our late Brother Matthew Birkhead.

THE HISTORICAL PORTION

This requires a somewhat extended notice. The legendary history, as it is perhaps not necessary to remind my readers, brought Masonry or Geometry from the children of Lamech to Solomon; then jumped to France and Charles Martel; and then by St. Alban, Athelstan and Edwin, this worthy Craft was established in England. In the Spencer family of MSS. an attempt has been made to fill in the obvious gaps in this narrative by introducing the second and third temples, those of Zerubbabel and Herod, and Auviragus king of Britain as a link with Rome, France and Charles Martel being dropped, while a series of monarchs has also been introduced between St. Alban's paynim king and Athelstan. Anderson's design was wholly different. He was obsessed by the idea of the perfection of the Roman architecture, what he called the Augustan Style, and he took the attitude that the then recent introduction of Renaissance architecture into England as a return to a model from which Gothic had been merely a barbarous lapse. He traces the Art from Cain who built a city, and who was instructed in Geometry by Adam. Here he is no doubt merely bettering his originals which were content with the sons of Lamech. The assertion shows a total want of any sense of humor, but then so do all his contributions to history. But it is worth while pointing out that it suggests more than this; it suggests that he had an entire lack of acquaintance with the polite literature of the period. No well-read person of the day would be unacquainted with the writings of Abraham Cowley, the poet and essayist of the Restoration, and the opening sentence of his Essay of Agriculture is: "The three first men in the world were a gardener, a plowman and a grazier; and if any man object that the second of these was a murderer, I desire he would consider that as soon as he was so he quitted our profession, and turned builder." It is difficult to imagine that Anderson would have claimed Cain as the first Mason if he had been familiar with this passage.

From this point he develops the history in his own fashion, but he incorporates freely and with an entire disregard for textual accuracy any passages in the Old Charges that suit him

and he has actually used the Cooke Text, as also some text closely allied to the William Watson. We know the Cooke was available to him; we learn from Stukeley that it had been produced in Grand Lodge on 24 June, 1721. Anderson, in 1738, omits all reference to this incident, but asserts that in 1718 Payne desired the Brethren to bring to Grand Lodge any old writings and records, and that several copies of the Gothic Constitutions (as he calls them) were produced and collated. He also alleges that in 1720 several valuable manuscripts concerning the Craft were too hastily burnt by some scrupulous Brethren. The former of these statements we should receive with caution; for the very reason that the 1723 Constitutions show no traces of such texts; the latter may be true and the manuscripts may have been rituals, or they may have been versions of the Old Charges, but there was nothing secret about those. The antiquary Plot had already printed long extracts from them.

Returning to the narrative we are told that Noah and his sons were Masons, which is a statement for which Anderson found no warrant in his originals; but he seems to have had a peculiar fondness for Noah. In 1738 he speaks of Masons as true Noachidae, alleging this to have been their first name according to some old traditions, and it is interesting to observe that the Irish Constitutions of 1858 preserve this fragment of scholarship and assert as a fact that Noachidae was the first name of Masons. Anderson also speaks of the three great articles of Noah, which are not however further elucidated, but it is probable that the reference is to the familiar triad of Brotherly Love, Relief and Truth. He omits Abraham and introduces Euclid in his proper chronological sequence, so that he has corrected the old histories to that extent; but after Solomon and the second Temple he goes to Greece, Sicily and Rome, where was perfected the glorious Augustan Style. He introduces Charles Martel - as King of France! - as helping England to recover the true art after the Saxon invasion, but ignores Athelstan and Edwin.

He however introduces most of the monarchs after the Conquest and makes a very special reference to Scotland and the Stuarts. In the concluding passage he used the phrase "the whole body resembles a well built Arch" and it has been suggested, not very convincingly perhaps, that this is an allusion to the Royal Arch Degree.

There is an elaborate account of Zerubbabel's temple which may have some such significance, and the Tabernacle of Moses, Aholiab and Bezaleel is also mentioned at some length, Moses indeed being a Grand Master. He also inserts for no apparent reason a long note on the words Hiram Abiff, and in this case the suggestion that there is a motive for his doing so connected with ritual is of more cogency. It is an obvious suggestion that the name was of importance to the Craft at this date, that is to say early in 1722, and that the correctness of treating Abiff as a surname instead of as equivalent to his "father" was a matter the Craft were taking an interest in.

THE SIX CHARGES

The Charges, of which there are six, are alleged to be extracted from ancient records of Lodges beyond Sea, and of those in England, Scotland and Ireland. In the Approbation the assertion is that he has examined several copies from Italy and Scotland and sundry parts of England. Were it not that he now omits Ireland altogether we might have been disposed to attach some importance to the former statement. As yet no Irish version of the Old Charges has come to light but it is barely possible that there were records of Irish

Freemasonry at the time which have since passed out of sight, a Freemasonry no doubt derived originally from England. But the discrepancy is fatal; we must conclude that the worthy doctor never saw any Irish record. And we can safely dismiss his Lodges in Italy or beyond Sea as equally mythical.

Of the six Charges themselves the first caused trouble immediately on its appearance. It replaced the old invocation of the Trinity and whatever else there may have been of statements of religious and Christian belief in the practice of the Lodges by a vague statement that we are only to be obliged to that religion in which all men agree. Complete religious tolerance has in fact become the rule of our Craft, but the Grand Lodge of 1723 was not ready for so sudden a change and it caused much ill feeling and possibly many secessions. It was the basis of a series of attacks on the new Grand Lodge.

CONSTITUTING A NEW LODGE

The manner of constituting a New Lodge is noteworthy for its reference to the “Charges of a Master,” and the question, familiar to us today: Do you submit to these charges as Masters have done in all ages? It does not appear that these are the six ancient Charges of a previous section; they were something quite distinct. But not until 1777 are any Charges of the Master known to have been printed. It is also worthy of notice that the officers to be appointed Wardens of the new Lodge are Fellow Crafts. There is also a reference to the Charges to the Wardens which are to be given by a Grand Warden. This section appeared in the Constitutions of the United Grand Lodge as late as 1873.

Anderson in 1738 alleges that he was directed to add this section to the work at the meeting of January 17 and he then speaks of it as the ancient manner of constituting a Lodge. This is also the title of the corresponding section in the 1738 Constitutions, which is only this enlarged. But its title in 1723 is: Here follows the Manner of constituting a NEW LODGE, as practiced by His Grace the Duke of Wharton, the present Right Worshipful Grand Master, according to the ancient Usages of Masons. We once more see Anderson suppressing references to the Duke of Wharton where he can in 1738, and yet obliged to assert that the section was added after January 17th in order to be consistent in his story. It is not in the least likely that this is what was done. It was to all appearance printed at one and the same time with the Regulations, which he himself tells us were in print on 17th January, and since Wharton constituted four Lodges if not more in 1722 he will not have waited six months to settle his method. We may be pretty certain that this section was in print before the Approbation to which it is not linked by a catch-word.

THE REGULATIONS

The Regulations, as I have already mentioned, have come down to us only as rewritten by Anderson. The official minutes of Grand Lodge throw considerable light on the matter. The first of all relates to the appointment of the Secretary, and the very next one is as follows:

The Order of the 17th January 1722-3 printed at the end of the Constitutions page 91 for the publishing the said Constitutions as read purporting, that they had been before approved in Manuscript by the Grand Lodge and were then (viz) 17th January aforesaid produced in print and approved by the Society.

Then the Question was moved, that the said General Regulations be confirmed, so far as

they are consistent with the Ancient Rules of Masonry. The previous question was moved and put, whether the words “so far as they are consistent with the Ancient Rules of Masonry” be part of the Question. Resolved in the affirmative, But the main Question was not put.

And the Question was moved that it is not in the Power of any person, or Body of men, to make any alteration, or Innovation in the Body of Masonry without the consent first obtained of the Annual Grand Lodge. And the Question being put accordingly Resolved in the Affirmative.

We would record these proceedings today in somewhat different form, perhaps as follows:

It was proposed (and seconded) that the said General Regulations be confirmed so far as they are consistent with the Ancient Rules of Masonry. An amendment to omit the words “so far Masonry” was negatived. But in place of the original proposition the following resolution was adopted by a majority: That it is not, etc.

The effect of this is that it indicates pretty clearly that there was a strong feeling in Grand Lodge that Anderson's version of the Regulations had never been confirmed; that there was a difference of opinion as to now confirming them, even partially; and that in fact this was not done, but a resolution was adopted instead condemning alterations made without the consent of Grand Lodge at its annual meeting first obtained. I should perhaps say that the word “purporting” does not here have the meaning we would today attach to it; it has no sense of misrepresentation. Anderson was present at this meeting, but naturally not a word of all this appears in the account he gives of it in 1738.

Regulation XIII, or one sentence in it rather, “Apprentices must be admitted Masters and Fellow Craft only here, (i.e. in Grand Lodge) unless by a Dispensation,” was at one time the battle ground of the Two Degree versus Three Degree schools; but it is generally admitted now, I believe, that only two degrees are referred to, namely the admission and the Master's Part.

The order of the words is significant. In the Regulation they read “Masters and Fellow Craft.” In the resolution of 27 November, 1725 by which the rule was annulled, the wording is “Master” in the official minutes, which is a strong indication that the original Regulation only referred to one degree. In 1738 Anderson deliberately alters what is set out as the original wording and makes it read “Fellow Crafts and Masters,” while in the new Regulation printed alongside of it the alteration of 27 November, 1725, is quoted as “Masters and Fellows” both being inaccurate; and he even gives the date wrongly.

The second Regulation enacts that the Master of a particular Lodge has the right of congregating the members of his Lodge into a Chapter upon any emergency as well as to appoint the time and place of their usual forming. But it would be quite unsafe to assume that this is another reference to the Royal Arch; it appears to deal with what we would now call an emergent meeting.

Payne's, or rather Anderson's, Regulations were the foundation on which the law of the Craft was based, it being developed by a continual process of emendation and addition, and their phraseology can still be traced in our English Constitutions today.

SUBSEQUENT ALTERATIONS

In America Franklin reprinted this work in 1734 apparently verbatim. In 1738 Anderson brought out a second addition which was intended to replace the earlier one altogether, but it was a slovenly performance and the Regulations were printed in so confused a manner, being all mixed up with notes and amendments (many inaccurately stated), that it was difficult to make head or tail of them and to ascertain what was the law of the Craft. He also re-wrote the history entirely and greatly expanded it, introducing so many absurdities that Gould has suggested that he was deliberately fooling the Grand Lodge, or in the alternative that he was himself in his dotage. He died very shortly after. But this same ridiculous history has done duty in all seriousness till comparatively recent years, being brought up to date by Preston and others who were apparently quite unconscious of its true value. Unfortunately that portion of the history which professed to give an account of the proceedings of Grand Lodge and for which the official minutes were at Anderson's disposal is full of what one must consider willful inaccuracies and misstatements.

In the next edition of the Constitutions, 1754, the Regulations were rewritten by Entick, but the history was preserved. Entick also reverted to the Charges as drawn up in 1723 into which, especially the first, Anderson had introduced various modifications in 1738, and those Charges are the basis of the Ancient Charges to be found today in the Constitutions of the United Grand Lodge of England, the only differences, except as regards the first Charge, not amounting to more than verbal modifications.

OUR DEBT TO ANDERSON

While as students we are bound to receive any statement that Anderson makes with the utmost caution unless it can be tested from other sources, we must not be too ready to abuse the worthy Doctor on that account. Our standards of historical and literary accuracy are higher than those of 1723, and his object was to glorify Montague and the Craft and the new style of architecture introduced by Inigo Jones and others of his school; and this he did wholeheartedly, and if in the process he twisted a text or two or supplied suitable events to fill gaps in his narrative for which mere history as such had failed to record facts, no one at the time would think any the worse of him for that. It was a far more serious matter that he was instrumental in removing from the literature of the Craft all definite religious allusions; but as we now see, the Craft in fact owes its universality today to its wide undenominationalism and in this respect he built better than he knew. The Constitutions of 1723 remains one of our most important texts and only awaits publication in full facsimile with suitable notes and introduction at the hands of some Society with the requisite funds.

ARE FREEMASONRY AND CHRISTIANITY COMPATIBLE?

By J. P. Brooks, GSW, Saskatchewan

[Source unknown - date unknown]

To begin this paper I think that it would be appropriate to quote from the first English Book of Constitution, 1723, - in the first charge therein concerning God and religion is stated 'A Mason is obliged by his tenure to obey the moral law, and if he rightly understands that Art, he will never be a stupid Atheist, nor an irregular Libertine' and this

charge was revised in 1815 to read 'let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious architect of heaven and earth, and practice the sacred duties of morality' and so it still stands today - the first condition of admission into, and membership of, the Order is the belief in a Supreme Being. This is essential and admits no compromise. A belief in the Existence of God as the Great Architect of the Universe and the Immortality of the Soul and a life hereafter are some of the important landmarks of the Order. Masonry is a Brotherhood which seeks after truth, encourages our members to uphold one another in the highest moral principles and having strict honesty of purpose and integrity in all matters of business and community endeavors.

Throughout the years since organized Masonry has existed, the Christian Churches have had a number of concerns with Freemasonry some of these concerns to be well founded and some misguided to say the least. One concern is that Masonry is frequently referred to as being a secret society - certainly we do have a tradition of privacy but in actual fact modern Freemasonry is really very open and clearly anything but a secret society, with meetings usually advertised in the local press, unlimited volumes of published Masonic material available in libraries and book stores and our members proud to make known their affiliation as Freemasons. Another concern is that Masonry is a religion and that for some members salvation is attained by good works alone - Masonry is neither a religion nor a substitute for religion - nor a competitor with religion - though in the sphere of human conduct it may be hoped that our teachings will be complimentary to that of religion - Masonry requires a man to have a belief in God, or a Supreme Being before he can be admitted as a member, and expects him to continue to practice his religion thereafter - Actually Freemasonry may be said to be a system of Morality - we as members are free to profess any religious faith which enables us to express a belief in the Great Architect of the Universe - Freemasonry lacks the basic elements of a religion, we have no theological doctrine and by forbidding religious discussion at our meetings there is no opportunity for a Masonic theological doctrine to be developed.

One of the most important landmarks of our Order is that which forbids us to participate as Masons in any form of religious or political discussion. The reason for this important landmark is that Freemasonry exists for the sake of and is devoted to and is dedicated for Brotherhood. This Brotherhood means that many of us men, drawn from all walks of life - with a variety of various racial and political opinions are brought together and kept together in a relationship of friendship, harmony and goodwill. There is nothing else more likely to divide and alienate men than religion and politics and for the welfare of our Brotherhood this has been and always must be one of the most important of our landmarks.

What then is it that leads men and organizations in society to attack us - From the early beginnings of our Order we have continually been attacked by those outside of the Order. Some of the great Christian Churches maintain an enmity towards us and many governments, particularly communist and non-democratic states, have outlawed Freemasonry and forbidden their peoples to become members. In all probability this will continue and is not likely to change - but what is the attitude of our Craft to these attacks - the attitude of the Craft is to ignore them. We do not fight back, we have done nothing to warrant or to invite such attacks and therefore it is no concern of ours. Our faith in the

truth of Freemasonry is so certain and well founded that we only need to continue on as we always have in order to silence any false charges or untruths that may be made against us.

Freemasonry is not a Christian organization although many of us are professing Christians, and the God we worship is the Christian God - Salvation can only be attained by a belief in the divine revelation which exists in the form of a Sacred Volume for every religion and of course for we Christians this is the Holy Bible.

What then does Masonry and Christianity have in common? Masonry is not a religion but it is religious - it is not a church but is a worship in which men of all religions may unite - It is the friend of all, having emphasis upon those truths which underlie all religions. Masonry seeks to instill in its members a standard conduct and behavior which will be acceptable to all creeds and hopefully that its teaching will be complimentary to that of any religion. The basic tenants of Masonry, Brotherly Love, Relief, and Truth are complimentary to any man's Christian beliefs and must become a part of a Christian's search for more light in his continual search for truth - that true Spiritual Light who for a Christian is our Lord and Savior, Jesus Christ.

Many of our Christian leaders in our Churches are also dedicated Masons and find no conflict in being members of both. Our Parish Priest at home is a Past Master of his Lodge and has taken the Christian Orders in Preceptory and has found nothing to be in conflict with his Christian beliefs and Ordination Vows. His problem is time the same problem we all have - There is always a conflict with time when a person belongs to a number of different organizations.

I have been a Licensed Lay Reader in our Parish for almost as many years as I have been a Mason and I know that Masonry has been a strong support and influence in my long and gradual journey to my coming to know my Lord and Savior, Jesus Christ. There is only one area in which I have found some unhappiness and a feeling of unease and that is in the obligations in the three degrees, when the candidate is taking his vows on the Holy Bible. It has always given me a feeling of repugnance to swear on the Volume of the Sacred Law a completely ridiculous and impossible penalty which is not only archaic but never can be carried out. There is no reason why these penalties could not be moved to some other part of the ceremony and keep the obligation as solemn and sacred as it should be.

Are they compatible? Of course Christianity and Freemasonry are compatible and should be and are complimentary to each other in Man's continual search for truth. Freemasonry does not offer any teaching to the Christian member that he cannot find within his church - We do not recruit new members, only those who are motivated by a favorable opinion preconceived of the Institution' and sees such an opinion as being generated by the good examples of public and charitable concerns by the members.

It is essential that we as members of the Order continue to carry out voluntary community activities, participate in our church and worship services, and put our faith into practice in our daily living of and try to keep a fuller relationship with our family and close friends. In this way can Masonry and Christianity continue to be compatible in each of our individual lives as Christians and as Masons.

Brethren, these are some thoughts on Christianity and Masonry, which, hopefully, you

can accept in the spirit in-which they have been presented - for your consideration and discussion. Masonry has always steadfastly held that freedom of thought and religious worship is there are sole right of every individual. As members of the Fraternity religion encouraged to put into daily practice the precepts of our own as well as the moral teachings of the Fraternity.

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Quatuor Coronati Transactions

Workman Unashamed - Christopher Haffner

Freemasonry and the Christian Faith - Harri Heino

General The Report on Freemasonry & Christianity - The Working Group, Grand Lodge of England Synod of the Church

The Clergy and the Craft - Forrest D. Haggard

Freemason's Pocket Reference Book - Pick & Knight

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Christian by Degrees - Walton Hannah

The Holy Bible - Masonic Edition

A FREE CHURCH IN A FREE STATE, A MASONIC HERITAGE FOR ALL
by James M. Dunn, Executive Director Baptist Joint Committee 200
Scottish Rite Journal - February, 1993

Summary: A prominent Baptist leader points out that Freemasons, as defenders of all religions, have made Protestant missions, including Baptist missions, possible in several countries with traditions of religious intolerance.

All of us, Masons and non-Masons, like myself, are deeply in debt to Freemasonry.

I know a bit about the history of the expansion of Christianity, and I affirm the separation of church and state as the only guarantee for true religious freedom.

I despise heresy hunts, religious extremism, bigotry and, as Thomas Jefferson phrased it, "every form of tyranny over the mind of man."

At Southwestern Baptist Theological Seminary in the 1950s, I took a course called "Missions" as taught by Cal Guy. We read all seven fat volumes of Kenneth Scott Latourette's History of the Expansion of Christianity. We were tested over our readings weekly.

Among other things, I learned this. Masons always have stood tall for freedom of conscience, even to the point of martyrdom. Ask anyone who knows about Baptist beginnings in Brazil. The Gospel could not have been preached, the Bible not distributed, and missionaries could not have stayed in many instances without the courageous intervention of Masons who risked all for the free expression of all religious ideas.

One book, A Wandering Jew in Brazil, recounts in dramatic detail the struggle for an unhindered Gospel by Solomon Ginsburg just over a century ago. No mission-minded believer could read these tales without pledging eternal appreciation to the Masonic

Order.

Also, in Mexico church-state separation had a strong anti-clerical bent after the revolution of 1910. There was an ongoing struggle with religious intolerance and the persecution of Protestants. Even until the 1960s champions of religious liberty, pluralism, free expression, cultural diversity and spiritual integrity often were simply seen as “the Masons.”

In 1959, my wife and I visited Saltillo and Torreon in northern Mexico and met with Methodist, Presbyterian, and Baptist professionals and government leaders who, for good reason, identified themselves simply as Freemasons. Religious freedom moved forward in Mexico and Brazil indebted to the Masons.

Missionary stories could be multiplied, but those so focused on the spread of their religion and so dedicated to missions, ought to read a little history before opposing Freemasons who have for so long worked so hard and sacrificed so much for the freedom of all religions.

Freemasonry is one of the staunchest allies of all real believers in a free church in a free state.

How then can any religious group ostensibly dedicated to free and moral agency, personal faith, the priesthood of all believers and basic American values challenge the right of the church members to be active Masons and church leaders?

Could it be that the assaults on Freemasonry are really a smoke screen for those who denigrate the all-American doctrine of church-state separation?

Is it possible that some extremists are using the very freedom of expression, the self-same opportunity to open debate, the precise privilege of public challenge won for them in part by Masonic heroes, to accuse and abuse those in that great tradition?

Or, worse have we fallen upon a day in which a climate of suspicion, distrust, and ignorance allows heresy hunts and thinly veiled bigotry to hold sway?

If “yes” is the answer to any of the four questions above, it is time for all who love liberty to rise up and say, “Enough of this silliness!”

The Scottish Rite Creed reads, in part, “liberty of thought our supreme wish, freedom of conscience our mission.”

I am not a Mason, yet, but I'm certainly glad Freemasons are around!

James M. Dunn is Executive Director of the Baptist Joint Committee, a religious liberty agency of ten national Baptist bodies with over twenty million members. It is the only church lobby that focuses only on church-state relations.

A FOCUS ON FREEMASONRY

by Herbert A. Ronin, PGM , Nebraska and Chairman Emeritus of MSA Executive Commission

MSA Short Talk Bulletin - April 1985

This Short Talk Bulletin has been adapted from a paper, "A Sketch of Freemasonry," which Most Worshipful Brother Ronin prepared for the Scottish Rite several years ago.

Through the years in our American society, Freemasonry has stood head and shoulders above the some 700 other fraternal organizations. Its more than three million members today evidence its impressive size and stature. It has been a powerful instrumentality for good because of its great teachings of morality. The kindred fellowship of good men seeking great goals in living has merited the splendid reputation which Masonry possesses. Our members can be justifiably proud of our American heritage which in a large measure is the work product of members of the Craft.

The imprint of Freemasonry was indelibly engrossed in the birth certificate of our Nation, the Declaration of Independence. This bold document was authored by Thomas Jefferson, and was adopted by the Continental Congress, which was predominantly Protestant, and whose leaders were members of our Craft. Fifty years after its adoption and shortly before his death, Thomas Jefferson penned these prophetic words concerning his crowning masterpiece: "May it be to the world what I believe it will be to some parts sooner, to others later. but Finally to all, the signal of arousing men to burst their chains under which ignorance and superstition had persuaded them to find themselves and to assume the blessings and security of government."

The message of Jefferson made inference to those democratic ideas which are the heart and philosophy of our government. Among them are these words which should be not only familiar but thoroughly understood by all Americans: "All men are created equal-they are endowed by their Creator with certain inalienable rights-among them are life, liberty and pursuit of happiness-to secure those rights governments are instituted among men, deriving their just powers from the consent of the governed. "

Later those rights were preserved in the Bill of Rights which was added to the Constitution of the United States, which is the greatest document of modern history. William Gladstone, one of England's greatest statesmen, attended to the truth of this statement in these eloquent words: "The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

The rights of free men are inalienable because they are given by Almighty God and not by man. The purpose of our government is to protect these rights which insure the dignity of man. These constitutional guarantees make it mandatory that our government be one by law and not by man. In 1776 men were governed by the personal rule of kings and emperors, and the declaration of the rights of free men was revolutionary. It is apparent to us today that these rights are in accordance with Masonic doctrine, which is interwoven into the fabric of the governmental structure of the nations. The hopeful expression of Jefferson that the entire world might be free and possess the security of government to these ends is far from being realized, and undoubtedly he would be grievously alarmed with the formidable and ominous dangers to these sacred rights and purposes of our

government. There is a real and vital need of Masons today to be vigilant and alert to safeguard these precious rights from those who seek to circumvent and undermine as well as those who seek to overthrow our form and purpose of government.

The average American desires wholesome things in his life. He believes in virtue and the qualities of honesty and decency. He has innate within him the desire to express, to give and to share his time, talent and substance for assisting those individuals who are truly in need. In recent years it has become fashionable for too many persons to shirk opportunities and tasks for the assistance to unfortunate persons and the general improvement of our society. There too frequently evolves the decision to let the government take care of these problems, or we find excuses to close our eyes and pretend that things are not as bad as they are. Moral and mental laziness have emerged from the course of inaction toward these problems in our communities and even in our immediate families. This ineptness has seriously affected the personal moral responsibility of the individual. These conditions were apparent to the late Brother Peter Marshall (Old Monkland St. James Lodge #177, SC..) when he made this significant statement, 'Let us stand for something lest we fall for anything!'

We need directive purpose in our striving and endeavors for successful living. We need to be both sensitive and responsive to the needs of others. We need the vision and then to strive to attain great goals in living. The doctrines and Brotherhood of Masonry furnish guidance, inspiration and assurance for those who conscientiously seek its truths and live in accordance with its precepts. The organized and unified effort and work of the members of our Craft produced wonderful accomplishments in its benevolences and charities, which would be utterly impossible if left to individual effort and action. The strong bonds of Brotherhood are strengthened and become meaningful in this good work.

The appeal and call of Freemasonry has ever been in its effective techniques of building character. Masonic law requires that only those of good moral character and possessing an unqualified belief in a Supreme Being may be admitted to membership. Contrary to most other organizations, membership cannot be directly solicited and new members are motivated to petition for Masonry by the excellent reputation our Fraternity and its members enjoy. This is a fine compliment to Masonry and is one of those attributes which make it unique.

What we believe in and work for, determines in a large measure who and what we are. The lives of truly great men attest to this fact. Likewise, Masonry opens new horizons for those who will give it "the attentive ear, the instructive tongue, and the faithful breast," and who are sensitive for the needs of others and willing to work as a cog in a mighty organization whose designs are honorable and far reaching. We need, however, to strength that which we have. Our teachings must first be significant in the lives of our members before we can discern good effects which would naturally emerge from them. The purpose of this sketch of Freemasonry is not to analyze comparative strength and weakness of our Fraternity, but to bring into sharper focus its need, and the force which Masonry has to offer in the lives of its faithful members.

It is a matter of common knowledge how Operative Masonry existed for many centuries and that great cathedrals were constructed by these craftsmen. The magnificent structures erected by them before the time of modern machinery testify to the skill and devotion of

our ancient craftsmen to their assigned tasks. From this gradually emerged the beautiful symbolism of Speculative Masonry which became formally organized in the early part of the 18th Century. It has been aptly said that while Operative Masons built great temples for the worshipers, Speculative Masonry seeks to build worshipers for the Temples. Anyone who is even superficially informed as to the work and doctrines of Masonry knows that it cannot be classified as a religion or as a substitute for one. Masonry does engender Brotherly Love and Adoration to God, which should induce its members to become better members of the church of their choice.

The Blue Lodges of Ancient Craft Masonry have three splendid and impressive degrees. The thrust of the Entered Apprentice Degree is the teaching of great moral principles by beautiful ceremonies and lectures. These include the four great cardinal virtues of temperance, fortitude, prudence and justice, together with the beloved golden tenets of Masonry-Brotherly Love, Relief and Truth. The Fellowcraft Degree emphasizes the importance of the acquisition of knowledge, and that with it comes greater duties and responsibilities. The great degree of all Masonry is the sublime degree of a Master Mason. This degree reveals the Doctrine of the Immortality of the Soul in a very impressive manner and also charges that it is incumbent upon all Masons to continually pursue further light as we travel symbolically in our pilgrimage in life from the West to the glorious East.

In the Master's Degree we are told to emulate the legendary Master Hiram who was faithful even though his life was imperiled. It would be well for us today to not only emulate his fidelity and courage but his industry, skill, and devotion to his work. Perhaps one of the greatest teachings of Masonry is that the building of human character is likened to that of building a great Temple. If it is important that the best designs, materials and workmanship should be used in the erection of a beautiful Temple, isn't it even more important that greater concern should be employed in the building of our own character temples, which the Apostle Paul so vividly depicts as a "house not made with hands, eternal in the Heavens."

What we do not understand, we do not possess. Neither can we impart to others what we do not possess. Superficial exposure to Freemasonry will not suffice to achieve even minimum requirements of a real Mason. To be meaningful it must be more than an intellectual exercise or a passing experience. Ritualism must be supplemented and embellished by explanation, education, personal fellowship before Masonry can become a part of us and its precepts strengthened by performance.

The late Roscoe Pound, formerly Dean of the Harvard Law School and Honorary Past Grand Master of the Grand Lodge of Nebraska, was a great scholar of Masonry as well as of the law. Dean Pound expressed his concept of the meaning of the true acquisition of Freemasonry with these words: "Albert Pike taught that the individual Mason, instead of receiving a predigested Masonry ladled out to him by another, should make his own Masonry for himself by study and reflection upon the work and symbols. He stood for a Masonry built up within each Mason by himself and for himself on the solid foundation of internal conviction."

The penetrating observation of Dean Pound goes to the very heart of Masonry. It also reminds us of the very first lessons of Masonry, when we were informed that we must

first be prepared to be a Mason in our hearts. Most of us fail to see or realize the full measure of the limited time God has given us, because we insist on looking outside instead of within us. The greatest problem of our lives lie within us and are concerning ourselves. As Masons let us be aware that God has built within us meaningful resources for greater living. Freemasonry is a virtual treasure-house of wisdom, strength, and honesty which upholds good over evil, and whose doctrines and teachings have been and are now unchangeable, that gives us vision and purpose, and reassurance in time of sorrow or stress.

This closing prayer seems appropriate to the tasks that lie before us:

“O God, make of us what Thou wilt,
Guide Thou the labors of our hands;
May all our work be surely built,
As Thou the Architect has planned!
But whatso'er Thy power shall make
Of these frail lives,
do not forsake Thy dwelling place.
Let Thy Presence rest Forever in the Temple of our breasts.”

A FOUNDATION STONE

by The Grand Lodge AF&AM of Illinois
MSA Short Talk Bulletin - May 1986

The ancient traditions of Freemasonry permit you to influence your qualified sons, friends and coworkers to petition for the degrees. There is absolutely no objection to a neutrally worded approach being made to a man who is considered a suitable candidate for Freemasonry. After the procedure for obtaining membership in a Masonic Lodge is explained, there can be no objection to his being reminded once that the approach was made. The potential candidate should then be left to make his own decision and come of his own free will.

One of the most misunderstood of the laws of Freemasonry is the rule that prohibits the solicitation of a candidate by any Mason. Every man who enters the portals of a Masonic Lodge must come of his own free will and accord but he can only come if he knows of the opportunity.

So far ingrained in our Masonic law is the rule against solicitation that it has unquestionably caused most Masons to refrain completely from discussing Freemasonry with friends and acquaintances who are not Masons. Don't let that happen to you.

The failure of the Masonic institution to make known to the public, that is to non-Masons, its principles and its purposes has, in the past, resulted in both suspicion and antagonism toward Masonry. People are naturally inclined to be suspicious or fearful of those things of which they are ignorant.

Freemasonry is not a secret society, but is rather a society which possesses certain secrets. A really secret society is one in which the membership is not known. Freemasonry is quite well known to the uninitiated. We do not attempt to hide our membership. A large

percentage of our membership wears pins or rings bearing well-known emblems of the Craft. We do not meet in secret places. We meet in Temples which are well marked as Masonic - often times with neon signs bearing the square and compasses and we meet at meetings which are quite well advertised.

What is actually supposed to be secret about the institution of Freemasonry is its ritual. Dr. Mackey's 23rd Landmark, "The secrecy of the Institution," embraces nothing more than its ritual, which we must conceal and never reveal. The fundamental principles of Masonry which are taught by that ritual, however, are, or could be, well known, and most of them are not even principles peculiar to the Masonic institution.

The candidate for the mysteries of Masonry must always come to us of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives, and he must so formally declare before he enters a Lodge room. It must be his own personal desire which has brought him to the point of petitioning for the degrees of Masonry. An explanation of the charitable and character building attributes of Freemasonry to a worthy and well-qualified person is not solicitation.

Probably the first question that would come to the mind of the uninitiated would be "What is Freemasonry?"

We define it as a "progressive moral science divided into different degrees." This definition probably would not satisfy and would mean practically nothing to the Non-Mason. Freemasonry might be defined to such a person as a fraternal society which is based on certain moral and religious doctrines; the moral doctrines including Brotherly Love, Relief, Truth; Temperance, fortitude, Prudence, and Justice; and the religious doctrines comprising a belief in god and a future existence; sometimes shortened to the statement of a belief in the fatherhood of god and the Brotherhood of man.

There is no reason at all why this subject should not be discussed quite freely with a non-Mason. The fact of the matter is that the philosophy of Masonry is freely discussed in thousands of printed volumes available to Masons and non-Masons alike.

One question which often comes from non-Masons is this: "How does one become a member?" "Why have I not been asked to join?" In any such discussion, of course, the non-Mason should be told that, unlike the members of other fraternal organizations, Masons are forbidden to solicit any one to become a member, and that any prospective member must apply of his own free will and accord; and further, that he must pass a unanimous ballot for admission. It must be free will and accord on both sides.

One question which any non-Mason might ask, and which can be freely discussed with him, is the relationship of Masonry to religion and to the churches of any denomination. Masonry has two fundamental religious tenets - a belief in God and a belief in a future existence, or, as it is phrased in Mackey's Landmarks, "a belief in the resurrection to a future life."

The inquirer should be told that Masonry is not a religion in any sense of the word; but it is religious, and that no atheist can ever be made a Mason. As the Old Charges approved in 1723 put it, "If he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine." In those charges, under the heading of "Concerning God and Religion" it was said:

“But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true. or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance.”

Masonry does not require membership in any church as a condition of membership in a Lodge. On the other hand, membership in any church is no bar to admission to Masonry. There is nothing in the requirements of Masonry to prevent a Roman Catholic, a Mohammedan, a Buddhist, a Mormon, a Protestant, or a member of any religious sect from becoming a Mason. Any bar is one prescribed by the church to which he may belong. For instance, while Masonry is not anti-Catholic, nevertheless until recently the Roman church had itself set up the ban of excommunication of any of its members becoming Masons, which edict had been repeated by the Popes since the year 1738. There is nothing wrong in telling a non-Mason that, or telling him that the discussion of sectarian religion is prohibited in every Masonic Lodge.

One might also ask whether Masonry is a political organization. He should be told that no political discussion would be permitted in any Masonic Lodge.

Here again we might refer to the Old Charges, where we are told:

“A Mason is to be a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries and promoted the honor of the Fraternity, which ever flourished in times of peace.”

In our jurisdiction, the rule that the discussion of politics and religion in Lodges is to be avoided, has the force of an Ancient Landmark.

Another question a non-Mason might ask is whether Masonry is a benefit society, like the many fraternal societies offering insurance and death benefits. This is something which can and certainly ought to be discussed, to avoid any misunderstanding by a prospective candidate. The inquirer should be told that we have no insurance benefits, and that while Masons are second to none in their charitable endeavors, as is evidenced by our Homes for the Aged and for Children, nevertheless it would be financially impossible for the Fraternity to care for all of its members. The minimum dues of \$20 per year provide little surplus for any Lodge to render aid except to those in dire distress.

Another subject which could certainly be discussed with a non-Mason is the history of the Masonic society and its evolution from the Operatives, the builders of the Middle Ages, who created the great Gothic cathedrals, churches and other structures in the British Isles and on the continent of Europe. There are many interesting topics of Masonic history which are perfectly proper to be discussed and might possibly excite the interest of serious-minded listeners who are not Masons. The history of our Craft in America and the

part which Masons played in the early history of our country is something of which we should all be justly proud. It is no secret and no Mason is prohibited from discussing it.

You should not discuss the ritual. Part of the fun of Freemasonry is the excitement and adventure of the ritual. You can explain that it is based in part upon the Holy Bible and that the ceremonies of Masonry are of a serious and dignified nature, without levity or horseplay. Certainly every candidate should be told this, and should be asked not to listen to the remarks of unthinking Brethren about "riding the goat" and similar intimations that the candidate is entering into something like a high school fraternity. Such intimations are unworthy and untrue. Explain that Freemasonry is divided into three degrees and what is required to progress. Explain about the catechism, questions and answers, and what is expected: 6,000,000 Masons learned and be sure they know they can. All they need do is ask to start their travel from friend to Brother.

We are proud of our Fraternity and want you proudly to explain Freemasonry to the wordy and well qualified people in your sphere of influence.

AMERICAN HIGHER DEGREES IN CHINA

by Kitt Haffner, FPS

The Philalethes - August 1992

In my previous two articles about American Masonry in China, we saw how a single Craft Lodge, Ancient Landmark, established in 1864, had grown into eight Lodges in various cities of China by 1929, by which time there were also two Lodges under dispensation. (Philalethes xliii:2 for April 1990, xliv:1 for February 1991). Three of these Lodges were in Shanghai, where there was the largest collection of foreign businesses and businessmen. Others were scattered over North China, mainly Manchuria, but the two latest were in the South - Nanking (Nanjing) and Canton (Guangzhou).

Just as in the Craft, American Masons in the early years were content to participate with their Brethren in the so-called 'higher' degrees of other jurisdictions, notably the English and Scottish, which were somewhat precariously established. Before the First World War, the English had a Royal Arch Chapter, a Mark Lodge, a Templar 'Preceptory' and a Rose Croix Chapter in Shanghai, and a Royal Arch Chapter in Tientsin (Tianjin); whilst the Scots had a Royal Arch Chapter (with a range of degrees more similar to American Chapters), a Rose Croix Chapter and a Council in Shanghai. The Royal Order of Scotland had a Provincial Grand Chapter, still at labor in Hong Kong, by now the third oldest in the world. Some of these were already extinct, and others were to be formed in part to replace them.

But three Massachusetts Lodges in one city was clearly enough to be the foundation of a 'higher' degree superstructure, and this is what happened, to some extent to the detriment of the Brits.

Keystone Chapter

The first such body by many years was Keystone Chapter #1, this number following the customary procedure of what was then the 'Supreme General Grand Chapter of the United States of North America' of numbering its bodies separately in each country. The

petition dated 9 May 1870 was signed by thirteen companions, six being from Rising Sun RA Chapter #129, Scottish Constitution, Shanghai, one being from a Scottish Chapter in Calcutta, and the rest from the United States - two from Massachusetts and one each from Tennessee, Rhode Island, Maine and Florida.

The Chapter met under a dispensation dated 27 July 1870, and a charter was granted on 20 September 1871. Twelve officers were installed under the charter by E Comp Henry Murray, who was the Grand Superintendent under the English jurisdiction, being head of all English Chapters in China from 1866 until 1874, when he resigned upon division of the District of China into two. It is evident that this foundation had the support of the Scots in the number of petitioners, and of the English in the performance of the first installation under the charter.

The Chapter received a number of distinguished visitors from the States, the first being ME Comp Grafton M. Acklin, Past GHP of Ohio. An inspection was made by E Comp William Pettus in order to report to the GGHP - the report was very favorable - and it elected ME Comp Arthur D. Prince, Past GHP of Massachusetts, an honorary member on his visit China. The first visit by an official of General Grand Chapter took place in 1931; E Comp William Gallin was proxy for the GGHP in the Philippines. One of the most distinguished exaltees was the missionary, the Rt. Rev. Bishop William Charles White.

Keystone moved its meeting place from time to time. It had met throughout its early life in the Masonic Hall on the Bund (waterfront) owned by three English Lodges. In 1926 the Hall was sold and the Chapter moved to the former Municipal Town Hall. It later settled into a new American Masonic Temple from 1928, but moved out to the Astor House Hotel - the classiest in Shanghai - for its sixtieth anniversary celebration.

The Scottish Rite

The Ancient and Accepted Rite was introduced to Shanghai by the establishment of Cathay Rose Croix Chapter #24 under the Supreme Council for England and Wales by a warrant dated 1869. It soon became extinct and the warrant was surrendered in 1884

The Scots likewise chartered a Rose Croix Chapter, Lily of the Valley #4, as well as Shiloh Consistory #3 (so recorded, but it should be a Council of Kadosh), both in 1874. The Christian basis of the Rose Croix was clearly illustrated by its meeting dates: the Tuesday after Easter, Ascension Day, St. John the Baptist's Day, All Saints' Day and St. John the Evangelist's Day with the annual meeting on Shrove Tuesday. Both charters were returned in September 1900, and Gratton & Ivy's History suggests that the Christian qualification for membership was the disability which caused this. In fact the last candidate for the 30Ø was Bro. the Rev. J. R. Hykes, and the few members of the Council must have been disconcerted when he immediately resigned and journeyed to Japan to obtain the 31 and 32Ø in Yokohama.

There had been a somewhat unMasonic squabble over the Rite in Japan only a few years previously. There had been an overlap of The 15 March 1882 warrant issued by England for a Chrysanthemum Rose Croix Chapter #94, which had been petitioned for the year previously, and the Southern Jurisdiction bodies of Yokohama, whose Dai Nippon Rose Croix Chapter's letters of constitution also bore the date of 15 March 1882, but which was not chartered until February 1883. Anyway, the Americans won and the English

warrant was returned in 1900. It meant that the nearest Scottish Rite bodies to Shanghai after the closure of Lily of the Valley Chapter under Scotland were those in Yokohama under the Southern Jurisdiction. A petition addressed to Ill Stuart Eldridge 33°, Deputy of the Supreme Council and Legate for Japan and China, was received favorably, but on the way to consecrate the resulting bodies in Shanghai, he was taken ill in Kobe, Japan, and another Brother had to perform the ceremony. Thus came into existence Yangtze Lodge of Perfection #4, Shanghai Chapter Rose Croix #3, Cathay Council of Kadosh #2 and Orient Consistory #1. Charters were issued on 2 October 1902.

These bodies remained under the jurisdiction of Yokohama until 1909 when the Rev. John Reside Hykes was honored as KCCH and made Deputy and Legate for China.

Peking

No other city in China boasted more than one American Craft Lodge, but nevertheless a further set of Scottish Rite bodies was formed in Peking (Beijing). This formation was virtually contemporaneous with the formation of International Lodge, and they all met in the spacious Masonic Hall which had been the library of the London Times correspondent Dr. George E. Morrison. He was so famous that the street, officially 'The Street of the Well of the Prince's Palace' was nick-named Morrison Street. This multiple constitution was probably possible because there was another Massachusetts Lodge in Tientsin as well as English and Scottish Lodges, which could provide a flow of candidates, and Tientsin is only seventy miles towards the sea. The fact that the Lodge and Scottish Rite bodies were started together seems to indicate the importance felt by the American Masonic leaders of having an active Masonic presence in Peking.

The Peking bodies were constituted on 20 October 1917 by the Deputy for China: they were the Ming Te Lodge of Perfection, Tung Te Chapter Rose Croix, Hou Te Council of Kadosh and Chung Te Consistory. The names mean respectively Illustrious, Universal, Profound and Supreme Virtue - quite an ambition for the membership! The listing of officers for 1937, the only one available to me, indicates a substantial Chinese presence amongst the expatriates, notably six names in the Council of Kadosh.

Both these sets of Scottish Rite bodies prospered and were still working at the time of the Communist 'liberation.'

Mizpah Sanhedrim

It is difficult to imagine a Masonic body taking longer to start than Mizpah Sanhedrim. In 1875, the High Priest of Keystone Chapter #1 wrote to the General Grand Secretary asking about the formation of a Council of the High Priesthood, but nothing further is known. Keystone's minutes for April 1908 indicate that the Chapter wished to issue PHP's diplomas and could not do so without such a Council. But only one member of the Chapter was also in such a Council, and two more would be needed to start one.

In 1913, the HP of Keystone wrote to the General Grand Secretary asking about a dispensation to start a Council, saying that there were eleven PHP's in Shanghai who would seek membership. The General Grand Secretary's reply was a model of vague permissiveness:

I have as yet been unable to learn of any authority for granting dispensations to organize

new Grand Councils I noticed in reading the proceedings of one of the Western Grand Chapters that several of its members have visited in adjoining jurisdiction and received the Order. Thereupon they got together and organized a Grand Council without any other authority than the fact that they were in possession of the secrets individually.

By December 1916, there were three PHPs who had received the secrets, and they forthwith conferred the Order upon the three other PHPs who were present.

Although the Order met annually, only once is there a record in the minute book of Keystone, when four members conferred the Order upon seven companions, three PHPs of Keystone, three past Zerubbabels of the Scottish Rising Sun Chapter #129, and one PZ of the English Amoy Chapter #1806.

In 1922, doubts were raised about the jurisdiction of Mizrah Sanhedrim of Manila, claimed for the whole Far East, but by 1930, General Grand Chapter had stated that no objection existed to having another Council in Shanghai. Thus the Mizpah Sanhedrim was eventually formed with its own by-laws on 30 April 1930, fifty-five years after the first inquiry. The cosmopolitan membership continued, and by 1936 it is recorded that membership was fourteen from Keystone, sixteen for Shanghai's Scottish Chapter, and three from Tuscan Chapter #1027 under England.

Knights Templar

In contradistinction to the situation in the Scottish Rite, the American and English Knights Templar behaved with the utmost decorum. But the gestation of Shanghai Commandery was almost as long as that of Mizpah Sanhedrim.

An English body called Celestial Encampment was chartered on 3 October 1862. Fifteen years later, in common with all such English bodies, its name was changed to Celestial Preceptory as part of an international agreement on ceremonial, regalia, etc., involving England, Ireland and Canada. The name 'Celestial' referred to a title given to the Empire of China. But it too ceased labor in 1900, obviously a very bad year for Masonry in the 'higher' degrees in Shanghai. Its absence was nevertheless felt, and a petition was sent to London in 1911 for the formation of Shanghai Preceptory and Priory (implying that it would confer the Templar and Malta degrees in that sequence), with our old friend, Em Kt the Rev. J. R. Hykes, as the founding Preceptor and Prior. It was consecrated on 5 February 1912, and ten applications were received at the first meeting. Shanghai Preceptory #198 is still actively at work in Hong Kong.

Funnily enough, the first petition to open an American Commandery in the Far East came from Hong Kong in 1901. This was followed by four petitions from Shanghai between 1909 and 1931, but all were refused by the Grand Encampment. This it is presumed was on grounds of prior English 'occupation' of the territory. However, by 1931 it had been definitely ascertained that no opposition to an American Commandery would be forthcoming from either Great Priory in London or the Shanghai Preceptory and Priory. A 'Shanghai Templar Club' was formed by interested Brethren, to be dissolved if a Commandery eventuated.

The petition for Shanghai Commandery #1 was signed by nine knights, three being from Far East Commandery #1 of Manila, one from Scotland, and the rest from Iowa, Ohio, New York Pennsylvania and Maine. The Grand Master, ME Sir Kt Andrew D. Agnew,

arrived on 1 December 1936 to consecrate the new body. His first act was to attend a meeting at the American Club for all the past Preceptors and knights of Shanghai Preceptory, where he was able to ascertain at first hand the good relations which did and would continue to exist between the different jurisdictions in that cosmopolitan city.

On Monday 1 March 1937 the first conferral in full form of the Templar degree according to the American ritual, 'without a single line missing,' was held, with every knight in full uniform. The award of a full charter coincided with the start of Sino-Japanese hostilities, and as a result further dispensations were issued. The present writer is not aware if a charter ever was issued to this Commandery, despite its careful and well organized beginning.

It is very evident that the American 'higher' degrees in China had an exciting and vigorous life. We may regret their demise, but their true worth lay in the inspiration which their members obtained over the years, and in what they transmitted to those of all races and creeds with whom they came into contact in their daily rounds.

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AN INTERVIEW WITH CHRISTOPHER "KIT" HAFFNER

by Joseph A. Walkes, Jr., President of the Phylaxis Society

The Phylaxis - June 1991

[Kit Haffner was initiated into the Corinthian Lodge of Amoy, meeting in Hong Kong, 25 years ago. He became its Master in 1971, and has subsequently been through the chairs of Lodges and higher degree bodies in the English, Irish and Scottish constitutions. Kit Haffner is patented by the Grand Master of England as District Grand Master for Hong Kong and the Far East, and he holds Grand Rank under the Grand Lodge of Ireland, the Supreme Grand Chapter of England, the Mark Grand Lodge of England and its attached Ark Mariners. he holds the 30th degree.

His first full book, The Craft in the East was published in 1975. He belongs to Lodges of research in Hong Kong, Ireland, Maine, California and New York, and in 1984 received the signal honor of full membership of the Quatuor Coronati Lodge of London, the premier Lodge of Masonic Research, with a restricted membership of 40 from its Correspondence Circle of 14,000. In 1982, he was awarded the Ira S. Holder Sr. Certificate of Literature for an article Prince Hall Freemasonry in the far East. He received Honorary Fellowship of the Phylaxis Society. In 1987, he received Fellowship of the Philalethes Society in Washington, DC. An honor limited to 40 members, of which he is the only holder outside America - and the Taskashi Komatsu

Distinguished Service Award of the Grand Lodge of Japan.

At the present time he is the Master of Quatuor Coronati Lodge.]

1. You have been a subscriber of the Phylaxis magazine a number of years. We published your "Prince Hall Masonry in the Far East," awarded you our Ira S. Holder Certificate of Literature and named you an honorary fellow of our Society. What do you think of our publication?

It is the only periodical which I see related to the Prince Hall Fraternity, and I enjoy it and read every issue from cover to cover. It is as interesting reading it for comment on current Masonic affairs as it is for the longer articles. Having said that, I wish something could be done to improve the quality of reproduction of the photographs. Perhaps it's the blue ink. I would certainly miss the magazine if it ceased, and I wish you continued success in that venture.

2. As you know a number of Caucasian Grand Lodges have recognized their Prince Hall counterparts and a number of Caucasian Grand Lodges are considering doing the same. By next year we think that all total there will be from 10 to 15 that will be recognized. What are your thoughts on this?

For years the split between the Black and White Grand Lodges and their members has been a disgrace to the concept of a universal Brotherhood of "good men and true" which was written into the first Constitution of 1723. I can only say that I wholeheartedly welcome the steps that have been taken by both sides in recognizing each other in the five States where this has happened, presumably in the full expectation of an antagonistic response from the dinosaurs in a couple of Caucasian Grand Lodges in the South East.

I think that the States where recognition has occurred have shown the correct sense of values - that it is better to do the right thing now, despite negative outside response, than to delay yet more. Caucasian Masonry has been losing its credibility in the States for some time, and I am sure that a part of this is the inherent contradiction of having two fraternities split on racial grounds. I hope that a lot more than 15 States will take this step.

3. The Grand Lodge of England has said that its members may not visit the Lodges of Wisconsin, Connecticut, Nebraska, Washington since they have recognized Prince Hall Freemasonry though they will allow the members of those Grand Lodges to visit their English constitution Lodges. Realizing that you are from the Grand Lodge of England, perhaps you can enlighten us on this?

I am not a member of the Board of General Purposes which makes these decisions, and anything I say outside generally available statements will be presumption. But the wording of the prohibition is, apart from the names of the Grand Lodges, identical with that used recently for Germany when the United Grand Lodges permitted unrecognized French Masons. It is an extension of a principle set out by the Board of General Purposes, issued to every Mason as he receives his Grand Lodge certificate and inserted into the summons of every Lodge once a year, that if a Mason visits and finds an unrecognized Mason present, he should politely leave the meeting. It is not intended as an insult to anyone, but it is a recognition that Masons have fraternal relations must recognize each other.

What is most unfortunate is that, whilst the United Grand Lodge of England has

always (unofficially) said that the US Caucasian Grand Lodges must sort their own problems, and then England will happily follow, when something good does happen all that my Grand Lodge does is issue a statement with exactly the same negative connotations as it did with Germany. In the case of Germany, it was desirable that Grand Lodge should amend unsatisfactory situation, whereas in the States the reverse is the case - mutual recognition should be encouraged.

Of course, there might well be correspondence issued by my Grand Lodge of which I know nothing which will soon sort out this problem in a positive way. One thing is sure: it is the junior jurisdiction's duty to petition for recognition from her senior, and thus you can be sure that England will do nothing about recognizing the PHA Grand Lodges of Connecticut, etc., until they petition for it, hopefully strongly supported by their Caucasian counterparts. Again, I have no idea whether they have done this. Each PHA Grand Lodge should petition the world-wide Fraternity of 110 or so Grand Lodges which England recognizes, immediately after they receive recognition within the State.

It is also possible that England would Greatly prefer to have a United Grand Lodge in each State, rather than have two recognitions.

4. We are overjoyed to learn that you are the new Master of QC Lodge 2076. Tell our readers about the premier Lodge of Research. How many members do they have? What is the cost for the Correspondence Circle? What is the cost for - active members? Why don't they allow Prince Hall Freemasons to at least buy their Transactions?

The Lodge was founded in 1884 and - consecrated in 1886 as a Lodge in which no candidate would be made, but in which papers on research topics - mostly historical - which no candidate would be made, but in which papers on - would be read and commented upon. This was a gentleman's agreement amongst the founders, as the Lodge is legally a normal Lodge with as much right to initiate as any other. It set its ambition from the start at producing true history and at eliminating accrued legend and mythology. Whilst amongst Masonic scholars it had largely won the day, there remain many who still look for the origins of modern Freemasonry in the pyramids, in King Solomon's Temple and in the Knights Temple. Several non-Masons have recently written almost plausible books which attempt to trace descent from the Templars.

The Lodge is limited to 40 full members, but has never actually reached that number, and is currently about 32. But there is an attached Correspondence Circle, which has over 12,000 members. They are entitled to attend meetings and subsequent dinners (fortunately they never do it all at once!) and to correspond as much as they wish with the Lodge Secretary and members, and it is very largely from their number that new full members came. Of course, they receive the annual transactions, a 250 page bound book of all the papers read and several that are of interest but could not be read in the five meetings each year. Most important is the comment on the papers - also printed in the Transactions *Ars Quatuor Coronatorum* - a very important mechanism for preventing the writers of papers from straying from the path of true History.

I think that the cost is about 20 pounds, say US \$30.00 and the cost of full Lodge membership is rather less. The reason that Prince Hall Masons cannot receive the Transactions is that membership of the Correspondence Circle is limited to Masons in jurisdictions recognized by England. It is after all an English constitution Lodge. This is all the more reason for the procedures which I mentioned at the end of the last

question to be carried out.

5. Have you ever heard of Harvey Newton Brown of El Paso, Texas? Do you receive his vast mailings? What are your thoughts on him? What about the writings of our Rev. Robert L. Uzzel?

Certainly I seem to be on Harvey Newton Brown's mailing list and receive a bulky package of electrostatic copies every year or so. Once he sent me an application for the League of Universal Freemasonry, I believe it was, as well as their magazine. I found the magazine stimulating and wrote asking if I could subscribe without becoming a member. He wrote quite an abusive letter back, suggesting that it would be worth my while betraying my Masonic loyalties to support the principles which he stood for to become a member, and what good was a magazine without membership. So that was the end of that! (I am glad that the Phylaxis permits me to subscribe without having to resign from English Masonry.) I still go through Brown's annotated texts and occasionally file something for future reference.

I don't think that you should mention Bob Uzzel in the same breath! I met him last month in Waco, TX, at the open meeting of the Texas Lodge of Research. I found him to be a most sensitive and intelligent person, and one that from now we can count on each other as friends. I enjoy his writings in the Phylaxis and hope that someday he will get around to doing a major book.

6. Tell our readers how you came to write Prince Hall Masonry in the Far East. You have mentioned therein that you have met some Prince Hall Freemasons; what have been your thoughts on them?

My general interest in Masonry universal led me to buy your own book Black Square And Compass from Macoy. Incidentally, I thoroughly enjoyed it. In it you mentioned some military PHA Lodges which had been with their regiments in the Far East, and so through the publishers I wrote to you for more information. The far East is of course my specific Masonic interest a District Grand Master for Hong Kong and the Far East & author of The Craft in the East. You were kind enough to reply, with the information that you yourself had spent some time out East and had a number of Lodge notices and magazines from the time that you were there. These you loaned to me on the understanding that I was to be very careful with them and that I sent them back quickly - so I copied them and sent them back in a week! One month my wife was away visiting her sisters in Los Angeles & I took the opportunity to spend my evenings analyzing all that I had received from the point of view of the snippets of history to the Lodges themselves, but most importantly from that of the attitudes of mind which were displayed about Masonry, about religion, about moral behavior, about the Japanese or Korean culture which was being experienced by Blacks. It was an informative experience, and I hope that my paper properly described what was there for me to read and learn. The paper was intended for reading to a Lodge of Research in Hong Kong.

The Prince Hall Masons that I have met have been few enough. I have met several through you in Leavenworth. I met in Leavenworth. I met a couple through Jerry Marsengil in Washington, D. C. I invited three to lunch in Tokyo a few years ago, notably the Deputy of Japan of the PHA Grand Lodge of Washington (State). I am immodest enough to believe that we enjoyed meeting each other! There was the barrier of not being able to attend tiled meetings together, I had to try to be tactful in

my conversation (I have to do that with Irish men too!) but there was a feeling of genuine Brotherhood nonetheless.

7. Let me put you on the spot, what are your thoughts on Prince Hall Freemasonry?

I think that I can answer that very quickly. I admire the way in which you have stood for regularity in your beliefs and actions despite rejection by the Caucasian Fraternity and the enticements of irregular masonry such as the Grand Orient of France. I admire the way in which you have successfully run your organizations despite far greater hardships than your Caucasian counterparts, I admire the stand for morality which you have taken in your community, where the contrasts in behavioral patterns are probably very great. I admire the pride which seeks recognition but not union with the Caucasian Grand Lodges (although I hope that this pride will not rule union out, which I would still see as an ultimate objective if somehow your own traditions can be recognized).

8. You have been in Hong Kong many years now, tell our readers about Masonry in Hong Kong.

You might be setting me off on a four day session! My book *The Craft In The East* is over 400 pages long, and that was cut down from an 800 page first draft. I will try to be brief.

Our oldest Lodge dates back to 1844. We now have 24 Lodges under three jurisdictions 14 English, five Scottish and five Irish. Membership in many Lodges is Predominantly Caucasian, but several have a Chinese majority. Other races participate and we have many Indian members. There are not many Blacks in Hong Kong, but one or two have become members. The Lodges are arranged in Scottish and English districts which have Lodges also in Japan and Korea; and in an Irish Province with a Lodge ostensibly in Macau. At the moment I am District Grand Master of the English Craft and Grand Superintendent of the English Royal Arch Chapters. There are higher degrees in what you would call the York and Scottish Rites, as well as a few bodies outside those, one being our only American organization; the Hong Kong College of the Societas Rosicruciana in Civitatibus Foederatis. All these bodies in Hong Kong meet in the two "Temples" in one Masonic Hall, and there are two meetings practically every weekday evening except in the sleepy summer.

We do have worries about what will happen when Hong Kong becomes a part of China in 1997. The Basic Law Drafting committee has discussed Masonry with me and have stated that there is no objection to our continuing to meet since Masons obey the Law and support the legitimate government. Our biggest problems for the future are twofold: should we form a Grand Lodge of Hong Kong? and will there be any Masons left if there is an exodus of the professional and business men of the community before 1997.

9. You came to the United States this time to present two Masonic Lectures. Tell our readers about them.

When I was installed as Master of the Quatuor Coronati Lodge, two Brethren from the Texas Lodge of Research were present. They invited me to deliver two memorial lectures in Texas in March, and I happily accepted.

The L.A. Pires Lecture to the Dallas Scottish Rite Bodies was on the subject of "Albert Pike - Asset or Liability?" and was intended to show that respect for Albert Pike's

greatness should not lead us to an uncritical acceptance of his teachings on religious and philosophical topics as demonstrated in *Morals And Dogma* and in the ceremonies of the Southern Jurisdiction.

The second was the Anson Jones Lecture to the Texas Lodge of Research in Waco and was on the subject, 'What do Freemasons Inherit?' This was intended to show that we do have a genuine historical inheritance from the mid 14th century, but that we cannot justifiably go back further in history. Furthermore, all the indications are that we inherited a very simple set of ceremonies from our forebears in the early 18th century, which cannot possibly justify any belief in an inheritance from the Templars, the Gnostics, or any other heretical body - our Masonic fathers were good members of the universal pre-reformation church.

One of the purposes of picking these topics was related to my recent interest in the relation of Masonry to the Christian faith, as I have been very concerned about the unjustified criticism of our Order by ill-informed fundamentalists and even liberal Christians.

10. Tell our readers about your new book, *Workman Unashamed - The Testimony Of A Christian Freemason*.

This was a book that I just had to write. I have been a church-going Christian ever since I was converted under the ministry of Dr. D. Martyn Lloyd Jones in November 1949. I became a Mason 13 years later, not in any way as a desertion of my Christian beliefs, but as a complement to them. I have read the anti-Masonic books produced by Christians ever the years, first Walton Hannah's *Darkness Visible* and then others such as John Lawrence's *Freemasonry - A Religion?*, including some by non-Christians who presumed to say why the two were incompatible, notably Stephen Knight's *The Brotherhood*.

Almost without exception they did three things: they read Masonic ritual and picked out the bits which seemed incompatible with Christianity without reading the whole; they took our symbols and reinterpreted them in their own adverse way without reference to the actual teaching of Masonry; and they took the personal opinions of Masons like Pike and Fort Newton and presumed them to be official and that all Masons are required by their Grand Lodges to believe the same rubbish. If Wilmshurst and Manly Hall are heretics, the Kit Haffner must be one too. All of this is very persuasive to the ignorant outsider, but just annoys the informed outsider, but just annoys the informed Mason. Stephen Knight also tried unsuccessfully to prove that Masons are sometimes illegal and immoral but in not one single case did his stories have anything like real evidence behind them. I decided that if no one else was doing it these accusations should be examined one by one and refuted logically.

My book is constructed in four parts. The first explains Masonry in general, its structure and distribution, including a mention of you in connection with the Prince Hall and Caucasian split- The second deals with the beliefs inculcated by Masonry, even though it is carefully explained that these are not exclusive of other beliefs in the holders of religious faith. The third part deals one by one with the accusations of heresy such as deism, gnosticism, Pelagianism and baal worship which are unjustifiably leveled at us. And the last part deals with what Masonry might learn from its critics, and what the churches might learn from us.

It has reasonably good sales, and my only wish would have been that it might have

been published more quickly so that it would have come out before the York Synod of the Church of England (The equivalent of the Episcopal Church) debated its working party's report, Christianity And Freemasonry - Are They Compatible? - A Contribution To The Discussion I should emphasize that this basically anti-Masonic report was passed for discussion, and not as a condemnation of the Craft. Although Prince Hall Masonry's position with the churches is not as difficult as it that of the Caucasian Craft, I nevertheless feel that many of your readers will find my book to be helpful if they are at all concerned to justify their membership to their fellow Christians, and indeed to point to some possible answers to their own doubts. The truth will set us free (John 8:32), and Ankerberg, etc.. are doing a disservice to the truth.

ACGL LODGE OFFICER ELECTION PROCEDURE

by Gus J. Elbert, Arabian Lodge #882, ACGL

Arabian 882 educational paper - May 1993

This document describes the process of scheduling and holding annual elections of Officers of Lodges within the American Canadian Grand Lodge. The content is based on two published sources:

The Code of the American Canadian Grand Lodge

A "Code Annex" issued by order of the Grand Master

PRE-REQUISITES TO ELECTIONS

A written summons must be sent to all resident members not less than 28 days prior to the scheduled election. The summons shall specify the date of the election and the offices to be filled by election. Elections must be held during June, July, August, or September of each year. (β2.21, 2.27)

Consistent with the Obligations assumed by Master Masons (i.e., to "answer and obey all regular summonses"), it is incumbent upon every recipient of a Summons to attend the Communication or to respond beforehand, in writing, to the Secretary.

ELIGIBILITY TO VOTE

Regular (or voting) members are defined as those Master Masons who have legally signed the Lodge by-laws after having been raised or affiliated, and are in good standing. Honorary members are not entitled to vote. (β2.52)

ELECTED OFFICERS

The following officers must be elected: Master, Senior Warden, Junior Warden, Treasurer, and Secretary. Other than the Treasurer, no elected office can be held by one Brother in more than one Lodge at the same time. (β2.21, 2.26)

ELIGIBILITY FOR ELECTED OFFICE

MASTER

Automatic Eligibility: (β2.22 - 2.24 and "Code Annex")

A nominee for the officer of Master must meet one of the following criteria:

- He is a Past Master,
- He is an installed Warden who has served his full term, or
- He has previously served as a duly elected and installed Warden of a recognized Lodge.

Other Eligibility: (“Code Annex”)

Subject to strict procedural requirements, nominations for the office of Master can be proposed for Wardens who have not served a full term or for Master Masons who have not served as an elected and installed Warden. Such nominations are valid only when and if the Lodge can attest to prior full compliance with the following conditions:

- The nominee MUST have demonstrated his ability to confer the first sections of each of the three degrees in accord with the Code.
- The nominee must have demonstrated such proficiency by conferring those portions during lawfully convened and Tiled Stated or Special Communications of the same Lodge in which he is seeking such eligibility.
- The minutes of such communications must clearly indicate that the nominee actually performed all portions belonging to the office of Master. It should be specifically noted that while certain portions of the work may be assigned by the Degree Master to another Brother, such ritual portions must be considered as part of the Master’s work for the purpose of qualification under this eligibility provision, and must be exemplified by the Brother seeking qualification under this rule.

ADDITIONAL CRITERIA: (β2.22)

All nominees for the officer of Master must also:

- Have been a Master Mason for at least one year prior to nomination, and
- Must be able to represent the Lodge as its Master at the next ACGL Annual Communication.

WARDENS, TREASURER AND SECRETARY

Every member who is eligible to vote is eligible for election to the offices of Senior Warden, Junior Warden, Treasurer and Secretary. (β2.22)

ELECTION PROCEDURE

NOMINATIONS (β2.25)

Inasmuch as there are no restrictions in the ACGL Code, everyone present can submit a nomination. By inference, nominations (and elections) are in the following sequence: Master, Senior Warden, Junior Warden, Treasurer, and Secretary.

Although customary, the Code does not require that nominations be seconded.

ACCEPTANCE (β2.25)

Upon nomination, a nominee must signify his acceptance and willingness to serve, if elected.

- If the nominee is present he shall signify his acceptance verbally.
- If the nominee is not present his acceptance must be communicated by a

Brother who has been personally designated (in anticipation of nomination) by the nominee to impart the latter's acceptance.

BALLOTING (β2.28)

- Prior to the first ballot, the Secretary shall call the roll of eligible voters. The count of present voting members shall determine the number of ballots that must be cast in each election.
- Elections to Lodge office shall be by secret ballot.
- All present eligible members must cast a ballot.
- A member may cast a blank ballot.

TELLER COMMITTEE (β2.28)

- The presiding Master shall appoint a committee of three Tellers, none of whom may be a nominee for the elected office under consideration.
- The Tellers shall distribute and collect ballots for each election.
- They shall determine the election results according to the following criteria:
 - The number of ballots collected must match the number of eligible voters determined by the Secretary's roll call.
 - Election to office requires a majority of all votes cast - excluding blank ballots.

ANNOUNCEMENT OF RESULT (β2.28)

- The Chairman of the Teller Committee communicates the number of ballots cast for each nominee, as well as the number of blank ballots, directly to the presiding Master.
- The presiding Master will announce the result to the Lodge:
 - If a nominee has received the necessary majority, the presiding Master shall proclaim him elected.
 - If no nominee has received a majority, another ballot must be taken. (There are no provisions in the ACGL Code for resolving deadlocked elections.)

[Editor's note: The following text has been distributed by the Grand Secretary of the American Canadian Grand Lodge to all constituent Lodges "by order of the Grand Master" and is dated "June of each year"]

ELIGIBILITY AND NOMINATION FOR THE OFFICE OF MASTER (*CODE ANNEX*)

1. **AUTOMATIC ELIGIBILITY** as a nominee for the office of Master within an ACGL Lodge may be deemed to exist only if the Brother concerned is either a Past Master, an installed Warden who has served for the full term, or a Brother who previously served as a duly elected and installed Warden for a full term, and he is available as specified in the Code. In particular, Sections 2.23 through 2.34 must be carefully complied with for any nomination to be regarded as lawful.

Further, the Code is explicit in respect of qualification for nomination to the office of Master in stating "The Brother concerned must have demonstrated his ability to confer the first sections of each of the three degrees in accord with the Code ." The Grand Master wishes to advise that while eligibility for the office of Master can exist as noted

in the foregoing paragraph, qualification for holding such high office should be a priority consideration when balloting on 'automatic' nominees. In addition to ritual proficiency, leadership and administrative qualifications should weigh heavily when the Brethren cast their ballots.

2. OTHER NOMINATIONS: When a Warden who has not served a full term, or a Master Mason who has not served as an elected and installed Warden is expected to be nominated for the office of Master, the following must be read in open Lodge immediately prior to holding elections:

To ensure that no misunderstanding exists of the Code provisions respecting eligibility of other than those referred to in paragraph 1 of this letter, the Grand Master wishes to reaffirm the following as the only official interpretation of the Code provisions covering the subject. A nomination or election to the office of Master found to be in violation of these provisions may be subsequently declared invalid, irrespective of whether the one concerned has been installed as Master when such violation is noted.

A Master Mason member in good standing for a minimum of one year who has not served a full term as an elected and installed Warden, or one who has not served at all as an elected and installed Warden, may be considered as having met the minimum eligibility requirements for nomination only when and if the Lodge can attest to prior full compliance with the following conditions:

- a) "The Brother concerned MUST have demonstrated his ability to confer the first sections of each of the three degrees in accord with the Code" Further,
- b) The Brother concerned must have demonstrated such proficiency by conferring those portions during lawfully convened and Tiled Stated or Special Communications of the same Lodge in which he is seeking such eligibility. Having suitably conferred any one or all of such degrees in any other Lodge may not be interpreted as having complied with this provision. Further,
- c) The minutes of such communications must clearly indicate that the Brother concerned actually performed all portions belonging to the office of Master. It should be specifically noted that while certain portions (as annotated in the standard work) may be assigned by the Master to another Brother, such ritual portions must be considered as part of the Master's work for the purpose of qualification under this eligibility provision, and must be exemplified by the Brother seeking qualification under this rule.

Our Code is unique in that it permits Brethren who could not otherwise be considered for nomination to the office of Master in most Grand Lodge jurisdictions, to qualify for such high office in an ACGL Lodge. This rule was adopted in our Code only because of the particular circumstances involving frequent personnel turnover in our jurisdiction; its value to our Lodges should not be and may not be abused through careless selection. In view of the high turnover in our jurisdiction it is particularly important those who are selected to preside over the affairs of our Lodges possess, in addition to technical eligibility, those qualifications needed to preserve and maintain the high standards for which Masonry is noted.

When a Brother who qualifies under the above ruling is subsequently elected to serve as Master, the 'Certificate of Election of Lodge Officers' required to be completed and submitted to the Grand Lodge immediately after such election must be accompanied by

the properly completed and certified "Affidavit" form which will be found on the reverse hereof. Failure to provide an affidavit, when applicable, can result in such election being declared null and void.

ALAS, MY BROTHER !

by Ray W Burgess, PGM, Louisiana

MSA Short Talk Bulletin - January 1992

The Worshipful Master, holding the evergreen, says:

"This evergreen, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die. By it we are admonished that though, like our Brother whose remains lie before us, our bodies too shall soon be clothed in the habiliments of death and deposited in the silent tomb; yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal Spring. This, too, I deposit in the grave." He then exclaims, "Alas, My Brother!"

[While Bro. Burgess is referring here to Louisiana Ritual the phase is very common throughout Masonry and the following story relates how it started.]

This part of our Masonic Burial Service has always intrigued me because of the exclamation, "Alas, My Brother" Solomon was a harsh ruler. His wild extravagances and vain ambition to make Israel a world power led him to impose burdensome taxation on his people. Forced labor was utilized in his vast building programs including a tremendously expensive capital. Rehoboam, following the death of his father, Solomon, ascended the throne as king of all Israel.

The northern tribes, believing that the new king might treat them better than his father, sent for Jeroboam, who had fled to Egypt to escape the wrath of Solomon, to intercede for them. The coronation was to take place at Shechem. Jeroboam joined the rest of Israel at the inauguration and was the ringleader in getting the people to make certain demands on Rehoboam.

"Your father was a hard master," they told Rehoboam. "We don't want you as our king unless you promise to treat us better than he did."

The king requested that they give him three days to think over their demands, but heeding the advice of young men, refused to respond to the appeal. As a result, Israel rebelled.

Jeroboam was then made king of the ten tribes. Only Judah and Benjamin remained loyal to Rehoboam. Although divinely set apart for his task, and raised to the throne with the approval of the people, Jeroboam nevertheless failed to rise to the greatness of his opportunities. It was not long after his coronation that he began to depart from the counsels of the Lord. Fearing that if he allowed his people to annually journey to Jerusalem to worship, it would not be long before they would be enticed to come back to the house of David. So he decided to establish centers of worship at Dan in the north and Bethel in the south. This was at variance with the law of Moses which allowed only one altar of burnt-offering and one place of meeting God. In further defiance of the

commandment forbidding the worship of God by means of images, he had two golden calves made and placed one in Bethel and the other at Dan.

He told his people, "It's too much trouble to go to Jerusalem to worship; from now on these will be your Gods." Because the worship of idols radically conflicted with the law of Moses, God gave him a solemn warning through an unnamed prophet who came to Bethel from Judah.

One day, as Jeroboam stood ministering at the altar, the man of God suddenly appeared and admonished the king for his evil ways and prophesied that the altar would be desecrated. When the king heard these words, he pointed to the prophet and cried out, "Lay hold on him," whereupon the hand that was extended menacingly, instantly withered and became paralyzed; he couldn't pull it back again! At the same moment the altar cracked open and the asher spilled to the ground. The king then begged the prophet to pray to his God to restore his arm again. The prophet prayed and his arm was restored. He refused the king's invitation to go home with him to dine, because it was against the will of God and then left for home.

There was an old prophet living in Bethel. When he heard what the prophet from Judah had done and what he had said to the king, he rode after him and found him sitting under a tree. The old man invited the prophet to come with him and eat. The prophet refused, saying "I can't; for I am not allowed to eat anything or to drink any water at Bethel, and God also told me not to return home by the same road I came on."

But the old man told him that he was also a prophet, and that an angel gave him a message from God. He was to take him home with him and give him food and water. But the old man was lying.

So they went together to the old man's home and the prophet ate some food and drank some water.

Suddenly, while they were sitting at the table, a message from God came to the old man, and he shouted to the prophet from Judah, "God says that because you have been disobedient and have come here, and have eaten and drunk water in the place he told you not to, your body shall not be buried in the grave of your fathers."

After finishing the meal, the prophet started off again. As he was traveling along, a lion came out and killed him. Passers-by saw the body lying in the road, with the lion standing quietly beside it, and reported it in Bethel where the old man lived.

When he heard what had happened, he called his sons and they found the prophet's body. They carried it back to the city to mourn over it and bury it. As they laid the body in his own grave, they exclaimed, "Alas, my brother!" (I Kings 13:30)

"Be then persuaded, my Brethren, by this example of the uncertainty of human life, of the insubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare for that great change when the pleasures of the world will be as a poison to our lips, and the happy reflection consequent upon a well-spent life will afford the only consolation."

ANNUAL MEMORIAL SERVICE

Grand Lodge AF&AM of Connecticut

[date unknown]

WM: Opens Lodge; conducts business; calls a short recess.

During recess, drape alter with a black cloth (place jewels above cloth), bring in a table of sufficient size, place it east of the Alter (and slightly north), place candles in holders in triangular design (or designs, depending on number of deceased) with one candle for each departed Brother.

WM: * (Calls Lodge to order.) Brethren, let us proceed with our Memorial Service to the honor and memory of our departed Brothers.

WM: Brother Stewards, you will proceed to light the candles.

Stewards go west of the alter, bow to WM and proceed to light the candles. Organist plays Pleyel's Hymn while candles are being lighted and as Stewards return to their respective chairs.

WM: (Standing; reads slowly)

My Brethren, as we meet here this evening, some of our faithful Brothers will not answer the roll call. Let us express our respect and esteem for these Brethren who have laid down their working tools of life and have been admitted with that the Temple of the Celestial Lodge above, where the Supreme Architect of the Universe presides

(WM seats himself)

SW: (Stands after a short pause)

We recall their love, where there was hatred;
Their pardon, where there was guilt;
Their faith, where there was doubt;
Their hope, where there was despair;
Their joy, where there was sadness;
Their deeds, loyalties, and understanding;
Their struggles, fears, and dreams,
Which we shared with them till death did us part.

(SW seats himself)

JW: (Stands after a short pause)

We ask that the Giver of all good things give us vision and strength at this Memorial Service for Thy faithful servant. May we ever remain true to their trust; loyal to their precepts; and faithful to the heritage they created and bequeathed unto us. For we have learned that in giving, we receive; in pardoning, we are pardoned; and in dying, we are reborn to the Eternal Life.

(JW seats himself)

The following poem, titled THE BRIDGE BUILDER, is recited by a PM or Brother standing at the right of the WM.

An old Brother on a lone highway
Came at evening, cold and gray,
To a river fast and deep and wide
Which he must cross without chart or guide.
The old Brother crossed in the twilight dim
For the sullen stream held no fear for him.
But he paused when safe on the other side
And built a bridge to span the tide.
Old man said a fellow pilgrim near
You're wasting your time in building here.
Your journey ends at the close of day
And you never again will pass this way.
You've crossed the river deep and wide
Why build this bridge at eventide?
The Brother raised his gray old head;
Friend, in this path I've come he said.
There followeth after me today
A youth whose feet must pass this way.
This river which has been naught to me
To that fair youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I build this bridge for him.

WM: Brother Stewards, you will approach the Alter. (The Stewards, without rods, approach the Alter, bow, and take a position near the candles.)

WM: Brother Secretary, you will call the roll of our departed Brothers.

The Secretary reads the name of a departed Brother. He reads the name, date born, Raised, and death as well as highest Masonic rank attained; pauses while Stewards snuff a candle. Each time a candle is snuffed, the Organist plays a single chime. The Secretary reads the next name with the same ceremony as before. This continues until one quarter of the names are read.

WM: (Stands and reads slowly. The Organist may softly play Pleyel's Hymn as background. If so, the Master will recite keeping time.)

On this stone now laid with prayer
Let Thy church rise, strong and fair;
Ever Lord, Thy name be known
Where we lay this cornerstone.
May Thy Spirit here give rest
To the heart of sin oppressed;
And the seeds of truth be sown
Where we lay this cornerstone.
Open wide, O God, Thy door
For the outcast and the poor

May they know this House their own
Where we lay this cornerstone.

WM seats himself. The Secretary stands and reads the second quarter of the names with the Stewards and Organist acting as before.

SW:(Stands and reads slowly. The Organist may softly play Praetorious/Avon as background. If so, the SW will recite keeping time.)

In midst of dangers, fears, and death,
Thy goodness we adore:
We praise Thee for Thy mercies past
And humbly hope for more.
Our life, while Thou preservest life,
A sacrifice shall be;
And death, when death shall be our lot
Shall join our souls to Thee.

SW seats himself. The Secretary stands and reads the third quarter of the names with the Stewards and Organist acting as before.

JW: (Stands and reads slowly. The Organist may softly play The Eternal Life as background. If so, the JW will recite keeping time.)

One sweetly solemn thought
Comes tome o'er and o'er;
Nearer my Home today am I
Than e'er I've been before.
Nearer my Father's House,
Where many Mansions be;
Nearer, today, the Great White Throne,
Nearer toe crystal sea.

JW seats himself. The Secretary stands and reads the fourth quarter of the names with the Stewards and Organist acting as before. After the last name, the Stewards return to the west of the alter and remain until the solo is completed.

Solo: The Lord's Prayer (In the absence of a soloist, it may be recited by all preset, led by the WM.)

The Stewards return to their chairs and sit.

WM: ***(Raises Lodge and uncovers) Let us pray.

Chap: In Thy Holy name, we have assembled to honor our departed Brothers. They were our Brothers, our associates, our friends, who labored with us to bring honor to our Fraternity; to practice universal Brotherhood; to comfort the afflicted, to assist the widows, orphans, and friends.

They carried heavy burdens before us which we must now carry. Grant us, O Lord, the wisdom and strength to continue as they, in practicing Charity towards all Mankind as Thou hast taught us in Thy Great Book.

We ask Thy special blessing on the widows and orphans of these departed Brothers. Grant the bereaved, peace of mind, and extended love from our Fraternity. We ask this blessing in the name of Thee, The Grand Architect of the Universe. Amen

*The WM seats the Lodge. At this point, one of the following can be included: one verse of Nearer My God To Thee, or a short (5-10 minutes maximum) speech from the WM or a guest speaker. Another suggestion is to have the Organist play a stanza of Abide with Me.

WM: (Stands) The Lord bless and keep you, the Lord make His face to shine upon you and be gracious unto you; the Lord lift up his countenance upon and give you peace. Amen.

Notes: It is strongly recommended that no degree work be done on this evening so as not to unduly lengthen the communication.

It is best to READ all parts (except the Recitation on the BRIDGE BUILDER.) Read over the parts several times to become familiar with the wording and to determine where emphasis should be placed.

This ceremony may be performed with widows, orphans and friends present. Time required for ceremony: 20-30 minutes.

A NEW ERA IN SPAIN

by Francisco Espinar Lafuente, 33°, Sovereign Grand Commander of Spain
Scottish Rite Journal - February 1992

Freemasonry in Spain has always worked in the Scottish Rite, having a Grand Lodge (named Gran Oriente Espanol) for the First Degree through the Third Degree, and a Supreme Council that rules over the Fourth Degree through the Thirty-third Degree.

Since July 1982, however, we have had in our land a Grand Lodge of Spain that is ritually pluralistic, meaning it works in diverse Rites. In March 1991, it was composed of fifty Lodges, of which about twenty were of Ancient and Accepted Scottish Rite. On the other hand, the Grand Oriente has practically disappeared.

Since early 1983 the Spanish Supreme Council recognized the Grand Lodge of Spain as the only regular Grand Lodge in its territory. Since then, it takes out its own members exclusively from this one Grand Lodge.

Our Supreme Council was founded on July 4, 1811, by Count Grasse-Tilly, a French admiral exiled to the United States, who had cooperated with George Washington at the battle of Yorktown. The establishment of The Supreme Council, 33°, of Spain was made in virtue of charters issued from The Mother Supreme Council, 33°, SJ, USA, of the World, at that time located in Charleston, South Carolina. In order to understand the evolution of Masonry in Spain, it is necessary to note that Spain has always been officially Roman Catholic except during the brief period of the Second Republic (1931-1939) and now, since the new Constitution of 1978, in the restored monarchy. Separation of church and state, introduced in the United States in the late eighteenth century, was achieved in Spain in 1978.

As the Roman Catholic Church had previously condemned Masonry, it is easy to comprehend why our Brotherhood has had to endure many difficulties in our land. Spanish Masonry was persecuted in the eighteenth century by the Inquisition, in the nineteenth by King Ferdinand VII, and in the twentieth century by General Franco.

This situation has lately changed in a favorable way after Vatican Council II, and we have at present in Spain many Brethren who are Catholic.

But Spanish Masons want to stop fixing our eyes on the past. Rather we wish to look and think forward about our due contribution to new generations.

We are resolved to maintain ourselves in Masonic regularity, to avoid the discords that formerly weakened us and, even more, to better the relations, hitherto good, which we hold with other Supreme Councils, especially those with which we have historical ties such as The Mother Supreme Council in the United States.

Mary Zambrano, a Spanish philosopher, said that “the operating truth, bearing simultaneously knowledge to and transformation of the knower, is necessarily expressed by symbol.

Following this symbolic vein, we in Spain, want to pursue via the Scottish Rite that unattainable “operating truth” which is nothing else than the “missing word,” the secret of Hiram, that constitutes the aim of our Order.

That is the goal we fix for ourselves in this new era of Hispanic Masonry.

A NEW MASONIC ERA IN GERMANY

by Michael Skibbe, 32°

Scottish Rite Journal - February 1992

Generally, when Americans think of Germany, what first comes to mind are Bavarians in leather shorts, castles on the Rhine, and the wondrous political developments related to the reunification of East and West Germany.

All of these things have a specific relevance to Freemasonry also, though instead of leather shorts, we have lambskin Masonic aprons, and instead of castles there are historic buildings where modern German Masons meet in traditional Lodge buildings left to us as a heritage from past generations of German Brothers.

Masonry, in fact, played an important role in the social and political development of 18th to 20th century Germany, a land much different from what we think of as Germany today. Germany then consisted of hundreds of small principalities exposed to countless variations of political and religious commitments and interrelations.

In the 18th century, within the safe community of Masons, intellectuals and socially progressive individuals were encouraged to import the ideas of individual freedom, such as freedom of thought and speech, represented by the American Declaration of Independence and the French Revolution.

Many counts, princes, and even kings, like Brother Frederick the Great, accepted the Masonic ideals of tolerance and Brotherhood that decisively influenced social

improvements in Germany at that time. The cultural masterpieces in music, literature, and politics of the 18th century also often contained the spirit of Enlightenment inspired through Masonic convictions.

The prosperity of this spiritual intercourse in and outside the German Lodges was significant until fascist dictatorship extinguished Masonic Light in the 1930s. In 1933, for instance, Germany had 433 Lodges and independently existing Grand Lodges. By 1945, most of the Lodges had been closed for 10 years, and only a weak shadow of the old Fraternity was left. With the beginning of the Third Reich the Lodges either dissolved themselves or changed to other associations.

The changed conditions existing after World War II offered Freemasonry a second chance. The three existing Grand Lodges of the Ancient, Free, and Accepted Masons of Germany (also comprising the former Royal York Lodges, the Grand Lodge of the Three Globes, and the Grand Lodge of Freemasons of Germany) united under the roof of the United Grand Lodges of Germany. Today, a total of 15,000 Brethren falls short of membership in the past.

In addition, Masonry could be rebuilt only in the free, western part of Germany. In eastern Germany, the free spirit of Masonic Fraternities has yet to rise from the ashes of communist-socialistic dictatorship. All possessions and real estate remains confiscated and, in many cases, serves governmental purposes.

In 1990, the year of German reunification, over 50 years of oppression left only a barely recognizable remainder of what was once a prestigious Masonic heritage in the eastern part of Germany. It is also important to understand that even the development of Freemasonry in former West Germany is not prosperous.

Only Masonic veterans could be attracted to Lodges at the very beginning, and those Brethren have, in most cases, only been able to lead other similarly elderly people into our Masonic communities.

German Freemasonry continues to suffer, despite some remarkable exceptions, from sufficient successors of younger ages. Nevertheless positive activities in many Lodges are gaining enough support to construct a new, solid Fraternity. In many cities in northern Germany, as well as places in Bavaria, Lodges are being established in their historical Lodge buildings where Brethren meet once a week and perform Ritual once a month.

Our work focuses mainly on philosophical, spiritual, and scholarly subjects, but also includes social interaction within the Fraternity. Research and intellectual discussions are shared, and very often our wives are encouraged to join us for social occasions.

One interesting example of the Masonic revival taking place in Germany now is my own small Lodge, Zum Tempel der Eintracht (Temple of Harmony), #172, consisting of about 35 Brothers and chartered in 1792 by the Grand Lodge of Germany. It is located near the border to former East Germany in Osterode in the Harz Mountains not far away from Hannover. In the last couple of years, my Lodge has become very active in organizing an international Masonic symposium within the very old walls of the medieval Walkenried Cloister constructed in 800 by monks of the Order of Citeau, true masters of operative masonry.

The symbolic environment of the gothic structure with a richness of Craft significance gives the right framework for deeply impressive Ritual. We discuss and socialize, all tending to improve tolerance and understanding among the different observances (Bodies) of German Freemasonry. We took the original Latin epigram of the monks of this cloister as the motto for this Masonic symposium: Patent porta cor magis, that is “the portal is open, but the heart still more.”

Against the background of the recent German reunification in 1990, this Masonic festival achieved a still broader significance being a work-place for building brotherly bridges over a gap of many lost relations.

For example, the initiation last year of the first neophyte from across the just-fallen border fence between East and West Germany was a deeply moving and historic occasion.

Like many other Lodges, our Lodge has begun to trace the roots of Freemasonry in the eastern part of my country. Several traditional Lodges have been reconstructed in Weimar, Leipzig, Dresden, and other places. More and more people are breathing the air of freedom and joining the newly reopened Lodges.

Coming back to the motto of the monks of Citeau, “the door is open, the heart still more,” I'd rather say, let us tear down all walls that block tolerance and understanding between the peoples of the world. Let us create, through Freemasonry, a true worldwide chain of Brotherhood and love among all humankind.

ATTACKS ON FREEMASONRY - TRUTH AND FICTION

by Robert C. Barnard, MPS

The Philalethes - June 1994

Opposition to Freemasonry seems to have existed as long as the Craft. The earliest known attack by a government seems to have occurred in 1425 in the reign of Henry VI of England when operative masons were forbidden to confederate in Chapters or congregations. For many years after Freemasonry became speculative in the early 18th Century, the Roman Catholic Church was anti-Masonic, but this may no longer be true. For instance, it has become common for Masonic groups such as Scottish Rite or Knight Templars to work hand in hand with Catholic groups in projects for the betterment of their communities or even to celebrate an event such as the Feast of the Paschal Lamb in conjunction with their Knights of Columbus Brethren.

The most serious and successful attack on Freemasonry in America took place in the early 19th Century. William Morgan, of Batavia, New York, who claimed to be a Mason, disappeared in 1826 after writing a book exposing the secret rituals of the Lodge to public view. He had been angered because Masonic Brethren doubted that he was a bona fide member and removed his name on a petition to start a Royal Arch Chapter in Batavia; authoring the book was his revenge.

Masons claimed that they had paid the “n'er-do-well” a large sum of money to disappear into Canada. Opponents of the Craft claimed that he was kidnapped by Masons and drowned in the Niagara River.

The disappearing became a national cause celebre' to the extent that communities, churches and even families were split on the "Morgan Affair" on only a slightly smaller scale than at the time of the Civil War. Morgan's book became an instant best seller and its believing readers all over the country formed the Anti-Masonic Party to elect their presidential candidate, William Wirt, Attorney General of the United States, to lead the country the next four years. Their intention was that President Wirt would prosecute every Mason and wipe out all Lodges.

A humorous side to the situation was that Wirt was a Mason himself and did not believe that Morgan was murdered. He merely wanted to gain these "fringe votes" in his fight to take the presidency from Andrew Jackson, a strong Mason. Jackson easily defeated both Wirt and the Whig candidate, Henry Clay, also a Mason.

With Mason Jackson's election, the Anti-Masonic Party and the bulk of the united antagonism for the Craft disappeared. Thousands of Masons in every state who had dropped out of the Lodge returned to their Fraternity and many more candidates sent in their petitions. By 1860, the State of New York, where the incident occurred, had ten thousand more Masons than before Morgan's book publishing and disappearance. Freemasonry not only survived; it prospered in the late 19th Century and into the present one. In more recent times, Freemasonry had usually been persecuted in countries with totalitarian regimes. Dictators dislike secret organizations, especially when they teach democratic or Christian ideals such as Brotherly Love.

As a result, Masonry ceased to exist in the entire Communistic World of Russia and its satellite countries after their revolution in 1917. Fascist dictators such as Adolph Hitler, Benito Mussolini and Francisco Franco banned Freemasonry from Germany, Italy and Spain, largely for the same reasons, as did a multitude of South and Central-American dictatorships during the 20th Century Period. Normally, when citizens lose their individual freedom, Freemasonry disappears from that society.

With the fall of major Communist and Fascist governments, Masonic Lodges have again appeared as democracy returns. When governmental opposition is withdrawn, however, Freemasonry is still often attacked by religious or other special interest groups and by individuals.

In the present day in America, opposition is mostly in the form of exposÉ's written by "fundamentalist" Christian groups who claim to show that Freemasonry is anti-Christian. To a thinking person completely familiar with the Holy Bible and the doctrines of Freemasonry, the charge is absurd. However, because the Craft is constantly under attack, Masons should be aware of both the accusations and the true facts about Masonry. A knowledge of the history of the Craft is essential, for one who doesn't know our past is in no position to defend Masonry now or in the future.

While proud and imaginative historians of Freemasonry at one time laid claim to antiquity equal to that of Adam, followed by a relationship with Enoch and then with King Solomon, this present discussion concerns known truth and such tales as these will only be mentioned in passing. The story of the operative Masons at the time of King Solomon and the building of the Lord's Temple form a valuable part of Masonic ethical and moral teachings, but also cannot be factually proven as the origin of our Craft.

In the history of the Middle Ages in Europe, there is proof that the Masons who built the great cathedrals formed themselves into guilds or lodges. Members of these associations were awarded rights and freedoms not given to peasants attached to the land. For instance, they could move about and take jobs where they were available. They disseminated technical secrets to their entered apprentices, held meetings called to order by a blow of the hammer, and their proceedings might be terminated by a lecture by the master of their lodge.

Lodges established formalities to admit new members and assigned grips and passwords whereby one member of the group might know another Brother. Fixed milestones were reached in the life of a member before he could advance to higher ranks with their rights and freedoms. So flourished the operative Masonic Lodges in this period of history.

Careful research seems to show that the shift from operative to speculative Lodges began in Scotland about the year 1700. By this date, the guilds had lost most of their strength and authority. Another major factor was that Great Britain had begun to govern by a national constitution.

The Masonic Guilds decided to admit a number of merchants and gentlemen not connected with the building trades into membership of their Lodges, with the accompanying rights and privileges extended to them. These new “accepted” or speculative members, perhaps to some extent because they were largely from a higher social class, began to take over the leadership of the Lodges.

By 1730, this practice of accepting speculative Masons to Masonic ranks had spread throughout Great Britain; and England became the center of Freemasonry with London as its headquarters. Seven years previously, the first Masonic Constitutions were published in London to govern all Lodges. The Craft was prohibited from having any quarrels about religion or politics. The highest ideals and morality were to be practiced in every sphere. All members had to profess a belief in God; and Brethren of all religions would meet together in the Lodges in friendship and Brotherhood. Far from being anti-Christian, these first speculative Lodges received their rules directly from a Presbyterian minister, James Anderson, and a French Protestant clergyman who moved to London, England, Rev. John Desaguliers, who is often called the “Father of Speculative Masonry.”

Dr. Anderson seems to have written most of the Masonic beliefs which characterized the new speculative Lodges and Dr. Desaguliers supervised the work and with his high social rank and influential friends was able to ensure that the first edition of the governing constitutions was adopted in Lodges all over Great Britain. We are told that in these documents for the first time Masonic teachings were broadened to elevate the morals of the Fraternity, and their working tools were given symbolic meanings by which beautiful moral lessons could be taught. Thus began the Masonic system of morality, veiled sometimes in allegory, and illustrated by symbols.

Operative Masons used their aprons to protect their clothing, but Speculative Lodge Members wore their aprons as a reminder that they must keep themselves “unspotted for the world” and as a protection against the vices and superfluities of life. The trowel no longer was used to spread cement to hold buildings together; now it would be used “to spread the cement of Brotherly Love” which united Masons all over the world into a common Brotherhood.

The Constitutions were approved by the British Lodges in 1722 and printed in 1723. Modern Masonry may be dated from that year.

Brethren reading this record will note that in no way did these Constitutions transform the Lodges into a religion. Their purpose was both social and moral, teaching high ideals calculated to promote virtue among their members. Brethren who refused to abide by the rituals and the Constitutions faced reprimands, fines or even expulsions. The rituals aided Brethren to “live in order and harmony.”

Having become established in Great Britain in the 18th Century, speculative Lodges soon spread to France, Germany, Holland, Italy and throughout Europe. As the century advanced, they multiplied in France and had a profound effect on the future of the nation with their teaching that inside the Lodge, king and peasant were equal. Many Brethren began to believe that they should also be equal before the law of the land.

The ideals of “liberty, equality and fraternity” are said to have been propagated in the Masonic Lodges of France. Thus, although Louis XVI and Marie Antoinette were wrong in their belief that the Masons were responsible for their downfall in the French Revolution, it was true that the ideals of liberty did prosper there and were carried out of the Lodge setting to the national scene.

In Dutch Lodges of the 18th Century, members were accused of many crimes by their enemies. These included a supposed plot to banish all religion and not allow anyone to speak of God or the Ten Commandments. Another charge involved mass sodomy! Needless to say, the Dutch Brethren hastened indignantly to assure the world that they had love and respect for God and were “just as normal as other people. “

A number of Lodges in Great Britain and France had both men and women members for a while in the 18th Century, but the practice never really gained momentum. During this period, modern Masonry had become international in scope, spreading the cultural vocabularies of its members to many countries and bringing them a shared and common experience with political and civilizing effects.

In no part of the world did Masonry prosper to a greater degree than in the British Colonies of America. When the Revolutionary War was being fought, General George Washington made multiple contacts with important men through Masonic affiliations. The little Continental Army boasted over a dozen field Masonic Lodges and the British Army also had them. Lodge property was respected and courteously returned when captured in battle.

When Philadelphia was recaptured, General Washington marched with a hundred Brethren in full Masonic regalia, jewels and insignia, to a special Masonic service of celebration. The young Marquis de Lafayette who arrived from France at this time was rather coldly received until he joined the Masons. Then, the Americans knew they could trust him!

Washington in America and Benjamin Franklin, special envoy to France during the war, kept Masonry flourishing in both places. It is said that many of Dr. Franklin's accomplishments in bringing France to the aid of the Americans were due to the shrewd use of Masonic prerogatives.

There is one theory that much of the slowness and laxness of many of the highest British generals to prosecute the war was due to a Masonic desire of the commanders to reach a peaceful settlement with their American Masonic Brethren with as little bloodshed as possible. This idea is not provable as a fact of history.

From the beginning of our modern Lodges to the present time, ministers of many religions have been Masons. This was true of Catholics in the earliest days, and has always been true of many Protestant Christian religions. They have felt that one can belong to our great Fraternity and lead in the practice of the Christian Religion at the same time. However, some fundamental Christian groups continue to attack Masonry as “Devilish” and “anti-Christian.”

Some attacks center on the idea that Masonry is an actual religion, in competition with Christianity. Albert Mackey and Albert Pike, Masonic writers and leaders of 19th Century Masonic thought, often have their words quoted as proof of the charge. We will examine the statements of both men.

Albert Pike (1809-1891), was Sovereign Grand Commander of the Supreme Council of the Southern Masonic Jurisdiction of the Scottish Rite for many years. He authored the famous book, *Morals and Dogma of the Scottish Rite* in 1871 and it is accepted as an authoritative source by many people over a century later.

Brother Pike is charged by some writers as making Lucifer a god of Freemasonry, along with Jehovah or Yahweh. In reality, in *Morals and Dogma*, Pike refers to Lucifer as the evil force or Devil representing falsehood; also as Lucifer, Son of the Morning, bearing the light whose splendors blind feeble, sensual or selfish souls. He never refers to Lucifer as a god of Masonry.

Jehovah or Iahweh is called the Father; Adonai, the Son of God; and Agla, the Holy Spirit; thus forming the Trinity. While Albert Pike is extremely mystical, imaginative and difficult to understand, his works are not Satanic as claimed. Neither should these writings by an elderly Brother a century and a half ago be taken as a paradigm for today's Masonic Lodges.

Albert Mackey (1807-1881) was a prolific Masonic writer of the same 19th Century period, his greatest work being the *Encyclopedia of Freemasonry*, first published in 1873. Bro. Mackey is accused of admitting that Masonry is a religion in competition with and against Christianity.

In his encyclopedia, Mackey assures us that “the teachings of Masonry will never be substituted for the truths of Christianity.” However, in some respects, he admits that Masonry has religious overtones. The Brotherhood teaches a belief in God and a practice of moral duties. This and allied attributes cause Masonry to be a “religious institution. “

However, says Mackey, Masonry has “no pretention to assume a place among the religions of the world as a sectarian system of faith and worship in the sense that we distinguish Christianity from Judaism or Judaism from Mohammedanism.” One “cannot” speak of the Masonic Religion, nor say that a man is not a Christian, but a Mason in religion. In other words, Masonry teaches fundamental religious truth. It does not meddle with sectarian creeds or doctrines. Masonry is not Christianity, but there is nothing in it repugnant to the faith of a Christian. It points its members to the path of righteousness, but

it does not claim to be “the way, the truth and the life” (John 14:6). Thus, to Bro. Mackey, Masonry is a religious institution in that it teaches ethics, morals and belief in God. It is not a sectarian religion.

While Bro. Mackey is wordy and may go around Robin Hood's Barn, or in this case, Solomon's Temple, to reach his objective; he finally makes his point. Masonic critics, please note!

Having reviewed the history of moral and religious teaching in Freemasonry, the writings of some major Masonic authorities and the charges of Masonry's antagonists, we have an idea of where we stand. In finality, we may ask, “What should we do about anti-Masonic charges?” Of course, they should be refuted and the truth shown in a courteous manner. Should we actively attack the attackers? Such actions do not reflect the Masonic ideal of Brotherly Love or Christ's admonishment that we should love our neighbors and do good to them who persecute us, pouring coals of fire on their heads.

Probably the best solution was given to us by Jesus when he said, “By their fruits we shall know them. “ Our Masonic Brotherhood should strive to literally prove by our actions that our fruits are the worthy accomplishment of the honest, upright and true objectives worthy of the world's first and greatest Fraternity.

So mote it be.

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A PURITAN IN KING SOLOMON'S TEMPLE

by Mark Dreisonstok, 32°

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It is a great testimony to the universality of our Craft that its symbolism can be found in the works of an author with much narrower purposes. I am referring to John Bunyan (1628-1688), England's great Puritan writer who employs allegories and symbolism in works worthy of study by Masons.

Bunyan's masterwork, *Pilgrim's Progress*, contains a sequence which takes place in the Interpreter's House. Christian, the main character in this allegory of man's passage from the City of Destruction to the Celestial City, is taught great truths by symbols and staged allegories.

In one room, for example, he is shown two boys called Passion and Patience who are presented things which delight small children. Passion can hardly contain himself for joy, but Patience sees beyond these transient baubles to higher things for which he is willing to wait.

There is another room in which a man is trapped in a cage and cannot get out. Christian is told by the Interpreter, who conducts him, that it is emblematic of the despair in which we are sometimes locked and feel we cannot escape. Little wonder that one critic, Roger Sharrock, has called the Interpreter's House "a sort of emblem theater." [1]

Similarly, in the Degrees of Freemasonry the candidate is conducted through various chambers and shown great truths which are enacted before him through emblems or "living pictures." One Masonic writer has described Masonry as "a series of pictures with the lesson so harmonized as to leave a lasting impression upon the mind." [2]

The Puritans of the seventeenth century were constantly on the watch for such pictures in life to remind them of higher spiritual truths. Thus in *Solomon's Temple Spiritualized* Bunyan wrote:

"Since it is the wisdom of God to speak to us oftentimes by trees, gold, silver, stones, beasts, fowls, fishes, spiders, ants, frogs, flies, lice, dust, etc. how should we by them understand His voice, if we count [assume] there is no meaning in them?" [3]

In this little-known work of Bunyan's, *Solomon's Temple Spiritualized*, we see the strongest parallels to Masonry, for Bunyan interprets the incidents and furniture of King Solomon's Temple allegorically to discover spiritual and moral truths.

As in Masonry, Bunyan presents King Solomon as a builder and a moral leader of stature:

"The Temple was builded by Solomon, a man peaceable and quiet; and that in Name, by Nature, and in Governing. For God had before told David, that such a one the Builder of the Temple should be." [4]

Bunyan pictures King Solomon instructing the craftsmen as well as commissioning

servants of King Hiram to construct the Temple:

“As the Trees were to be felled, and Stones to be digged, so there was for that matter, Select Workmen appointed. These werethe Servants of Hiram King of Tyre” [5]

In choosing the quarry stones, Bunyan makes the distinction between the rough ashlar which is our natural state and the smooth ashlar into which we, as Masons, endeavor to polish ourselves:

“No man will layin his house [with] Stones as digged in the Walls. Yea, they must be so Squared that in coupling they may be joined exactly; else the building will not be good, nor the Workman have credit in his doings.” [6]

The Mason who takes the trouble to approach the Temple with Bunyan will find himself before the porch of King Solomon's Temple inspecting familiar pillars with singular meanings:

“There were diverse Pillars belonging to the Temple: But in this place we are confined to speak of only two; Namely, Those which stood before the Temple. They had Names given them [you may be sure] to signify something.” [7]

As in both Blue Lodge and Scottish Rite Masonry, well measured steps symbolize spiritual ascent:

“These steps, whether Cedar, Gold, or Stone [were] butted and bounded by a Divine Rule. There are therefore no such steps as these to be found any where in the World. A step to honor, a step to riches, a step to worldly glory, these are everywhere; but what are these steps to the steps by which Men do ascend, or go up to the House of the Lord?” [8]

Following Bunyan through King Solomon's Temple, we penetrate the various chambers of the Temple familiar to all Masons. These chambers may be seen as emblematic of various activities and features of human life: rest and work, trust and secrecy, pleasure and Brotherhood:

“These chambers were for several services, some were for rests, some to hide in, some to lay up treasures in, and some for solace and delight.” [9]

As we progress through the Temple, we finally arrive at the golden purity of truth and encounter what we are in search of, Light, here represented by the seven-branched candelabra or menorah in the Sanctum Sanctorum:

“These Candlesticks were made of Gold, to shew the worth and value of them The Candlestick was to hold the light, and to shew it to all the House” [10]

Time and space do not allow exploration of each and every feature of the Temple Bunyan interprets in Solomon's Temple Spiritualized. Suffice it to say that the allegorical spirit of Bunyan's age was to result in the blossoming of speculative Masonry a century later.

Bunyan's interpretations sometimes seem limited to the Puritan view of the world, but his symbolic presentation of the Temple belongs to one of several allegorical traditions which have contributed to modern Masonry. Our Craft might be referred to as Solomon's Temple spiritualized as well as humanized.

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A STUDY OF FREEMASONRY

by Benjamin H. Weston, 32°

The New Age - April 1961

God alone knows precisely how old the art and practice of Freemasonry are. Certainly the individual Lodge is the prime unit of Freemasonry. We know today that in Florida no less than twelve Master Masons can join together to form a Regular Lodge. Whether this has been true from the beginning of Freemasonry we cannot say, but we do know that all the ancient and established usages and customs of the Fraternity have been faithfully and carefully preserved. To fix this more firmly in our minds we have only to converse with visiting Brethren from around the world or read the reports of our Sovereign Grand Commander as he tells of Freemasonry in other countries. The ceremonies of Freemasonry never change no matter where you go.

Within the Fraternity there are the doubting Thomases, the probers, and searchers who cannot believe until the naked proof is presented to them. Along with them are the lovers of the Craft who are continually trying to enlighten their Brethren concerning the Fraternity. In connection with this study of the Craft, a wise Masonic churchman said that it might be helpful to start as near the beginning as possible. Then the question arises, where is the beginning? This is a logical question and deserves honest study. As is generally known among Masons the ordinary calendar is not generally used by Freemasons in dating their official documents. They have one peculiar to themselves, differing among their various rites. Blue Lodge Masons date their documents by adding 4,000 years to the Christian era and calling it Anno Lucis or Year of Light, using the abbreviation A.L. before the date recorded. This is known as Ussher's Chronology. It came into being in Armagh, Northern Ireland, about AD 1650 and was first used in Biblical computation in 1701. Hence, the Speculative Masons and not the Operative Masons gave Masonry this chronology.

Certainly it would be neither wise nor fair to Masonry to use this chronology, even though it is now in general use among Free and Accepted Masons. What then can be considered

as a good starting place? To go before recorded history leads only to fragmentary evidence and gives rise to doubts and speculative questions. It is known that outside the sphere of recorded events there grew up in the ever-expanding and ever-apostatizing nations all kinds of gross pantheistic, idolatrous, and absurd traditions. This has caused some of the great traditions of Freemasonry to be questioned, among them the Hiramic Tradition. Let us then use this incident as a starting place for our research.

Upon being initiated, we are told that Lodges were anciently dedicated to King Solomon, as he was our first Most Excellent Grand Master, although in reality there is no record of the existence of Masonic Grand Jurisdictions at or before the time of King Solomon.

Josephus is known for his reliability and the Masoretes are noted for their careful preservation of the Hebrew Scriptures. Examination of the Masorah text reveals that Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.” The word used to describe masons in this passage is the same word used to describe Tubalcain, that first well-known artificer in brass and other metals. Hence, we know that operative masons were well-established from the time of Tubalcain to the time of Hiram, king of Tyre. Josephus relates that Hiram, king of Tyre, was a great builder and had close relations with King Solomon concerning problems which were of mutual interest. This tends to confirm the belief that there was some close Masonic tie between them.

Further, a passage in the First Book of Kings reads as follows:

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house, (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram sent to the king six score talents of gold.

Notice here the close relationship which Hiram had with Solomon - “according to all his desire” plus the fact that even in his displeasure about the cities he called Solomon “my brother.” This is no accident on the part of the writer, because there is another Hebrew word used for “brother” which also means “friend.” The relationship was obviously upon more than a friendly basis and could have been on a Masonic basis.

Further evidence of this possible Masonic relationship is given in regard to the name of Hiram. Some confusion exists as to the actual form of the name. Josephus calls it Hiram; in the Biblical account it occurs as Hiram and Hiram. Philologists claim that the name is undoubtedly Phoenician, and is equivalent to Ahiram which means “brother of the exalted one” or “brother is exalted.” Names of this type are especially common in Phoenician, such as Abibaal and Abiram. Similar instances of the dropping of the initial letter Aleph occur in Hebrew and in Phoenician. This gives added reason to believe that there existed a strong Masonic relationship, for Hiram was not a blood relative of Solomon, and also that the tribe of Asher did not conquer the Phoenicians and bring them into subjection when the Hebrews entered their land.

Examining the etymology of the name, one finds that it means “free-born or noble.” This

gives added evidence of a Masonic connection, for in those days only operative masons were free to come and go and receive wages, the remainder of the workmen were bondsmen or serfs who received no wages and were under a taskmaster, an arrangement that continued on beyond Solomon's day. However, Solomon and Hiram must have had a "brotherly covenant" which was later forgotten by their progenitors. Such evidence seems overwhelmingly to indicate a Masonic relationship.

With the addition of the artificer named Hiram Abif, we find a three fold Masonic relationship. The Hebrew writer describes all the qualities of an operative mason in telling about Hiram Abif. Hiram Abif was the son of a mason who had died and left a widow. Solomon was particularly concerned in employing this Masonic Brother and gave to him the important task of making the two brazen pillars called Jachin and Boaz. Certainly no profane artisan would understand the importance which King Solomon placed upon these two pillars.

Most Biblical writers have been confused concerning the name Hiram Abi. The early translators gave it a genitive meaning of "my father" or "his father." The Revised Standard Version has rendered his name as Hiramabi, which is a transliteration of the Hebrew. This helps to give meaning in English, but it still does not explain the character of Hiram or that in Hebrew there are two names, Hiram and Abi, with Hiram preceded by a Lamed.

For the profane translator this is confusing, but for one with a Masonic background the confusion is easily resolved, Hiram is a man of eminence and the principal architect sent by King Hiram to King Solomon. He is called Hiram in the Second Book of Chronicles, where he also has the title "Ab" (master) given to him. Thus there was a Masonic triumvirate at the building of the Temple.

There is not much more said concerning Hiram Abif than that he helped with the building of the Temple. However, there is good reason to believe that King Solomon performed other work which included Hiram Abif. In the First Book of Kings we read as follows: "And the rest of the acts of Solomon, and all that he did, and his wisdom, and they not written in the book of the acts of Solomon?" It seems that there was a book called The Acts of Solomon which has now vanished. How long this book existed and what it contained is unknown. Certainly the tradition of Hiram Abif must have been included because of the strong Masonic relationship which existed between King Solomon, King Hiram of Tyre, and Hiram Abif of Tyre. More than this would be open to conjecture because of insufficient facts. It might well be, however, that the Hiramic Tradition is genuine and was transmitted to us, the "speculatives," from the "operative" period.

A STUDY OF THE WINDING STAIRCASE

by Homer L. Zurrwalt

Transactions of the Illinois Lodge of Research - 1989

In the ritual of the modern day Masonic Degrees, the building of King Solomon's Temple plays an important role. It has also fascinated the Biblical scholar and the archaeologist in their attempts to prove the existence of the Temple and the Bible story of King Solomon. All through history this subject has produced an air of mystery which seems to defy a

positive solution.

The Masonic scholar, willing to spend the time and effort, can spend hours of research on almost any one of the many features of King Solomon's Temple and still end on a note of mystery admitting that the subject is incomplete and more research is needed. An example to illustrate this point is the reference in the Second Degree which refers to the winding staircase, which we are led to believe existed in King Solomon's Temple. Although there is but one reference to the winding staircase in Masonic ritual, it has been made the central feature of the Second Degree which every Fellowcraft Mason must symbolically ascend in order to make his advancement in the degree. As all Masons will recall, the reference is made "to advance through a porch, by a flight of winding stairs to the middle chamber, there to receive his wages." The details very clearly give a winding staircase leading from the porch way entrance up through the Temple Sanctuary to the upper floors. This reference contains a number of specific and positive statements which we are apparently asked to accept as facts. They are (1) that there was a winding staircase in King Solomon's Temple; (2) that it was approached through an entrance from the porchway; and (3) that the workmen on the building ascended these stairs to receive their wages in the middle chamber. The serious researcher will find that writers of the Charges and ritual of the Craft were apparently more interested in the dramatic effect on the candidate than they were on historical accuracy. Biblical scholars and archaeologists differ widely as to the interpretation placed both on historical and the archaeological evidence dealing with King Solomon's Temple and in particular, with the passages dealing with the staircase, but it's fairly safe to say that neither the Biblical scholar nor the archaeologists would support the specific statements made in the Masonic ritual of the Second Degree.

As of today, the only historical evidence relative to the building of Solomon's Temple is found in three different books of the Old Testament and in the writings of Josephus. Of these writings, it is generally accepted that the version in the First Book of Kings is both the oldest and most reliable description we have of the Temple. Our interest here is the mention of the winding staircase. The passages relevant to the winding staircase are found in Chapter 6 of the Authorized Version, which is probably the one used by the ritualists who composed the Lecture on the Second Degree.

First Kings, Chapter 6, Verse 1: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zip, which is the second month, that he began to build the house of the Lord."

Verse 5: "And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about."

Verse 7: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

Verse 8: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber and out of the middle into the third."

The description above clearly states that there were winding stairs, but an examination of the text finds inconsistencies in the passages themselves and serious discrepancies are noticed between our Masonic ritual and the scriptures above. An example is in Verse 8 which places the entrance door for the middle chamber in the right side of the building. It continues by stating that the stairway went from the door to the middle chamber and on up to the third chamber. No mention is made to an entrance on the ground floor.

The second Bible reference is in Chronicles, Book II, Chapter 3, Verses 1-9. The description, which parallels the Kings version, omits all references to the chambers except for Verse 9 which states: "And he overlaid the upper chambers with gold" It is widely accepted that the "upper chambers" in Chronicles are the "Side chambers" mentioned in Kings. Notice that there is no mention of a winding staircase.

The third description is found in the Book of Ezekiel. Ezekiel came from a priestly family and some researchers think could have lived at a time which would have enabled him to have seen Solomon's Temple first hand. However, at the time of his writing, the Temple had been destroyed by the Babylonians.

The parallel passages of the above quoted from Kings and Chronicles are to be found in the 41st Chapter of Ezekiel, but differs from the other two.

Ezekiel, Chapter 41, Verse 6: "And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers around about, that they might have hold, but they had not hold in the wall of the house."

Verse 7: 1 "And there was an enlarging, and a winding about still upward to the said chambers; for the winding about of the house went still upward round about the house; therefore, the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst." It would appear that what Ezekiel was trying to say is that the chambers themselves wound about the house in long galleries. By "wound about" does he mean encircle? He makes no reference to a staircase. There are other differences noted in the three versions of the Old Testament.

Our Masonic view was probably taken from the translation of the Authorized Version of the Old Testament, which contained many mistranslations in the relevant passages. The translators themselves were aware of the difficulties, for attached to their manuscripts are numerous marginal notes and questions. Biblical Hebrew text often presents difficulties in translation and some cases impossible to a point of where one can only surmise at the true meaning.

Prof. Robert H. Pfeiffer of Harvard University and Boston University in "An Introduction to the Old Testament" writes: "The third element in Solomon's magnificence consisted of his buildings, primarily on Zion in Jerusalem, but elsewhere. The account in Chapter 6, Verses 1-9 is one of the most difficult sections in the Old Testament. First, owing to scribes who failed to understand architectural terms and the obscure descriptions of the original author, neither an architect nor a clear writer, the text has been greatly corrupted. Secondly, the account has endured successive additions and revisions."

The first difficulty comes from the Hebrew text of Verse 8 in which one word is defective. The word appears as "Lullim" and then translated to English as "Winding

Stairs. ' Scholars point out that if the word is really "Lullim" it appears nowhere else in the Old Testament, but an associated word "Lullin" appears in several passages of the Jewish code known as the "Mishna" and later called the "Talmud."

One reference reads: "there were Lullin in the upper chamber opening into the Holy of Holies, by which the workmen were let down in baskets, so that they should not feed their eyes on the Holy of Holies." Most translators translate this word to mean "opening" while others translate the word as "Trap-doors." The Jewish Encyclopedia, Volume 12, pp. 85,92 says that the word "Lullin" refers to "trapdoors" but gives no supporting evidence to the meaning.

The second difficulty from the Hebrew text comes from the original word "Tichonah" translated as "middle" in our phrase from Kings, Verse 8, "the door for the middle chamber was in the right side of the house." The meaning of the word "Tichonah" is uncertain, but most modern translators refer to it as the "lowest" instead of "middle." This seems to make more sense.

Dr. James Moffat in his translation of the Bible in 1924 entitled "A New Translation of the Bible" translated Verse 8 in Kings this way: "The entrance into the lower side rooms was on the south side of the Temple; you climbed to the middle row, and from the middle to the top row, through trap doors."

In 1965, another translation came out in an English Edition of the "Jewish Bible" with Verse 8: "The entrance to the lower story was at the right hand corner of the Temple and access to the middle story above was by trap doors and so from the middle story to the third." There is no reference to winding stairs.

If the Temple had a winding staircase, as a few scholars still think, it was probably in the side walls and served the side chambers built into the thickness of the walls from the first and second levels. These side chambers were used while the Temple was being built for the purpose of paying the workmen their wages. Later, they were used as store-houses or treasury rooms of the Temple into which the treasures and gifts to the Temple were placed.

As mentioned at the beginning of this paper, the other source of information about King Solomon's Temple is in the writings of Josephus, a Jewish historian. He mentions Solomon's Temple in several of his works, but the main references are in his history of the Jewish people called "The Antiquities of the Jews." One relevant passage quoted from Wriston's translation, Book VIII, Chapter 3: "The King also had a fine contrivance for an ascent to the upper room over the Temple, and that was by steps in the thickness of its wall; for it had no large door on the east end, as the lower house had, but the entrances were by the sides, through very small doors."

Apart from Josephus and the Bible, we have no other literary source to turn to for information. Unfortunately, there is no evidence in Jerusalem to which we might gain a knowledge of this subject, for successive conquerors made a thorough job of the destruction of the Temple and not one part remains standing and nothing has been uncovered by archaeologists. Regardless of whether there was a winding staircase, a trap-door or just an opening to the different compartments of the Temple, the mystery still remains, and will continue to fascinate both the biblical scholar and the archaeologist and

be of particular interest to the Freemason.

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ANCIENT SYMBOLIC PENALTIES

by K. W. Aldridge, PGM and Grand Secretary of the Grand Lodge of Quebec
MSA Short Talk Bulletin - August 1988

We want To thank Most Worshipful Brother Aldridge. PGM and Grand Secretary of the Grand Lodge of Quebec for this provocative Short Talk Bulletin. The ancient penalties in our obligations have been the source of much of the criticism leveled at Freemasonry. Most Worshipful Brother Aldridge deals with this criticism in a stimulating way.

The United Grand Lodge of England being in many respects the well-spring of modern day Masonry is a valuable source of inspiration, education and philosophy concerning what has come to be regarded as REGULAR FREEMASONRY. The recent decision by the United Grand Lodge of England, followed by a number of American Grand Lodges, to eliminate the Ancient Penalties from the obligation of each degree has caused much discussion within the Masonic Fraternity.

The purpose of this article is to discuss an alternative approach to the actual elimination of these Ancient Penalties.

Before proceeding further in this dissertation concerning the ANCIENT PENALTIES it needs to be pointed out that these penalties were not the brainchild of some distant Masonic ritualist. These or very similar variations of them were in use in England among the oaths taken by mariners during the 15th century and were also used in oaths assumed by those being admitted to the bar in London, England during the 16th century.

If Freemasonry has erred in the choice of these penalties it was in the reference to them as "ANCIENT PENALTIES" rather than what they really were-"ANCIENT SYMBOLIC PENALTIES." As Shakespeare's Hamlet said, "ah there's the rub." These penalties were never included for the purpose of having an enforceable violent penalty. They were included simply as a symbolic representation of how seriously a postulant should view his oath.

Some would say if these are simply symbolic then remove them since they no longer mean anything. That is somewhat misleading because so much of what we have around us and which we hold so dear in this troublesome world is recorded in symbols of all kinds. Symbolism is part of life and cannot be cast aside. Mathematicians, geologists, in fact anyone whose discipline relies on the use of numbers or numeric expressions, relies on symbols as an everyday experience. The simple act, though not always simple, of driving a car depends on the use of symbols to arrive safely at the intended destination. The numbers on the speedometer are symbols, various designs on highway signs are symbols,

the little knobs on the dashboard all have different symbols. They are there to ensure understanding regardless of the language of the operator. So it may be concluded that symbols are an effective means of communication to ensure accurate understanding regardless of language, education or intellect. In fact your ability to read this paper is based on your understanding of the symbols or letters used to express my thoughts.

"Oh yes," some may say "but these are all symbols lacking any violent origin." That may not be entirely accurate either. Many symbols in use today depict a violent beginning and their design is intended to remind us of that hazard. So it may be concluded violent symbols are effective communication links to save us from harm. The simplest being the skull and crossbones as a symbol of life threatening danger and of course the modern nuclear era has spawned untold violent symbols especially designed to protect us from violent hazards.

Even the flags of many nations which certainly are revered and honored by their nationals, and displayed in their places of worship, use red as a symbol of the spilled blood which caused their nations to be born. The red poppy worn so reverently in memory of our soldiers who died in battles to defend our country is a symbol of the blood spilled in battle on Flanders Fields during World War One. The buttons on the sleeve of a man's jacket and the little slit under the buttons are symbols of the time a man's jacket unbuttoned all the way to the shoulder so that he might have easy use of his sword. The vent at the back of a man's jacket is a symbol of the time soldiers rode horseback. The vent allowed their jackets to fall on either side of the riders' legs and so keep his powder dry to more effectively kill his adversary. Quite a nice little symbol to carry around with us when dressed in our Sunday best.

Now to get back to our ANCIENT SYMBOLIC PENALTIES. Why on earth should we even consider relocating or removing them in the first place? "Oh because they are offensive to some religious leaders." That begs the question as to which religious leaders? Some of the greatest clergymen I have ever met, both the pragmatic and the scholarly, have been members of the Masonic Order. Not a single one of those extremely worldly wise reverend Brothers ever dreamed of any part of the ceremony being offensive in any manner whatever, INCLUDING the penalties. Obviously no clergy outside of the Craft should cause us any concern because they really don't understand the context of the ceremony or the part the penalties play in it. Now what does that leave us to contemplate? I believe it points out in the clearest possible terms that the Masonic Order is a true microcosm of the real world in which we live.

We have our own fair share of iconoclasts whose aim is to tear down rather than to build constructively.

However, their arguments are not too compelling if analyzed. They suggest that violence is an offense to God. Yet both Moses and Jesus had recourse to violence in defending what they believed was an affront to God. Notwithstanding that argument or counter-argument there is no violence in Masonry provided the penalties are described as ANCIENT SYMBOLIC PENALTIES. Anything less than that description is an offense to God and Masonry. It is not good enough to describe them as ANCIENT PENALTIES since that implies that they are exigible [?] and therein we could be faulted from within and without this noble Craft.

At a time when the Scandinavian Churches are seeing in Masonry no conflict with their profession of faith, where leading clerics of the Church of Rome are finding no incompatibility between Regular Freemasonry and their belief of Christianity and those who malign us the most are being found to be guilty of criminal and moral law breaking, we must be sure we stand by what we teach. We must continue to conduct the affairs of Masonry in a manner well beyond reproach.

We must not allow indiscriminate changes to be made. Once the start is made where do we stop? Would we consider dropping the investigations of potential candidates, would we discontinue the trial procedures, would we allow avowed atheists to become part of our Fraternity, would we allow and tolerate plots or conspiracies of any kind? Certainly we would not do any of those things.

We are assembled to unify, in a God fearing Brotherhood, wherein we can unite in spirit to treat all of God's children as family. We cannot do that effectively by allowing schisms to develop. We must be unified for the benefit, not solely for our Order, but to better serve mankind in whatever manner God leads us as individuals who have learned to recognize our duty to him and our Brother. There will always be room for change in administrative practices but we should not change that which has worked so well heretofore and for which there is no substantive reason to consider change!

SO MOTE IT BE

ARE THE MASONS A MENACE?

by Bruce Stannard

The Australian Financial Times - April 1989

Are they just harmless old duffers making fools of themselves or the secret power behind Australia's business, police and public service?

“take care lest their Ceremonies and secret swearings take hold of you: and be wary that none cause you to err from Godliness. For this devilish Sect of Men are Meeters in Secret For how should Men meet in Secret Places and with secret Signs taking care that none observe them to do the Work of God ?”

Three centuries after those warning words about “this devilish sect” first appeared in a pamphlet circulated to “All Godly People in the City of London,” Freemasonry's secret world continues to antagonize and to intrigue the Christian Church. Freemasonry's “sin”-and many ultra-conservative Christians see it as nothing less than the work of the Devil lies in its steadfast refusal directly to acknowledge the holy Trinity in secret Craft rituals.

The result has been an unprecedented public split in traditional Mason-Christian solidarity. With claim and counter-claim flying between temple and church, The Bulletin set out on a journey of inquiry that often seemed to meander between heaven and hell. It was a voyage into a nether world of suspicion and secrecy, of entrenched conservatism and high and mighty self-righteousness. If the Devil is a Mason, he certainly did not reveal himself in bib and tucker and wearing a lambskin apron. But neither e Holy Spirit reveal itself much in the welter of holier-than-thou Christian criticism heaped upon the

Masons.

Although the details of Freemasonry's jealously guarded and supposedly secret rituals are well documented and therefore exposed to the public gaze in the major libraries, The Bulletin's requests to look behind the Lodge doors - locked and protected outside by a tyler armed with a broadsword and inside by another armed - with a dagger-were dismissed out of hand. Although those who control the Craft complain about an unfairly critical media, they are willing to pay only lip service to the need for hope.

Obsessive (most outsiders would say - unnecessary) secrecy inevitably leads to the perception that the Craft must have something to hide. Notwithstanding the gulf between Freemasonry in Australia and in Europe where - especially in France and Italy - it is much more of an overt political force, suspicion bordering on outright distrust was greatly enhanced when the scandal associated with Rome's notorious P-2 Lodge brought about the collapse of Italy's 40th government since World War 11. Nothing evenly like that has occurred in Australia.

The public perception for many years has been that Freemasonry in Australia was mostly about jobs for the Brethren- preferment in promotion, particularly in police and civil service ranks, through a wink and a nod and a funny handshake. Although there is believed to be less of that today, some of the strongest Lodges still exist within close-knit public service bodies such as the police and fire brigade.

An initiate to Freemasonry must declare on his honor that he offers himself as a candidate "uninfluenced by mercenary or other unworthy motives." Yet, according to British writer Stephen Knight, author of *The Brotherhood*: "There can be no doubt that the majority of businessmen who become Masons do so because they believe it will assist them in business-as indeed it frequently does. Those who suggest that no selfish motive is ever present in the mind of the prospective Mason speak conscious humbug."

Masons make themselves known to each other through a series of subtle signals, salutes and handshakes which are all but imperceptible to uninitiated outsiders - known as "the profane." Knight says that three basic handshakes are in daily use, one for each of the first three degrees. The "entered apprentice" applies distinct pressure with his right thumb on the knuckle of the other man's forefinger. The "fellow craft" does the same thing with the second knuckle. The "Master Mason" applies distinct pr with his right thumb between the knuckles of the other's middle and third fingers.

Freemasonry's yarn, spun from what many see as a perfectly natural mutual self-interest, has been woven into the very fabric of Australian society since the earliest days of the convict settlement at Sydney Cove. There is nothing extraordinary in that. In one form or another, the same mainspring today allows Masonry to flourish in virtually every western nation.

In Australia, in the vacuum left by both world wars, Masonry's ranks swelled with men yearning for the old camaraderie. At its peak in 1961, with 341,000 members involved in 2415 Lodges, Freemasonry's influence has declined with its numbers. Today the Craft counts only 166,200 Australian members, including 56,400 in NSW, 52,000 in Victoria, 27,000 in Queensland, 12,000 in South Australia and the Northern Territory, 12,800 in Western Australia and 6000 in Tasmania.

Apart from the typical suburban temples with their distinctive Doric columns and square-and-compass logo, many Lodges embrace professional specialties such as medicine, banking, the law and even cricket. Membership ranges right across the socioeconomic spectrum, from the poorest unemployed (whose monthly dues often are waived entirely) to the business tycoon. In that sanctum sanctorum, the Lodge Room, Jack is meant to be as good as his master.

Masons take particular pride in the belief that, in that atmosphere, the great Australian mateship myth becomes a reality. Masonry is by no means all ritual and speechifying. Many "bread and butter Masons" attend, it is said, so they can woof into the generous food and liquor lavished on the Brethren in the conviviality of the post meeting refreshment they call "the South." In the South, as in the Lodge Room, discussion of politics and religion is forbidden.

Many Masons see the row between church and temple as a move coldly calculated to cut their numbers, strangle their growth and reduce their influence still further by eroding their moral credibility. For many Masons, this is not merely a theological tit-for-tat but a fight for survival.

The battle is all about salvation. Since the Craft's beginnings among the highly skilled Master Masons (those who were free to travel, as opposed to those bound in serfdom) constructing the great Gothic cathedrals in-medieval Britain, a belief in a supreme creator- "The Great Architect of the Universe"- has remained a keystone of Freemasonry. In its original form, Freemasonry did embrace the Christian concept of God. After the movement grew, split and then reunified following the religious turmoil of the 7th century, references to the Father, the Son and the Holy Spirit were expunged from secret rituals. Such was the price of unity.

Symbolized by the large brass or chrome-plated letter G that hangs from the ceiling in Masonic temples, Freemasonry's God is today meant to be a universal deity: a concept which at least in theory allows a Jew and a Muslim, a Buddhist, a Hindu and a Christian to participate in the same Lodge rituals. The Bible-in Masonic terms, the VSL or Volume of the Sacred Law-remains open at all Lodge meetings throughout Australia. And yet within the Craft Lodge no mention is ever made of Christ the Son of God, or the Holy Ghost.

Freemasonry likes to present itself as "a society with secrets but not a secret society" and claims to be "religious but not a religion." Its rituals do promote the notion of salvation and an ascent into an eternal heaven, not by faith alone - as Christianity demands - but by Jacob's ladder whose principal rungs are faith, hope and charity. That, according to conservative Christians, is the doctrine of justification by works - a version of Pelagianism, the fifth-century heresy bitterly opposed by St. Augustine and condemned by the church.

Augustine and the church insisted that salvation was always God's free gift (grace), whereas Pelagius taught that individuals could save themselves by the merits of their efforts. On the evidence, the critics say, Freemasonry offers a form of spiritual life which is alien to the Christian formula of salvation by grace through faith. The Masonic formula, "a mixture of biblical truth, half-truth and error," say its Anglican critics, amounts to "false teaching" and provides "a fruitful field for the [??] influence of the Devil."

An Anglican investigation found “no evidence that the powers of Satan are more specifically evident in Freemasonry than in any other community groups.” But while the theological battle rages, many ordinary Christians and Christian-Masons are looking on in bewilderment - not least because in Australia (and in Britain, too, according to a recent report in *The Times*) there is a substantial element of hidden Pelagianism in most “folk” Christianity and it is far from absent in organized church life. Many church members assume Christianity is indeed essentially about self-improvement and they are not contradicted by what they see and hear in church.

In its recent highly critical examination of the ancient Craft, the standing committee of the Anglican diocese of Sydney stopped just short of outright condemnation but did conclude that Masonry's religious teaching was largely incompatible with Christianity. Although the 52 page report was substantially watered down before being endorsed by the Synod, it nevertheless outraged Christian Masons. For one thing, when Freemasonry was much stronger and more influential, the Church had maintained a silence was taken as a signal of complete approval.

Indeed, in the immediate postwar years and well into the 1950s, many of the most senior members of the ecclesiastical hierarchy and not a few governors, governors-general, state premiers and prime ministers (together historically with Mozart, Beethoven, Sibelius, 17 American presidents from George Washington to Ronald Reagan, the Duke of Edinburgh and scores of other luminaries) also were proud to be counted among the staunchest Masons.

In virtually all churches except the Catholic, the attitude of tolerance or even implicit support for Masonry has changed in one generation into suspicion and antipathy. Masonry has become a victim of the growth in religious pluralism in Australian society. Although *The Bible* remains one of the “great emblematical lights in Freemasonry,” the Craft no longer appears as an extension of the church. In some quarters, it now seems more like an alternative faith. Seen in that light, the omission of Jesus from its rituals looks like a deliberate doctrinal position.

Ron Johnson, a Mason for 34 years and recently elected as the Most Worshipful Grand Master of the NSW United Grand Lodge in Sydney, takes a very different view. In a counter-attack which is yet to be published, Johnson maintains that the only reason the name Jesus Christ is left out of the Craft's ritualized morality lessons is that they are based on Old Testament stories which go all the way back to the building of King Solomon's Temple. “It would therefore be entirely inappropriate for the name to be invoked in Craft Masonry,” he says. “The lessons are drawn entirely from the Old Testament and are simply intended as allegories to illustrate moral truths. Had the object lessons of the Craft degrees moved into New Testament times using gospel material, it would have been a different matter and the name of Jesus would be used.

The Reverend Harry Ctercteko, an Anglican priest who also serves as grand chaplain at the NSW United Grand Lodge, has no difficulty with Freemasonry's omission of Christ's name from the Craft degrees. Whenever he hears the word God, he associates it automatically and completely with Jesus.

“I am a Trinitarian,” he says. “The Father, the Son and the Holy Ghost are one and the same to me which is why I can't see what all this fuss and nonsense is all about. As far as

I'm concerned. it's a ridiculous argument based on a clear misunderstanding of what Freemasonry is all about.”

Ctercteko's was one of the two dissenting voices on the standing committee inquiry. He co-authored a minority report highly critical of the Anglican stance, taking the view that Freemasonry's rituals in no way denigrate Christianity quite the contrary.

Ctercteko sees Masonry as a “moral academy” preparing students in the godly requirements of life. 'The student then seeks the appropriate university from which to graduate. The Craft requires its members to believe in God but does not direct them to theological tenets or creeds. This comes to a Mason not from the Craft but from the religious faith or community to which he belongs. Masonry has never discouraged a Brother's beliefs, nor the practice of his religious faith. The Craft seeks to inculcate members a standard of conduct and behavior acceptable to all creeds-but it does not enter the field of dogma or theology.”

The Reverend Stephen Gabbott, the Anglican minister given the task of chairing the committee of inquiry, concedes that after two years' investigation he feels no nearer understanding the essence of Freemasonry than when he started. “I still can't figure out why so many intelligent men take it so seriously.” Gabbott says. These people are obviously locked into it but I cannot penetrate the kind of mindset that values that so much. I don't understand how Masons can go to church and yet fail to see the discrepancy between their concept of how they become acceptable to God and the teachings of the Anglican Church.”

Precedence for the God-not-Christ factor in Masonry were clearly established in 18th-century India, when Lodges run by the British permitted the induction of Hindus and Moslems. The same thing happened in colonial Singapore where today. together with The Bible, no fewer than eight volumes of sacred law - including The Koran. the Bhagavad Gita and the Buddhist Dhammapada - are on the island state's Masonic altars.

“Once that happened,” Gabbott says, “our Jewish friends in England, the people who had been excluded from just about everything else, obviously saw a chink in the Establishment armor and I believe they went for it. I've tried to discuss Masonic history with Masons but they don't want to know. Their minds are quite Byzantine in many ways. All those twists and turns, the double-talk is almost Orwellian. To be a Mason, one has to have the ability to live in several quite separate boxes that do not integrate. Masons do not appear to see the implications, in other areas, of their living their commitment to Freemasonry.”

As the appointed Anglican inquisitor, Gabbott found himself confronting Masons obsessed, he says. with an almost overwhelming sense of betrayal. “The attitude was, 'You've always been with us in the past why turn your back on us now?' The only answer I could give was. 'I don't know'. I could have said. 'Well, you Masons have declined in numbers and in influence and the fact that a subject like this can get up is proof of that'. But that's obviously an unsatisfactory answer from their point of think many Masons go on believing that the upper orders of the Anglican Church have embarked on a vendetta. But that rings no bells with me at all.”

Gabbott says that he at no time received any instruction, covert or overt. from any

significant Anglican, as to the way his inquiry ought to go: he was simply told to report on Masonry and interpret it as he saw fit.

He can understand the Masons' sense of outrage. Masonic benevolence has been significant in many Anglican charities." he says, not least in their contribution to the restoration of (Sydney's) St. Andrew's Cathedral. So, when five years later that same Anglican Church turns around and bites the hand that's fed it, sure, I can see why they would be upset

"The only thing I can say in mitigation is that the Masons perhaps don't understand the equally Byzantine manner in which the diocese functions. Believe it or not, there are more people in the synod governing the Anglican Church in the diocese of Sydney than there are sitting in the House of Commons. That makes the similarities between the Church and Freemasonry quite remarkable."

Gabbott is strongly critical of the way in which, he says, the man who becomes a Mason puts himself in a position where he is expected to be silent about Christ who is supposed to be the most important influence in his life. "Not only that," he says, "he voluntarily places himself under a vow of silence when, biblically and in terms of the Anglican Church, he ought to be talking about that person to those who know nothing about him. After all, Anglicans are supposed to be an aggressively evangelistic nation."

Was the initiate therefore placing himself in a position where he was being asked to deny Christ? That, he says, is a reasonable conclusion. "But, of course, Christian-church-going Masons get very angry when you suggest such a thing. They maintain that when they say the word 'God' they mean the Trinitarian God-Father, Son and Holy Spirit-so that, every time they mention God, in the back of their mind they're saying Jesus. My own view is that that's a load of cods wallop. I find it incredible that me d be capable of that degree of mental and spiritual agility. But, if a man says he is a Christian, I am in no position to argue. That's a contract he has with God."

The second major argument thrown up in the Anglican report concerns the reasons Masons do good works. "The problem for us as Christians," Gabbott says, "is the personal place of those charitable works in the life of the Mason. Masons are enjoined to be charitable but, in doing so, they apparently believe that they make themselves acceptable to God. Theologically, it's a hard message to get across. From the Anglican point of view, charity and the relief of the poor is responsive behavior. You engage e activities because of what you believe God has done for you, not because of what you hope God will do."

Gabbott maintains that church members who choose to join a Masonic Lodge or who persist in remaining members despite their knowledge of the Anglican position are in a state of "disharmony." "Friction will inevitably emerge," he says. "They cannot in all good conscience be both Masons and Anglicans. Now, having said that, I haven't nailed any Masons' skins to the door of my church and nor do I intend to."

Were there "satanic influences" in Freemasonry? "We did not discover anything about Freemasonry which would lead us to believe it was any more satanic than a number of other things happening in society," says Gabbott. "There are some on Christianity's far right who see hard rock rhythms as satanic. Beethoven was both a Mason and an agnostic

and yet I don't hear satanic overtones in the Fifth Symphony. But from what The Bible says, the Devil if you are prepared to conceive of him as a real person - one who will always take advantage of dislocations in man's relationship with God. That's a possibility with Freemasonry, with hard rock, with the Rosicrucian movement and even with Rotary. The Devil is a very creative man.”

But, so far as Grand Master Johnson is concerned, the Devil is not a Mason. “Freemasonry is all about Brotherly Love and truth,” he says. “It's not the work of the Devil. We teach our Brethren to be morally upright, meeting on the level, departing on the square. The saying, 'Give him the third degree' comes from the Craft as an indication of the strictness of our teaching.”

Ironically, Masonry's strictness may well be one of the reasons for its failure to attract younger members. The overwhelming majority of Australian Masons are middle-to late-middle-aged men. With all the material distractions offered to the Me Generation, Masonry, with its emphasis on the moral and the spiritual, inevitably runs a distant last. Johnson has set up a Commission for the Future as a first step towards addressing and, he hopes, arresting the Craft's decline.

AMERICAN UNION LODGE #1

[author unknown]

From Southern California Research Lodge- [date unknown]

[From the 200th Anniversary Condensed History of American Union Lodge #1, Massachusetts]

The Institution of Masonry, kindred to many of the societies and rites of times, owes its continued existence to its ability to render needed service and inspiration to mankind. We shall review, briefly, some of the incidents in the early life of one branch of this great institution, American Union Lodge, #1, out of the experiences of those who were instrumental in effecting this historic Lodge.

The siege of Boston in 1775 and 1776 brought together many New England Masons in the Continental forces from whose ranks the several Army Lodges were formed. The record of our own Lodge reveals a preliminary meeting at Roxbury, Massachusetts, attended by Brother Joel Clark and fifteen others. A choice of officers was made and the minutes of the meeting laid before the Grand Master, praying that the officers nominated might be confirmed and a dispensation granted for holding a regular Lodge. The minutes state: The Right Worshipful Grand Master, Richard Gridley, Esq., having been waited on according to appointment, was pleased to grant a warrant to Joel Clark, Esq., appointing him first Master of American Union Lodge.

This venerable instrument which called our Lodge into existence was issued in the name of John Rowe, Grand Master, on Feb. 15, 1776, and bore the signature of Richard Gridley, Deputy Grand Master; William Burbeck, Grand Senior Warden; and William Hoskins, Grand Secretary. It was addressed to Master Brother Joel Clark. The Lodge is authorized to meet in Roxbury, or wherever it shall remove on the continent of America, provided it is where no Grand Master is appointed.

By virtue of the warrant the Brethren met on February 16th, an Entered Apprentice Lodge having been opened, proceeded to elect the following subordinate officers: John Parks, Senior Warden; Thos. Chase, Junior Warden; Jonathan Heart, Secretary, and Samuel H. Parsons, Treasurer.

“And each accepted and took their seats with the usual ceremonies.” Jacob Dickerson was appointed Tyler during the Lodge's pleasure and a committee of three named to prepare a “body of laws for the regulation of this particular Lodge.” Four persons were proposed to be made Masons, three of whom were elected to receive the Entered Apprentice degree. On February 20, the organization was completed and the first Masonic work was done. The Lodge was opened in due form with the officers in their proper stations and eleven members and three visitors present. The Entered Apprentice degree was conferred and “the committee having made a report and the laws read, they were agreed to and ordered to be entered,” and a Masonic body destined to experience every vicissitude of fortune in the Revolutionary Army and finally to light the torch of Brotherly Love and service anew in the great Northwest was launched on its career.

These were the times that tried men's souls. The Army was before Boston, which was held by 10,000 British troops, well equipped and well supplied, while their ships commanded the ocean

“Gen. Washington was obliged to present a bold front but was unable to undertake any active movements or explain the reason for his inaction.” At any moment they might be attacked by the enemy and none could tell what the final outcome was to be. Amid these conditions the American Union Lodge was born.

February 20 to April 2, 1776 meetings were held in Roxbury, Massachusetts. On March 28, Grand Master John Rowe was present.

In April, 1776, the Army, having moved to New York City, a meeting was held on April 23 At Bridgewater Hall. Eleven subsequent meetings were held between that date and August 15. The Battle of Long Island brought to an end the series of convocations. Two of the Brethren were killed and nine others, including the Worshipful Master, Joel Clark, were captured.

February 15, 1779, Secretary Heart issued a call for a meeting at Reading, Connecticut, April 7. Joel Clark had died in prison, and Gen. Samuel H. Parsons was chosen as Worshipful Master.

A meeting was held at Nelson's Point, New York, June 24, 1779 at which Gen. George Washington was present. It was during this second sojourn in New York that Brother Rufus Putnam, afterwards leader of the pioneer settlement to Marietta, and eventually the first Grand Master of Ohio, was initiated, passed and raised. Brother Moses Cleveland, who was one of the leaders of the Connecticut pioneers to northern Ohio, was made an Entered Apprentice.

During the Army's occupation of New Jersey in the winter of 1779-80 a few meetings were held in Morristown. The meeting of December 27, celebrating the festival of St. John the Evangelist, was the largest in numbers, thirty-three members and sixty-nine visitors, including General Washington.

No record of meetings in 1781, but meetings were held at different places in New York. The last meeting was held April 23, 1783.

From now on the meetings of the Lodge were very irregular and but little Masonic work was done.

The war was over and the soldiers returned to their homes to take up the duties of peace. The Lodge had come into existence while the conflict was in its infancy and had continued to its close. Her first Master had died a prisoner. Her second, General Samuel H. Parsons, had rendered distinguished service to his country, attained the rank of Major General and was a member of the military court which had tried Major Andre. Major Heart, the third Master, enlisted in time to take an honorable part in the battle of Bunker Hill and continued in the army until he met a soldier's death striving to rally Gen. St. Clair's troops in the West. The members came from Connecticut, Massachusetts, New York, New Jersey, Delaware and Virginia

More than once disaster had brought the Lodge to the brink of destruction, but it had survived and, though the Brethren knew it or not, in the providence of God it was destined to light the fires of Masonry in a land which they had not seen. An interval of seven years elapsed and when the Lodge again assembled, it was to find a permanent home on the banks of the Ohio.

The little band of pioneers who landed at Marietta on April 7, 1788, and those who come after them, contained members of American Union Lodge and others of the Fraternity who were anxious to erect an Altar of Masonry in the wilderness. Soon this came to pass and the wandering of the Lodge had ceased. Here it was to remain, a powerful influence for good in the settlement for generations yet to come. In the words of Brother Martin R. Andrews: "The year 1790 marks the beginning of a new era in the history of American Union Lodge." For five years it continued to be in reality a military Lodge, receiving and initiating recruits as they passed on their way to conflict. Yet the Lodge had found a permanent home. She stood at the portals of the great Northwest, and at the Altar many a pioneer halted long enough to light a torch which he could bear far away into the wilderness. This, then, was the Golden Age of our history, not because it was free from trials and cares, for the whole period is full of struggles and perils. Rest is not the ideal of men who meet for the purpose of learning how to labor for the good of others. The period was truly golden in the opportunities it afforded the little group of Brothers on the frontier to make their influence felt throughout a vast empire and into successive generations."

Jonathan Heart, third and last Worshipful Master of American Union (Army) Lodge, was mustered out of military service in December, 1783. Two years later Brother Heart, as a captain in the army raised for the protection of the western frontier, brought the Warrant of American Union Lodge to the west.

In November, 1785, a detachment of troops under Major and Brother John Doughty had been sent to the mouth of the Muskingum River and there erected Fort Harmar. Under the leadership of General Rufus Putnam the Ohio Company of Associates - New England veterans of the Revolution - landed at the mouth of the Muskingum, opposite Fort Harmar, April 7, 1788, and began the settlement of Marietta, the "Plymouth Rock of the West." Log cabins were built and a stockade, called Campus Martius, was erected as a refuge against the Indians. Such was the beginning of the first permanent settlement

planted within the limits of the Northwest Territory.

On June 25, 1790, ten Brethren including Bro. Rufus Putnam, all residents of the nearby settlement of Marietta, forwarded a petition to Worshipful Bro. Heart who was stationed at Fort Harmar, requesting him to form them into a Lodge. In answer to their petition, Bro. Heart replied in part: "The Warrant (of American Union Lodge) was granted by Richard Gridley, Deputy Grand Master, whose authority extended to all points of North America where no special Grand Lodge was appointed It will, therefore, follow that there being no special Grand Master of this Territory, a more ample authority for holding a Lodge in this country could not be obtained."

The first regular session of Lodge was held at Campus Martius on June 28, 1790. Its officers were: Jonathan Heart, WM; Benjamin Tupper, SW; Rufus Putnam, JW; Robert Oliver, Treasurer; and Anselm Tupper, Secretary. It was the first meeting of a Masonic Lodge held on Ohio soil and with one exception the first ever held in the Northwest Territory. When the By-laws of the Lodge were signed later in the year, eighty-six members attached their signatures. Still being some doubt, however, in the mind of Bro. Heart as to the regularity and recognition of the newly organized Lodge, letters were sent to the Grand Lodge of Massachusetts and Grand Lodge of Pennsylvania.

On December 6, 1791, the Grand Master of the Grand Lodge of Massachusetts replied in part: "Your Warrant is beyond doubt a perfect and a good one until a Grand Lodge is founded and established in your territory I confirm your Warrant as good and perfect, as you are where no Grand Lodge is established." On May 21, 1792, a letter was received from the Grand Secretary of the Grand Lodge of Pennsylvania which read in part: "It was with equal surprise and pleasure the Grand Lodge of Pennsylvania received intelligence of the formation of a Lodge in the midst of the immense wilderness of the West As the account which you have given of the origin of your warrant is perfectly satisfactory and as the succession to the Chair has been uninterrupted, your authority for renewing your work appears to be incontestable." Thus were the Brethren assured of the right to carry on the work of the Craft in their new land.

Bro. Heart in the latter part of 1791 accompanied the ill-fated expedition of General and Bro. Arthur St. Clair against the Miami Indians. On November 4, 1790, a desperate battle was fought in what is now Mercer County in Western Ohio, with fatal consequences to the whites. Over nine hundred men and officers, including Bro. Heart, lost their lives in St. Clair's defeat. Following the death of Bro. Heart, American Union Lodge on December 5, 1791, "resolved that the Brethren wear a Masonic badge of mourning two months as a mark of respect to the character of a person so much esteemed, both as a man and a Mason, and the one who first illuminated this part of the Western Hemisphere with the light of Masonry."

Some years later another unfortunate circumstance occurred. On March 24, 1801, fire destroyed the Lodge hall and with it were lost its Warrant, furniture, jewels and implements. On November 7, 1803, W Bro. Putnam reported that he had received a Charter from the Grand Lodge of Massachusetts, "renewing the rights, privileges and precedence of this Lodge as heretofore established."

The early Masonic home of American Union Lodge is an historic matter of special interest. From the date of establishment of the Lodge until 1794, the home of Major

Sergeant at Campus Martius was used. Following this date, for several years the Lodge met at different places and in many records of the Secretary the place of meeting is not given. From January until August 1800, the Lodge had met at Campus Martius, but for the remainder of the year and the early part of 1801 the meetings were held at Bowen's Inn. After the fire of March 24th a new home was necessary and Lincoln's Inn was secured as a temporary movement where meetings were occasionally held. From December 5, 1803 until 1810 the office of Bro. Putnam was used as the meeting place.

Ohio became a state in 1803, and Chillicothe continued to be the capitol of Ohio until 1810. Prior to the year 1810, Masonic Lodges had been established at Marietta, Cincinnati, Warren, Worthington, Zanesville and Chillicothe. These Lodges were widely separated and travel between the settlements was chiefly on horseback. It was probably at the legislative sessions at Chillicothe that discussion relative to the formation of a Grand Lodge of Ohio first took place.

Following the discussions, the initiative was taken by Erie Lodge #47 of Warren. At a meeting held March 11, 1807, a committee was appointed to correspond with the other Lodges then in the State. On July 6, 1807, Bro. Rufus Putnam laid before American Union Lodge a letter received from Erie Lodge requesting the assistance of American Union Lodge in forming a Grand Lodge of Ohio. Similar letters were received by the other Lodges then in the State and as a result of this correspondence representatives met at Chillicothe on January 4, 1808, in a Grand Convention. Brothers Ichabod Nye and William Skinner were chosen by ballot and represented the Lodge at the Chillicothe conference.

On January 7, 1808, the Brethren then in session took steps which led to the organization of the Grand Lodge of Ohio, F. & A. M., on which occasion a series of resolutions signifying conditions associated with membership were adopted. Bro. Rufus Putnam of American Union Lodge was chosen Grand Master and the first Grand Communication was to be held on the first Monday of the year 1809, "at whatsoever place the Legislature of Ohio shall then be in session."

For many years all the regular business of the Lodge was conducted in the Entered Apprentice Degree, as was then usual, and a custom in vogue when under the rules of the United Grand Lodge of England. Regardless of the degree in which they labored, the roots of Masonry were firmly established in a new land and helped immeasurably in building "A Home in the Wilderness."

A VISIT TO ENGLAND'S FREEMASON'S HALL

by Dr. Mark Fravel, Jr., 33°

Scottish Rite Journal - August 1992

Allow me to share with you my recent visit to Freemason's Hall on Great Queen Street, in London, England. I am pleased that I followed my instincts to spend some time there, along with my other visits to many of London's great museums.

Freemason's Hall is the present home of the Grand Lodge of England, considered to be the premier Grand Lodge of the world. The seminal meeting of the Grand Lodge took place on June 24, 1717, when four London Lodges met at the Goose and Gridiron Tavern

near St. Paul's Churchyard.

Freemasonry began to attract influential men of note as well as aristocrats, and in a few years the Grand Lodge published a Constitution, official minutes, and set up a list of local Lodges and charities.

In 1782, HRH Henry Frederick, Duke of Cumberland, was installed as Grand Master. During this period, rival Masonic groups were organized (principally the Irish Masons), and two other Grand Lodges appeared. These functioned simultaneously for 63 years with some members belonging to both Lodges. Finally, in December of 1813, the Union was completed and the "United Grand Lodge of England" was formed with the Duke of Sussex as the new United Grand Master.

The present Freemason's Hall is the third building to house the Grand Lodge of England. This building was originally dedicated to Edward VII who, as Prince of Wales, had been Grand Master from 1874 to 1901. The new building, however, was later dedicated on July 19, 1933, as a Peace Memorial to those Masons who had died in World War I. A Hall of Honor displays the names of Masons who gave their lives during the war. This is one of three vestibules that form a ceremonial approach to the Grand Temple. The architecture is superb, and the decorations and woodwork throughout are stunning.

The Grand Temple is the inspiring highlight of a tour of Freemason's Hall. You enter through two 12-foot bronze doors, each weighing one and a quarter tons. The Temple seats 1,700 and is 63 feet high. Though the Grand Temple is elaborately decorated throughout, its mosaic ceiling is the first thing that draws your attention. The covering is a "Celestial Canopy of diverse colors, even the Heaven." The allegorical groups in the design are distinct one from the other and depict symbols of Masonry.

Of particular interest are the museum and library. The museum contains a unique collection of regalia, jewels and ceremonial paraphernalia, Masonic silver, porcelain and pottery, glassware, furniture, Masonic aprons, portraits, and the "Sussex Plate," a silver centerpiece over three feet high and nearly three feet across. Created by Robert Garrand of London, the plate was presented to the Duke of Sussex in 1838 on his completion of 25 years as Grand Master.

Of special note in this section is the collection of Masonic jewelry created by French prisoners of war interned in England during the 19th century, as well as handicrafts by Masons who were prisoners of more recent wars. Created from scrap materials, these Masonic jewelry creations are of unbelievable beauty, yet were created by Masonic prisoners of war under the most primitive of conditions.

The library of Freemasons's Hall claims to have an unrivaled collection of literature on the Craft. Certainly the collection is unmatched on information about the United Grand Lodge in England. The "Articles of Union" document, for instance, is still preserved in the library, and although the British Museum has the two oldest versions of the "old charges," this library has the next oldest, the Grand Lodge MS No. 1, a narrow vellum roll nearly 9 feet long and dated December 25, 1583. The library is a researcher's delight. I should note here that, as might be expected, the library's staff and personnel are always very helpful and cooperative.

In 1986 the Grand Lodge and the Grand Master, HRH George, Duke of Kent, opened the

doors of Freemason's Hall to the public to spread the message of the Craft and to dispel the many myths that surround our Fraternity. Since then, thousands of Masons and non-Masons have visited and toured the Peace Memorial, the museum, the Grand Temple, the library and the building's many other rooms and Masonic treasures. If London is on your travel agenda, a visit to Freemason's Hall, Great Queen Street, London, is an enjoyable and educational Masonic adventure!

AMOS, WHAT SEEST THOU

by Ray W. Burgess, PGM, Louisiana
MSA Short Talk Bulletin - July 1991

In all the Lodges under the jurisdiction of the Grand Lodge of the State of Louisiana (and many other Grand Jurisdictions) the Volume of the Sacred Law should be open at the Seventh Chapter of Amos in the Fellowcraft Degree. Why do we do this? This practice is not universal, but ours has the sanctity of long use and the sacredness of the familiar. Also, since one of the working tools of a Fellowcraft Mason is the Plumb, it is appropriate to open the Bible at the story about the plumbline of the Lord.

What do we really know about this man, the prophet Amos? Do we know why the Lord called him to deliver His message of judgment to His people of Israel?

Solomon received from his father, David, a powerful empire. During his latter years, however, it began to fall apart. Expensive building projects sapped the strength and loyalty of native Israelites. As the tributary nations saw the opportunity to assert their independence they did so and Solomon was unable to prevent the disintegration of the empire. Before Solomon's death the Aramaeans severed themselves from his kingdom, and shortly after he was succeeded by Rehoboam, a further split took place. With the breakdown of the monarchy, subject states declared their independence so that the territory once ruled by David was divided into autonomous units.

The portion of Solomon's empire north of Mount Hermon, extending as far as the Euphrates, revolted and formed the kingdom of Syria, with Damascus as its capital.

South of Syria was the kingdom of the ten tribes, known as Israel, or the Northern Kingdom, with its capital at Shechem. The Northern Kingdom included the larger portion of Palestine proper, an area of about 9,400 square miles.

The kingdom of Judah included the tribe of that name, a portion of Benjamin, and Simeon, which had been incorporated earlier into Judah. Kings of the Davidic line reigned over Judah until the fall of Jerusalem to Nebuchadnezzar, King of Babylon (587 BC)

Solomon retained control over Moab; but his successor found the Moabites hard to keep in subjection. Moab disappeared as a political power when Nebuchadnezzar subjugated the country.

South of the Dead Sea was the kingdom of Edom which had been conquered by David and remained tributary during the reign of Solomon.

The three kingdoms which developed from Solomon's kingdom in western

Palestine-Syria, Israel and Judah strove for supremacy. Wars were constant between Israel and Judah. With the threat to both Israel and Judah from the powerful Syrian state of Damascus, there developed a tendency for the two states to reconcile their differences.

During the reigns of Ussiah, king of Judah (783-742 BC), and Jeroboam II, king of Israel (786-746 BC), the sister states pushed their boundaries out to include the territories which once belonged to Israel under David and Solomon.

Many of the smaller nations were required to pay tribute to Israel and Judah. Both kingdoms collected tolls from the caravans that passed through their lands. In this period in both Israel and Judah there was a transition from an agricultural to a commercial way of life. Industries and cities sprang up which gave rise to a class of wealthy merchants and landholders.

This new wealthy class built winter and summer houses out of hewn stone elaborately adorned and decorated. They had couches inlaid with ivory, covered with the finest imported silk, upon which they reclined while eating prime cuts of meat, drinking wine out of bowls, and listening to strains of varied music.

But the presence of great wealth did not mean that there was no poverty in the land. The extremely rich had obtained much of their wealth by their merciless oppression of the poor, taking exactions of wheat from them. The merchants used false weights and measures in their business transactions, in addition to selling refuse wheat. Because these unscrupulous men were able to bribe the judges, no redress was left for the innocent.

The tragedy of all this was that Israel's social structure was completely disrupted. Israel had originally been a covenant community in which there was no class distinction. All men were equal before the law, God, and one another. Now all this had changed. Wealth, power, and affluence came to some in Israel. But the affluent, rather than using their wealth to benefit all of God's people, squandered it on luxuries and status symbols and used their newly gained power to keep their poor brothers in subjection.

One would think that, in the light of the conditions just described, there would have been little interest in religion in those days. Just the reverse was true. The people were very religious, especially the rich. Religious services were well attended; tithes and offerings were freely and punctually given; impressive festivals were held; and pilgrimages were made to the important religious centers. They thought they were in the favor of God and under His protection. However, just the opposite was true. The Lord despised their feasts and would not accept their sacrifices. Their worship was a profane travesty. It was an act of men and women morally unclean and unwilling to submit themselves to the searching discipline of God.

God had entered into a covenant with Israel. God had chosen Israel out of all the families of the earth. God had given her a land and had given her people special laws to guide them in the way they should go. It seems that Israel believed the covenant to be inviolable and that it gave her privileges and a license that no other nation had. But Israel broke her covenant. She used her freedom from bondage to enslave a large segment of her own people. The gift of the land she used for selfish purposes. She rejected the law of God and walked after lies.

What was God going to do in the face of Israel's sin? Would he ignore it? Would he wink

at it? Or would he stop turning away the punishment from Israel? The answer was “No,” he would stop turning away the punishment from Israel. The end had come upon Israel.

Was there no hope for Israel? Was there no way to escape the impending judgment of God? There was only a slight possibility—only that possibility found in the sovereignty of God. Here is where we begin the story about Amos.

Very little is known about the man Amos. He is never mentioned by any other biblical writer. All the information we have about him comes from the little book which bears his name. Amos' name probably means “burdened” or “burden-bearer.”

Amos lived in Tekoa, a village in Judah about 11 miles south of Jerusalem and 18 miles west of the Dead Sea. Tekoa was located in a barren rockbound region surrounded on three sides by limestone hills and a breath-taking view of the Dead Sea.

Amos was a shepherd or herdsman and dresser of sycamore trees (wild figs). He was probably a very poor man since his sympathies were with the poor against their rich oppressors. Although he was a shepherd and one who performed menial tasks, he was by no means uneducated. His formal training might have been nil, but he was a keen observer of the ways of God and men. Awareness and sensitivity characterized the man. His literary style was free and pure.

Amos lived in the time of the earthquake, just as the Northern Kingdom of Israel was coming to a close. Seemingly before anyone else in his generation, Amos heard the lion's roar of God's wrath. He is generally recognized as the first of the writing prophets in Israel. He introduced a new element into Old Testament prophecy. He was the first to preach a message of judgment that meant the end of the kingdom of Israel.

At about 760 BC God called Amos to deliver His message of judgment to the people of Israel. In spite of his humble background, he was the one God chose to preach His message of repentance and warning to a rebellious nation. Amos possessed a sense of unquestioned obedience and a clear proclamation of God's message. He was committed to the Lord and His principles of holiness and righteousness.

Amos began his ministry with biting words of judgment against the six nations surrounding the land of Judah and Israel. Next he announced God's judgment against Judah, but Amos was only warming up to his main objective: a vivid description of God's judgment against the nation of Israel. Amos condemned the people of Israel for their oppression of the poor; worship of idols; rejection of God's salvation; and defilement of the Lord's holy name.

Twice Amos saw the judgment of God coming and interceded for Israel, and God turned away his judgment. But with the third vision of the plumbline, we come to the title of this dissertation.

“Thus He showed me: and behold the Lord stood upon a wall made by a plumbline, with a plumbline in His hand.

“And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. And said the Lord, Behold, I will set a plumbline in the midst of my people Israel:

“I will not again pass by them any more.

- Amos 7:7-8

The prophet Amos was the prophet of righteousness and he saw the Lord God as judging Israel by means of the plumbline, signifying the unchanging standards of that righteousness.

Let us look further at this plumbline.

What is a plumbline? It is a simple tool made of a cord with a weight attached to one end. It is used by brick masons and other builders to test the verticality of a wall or other structures. If a wall or a foundation leans, it is out-of-plumb.

Why did God say, "I will set a plumbline in the midst of my people Israel?" Because the plumb admonishes us to walk uprightly in our several stations before God and man. The people of Israel had sinned and in spite of the warnings of Amos, they had not reentered the fold. God made it very plain that each man must try himself by the unerring standard of the plumbline. The plumbline is the symbol of uprightness of character, of integrity, of honest and fair dealings among persons. To plumb one's life and actions is to test them by the eternal laws of God. In all these tests, the people of Israel had failed. That's why He said, "I will set a plumbline in the midst of my people Israel."

So it is with Freemasonry. The real worth of a Mason can never be measured in the opinion of his fellows or in the Masonic honors he has attained. The standard by which a Mason must be judged is by his own evaluation of his conduct and by the principles which he knows to be the unerring and unchanging ones.

What can a Freemason expect to get from Freemasonry? The rewards of Freemasonry and the wages of Masons are endless, so long as a man is willing to strive for them. If he is content to be a "button Mason," paying his dues merely for the privilege of wearing a pin, this is just what he will get out of Masonry. If he is content to be a "knife-and-fork Mason," showing up at his Lodge only when there is some type of banquet, he will receive only this from Masonry.

If, however, he measures himself by the plumb, and sets his standards accordingly, he will benefit from Masonic education, Masonic philosophy and from the association with the finest men in his community.

The standard by which a man judges himself as a Mason is the same unerring principle by which he judges himself as a family man, as a churchman, as a businessman, and as a citizen. He will learn to walk uprightly in all his endeavors, learning from the plumb the lesson of rectitude of conduct. Each man must stand by the plumbline which is set in the midst of God's people.

BENEVOLENCE

by The Rev. Robert S. Nagle, Supreme Chaplain

[source unknown - date unknown]

1. WHAT IS BENEVOLENCE?

- (a) A disposition to do good.
- (b) An act of kindness.
- (c) A generous gift.

Before any Master Mason can understand the true meaning of benevolence there is one great and primary lesson we must all learn. It is set out quite clearly by William Shakespeare in the play "Hamlet," where in Scene 3 of Act 1 he has Polonius, the Lord Chamberlain to the King of Denmark, give some fatherly advice to his son Laertes on the eve of his departure for France. He gives him his blessing plus a few precepts for him to remember - to be of good character; not to carry on loose or idle conversation; not to act in haste; to be pleasant but not too forward; to cherish his old friends and not be in a hurry to make new ones; not to quarrel but when it is unavoidable to give a good account of himself; to listen to everyone but to make up his own mind; not to judge people hastily; and finally above all others "to thine own self be true, and it follows as the night the day, thou canst not be false to any man."

Yes if there is going to be benevolence it must come from each of us personally - We must be true to ourselves. The Ritual tells us that "the most important of all human studies is the Knowledge of ourselves." Once we learn to believe in ourselves we will then believe in what Masonry teaches us. In my quick review of the Ritual I find at least 32 instances referring to our responsibilities as to Charity to our fellow creatures. In the majority of these the universality of our charitable obligations is stressed - to the whole of mankind.

The term Benevolence and Charity must be broad in it's interpretation, and I think the interpretation of love taught by the Anglican Church has great meaning to us as Masons Let us review for a few moments some of the Charges imposed on us by the Ritual.

1. If a man comes under the tongue of good report, he must be a man who has the disposition to do good.
2. The third question asked of every candidate before Initiation - "Do you believe the Supreme Being has revealed his will to man?"
3. The presentation of the Apron "To work together with that Love and Harmony which should at all times characterize Freemasons." Is it possible to love one's neighbor and at the same time be indifferent to his needs?

4. The North East Angle

"I shall immediately put your principles in some measure to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart - I mean Charity.

It has the approbation of Heaven and of earth, and like it's sister Mercy, blesses him who gives, as well as him who receives."

Stress is placed on those who are daily sinking into the sere and yellow leaf of old age, and those who perhaps who are suffering through unforeseen circumstances of misfortune and calamity.

It is our usual custom to awaken the feelings of every newly initiated Brother, by making such a claim upon his charity as his circumstances as his circumstances in life may fairly warrant.

No matter how small the amount, it will be thankfully received and faithfully applied.

These are not idle words Brethren, to be listened to and forgotten after the ceremony - they are a vital part of the creed by which we live as Masons.

5. Let us further reinforce our dedication to this, the greatest of all Masonic attributes

by referring to the words of the Canadian Rite lecture in the Entered Apprentice Degree.

“We hope to arrive at the summit by the assistance of a Ladder - in scripture called Jacob's Ladder - the three principal rounds - FAITH, HOPE, AND CHARITY. Faith in the Great Architect of the Universe, Hope in Salvation, AND CHARITY TOWARDS ALL MEN. but the Third and last comprehends the whole, and the Mason who is in possession of this Virtue in it's most ample sense, may justly be deemed to have arrived at the Summit of Freemasonry”

This lecture also refers to the Mosaic pavement and calls on us to “act as the dictates of right reason prompts us, to cultivate harmony, PRACTICE CHARITY, and live at Peace with all men.

It concludes with the words that “the tenets and fundamental principles of Ancient Freemasonry are Brotherly Love, RELIEF, and Truth.

No one knows the true meaning of Brotherly Love until he has been involved in his Brother's tribulations and distress, and likewise, no Brother feels or understands until he has so contracted it.

6. The working tools of the 2 degree.

The Square - Our conduct must be acceptable to the Divine Being - the true symbol of all goodness.

The Level - We are all Brothers with all the implications that this brings.

The Plumb - We must give up every selfish propensity which may tend to injure others.

7. The Third Degree.

The Five points of Fellowship.

To stand beside a Brother - a column of mutual defense and support.

To be reminded of a Brother's wants to soothe his afflictions and relieve his necessities.

To uphold his honor.

We are also taught in the third degree to Teach by our actions.

- the lesson of natural equality and mutual dependence.

- to seek the solace of our own distress by extending relief and consolation to our fellow creatures in their afflictions.

- We are created in the image of God to show forth his glory and contribute to the happiness of mankind.

- to teach sincere affection, lawful support, relief, fidelity and truth.

9. The Charges.

First Degree. Be especially careful to maintain in their fullest splendor those truly Masonic ornaments of BENEVOLENCE and CHARITY.

Second Degree. You are to encourage industry and reward merit, supply the wants, and relieve the necessities of your Brethren and fellows to the utmost of your power and ability, but to apprise them of approaching danger and to view their interests as inseparable from their own.

Third Degree. You are to inculcate universal benevolence and by the regularity of

your own behavior afford the best example for the conduct of others.

Also the Volume of the Sacred Law is the means by which the Almighty reveals more of his Divine will than by any other means. It is the Great Light of Masonry and should be the source of study of all Masons to expand their understanding and knowledge of Benevolence. We are all created in the image of the Divine Being and we must live by His teachings. It is therefore essential that every Mason should stop and meditate on these teachings until he fully understands them and they become a vital part of his being.

John. 19 to 21. If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother who he hath seen, how can he love God who he hath not seen? And this Commandment have we from Him, that he who loveth God, love his brother also.

Lev. 19 - 18. Thou shall not avenge, or bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.

John 13 - 35. By this shall all men know that ye are my disciples if ye have love one to another.

Isaiah 16 - 17. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Psalms 82. 3 - 4. Defend the poor and the fatherless, do Justice to the afflicted and the needy.

John 15 - 13 Greater love hath no man than this, that a man lay down his life for his friends.

Romans 12. 18. He that giveth, let him do it with simplicity, he that ruleth, let him do it with diligence, he that showeth mercy, let him do it with cheerfulness.

Cor.I. 19 - 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity. For God loveth a cheerful giver.

Cor.II. 8-12. For if there be first a willing mind, his gift shall be accepted according to that which a man hath and not according to what he hath not.

Matt. 6. - 1. Take heed that ye give not your alms before men in order to be seen by them, otherwise ye shall receive no reward from your Father which is in Heaven. Cor.I. 13 - 3. Although I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing.

Cor.I. 16 - 14. Let all your things be done with charity.

Cor.3. 14. And above all things put on charity which is the bond of Perfection.

Tim.I. 4 - 17. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith and in purity.

Peter II. 5-7. In all things be diligent - add to your faith - virtue, to your virtue - knowledge, and to your knowledge - temperance, to your temperance - patience; and to your patience - godliness, and to your godliness - brotherly kindness and charity. For if these things be in you and abound ye shall be neither barren for unfruitful in the knowledge of your Lord. He that lacketh in these things is blind and cannot see afar off.

Now we understand the term of benevolence, and our responsibilities as Masons, what programs and activities should be evident in our Lodges?

What form and activities should these philosophies of Benevolence lead us as Masons, and our Lodges into?

Let us first of all look at those benevolent activities which we can all, and should all be involved in on a daily basis.

Our benevolence or charity, if you will can be divided into two separate parts. One - A financial commitment.

Two - A practical or non financial commitment.

We will deal with the financial or monetary commitment in a few moments. Let us now look at the areas of charity or benevolence which are available to every Mason, whether he is a man of affluence or not.

Let us now look at Charity in it's most ample sense.

How many of us in this room today have been present at a Masonic meeting, and afterwards have heard mild criticism of one or more of the Officers or the degree team for not having portrayed the ritual according to the standards which your Lodge has become accustomed to accept. Surely here is an opportunity to display this great Masonic attribute - Charity. To illustrate this Masonic charity, which we should all embrace, I would like to read a small poem, extracted from an old Ritual, which recently came to my attention:

This poem is almost 100 years old

“Though hard's our task, we fearless tread this ground. Hope whispers us, “No work is perfect found” Has any mortal eye a perfect work e'er seen? Look not from us, for what has never been! How can imperfect man expect to find, That which is not within the human mind! That being the case, our work we humbly trust T' the Brothers candor - Masons will be just.”

Now a few words regarding the benevolence which does necessitate monetary assistance And it is essential that all Masons accept their part in this assistance. There is also a definite order and level of responsibility involved.

1. The individual Mason should be prepared to provide all assistance within his means.
2. He should then bring the matter to his Lodge - should the needs be beyond his means. The Lodge, after thorough investigation by a very responsible Committee should be prepared to extend all assistance within it's means - from current funds, from collection, or by a levy against the membership.
3. The Lodge, by majority vote, may then refer the matter to the District and to Grand Lodge for further assistance.
4. In making any representation to Grand Lodge, it is necessary for the Lodge to complete, in detail, to the best of their ability, the required forms. You cannot provide the Grand Lodge Board of Benevolence with too much information. The report of the Lodge Committee and all other pertinent or extenuating circumstances which will enable the Board of Benevolence to make timely, fair, and equitable

decisions.

5. Any grants given by the Board of Benevolence, will be given to the Lodge, and it is the responsibility of the Lodge to supervise the grants given, and to keep Grand Lodge up to date on future developments.

In closing this Seminar, we would like to leave you with the words of MW Bro. John Melymick PGM Grand Lodge of Saskatchewan and an Honorary Grand Master of this Jurisdiction. These words are quoted from the opening address given to the Banff Conference on August 30, 1983.

“Masonry was designed to minister. What seems needed now is to intensify the worth and the usefulness of this great Brotherhood, and to deepen it's understanding of it's own system; to educate it's members in the deeper meaning and true purpose of it's rites and it's philosophy.

The future development and the value of the Order as a moral force in society depends therefore, upon the view it's members take of their system. Note well, if they do not spiritualize it, they will increasingly materialize it. If they fail to interpret it's veiled purport, to enter into the understanding of it's underlying philosophy, and to translate it's symbolism into what is signified thereby, they will be mistaking shadow for substance, a husk for a kernel, and secularizing what was designed as a means of spiritual instruction and grace. We cannot emphasize too strongly that it is from lack of instruction, rather than the desire to learn the meaning of Masonry, that the Craft suffers today. For many members of the Craft, to be a Mason implies merely connection with a body which seems to be something combining the nature of a club and a Benefit Society.”

My Brethren, if we can understand, teach and practice, as Masons and constituent Lodges, Benevolence - a disposition to do good, an act of kindness, and a generous gift, then each and every one of us will have truly attained the summit of Freemasonry, and our beloved Fraternity will flourish not only in our time, but also for future generations.

But now, why all of this in a Chaplain's Corner? Oh there is quite a teaching here. All around us are men, women, and children who have problems ranging all the way from a monetary disappointment to tragedy. A lower grade in an examination, a financial problem, devastating MD, impending surgery, the death of a mate. Any one of these and more can be dramatically significant all the way from worry to suicide.

But if they have you, it can make all the difference in the world. A hand on the shoulder, a smile, a kind word, a note of encouragement, a rose bud, a prayer - just to know you are standing by, caring, loving, You can be mightily instrumental until the lost has been found and joy can replace the burden-some unhappiness.

So, just look around you - and seeing - come on - get into the act - and cause the joy of the rediscovery of happiness. And remember the words of our Lord - “Inasmuch as you have done it unto one of the least of these, you have done it unto Me.”

BORN-AGAIN MASONRY

by E. Scott Ryan, MPS

The Philalethes - April 1994

At the invitation of the Allied Masonic Degrees to speak about my personal Catholic perspectives on Freemasonry, I'd like to freely address you with a personal catholic -small c - universal perspective that would include, but not be limited to, my Catholic background.

As most of you may know, I wrote an article entitled, "The Masonic Conspiracy," which was published in The Philalethes and will be published shortly in the Transactions of the American Lodge of Research, and elsewhere. I also know that your gracious invitation to address you, proceeds from what I wrote In Defense of Freemasonry in response to the oft-tried and just as often untrue conspiratorial aspersions that have historically and are currently being directed against Masonry. Today, I'd like to speak in terms of a challenge to Freemasonry to be free to build in new ways - a challenge that I describe in the well-known admonition of Jesus Christ to be born again.

Some of you may be born-again Christians, but I wish to speak to you and others, Christian and non-Christian - as to the challenge of becoming Born Again Masons.

I first became personally acquainted with Masonry from a friend whose father and grandfather had been Masons and who explained what Masonry was by simply stating that it stood for "The Fatherhood of God and The Brotherhood of Man." This particular friend shared a similar educational background, in being Jesuit-educated at Georgetown, but a different religious and ethnic background in being German Lutheran. Having been educated by Jesuits, who also had Masonic-like problems with religious bureaucracy in having once been suspended by the Papacy, I felt more drawn to a universal spiritual brotherhood rather than to any particular religious tradition of others or my own.

Although most of us like to think of ourselves as atypical in our individualism, in this respect, in coming to Masonry from Catholicism, I submit to you that I am quite typical of millions like myself who, if they knew what Masonry really represents, would likewise feel drawn to Masonry as a wise choice that they'd likely choose for themselves.

In so doing however, Catholics as a group have no desire to become Protestants-no matter how much they might protest specific aspects of their Catholicism just as some Jews who believe in Jesus and are therefore, Christian, have

no desire to become part of Christianity. While that reluctance may be difficult for some Protestants and some Christians to understand and accept; as Masons, there is no problem with our Masonic understanding, and there should be no difficulty in accepting that reluctance in building a spiritual brotherhood. Further, beyond reluctance, Masonry allows for a fundamental and universal spiritual closeness not only for Protestants and Catholics - as Christians - but for Christians and Jews -- as Judeo-Christians - to include all varieties of Christians and Jews and others who fundamentally include rather than fundamentalistically exclude. The only exclusion, as I described in "The Masonic Conspiracy,," would be a non-Masonic chosen-ness a sinful choice of excluding others as less chosen - as contrasted to the universal spiritual closeness that constitutes the spiritual Constitution of Masonry: when no man or group is chosen (in the sinful choice of

perceiving others as less chosen than themselves) when God is chosen by and for all men.

Personally, I would probably qualify for the religious acronym of “Cafeteria Catholic” in accepting in Catholicism only what I find acceptable. However, in accepting that acronym for myself - and millions of other cafeteria members - I question how anyone in any religion can honestly be anything other than a cafeteria connoisseur for surely, to accept everything in any one religion makes one prone to spiritual indigestion. Regardless of one's palate, God is too big for the smallness of any one religion; and God is correctly understood by Freemasonry as freely existing for all free men as Brothers: regardless of any religious claim for secular denial to the contrary.

Among Masons, I've encountered a very wide assortment of not only religious attitudes but attitudes toward religion. At one extreme, I recall being introduced to a Mason at this Lodge, a man for whom I have immense intellectual respect, who described his religious background as having been educated at a college where no minister, priest or rabbi was allowed to teach; and at the other extreme, I've met at least one Protestant minister.

Rather than being offended by diversity I value it and I value not only religious diversity in Masonry but, even more, the opportunity for spiritual brotherhood with those who have not only different religious attitudes but radically different attitudes toward religion. On another personal note, Dr. Paul Kerr, who invited me here and who is of a Protestant persuasion, has become closer to me spiritually, as a Masonic Brother, than any religious brother, for the simple reason that our Brotherhood in Masonry is freely chosen rather than inherited - in the sense of being born again rather than born into.

In reflecting Masonry, further, I would state that while one may choose to stay put religiously for personal and cultural reasons, to choose to stay put spiritually is to choose to be more choosing than chosen in choosing the comfort of exclusion over the challenge of inclusion. Lest anyone claim that as a Christian I sound less than Christ-centered - as one Christian gentleman in good faith has, let me respond in good faith in referring to Jesus Christ as to the need to not only bring comfort to the afflicted but to bring affliction to the comfortable with a spiritual challenge to religious assumption.

Along with Brother Paul Kerr, I can say the same for Brother Alex Bleimann, the Editor of the Transactions of the American Lodge of Research, who along with Brother Paul and Dr. Russell Cassell are great humanitarians in their tireless service to humanity. I might add that Dr. Kerr and Brother Bleimann are respectively twenty and thirty years older than I am and Dr. Cassell almost forty years older, but all three gentlemen are younger mentally than most of us, myself included.

In reference to the challenge of being born again, the need to be born again has nothing to do with age, as evidenced by the young Dr. Kerr (who as a senior citizen still practices medicine along with his duties as Pennsylvania District Governor for Rotary International) and the even older but always younger Brother Bleimann (who is in his seventies has time not only to publish more Masonic historical research in New York, but to assist others, such as myself, in publishing their own professional research) and Dr. Cassell (who in his eighties administers his own clinic in California); but it has everything to do with one's assumptions.

I'm using the word, assumption, I'd like to break it down to its root meaning - in resting

more on ass than umption. One's assumptions can be and often are the greatest predictors of future in resting on one's past success. I've heard more than one Grand Master, most recently Brother Gary Henningsen as New York Scottish Rite Grand Master, warn of the danger of Masonry dying out, and in reference to his and others' warnings, such as those of Pennsylvania York Rite Grand Master Brother Edward Fowler, their nay-saying to the self-satisfaction of the status quo ante is necessary for a new yea saying to the future. I use the word new because as a new Mason I see too much of Masonry that is old - irrespective of age - in looking back to a "Born in Blood" past rather than a "Born Again" future.

The greatest weakness - seen in every dying empire, good or bad - is to become enamored of the past in escaping from the future, when there's a present need to go back to the future in being born again in one's spiritual essence in new ways.

Like Masonry, Nicodemus was well-established and well-meaning; but while he was one of the first to support Jesus, he was, according to Jesus, among the last to understand him. It was a revolutionary spiritual call, rather than a religious creed that Jesus was calling out to Nicodemus to find for himself, in being born again.

Masonry began with Temple construction and, today, there are many beautiful cathedrals, but they are mostly empty. If Masonry is to be born again, it needs to reconstruct itself according to the basic foundation of any construction in building anew from the bottom up rather than the top down. I know of no Temple, Mosque, or Cathedral that was ever built from the top down, and Masonry must build itself up again in order to be born again.

There is an old Russian adage that one can never rise above one's own head. Masonry, I submit to you, has to get its own head together if it expects to build upward towards future construction rather than gaze upward in the futile self-satisfaction of contemplating past construction.

When I recently commented to an attorney friend from college that I'd become a Mason, he good-naturedly but indifferently responded by asking me why I'd bothered to join a nineteenth century organization. While it might be easy to dismiss lawyers in general, his comment confirmed what some Grand Masters were saying as to the perception of Masonry dying out. While the reports of its death might be greatly exaggerated - as Mark Twain stated in responding to the premature reports of his own death - these reactions cannot be easily dismissed. The reasons for these perceptions - be they exaggerated or not - demand a wise response for the benefit of ourselves as well as others; otherwise, others as well as ourselves will be less than wise about the born again potential of Masonry.

In building for a spiritual future, the first step is setting the theological cornerstone; and in so doing I would refer to a well known Mason, well known by non-Masons, General Douglas MacArthur. Although General MacArthur is best known for his statement that "old soldiers never die, they just fade away," he said something to me that is, for me, far more significant.

In 1962 I was an Army ROTC cadet and our commanding officer, Colonel Roy Sherry had invited his former commander in Korea - in the United Nations police action in Korea that had nothing to do with policing and everything to do with war - to speak to us. As a freshman, I was lucky enough to have my question directed to the General in asking him what kind of question did he regard as the most important kind of question. He answered

by stating that every important question is ultimately a question of theology. With all due respect to the great French Jesuit theologian, Teilhard de Chardin S.J., and the great German Jesuit theologian, Fr. Karl Rahner S.J., which all Jesuit students like myself were required to study, I regard Douglas MacArthur as the greatest theologian of them all in answering my question the way he did.

Masonry is first and foremost a theological Fraternity in purporting to represent the Fatherhood of God and the Brotherhood of Man. There may be different ideas - religious and political - as to what that means or should not mean; and I shall present my own ideas which you are fraternally free to accept or reject in contemplating not only what is true but what should be true. However, the theological premise and truth of Freemasonry is the cornerstone from which all building must proceed and be founded upon in finding itself for the future.

In this respect, the direction of our contemplation - in this Temple of Truth - needs to be futuristic in considering new ways to implement that truth in more practicing of what needs to be preached more, with new human ways to reach the ultimate divine destination. If we're true to the timeless truth of the Fatherhood of God and Brotherhood of Man according to the needs of our time, then Masonry will be perceived correctly as a growing Twenty-First Century organization, rather than continuing to be misperceived as a Nineteenth Century or older regal remnant of the past.

In reference to the regal, the Duke of Kent has been quoted as saying that Masonry should go about doing good in a quiet way, and in America, as well, Masonry does go about doing good in a quiet way; and this is precisely why Masonry is in a bad way no matter how much good it does.

I'm sure the Duke is a fine man and an outstanding Mason, but in all due respect for him as a man and a Mason, I have no respect for unearned titles - regal or otherwise - for a title by birth is the antithesis of being born again. In reference to the Duke's statement, I recall the statement of a recently deceased American Professor and Graduate School Dean who'd taught at Cambridge, when I asked him to evaluate his English graduate school's university experience. His response was that the English were very good at what they did, but most of what they did was mostly irrelevant.

Every culture has a problem - and God knows the lack of culture in our American culture has produced immense problems - but English culture has a royal problem in that the ideal of nobility is the idea of no-ability. Masonry owes everything to God and nothing to royalty, lest it burden itself with furthering a regal position of further irrelevancy rather than furthering what's good for itself and others.

Accordingly, I welcome the opportunity to come to an accord with all Masons - to include the premier English Lodge - in outlining what I think we should be doing while leaving the specifics of how to do it for a future date but not too future date.

First, after revealing what may sound like an English prejudice but what is actually an English postjustice, in judging after rather than before the facts, I would like to present another English postjustice of mine in observing that the English are more ecumenically free than we, as Americans and Masons, would like to think we are, in our land of the free.

In order to dispel the impression that Masonry is anti-religious or anti any particular

religion, English Masons, as I recently read in the Transactions of Quatuor Coronati, express their concern that disaffected Christians - particularly non-practicing Catholics - should reestablish their church affiliation in order to strengthen their religious foundation in order to strengthen their belief in God.

While it is quite acceptable and even logical for individual Masons to express suspicion of religion in general - as man has made it to be rather than as God meant it to be - any particular differentiation as to one religious orthodoxy being more orthodox than another is unMasonic, and constitutes the greatest unorthodoxy according to the ecumenical orthodoxy of Masonry. On this matter, feel comfortable in referring to the premier English Lodge for being premier in an ecumenical sense rather than in any regal nonsense. Quite clearly, as the English have made it quite clear, Protestant Masons who are anti-Catholic are not

The Philalethes, April 1994 Masons, Christian Masons who are anti-Semitic are not Masons, and Jewish and Christian Masons who are anti-Muslim in a fundamentalist Judeo-Christianity are not fundamentally Masons..for the future.

Second, in referring to proper morality and to what I'd describe as the saint-sinner syndrome of a Masonic "syndrome, " Puritanism produces more self-righteous deviance than truly righteous purity. I recall the highly publicized case a number of years ago, of a prominent American politician and Mason who had a drinking problem, and one who had the private and public misfortune to being photographed upon falling into a water fountain in Washington DC after imbibing more champagne than was politique. When the opposition newspaper published the picture of his unfortunate predicament, he was expelled, unfortunately, from the Masonry.

Masonry is somewhat similar to Catholicism in according saint-like degreed status to its "holy" representatives, but wholly puritanical in dealing with its sinners, particularly its public sinners. In dealing with the inevitability of sins and sinners - we know from James that any man who says he is without sin is a liar and, therefore, sin while undesirable is inevitable for all but a few dead saints - Masonry should be more indulgent (while heeding Martin Luther about indulgences) in allowing for confessional-type mechanisms for repentance via service. When expulsion is used, in another analogy to Catholicism, as a sacrilege in banishing someone from the community of the faithful (fraternity of the Brotherhood) it should be reserved only for the most serious Masonic sinners - those who imbibe too much bigotry rather than too much alcohol.

Third, theology, in my opinion, will globalize in the direction of Masonry in reaction to the horrors of religious, and ethno-centricity, such that ecumenism may eventually bring more rather than less members. However, this can and will only occur when Masonry learns to be more futuristic and less regal, in being more common in being less quiet about itself in new ways.

Conor Cruise O'Brien once described Irish-Catholics as Presbyterians who go to Mass. As one Irish-Catholic to another, I would respond to Conor that while he may not be incorrect, it would be more correct from my experience to describe Irish-Catholics, when they move next door, are more likely to become Episcopalians than Anglicans. I know that from my cousin who told me his own Canterbury Tale in becoming an Anglican priest after his divorce and everyone knows the Archbishop of Canterbury bears an Irish

Carey last name. The Irish diplomat, O'Brien, and my cousin, the Anglican priest, Fr. Ryan, along with the Archbishop of Canterbury, Carey, show how the future of ecumenism can confound all those who rest on assumption - defined again by resting more on religious ass than spiritual umption.

Without waiting for the future, we observe English Anglican Masons sending English would-be Masons back to the Catholic Church while the supposedly anti-English Irish Catholics are going to the Anglican Church. What does the Canterbury Tale tell us about old assumptions?

In moving on to another assumption in reference to being common, the British have a lower House of Commons, where being common for the English is to be lower class, while Americans strive to be common in being all-American, in being common to all Americans without which there is no success in America. While I dislike any class system, and particularly the English upper class as aristocratic class parasites in their nobility of and ignoble paristocractic (parasitic aristocracy) nobility who belong in the back of any class for no ability, I must admit that the British have more class - both a good and bad sense - than do Americans. We have to admit to ourselves that American entertainment and our books that try to pass (but fail) as literature, albeit quite successful, are successful in the mass market by reaching the lowest possible common denominator. I say "possible" with trepidation for I haven't seen the latest Arnoldesque "I'll be back" or Clintese "Make my day" cultural success. I'm concerned about how low we can go on congratulating ourselves on having the world's largest gross national product when critics such as Alexander Solzhenitsyn, for example, correctly critique our "gross " cultural products as so much "liquid manure. "

American Masonry is also a product of what's common to America, but with a different similarity and in a similarly different manner. Masonry is commonly regarded as doing good in the American highest common denominator of charity - most notable among crippled children. However, that very common strength, in my opinion, constitutes an uncommon weakness for it relegates MasDnry to a charity. Further such charity could be replaced and has been replaced by decent health care systems in Europe and elsewhere, that provide for the full needs of crippled children as a societal responsibility instead of a charitable option. Very frankly, the limits of American society should not be synonymous with limiting Masonry no matter how appealing the charity.

In facing the limits of society without being limited by them (whether they be in England, America or elsewhere), Masonry has to ask itself if its priority prohibition against discussing politics and religion as a unifying procedural means to a non-divisive substantive end has not become a de facto end policy that ends by prohibiting a wide and wise variety of new political religious means to its own unifying purpose (one recent example of which was reported upon by Brother Allen Roberts, as being the initiative of Brother Leon Zeldis, Editor of the Israel Freernason, of promoting joint meetings of Lodges composed of Jews and Arabs).

I submit to you that unless and until Masonry applies its unifying spiritual principle of Brotherhood to the divisions of men precisely in those areas where men are most divided - in the myriad of re-emerging old-new religious and political conflicts - Masonry is not fully practicing the full implications of what it preaches.

I know that what I've said is far easier to say than to do, but I also know that what I propose is in full concordance with the full meaning to the Fatherhood of God and the Brotherhood on Man. There will be problems and mistakes, but the biggest mistake is to define the problems of the past without redefining ways to meet the problems of the future. To be immobilized by the past is to lose the opportunity to be born again - such that one becomes a legend in one's own time in being irrelevant to what means most to one's essential meaning.

Just as God is too important to be left to religion, politics is too important to be left to politicians. The Masonic freedoms that were "Born in Blood" will not remain free, for the price of freedom is never free unless we're "Born again" in our freedom. A fixation on the past is a "Born in Blood" miscarriage that is a bloody awful abortion of a future in being "Born Again. "

There is no infallible expert on Freemasonry, thank God, except an infallible God, who can only be found in freedom in finding truth.

Therefore, I propose that while the prohibition against discussing religion and politics at Lodge meetings remain, for the time being, in order to maintain the procedural principle of Masonic unity, the substantive policy of the Masonic Principal should not be limited by these procedural limits. Procedures are meant to be means to an end, but the problem with any tradition is not growing old with Born Again Masonry when bureaucratic means replace substantive ends. Sometimes, in the short run, caution is the better part of valor and it's better to be safe than sorry; but, in the long run, to be safe is to be sorry. Masonry can be Born Again when we, as Masons, find new ways to put the divine in human action in such ways as to unite rather than divide not only our selves but, more importantly, divide mankind. It can be done, such that the only Masonic sacrilege should be the lack of faith in the sin of saying it cannot be done.

Jesus said his kingdom was not of this world, but he came with God's name, as Masonry purports to come to the world in the name of God, to have an effect in changing the world.

Hopefully, Masonry will rise to its own opportunity and not step back into self-imposed regal irrelevance or common denominator relativity. If Masonry doesn't act, others, hopefully, will; and Masonry will have missed its opportunity to be true to itself in being born again to itself.

Let's do it and let's not just be safe before we' re just safe and sorry and just still-born rather than Born Again.

BLACK AND WHITE

[author unknown]

The Philalethes - August 1992

"For more than two centuries this [Prince Hall Freemasonry] has been the most lied about organization in the world. Caucasian Freemasonry has misstated the facts about it; Black Freemasons and their supporters have exaggerated its history and its hierarchy." This is what I said on February 29, 1989 in my keynote address for the Conference of Grand Masters.

“Finally, reasonable men on both sides are searching for and finding the truth, “ I added. A few other comments followed, then I strongly suggested it was time to put the universality of Brotherhood into action. It was time to recognize Prince Hall Freemasonry as legitimate - if Caucasian Freemasonry is. It was time to join hands with a body of men who were proud of their heritage as Prince Hall Masons; as proud as we are to be “regular” Freemasons.

There are many things about Prince Hall Masonry with which I don't agree, I told that Conference. To be fair, I added, “there are things about Caucasian Freemasonry with which I'm not in full accord. No organization, no association of men or women will ever be perfect. No human being will ever be flawless, although there are those among us who believe they are the exception. “

Gail N. Smith, MPS, Grand Master of Masons in Connecticut, shortly thereafter led his Grand Lodge into recognition of the Prince Hall Grand Lodge in his jurisdiction. Several others have followed.

What I suggested didn't come lightly. I've been researching the various phases of Freemasonry since 1949. Unlike some of the critics and supporters of Prince Hall Freemasonry I have endeavored to study the subject as an unbiased researcher should.

The subject deserves far more space than can be devoted here, but I'll try to answer some of the most flagrant misinformation that continues to be perpetuated. Much of this misinformation was started or spread by men whose other Masonic work I admire. Many who are still spreading these fallacies are men of impeccable character but who continue to believe the falsehoods of the past.

Some continue to “quote, “ or use as arguments, misstatements of the past that have long been discredited. Others have biased reasons for their false statements.

First we hear the initiation of Prince Hall and fourteen other men of color was illegal. This took place in Boston in the Colony of Massachusetts on March 6 1775. The presiding officer was one Sergeant John Blatt of the Irish Military Lodge #441, attached to the 38th Foot of the British Army.

If these men were illegal Masons, what constituted a legal Mason prior to the formation of the Grand Lodge system in this country? There were none before 1778 when the Grand Lodge of Virginia was instituted. Before then there were Provincial Grand Lodges-several of them. In Massachusetts there were two such bodies. One held allegiance to the “Modern” Grand Lodge of England; the other, the Grand Lodge of Scotland.

Studying the works of Henry Wilson Coil, Melvin Maynard Johnson, J. Hugo Tatsch, Harry Carr and many others we find there were hundreds of “illegal” Masons in the early days of Freemasonry in America. For example, where were the members of the Lodge that met in Philadelphia in 1731 (and perhaps earlier) made Masons? Was Benjamin Franklin, who was made a Mason in this Lodge, illegal? What about the legality of the organizers of the Lodge that was formed in Boston in the Colony of Massachusetts in 1733? The Lodge at Fredericksburg in the Colony of Virginia came into being with a slate of officers on September 1, 1752. Where were those men made Masons? When did they meet to choose officers?

When or where did the eminent compiler of The Constitutions of the Free-Masons, James Anderson, who in 1731 received the degree of D.D., become a Freemason? No one knows. He was, however, a member of the Lodge at the Horn, Westminster, in 1723. This was the year of the adoption of the Constitutions. And he was far from being in the minority.

These were the men who gave us Freemasonry in this country and England. If they were illegal, as the critics claim the men of color were, then all of us are illegally claiming to be Freemasons. As I understand the law, an illegal act cannot be made legal.

“African Lodge which the men of color formed was illegal, “ some claim. Was it? We proudly proclaim the supremacy of the Grand Lodge of England. It was the Grand Lodge of England that granted a warrant on September 29, 1784 for African Lodge #459, and this warrant is still in existence.

Who gave the Lodge in Philadelphia a warrant before it came into existence? And let's return to the Lodge at Fredericksburg, now Fredericksburg #4, in Virginia. This unwarranted Lodge initiated Major George Washington on November 4, 1752, the first time (after minutes were recorded) it conferred a degree. It went even further. It Passed him a Fellowcraft on March 3 and on August 4, 1753 he was Raised a Master Mason. It was July 21, 1758, five years later, before the Grand Lodge of Scotland gave it a warrant making it a “legal” Lodge. Who among us dares to claim Washington was a clandestine Mason?

“African Lodge had no right to warrant other Lodges and form a Grand Lodge.” Again let's return to the Lodge at Fredericksburg. It warranted two Lodges: Falmouth and Botetourt. Botetourt and Fredericksburg helped form the Grand Lodge of Virginia, and both are still in existence.

What did the only Lodge in Massachusetts do after 1733? Didn't it form a Provincial Grand Lodge and then warrant other Lodges, and not only in Massachusetts? Why should African Lodge be refused the same privilege?

“African Lodge was erased by the United Grand Lodge of England, therefore whether or not it remained a Lodge is moot.” Partially true. After the two rival Grand Lodges in England (“Antients” and “Moderns”) were united by two blood brothers who became Grand Masters, African Lodge was erased from the roster. So was every Lodge in America still on the Z02 roles of either of the rival Grand Lodges. This included about half of the Lodges in Massachusetts! Has any critic dared claim all other American Lodges erased from the roster of the United Grand Lodge of England are clandestine?

“Exclusive Jurisdiction is world wide and must be observed. “ Nothing could be further from the truth. Any researcher worth receiving Master's Wages can point out numerous exceptions to this statement. The Grand Lodges of Scotland, Ireland and England have many Lodges working side by side in many countries. What about Massachusetts with Lodges in Panama, Chile, Cuba and Japan? Then there's New York with Lodges in Lebanon. Then we have the Grand Lodges of Washington and Alaska. Are there no other Grand Lodges represented where these Lodges are located?

Exclusive jurisdiction, ironically, was a creature of the Grand Lodge of New York (not Massachusetts as at least one well-known critic has claimed). It's exclusively an

American invention. But, as I told the Conference of Grand Masters, “Isn't universality more important than word games? Shouldn't universality reach out to all men of good will?”

“African Lodge was dormant for a number of years. “Perhaps. But so were numerous other Lodges, including one of my favorites-American Union Lodge #1 of Ohio (of which I'm a proud Honorary Member). Research the anti-Masonic craze beginning in 1826. Check out the vast number of Lodges giving up their charters. Hundreds of them came back into the fold with no condemnation. Why should they be privileged and African Lodge not?”

“ Prince Hall Grand Lodge declared itself free from all authority in 1827.” The first to so declare in this country was Virginia in 1778. Others followed. Why aren't they condemned and declared illegitimate?”

The well-known critic to whom I referred based some of his “facts” about Prince Hall Freemasonry on a book written by Henry Wilson Coil (California), Alphonse Cerza (Illinois) and John M. Sherman (Massachusetts). I knew each of them well. Coil and Cerza were Fellows of The Philalethes Society and members of the Society of Blue Friars (Masonic authors). I highly respected them. I admired their Masonic research with the exception of the book they co-authored. It was bigoted and slanted to meet the needs of high ranking critics of Prince Hall Freemasonry.

“The only remedy is for these men to withdraw and petition a regular Lodge, “ claims the critic. This “solution” may have been possible 200 years ago, but it isn't today. These men are as proud of their Masonic heritage as most of us are proud of ours (I assume [always dangerous] the critic is proud to be a Freemason). They are not about to give up this legacy, and neither are we. The most honest solution, as I see it, is to do what the Grand Lodge of Connecticut and seven others have done - recognize Prince Freemasonry as legitimate.

Under Black Freemasonry in the revision of Coil's Masonic Encyclopedia I say this is a misnomer; there is no such thing as “black” or “white” Freemasonry. There are men of differing colors in “regular” and Prince Hall Freemasonry. Neither is all black or all white.

“Any Masonic organization that has stood the test of time [217 years now] must be considered legitimate.” That's what I said at the Conference. I'm happy to repeat it.

BEHOLD (PSALM 133)
by Wayne E. Sirmon, MPS
The Philalethes - February 1990

There was tension in the Lodge that night. A proposal to change the By-Laws explained the much higher than normal attendance. A Past Master of more than twenty years, who few of the current officers had ever seen, rose. He represented an unknown quantity, both factions - pro and con - were tense. With measured politeness the elderly Past Master requested the Worshipful Master's permission to speak. What a deep, golden voice! A voice that commanded respect and full attention. Even though this was the only time I

ever heard this man speak, the rich tones are still full in my memory.

“Behold, how good and pleasant it is for brethren to dwell together in unity.”

This wise Mason, after a long absence from his Lodge, had once more served the principles of Masonry well. The outcome of the vote was set into its proper perspective. Harmony, unity, brotherhood prevailed.

Psalm 133 is the first of many quotations from the Holy Bible which the new Mason hears. The recitation of this scripture lesson accompanies each candidate as he begins his Masonic journey. For the vast majority of Masons, only the first words of this Psalm are memorable. There is little written to help the Mason increase his understanding of this short psalm.

This psalm is identified with David, King of Israel and father of King Solomon. The opening verse brings the theme of the psalm to the front. While it is natural for us to attribute “brethren” to signify the universal bond of like-thinking men, some scholars take a more limited view. Their discussion is based on the psalmist's praise of this ideal description of the family. The family is very important to the writers of the Old Testament and it provides many guidelines for the proper regulation of family affairs. It has also been suggested that the psalm was penned for the instruction of David's “many sons by many wives.”

It is common for us to consider the biblical passages on two or more levels. Writings can be viewed from the concentric circles of the individual, family, tribe (or nation) and world. While it is “good and pleasant” for biological brothers to “dwell together in unity” this does not eliminate additional meanings.

After a long period of independent tribal activities, Israel was undergoing a redevelopment of its national spirit. Likewise today we recognize the satisfaction which is felt when people are bound by unity of spirit and purpose.

The remainder of the psalm paints two word pictures which describe this Brotherly Love. First is the anointing oil which is poured on the head. The fragrance of the strongly perfumed oil would fill the air as the oil slowly drips down from the head to the long beard. Aaron's beard was not to be cut (Leviticus 21:5) so that it reached the collar (skirt) of his robes. In a manner similar to the burning of incense, the fragrance of the oil spreads out and fills a room with its perfume. In just a way, the spirit of brotherhood permeates a group of people.

One of the pleasures of Masonic membership is the privilege of visitation. Without regard for region, formality, size or ritualistic proficiency, the “fragrance” of unity of the local Brethren is unmistakable. The most vivid examples of this indescribable, yet inescapable, spirit of unity are from Lodges whose acts of charity and friendship demonstrate their adherence to the highest principles of our Order.

Mount Hermon is the highest mountain in Israel and was apparently famous for its heavy dew. This dew and the dew on the mountains of Zion were critical sources of water. The nightly deposits of dew were essential. In a like manner, without unity, brothers become mere acquaintances and purpose becomes a pipe dream.

The analogy of the dew can be extended further. Dew, rain and rivers all are sources of water. The water of the river can be controlled by man. Armies seek control of rivers. They provide obstacles which provide strength to the defense, and their valleys are often the major areas of commerce and production. With the proper selection of a river site, fortunes have been made, battles won, and destinies altered. The river water represents wisdom.

Rain is a fickle resource. The twin excesses of drought and flood have produced the greatest natural disasters in human history. Rain plays important roles in the global cycles of water and energy which are so enormous that they defy complete appreciation. Rain defines the fertile valley and the "dust bowl." The rainfall fills the rivers, providing us with fresh water and a cooling relief from the hot summer winds. The clouds, we have discovered, play an important role in the climate of the earth. The tremendous energy of the hurricane is stored in the warmth of the water caught up in its furious clouds. The most forbidding terrain on earth, deserts are created when rainfall is absent. The rain water represents strength.

A preschooler recognizes the special nature of the morning dew. Poets' imaginations have been captured by the wonder which the dew bestows upon the morning. Compared with the rivers and rain, the dew seems to be on more of a human scale; touchable, within reach, if not within understanding. Dew is local. The rain falls from high above and the river has its source miles upstream. The dew which greets you as you step across the front lawn is a small scale phenomenon. The dew represents beauty.

The psalm closes with the blessing of God on those who live in the spirit of unity. When we read of the supreme blessing of "life forever more" which is commanded for those who dwell in Brotherly Love, we are reminded that the God of the Old Testament is a God of Love.

Many writers have questioned if Freemasonry will continue to thrive. The twentieth century has brought us many changes. Inventions and innovations have quickened the pace of life and place our most honored principles in jeopardy. Psalm 133 gives us an assurance that the bands of our fraternal Brotherhood, being second only to those of blood, are pleasing to our heavenly Father who guided His poet to write "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

<p>BLACK FREEMASONRY by Allen E. Roberts, FPS The Philalethes - April 1989</p>

My good friend Joseph A. Walkes, Jr., President of the Phylaxis Society, is of the opinion that only Black Freemasons can write objectively about Black Freemasonry. He may be correct, but I believe historians (as opposed to writers) should be able to write objectively on any subject within their expertise. The same material for research is available to all. At any rate, this is an objective attempt to cover a subject fraught with controversy that shouldn't be.

Recently I received a letter from the secretary of a country Lodge. It read: "On page 5 of the 'Hospital Visitor Bulletin' is pictured a black Brother of Frank W. Thompson Lodge in

Massachusetts I am curious as to his Masonic affiliation. I could be wrong but I was under the impression that New Jersey was the only Grand Lodge that recognized black Masons. I would appreciate it if you would set me straight on this matter.”

Why the letter was sent to me, I don't know, but all types of requests for information cross my desk. And why the letter surprised me, I'm not certain. Reckon I thought everyone was familiar with the subject of Black Freemasonry.

As far as I can determine there have been Black Freemasons since 1356 when a code of Mason Regulations was drawn up in Guildhall, London. We don't know when the term “free mason” was first used, but we do know it was applied to early operative masons to differentiate them from other craftsmen. The “free” was added because these craftsmen were allowed to travel from place to place to seek employment in their important trade. There may have been Black men among them.

Shortly after the Grand Lodge system that we know today was established in 1717, Masonic Lodges were formed throughout the world. Many of them were organized in countries with predominately Black populations. The Grand Lodges of England, Ireland and Scotland, even today, have Lodges in such countries. In them whites and Blacks meet, as they should, on an equal footing.

When I was a guest of the Grand Lodge of Scotland in 1964 I sat with dozens of Black Masonic leaders from other countries. Since then I have met with Black Freemasons in many jurisdictions. In this country several have attended many of the seminars I have conducted.

The Constitutions of the Free-Masons clearly defines who can and cannot be Freemasons: “The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.” Note, there is not a word in this charge that specifies a color.

There evidently were no Black men among the Freemasons who were in the American colonies prior to 1730, nor, actually, until 1775. Then on March 6 of that year 1775 an event took place that has been discussed, often vehemently, continuously. On that date fifteen men of color were initiated into Freemasonry. Among them was a man who has become immortal, Prince Hall.

Sergeant John Batt of the Irish Military Lodge #441, attached to the 38th Foot of the British Army, conducted the initiation of Prince Hall and his fourteen Brethren. They are reported to have paid fifteen guineas to receive the three degrees. Eleven days later, March 17, 1775, the 38th Foot left Boston, but the Black Masons were issued a “Permet” by Batt. This permitted them to meet as a Lodge and “walk on St. John's Day” and “to bury their dead in manner and form.” So African Lodge #1 of Boston, Massachusetts, was born on July 3, 1775.

John Rowe, the Provincial Grand Master, it is said, issued a similar agreement to the Lodge in 1784. It is also said that Prince Hall and the members of his Lodge asked the English Grand Lodge of Massachusetts for its approval. This was denied. So on March 2, 1784 a request for a warrant was sent to the Grand Lodge of England (“Moderns”). A charter was prepared on September 29, 1784 (which is still in existence), but didn't reach Boston until April 29, 1787. African Lodge became #459 on the roster of the English

Grand Lodge.

Nineteen days later the Lodge sent an account of its activities to the Grand Lodge of England. It indicated it had “eighteen Masters, four 'Crafts, and eleven Entered Apprentices.” Along with the return went a copy of its bylaws which had been adopted on January 14, 1779.

My study of Prince Hall Masonry began in 1957. In 1959 I submitted a paper for Virginia Research Lodge #1777 entitled “The Controversy Concerning Prince Hall Masonry.” I attempted, and I think succeeded, in making it an unbiased report on the subject as it was then known. My then Grand Secretary gave me permission to research the subject with the then Prince Hall Grand Secretary in Virginia. Even then I believed, and still do, that it's difficult to consider any organization that's older than our country irregular, illegal, or clandestine.

“Free-born” is the catch-all phrase that the opponents of recognition of Prince Hall Masonry have constantly used. And it may be surprising to many to learn there were Negro (or Black) slaves in Boston in the 1770s. It isn't surprising to this ex-New Englander. There were, however, as many free Blacks as there were slaves. The men Batt initiated into what became African Lodge were evidently free men.

What we often forget is that there have been as many, if not more, white and yellow slaves throughout the years. There still are!

Bias has been deeply embedded in the subject of Prince Hall Masonry from its inception. Black and white Freemasons have used language to describe each other that's anything but Brotherly. The bigots are not confined to just one side alone.

Truth is always difficult to determine for any subject. Historians must depend on the work of others, but whenever possible the work of others should be supplemented by examining original documents. This is often demanding, but frequently more than one book or article will be found on the subject being researched.

Such is the case with Black Freemasonry. In 1903 William H. Grimshaw, a Black Mason, wrote Official History of Freemasonry Among the Colored People in North America. In 1940 Harold V. B. Voorhis wrote Negro Masonry in the United States. Voorhis based much of what he wrote on Grimshaw's book. A short time later Voorhis discovered Grimshaw's book was loaded with errors and fanciful writing, so Voorhis removed his book from distribution. Harry E. Davis wrote A History of Free Masonry Among Negroes in America in 1946. He also found Grimshaw's book full of myths and outright untruths.

In 1979 Joseph A. Walkes, Jr., wrote Black Square and Compass which was later revised and published by Macoy Publishing and Masonic Supply Company. Later he wrote Prince Hall Masonic Quiz Book which Macoy later revised and published.

Charles H. Wesley wrote Prince Hall Life and Legacy in 1977 and attempted to correct the falsehoods of the past. He didn't hesitate to “tell the truth as he found it.” He named those who had stretched the truth or told outright falsehoods. And the falsehoods were plentiful; many came from the pens of Caucasian Freemasons. One such report came from one of my Masonic heroes, Josiah Hayden Drummond.

After the end of the American Civil War in 1865 many more Black men became interested in Freemasonry. This alarmed several Grand Lodges. As Foreign Correspondent for the Grand Lodge of Maine, Drummond wrote in May 1868 that Prince Hall and other men of color went to England and were made Masons. He said the Grand Lodge of England granted them a warrant for African Lodge #459.

Drummond added in his report: “But the granting of this charter was an invasion of the jurisdiction of the Grand Lodge of Massachusetts. It was, therefore, recalled, but a copy of it was kept by the Lodge, and though it was no longer any authority for them, they continued to work as a Lodge, many of those made in the Military Lodges having joined them.”

This was a complete distortion. These Black men were made Freemasons in Boston, not London. The warrant from England was requested by letter and the Lodge did become #459 on the roster of the Grand Lodge of England. The warrant wasn't recalled. African Lodge was dropped by the Grand Lodge of England in 1813, along with many other American Lodges that had made no report to that Grand Lodge in years. Among those dropped were half the Lodges in Massachusetts; the other half were never on the rolls of the English Grand Lodge. Exclusive jurisdiction wasn't even thought of in the 1700s, and at any rate there were then two Grand Lodges in Massachusetts, English and Scottish. In addition, the Grand Lodge of England has never considered “exclusive jurisdiction” of any importance.

The first evidence that African Lodge had been established as a Grand Lodge occurred on September 28, 1789 when a letter was sent from Philadelphia to “Mr. Hall, Master of the African Lodge.” The Black men in that city “were all ready to go to work, having all but a Dispensation.” The request was cautiously approved. Later requests from Providence, Rhode Island, and New York City were granted. African Grand Lodge was a reality and Prince Hall was its Grand Master.

Those who question the legality of Prince Hall Freemasonry claim African Lodge, even if legitimate, had no power to warrant other Lodges. This is a difficult argument to support. Scottish Lodges had warranted new Lodges for years. But one has to go no further than the American colonies.

The Lodge at Fredericksburg in the colony of Virginia came into existence on September 1, 1752 with a full slate of officers. This makes one wonder when and where this Lodge was actually formed. On February 28, 1768 this Lodge granted a warrant for the formation of Falmouth Lodge in Virginia; on October 10, 1770 Fredericksburg warranted Botetourt Lodge in Gloucester, Virginia. No one has ever questioned the legitimacy of these Lodges. Nor has anyone questioned the legitimacy of St. John's Lodge in Massachusetts which set itself up as a Grand Lodge in 1733.

Prince Hall died on December 4, 1807. The Black Masons continued to work. Caucasian Masonry continued to ignore them even though they requested recognition. In 1824 African Lodge requested permission from the Grand Lodge of England to confer the Royal Arch degrees. The request was ignored, but it created no problem for African Lodge -- it had been conferring the degrees for years.

On June 26, 1827 African Grand Lodge notified the world that it was “free and

independent of any Lodge from this day.” Although every Grand Lodge in the United States, including Virginia, had made much the same observation, this statement would haunt Prince Hall Freemasonry to the present day.

In 1847 the African (or National) Grand Lodge became Prince Hall Grand Lodge.

Over the years there have been several white Freemasons who have wished Prince Hall Masonry well. They have assisted it insofar as their obligations would permit. John Dove, the Grand Secretary of the Grand Lodge of Virginia, shortly after the close of the American Civil War gave Prince Hall Masons his text book. Much of it is still used to this day even though it has been revised and copyrighted by Prince Hall Masonry.

William Upton, and others, in the Grand Lodge of Washington in 1898 considered Prince Hall Masonry legitimate, and that Grand Lodge said so.

This brought down the wrath of most of the Grand Lodges in the country. It was rescinded, in part, the following year. (For a full discussion on this subject, see the Proceedings of the Grand Lodge of Washington for 1897, 98, 99.) Even so, for the past several years this Grand Lodge has worked closely with the Prince Hall Grand Lodge on many civic projects.

In 1947 Melvin M. Johnson of Massachusetts, another of my Masonic heroes (even though he attempted to make his state Masonically first in everything!), proved to the satisfaction of his Grand Lodge and the Northern Masonic Jurisdiction of the Scottish Rite that Prince Hall Freemasonry is legitimate. George Newberry, also of the NMJ, testified in court that Prince Hall Masonry is legitimate.

And I'll confess. Over the years I have written ritual (not ours') and other things for Prince Hall Masonry. I'll continue to help it in any way I can as long as what I do doesn't violate the obligations of Freemasonry that I have taken. And I shall continue to abide by the laws, rules and regulations of my Grand Lodge regardless of how I may feel personally.

What does Prince Hall Freemasonry want from “Regular” Freemasonry? Perhaps this item I wrote for my column “Through Masonic Windows” for The Philalethes magazine will answer the question:

Grand Master (and Reverend) Howard L. Woods of the Prince Hall Grand Lodge of Arkansas would like to see more cooperation among the Prince Hall Grand Lodges and the Caucasian counterparts. He puts it this way: “Grand Masters (Prince Hall) do not want any integration as such among the jurisdictions, for we each walk a different path toward the same goal. What I personally would like to see is more meetings like the Phylaxis meetings with you and Jerry [Marsengill] and others like you that have a greater depth of feeling for Freemasonry. Once that feeling is attained, you 'become one with the universe' where there is no color or any other vain distinction that would separate men from each other. Kind of Utopian, but this I believe.” In an organization that is nothing without Brotherly Love, shouldn't this become a reality rather than “Utopian”?

It must be emphasized that Brother Woods made it clear he was expressing his personal opinion and not that of any organization.

From my discussions with Prince Hall leaders I believe that Body does want to retain its

own identity. It wants Black men to join its ranks rather than our Lodges. It would like to be fully recognized as THE legitimate Black Freemasonry. It would like to be able to meet with us, outside our Lodges, as equals. This is an accomplished fact in several jurisdictions today.

What can we do to help? We should never refuse to accept a petition from any good man because of his race, creed, religion, or color. In the case of Black men, however, we should inform them about Prince Hall Masonry and its need for good leaders. These men should then be left to make their own choice with no persuasion in any way on our part.

Is Prince Hall Masonry legitimate? You be the judge. Take into account that it began in 1775, making it older than our country. It started with African Lodge in Massachusetts. This was formed into a Grand Lodge and warranted other Lodges and became national in scope. In 1847 it was renamed Prince Hall to honor its first Master and Grand Master, the man it considered its founder. It has continued to be active without a break to the present day.

Its rituals, insofar as I have read them, are similar to those we practice. Much of their work is based on the work developed by John Dove, one of the greatest ritualists in the country in his day. His work in the Baltimore Convention proves this statement. Their laws, again derived from the work of John Dove, along with Anderson's Constitutions of the Free-Masons, are what we follow. However, Prince Hall Masons are heavily involved in politics and religion, two items that are prohibited in our Lodges.

A caution, however. There are something like 40 Black organizations calling themselves Masonic that are illegitimate. These have no connection with Prince Hall Masonry, and the latter is constantly at war with them. To fight them successfully, Prince Hall Masonry must have our help.

This, briefly, outlines the facts as I see them concerning Black Freemasonry. Each of us must make our own determination about what should be done to keep the Brotherhood of Man through the Fatherhood of God a viable cause for Freemasonry as a whole.

BIBLE PRESENTATION

[author unknown]

[source unknown - date unknown]

My Brother - you have been raised to the sublime degree of Master Mason and, as such, you stand the peer of all your Brethren herein assembled, for by no word or deed have you marred or dimmed, as yet, the character which is now yours. May it be ever thus

Three times, you have, by the most solemn vows, bound yourself to be forever true. Three times, you have expressed a desire for Masonic Light and you have beheld the GREAT LIGHTS OF MASONRY. But this book is the greatest light; the others are but symbols of what the Holy Bible contains.

Every Master Mason is a builder, not only in this life, but for all eternity; he who would build must have a plan. On the Holy Bible, the Trestle Board of Life, is drawn the plan of all the ages; a most beautiful design, conceived by a master mind and wrought, my

Brother, with the utmost care. May you build and rear the Temple of your Life according to this plan that it, like the Temple of Old, may appear the work of the almighty hand of the Supreme Architect of the Universe.

Men differ in creed and theology, but all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. Freemasonry, therefore, opens this book upon its Altar with the command to each of its votaries that he diligently study therein to learn the way to everlasting life.

Adopting no particular creed, forbidding sectarian discussions within its Lodge rooms, encouraging each to remain steadfast to the faith of his acceptance, Freemasonry takes all good men by the hand and, leading them to its altars, points to the open Bible thereon and urges each that he faithfully direct his steps through life, by the light he there shall find and as he there shall find it.

If from our sacred altars, the atheist, the infidel or the irreligious man should ever be able to wrest this book of sacred law or even obscure the greatest light of Masonry, the light which for ages has been the rule and guide of Freemasonry, then we could no longer claim for ourselves the high rank and title of Free And Accepted Masons, and only so long as that light shall shine upon our altars, so long as it shall illuminate the pathway of the Craftsmen with its golden rays of truth, so long, and no longer shall Masonry live and shed its beneficent influence on mankind.

My Brother - I now present to you the greatest light in Masonry, the Holy Bible, the very book upon which you have been obligated, a gift to you from Brethren of this Lodge. Guard this book of sacred and immutable law as you would guard your very life. Defend it as you would defend the Flag of our Country. Live according to its divine teachings with the everlasting assurance of a blessed immortality.

My Brother - will you not search between the covers of this book, where you will find the light that will illuminate the pathway of your life to the GRAND LODGE above, where the Supreme Grand Master Of The Universe forever presides.

BRINGING MASONRY HOME

by Donald L. Dorward

The Knight Templar - December 1988

How do you bring Masonry home?

I was born and raised, both physically and Masonically, in central Illinois. I was gone for around thirty years; upon my return to Illinois ten years ago, there were approximately 13,500 Sir Knights in the Grand Commandery of Illinois. At the last Grand Conclave, ten years later, there were approximately 10,500. This represents a loss on the average of three hundred Sir Knights per year - twenty-five per month - and the loss continues. The end product of such arithmetic is obvious, and the problem effects not only the Commandery but all Masonry.

I do not believe that the “rah, rah, rah, let's get petitions and new members” approach will

answer the problem. I do not believe that the loss of membership is the disease; rather, the loss of membership is a symptom of something that has been lost in Freemasonry.

I cannot believe that an organization that has survived the fantastic social and political changes of the last four hundred years has suddenly lost viability. It is inconceivable that the basic premise underlying Freemasonry is suddenly unable to cope with the changes of society in less than two generations. Either we have lost sight of some of the basic principles, or we have become so ingrown and inbred as to become totally obsolete. The principal strength of Freemasonry is, as it has always been, the provision of a means by which man can exercise his instinctive desire to be part of a group.

Several years ago I published an article in Knight Templar called "Membership! What For?." In this article I brought up points I felt had been lost from the basic activities of Masons to the detriment of the Fraternity. During this inspection season, I would like briefly to expand on some of those important points, with a short but true story. Around fifty years ago, a young family - father, mother, daughter, and son - spent the late afternoon and early evening with friends. On leaving the home, the mother made a comment about the interior decoration of the home they had just left. The father's response was unusual; he said, "He's a Mason!"

To the little pitcher with very big ears in the back seat, this was a very strange statement. He had heard about masons; that's what they called bricklayers. Why should his father want so obviously to be a bricklayer?

Several years later, the father achieved his lifelong ambition to become a Master Mason. By this time, the son knew that his father was not becoming a bricklayer. The father was excited and eager about his Masonic affiliation. He regularly attended the meetings; he became a line officer at his earliest opportunity; he went through the Scottish Rite and into the Shrine. He became a life contributor to the Shrine hospitals and brought home brochures about the miraculous work accomplished in those institutions. Subsequently, he started through the York Rite, joining the local Royal Arch Chapter. Tragically, unfortunately, he had only a few years to enjoy his Masonic affiliation, but he never lost his enthusiasm.

Several years later, the son had an opportunity to petition a Lodge. He still knew little more than he had known before about Freemasonry; however, he had loved, admired, and respected his father. He felt that any organization which had been so attractive to his father had to be a special organization. He petitioned.

Last May, I - that son - was awarded a small blue and gold pin signifying that I had been a Master Mason for forty years. Obviously I have traveled a great deal further and experienced a great deal more of Freemasonry than did my father. However, I have never lost that enthusiasm which my father engendered. I have been highly honored by the Masonic Fraternity, a fact which would have made my father extremely proud. Many times through the years I have heard Masons say, "My son is not interested in Masonry. I can't understand it, but he simply does not have any desire to become a Mason." I often ask myself quietly, "How did you bring Masonry home to your family?"

My mother is a retired schoolteacher. One of her favorite comments is, "Your actions speak so loud, I can't hear what you say." Our children are very shrewd observers of their

parents, measuring carefully their actions against their words. Do you go to the meetings of your Masonic bodies willingly, or do you manufacture excuses to avoid them? "The meetings are boring, and I am too busy." "This is my bowling night." "This is my bridge night." "There is an excellent program or game on the tube."

When you come home from your meetings, is it with pleasure and enthusiasm, or do you moan and groan about being bored? Do you complain that all that is done is somebody asking for money, or now they're planning to increase your dues? When you meet a Brother on the street, do you greet him joyfully as a Brother, or do you - behind his back - wonder aloud about how that guy ever got elected?

In the final analysis, if we can't impress our families, who presumably love and respect us, as to the value of Freemasonry, how can we hope to impress others? The gently satirical cartoonist Walt Kelly said it best when he spoke through the mouth of Pogo, saying, "We have met the enemy, and they is us."

BY PRECEPT AND EXAMPLE

by Frederick H. Luuder, Monmouth Lodge #37, Illinois
MSA Short Talk Bulletin - May 1980

In the South Atlantic, it is said that many miles up the Amazon River in a small clearing there is a Cadillac Sedan. There are no roads in the vicinity; there is only a shelter over it; and there it stands on the shore. About once a week, the tribal chief and two or three of his wives come over and sit in it for a couple of hours. The engine is not started. Not a wheel moves, but there it has stood for about thirty years. Someone once told the chief that he should have one and showed him a picture in a brochure. Through a missionary, the story goes, he corresponded with the General Motors representative in Recife. They sent the shiny new Cadillac up the river on a barge, unloaded it on the bank and there it has stood ever since. A wonderful piece of machinery and metal body, but absolutely useless, and has been for thirty years, because no one does or can use it except the chief and his wives.

Pretty stupid, you say, and you are right! Before you go too far in condemning the chief, however, let me tell you another. The story is told that at about the turn of the century, when English noblemen were rich and before taxation became so bad, a nobleman sailed his seagoing yacht into dry dock near Southampton to have its bottom scraped. According to the yarn, the nobleman lived aboard during the process and when it was completed, he decided to stay awhile longer. In fact, the ship stayed there in the graving dock for over twenty years. There it was, a ship valued at over £50,000 occupying a dry-dock for which the nobleman paid thousands of pounds per year for occupancy. It had a crew aboard, officers and men. It was fully equipped to go to sea, but it never did until the nobleman died and his executors took over. Here was a beautiful yacht, a crew and capacity to carry its owner and friends to every port in the world, but it never moved. In fact, it never even floated. How can there be such waste, you ask? Here was an educated English nobleman, tying up for years what could have been enjoyed by him and many of his friends. We can excuse the chief with his Cadillac, but an educated, intelligent man! It defies explanation!

One more example, if you please. On one of the Thousand Islands where Lake Ontario

narrows into the St. Lawrence River, there is a castle, built by a wealthy American, where he and his wife expected to live the remaining years of their lives. He built it for her, and the location is so beautiful that it defies description. The castle is built of stone and has literally every convenience that was known fifty years ago. Unfortunately, the wife died before they could move in and the surviving husband never did. He loved his wife dearly and could not think of occupying the castle without her. The castle has never been occupied. There it stands on this exquisitely beautiful island in the St. Lawrence, gradually falling victim to the passage of time.

How utterly tragic, you say, and rightly so. We can excuse the chief, possibly, but what can we say for the English nobleman or the wealthy American? It is unbelievable that so much of value can be wasted when it could mean so much to the individuals and many more of their friends. Before we go too far in condemning them, let us go to the looking glass and look at ourselves.

Our Masonic teachings, its philosophy, its literature can be lumped together, and how can we ignore them? Great philosophers have given us wonderful ideas and visions of the Eternal. Writers have preserved their thoughts in literature, pamphlets and books, which would be of inestimable value if we would take the time to read them and reflect upon them. Grand Lodges publish pamphlets galore and the Masonic Service Association can give us countless subjects to study. What do we do with them? If we pick them up, we put them in our pockets but never read them. We may take them home and lay them on the library table or leave them in the pockets until we send the suit to the cleaner, who dumps them in the rubbish bin. Why cannot we see that we have treasures like the chief's Cadillac, the Nobleman's yacht or the castle on the St. Lawrence, which, while beautiful, could be much more beautiful if used?

We attend communications of our Lodges where officers pour out their hearts trying to show us that Masonry is beautiful, but is more beautiful when put to use. It is said of the Chinese that when you are trying to convince them of something, they listen intently, smile politely, applaud dutifully, and do nothing.

If it were not true, it would not hurt so badly. We are not alone, however. Isaiah first commented on this characteristic when he said, "Hear ye indeed but understand not; and see ye indeed, but perceive not." (IS. 6:9) This was repeated by Jesus when he said, "By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive." (Matt. 12: 12-14)

In the Islamic traditions (Hadith) it is written, "The Prophet prayed, 'O, my Lord, do not let the sun set on any day during which I did not increase in knowledge'."

Our trouble appears to be that we gladly and willingly take in candidates who are eventually raised to the Sublime Degree of Master Mason, but do not work on the Master Masons now on our rolls, to make better Masons out of them. In the inside cover of the pamphlet to be given to Master Masons in Illinois when they are raised is the following Foreword:

"Very few who are raised to the Sublime Degree of Master Mason, realize at the time the full implications of the ceremony. Yet it is vitally important that the deeper meanings of this degree be understood of one who is to become a Master Mason in fact as well as in

name.”

You have heard the expression “In one ear and out the other.” Regrettably, that is how some of our ageless principles and ideals affect some of our Master Masons. Why? If each of us appoints himself a committee of one to remind our Brothers of the wording of some of our obligations, some of the fine ideals we have pledged ourselves to observe, we may be able to influence our Brothers to understand some of the things they have heard repeatedly in our Lodge halls during our initiations and to see and perceive the value of some of our high aspirations.

As my Lodge has many farmers on its rolls, perhaps this illustration will make the point clearer.

What would you think of a farmer who paid \$80,000.00 for a self-propelled combine and kept it in the shed year after year, never using it on his farm? Would you not think him a lunatic? Yet we spend hours learning our ritual and attending communications, but do not use what we have learned as it ought to be used. Are we to be classed with the jungle chief, the rich Nobleman who never took his ship to sea, and the rich man who built his castle but never lived in it?

Lodge officers cannot use force to make members read Masonic literature, nor would it be appropriate to offer monetary rewards to influence them to do so. If your word is good, please remember your pledge “to improve myself in Masonry” and convert your solemn agreement into action.

Most Worshipful Brother Dwight L. Smith (PGM, Ind.), in a recent issue of *The Indiana Freemason*, summed it up this way:

“The person who yearns to be a bit above the average can climb several rungs on the ladder of excellence—first, by refusing to be content with mediocrity, then by lifting his standards to the highest possible level of attainment and working unceasingly to measure up to those standards.

“It all adds up to the fact that the purpose of Freemasonry is and always has been to take a good man—just one at a time—and try by our teachings to make a better man out of him.

“The real, lasting purpose of Freemasonry is to persuade men, through the lessons in our Work, to enter upon the pursuit of excellence. Sadly enough, that isn't in fashion these days. The popular course to pursue is to slide downward into mediocrity—and in some areas, the more mediocre, the better.

“Excellence in what form? In just about every form you can think of—in morals, in manners, in speech, in dress, in the quality of our leadership, in the attitude of our Brethren toward the Ancient Craft Lodge, the basic unit of all Freemasonry! “What better way for American Freemasonry to play its role in the latter years of the 20th Century than to quietly, firmly, insistently call for excellence on the part of every man who petitions our Lodges and who remains a member of our gentle Craft? “What greater service would we render than to nail the standard of excellence to the mast and keep it there!”

The challenge for each of us is contained in the Charge:

“You are now bound by duty, honor, and gratitude to be faithful to your trust, to

support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the Fraternity. “

BAPHOMET REVISITED

by The Rev. Thomas E. Weir PhD, FPS, Grand Prelate, Grand Encampment of Knights Templar, USA

MSA Short Talk Bulletin - May 1993

[The following text will be controversial! Not because it should be, but because those with strongly held beliefs will make it so. It is a serious attempt to put in perspective how faith without understanding or toleration can only divide people.

Those who feel that they-and they alone- have found the “true way” abuse the rights of others. Freemasonry has always stood for religious toleration and the right of all individuals to express their faith as they see fit.

Extremists groups, trying to force their views on others, will always attack anyone with an opposing point of view.

This Short Talk amply demonstrates how religious beliefs and power can be abused in an attempt to force others to the “true way.”

- Editor]

Religions are fiercely competitive. Many claim for themselves the exclusive mandate to speak and act for God. In contrast, Masonry believes and teaches that God, who “maketh the rain to fall on the just and unjust alike,:' is the Father of all and is continually pouring out his love and his blessings. He loves all his children equally. The religious differences between human beings is how we respond to His love. Unfortunately, every time we mortals discover the richness of God’s self-revelation, we are tempted to organize and tell people that they can “fill up” only at our spiritual service station, and nowhere else, I am not opposed to organized religion. I spent a substantial part of my life at the University of Edinburgh working on answers to the questions of why we have a church, why we have a ministry and what they should be and do. I found substantial answers, but I am not prepared to say that mine are the only explanations or that God depends on my cooperation or permission for anything.

It is difficult for us human beings to understand God, since we are so far removed from Him and so tempted to confuse our interests with his will. The history of religion is a history of conflict; punctuated with wars of words and steel, between factions who insist that they are the sole, or principal, custodian of God's word and spirit.

In extreme, some seem to believe that they have the authority to compel God, as well as the rest of us, to obey their will. There is no need to remind ourselves of the religious blood shed that grieves God and man in many places of the world today. Because Christianity is the most widely supported religion of our culture, we are more conscious of the intolerance that occasionally comes to the surface in that faith. Since the 1975 publication of Jack The Ripper: The Final Solution by Stephen Knight, some Christians have turned from their traditional enemies, other denominations and other faiths, to vent their anger on Freemasonry.

For example, Chick Publications of Chino, California published in 1991 a 24 page booklet by J. T. Chick, with pages somewhat smaller than a dollar bill, entitled THE CURSE OF BAPHOMET. The thesis of the book is that Masons worship a demonic god named Baphomet, who is diametrically opposed to Christ. If you follow the story line of the book it is also possible to come to the conclusion that if one is a Mason, his son will attempt suicide and not recover. The pretext and pretense of the book are scarcely worthy of reply. However, there are some interesting points raised.

In the story, comic strip style, state troopers arrive at the home of Sally and Alex Scott in the dark of night, to tell them that their son has been shot. At the hospital, they are told that he attempted suicide and that he has no will to live. The distraught and disheveled parents are, three days later, greeted the well dressed and smiling Ed; who could be clipped out and saved for a book on how to be a used car salesman. The parents have just asked the question, "Why has God done this to us?" Ed explains that it is because the father is practicing witchcraft by being a Mason and Shriner. Sally and Alex defend their Eastern Star, Masonic and Shrine memberships. Ed insists that, although he was once a Mason, he now really understands Masonry because he has learned about Baphomet.

Every Mason will know, and those outside the Fraternity must be told, that Baphomet is unknown to Masonry. It is, actually, a Christian term. Among the charges trumped up against the Knights Templar by King Philip IV of France and his sycophants nearly 700 years ago was an accusation that the Templars worshipped "Baphomet" or the "Head of Baphomet." This dovetailed neatly with another charge, that the Templars favored the Mohammedans over Christians. Baphomet is a modification, a corruption, of the name of the prophet Mohammed.

Unaccountably, Ed explains that the Masonic appellation, "Great Architect of the Universe," another term from Medieval Christianity, is not the God of the Bible, but is really Baphomet," ugly, frightening and completely satanic." Ed produces a picture of Baphomet, with a goat's head, red eyes, and a flaming torch implanted in the top of the skull. The otherwise human figure sits with legs folded underneath. Wings are deployed from the back. The figure has female breasts and symbols adorn the visceral area. The hands mock the traditional blessing of Christ, the right hand raised, the left lowered. The goat-headed figure and the other symbols are frequently found in witchcraft, but are totally foreign to Freemasonry. The Eastern Star, Ed declares, is designed to hold a Baphomet's head without the torch. Albert Pike is quoted as saying that Masons know that "Lucifer is God." The Sovereign Grand Commander's Patriarchal Cross is described as the symbol of Baphomet.

Ed convinces Alex to burn his Masonic regalia and repent the sin of being a Mason. on bended knees, Sally and Alex prayerfully burn their Masonic relics, and their son immediately begins to recover, and the book concludes. In a way, I am sorry Ed is wrong. It would be wonderful if prayer and a righteous life made everything happen the way we wish. Christian experience teaches that God does not work in such a simplistic way. God's People, individually and collectively, have often suffered undeserved pain in spite of their prayers and their holiness. We do not manipulate God in prayer, we cooperate with Him.

Ed, fictitious though he may be, travels in the wake of a onetime popular religious tradition. In the days of the Spanish Inquisition, religious beliefs and practices that did not

meet the standards of the religious establishment were punished by death. Such executions were called, strangely, "Acts of Faith." Auto-da-Fe became part of the language of our common experience. Webster's Ninth New Collegiate Dictionary defines Auto-da-Fe as, the ceremony accompanying the pronouncement of judgment by the Inquisition and followed by the execution of sentence by the secular [civil] authorities." In a broad sense, the term refers to the burning of a heretic. Perhaps the great irony was that many were converted under duress to what the inquisitors considered orthodox belief, then executed so that they could go to heaven while in a state of grace and before they could sin again. Those being executed were less enthusiastic about the benefits of such immediate transport into eternal life than those making the arrangements.

The ascendancy of the Roman Catholic Inquisition was followed by the heyday of Protestant persecution of witchcraft in the 16th, 17th and early 18th centuries. Many pious and responsible persons swore that they saw the devil in one form or another, that they saw accused friends speaking with the devil or acting as his agent. A remarkable occurrence in the late 16th century was a solemn inquiry into a report that the devil had appeared in a Scottish church and had "mooned" those present from the pulpit. The incident was scrupulously believed as fact and included in a book on witchcraft written by King James VI (later James I of England) and required to be taught in schools. It is paradoxical that this same King James twenty years later convened the leading scholars of the day to update the translation of the Bible into English. The result of their labors is the King James Version of the Bible.

Some Protestants did not take kindly to theological debate. As late as 1719, a theological student was hanged at St. Andrews, Scotland for unorthodox beliefs. Grading in seminaries is less severe these days.

Christianity, great as its efforts are to proclaim the Gospel and to serve succeeding generations as the incarnate presence of Christ in the world, has been the home base for some in great and trifling offices who enjoy condemning others and executing those whom they can, by death or disgrace. Members of churches are human and liable to the sins of the flesh, most notably in this case, pride. Those who would try to rekindle the flames of the Inquisition are trying to take us 500 years into the past. The Christian Bible teaches that the fruits of the Spirit are love, joy and peace. Frenzied attacks on other religious bodies or upon Masonry display little love, joy or peace. Instead of love, there seems to be hatred, instead of joy a thirst for blood and instead of peace, violent verbalization.

It is interesting to note that the rise of Masonry coincides with the decline of witchcraft, real and imagined, together with the hysteria and paranoia such occult practices generated. Masonic ritual inherited from our ancient operative Brethren was Christian. In time it was opened to all men of good will who share the quest to know and serve God. What ever the intention of God, religion seems to be cursed with the propensity to divide people against each other, as if God wished to be worshipped in a proliferation of Towers of Babel.

In contrast, Masonry teaches respect for God and all his children. If we really devote ourselves to the profound task of serving God, deepen our faith, and truly commit ourselves to the call of God, perhaps we shall not have time to criticize others!

BURIAL SERVICE

The Grand Lodge Of Alberta

[date unknown]

GENERAL REGULATIONS

No Mason can be interred with the formalities of the Order, unless it be at his own request, or that of some member of his family, communicated to the Worshipful Master of the Lodge of which he died a member: foreigners and transient Brethren excepted.

None but Master Masons can be buried with Masonic Honors. From this rule there is no exception.

A Master Mason is not entitled to Masonic burial unless he be a member in good standing of some Lodge.

Fellow Crafts or Entered Apprentices, while not entitled to Masonic burial, may join Masonic procession on such occasions

No Lodge can unite in the funeral service or procession of a person not a Mason.

The Worshipful Master of a Lodge, having received a notice of a Master Mason's death, and a request that he be interred with the Ceremonies of the Order, and being himself satisfied of its propriety, fixes the day and hour for the funeral and issues his command to summon the Lodge. He may invite as many Lodges as he thinks proper; and the members of those Lodges may accompany their officers in form, but the whole ceremony must be under the direction of the Worshipful Master of the Lodge to which the deceased belonged, and he and his officers must be duly honored and cheerfully obeyed on the occasion, except where the M. W. Grand Master or, in his absence, the R. W. Deputy Grand Master, is present and exercises his authority. In case the deceased was not a member of any of the attending Lodges, the procession and ceremony must be under the direction of the Worshipful Master of the oldest Lodge.

The Brethren who walk in procession should observe as much as possible, uniformity in their dress. They should wear dark clothes, white gloves, and a sprig of evergreen in left lapel of coat. No person should be distinguished by a jewel unless he is an officer of one of the Lodges invited to attend in form. Masonic clothing must not be worn at a funeral unless a Lodge has been regularly opened.

In the procession, both to and from the grave, the different Lodges rank according to their seniority; the junior ones preceding, excepting that the Lodge of which the deceased was a member, walks nearest the body. Each Lodge should form one division Members of Chapters and Preceptories must appear as Master Masons only, except when Knights Templar act as an escort, in which case they may appear in the uniform of that Order. No Brother should leave his place in the procession without the permission of the Worshipful Master.

When the procession arrives at the gate of the cemetery, the Lodge to which the deceased Brother belonged, as well as the mourners and attendants on the body, halt until the members of the other Lodges have formed a square about the grave, when an opening is

made to receive them Then they advance to the grave, and on arriving at its foot, the procession reverses, when the clergyman and officers of the acting Lodge take their stations at the head of the grave, and the mourners at the foot. The Masonic service does not begin until the other services, if any, are concluded.

When the M. W. Grand Master, R. W. Deputy Grand Master a Past Grand Master, or either of the Grand Wardens joins the procession of a private Lodge proper respect is to be paid to the rank of such officer. His position will be immediately before the Worshipful Master of the Lodge, and two Deacons will be appointed to attend him; the Deacons, with rods, walk on his right and left. When the M. W Grand Master or R W. Deputy Grand Master is present the Book of Constitution will be borne before him. The honor of carrying the Book of Constitution belongs to the Worshipful Master of the oldest Lodge in the jurisdiction if he be present The Book of Constitution must never be borne in a procession unless the Grand Master or Deputy Grand Master be present.

When the procession faces inward the Deacons and Stewards will cross their rods so as to form an arch for the Brethren to pass beneath.

Directors of Ceremonies should walk on the left side flank (side) of a procession.

Note - The Masonic procession precedes the hearse or the coffin until they counter-march at the cemetery.

Order of Procession

Tyler with a drawn sword.

Stewards, with rods.

Musicians. (If they are Masons; otherwise they follow the Tyler.)

Master Masons.

Senior and Junior Deacons.

Secretary and Treasurer.

Senior and Junior Wardens.

Past Masters.

The Holy Bible, Square and Compasses. (On a blue velvet cushion carried by the oldest or some suitable member of the Lodge.)

The Officiating Chaplain.

M. W. Grand Master or R. W. Deputy Grand Master (if present

The Worshipful Master.

Deacon, with Rod.

Deacon, with Rod.

The Body. (With insignia placed thereon).

Pall Bearers on either side.

Carriage with flowers (if any)

The Chief Mourners.

Other Mourners.

The post of honor in a Masonic procession is always in the rear.

A procession will be formed in this order, which will proceed to the church or the house of the deceased or to the cemetery, if there be no other service.

When the head of the procession arrives at the entrance to the building it should halt and open to the right and left forming two parallel lines when the Director of Ceremonies, with the Tyler will pass through the lines and escort the Worshipful Master and Grand Officers (if any) into the building The Brethren close in and follow, thus reversing the order of procession; the Brethren with heads uncovered.

SERVICE IN LODGE ROOM

The Brethren having assembled at the Lodge Room, the Lodge will be opened in form. The purpose of the Communication is then stated, and remarks upon the character of the deceased may be made by the Worshipful Master and Brethren, when the service will commence, all the Brethren standing.

W.M.: What man is he that liveth and shall not see death? Shall he deliver his soul from the depths of the grave?

S.W.: His days are as grass, as a flower of the field so he flourisheth.

J.W.: For the wind passeth over it, and it is gone and the place thereof shall know it no more.

W.M.: When he dieth, he shall carry nothing away; his glory shall not descend after him.

S.W.: For he brought nothing into the world and it is certain he can carry nothing out.

J.W.: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Here the Worshipful Master will take the Sacred Roll (a sheet of parchment or paper prepared for the purpose), on which has been inscribed the name, age, date of initiation or affiliation, date of death, and any matter that may be interesting to the Brethren, and shall read the same aloud, and shall then say:

Almighty Father! with humble submission, we leave in Thy hands the soul of our departed Brother.

Response - Amen! So mote it be.

The Masonic Funeral Honors should then be given once, the Brethren to respond:

The will of God is accomplished. Amen, So mote it be.

The W.M. delivers the Roll to the Secretary to be deposited in the archives of the Lodge.

Some appropriate hymn may be sung here, if desired.

Prayer

The W.M. or Chaplain will repeat the following or some other appropriate prayer:

Almighty and Heavenly Father! infinite in wisdom, mercy and goodness, extend to us the blessings of everlasting grace. Thou, alone, art a refuge and help in trouble and affliction. In this bereavement we look to Thee for support and consolation.

Strengthen our belief that Death hath no power over a faithful and righteous soul! Though the dust returneth to the dust as it was, the spirit returneth unto Thee As we mourn the departure of a Brother beloved from the circle of our Fraternity may we trust that he hath entered into a higher Brotherhood, to engage in nobler duties and in heavenly work, to find rest from earthly labor, and refreshment from earthly care May Thy peace abide within us to keep us from all evil! Make us grateful for present benefits, and crown us with immortal life and honor. To Thy name shall be all the glory forever. Amen.

Response - So mote it be!

SERVICE AT CHURCH OR HOUSE OF DECEASED

It is recommended that the services at the church or house be dispensed with where a clergyman officiates.

If there is no religious service the Worshipful Master will take his station at the head of the coffin, the Senior Warden at his right, the Junior Warden at his left; the Deacons and Stewards with rods crossed, the former at the head, and the latter at the foot of the coffin, the Brethren forming a square, when the Masonic service will commence as follows:

W.M.: Brethren, we are called upon by the imperious mandate of death, against whose free entrance within the circle of our Fraternity the barred doors and Tyler's weapon offer no impediment, to mourn the loss of one of our Brethren. The body of our beloved Brother _____ lies before us, overtaken by that fate which must sooner or later overtake us all; and which no power nor station, no wealth nor honor, no tears of friends nor grief of relatives can avert; teaching the impressive lesson continually repeated but soon forgotten that every one of us must ere long pass into the shadow of death.

S.W.: Lord, Thou hast been our dwelling place in all generations.

J.W.: Before the mountains were brought forth, or ever Thou hadst formed the earth and the world even from everlasting to everlasting Thou art God.

W.M.: Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass, turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he ? The waters wear the stones: Thou washest away the things which grow out of the dust of the earth; and Thou destroyest the hope of man.

S.W.: The days of our years are three score years and ten; and if by reason of strength they be fourscore yet is their strength labor and sorrow, for it is soon cut off, and we fly away.

J.W.: So teach us to number our days that we may apply our hearts unto wisdom.

W.M.: Man goeth forth to his work and to his labor until the evening of his day. The labor and work of our Brother is finished May we so regulate our lives by the line of rectitude and truth that we may be found worthy to be called from Labor to Refreshment, and duly prepared for a translation from the terrestrial to the celestial Lodge, the fraternity of the spirits of just men made perfect.

Response - So mote it be!

Here some appropriate hymn may be sung.

The service may be concluded with the following or some other suitable prayer by Worshipful Master or Chaplain:

Prayer

Most glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and by drawing our attention toward Thee, the only refuge in time of need, when the moment arrives for us to quit this transitory scene, may the enlivening prospect of Thy mercy dispel the gloom of death, and may our departure hence be in Thy peace and favor. Amen.

If the remains of the deceased are to be removed to a distance where the Brethren cannot follow to perform the ceremonies at the grave, the procession will return to the Lodge Room, and the Lodge will be closed in due form.

SERVICE AT THE GRAVE

W.M.: From time immemorial it has been a custom among the Fraternity of Free and Accepted Masons to accompany the body of a Brother to the place of burial and there to inter it. Accordingly, in honor of our Brother, whose memory we revere and whose loss we deplore, we have assembled, in the character of Masons to consign his body to the earth whence it came, and to offer up to his memory before the world this last tribute of our affection thereby demonstrating the sincerity of our past esteem.

Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then with becoming reverence let us supplicate the Divine Grace to insure the favor of that Eternal Being, Whose goodness and power have no bounds; that when the moment of death arrives, be it soon or late we may be enabled to continue our journey, without dread or apprehension, to that far distant country whence no traveler returns.

W.M.: The lambskin is an emblem of innocence and the badge of a Mason - more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter when worthily worn (The W.M. then deposits it in the grave.) This emblem I now deposit in the grave of our Brother.

The Funeral Honors are then given by extending the hands towards the grave with the palms downward.

W.M.: We commit his body to the earth.

Then cross the arms over the breast, the left above the right, the fingers touching the shoulders.

W.M.: We cherish his memory in our hearts.

Then raise the hands above the head, looking upward.

W.M.: His spirit we commend to God who gave

Then drop the hands to the sides.

W.M.: Unto the grave we consign the body of our Brother in favorable expectation that his immortal soul may partake of the joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiased justice, extend His mercy towards him and all of us, and crown our hope with everlasting bliss, in the expanded realms of a boundless eternity This we beg for the honor of His name to Whom be glory, now and forever So mote it be!

(The W.M., holding the evergreen in his hand, continues):

This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us which shall survive the grave and which shall never die. Though, like our Brother whose body now lies before us, we shall soon encounter death, yet we may confidently hope that our souls will bloom in Eternal Spring.

The W.M. raises his hand to his left breast and then, extending it palm downward over the grave, deposits the sprig of evergreen at the same time saying: Farewell, my Brother. He then raises his right hand pointing to the sky, and drops it by his side. The Brethren pass around the grave and deposit their evergreen, with the same sign and words as the W.M., but without stopping.

Thus the service ends, and the procession returns in form to the Lodge Room, when the Lodge is closed in the usual form

NOTE-A white Lambskin Apron should be provided for this ceremony.

BLENDING THE LEGENDARY AND HISTORICAL IN FREEMASONRY

[author unknown]

The New Age - February 1951

In deciphering ancient history there is always the question as to how much is legendary and how much is historical. With an institution like Freemasonry, whose teachings reach back into thousands of years, such problems inevitably present themselves. There are indications of Masonic teaching as far back as twenty-two centuries before Christ. In one of the oldest classics of China will be found a directive that "Officers of Government apply the compasses."

Writing in The Pentagram (1949), the Official Masonic Gazette of the District Grand Lodge of the Eastern Archipelago (comprising the Malaysian area), C. L. Edwards calls attention, in an article "Legend or History - Which?," to the fact that in the Fifth Century B.C. a work entitled "Great Learning" says that a man should refrain from doing to others what he would not want done to himself. This the writer characterized as "acting on the square." In a similar manner Confucius and his disciple Mencius measured proper conduct with the Compasses and the Square, together with the Level and the Marking Line.

The historic stones of Ancient Egypt give further proof were any needed.

Mysterious rituals practiced at Memphis are described by Plutarch. There were two groups of these orders. The lesser one allowed a large membership and the greater one restricted its membership. The lesser embraced dialogues and ceremonies, and had signs and passwords. But the greater order confined its membership to the few who proved that they were capable of receiving the secrets of science, philosophy and religion. These had to undergo trial by ordeal before they were held eligible to receive by symbols the highest wisdom to which man had up to that time attained, namely, the fine arts and the laws of nature as well as of faith.

A central theme, that of the immortality of the soul, runs through many of these ancient mysteries and, spiritually at least, Masonry is held by many to be the descendant of the Great Ancient Mysteries. For instance, along about 1800 B.C., the Grecian Mysteries depicted the death of Dionysius. There was a stately ritual which led the neophyte from death to immortality. Similarly, the Druids, as far north as England, conducted candidates from bodily surcease to spiritual perpetuity. A considerable time prior to the coming of Christ the Mysteries preached the same general theme - birth, life, death, immortality.

Plato's interpretation of the Mysteries was that they were intended to teach purity, to lessen and, if possible, cure cruelty, improve morals and manners, and to instill a strong consciousness of human responsibility. There was clearly no mystery as to what was taught. The only secrecy was as to the rites and symbols used.

The fortified isle in lake Como of northern Italy was the seat of a colony of architects known as the Comacines. They had fled from the ruin of Rome. In the Roman Empire special privileges were extended to the Colleges of Architects. They were presided over by a Master and Wardens. They used the simple tools of the builder as their emblems. The ruins of Pompeii have revealed much information about these architects who had settled on the fortified isle in Lake Como.

They are credited with having carried their knowledge of architecture to Germany, France, Spain and England. Masonic authorities have characterized them as Freemasons because they were builders of a privileged class, relieved of the duty of paying taxes, absolved from servitude and free to travel about in times of feudal bondage.

In England their descendants are credited with being responsible for many of England's most magnificent structures of the early centuries. And one fact stands out to show the camaraderie of these architects and builders. During the reign of Henry II and many years after the arrival of St. Augustine, there were built in England over 150 cathedrals, churches and monastic buildings, and, despite the ravages of World War II, many of these magnificent buildings exist today and reveal superb symmetry and exquisite beauty, yet the name of no one individual is associated with any of these buildings. The theory is that they were built by communities or lodges of operative Masons living in the precincts of each building during the process of its erection, which must have been a long and laborious undertaking. When the operative element and speculative Masonry gradually merged, there remained a system of morality "veiled in allegory and illustrated by symbols."

A book setting forth a history of the Company of Masons of the City of London,

published in 1375, shows that the word Freemasonry appears to have been used in England for the first time about the year 1350.

The initiatory ceremonies of our prehistoric ancestors were the true origin of Freemasonry according to some Masonic scholars. Masonry is an answer to those unexpressed yearnings for Light which are to be found in all religious systems and prove that the spiritual basis of Masonry is as old as the human race itself. As Mr. Edwards so aptly states: "On the floor of the Lodge men of all races and creeds are able to meet on common ground and make their devotions to a Creator who is neither God, nor Buddha, nor Allah, nor Brahma, nor Jehovah, but who is yet each and all of these." The symbols of Masonry, old and simple and universal, still have magnetic appeal to bring men together in a bond of integrity and Brotherhood and humanity.

BEHIND THE LODGE DOOR

by Paul A. Fisher

[source unknown - date unknown]

Although Freemasonry operates secretly, there is a surprising amount of information available about its influence on society. For example, an article in the *New Age*, in 1946, called attention to the following remark by former French premier Andre Tardieu, who died the previous year:

"Freemasonry does not explain everything; yet, if we leave it out of account, the history of our times is unintelligible:"

Masonic author and commentator Arthur E. Waite, writing about the 33rd degree of Freemasonry, said:

"It must be confessed that the whole scheme has a certain aspect of conspiracy continually presenting itself and as frequently eluding the mental grasp:"

In 1976, a book by Fred Zeller, former Grand Master of the Grand Orient of France, titled, *Trois Points, C'est Tout* (Three Points, That's All), revealed that between 1912 and 1971, all of the Third and much of the Fourth Republic of France was dominated by Freemasons, who fought two major anti-clerical reforms in a battle against Church influence.

And, in 1981, the world learned of the machinations of Grand Master Licio Gelli's Masonic Lodge known as Propaganda Due, or P-2, which precipitated the fall of the Italian Government that same year.

Despite that known background of Masonic intrigue, there continues to be a reluctance by the media and social commentators to expose Masonry's long history of working to subvert Church and State.

It is true the press did inform the public that Gelli's lodge included three Cabinet ministers, two under-secretaries, 30 members of Parliament, 70 top military officers, and a number of magistrates, civil servants, industrialists, university professors, policemen and journalists, among whom was the editor and publisher of one of the nation's most prestigious daily newspapers, *Corriere della Sera*.

The press also disclosed the financial machinations and tragedies surrounding bankers Roberto Calvi and Michele Sindona, including the former's strange death at Blackfriar's Bridge in London, and involvement of the Vatican Bank with those two Masonic bankers.

However, the press gave virtually no attention to the larger picture, that is, the philosophy and activities of the Freemason Fraternity itself, of which P-2 was a progeny. Yet, it must be noted that Rupert Cornwell, Rome correspondent for the London Financial Times, does say in his book, *God's Banker*, which reports on the issue: "As early as 1738 Pope Clement XII described Freemasonry as 'Satan's synagogue'."

And, the British journalist added, the Pope's fears "were well grounded:"

The Financial Times correspondent characterized P-2 as a "a state within a state;" and "little short of a parallel state:" He also observed that Italy's late Fascist dictator, Benito Mussolini, had outlawed secret Masonic Lodges.

Still, despite the mind-boggling reality of what this one Roman Masonic Lodge had done by gaining allegiance of so many key government officials, industrialists, members of the academic community and others, it seems curious that background information concerning P-2's parent entity, the Masonic Fraternity itself, was ignored by the media. It seems curious, because Freemasonry, over the centuries, is known to have played a secret and extraordinary role in attempting to mold societies according to its tenets.

What Mussolini Found

However, Cornwell's references to Pope Clement XII and Mussolini do provide a clue as to what the world-wide Masonic Fraternity is all about.

In that regard, the *New Age*, in one of a series of articles in 1949, commented on Mussolini's closing of the Lodges prior to World War II.

(The series was written, incidentally, upon the recommendation of Justice Robert H. Jackson, who at that time was a 32nd degree Mason, and had recently returned to the United States after having taken leave from the Supreme Court to serve as Chief Prosecutor at the Nuremberg War Crimes Trials).

The article said the Italian dictator was prompted to investigate Masonic Lodges after he noticed many Socialist deputies and government employees "obeyed the orders of Freemasonry in preference to the orders of the Socialist Party:"

It should be noted that the Masonic cult "adhered to Fascism at the beginning;" and "officially was never hostile" to it until Il Duce prepared legislation against secret societies.

As a result of observing what he perceived as disloyalty among the Masons, Mussolini approved the appointment of a 15-member commission comprised "mostly of Senators and university professors;" who "unanimously advised the suppression" of the Lodges-because: Italian Freemasonry was "dominated by an anti-national state of mind:" The Craft obliged its members to "deny they are Masons," thus contributing to "corrupt the character of Italians." Freemasonry used its hold upon the machinery of Government in favor of purely private interests and ambitions.

The report, in many ways, so strikingly similar to the Italian Government's findings in 1981, further stated:

“Freemasonry has penetrated into the most delicate organs of the national life, using as in lever the chief banking institutions Its chief weapon is secrecy, which debases men's conscience, making them prone to intrigue and obliging them to submit to discipline against which they cannot rebel without breaking their vows: [this] forces them to maintain an internal solidarity which annuls or overcomes every other duty of loyalty or justice, and insures immunity to any one who profits by it.

“When one thinks of the characteristics of Freemasonry which have been set down above, and especially its ties with similar organizations abroad, one realizes that the existence of Freemasonry is a phenomenon of such gravity that it seems unbelievable that the State has permitted it hitherto:”

At that point, the article refers to a 1947 statement made by John Cowles, Grand Commander of the Scottish Rite of the Southern Jurisdiction, for the purpose of emphasizing the preeminent role played by Raoul V. Palermi, the former Grand Commander of Masonry in Italy who renounced the Fraternity and became friendly with Mussolini.

Cowles said;

“In Italy, the regular Freemasonry stems as follows: Garibaldi, Ballori, Fera, Ricciardi, Burgess (Acting), and Palermi. The last named was head of both the Grand Lodge and the Supreme Council. He betrayed them both, proving a traitor, was expelled from Freemasonry, and later given a position under Mussolini ”

Cowles then referred to the situation facing Masonry in Italy immediately following World War II, long after Mussolini had been executed. The post-War government, he noted, adopted a new constitution which included a provision (Article 14) prohibiting the existence of secret societies.

The fact that the Grand Commander of Italian Freemasonry was “given a position under Mussolini;” strongly indicates that Mussolini and his Commission had first hand evidence about the activities of Freemasonry.

Further, the fact that the new post-War government felt compelled to place a provision in the constitution banning secret societies gives credence to the findings of Mussolini's 15-member commission, and its fears about what such organizations can do to subvert a State.

However, Cowles noted that the new post-war Prime Minister, Alcide de Gasperi, a Christian Democrat, insisted that he did not view Freemasonry as a secret society, and would not war against it.

In retrospect, it appears that de Gasperi's naiveté regarding the Masonic Fraternity in 1947 contributed to the P-2 scandal of 1981.

Church Exposes Masonry In 1738

Freemasonry, as we generally know it today, entered history when the Grand Lodge of England was established in 1717.

In 1723, Rev. James Anderson, an English divine, wrote his “New Constitutions” for the Craft, many parts of which were “lifted” from the works of Jan Amos Komensky (also known as Jan Amos Comenius), a 17th Century bishop of the Moravian Church. Anderson's “Constitutions” changed English Masonry from a more or less Christian orientation to “a universal creed based upon the Fatherhood of God and the Brotherhood of Man.” This fundamental ideology of Komensky appealed at once “to freethinkers, to rationalists, and to lovers of magic and esoteric rites—to the love of mystery in myths, symbols and ceremonies:”

Fifteen years later, in 1738, Pope Clement XII, as Rupert Cornwell observed, issued his Pontifical Constitution, *In Eminenti*. The Pontiff declared:

“We have resolved and decreed to condemn and forbid such [secret] societies, assemblies, reunions, conventions, aggregations or meetings, called either Freemasonic or known under some other denomination. We condemn and forbid them by this, our present constitution, which is to be considered valid forever.

“We commend to the faithful to abstain from intercourse with those societies in order to avoid excommunication, which will be the penalty imposed upon all those contravening to this, our order, none except at the point of death, could be absolved of this sin, except by us or the then existing Roman Pontiff.”

That, indeed, was a very severe indictment of blossoming Masonry, to have the Pope caution his international flock that membership in this new secret society was considered a “reserved sin;” absolution for which, except at the point of death, was reserved to the Holy Father personally. However, just thirteen years later, Pope Benedict XIV, in his Pontifical Constitution, *Providas*, reaffirmed Clement's censure of Masonry and similar secret societies. Moreover, since that time “more than 200” documents issued by the Vatican have condemned Masonry, although the “reserved sin” status was dispensed with by Pope Paul VI, and the Church began a rapprochement with the secret society in the 1940s. That aspect of Masonic-Catholic Church relationships will be discussed later.

Barruel and Robison's Revelations

The general public's first true insight into Freemasonry did not come until 81 years after the Fraternity's founding, when two books lifted the veil which so decorously had concealed the Craft's activities, except as had been exposed earlier by the Vatican and, occasionally, by heads of State.

One book was written by John Robison, a highly regarded professor of philosophy and a member of the Royal Society of Edinburg. The Scottish professor said he found Masonry on the Continent much different than he knew it in the Lodges of England. Continental Masonry, he wrote, exhibited “a strange mixture of mysticism, theosophy, cabalistic whim, real science, fanaticism and freethinking, both in religion and politics.” He found, too, that although everything was expressed decently, “atheism, materialism, and discontent with civil subordination pervade the whole.”

A more detailed expose of the Craft was set forth in a four-volume work by the Abbe Augusten de Barruel, a refugee from Revolutionary France, whose third volume was going to press just as Robison's book was being published.

Barruel charged that many years prior to the French Revolution, men who called

themselves “philosophers,” conspired against God of the Gospel, against Christianity, without distinction of worship. The grand object of the “conspiracy;” the Abbe asserted, was to overturn every altar where Christ was adored.

These philosophers, the Abbe asserted, formed the sophisters of rebellion, who joined with Freemasons—a group he characterized as having a “long history” of hatred for Christ and kings. Continuing, the French-born cleric said that from this coalition came the “Sophisters of Impiety and Anarchy,” who conspired “against every religion, every government, against all civil society, and even against all property.. “ This latter crowd became known as the Illuminati, from which sprang the Jacobins.

Although this philosophy was believed to have been gestated in England, in reality, said the Abbe, it is “the error of every man who judges everything by the standard of his own reason, and rejects in all religious matters every authority that is not derived from the light of nature. It is the error of denying every possibility of any mystery beyond the limits of man's reason, and the discard of Revelation.”

The leading “philosophers” of whom Barruel spoke were the major Encyclopedists: Voltaire, Frederick II, King of Prussia, Denis Diderot and Jean D'Alembert. These men, he asserted, “acted in concert” to destroy Christianity and, he declared, the proofs of the conspiracy are drawn from their writings.

The Abbe quoted Voltaire as saying: “I am weary of hearing people repeat that twelve men have been sufficient to establish Christianity, and I will prove that one man may suffice to overthrow it.”

The French historian noted that the principal Encyclopedists had a secret language and, in that connection, he cited a letter from Voltaire to D'Alembert in which it is stated: “the vine of truth is well cultivated. Translated, the statement means: “We make amazing progress against religion.”

Masonic sources, it should be noted, frequently have pointed out that most of the major actors among the Encyclopedists were Masons.

[In that regard, Robison and Barruel are cited rather extensively in the following paragraphs, in order to establish that what was attested to of Masonry in Europe in the 18th Century has been confirmed by Masonic sources as a substantially accurate representation of Freemasonry in America and Europe in the 20th Century.]

Barruel said he was invited to become a member of the lower grades of Masonry, and consented to take the first two degrees which were given to him outright and in a humorous vein.

However, the third degree ritual demanded unswerving obedience to the orders of the Grand Master, even though those orders might be contrary to the King, or any other sovereign. Despite not agreeing to so bind himself, Barruel received the degree of Master Mason

Those admitted to the first three degrees of Masonry, he explained, learn that Masonic and Christian eras do not coincide. For the Mason, the Year of Light begins at Creation, thus ante-dating Moses, the Prophets and Jesus Christ

He noted that many beliefs of Masonry are quite similar to the beliefs and practices of the Manachees, such as the “follies” of the Kabbalah and magic; indifference to all religion; the same terrible oaths; and symbols of sun, moon and stars used inside the Lodges.

The French cleric described his own initiation and its attendant ceremonies and oaths. His account confirms that the Craft's degree and initiatory ceremonies of 1798 are almost identical to the Fraternity's practices today.

He said his own initiation gave him sufficient credibility to converse with those whom he know to be more advanced in Masonry, “and in many of these interviews it happened, that, notwithstanding all their secrecy, some unguarded expressions escaped the most zealous adepts, which threw light on the subject.” Other Masons, he continued, lent him their books, “presuming that their obscurity and the want of essential words, or the method of discovering them, would baffle all my attempts to understand them.”

With such understanding, he was able to learn the degree of Knight of the Rose Crucis, “or the Rosicrucians.” The ornaments of the Lodge in that degree recall to the candidate “the solemn Mystery of Mount Calvary.”

The Lodge room was draped in black with an Altar prominently displayed, above which were three crosses. The middle one bore the inscription: “I.N.R.I.”

“The Brethren in sacerdotal vestments are seated on the ground in the most profound silence, resting their heads on their arms to represent their grief,” Barruel wrote.

But, he said, it was “not the death of the Son of God, who died victim of our sins, that was the cause of their affliction.” Rather, it was Christ's Crucifixion and the establishment of Christianity which moved the Brethren to mourn loss of “the word, that is [their] pretended natural Religion ,” which dates from that sacred Day.

This was evidenced in the ceremony, the Abbe said, by the response of the Senior Warden when he is asked the time of day by the Master of the Lodge. The Warden replied:

“It is the first hour of the day, the time when the veil of the temple was rent asunder, when darkness and consternation was spread over the earth, when the light was darkened, when the implements of Masonry were broken, when the flaming star disappeared, when the cubic stone was broken, when the word was lost.”

Those revelations about the Philosophy and activities of Freemasonry were no less sensational than were the disclosures of Barruel and Robison regarding the Bavarian Order of Illuminati. The Order was a secret society founded by Professor Adam Weishaupt of Ingolstadt, Germany, and records show it was closely intertwined with Masonry. Members of the Order, Barruel found, were the secret Masters of Masonry.

Knowledge of the Order became public during search of a house occupied by one of the leaders, as well as by communications discovered at the Castle of Sandersdorf, a meeting place of the group. Other information was made known by an unidentified spy within the Order, and by depositions given by four professors of the Marianen Academy in Bavaria, who were members of the Organization.

Weishaupt held views which, in later years, were echoed by the founding philosophers and adepts of international Communism, as well as others. Weishaupt proclaimed:

“Liberty and Equality are the essential rights that man in his original and primitive perfection received from nature. Property struck the first blow at Equality; political society or Governments were the first dispossessors of Liberty: the supporters of Governments and Property are the religious and civil laws; therefore, to reinstate man in his primitive rights of Equality and Liberty, we must begin by destroying all Religion, all civil society and finish by the destruction of all Property.”

According to Barruel, the doctrines of Illuminism came to Europe from Egypt through a Jutland merchant.

Although Weishaupt hated religion, above all the Catholic Church, he greatly admired the effectiveness of her religious orders- particularly the Jesuits-in spreading the Gospel throughout the world. “What these men have done for the altar and throne, why should I not do in opposition to the altar and throne, the Bavarian professor remarked.

Robison, referring to testimony of the four Marianen Academy professors, said the Order of Illuminate abjured Christianity; promoted sensual pleasures; considered suicide justifiable; viewed patriotism and loyalty to country as narrow-minded prejudices incompatible with universal benevolence; held private property a hindrance to happiness; and insisted that the goals of the Order were superior to all else.

Also, he observed, members of the Order could be found only in the Lodges of Masonry.

The Edinburgh scholar said members of the group “insinuated themselves into all public offices, and particularly into the courts of justice.”

Weishaupt told his followers: “We must win the common people in every corner. This will be obtained chiefly by means of the schools, and by open, hearty behavior. Show condescension, popularity, and toleration of their prejudices, which we at leisure shall root out and dispel.”

Continuing in the same vein, he said: “If a writer publishes anything that attracts notice, and is in itself just but does not accord with our plan, we must endeavor to win him over-or decry him.”

The strength of the Order of Illuminati, he said, 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 Freemasonry.

In addition to Masonry as a cover for Illuminati activities, Weishaupt recommended that members if the Order find concealment in “a learned or literary society” which “may be a powerful engine in our hands.”

He taught his followers to try to obtain influence in all offices which have any effect in “forming or in managing, or even in directing the mind of man “

All members of the Order, he said, “must be assisted [and] preferred to all persons otherwise of equal merit.”

The organization believed that Jesus established no new religion, but only “set religion and reason in their ancient rights.”

Using the arcane language of Illuminism to explain his views on social conditions and the

remedy for shaping society in the Order's mold, Weishaupt, in a letter to a colleague, referred to a "rough, split, and polished stone." The differences were explained as characterizing the rough and split stones as man's condition under civil government: "rough by ever fretting inequality of condition; and split since we are no longer one family, and are further divided by differences of government, rank, property and religion." However, when these differences are eliminated, and peoples of the world are "reunited in one family, we are represented by the polished stone."

"Examine, read, think," Weishaupt admonished his devotees as he urged them to understand symbols and symbolic language used by the Order. Explaining, he instructed his followers: "There are many things which one cannot find out without a guide, nor ever learn without instructions. Your Superiors know the true path-but will not point it out. Enough if they assist you in every approach to it." Thus, the need for the membership at large to "examine, read, think."

The new Illuminee was "particularly recommended to study the doctrine of the ancient Gnostics and Manichaens, which may lead him to many important discoveries on the real Masonry."

The Illuminati, Robison said, hoped to use women by hinting of their "emancipation from the tyranny of public opinion."

The great aim of the Order, said the Scotch scholar, "is to make men happy," by "making them good." This was to be accomplished by "enlightening the mind, and freeing it from the dominion of superstition and prejudice."

Robison also observed that Weishaupt was firm in the conviction that the Ancient Mysteries "were useful to mankind, containing rational doctrines of natural religion." Professor Renner, one of the Marianne Academy scholars who gave a written deposition about his knowledge of the Illuminati, said the Order bound adepts by subduing their minds "with the most magnificent promises, and assure the protection of great personages ready to do everything for the advancement of its members at the recommendation of the Order."

The Order enticed into its Lodges only those who could be useful: "Statesmen, counselors, secretaries professors, abbess, preceptors, physicians, and apothecaries are always welcome candidates to the Order."

According to a joint deposition signed by Professor Renner and his three colleagues, the object of the first degrees of Illuminism was to train the adepts in the system of espionage. Once the member had so committed himself to such nefarious acts of espionage, treason, or other treacherous enterprises, he remained in a state of perpetual dread, fearing his superiors might at some time reveal the criminal activity, the four academicians testified.

The revelations of Robison and Barruel caused a sensation, not only in Europe, but in America, and were synopsisized in newspapers and recommended for reading.

On December 4, 1794, The Herald of New York editorialized on the history of the French Revolution, and said that history was the history of "the Popular Societies, the principal moving springs of action during the whole revolution." The editorial urged owners of newspapers in the new nation to make the history of those societies known, and

recommended the works of Barruel and Robison.

Further evidence of the popularity of the works of Barruel and Robison in America was indicated when a Protestant minister, G. W. Snyder of Frederick, Maryland, sent to President George Washington a copy of Robison's book, with a covering letter,. He said the President should be familiar with many of the points made by the Scottish scholar, since Mr. Washington was himself a Mason.

The President responded by noting that he never had presided over any Masonic Lodge, and had visited such establishments very seldom. Further, he observed, he did not believe the Lodges in the United States were “contaminated” with the principles of Illuminism.

In a follow-up letter to Rev. Snyder, the President elaborated on his position and conceded that the doctrines of the Illuminism and Jacobins had indeed spread to the United States. No one, Mr. Washington said, “is more truly satisfied of this fact than I am.”

Continuing, he said: “. I did not believe that the Lodges of Freemasons in this country had, as societies, endeavored to propagate the diabolical tenets of the first [the Illuminati], or the pernicious principles of the latter [Jacobins] (if they are susceptible of separation). That individuals of them [Masonic Lodges] may have done it, or that the founder or instrument employed to found the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned.”

Freemasonry In Early America

The first Lodge of Freemasonry in America was established at Philadelphia in 1730, and claimed Benjamin Franklin as a member. Indeed, many leaders of the American Revolution, including Washington, were members of the Craft. That is not surprising, since many of them also were Deists, the forerunner to modern day Unitarianism.

Historian Paul Hazard observed that Deists believed there “must be no form of constraint.” They found no need for priests, ministers, nor rabbis. No more sacraments, rites, nor ceremonies; no more fasting, mortifying the flesh; no more going to church or synagogue. The Bible, to Deists, was a book just like any other.

Deism, said Hazard, became devoted to the law of nature and free thinking; and upon the heels of Deism and Natural Religion, came Freemasonry.

Actually, Masons were most active in bringing about the Revolutionary War in America, according to the New Age. A 1940 editorial in that publication declared: “It was the Masons who brought on the war, and it was Masonic generals who carried it through to a successful conclusion. In fact, the famous Boston Tea Party, which precipitated the war, was actually a recessed meeting of a Masonic Lodge.”

French historian Bernard Fay, writing of the Boston Tea Party, said the incident emanated from a tavern known as the “Green Dragon or the Arms of Freemasonry.” A shabby band of “Redskins” were seen to leave the tavern on the afternoon of December 16, 1773, although no such persons had been seen to enter the building.

The group, reported Fay, rushed to the docks, jumped onto the ships anchored there, and

threw tea into the harbor. The “Redskins” returned to the Green Dragon, but were never seen to leave.

Fay also said Benjamin Franklin established a “network of Masonic newspapers” in all the English colonies, one of the most prominent of which was Peter Zenger's Journal in New York.

Franklin, Fay wrote, utilized French Freemasons to aid the American Revolution. The American Revolutionary activist ingratiated himself to the widow of Claude Adrien Helvetius, the wealthy Encyclopedist, banker and atheist, who helped found the Lodge of Nine Muses-the intellectual center of French Freemasonry.

Through Madame Helvetius, Franklin was admitted to the Nine Muses and became Master of the Lodge. There he devoted himself to a propaganda campaign which swung French public opinion in favor of the American Masonic cause. Franklin's “admirable work,” said Fay, was the most carefully planned and most efficiently organized propaganda ever accomplished, and “made possible the military intervention of France on the side of the Americans.”

Moreover, he asserted, Franklin's work also had “a great intellectual influence throughout Europe, spreading the idea, or what might be called the myth, of virtuous revolution.” Up until that time, the French historian said, revolutions had been viewed “as crimes against society.” Subsequently, revolutions “were accepted as a step in progress of the world,” a step and a perception which “originated with the American Revolution and grew out of Franklin's propaganda.”

Legislatures Investigate U.S. Masonry

Despite the fact that Masonry was active in America since 1730, it was not until disclosures in “The Morgan Affair,” almost 100 years later, that the American people became acutely aware of the Fraternity's “secret work.”

When the public heard that one William Morgan, a Mason of Batavia, New York, allegedly had been murdered by members of the Craft for disclosing its secrets, the outcry was so vehement and widespread that thousands of the Brethren resigned from the Fraternity. Legislatures of the States of New York, Massachusetts and Pennsylvania initiated investigations into the secret operations of Freemasonry, and developed testimony which was both amazing and frightening. The purported benevolent Fraternity was revealed to be a state within a state and bound its adherents with the most gruesome and terrifying oaths. In the national elections of 1830, the anti-Masonic political party mustered 130,000 votes.

The report of the New York State Senate Committee said of Freemasonry:

“It comprises men of rank, wealth, office and talents in power-and that almost in every place where power is of any importance-it comprises, among the other classes of the community, to the lowest, in large numbers, and capable of being directed by the efforts of others so as to have the force of concert through the civilized world!

“They are distributed too, with the means of knowing each other, and the means of keeping secret, and the means of cooperating, in the desk, in the legislative hall, on the

bench, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among its enemies and friends, in one place as well as another. So powerful, indeed, is it at this time, that it fears nothing from violence, either public or private, for it has every means to learn it in season, to counteract, defeat and punish it “

The report noted that there were approximately 30,000 Freemasons in the State of New York-about one-fourth of the eligible voting population-”yet they have held for forty years, three-fourths” of all public offices in the State.

Commenting on a situation which has persevered through the years, the report addressed the attitude of the press, as follows:

“The public press, that mighty engine for good or for evil, has been, with a few honorable exceptions, silent as the grave. This self proclaimed sentinel of freedom, has felt the force of Masonic influence, or has been smitten with the rod of its power.”

The New York legislators said Masonic witnesses on the stand “have sworn to facts, which in the opinion of bystanders, were not credited by a single one of the hundreds of persons who were present.” Moreover, grand juries, “a majority of whom were Masons,” omitted to find bills of indictment “when there was proof before them of outrages not surpassed in grossness and indecency by any committed in the country since the first settlement.”

The committee also disclosed some of the oaths taken by Freemasons testified to by former Masons who recently had resigned from the Fraternity. Those providing such testimony were “personally known to a majority of the committee” as “men of standing in the community, whose characters for veracity are beyond reach of calumny.”

Penalties accepted by Masons in the first three degrees were:

Entered Apprentice: “To have his throat cut across, his tongue taken out by the roots, and his body buried in the ocean.”

Fellow Craft: “To have his left breast torn open, his heart and vitals taken from thence, and thrown over his left shoulder, and carried to the Valley of Jehosaphat, there to become a prey to the wild beasts of the field and the vultures of the air.”

Master Mason: “To have his body severed in two in the midst and divided to the north and south, his bowels burnt to ashes in the center, and the ashes scattered to the four winds of heaven.”

Royal Arch: “To have his skull struck off, and his brains exposed to the scorching rays of a meridian sun.”

Much of the same information uncovered by the New York Senate in 1829, also was found five years later to be common in the State of Massachusetts, when a Joint Committee of the legislature of the latter State investigated the Craft.

Masons invited to appear before the Joint Committee refused to do so, and though the Massachusetts House approved subpoena power for the committee, the State Senate refused to do so.

The committee found Freemasonry was “a distinct Independent Government within our

own Government, and beyond the control of the laws of the land by means of its secrecy, and the oaths and regulations which its subjects are bound to obey, under penalties of death.” The committee added: “in no Masonic oath presented to the committee, is there any reservation made of the Constitution and the laws of the land.

The Joint Committee found Freemasonry to be a “moral evil,” a “pecuniary evil,” and a “political evil.”

In 1836, a committee of the House of Representatives of the State of Pennsylvania was provided additional testimony which largely confirmed what the legislatures of the two other States had learned about Freemasonry.

The Pennsylvania panel was informed that a Master Mason, promises under oath to protect the secrets of a Brother Master Mason, “murder and treason only excepted, and those at my own option.”

In all, nineteen witnesses refused to provide sworn testimony to the committee. Other witnesses informed the legislators that Masons influence judicial decisions and consider Masonic oaths superior to all other oaths.

Other Early Activities Of US. Masonry

But the State legislative committees never learned of numerous other activities of Masonry which remained virtually unknown to the public at large.

For example, members of the Craft overthrew the Spanish government of Baton Rouge, Louisiana in 1810 and ran up their own flag, a lone silver star on a field of blue, to establish their “newly created Republic of West Florida.” The star represented the “five points of fellowship” under which the ringleaders of the rebellion held their meetings.

The Grand Lodge of Louisiana and its federated Lodges plotted revolution in Mexico, and the Scottish Lodges entered Mexico in 1813 for the express purpose of introducing the Constitution of Cadiz, a revolutionary statement of governing principles which contained numerous anti-ecclesiastical provisions.

Moreover, public officials in the United States were active in pressing Masonry upon the Mexican people. New York Governor Dewitt Clinton, in a letter, dated December 10, 1825, acting in his Masonic role as General Grand High Priest of the Royal Arch Masons in the United States, approved the request of Joel Poinsett to establish a Chapter of the Royal Arch in Mexico. The letter further authorized Poinsett to establish other Chapters of that discipline in South America. Poinsett, at that time, was the U.S. minister plenipotentiary to that country.

In 1835, Stephen Austin met in New Orleans “with 35 prominent members of the local Lodge of Freemasons, and planned the campaign which liberated Texas from Mexican rule.”

Also, the Grand Lodges of Louisiana and Pennsylvania were busy chartering Masonic Lodges in Mexico, and Poinsett used his considerable influence to have the Grand Lodge of New York charter the Grand Lodge of Mexico. The Mexican Lodges virtually became the ruling political party of Mexico in the early 19th century.

But it is a strange irony of history that, despite the growing national awareness of Freemasonry's grave threat to Judeo-Christian beliefs and values-and to government itself-the American people allowed their attention to be diverted suddenly by a deceptive concern for what was perceived as a greater and more immediate menace: the Roman Catholic Church.

Before exploring that aspect of American history, it is important to understand the underlying philosophy of the Masonic Fraternity and the actions which flow from such belief.

THE MIND OF MASONRY

Earlier in this century, Father Hermann Gruber, S. J., a recognized authority on Freemasonry, carefully scrutinized the Masonic Fraternity on the basis of its numerous publications and reports. He found:

- The Masonic program coincides to an astonishing degree with the program of the French Revolution of 1789.
 - The Craft fosters in its members, and through them in society at large, the spirit of innovation. It furnishes in critical times a shelter for conspiracy.
 - Freemasonry propagates principles which, logically developed, are essentially revolutionary and serve as a basis for all kinds of revolutionary movements.
 - The Scottish Rite system, which is propagated throughout the world, "may be considered as the revolutionary type of French Templar Masonry, fighting for the natural rights of man against religious and political despotism symbolized by the papal tiara and the royal crown."
 - Treason and rebellion against civil authority are deemed only political crimes which do not affect the good standing of a Mason, nor do they result in the imposition of Masonic punishment.
 - Symbolic formulae and symbols are used so the work of Masonry may not be hindered. The symbol of the Great Architect of the Universe and of the Bible are of the utmost importance to Masonry, since symbols are explained and accepted by each Mason according to his own understanding. The official organ of Italian Masonry emphasized that the Grand Architect may represent the revolutionary God of Mazzini, the Satan of Carducci, God as the fountain of love, or Satan the genius of the good, not of the bad. In reality, Italian Masonry, in these interpretations, adores the principle of Revolution.

The ultimate aim of the Craft, Fr. Gruber said, is the overthrow of all spiritual and political "tyranny" and class privileges, so that there will be established a universal social republic in which will reign the greatest possible individual liberty and social and economic equality.

To accomplish their goal, Masons believe the following is necessary:

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.
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.

Fr. Gruber's study was written in 1913, but it is curiously evident that much of the Masonic program he outlined became manifest to the general public during the three decades Freemasons dominated the U.S. Supreme Court.

Certainly, the high bench has been militant in insisting that the First Amendment mandates a scrupulous "separation of Church and States." In that connection, the Court has said repeatedly that governmental funds can be provided only for education and related activities which are completely sectarian.

Surely, the Justices' approval for dispensing contraceptives to children without parental consent, and authorizing them to have abortions without the same consent, parallels Fr. Gruber's third point immediately above.

Of course, some may wish to dismiss the Jesuit's catalogue of Masonic chicanery as the views of an obedient priest written to affirm earlier findings of Popes, historians, and legislative investigating committees influenced by Christian values.

But the priest's analysis of the Craft cannot be cavalierly ignored, particularly in view of the unexpected tribute paid him by a prominent Masonic historian, Ossian Lang, in a report to the Grand Lodge of New York. Lang said: "A fine example of how the analytic mind of a scholarly non-Mason may discern the truth, may be found in the excellent article on Freemasonry contained in *The Catholic Encyclopedia*. The author of that article comes nearer to interpreting the history correctly of Freemasonry than any Masonic writer whose publications have appeared in the English language "

The View From The Lodge

Actually, Fr. Gruber's study, as well as the findings of Popes, historians and legislative committees, have been largely confirmed by members of the Craft itself. The fact is, a perusal of sixty years of writings in the authoritative *New Age* magazine leaves no doubt that Fr. Gruber and others of unimpeachable veracity have clearly explained the reality of the Masonic conspiracy to destroy Christian civilization.

A review of nearly two-thirds of a century of the official monthly journal of the Scottish Rite of Freemasonry of the Southern Jurisdiction-the rite to which so many Presidents of the United States, Justices of the Supreme Court and Members of Congress adhered-leaves one impressed by the consistent emphasis writers have given over the years to Albert Pike's *Morals and Dogma*, a book written in 1871 as a series of lectures, "specially intended to be read and studied by the Brethren of that obedience in connection with the Rituals and of the Degrees."

Pike's 861-page tome is described as "the basis for Masonic philosophy," and is given to each initiate into the Fourth Degree. Moreover, the book has been viewed by the Brethren as "a secret book not for publication. In case a Mason dies or otherwise leaves the Council, the book should be returned to the Supreme Council or else destroyed."

Certainly, such statements serve to convince the reader that Pike's book is a document of the highest importance to Scottish Rite Freemasonry. Indeed, it appears to be the very

mind of Masonry.

The Introduction to the work, says the author was “about equally author and compiler; since he has extracted quite half its contents” from others. Moreover, it is explained that Pike changed and remolded sentences of others, and added his own words and phrases to the statements of writers in order to “use them as if they were his own.”

The official historian of the Scottish Rite of the Southern Jurisdiction, Charles Lobinger, said Pike's book “swarms with citations from Eliphas Levi,” author of *Dogme et Rituel*, and that *Morals and Dogma* “is shown to be literal and verbatim extractions from those of the French Magus.”

Arthur Waite, a Masonic authority on, and translator of, Levi's works, has written:

“No person who is acquainted with *Morals and Dogma* can fail to trace the hand of the occultist therein and it is to be especially observed that, passing from grade to grade in the direction of the highest, this institution [Freemasonry] becomes more and more Cabalistic.”

Another Masonic writer insisted that reading Pike's work makes one feel “he is contacting one of the greatest minds,” and that some day Pike will be recognized “as one of the greatest religious teachers and reformers of history “

Another author, writing in the same publication, recognized Pike's book to be “tedious reading and even difficult to understand.” He suggested that the volume be read slowly over a three-year period.

Continuing, the latter writer said the book is “a summation of those philosophic and religious truths which are presented so graphically in the [degree] work,” and he urged the study of Gnosticism and the Kabbalah as collateral reading.

So it is made clear that Freemasonry is not fundamentally a fraternal insurance organization. It is an occult religion of Kabbalistic Gnosticism, and Pike's book is the basic source document for brainwashing men in all degrees of Scottish Rite Masonry.

Pike's *Morals and Dogma*

Scottish Rite Masonry's Grand Philosopher and former Grand Commander wrote that the people, as a mass, are a “blind force,” which must be “economized and managed” in order to attack “superstitions, despotism and prejudice.” And once the people are organized and guided by “a brain and a law,” and motivated by Truth and Love, “the great revolution prepared for by the ages will begin to march.”

He said the force of the people becomes exhausted by prolonging “things long since dead; in governing mankind by embalming old, dead tyrannies of Faith; restoring dilapidated dogmas; re-gilding faded, worm-eaten shrines; whitening and rouging ancient and barren superstitions perpetuating superannuated institutions; enforcing the worship of symbols as the actual means of salvation; and tying the dead corpse of the Past with the living present.”

“Pike compared the unorganized mass of people to a “Rough Ashlar” [building stone], and the organized and direct masses as a Perfect Ashlar.” It is a concept that had been first enunciated by Adam Weishaupt to guide his Bavarian Illuminati, as was noted earlier in

the preceding pages of the book the reader is now pursuing.

The Masonic leader identified Masonry with the Ancient Mysteries and star worship. The sun, moon and Master of the Lodge, he said, are the three sublime lights of Masonry. He characterized the Sun as the ancient symbol of the life-giving and generative power of the Deity. The Moon symbolizes the passive capacity of nature to produce (that is, the female of the species). The Master of Life “was” [emphasis added] the Supreme Deity, above both and manifested through both.

The Sun represents actual light, pours its fecundating rays upon the Moon, and both shed their light upon their offspring, the Blazing Star of Horus. The three form a great equilateral triangle in the center of which is the monific letter of the Kabbalah, by which creation is said to have been affected.

In addition to exciting interest among neophyte Masons in pagan religions (which had been almost abandoned with the triumph of Christianity in the Fourth Century, AD), Pike's book also presents Masonry as an organization which thrives on tension, conflict and revolution—a struggle apparently directed toward what Pike called “the great revolution prepared for by the ages,” which would usher in the “universal social republic,” mentioned by Fr. Gruber.

Lectures based on Pike's philosophy should immediately impress perceptive Masons that the tension, conflict and revolution referred to is the age-old pagan conflict with Christianity particularly the Roman Catholic Church. The alternating black and white squares on the Lodge floor Pike noted, serve to remind all Masons of that constant conflict. Those alternating blocks symbolize, he said, the “warfare of Michael and Satan; between light and darkness; freedom and despotism; religious liberty and the arbitrary dogmas of a Church that thinks for its votaries, and whose, Pontiff claims to be infallible, and the decretals of its Councils to constitute gospel.” Freemasonry, Pike said, owes its “success to opposition.”

Pike made it abundantly evident that Masonry has nothing to do with Old and New Testament religious values. The Craft, he insisted, is the successor of the Ancient Mysteries, and teaches and preserves the cardinal tenets of the old primitive faith. All old religions “have died away and old faiths faded into oblivion;” but Masonry survives “teaching the same old truths as the Essenes taught and as John the Baptist preached in the desert.”

Masonry's “same old truths,” were gathered “from the Zend Avesta and the Vedas, from Plato and Pythagoras, from India, Persia, Phoenicia, Greece, Egypt and the Holy Books of the Jews. These doctrines are the religion and philosophy of Masonry.” Obviously, Masonic philosophy makes no room for Christian truths, ethics and values.

Elaborating on Masonic philosophy, Pike said that while Christian Masons may believe the Divine Word became Man, others believe the same thing happened long before to Mithra and Osiris. Therefore, Christians should not object if others see in the Word of St. John what actually is the Logos of Plato or the Unuttered Thought of the first emanation of light or the Perfect Reason. “We do not admit that the Messiah was born in Bethlehem.”

The “truths” propagated by Masonry, Pike wrote, are based upon Jewish mystical lore

known as Kabbalistic Gnosticism. which was passed to Masonry through the Knights Templar.

Explaining, Pike said there existed at the time of the Templars a sect of “Johannite Christians, who claimed to be the only true initiates into the real mysteries” of the religion of Christ. Adopting in part the Jewish traditions and tales of the Talmud, they said facts recounted in the Gospels “are but allegories.”

The Knights Templar, he continued, were from the very beginning “devoted to opposition to the tiara of Rome and the crown of its Chiefs “

The object of the Templars, he said, was to acquire influence and wealth, then to “intrigue and at need fight to establish the Johannite or Gnostic and Kabbalistic dogma “

Again identifying Freemasonry with the Knights Templar, Pike declared: “The Papacy and rival monarchies are sold and bought in these days, become corrupt, and tomorrow, perhaps, will destroy each other. All that will become the heritage of the Temple: the World will soon come to us for its Sovereigns and Pontiffs. We shall constitute the equilibrium of the universe, and be rulers over the masters of the world.”

He said the Templars, like other secret societies, had two doctrines: One was concealed and reserved for the Masters, which was Johannism; the other, publicly practiced, was Roman Catholic. Thus, Freemasonry, he said, “vulgarly imagined to have begun with the Dionysian Architects or German Stone-workers, adopted St. John the Evangelist as one of its patrons, associating with him in order not to arouse the suspicion of Rome [and] thus covertly proclaiming itself the child of the Kabbalah and Essenism together.”

The Johannism of the Adepts, he added, “was the Kabbalah of the earlier Gnostics.”

Referring to the trial of the Templars, (which lasted from 1307 to 1314, and involved charges that Templars denied Christ was God, abjured other basic Catholic beliefs, including the Sacraments, spat and urinated upon the Crucifix, and regularly engaged in homosexuality and other obscene acts), Pike said: Pope Clement V and Philip the Fair [of France] could not fully explain to the people at large “the conspiracy of the Templars against the Thrones and the Tiara. To do so would propagate the religion of Isis.”

Jacques De Molay, Grand Master of the Knights Templar was executed in 1314. However, before he died, according to Pike, he instituted what came to be called the occult Hermetic or Scottish Masonry, the Lodges of which were established in four metropolitan areas, Naples, Edinburgh, Stockholm, and Paris. These Lodges, Pike asserted, were the initial Lodges of modern Freemasonry.

The former Grand Commander of the Scottish Rite also asserted that the secret movers of the French Revolution had sworn upon the tomb of De Molay to overthrow Throne and Altar. Then, when King Louis XVI of France was executed [1793], “half the work was done; thenceforward, the Army of the Temle was to direct all its efforts against the Pope.”

The Church and Christianity are clearly the major enemies of Pike's Freemasonry. Christianity, he said, taught the doctrine of Fraternity, but repudiated that of political equality because it inculcated obedience to Caesar and to those lawfully in authority.

According to Pike, the Samaritan Jews, using Kabbalistic data, characterized the “vulgar

faith” by the figure of Thartac, a god represented with a book, a clock, and the head of an ass. This was because they believed Christianity was under the reign of Thartac, since its adherents preferred “blind faith and utter credulity to intelligence and science.

Concerning Heaven and Hell, Pike wrote: “The present is Masonry's scene of action-man is on earth to live, to enjoy. He is not in this world to hanker after another.

The unseen can not hold a higher place in our affections than the seen,” he declared, and added: Only those “who have a deep affection for this world will work for its amelioration.

Asceticism, said Pike, is “unnatural” and “moribund.” Those whose affections are transferred to Heaven, easily acquiesce in the miseries of earth. “Those given most decidedly to spiritual contemplation, and make religion rule their life are most apathetic toward improving this world's systems. They are conservators of evil and hostile to political and social reform.”

The writings of the Apostles, Pike said, were only “articles of the vulgar faith.” The real mysteries of knowledge handed down from generation to generation by superior minds were the teachings of the Gnostics and in them [we find] some of the ideas that form part of Masonry.”

To Pike, Christ was not unique. The fundamental teachings concerning Jesus are commonly believed of Krishna, the Hindu Redeemer, he said. Born of a virgin, performing miracles, raising people from the dead. Krishna descended into Hell, rose again, ascended into Heaven, charged his disciples to teach doctrines and gave them a gift of miracles.

Speaking of the Catholic Church, Pike wrote: “By what right does the savage, merciless, persecuting animal endeavor to delude itself that it is not an animal?”

In his commentary on the Council of Kadosh, Pike inferentially referred to the Holy Eucharist, and said:

“The chief symbol of man's ultimate redemption is the fraternal supper of bread and wine. This fraternal meal teaches among other things “that many thousands who died before us might claim to be joint owners with ourselves of the particles that compose our mortal bodies, for matter ever forms new combinations: and the bodies of the ancient dead, the Patriarchs before and since the flood, the Kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents, and continually enter into and form part of the habitations of new souls creating new bonds of sympathy and Brotherhood between each man that lives and all his race.

“And thus the bread we eat, and the wine we drink tonight may enter into and form part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or Jesus of Nazareth. In the truest sense we eat and drink the bodies of the dead”

Over and over again, *Morals and Dogma (MAD)* emphasizes that Freemasonry is a religion based on the occult Jewish philosophy found in the Kabbalah.

The key to the true meaning of the symbols within the Temple is found in the occult

philosophy of the Kabbalah, Pike said, and subsequently asserted that Masonry owes all its symbols and secrets to the Kabbalah.

“It is the province of Masonry to teach all truths, not moral truth alone, but political and philosophical, and even religious truth,” he said. Masonry, he insisted is “the universal morality.”

And again: “The religious faith taught by Masonry is indispensable to the attainment of the great ends of life “ Pike proclaimed that “every Masonic Lodge is a temple of religion; and its teachings are instruction in religion “

The Degree Rose Cross teaches “the ultimate defeat and extinction of evil and wrong and sorrow by a Redeemer or Messiah yet to come, if he has not already appeared.”

Earlier commentators on Masonry have contended that Masonry is a State within the State. *Morals and Dogma* gives credence to that view by insisting that Masonry determines whether heads of State should stay in power.

“Edicts by a despotic power contrary to the Law of God or the Great Law” of Nature, destructive of the inherent rights of man, and violative of the right of free thought, free speech, free conscience warrant lawful rebellion, he said And, he noted, “resistance to power usurped is not merely a duty which man owes to himself and his neighbor, but a duty which he owes to his God.:

If rulers have the Divine Right to govern, the true Masonic initiate will cheerfully obey, said Pike.

The problem faced by both rulers and people is to know who has a “Divine Right” to govern; and how much freedom is permitted for speech and conscience in a state before rebellion is warranted. *Morals and Dogma* strongly indicates that Masonry alone will make such determinations.

Pike also makes clear that those in the lower degrees of Masonry are “intentionally misled by false interpretations” of the symbols of the Craft. “It is not intended,” he said that Masons in the Blue Degrees (the first three degrees) “shall understand them; but it is intended that [they] shall imagine” they do. The true explanations of the symbols are “reserved for the Adepts, the Princes of Masonry,” he said.

Those are some highlights from a book that has been extolled in the *New Age* magazine for over 60 years as the philosophic foundation upon which Scottish Rite Freemasonry stands. While many members of the Fraternity have found the book turgid and tedious, obviously many others look upon it as a great source of wisdom. In January, 1950, the Scottish Rite Committee on Publications reminded members of the Craft that they were “expected to be leaders and teachers of the people,” and that the basic philosophy undergirding their efforts must be *Morals and Dogma*.

It can be little doubted that Pike had the pulse of Masonry. And long prior to publication of his opus, the Supreme Council of the Scottish Rite of the Southern Jurisdiction issued a circular which asserted: “Above the idea of country is the idea of humanity.”

A Mason has written that Masonry exists the world over “and is susceptible of forming, at any moment, with its various Masonries, a homogenous bloc, or mass, pursuing a

common ideal. That ideal is the emancipation of Humanity.”

One well-informed non-Masonic student of the Craft said that to promote the Masonic concept of “the welfare of humanity” and elimination of “ignorance and prejudice” meant in practical terms Masonic attacks on altar and throne.

The same source also said the true purpose of Freemasonry is “the fall of all dogmas and the ruin of all churches.”

The Grand Commander of Scottish Rite Masonry of the Southern Jurisdiction revealed that Manuel Quezon, first President of the Philippines Senate and later the first President of the Philippine Commonwealth, declined to accept the “rank and dignity” of the 33rd degree of Freemasonry, because he “feared, some way, sometime, that there might be some obligation in accepting the honor which would be in conflict with his allegiance to the Philippines.”

Albert Pike

The only monument to a Confederate general in the nation's capital stands on public property between the U.S. Department of Labor Building and the city's Municipal Building on D Street, N.W., between Third and Fourth Streets. It is a statue of Albert Pike, the grand philosopher of Scottish Rite Masonry, who was indicted for treason for his activities during the Civil War.

Clad in a frock coat and weskit, wearing shoulder-length hair, the bewhiskered Pike is depicted holding in his left hand a volume of *Morals and Dogma*, his great Masonic treatise.

Chiseled into the statue's pedestal are words which purport to describe the man's abilities; poet, author, jurist, orator, philosopher, philanthropist, scholar and soldier. The sculpture gives no indication that Pike, as a Confederate general, was commander of a band of Indians who scalped and killed a number of Union soldiers during the Battle of Pea Ridge (Ark.).

Military records show that Indians at the Battle of Pea Ridge conducted warfare with “barbarity.” Adjutant John W. Noble of the Third Iowa Regiment said: “. . . from personal inspection I discovered that eight of the men had been scalped.”

Adjutant Noble added that the bodies had been exhumed and many showed “unmistakable evidence” of having been “murdered after they were wounded.”

First sergeant Daniel Bradbury swore he was present at the Battle on March 7, 1862 and saw Indians “doing as they pleased.” The next day, he saw about 3,000 Indians “marching in good order under the command of Albert Pike.”

In a letter, dated March 21, 1862, Pike was admonished by D. H. Maury, assistant Adjutant General of the Trans-Mississippi District “to restrain [Indians under his command] from committing any barbarities upon the wounded prisoners, or dead who may fall into their hands.”

The New York Times reported that Pike had “seduced” the Indians into war paint.”

Pike was born in Massachusetts in 1890, but moved to Arkansas as a young man where he

became president of the State Council of the anti-Catholic American Party.

In 1861, Pike wrote a pamphlet "State or Province, Bond or Free," addressed to the people of Arkansas following Abraham Lincoln's election to the Presidency of the United States, but prior to his inauguration. In the pamphlet, Pike said the border States should at once "unite with the states that have seceded and are yet to secede, meet them in convention, and aid in framing a Constitution and setting on foot a Government."

Then, he continued, there will no longer be a few seceded States, "but a new and powerful confederacy, to attempt to coerce which would be a simple fatuity. A war against it would be too expensive a luxury for the North to indulge in, and would, moreover, defeat its own purpose."

Pike served as Commissioner to the Indians West of Arkansas in the Confederate States of America, and between July 10 and October 7, 1861 concluded Treaties of Friendship and Alliance with seven Indian nations on behalf of the Confederacy. The treaties gave certain tribes the unqualified right of admission as a State of the Confederacy and allowed each tribe a delegate in the Confederate Congress. However, President Jefferson Davis of the Confederacy urged that aspect of the treaties be deleted.

Subsequently, the Comanches were "greatly astonished on being informed that they had made a treaty with enemies of the Government of their Great Father in Washington."

That history of Albert Pike is rarely, if ever, discussed by Masons. He remains to them "an outstanding man," a "great man, a truly universal and creative genius, an inexhaustible mine of inspiration, [and] a mental and spiritual giant."

Other Integral Characteristics of Masonry

There are other distasteful characteristics integral to Masonry which are little noted, but deserve mention.

Prejudice

Masonry's "Landmarks," have been described by a Craftsman as "those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the 'Sons of light.' These landmarks are "unrepealable" and "can suffer no change."

Among such inflexible laws of Masonry is Landmark No. 18, which lists qualifications for membership in the Craft. That Landmark says no man can be a Freemason unless he is "unmutilated" and "free-born." It is further stipulated that neither women, slaves, nor one born in slavery, are qualified for initiation into the rites of the Masonic Fraternity.

In that connection, it is interesting to note that Albert Pike, writing of the Aryans who peopled the earth about 10,000 years ago, said:

"They were white men, the superior race in intellect, in manliness, the governing race of the world, the conquering race of all other nations."

Continuing, he asserted: "The single fact that we owe not one single truth, not one idea in philosophy or religion to the Semitic race is, of itself, ample reward for years of study, and it is a fact indisputable, if I read the Veda and Zend Avesta alright."

The Veda is the collection of sacred writings of the Aryans who invaded Northern India in 1500 BC. The Zend Avesta is a compilation of the sacred writings and commentary thereon of the Zoroastrian religion of ancient Persia.

In his Lectures on the Arya, Pike noted the Yima (first of all men created, and the first with whom Ahru Mazda conversed) ultimately lived among people who had perfect stature and “no other marks which are the token of Anra-Mainyus, the Evil Principle, which he has made among men.”

Regarding the “other marks,” Pike said:

“By which it appears that deformity was considered as a mark put on man by the Evil One; and that Yima selected for his colonists only those in whom there was no physical defect.”

Perhaps that Zoroastrian view is responsible for Masons permitting only the “unmutilated” to “colonize” Lodges of the Craft, as required by the Fraternity's Landmark 18. Another example of Masonic prejudice was evidenced in a 1928 New Age review of a book, *Reforging America* by Dr. Lothrop Stoddard. The reviewer said the book's author “clearly demonstrates the necessity of America retaining its racial purity.” The reviewer added: “[The influence of Masonry upon the author's philosophy is evident throughout the volume.]”

Another article in the official journal of the Scottish Rite concerned the Indians of Mexico and purported to explain why so many revolutions have occurred in that country. The article said:

“The Indian, as such, is superstitious, immobile, a silhouette of stone. He breeds rapidly and would completely overrun the country and dominate by sheer force of numbers were it not for the fact that during each `revolution' hundreds of Indians are killed or die from disease.

“The Indian of today in Mexico is the `leftover', still native and Christian, God-fearing, a superstitious dominated being.” [He is part of a structure of ignorance, slavery and servitude under the domination of the Church, whose sole idea was to maintain this servitude and ignorance.]”

Commenting on the fact that Negro Masons have their own exclusive black Masonic organization, Grand Commander John Cowles explained that “most of the so-called colored Grand Lodges” trace their history to Prince Hall, a Negro who claimed that he was initiated in an English Army Lodge in Boston. Then the Grand Commander noted that “all regular Grand Lodges in the United States do not recognize any colored or Negro Masonry.”

Cowles addressed the same subject in 1947, but said it is not “because of their color” that blacks are not allowed into the Lodges of “regular” Masonry. Rather, it is “the general characteristics of the race as it exists in this country and the apparent incompatible social reaction of the two races.”

The Grand Commander called attention to a photostatic copy of a joint letter in the files of the Supreme Council signed by the Grand Secretary of the Grand Lodge of Massachusetts

and the Deputy of the Supreme Council of the Scottish Rite of the Northern Jurisdiction in Massachusetts, dated February 7, 1925, which allegedly says a black member was expelled from Freemasonry “on the technical ground that he had falsified as to the place of his birth; that [he] had claimed to be an Indian, and that the Grand Lodge had evidence 'amply sufficient to prove that he was not an Indian at all, but a Negro, and other things to his discredit.'“

Cowles said that on one side of the photostatic copy of the Massachusetts Grand Secretary's letter appears the statement: “The Masons could not afford to admit that they had initiated a Negro, so he was expelled upon the technical ground of fraud in naming his birthplace.”

In 1976, a Masonic affiliate organization for girls, the International Order of the Rainbow, suspended all Iowa Chapters of the group because one local Chapter endorsed membership of a 12-year-old black girl.

According to press reports, Michelle Palmer, whose father is white and mother is black, had been invited to join the Rainbow Chapter in Indianola, Iowa, and was approved by the local assembly in October of that year. However, officials at the Rainbow's international headquarters at McAlester, Oklahoma ruled that all 136 Rainbow assemblies in Iowa must disband by the end of the year because they did not follow “rules and regulations.”

It was explained that the organization took disciplinary action on the basis of an “unwritten law” which excludes blacks from membership.

Subsequently, it was reported that a majority of the nation's 61 Rainbow assemblies voted to drop the so-called “unwritten law” which banned Negro girls from Rainbow.

This Masonic racism persists to this day in both “regular” Masonry and Prince Hall Masonry, and the issue is rarely questioned in nominations to the judiciary or to other positions in government which require the strictest sense of fairness.

In 1979, The Washington Star carried an article by Robert Pear, the lead paragraph of which read: “Should a federal judge belong to a social club that excludes blacks-or women?”

The article went on to note that the question occurred with “embarrassing frequency” in connection with President Jimmy Carter's nominees for federal judgeships, because so many of the candidates belong to racially exclusive “social clubs, eating clubs or other fraternal organizations.

Pear wrote: “The issue of white-only private clubs haunted Attorney General Griffin B. Bell at his confirmation hearings in 1977. He agreed to resign from the Piedmont Driving Club and the Capital City Club in Atlanta because, he said, `the attorney general is so symbolic of equal justice under the law.’“

Of course, even more the symbols of equal justice are the Justices of the Supreme Court of the United States.

The National Association for the Advancement of Colored People [NAACP] and the National Women's Political Caucus [NWPC], Pear observed in his Star article, “say

judges should not belong to any clubs that discriminate on the basis of race, sex, religion or national origin.”

Interestingly enough, On May 6, 1983, Vice President George Bush addressed the all-black Prince Hall Grand Masters of Masons, “at the invitation of Benjamin Hooks, president of the NAACP, and a Grand Mason secretary from Tennessee.

Adding insult to injury, the State Supreme Court of New Jersey decided in 1986 that a low-level State-court employee, must step down as an officer of a local NAACP Chapter in order to avoid the appearance of judicial involvement in political disputes.

The State Supreme Court also ordered the Monmouth County Superior Court attendant in question to resign from a taxpayers' group, a local mental-health board and four other groups.

Earlier, the Maryland Senate enacted legislation to deny a tax exemption to Burning Tree Country Club because it discriminates against women. The amendment exempted the Masons, the Elks and the Moose, because they were considered “charitable organizations.”

Atheism

A careful reading of Masonic literature will make it evident that the Craft rejects God of the Scriptures.

The basic Masonic law requires initiates never be “a stupid atheist.” But a knowledgeable Mason observed: “Let us not be deceived. All atheists are not stupid.”

Pike, writing of atheism, said Nature is “self-originated, or always was and had been the cause of its own existence.”

The test as to belief in God, he asserted, is whether the qualities exist, “regardless of what name is given these qualities.”

Real atheism, he said, “is the denial of existence of any God, of the actuality of all possible ideas of God. It denies that there is any Mind, Intelligence or Ens that is the cause and Providence of the Universe “

Joseph Fort Newton, one of the Fraternity's august theologians, declared: “To enter our Lodges a man must confess his faith in God though he is not required definitely to define in what terms he thinks of God”

Newton explained Masonic faith as follows: “Faith in the Universe as friendly to fraternal enterprise [I]t affirms that man was made for man.”

Another Masonic writer said: “man is divine, and his divinity is within himself.” And yet another New Age writer declared: “When we talk to God we are talking to ourselves, for God and Man are one and the same through the ties of Love “

Teacher of the World's Children

A previously noted quotation by Albert Pike, is important to recall. He said: “It is the province of Masonry to teach all truths, not moral truth alone, but political and philosophical, and even religious truth.”

Indeed, shaping the minds of the world's youth has been an unremitting major activity of the Masonic Fraternity.

Historian Mildred Headings said the true purpose pursued by French Masons is “the fall of all dogmas and the ruin of all churches.” She also noted that the Fraternity successfully campaigned in France to promote universal obligatory lay education and the use of school texts with Masonic values.

And what happened in France, has happened largely in America. In 1915, the Scottish Rite urged that graduates of American public schools be given “preference in every appointment to public office.”

In 1920, during a special session held at Colorado Springs, Colorado, the Supreme Council of the Scottish Rite drew up a comprehensive education plan for the youth of the country. The plan called for sending all children through public schools for a certain number of years, and recommended the careful selection of school trustees and teachers, as well as supervisors of school textbooks and libraries in order to exclude “sectarian propaganda.”

The Masonic plan also urged the establishment of “a national department of public education headed by a secretary appointed as a member of the President's Cabinet.”

Almost immediately, the Craft's various journals propagandized in favor of the proposals which were generally embodied in legislation that through the 1920s and 30s was known as the Smith-Towner Bill, the Towner-Sterling Bill, and the Sterling-Reed Bill, reflecting the names of the Representatives and Senators who introduced the legislation.

In 1922, the State of Oregon, with Help of the Supreme Council and the Imperial Council of the Nobles of the Mystic Shrine [the group so beloved for its children's hospitals and circus presentations], was successful in lobbying for the passage of legislation which outlawed Catholic and other parochial schools in the State.

The law was declared unconstitutional by the U.S. Supreme Court in 1925, in *Pierce v. Society of Sisters*, 268 U.S. 510.

The “the apostle of free, public schools,” Horace Mann, was a Freemason, and, according to his wife, was an enthusiastic advocate of the philosophy of religion, a philosophy which was “scientific, humanitarian, ethical, [and] naturalistic “ Mann believed in “character education without `creeds,' and in phrenology as a basis for `scientific education.”“ He held that “natural religion stands preeminent over revealed religion ”

In 1930, a Masonic writer said: “In America, public education is the right and duty of the state For the time may come when by unchecked operation of biologic law, and other considerations, Catholics will be a majority in these United States.. “

Four years later, another New Age contributor boldly proclaimed: “The practical object of Masonry is the moral, intellectual and spiritual improvement of the individual and society.”

But by 1935, the Masonic efforts to totally dominate the minds of American children had not come to fruition because, as a New Age editorial noted, eight of the 15 members of the House Committee on Education were Roman Catholics. That situation prompted the

Scottish Rite journal to say; “Hence, so long as this condition exists in Congress there will be little opportunity for creating a Department of Education.

It is now apparent, that if that handful of Catholic members of the House Education Committee had not prevailed, and subsequently been succeeded by equally steadfast Catholic Congressmen and Senators into the very early 1960s, every public school child (including this writer) might have been propagandized with naturalism as the established national religion, long before the Masonically-dominated Supreme Court effectively imposed that curriculum on the nation's public school system when it outlawed Bible reading and school prayers in 1962 and 1963.

If the views of one Masonic writer are reasonably representative of the mind of Masonry, which they undoubtedly are, the likelihood of a Masonically-imposed naturalism on America's school children was clearly a possibility before mid-20th Century. The writer declared:

“The dramatic presentation of the 32nd degree of the Scottish Rite expresses a code of ethics which is essentially natural religion. In this support of natural religion, Scottish Rite Masonry presents an excellent example of what might be followed in our public schools. There can be no well-founded objection to the presentation of natural religion.”

Another recommendation for public school children was that they should be taught the “balance between good and evil.” Nine years later, the same theme was advanced in an editorial which called for strengthening “education for life the knowledge of good and evil.”

The official organ of the Scottish Rite of the Southern Jurisdiction published an article in 1959 which said every 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.”

The article proclaimed that this “Masonic philosophy” which has brought forth a “New Order” had 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.”

At the same time, another Craftsman asserted that the Fraternity “provided the major obstacle” to the growth of religious-oriented education.

In 1968, a 33rd Degree Mason said: “The keynote of Masonic religious thinking is naturalism which sees all life and thought as ever developing and evolutionary ”

The Bible, said Brother Leonard Wenz, “is not today what it once was.” Current higher criticism, he observed, has “made obsolete the idea that the Bible is a unique revelation of supernatural truth.”

While the Court has outlawed public recitation of the Bible as a religious work in public schools, the “Americanism” program of the Scottish Rite has mandated that members of the Fraternity disseminate Masonic materials in public schools. And the Brethren take that role seriously.

In 1959, the Grand Commander said 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 Lejune, 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. In 1966, General Nickerson received an award from the Freedoms Foundation at Valley Forge, PA., for “his citizenship program at Camp Lejune.”

Subsequently, General Nickerson became Director of Personnel for the U. S. Marine Corps and on May 8, 1968 was the principal speaker when 17 West Point cadets “were obligated” as “soldier Masons,” one month prior to being commissioned second lieutenants “to carry out our ideals in Viet Nam.”

George Washington University in the nation's capital has long had close ties to Freemasonry, and has been the recipient of its largess. Not only did it receive \$1 million from the Masons in the 1920s, it has received additional funds from the Masonic International “High Twelve Clubs,” the Masons of Louisiana, the National League of Masonic Clubs, and the Knights Templar

When George Washington University restructured its Masonic funded School of Government in 1966, it consolidated the Department of Government and Business and existing programs “at the U.S. Air Force Command and Staff School, Maxwell Air Force Base in Alabama, and the Industrial College of the Armed Forces (ICAF) at Ft. McNair, Washington, DC.”

The consolidation was effected only “after a conference was held with Grand Commander [Luther] Smith and his approval obtained.”

The ICAF is the highest and most prestigious of all federal educational institutions.

Moreover, Masonic influence is threaded through most college fraternities, and their rituals were written and insignia designated by Masons. However, only four college fraternities were founded exclusively for Masons: Acacia, founded at the University of Michigan in 1904; Square and Compass, founded at Washington and Lee University in 1917; Sigma Mu Sigma, (Tri-State College, in 1921); and the Order of the Golden Key, founded at the University of Oklahoma in 1925.

In 1952, Square and Compass merged with Sigma Mu Sigma, “to thoroughly indoctrinate the college men of America with the traditions of our American Masonic heritage.”

THE CRAFT AND THE KLAN

By the early 20th Century, attacks on Catholics had waned, and did not resume until

shortly after Jews and Freemasons were singled out as threats to the nation.

First, it was charged in Congressional testimony that Jews were closely identified with Bolshevism and anarchism. Then, almost simultaneously, history's most distorted plagiarism, "The Protocols of the Elders of Zion," purported to reveal how Jews and Freemasons were conspiring to overthrow Christian Civilization as a prelude to joint world rule.

Prior to that bizarre imbroglio-which, it should be noted, never came close to exciting the hatred and bloodshed reserved for Catholics-the Church was gaining respect and adherents. Census data demonstrated that it accounted for over one-third of all religious denominations in the United States.

In 1911, President William Howard Taft remarked that membership in the Roman Catholic Church is "assurance" of patriotic citizenship. The following year, the President's sister-in-law, Mrs. H. W. Taft, was received into the Catholic Church.

The Klan Moves North

Three years later, Colonel William J. Simmons, an ardent admirer of the Ku Klux Klan of 1866- 1869, under the leadership of Confederate General Nathan Bedford Forrest, re-established the Klan at Atlanta, Georgia in 1915, and called himself the Imperial Wizard.

According to a handbill he issued in 1917, titled "The ABC of the Knights of the Ku Klux Klan;" [available in the Rare Book Division of the Library of Congress], the Klan advocated white supremacy, and was open only to "native born American citizens who believe in the tenets of the Christian religion:" That viewpoint was strikingly similar to the philosophy of the Know-Nothings and the APA of previous periods.

A year earlier, it was apparent that a resuscitated Know-Nothing movement was taking nourishment in the North. The New York Times reported that a "secret oath-bound anti-Catholic Order" (which refused to divulge its name) was operating in New York City as part of a nation-wide group organized specifically to oppose "political encroachments" by the Roman Catholic Church. The group's spokesman, Rev. William Hess, Pastor of Trinity Congregational Church, alleged that the Catholic Church intended to make the United States a "Catholic" country, and planned to "get control of the government."

Later that year, dissension arose in the organization's ranks and resulted in the New York adjunct separating itself from the national body.

Although the group was extremely reticent about publicity, one of its spokesman bragged to the Times that it had been successful in efforts to defeat Martin H. Glen, candidate for Governor in the Empire State in 1914, because "he represented the Jesuit element" in American politics.

In 1920, the Sons and Daughters of Washington, a group which bore an uncanny resemblance to the unidentified 1916 anti-Catholic organization, was formed in Brooklyn, New York to oppose Catholic political activities. It was characterized in the press as "a militant fighting organization for Protestantism,"

The august and powerful Times did not disagree with the goals of the Sons and Daughters

of Washington, but faulted the organization for its egregious lack of tact. An editorial in that newspaper said the Sons and Daughters “show none of the discretion that characterized him whose name they have taken.”

Hammering home the point, the Times said: “Only a minute fraction of it [i.e., discretion] would have enabled them to see that the war [World War I] is not yet remote enough to make attacks on the Knights of Columbus more than the forlornest of hopes. Our soldiers are under the impression that the Knights served them certainly as well as did any other agency of relief and support, and better than did several.”

Jews Attacked

But Catholics were not the sole targets of hatred. Jews were singled out for attack during the period 1919-1921.

Opposition to Jews developed as pressure built up in the United States to support a Zionist nation in Palestine for Jews who had been displaced by the Russian Revolution and World War I. The issue split the Jewish community itself.

Congressman Julius Kahn of California, for example, objected to President Woodrow Wilson's endorsement of an independent Jewish state in Palestine, principally, the Congressman said, because it incites “the division of one's affiliation with the country in which he lives,” and creates “a divided allegiance.” Kahn also said he was opposed to Zionists because they “believe in the foundation of a government which shall embrace both Church and State.”

At the same time, Rev. Dr. George S. Simons, who had been Superintendent of the Methodist Episcopal Church in Russia and Finland for the preceding 12 years, testified before a Senate committee investigating Bolshevism in 1919, and charged that chaotic conditions in Russia were due in large part to agitators from the east side of New York City who flocked to Russia immediately after the overthrow of the Czar.

The Methodist minister said that some of the New York people in Russia held high positions in the Bolshevik government, and that Bolsheviks were responsible for wholesale murder of innocent civilians, outraging of young girls, and official starving of all who did not endorse Bolshevik teachings.

He identified those Bolsheviks as “Yiddish agitators from the New York east side,” and “apostate Jews, men who deny their God, and who have forsaken the religion and the teachings of their fathers.”

His information was, he said, that 265 members of the Bolshevik Government “had come into Russia from the east side of New York.”

Rev. Simons also testified that “a large percentage of the Bolshevik agitators at work over here [the United States] are apostate Jews.”

Two days later, Louis Marshall, President of the American Jewish Committee, testified before the Senate committee He confirmed that some Bolsheviks were apostates Jews, but complained that Rev Simons' Statement was damaging to other Jews who oppose Bolshevism.

In New York, Jewish leaders complained that two Episcopal Church clerics had charged that members of the Jewish race were in need of Americanization and Christianization. It was alleged that Rev. John L. Zacker told an Episcopal convention: "The Jews control the world, and if Christianity is to convert the Jews, it must be attempted at once." Rev. Thomas Burgess, Secretary of Christian Americanization of the Episcopal Church, replied that his Church's program was directed toward all "foreign born," including the "large number of Jews who have left the faith of their fathers."

A little over one year later, Rabbis Joseph Silverman and Samuel Schulman condemned anti-Semitic attacks in various publications in the United States which were based on "The Protocols of the Wise Men of Zion." They said "The Protocols" allege that Jews and Freemasons "are in a great conspiracy to achieve world mastery." Among the publications cited by the Rabbis was auto magnate Henry Ford's Dearborn Independent, which had been serializing "The Protocols" for six months.

Dr. Silverman rightly pointed out that none of the publications furnished any evidence that an international secret political organization of Jews actually exists.

Continuing, he said anti-Semites "collect a few Jewish names, like Karl Marx, Bela Kun, Herezl, Trotzky and others, and call a few sentences of their writings, divorced from their contexts," to show that Jews "are individualists, Socialists, Bolsheviki, Zionists and what not, who care only for the overthrow of all Governments in order to establish their own."

But, he observed, such people ignore that fact that the Zionists, Socialists and Bolsheviki, "who happen to carry Jewish names, are only a handful in comparison to the great bulk of Jewish people throughout the world who are not only not in sympathy with Zionism, Socialism, Bolshevism, but who actually denounce these attempts at separate forms of government."

The Rabbi declared that there never would be a Jewish nation or a Jewish army or navy with which to dominate the world. "In no nation of the world is there a Jewish vote," Dr. Silverman asserted. Henry Ford was attacked repeatedly for his publication of "The Protocols." Editorializing against "The Protocols," the Times said they were "about the strangest jumble of crazy ideas that ever found its way into print."

The editorial added that "The Protocols" are of "unknown origin and accounted for only as having been put into the hands of the Russian Nilus by an unknown lady who obtained them in a mysterious way

The Conference of Jews issued a public statement on November 30, 1920 condemning the "Protocols," and characterized them as "a mere recrudescence of medieval bigotry and stupidity."

Princess Catherine Radziwill, a Russian ÈmigrÈ writer who specialized in Russian and European matters, said she had seen the manuscript for the "Protocols" when it was being fabricated in 1884 by General Orgewsky, head of the Third Section of Police of the Russian State Department.

The General, she related, had sent agents to Paris to prepare the fake documentation which would show that the Jews were responsible for assassinating Alexander II, and "were planning a general conspiracy to destroy all the monarchies of the earth."

Continuing, she said the Czar's agents “searched old books, compiled citations from Jewish philosophers, and ransacked the records of the French Revolution for abstracts of the most inflammatory speeches.”

As it turned out, the Princess's recollection appeared to be accurate.

On May 8, 1920, there appeared in *The Times* (London) an article “From A Correspondent” which called attention to a book, *The Jewish Peril, Protocols of the Learned Elders of Zion*, by Professor S. Nilus. The correspondent called for an investigation of the book because it fostered “indiscriminate anti-Semitism rampant in Eastern Europe,” and “growing in France, England and America.”

Fifteen months later, *The Times'* Constantinople correspondent reported that the “Protocols”—which purported to evidence a Jewish Masonic conspiracy to destroy Christian Civilization by a universal revolution which would usher in Jewish world-rule—were a plagiarism. The newspaper article clearly demonstrated that Nilus's work was based largely on a book “*Dialogue aux Enfers entre Machiavel et Montesquieu ou la Politique de Machiavel au XIX Siecle*. [Dialogue in Hell between Machiavelli and Montesquieu, on the Politics of Machiavelli in the XIX Century].

The book, published at Brussels, Belgium in 1865, was authored by a person identified on the title page as “Un Contemporain,” but actually was Maurice Joly, a Parisian lawyer and publicist, who had been arrested by Napoleon III's police and sentenced to 18 months imprisonment.

The Brussels book was “a very thinly-veiled attack on the despotism of Napoleon III in the form of 26 dialogues divided into four parts,” and the “Protocols” attributed to Nilus follow almost the identical order as the “Dialogues.” of Joly.

While the book by the Russian mystic Sergi Nilus was shown conclusively to be a plagiarism, many people obviously insist on continuing the controversy, as is evidenced by approximately 100 books concerning the “Protocols” (pro and con), in several languages, listed in the card catalogue of the Library of Congress.

New York World Exposes Klan Anti-Catholicism

Exposure of the “Protocols” forgery pretty well ended serious anti-Semitism, although there were occasional attacks on Jews in such organs as *The Searchlight*, a Klan-influenced journal, which lashed out at “Jewish agitators” who were plotting a race war to destroy the Government, and to overthrow all the Gentile governments of the world.”

But the mother lode which provided the Klan's enormous membership and great wealth was America's historic hatred of the Catholic Church. This was first evidenced in a series of 21 articles which began in the *New York World* on September 6, 1921, following three months investigation of the Klan by that newspaper. The series simultaneously appeared in 17 other major dailies throughout the nation.

The first article in the series reported on the Klan's terrorism in the South, largely against Negroes. The Klan was exposed for having been involved in 21 tar and featherings; 25 beatings of individuals; 2 strippings and maltreatment of white women; 3 killings; and 18

warnings to prospective victims of Klan wrath.

The series also reproduced a copy of a bogus oath which the Klan said was the actual oath taken by Fourth Degree members of the Knight of Columbus. The bogus oath began:

“I _____, now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and to you, my Ghostly Father, the superior general of the Society of Jesus, declare and swear that His Holiness, the Pope hath power to depose heretical kings, princes, States, Commonwealths and Governments, and they may be safely destroyed:’

The fabricated oath further says the 4th Degree Knight will “wage relentless war, openly and secretly, against all heretics, Protestants and Masons and that I will hang, burn, waste, boil, flay, strangle and bury alive those infamous heretics; rip up the stomachs and wombs of their women and crash their infants heads against the walls in order to annihilate their execrable race.”

Continuing, the unbelievable document said the Knights would also wage war “secretly” using “the poisonous cup, the strangulation cord, the steel of the poinard, or the leaden bullet ”

Should the Knight prove false, the fake oath says he agrees to have his brethern “cut off my hands and feet and my throat from ear to ear, my belly opened and sulfur burned therein ”

The Knight then allegedly states that he will always prefer a Catholic to any other political candidate, especially a Mason.

Immediately following the fabricated text is a statement that the oath appeared in the Congressional Record on February 15, 1913 at page 3216.

The World also set forth the real oath taken by Fourth Degree' Knights, which is shown to be virtually the exact opposite of what the Klan libelously charged.

The true oath taken by members of the 4th Degree of the Knights of Columbus asserts:

“I swear to support the Constitution of the United States. I pledge myself, as Catholic citizen and Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences.”

The Knight further pledges to preserve “purity of the ballot” and to “promote reverence and respect for law and order,” and to practice his religion openly and to exercise public virtue “as to reflect nothing but credit upon our Holy Church “

Moreover, in 1914, the “entire work, ceremonies and pledges of the Knights of Columbus were submitted to a Masonic Committee of the 32nd and 33rd degree Masons in California.” Afterward, the Committee issued a statement certifying that the Knights' oaths were “intended to teach and inculcate principles that lie at the foundation of every great religion and every great State.”

The Masonic Committee further stated that the alleged oath “is scurrilous, wicked and libelous, and might be the invention of an impious and venomous mind.”

Actually, anyone who was the least bit familiar with the solemn oaths taken by Masons would suspect that the bogus Knights of Columbus oath was written by a Mason. Such suspicion was well founded.

On September 18, 1927, an article in *The World* was headlined: "Bogus K. of C. Oath An Old Plagiarism."

The article said the bogus Fourth Degree K of C oath circulated by the Klan is nearly identical in wording to an "oath first used by the Paris Illuminati, as they were called in 1786-the name being changed to Adepts in 1772 and Freemasons in 1778."

Continuing, the article said: "It was delivered in a cellar, back of a house in Rue Vaugirard in Paris, first in 1772, in a Lodge attended by Jean Jacques Rousseau Prince Louis Philippe Jean Paul Marat John Paul Jones, Emanuel Swedenborg and other conspirators, and was dictated by the celebrated charlatan Cagliostro"

The *World* article added: "The irony of the matter is that the K.K.K. assumes the oath to be of Roman Catholic origin and against the Masons, whereas it really is of Masonic origin against the Roman hierarchy and the French monarchy."

The series of articles also likened the Klan to the APA. One article was headlined: "Ku Klux Klan As Venomous As The Old APA." The report concerned the "virulent attacks on Catholics and their Church" used by the Klan in recruitment efforts, particularly a "Do You Know? card on which is listed such questions as:

"That a secret treaty made by him [the Pope] started [World War I]?"

"That he controls the daily and magazine press?"

"That he denounces popular government as inherently vicious?"

"That Knights of Columbus [members] declare they will make popery dominant in the U.S?"

The Klan's concern for the good name of Freemasonry hinted at Masonic influence in the Ku Klux Klan. Certainly the bogus K of C oath was shown to have been of 18th Century Masonic origin.

Therefore, it was ironic to learn that *The World* worried about the Klan's secret oath which demanded "unconditional obedience to the as yet unknown constitution and laws, regulations of the Knights of the Ku Klux Klan"

The World also was disturbed by the "rigid secrecy" imposed upon Klan members "even in the face of death, in regard to any and all matters and knowledge" of the Klan.

The New York daily said it "has always in mind the potential danger to the United States from a secret organization bound together by such an oath, and likely to draw into its ranks men of no regard for anything but the Ku Klux law and standards of conduct and ethics."

The Craft And The Klan

What *The World* deplored about the Klan's "rigid secrecy," and the danger to society of men binding themselves to solemn oaths to accept or commit possible actions in the future which they were totally ignorant of when they took their oaths, is precisely the

danger the Catholic Church always has seen in Freemasonry.

Indeed, it is remarkable that after three-months investigation by one of the nation's major newspapers, the 21-part series made no mention of the close bond between the Klan and Freemasonry.

After all, most of the Klan's major leaders were Freemasons. The organization's founder, Col. Sinunons was a Mason, and a Knight Templar. Also, C. Anderson Wright, King Kleagle of the New York Klan and chief of staff of a Klan group known as Knights of the Air, was a 32nd degree Mason. Dr. Hiram Evans, who succeeded Simmons as Imperial Wizard, "for many years was recognized as one of the most active men in Masonry, and is a 32nd degree Knight Commander of the Court of Honor [who] had been devoting almost his entire time to Scottish Rite Masonry at the time the Klan was organized."

Israel Zangwill, a prominent London author, said he was told by a Jewish rabbi that Dr. Evans inducted him into the 32nd degree of the Masonic Order.

Further, initiations were held "in the Masonic Temple in New York City," and the Klan shared office space in Beaumont, Texas "with the secretary of the Grotto, which, in a way, is a Masonic organization."

Edward Young Clarke, a former publicity agent and fund raiser, who became Imperial Kleagle (salesman) for the Klan "realized the value of representing the Klan to be 'the fighting Brother' of Masonry." Consequently, he issued orders that "none but men with Masonic affiliations" should be employed as Kleagle's in the Klan's nationwide sales network.

Accordingly, he established the Great American Fraternity (GAF) in Georgia in 1920 as a nationwide sales organization composed of members of 13 secret societies believed to be hostile to the Catholic Church. Klan salesmen were instructed "in selling effective political anti-Catholicism to their Brothers in their respective Lodges."

Members of the GAF included the Freemasons, Junior Order of United American Mechanics, Independent Order of Odd Fellows, Guardians of Liberty, Order of the Eastern Star, Daughters of America, Rebecca's, the Loyal Orange Institution, Knights of Luther, National Legion of Pathfinders, and the Order of De Molay.

Although some Masonic spokesmen condemned the Klan, there were very few Masonic leaders who shared that view.

Charles P. Sweeney, writing in *The Nation* magazine in 1920, said if responsible Masons "exerted a tith of the influence they possess, [they] could do more to stop the Know-Nothing program than any other single force."

Imperial Wizard Simmons denied the authenticity of a report that the Masonic leadership in Missouri had condemned the Klan in 1920. He said he had addressed 3,500 people in the Shrine Temple at St. Louis in September of that year, and learned that the alleged Masonic condemnation "has been strongly denied."

The Minneapolis Daily Star reported that most Klansmen in the city were Masons, while the State leaders included many popular Shriners.

In Wisconsin, the Klan leader was William Wieseemann, “a local insurance man who was prominent in Masonic circles.”

Klan advertisements read: “Masons Preferred,” and many Masons joined, as did a number of Milwaukee's Socialists.

A New York Klansman claimed that 75 percent of the Klan enrollment in that State were Masons.

In Oregon, both Fred L. Gifford, head of the Klan in that State, and his secretary, Frank Parker were Masons. Delegates of an Oregon Klan front, the Good Government League, were Masons, Orangemen, Odd Fellows and Pythians.

In 1924, an editorial in the Scottish Rite New Age magazine said the Rite holds “no brief for or against any organization outside of the Scottish Rite,” and added the following observation: If Freemasonry follows the traditions of centuries, it “cannot dictate to any Mason what shall or shall not be his affiliations outside the Lodge ”

The editorial then invited attention to a letter by the editor of the Masonic Herald that appeared in The New York Times on August 28, 1923. The letter said “genuine Masons-Masons who are such in their hearts-cannot be Klansmen, and cannot welcome with true Brotherly Love Klansmen into their Lodges.”

Commenting on the Herald editor's letter, the New Age said: “Possibly the editor of the Masonic Herald is prejudiced, but no Masonic editor has any more right to speak pontifically for the Masonic Fraternity than [a Catholic priest].”

An article in the same publication commented: “One may not subscribe to the Ku Klux Klan platforms in toto, but one may say of these and similar anti-Catholic movements this fellow hath the right sow by the ear.”

Although most decent citizens were outraged by the Klan's rampant bigotry, none of the Craft's Grand Lodges had taken “official action in regard to the Klan.”

Nationally, “attacks on Masonry” in Italy “fired the Klan to renewed action and increased [its] membership”

The above history strongly indicates that the Klan was a Masonic front group. Certainly the Klan's venomous war on Catholics was in keeping with a long tradition generally associated with the Masonic Fraternity.

The Klan In Action

In his article in The Nation, Charles Sweeney listed some of the terrorism and murders attributed to the Klan:

- A sheriff in Waco, Texas, who stopped a parade of masked men and demanded the names of the marchers was shot and removed from office in proceedings “sponsored by the most influential citizens of his county.”
- In Birmingham, Alabama, a “Klansman” who killed a Catholic priest in cold blood on his own doorstep “was acquitted at the `trial' amidst the plaudits of the mob.”
- In Atlanta, Georgia, members of the Board of Education received letters threatening their lives when they hesitated to consider a resolution to dismiss all

Catholic public school teachers.

- In Naperville, Illinois, a Catholic church was destroyed by fire two hours after a monster midnight Klan initiation in the neighborhood.
- Imperial Wizard Simmons made clear that the Klan had “given the world the open Bible, the little red school house, if you please, the great public school system.”

The free publicity given to such a militant anti-Catholic organization by The World's widely publicized articles, coupled with Imperial Wizard Simmon's testimony before the House Rules Committee only served to advance the rapid growth of the Klan.

Simmons whetted the insatiable anti-Catholic appetite when he told the Committee there was available to the Klan “possibly the greatest existing mass of data and material against the Roman Catholics and Knights of Columbus.” The material included “affidavits and other personal testimony attributing to the Roman Catholics and the Knights of Columbus in America more outrages and crimes than the Klan has ever been charged with.”

Included in the material, he said, are charges of “murder, whipping, tar and feathers, and crimes of all natures.”

At the time the House Rules Committee hearings were underway, Congressman William Upshaw, a supporter of the Klan, introduced a resolution to investigate “each and every secret Order in the United States.” Ten days later the Committee called off further investigation of the Klan.

Typical of Klan techniques in the North, in 1922, was an incident at Elizabeth, New Jersey. Five Klansmen marched into the Third Presbyterian Church and handed the pastor an envelope in which was enclosed a note and \$25. The note expressed “appreciation “for the way the deacon's fund was administered by the church, and asserted that the Klan stood for “white supremacy, protection of women, and separation of church and state.”

Five days later, the church's pastor, Rev. Robert W. Mark, preached a sermon attacking the Knights of Columbus. He remarked that if he had to choose between joining the K of C and the Ku Klux Klan, he would select the Klan.

Rev. Mark said God intended the white race for leadership, but that he (Mark) did not advocate suppression of any race. With those words, he invited Rev. C. J. Turner, Negro pastor of the Siloam Presbyterian Church, who was sitting in the front row, to join him on the platform. The two ministers stood side by side singing “America.”

Cathophobia (or morbid fear and hatred of the Catholic Church) was rapidly spreading across the nation. In November, 1923, for example, Lowell Mellett, a nationally prominent journalist, writing in the prestigious Atlantic Monthly magazine, recalled stories circulated during his boyhood in Indiana which alleged that Catholic youths were trained “to seize the whole country.” The same stories were rampant, he said, when he returned to his hometown 30 years later.

Mellett said the Klan was charged with being opposed to Jews, Negroes and Catholics; however, he had heard “little concerning Jews and Negroes,” but “heard much concerning the Catholics.” He added: Very clearly, the crux of the Klan problem in Indiana is the Catholic Church.”

Some of Mellett's old friends, whom he characterized as “just some of the best citizens in Indiana,” were Klansmen. They joined, he said, because they believed the Vatican “is soon to be moved to Washington, DC,” and because they opposed the “fixed policy of the Church to keep its members down to a definite level of ignorance.”

One of the most serious charges against the Church, he remarked, is that it “is endeavoring to obtain control of the public schools.”

He charged that newspapers “have feared the Catholic Church,” and agreed that was an article of Klan faith which “has a real basis.”

Mellett's answer to the Klan's problem with the Church was to investigate, not the Klan nor other secret societies which were viciously attacking the Church and her adherents, but rather to investigate the Church. Catholic churches, he said should “be forced open” to prove or disprove allegations “of buried rifles and ammunition”

If adopted, that proposal, and a similar outrageous suggestion by Mellett, would have trampled the most basic religious and civil rights of Catholics.

His other suggestion was that a commission of inquiry be established to “call publicly for the presentation of every charge against the Catholic Church that any responsible person or group of persons might have to make, and then investigate the truth of these charges.”

Nowhere in the article did Mellett furnish evidence to support wanton Klan charges. Presumably, this outrageous assault on the rights of citizens was warranted merely because a group of friends, “just some of the best citizens in Indiana” thought it would be nice.

Curiously, he never suggested an assault upon the Klan or Freemasonry. In fact, he explicitly said the Klan and secret societies should not be investigated. The reality was, however, that abundant evidence had been presented over the years which detailed the serious danger emanating from both the Klan and Freemasonry.

Indeed, in the same issue of the Atlantic Monthly in which Mellett's article appeared, there was a letter from “A Citizen of Oklahoma” who said the State was under the “secret rule of a hidden clique.” He noted that the civil offices of the State “are unquestionably in the hands of the Klan; and that fact makes it impossible for the Governor to oust these officials.”

In that regard, the unidentified letter writer observed that the Governor was being considered for impeachment by the Klan and its many sympathizers. The Klan, he remarked, “is the most dangerous force at large in the country today.”

Strangely, however, Lowell Mellett was convinced that the Roman Catholic Church was far more dangerous than the Klan.

By 1925, the Klan was being widely accepted as American as apple pie. The Nation editorialized that the Klan “has become safe-and uninteresting.”

On August 9, 1925, Imperial Wizard Hiram W. Evans led a march of some 25,000 Klansmen and Klanswomen down Pennsylvania Avenue in Washington, DC, in “their greatest national demonstration and public show of strength,” as 100,000 spectators

cheered.

The “100 per cent Americans” knelt with heads bared at the Washington Monument to pledge allegiance to “one country, one language, one school and one flag.”

Dr. A. H. Gulledge, national speaker for the Invisible Empire, advocated “race purity;” and said Klansmen would fight in order that “the State and Church be kept separate in America.”

Continuing, he said Protestants intended to see that “they shall not press down upon the brow of Uncle Sam the thorny triple crown of a foreign potentate.”

If the nation is to survive, he added, “it cannot remain half free and half parochial schools.”

Dr. Gulledge prophesied: “Not until the sun shall hide its face or the moon cease to shine or God resigns his throne in the heavens, or until the white race becomes mongrelized, will the Ku Klux Klan die.”

It should be emphasized that these Klansmen and Klanswomen were not a bunch of stereotype Southern red-necks. These were militant anti-Catholic race supremacists from Connecticut, Delaware, Michigan, New Jersey, New York and Ohio. Others were from Alabama, Florida, Georgia, Oklahoma, Tennessee, Texas and West Virginia.

The following day, the leading daily in the nation's capital carried an editorial titled, “An Impressive Spectacle,” which said the demonstration “may indicate” the Klan was “turning from the un-American principles of race and religious restriction and opposition that have been its most striking characteristic,” and is now “seeking to render real and valuable service to the country.”

The editorial said the march on Washington provided the Klan an opportunity “to make itself a force for good without belying the Americanism of which it bears the symbol.”

It was evident the Klan was growing more powerful, a point made by William R. Pattangall, a Protestant, a Mason, former Attorney General of Maine, and that State's leading Democrat politician, who also was the Klan's “most distinguished victim.”

Pattangall said “Catholics and aliens have borne the brunt” of the Klan's wrath. The Klan “menace,” he said, “embraces the issue of religious freedom, the issue of preserving equal opportunity to all citizens, the issue of government by, of, and for all, rather than a part, of the people.”

The Klan, he noted, said: “Lincoln was assassinated by order of the Pope, McKinley killed by a Catholic, and Harding was poisoned by the K of C.” Further, “they [the Klan] solemnly read bogus statistics to prove that 90 percent of the deserters in the World War were Catholics acting under orders of the Church!”

The Maine Democrat said further: “The Klan seeks a secret hold on legislators, judges and other officials. It uses that hold to enforce its own demands. It acts secretly in both parties, it tries constantly for control-secret control-of elections, legislatures and governments “

Replying to Pattangall's article, Imperial Wizard Evans ignored most of the charges

leveled by the former Maine Attorney General. Rather, Evans ranted against the Catholic Church which, he said, “has always opposed the fundamental principle of liberty.”

The Church, he declared, “is trying to win control of the nation,” and Catholic politicians attempt to bring the Church into politics. The Church, he went on, must show “that the need of intolerance against it has passed.”

Although The New York Times suggested that the Klan was in decline in 1926, its own statistics demonstrated the nationwide Cathophobe organization was quite robust.

The Times said there were 100,000 Klansmen in New York, who were “fairly vigorous.” Principal strongholds were Suffolk and Nassau Counties on Long Island, as well as Westchester, Putnam, Dutchess, Rockland, Sullivan and Ulster Counties. The Klan also had “considerable influence” in Buffalo, and had influence on elections in Binghamton and Rochester.

A sampling of membership in the Klan in other States indicated that the organization was rather strong. There were 50,000 in Connecticut, 150,000 in Kansas, 150,000 in Missouri, 60,000 in New Jersey, and 250,000 in Ohio.

In Indiana, the public was scandalized to learn that D. C. Stephenson, former Grand Dragon of that State, was convicted of murdering a young woman and sentenced to life imprisonment.

Commenting on Stephenson, the Times said he “was the boss of the Republican Party in Indiana, and that through him the Klan was in control of offices and the process of government.”

After the Klan extended itself to defeat Catholic Democratic Presidential candidates Alfred E. Smith it went into decline for two major reasons: first, the United States Supreme Court upheld the Constitutionality of a New York anti-Klan law which required the Klan to give publicity to its regulations, oaths and memberships; and second, the Great Depression, which began in 1929, made keeping or finding a job, and feeding the family, far more important than hating Catholics.

As it turned out, the 1928 general election proved to the Democratic Party that there was a “Catholic vote.” Although Smith lost by 6.3 million popular votes to the Republican Herbert Hoover, the Catholic Democrat garnered 6.6 million more votes than did the 1924 Democratic standard bearer, John W. Davis. Smith also received 5.8 million more votes than did the 1920 Democratic Presidential candidate, James M. Cox.

Four years later, Franklin D. Roosevelt, with the crucial assistance of Catholic James E. Farley as Democratic Party Campaign Chairman, appealed to that Catholic vote and rode the Party to repeated victories during the next 16 years.

John F. Kennedy also appealed to that same constituency in 1960, and won a tightly contested election. Some political observers viewed that election as one of the most religiously intolerant political contests since the days of the Ku Klux Klan.

It is now time to assess the impact America's long history of anti-Catholicism has had on freedom of religion in this nation.

WARRING ON THE STATE

The idea that a relative handful of men have conspired for years to rule nations and the world according to their philosophy is difficult for many people to grasp.

Yet, most thoughtful people will concede that Hitler, Mussolini, Tojo and Stalin pursued that very idea and precipitated incalculable carnage.

Cecil Rhodes believed “the absorption of the greater portion of the world under our [English] rule simply means the end of all wars.” To accomplish his goal of world domination under English rule, Rhodes drew up the first of six wills in which he stipulated that a secret society was to carry out his scheme. Later, he conceived of world domination in federation with the United States, using “a secret society gradually absorbing the wealth of the world.” This plan is the “meaning of his last will and the plan behind his scholarships.”

That secret organization envisioned by Rhodes became the Round Table Group of England, the “real founders of the Royal Institute of International Affairs the Institute of Pacific Relations,” and the “godfathers” of the Council on Foreign Relations (CFR).

Communism has long been recognized as a separate secret conspiratorial movement to control the world. On the other hand, Christianity is a completely open, non-secret conspiracy to bring all men to salvation through Jesus Christ.

So what of Freemasonry?

One knowledgeable member of the Craft said: “The nature of Freemasonry and of its traditions is responsible for the difficulty the historian encounters in evaluating the influence which the Fraternity has exercised on the development of the Enlightenment and all other progressive ideologies ”

The “nature” and “traditions” of Masonry refer to the Fraternity's secrecy. The great advantage of secrecy, in addition to advancing Masonry's cause, is that it permits Masons and their supporters to use no other argument than ridicule to dismiss charges that the Masonic Order subverts Church and State-charges which have consistently been brought against the Fraternity by various Popes and heads of states.

Secrecy, said Albert Pike, “is indispensable to Masonry.”

In that connection, Masonry has 25 “landmarks,” or canons which are “unrepealable,” and can “never be changed.” Landmark no. 23 concerns “secrecy of the Institution.” It admonishes initiates that to change or abrogate such a requirement of confidentiality “would be social suicide, and death of the Order would follow its legalized exposure.” Continuing, the same Landmark notes that Freemasonry has lived unchanged for centuries as a secret association, but as an open society, “it would not last for many years.”

One wonders why the organization must be so secret. Why would openness bring “death of the Order”? Why would it “not last for many years” if its secret activities were unmasked? Certainly, that landmark suggests the Craft is something more than a fraternal and charitable organization. Why hide good works?

The answer is: Freemasonry in America and elsewhere is far more than a fraternal organization. It never hides its charitable endeavors. But its secret work, is something else entirely. And that secret work frequently has involved subversion of the existing political order in any given State.

In 1884, Pope Leo XIII declared that Freemasonry uses “every means of fraud or of audacity, to gain entrance into every rank of the State as to seem to be almost its ruling power.”

Just over 100 years later, an unsigned article appeared in the authoritative Vatican newspaper, L'Osservatore Romano, regarding Masonry. The article was described by an official of the Congregation for the Doctrine of the Faith as a Vatican “policy position.” It said Masonry was much more than an association of men of good will; that the Craft involves moral obligations for its members, a rigid discipline of mystery and a climate of secrecy that brings to members the risk of becoming the instruments of strategies unknown to them.

The hold of the Craft on initiates is almost total. One member of the Fraternity said Masonry is one of the few organizations that is “able to change the relationships created by nature,” such as family relationships.

To “produce the desired result,” Masons must take vows and make “a complete surrender” to the Masonic institution. “... there can be no reservations” to the new league.

Freemasonry, another Craftsman observed, “is-and must be-a political force the whole spirit of the Order, and especially of the Scottish Rite, is a propulsion to political action.”

One Grand Commander commenting favorably on Masonic support for revolutions in different parts of the world noted:

“They were charged in the Lodges with teachings that enabled them to become individual champions of democratic progress and of religious and civil liberty.”

Masonry's mark is embedded in the Great Seal of the United States, and the official seal of the Supreme Court of California was marked with numerous Masonic symbols during the period 1850-1873.

The Fraternity's activities in the American Revolution, Mexico, and the States of New York, Massachusetts and Pennsylvania, as well as Albert Pike's work in the Civil War were noted in Chapters one and two.

Masonry In The Civil War

The Craft's relationship to any nation was clearly explained at the time of the Civil War in an 1861 letter from the Grand Lodge of York Masons in Pennsylvania to their counterparts in Tennessee. The letter said:

“Masonry is as old as government. It constitutes a government in itself

“Masonry is a sovereignty and a law unto itself It knows nothing but the principles and teachings of its faith.

“The proud position [of Masonry is to] stand aloof from the rise and fall of empires, the disturbances in States, the wars of contending nations, and rebellions and

revolutions in commonwealths or among people

“The claims of a Brother are not dissolved by war the tie once formed, is only sundered by death.”

The same letter said: “By the ancient Constitutions of Masonry, a Brother, even when engaged in rebellion against his country, is still to be considered as a Mason; his character as such being indefeasible.” During the War of Secession, as the War Between the States is sometimes called, the Union Government was seriously concerned about several secret subversive groups which operated in the North and South during the Civil War. Although military records did not formally identify any of those organizations with Freemasonry, the groups shared characteristics common to the Masonic Fraternity. Like Masonry, those secret units

- Operated under a “Supreme Council” with a chief executive at State level known as the “Grand Commander.”
- Maintained a rigid secrecy about their activities.
- Held formal meetings in “Lodges” and “temples.”
- Restricted membership of the “vulgar herd” to the basic “mysteries” of the group
- Bound members by oaths which demanded blind obedience to superiors.
- Threatened awesome bodily mutilations and death if oaths of secrecy were violated.
- Utilized passwords, hand grips, and signs of distress to protect the secret societies and their members.

The Deputy Grand Commander of one of the secret societies, Charles E. Dunn, of the Order of American Knights (OAK), insisted that President Lincoln had “usurped” powers and thereby forfeited all claim to support from members of the Order. Moreover, said Dunn, action taken to force Lincoln's “expulsion” from power “is an inherent right” which belongs to the Order, and is “not revolution.”

Dunn's statement is quite similar to the following words found in Albert Pike's *Morals and Dogma*: [Resistance to power usurped is not merely a duty which man owes to himself and his neighbor, but a duty which he owes to his God.]

Secret agent William Taylor of the Union's Provost Marshal's office reported on an OAK Lodge meeting he attended, presided over by Dr. John Shore, a St. Louis physician. During the meeting, attended by 149 Lodge members, it was announced that General Albert Pike had “promised arms and equipment” for a military company then being formed by the Lodge.

Subsequently, in a sworn statement, Dr. Shore denied membership in OAK or any other secret political organizations. However, Shore did admit membership in Masonry, and said his obligations to Masonry are “most assuredly” sacred and “of paramount consideration.”

In response to the Provost Marshal's question whether, “under oath” he was permitted to reveal the secrets of Masonry before a court of justice, Dr. Shore replied: “I am not.”

A Fourth Degree member of OAK, Green B. Smith, in a sworn statement, said an oath of the Order was “paramount to every other oath.”

Smith further indicated that the OAK might well have had Masonic roots when he noted that the Order “extends back to the Revolution of 1776, having had a previous existence up to the Rebellion.”

OAK was organized in 1873 by Clement L. Valandigham, a Democratic Congressman from Ohio. The Order was known also as the Order of the Sons of Liberty and the Knights of the Order of the Sons of Liberty.

Valandigham died June 17, 1871. His funeral was “under the direction of the Masons,” and “many members of the Masonic Fraternity” escorted his remains to his late residence.

According to the Judge Advocate General of the Union Army, the OAK Order engaged in the following activities:

-Aided soldiers to desert and protected deserters. -Worked to undermine portions of the Army -Furnished lawyers to find “some quasi-legal pretext” to help soldiers leave the Army. -Imbued military camps with a spirit of discontent and disaffection, and “whole companies were broken up.” -Members of the Order who were drafted into the Army “were instructed to use their arms against their fellow soldiers, rather than the enemy, or, if possible, to desert to the enemy.” -Assassinations and murders were carried out which were “discussed at the councils of the Order.”

President Andrew Johnson And Masonry

After Albert Pike had been tried and found guilty of treason for his activities during the Civil War, Benjamin B. French, a 33rd Degree Mason and member of the board of directors of the Supreme Council of the Scottish Rite, wrote a letter, dated July 1, 1865, to President Andrew Johnson (also a Mason) urging him to pardon Pike. Additional appeals on Pike's behalf were made to the President by Masons from different parts of the United States.

On April 20, 1866, the Scottish Rite Supreme Council met in Washington, at which time the Masons' Sovereign Grand Inspector General, T. P. Shaffner of Kentucky wrote to the Attorney General of the United States to request that Pike be pardoned. Two days later, the President's military aide wrote to the Attorney General, and “by order of the President,” directed him “to send to this office [the White House] warrant for pardon of Albert Pike of Arkansas.” The following day, April 23, 1866, officials of the Supreme Council, including Pike, “visited the President at the White House,” and the President handed Pike “a paper constituting a complete pardon for his part in the Civil War.”

Nine months later, a list of “pardoned rebels,” including Pike, was released to the press. The list showed the names of the pardoned individuals and the person or persons, if any, who had spoken on behalf of the pardonee. The entry for Pike read:

“Albert Pike, rebel Brigadier-General; by Hon. B. B. French, Col. T. P. Shaffner, and a large number of others.”

In March, 1867, the House Judiciary Committee began an investigation into charges by some Congressmen that Johnson should be impeached. Later, when the committee finally issued its report, a key charge against the President was that “he pardoned large numbers of public and notorious traitors ”

Shortly after the impeachment investigation began, Pike and General Gordon Granger met with President Johnson at the White House for approximately three hours. Subsequent to that meeting, General Granger was summoned before the Judiciary Committee where he was asked to disclose the substance of the conversation with the President. The General told the committee:

“They [President Johnson and Pike] talked a great deal about Masonry. More about that than anything else. And from what they talked about between them, I gathered that he [Pike] was the superior of the President in Masonry. I understood from the conversation that the President was his subordinate in Masonry. That was all there was to it.. “

On June 20, 1867, the President received a delegation of Scottish Rite officials in his bedroom at the White House where he received the 4th through the 32nd Degrees of the Scottish Rite “as an honorarium.”

Later that month, the President journeyed to Boston to dedicate a Masonic temple. Accompanying him was General Granger and a delegation of the Knights Templar.

Addressing a crowd of well-wishers at a Boston hotel, President Johnson said he came to the city “for two reasons, one of which was to visit the State of Massachusetts. There is another [reason] it is true, to which I shall not allude on this occasion.”

On June 25, The New York Times page one lead story was headlined: “Masonic Celebration,” and provided many details of the history and growth of Masonry in Massachusetts. Strangely, however, no mention was made of the investigation of the Fraternity by the Massachusetts Legislature in 1834 which reported Freemasonry was “a distinct Independent Government within our own Government, and beyond the control of the laws of the and by means of its secrecy, and the oaths and regulations which its subjects are bound to obey, under Penalty of death.”

Actually, the Times was so obviously overwhelmed by the Masonic event that four of the seven columns on page one of the June 25th issue of that newspaper were devoted to extolling Masonry.

The New York daily said the 16,000 marching Masons, resplendent in their regalia, were so impressive that “a finer looking body of men has never before been seen in this city or elsewhere.”

At the Masonic Temple, the President was accompanied by General Granger, Benjamin B. French and T. P. Shaffner.

During his address to the gathering, the President disclosed the other reason he came to the State of Massachusetts. He said:

“I should not have visited Massachusetts, at least on the present occasion, had it not been for the Order of Masonry. I came in good faith for the express purpose of participating and witnessing the dedication of this temple today to Masonry, and as far as I could, let it be much or little, to give my countenance and my sanction.”

Clearly, Scottish Rite Freemasonry had a friend in President Andrew Johnson.

Masonry And The Philippine Insurrection

Conventional wisdom says the Philippine Insurrection of 1896 was ignited because of native opposition to the power of the Catholic Church in the Islands. The revolutionary fire was fueled by the writings of Jose Rizal, augmented by the political leadership of Emilio Aguinaldo.

Subsequently, during the Spanish-American War, Commodore George Dewey furnished arms to Aguinaldo and urged him to rally the Philippine people against the Spanish. However, when the United States succeeded Spain as the ruling colonial power, Aguinaldo led a new revolt that became largely a guerrilla action, and “cost far more money and took far more lives than the Spanish-American War.”

That is the conventional thumb-nail account of events in the Philippines at the turn of the Century, but it is quite superficial and misleading. In reality the Philippine Insurrection was orchestrated by Freemasonry, and while Emilio Aguinaldo indeed led that revolution, he did so as a dedicated member and tool of the Craft.

That insight into Philippine history was suppressed by the United States Government for 45 years, until it finally was revealed by historian John T. Farrell in 1954.

The United States Government concealed the real history of the Insurrection, according to a National Archives pamphlet, because of a “reluctance to publish facts that might prove injurious to ex revolutionists, Federal officials, and military personnel.” Also some people felt the War Department report “expressed a personal viewpoint and was not an objective study of Philippine affairs.”

Captain John R. M. Taylor, author of the War Department's suppressed report, noted that Lodges of the Masonic Grand Orient of Spain were established in the Philippine Islands around 1890, and proselytes from those Lodges formed the Katipunan, a Tagalong Masonic revolutionary organization.

The Katipunan was the outgrowth of a series of nine associations formed by a revolutionary clique to seek independence for the Philippines. To accomplish that purpose, The clique mounted a systematic attack on the monastic orders in the Islands to undermine their prestige, “and to destroy their influence upon the great mass of the population.”

A 1898 “Memorial” from the Dominican Fathers to the Spanish Government said:

“In consequence of the teaching of the Freemasons, the voice of the parish priest has no longer any effect on numbers of the natives, especially at Manila and in the neighboring provinces

“The Freemasons have recommended the war against us.”

And the Spanish commander of Manila's Civil Guard, Olegario Diaz, wrote on October 28, 1896:

“It is fully proven that Masonry has been the principal cause of the trouble in these islands, not only from the advanced and irreligious ideas scattered about, but more by the foundation of secret societies of a distinctly separatist character.”

Commander Diaz also said the Grand Master of the Spanish Grand Orient sent Masons to establish native Masonic Lodges of exclusive Tagalong character. Within five years, 180

Tagalong Lodges had been established in the Philippines.

The Masons planned and carried out a “brutal and shameless campaign” against monastic Orders and constantly ridiculed religion. Later, this campaign acquired a political character, which included attacks on the central government and the authorities in the Archipelago.

Jose Rizal established a secret society called the Philippine League to which only Masons were admitted to membership. Its purpose was to educate the people in liberal ideas and ultimately armed rebellion.

The League was governed by a Supreme Council. The founders of the organization “took a solemn oath on a human skull, which they afterward kissed, and signed a document of agreement with their own blood, making the necessary incision in one of their arms.” Further, every initiate “was bound to carry on the propaganda by every means in his power and under severe penalties to guard the secret oath, to report everything they knew to the League, and to obey their superiors blindly.”

Organizers of the Katapunan and members of its first Supreme Council also were members of Rizal's Philippine League.

One section of the oath taken by members of the Katapunan asked:

“Do you swear before Our Lord Jesus that you will be able to assassinate your parents, brothers, wives, sons, relatives, friends, fellow townsmen or Katipunan brothers should they forsake or betray our cause?”

Punishment for disobeying Katipunan directives-which included all Philippine people “whether they want to be or not”-was sobering. It consisted of being buried alive and then having the murdered person's possessions-including his family-taken by members of an organization called the “mandudicut.” That punishment was decreed by Emilio Aguinaldo, the Katipunan Supreme Leader and dictator.

Information about some of the operations of the Katipunan was furnished by a member of the organization, Teodoro Patino, a printer for *Diario de Manila*, a local daily. Patino gave the information to his sister, who was a student at the Catholic college at Lauban, operated by the Sisters of Charity. The girl told the Mother Superior, who later interviewed the printer. The Mother Superior told Patino to pass the information to Father Mariano Gil, his pastor, which he did.

As a result, documents were seized at the Diorio, a number of members of the Katipunan were arrested, and numerous letters and other material were found which corroborated Patino's statement.

Further corroboration was provided by a report of Isabelo de Los Royes, who gathered most of his information in prison from a Katipunan member.

The U.S. War Department document includes a report by the Civil Governor of Manila, Manuel Luengo to the Spanish Colonial Minister. The report, dated October 1, 1896, includes “An Extraordinary Document of Philippine Masonry, Giving Instructions To Be Carried Out At The Outbreak Of The Rebellion.” The “Instructions” say, in part:

“Fourth. While the attack is being made on the Captain General and other Spanish

authorities, the men who are loyal will attack the convents and behead their infamous inhabitants. As for the riches contained in said convents, they will be taken over by this G. R. Log. [i.e., Grand Regional Lodge]

“Seventh. The bodies of the friars will not be buried, but will be burned in just payment for the crimes which during their lives they committed against the noble Filipinos for three centuries of hateful domination.”

Names listed at the end of the “Instructions” are shown as “President of the Executive Committee, Bolivia. The Vice Grand Master, Gordiano Bruno. The Grand Secretary Galileo.”

Captain Taylor said other documents show the names actually are pseudonyms for President Andres Bonifacio; Vice Grand Master, Pio Valenzuela; and Grand Secretary, Emilio Jacinto.

Bonifacio seized the leadership of the Katipunan in January, 1896, and turned the Masonic Supreme Council of that organization into the insurgent government of the Philippines, with himself as dictator. Emilio Aguinaldo succeeded him.

The American Connection with Philippine Masonry

Insurgent Record No. 8 lists letters found in the papers of E. A. [Emilio Aguinaldo] which show that a Masonic Lodge called “Patria” was used to cover insurgent intrigues in October, 1899.

Insurgent Record No. 9 is a copy of an undated letter from Juan Utor y Fernandez, a 33rd Degree Mason, to U.S. Army Chaplain Charles Pierce, relative to the establishment of a newspaper to be named “Patria.” The letter to Chaplain Pierce says the “Brothers [i.e. Freemasons] who put their confidence in me [believe that] by your and my cooperating with our Brother American Masons, and especially with the good will and wishes of Senor Otis, may cause the happy day [of peace] to arrive ”

Continuing, Fernandez said he expected the cooperation of “the most worthy General Otis, and our Brothers ”

Another letter by Fernandez, now shown as editor of La Patria Democratic Daily, to Don Ambrosio Flores, dated October 8, 1899, introduces the bearer of the letter, one Senor Giselda, who has with him a copy of La Patria. The letter urges Flores to read and provide Fernandez with an opinion of the publication. Fernandez's letter added:

“I am in relation with some American Brothers of importance, and if we can give, secretly, a Masonic character to the peace we perhaps shall succeed in guaranteeing it from attack in the future since you know, dear Brother, the England and the United States are the two countries in which the Masonic institution has most respect and weight.”

According to a letter received by Aguinaldo from La Patria, the newspaper was established, apparently with the approval of the American General, Otis, “to inaugurate a frank campaign against the annexationist sentiment” being advanced by two other Masonic dailies.

The writer, Aurelio Tolentino, said he had formed an association with seven people, “and

indeed we told General Otis of it through Mr. Pierce, a Protestant clergyman in the confidence of said General. The General approved our political plan and, as a result, we published our first number on the 16th of September last.”

The letter continued by noting that Tolentino and some colleagues had founded “Patria” Masonic Lodge “to which no one in favor of autonomy belongs in spite of some having applied for admission.” The object of his group, he said, is to work for his government and to “better consolidate the laws of Liberty, Equality and Fraternity.”

The references to “Senor Otis” and “General Otis,” suggest that the man belonged to the Masonic Fraternity. Although the General is not further identified in the War Department report, General Elwell S. Otis, was at the time U.S. Army Commander in the Philippines, and Director of Civil Government. Also, Harrison Gray Otis, owner and publisher of The Los Angeles Times, served as a Brigadier General in the Philippines during the Spanish American War.

Of the two, it would seem that Major General Elwell S. Otis, as head of Civil Government, would have been the General most closely involved in authorizing the establishment of a newspaper in the Islands.

As for Aguinaldo, he and other Masons organized the Triagle Magdole which later became the Magdolo Lodge. The proclamation of the first Philippine Republic took place on the porch of Aguinaldo's home, an edifice which also served as the Magdolo Lodge.

In January, 1955, Aguinaldo said: “It cannot be denied that the Filipino Revolution against Spain was the work and glory of Freemasonry in the Philippines.”

Masons also were “instrumental in working for the grant of Philippine independence by the United States.”

Additional evidence of Masonic influence in the Philippines surfaced following World War II.

First, shortly after the War's close, Federal Reserve regulations prohibited organizations and individuals from sending abroad more than \$500. However, in response to pressure exerted by General Douglas MacArthur (a prominent Freemason), the Federal Reserve Bank of Richmond, Virginia, authorized Grand Commander John Cowles of the Scottish Rite's Southern Jurisdiction to send \$5000 to the Philippines to rebuild and restore Masonic property. Shortly thereafter, the Federal Reserve authorized another \$15,000 to be sent by Masons to the Islands, followed by another \$100,000 sent by the Brethren in California.

Secondly, the Craft was successful in amending legislation designed to rehabilitate property of churches and other religious organizations lost or damaged due to the War, so that it covered Masonic property. The Masonic amendment added the words “any corporation or sociedad anonima” [i.e. secret society] organized pursuant to the laws in effect in the Philippine Islands at the time of its organization.

As a result of that legislation (Public Law 79-370), eighty percent of the cost of repairs for Scottish Rite Temples in the Philippines was underwritten by U.S. taxpayers.

Interestingly enough, in May, 1955, a claim for recovery of World War II loss and

damage to Catholic property on the Philippines was disallowed.

Finally, it should be noted that one Philippine statesman made known his serious reservations about demands the Fraternity imposes upon its initiates.

Brother Manuel Quezon, former President of the Philippine Commonwealth, although selected for advancement to the 33rd Degree, declined the dubious honor, because “he feared some way, sometime, that there might be some obligation in accepting the honor which would be in conflict with his allegiance to the Philippines.”

Masonry And World War I

Some sources attribute World War I to Masonic intrigue. However, according to a New Age editorial, the War was precipitated by a “secret treaty” between the Vatican and Serbia, which would have annexed Serbia to the Vatican State and imposed canon law on that non-Catholic country. When the treaty became known, the editorial continued, Archduke Franz Ferdinand, “Roman Catholic heir to the Austro-Hungarian throne [and] known to be a secret party to the policy embodied in the treaty,” was assassinated by Gavrilo Princep.

Not mentioned by the Scottish Rite journal was the fact that the alleged assassins of the Archduke were members of the “Black Hand,” a South Slav revolutionary organization which was a progeny of Freemasonry.

During the trial, Princep testified that his colleague, Chabrinovitch, “told me he was a Freemason;” and, on another occasion, “told me that the Heir Apparent [Franz Ferdinand] had been condemned to death by a Freemason's Lodge.”

Moreover, another of the accused assassins, Chabrinovitch, testified that Major Tankositch, one of the plotters, was a Freemason.

Communism And Freemasonry

The legacy of World War I was the Russian Revolution and the scourge of International Communism, both of which had Masonic influence.

James H. Billington, in his penetrating treatise on the history of modern revolution, documents the intimate ties between Freemasonry, Illuminism and modern revolutions. Of Freemasonry. He says:

“So great, indeed, was the general impact of Freemasonry in the revolutionary era that some understanding of the Masonic milieu seems an essential starting point for any serious inquiry into the occult roots of the revolutionary tradition.”

Billington notes that the “Masonic Lodges of Geneva provided the ambiance” in which the early 19th Century revolutionary, Filippo Giuseppe Buonarotti- the “first apostle of modern communism”- formulated “his first full blueprint for a new society of revolutionary republicans: the Sublime and Perfect Masters.” Both the society's name and three levels of membership proposed for it “had been adopted from Masonry.”

The New Age observed that after 1825, many Russian Masons exiled themselves to France where Lodges operating in the Russian language were sponsored by the Grand Orient. Some of the exiles later returned to Russia, and organized Lodges in St.

Petersburg and Moscow. Later, additional Lodges were organized in the early 20th Century and had “an avowedly political aim and view; namely, that of the overthrow of the autocracy.”

The Scottish Rite monthly added: “The first Revolution in March, 1917 is said to have been inspired and operated from these Lodges and all the members of Kerenski's government belonged to them.”

The Craft And Spanish Communism

The Craft's empathy with Communism was evident in Spain. In 1927 fraternal relations were “resumed between the U.S.S.R. and the Spanish Scottish Rite.

Four years later, King Alfonso XII was forced into exile, and Masons, Communists, Socialists and Anarchists came into power. The Catholic Church was disestablished, and education was secularized. In June, 1931, the “Bulletin” of the Supreme Council of the Scottish Rite in Spain boasted:

“The new Republic was the perfect image molded by the gentle hands of our doctrines and principles. There will not be effected another phenomenon of a political revolution more perfectly Masonic than the Spanish one.”

By 1933 a conservative reaction had set in, but the Marxist-Masonic group returned to power and governed from 1935 to 1939 when they were toppled, precipitating the Spanish Civil War.

With the ouster of the Marxists-Masons, the New Age pleaded repeatedly for Americans to support the Spanish Loyalists. People were urged to write their Congressmen to repeal legislation passed in 1937 which embargoed shipments of munitions and war materials to the Marxist government of Spain.

In February, 1939, the New Age called attention to a meeting of two groups in Washington, DC which took opposite positions on aiding the Masonic-supported Marxists in Spain.

One group was the National Conference to Lift the Embargo Against Republican Spain. The other, called Keep the Embargo Committee, was supported by Monsignor [later Archbishop] Fulton J. Sheen, notable Catholic orator, author, and authority on Communism.

In his address at Constitution Hall before Keep the Embargo Committee supporters, Msgr. Sheen identified the Loyalists as “Red Spain,” and urged “all those who believe in freedom, democracy and religion to join in a protest against the `Reds' supporting the Loyalist cause in this country.”

The pro-Loyalists met at the Masonic Almas Shrine Temple. Included among the speakers at that rally were Lieutenant Colonel John Gates, representing Friends of the Abraham Lincoln Brigade, and Herbert Biberman, motion picture director.

[Interestingly, several years later, the New Age published a list of organizations considered by the Attorney General of the United States as “subversive” to the national security interests of America. Included in the list was the Abraham Lincoln Brigade,

which was cited as a Communist Party front organization].

The Scottish Rite monthly journal also noted that Spain's Nationalist Army of 1936-1939 “marched to war singing the battle song of Rafael del Riego, an unsuccessful revolutionary (and a Mason).”

The Masonic publication also said five cabinet members of the Loyalist government were Masons, as were five leading generals. However, a British history of the Spanish Civil War suggested that all the General officers of the Loyalist Army were Masons.

Communist China And Masonry

In 1925, the New Age reported that a Chinese secret society [tong] “pretended” to be Masonic in 1903-1904, in order to secure protection of American Masons, which was forthcoming. However, the real object of the tong was to overthrow the Manchu dynasty.

That report was clarified some years later when it was explained that the Hoong Bong, or Red Society of China, was founded by Hoong Hsieu Chuan, some of whose “educators were Masons.” And “[a]ided by such friends, Hoong formed a secret society to oppose the then ruling Manchu Dynasty

“The Hoong Bong contributed materially to the overthrow of the Manchu Dynasty.. “

Prior to World War II, Masons praised militant Chinese Communist leader, Chou En Lai, who was extolled as the person largely responsible for negotiating the Sian Agreement of 1936 which terminated the Chinese civil war.

A Masonic writer said the Agreement “indicates that the Red Army of China represented an agrarian movement based on a patriotically inspired program. If from this war emerges a real democracy for China, there will be no occasion for the old Red Army to again come to life as such. It can be merged into a government that believes in fair representation of all classes, and is in that process now.”

More direct American identification with Chinese Masonry occurred in 1943 when John Stewart Service instituted the Fortitude Lodge at Chunking.

Mr. Service was a diplomatic adviser to General Joseph Stilwell and General Albert Wedemeyer in China during World War II. Commenting on that situation, journalist M. Stanton Evans has written:

“In that position he [Service] maintained a running fire of criticism against America's only ally Chiang Kai-shek, contrasting his `Kuomintang' regime unfavorably with that of the Chinese Communists.”

On June 7, 1945, the Federal Bureau of Investigation (FBI) arrested Service and five others for alleged violation of the Espionage Act. However, he was not indicted; although in 1951, the U.S. Civil Service Commission's Loyalty Review Board found “there is reasonable doubt as to his loyalty,” and he should be “forthwith removed from the rolls of the Department of State.” Nevertheless Service remained with the Department until his resignation in August, 1962.

Masonry, Communism And The Catholic Church

In 1948, Grand Commander John Cowles said religion “is freer in Russia today than it is

in Roman Catholic Spain.”

By 1950, the Scottish Rite feared the Catholic Church would “capture the United States” and turn it against Russia. This grandiose plan supposedly was to be accomplished by using the U.S. government and its resources “to annihilate Russia and Russian opposition to the Pope.”

During the years immediately following World War II, the Scottish Rite Masons repeatedly insisted that the Catholic Church is far more dangerous than Soviet Communism.

Catholicism, not Communism nor Socialism is Masonry's immediate worry, the New Age said.

“How much longer are the free peoples of the Western World going to submit to resistance being confined to Russia, while they lift neither voice nor fist to strike the even more insidious force of the Vatican Church-State?,” a New Age editorial asked.

Minimization of the threat of Communism and magnification of an alleged threat posed by the Catholic Church was a consistent theme of the New Age during the mid-1950s.

Freemasonry, Nazism and Fascism

The unremitting antagonism of the Scottish Rite toward the Roman Catholic Church is well documented. Therefore, it is surprising to find the official publication of that Rite testifying to the Church's early opposition to Hitler, at a time when the Craft itself was currying favor with the Nazis.

In 1931, the New Age reported: “the Hitlerites are facing stiff opposition from a newly organized group headed by five leading bishops of the Roman Catholic hierarchy in Germany.”

Continuing, the article said:

“The anti-Fascist stand on the part of the Catholic Church was first asserted by the Bishops of Bavaria and Silesia, who in official statements virtually excluded members of the Nationalist Socialist Party from the church. At the present time, [other Catholic bishops] have succeeded in virtually lining up the entire Catholic population of the republic against the Hitlerites.

“In a statement, the Bishops charge the Fascisti with preaching hatred and racial religion ”

Eight years later, the New Age found that when the Nazi revolution came to Germany, Albert Einstein looked first to the universities, then to editors of newspapers, and to individual journalists to speak out against Hitler's engulfing tyranny. But his efforts were in vain, because those elements in German society were silenced. Einstein added:

“Only the Church stood squarely across the path of Hitler's campaign for the suppression of truth [The Church alone has had the courage and persistence to stand for intellectual truth and moral freedom.”

In its efforts to curry favor with Hitler, one Mason wrote in the New Age: “I do not belong to Hitler, as I do not know his opinion about Masons, but he seems to be an honest man

and therefore his movement has become strong. It is not the intention of the Hitlerites to expel the Jews. We have Jewish families in Germany who came with the Romans and settled here peacefully for centuries the Hitlerites are opposed to the lower class elements which have immigrated here from foreign countries, importing Bolshevistic ideas

In 1933, various German Masonic Lodges changed their names, in an effort to avoid being closed down by Hitler. Also, many Lodges broke relationship with foreign Masonic groups to demonstrate their German nationalism and to indicate they were merely fraternal organizations.

Commenting on the situation, The New York Times noted that German Masonic Lodges were adopting Christian names. One called itself the National Christian Order of Frederick the Great, which prompted the Times to editorialize: "Neither Frederick nor his close chums Voltaire and Catherine of Russia have hitherto figured as conspicuous Christians."

German Masonry also was "pleading for the admission of its members to the Nazi Party." By-laws of the Fraternity were changed to stipulate: "This Order professes a German Christianity which has much in common with the primitive sun worship. The order's symbols are the sun and the cross."

Eligibility for membership in German Masonry became limited to those Christian who can prove pure Teutonic descent for three generations.

But the Nazis were not the only subjects of Masonic sycophancy. The New Age discloses:

"Masons adhered to Fascism at the beginning and even contributed toward the march on Rome. Freemasonry, officially, was never hostile to Fascism until Il Duce, influenced by the Vatican, prepared a bill against secret societies, forgetting to include in it the Society of Jesus, which is the most secret society in the world." [Emphasis in original].

By 1934, Masonry's efforts to temporize with the Nazis proved unsuccessful. Acting on Hitler's orders, Hermann Goering dissolved all the Lodges, including those which purported to be Christian.

Although the New Age had been somewhat ambivalent about the war against the Axis Powers prior to 1939, it's militancy on the issue galvanized after the Duke of Kent, brother of the reigning king, George VI, was selected as the Grand Master of the Grand Lodge of England in 1939. That action by the English Masons continued an unbroken tradition of intimate association between Freemasonry and English royalty that goes back to 1737.

By late summer, 1940, the New Age became a strong advocate of U.S. involvement in the war, at first urging direct aid to England, but later pressing for direct American entry into the war.

An editorial called the Brotherhood to "rally to the support of England, not alone because that country is the last stronghold of Freemasonry in Europe " The editorial said the "enemies" of the Craft "would have reason" to respect the military power influence could

marshal in this country,” if it chose to do so.

Nevertheless, the American people were strongly opposed to sending their youth to fight on foreign soil. The strong division of opinion on the subject was evident by the one-vote margin with which the House approved legislation in September, 1940, calling for a military draft. And by the summer of 1941, the first draftees were chanting “OHIO,” meaning: “Over the Hill in October”-or a massive flight from military service once the troops had served one year of compulsory military duty.

As the public sentiment became increasingly divided on involvement in Europe, the New Age continued to press for U.S. entry into the War. Finally, the issue was settled when the Japanese bombed Pearl Harbor on December 7, 1941.

Meanwhile in Europe, the Masonic Brotherhood continued to operate in “secret circles in the private security of locked homes to carry on their Masonic work,” according to Brother Meyer Mendelsohn, a French refugee who emigrated to the United States.

Brother Mendelsohn's statement was confirmed and elaborated upon in an unusually candid and lengthy letter written by a German Mason to the Commanding General, Headquarters, U.S. Forces European Theater, in connection with a request that Freemasons be legally permitted to assemble.

Masonry's Political Orientation Confirmed

The writer of the letter, Wilfrid Schick, a resident of Munich, and “speaker for my comrades,” urged the European Commander to reopen the Symbolische Grossloge von Deutschland, which he characterized as a philosophical Lodge organized on an international basis to serve “the idea of the general world chain.”

Herr Schick told how Lodge members during the War use “appropriate maneuvers” and “skillful tactics of the Freemasons” to destroy or otherwise secure all Craft documents relating to membership and operation of the Grand Lodge. Those tactics, he said, destroyed the “outward organization” of the Grand Lodge, while allowing the Brotherhood to work in the “smallest circles” to carry on a “quiet, permanent struggle” against “the power of suppression.”

The Bavarian Mason asked that the U.S. military officials utilize the civilian radio network to help him in locating other German Masons.

Confirming that Masonry avoids all conventional religious beliefs, Brother Schick also made it clear that Masonry's interest in “education “extends far beyond formal schooling at elementary through university levels. Such “education” also includes the inculcation of Masonic philosophy into political party doctrines.

In that regard, he said the basic beliefs of “true Freemasonry,” center on the “eternal, inborn rights of every individual and the avoiding of all dogmatic and intolerant bindings ”

It was vital, he insisted, that Freemasonry be expanded in Germany in order “to maintain the exclusivity” which is “absolutely necessary to create a highly qualified Freemason leader class.”

Every Freemason, he continued, must be granted the right to participate in politics “without limitation” in order to “win influence on the public life and on the governmental administration, with the assistance of political parties.”

Important to that effort, he stated, is the necessity to make “a concentrated penetration of party doctrines with Freemason ideas.”

The “real sphere” of the Lodge, he added, is “to fulfill an educational mission.”

The Bavarian Mason also confirmed that Masonry uses the same deceptive techniques which were first revealed in connection with Adam Weishaupt's Bavarian Illuminati.

Brother Schick said the Craft must propagate the ideas of world Freemasonry by using “a number of institutions for education.” Such institutions, he continued, “will have to be created as the first elements to the real Lodges.” He proposed, as did Weishaupt, that the institutions be “in the form of societies for politics, economic politics, for art and sciences, etc.” Those types of “institutions,” he observed, would appeal to the best class of people, including youth.

Schick confirmed that the Catholic Church is a particular obstruction to Masonry's success. He said, in the “occidental cultural sphere” [i.e., Europe, North and South America] only the Catholic Church” stands as an opponent of Freemasonry by appealing to the “dogma-bound” people, while Masonry appeals to the “dogmaless.”

The Bavarian Craftsman made it clear that Freemasonry's principles of “love of the mother-country and duties as a citizen” must never be wrongly understood. “Superordinated to all,” he insisted, “is the duty towards the all-uniting community of fellow Freemasons of the democratic world.”

Finally, Brother Schick insisted that any attack on the “natural rights of humanity” by “the schools of religion or political dogmatists” must never be tolerated, but rather strongly “opposed with active fighting”

U.S. Military Opposes Masonry

Herr Schick had to wait two months for a reply from the military commandant. Finally, on December 10, 1945, he was notified that Freemasonry could not be reactivated, because the Intelligence Division (G-2) found Freemasonry to be “a secret organization and their meetings should be prohibited.”

The question of revival of the German Masonic Order was raised again by General Lucius Clay, Commander of the Office of Military Government, in a message to General Joseph McNarney, Commander of the European Forces. McNarney replied by secret cable: “Policy this headquarters is to prohibit application of German Masonic Order at this time. Previous application for permission to reestablish was unfavorably considered Decision based on the grounds that the Masonic Order is a secret organization and also on the uncertain security situation.”

A memorandum by the legal division of the Office of Military Government (OMG), Germany, dated April 1, 1946, noted that members of the Hohenzollern family were Freemasons and that the Craft “flourished” under the Weimar Republic. Under the Nazis, the memorandum, said the Lodges were viewed as “a center of international conspiracy to

destroy Germany,” and were, accordingly, dissolved.

That memorandum served as a background document for another memorandum written by General Clay to the War Department on June 27, 1946 relative to a German-American Club in the U.S. Zone known as the Cosmopolitan Club.

General Clay noted that the Club was dissolved because Prince Louis Ferdinand, a grandson of Kaizer Wilhelm, was a close friend of Captain Merle A. Potter, director of Military Government at Bad Kissingen, who also was the organizer and president of the Club.

Prior to his World War II service, Potter had been a movie critic for the Minneapolis Journal for 17 years. He described the Club as a Kiwanis-type organization, and said no discussion of politics was permitted during Club meetings. The organization reportedly was comprised of professional men and business executives.

However, Potter was reassigned following dissolution of the Cosmopolitan Club, “because of the poor judgment exercised by Captain Potter in having Louis Ferdinand as a member of the Club and his personal friend.”

The memorandum added: “We fully recognize that the association of a Military Government Officer with a member of the Hohenzollern family will be misunderstood at home, in Germany, and by our allies.”

On July 3, 1946, Major General H.R. Bull, Chief of Staff, U.S. Forces European Theater, informed Clay that he (Bull) and General McNarney were concerned about security problems associated with secret social organizations. At the same time, he said “penetrating” such groups by Counter-Intelligence Corps (CIC) agents “could be of doubtful practicable” value. Nevertheless, the Chief of Staff was concerned about the secret social clubs, because fraternizing under “the cloak of secrecy might well be abused.” Accordingly, General Bull said he and General McNarney recommended that any directive allowing meetings of social groups and secret societies be “deferred indefinitely.”

Masonry Wins Again

However, despite that recommendation, the Allied Military Government for Germany approved reactivation of the German Grand Lodge of Freemasonry on July 23, 1947.

By October, 1947, Captain Potter had been promoted to Major, and became adviser to the Chief of Staff on American-German relations.

On October 8, Potter wrote a letter to the Military Government of Germany reporting on a conference which took place September 23-27, 1947, which was attended by twelve American-German Social Discussion Clubs. A summary of the minutes of that conference showed that those attending had discussed formation of a United States of Europe. The topic was characterized as “a subject of outstanding discussion.”

The conference mentioned by Major Potter appeared to be uncannily similar to Herr Schick's proposal for establishing “institutions for education” in Masonic philosophy, such as “societies for politics, economic politics, for art and sciences, etc.”

In that regard, the idea of a United States of Europe, and the concept that Masonry “had no nationality” was advanced in the French Lodges.

As a matter of fact, early in the War years, Masonic spokesmen had viewed World War II as a turning point for the Fraternity, and spoke of the “world government” expected to be established at the conclusion of the War to help usher in a “newer phase of evolutionary progress.”

A Czech Mason said the struggle for the freedom of man began with the American and French Revolutions, and World War II “is the climax of a world ideological struggle which started at the end of the 18th Century. It is the struggle of the New Age against the Middle Age.”

Masonry In Japan

Meanwhile, on the other side of the world, Masonry had gotten off to a rather slow start.

In 1893, Japanese law empowered police to attend and superintend any organized group meeting, and to break up any such gatherings if the police determined there was any reason for doing so. Secret meetings were prohibited.

Because of that situation, Scottish Rite Masons in Japan contacted the Grand Commander in Washington, DC and urged him to explain the situation to the President of the United States and the Secretary of State. Apparently that was done, and Japanese law was not enforced against U.S. Scottish Rite Masons.

However, in 1936, the Japanese Government became alarmed at what it called the “mysterious world organization” known as Freemasons, and “secretly investigated the Craft.”

The concern was not surprising. At that time, the Masonic “Club” of Kobe, Japan, had been in existence for 65 years as the Japanese branch of Freemasonry. It was viewed as “a secret society of Judea which has been picturing a phantasm of a mysterious world.” Branches of the “Club” were located in Kobe, Yokahama, Tokyo, and in Korea.

The Kobe Masonic Club came into existence in strict privacy. The Club was made up of several Lodges, such as the Rising Sun Lodge, and the Lodge Hyogo and Osaka (Scottish). Most of the leading foreign residents from England, America, France, Switzerland, Sweden and Denmark “secretly affiliated themselves with the Club,” which had as a “principal object to “bring about a world revolution.”

In October, 1942, the New Age ran an article by one of 10 Freemasons who had returned to the United States from Japan. The anonymous author of the article told of the thoroughness with which the Japanese Government investigated Freemasonry. “Nothing has been left undone or unseen by them within the capabilities of those in charge,” he said.

It was also noted that the “innermost secrets of the confidential files” of the Craft in Japan were taken by the government authorities.

Concluding, the article stated:

“ it behooves all of us first to gain victory and then to bear in mind the significance of

that great legend so well known-Ordo Ab Chao.”

The words “Ordo Ab Chao” mean Order From Chaos, and are the motto of the Scottish Rite's 33rd degree.

A book titled, *On The World Wide Secret Society*, written by Jiro Imai, assistant professor of literature at Tokyo Imperial University, said that Freemasonry “was a most dangerous and subversive secret society.” In reply, Dr. Sazkuzo Yoshino wrote that “the League of Nations was created with the genuine spirit of Freemasonry.”

Nevertheless, the International Rotary Club of Japan “was ordered dissolved as an outer organ of Freemasonry.” Also, Rotarians faced charges by Army officers that the organization had received secret orders for the destruction of the country, and were sending information to their enemies. The Japanese Rotarians were further accused of conspiring with Freemasonry against Japan's national policies.”

Boy Scouts, too, were declared an arm of Freemasonry.

However, the status of Masons, Rotarians and Boy Scouts were changed dramatically with the defeat of Japan in World War II.

General Douglas MacArthur, Supreme Commander in Japan, informed George M. Saunders, 33rd Degree, Imperial Recorder of the Shrine of North America, that the Occupational Government under MacArthur was molded on the precepts of Freemasonry.

The five-star General recommended to the Masonic Supreme Council that his aide, Major Michael Rivisto, be named deputy in Japan. And so it was done: Rivisto became the first Master of the Tokyo Lodge.

Count Tsuneo Matsudaira, former President of the House of Councilors, said he knew Masonry very well. He added: “Japanese misunderstanding and prejudice toward Freemasonry was one of the main causes of the last war.”

The Japanese official said further that Freemasonry “will undoubtedly be a social revolution in Japan.”

One member of the Fraternity, after noting that General MacArthur, a 33rd Degree Mason, had reopened Masonic Lodges in Japan, commented:

“Most of the Generals of the Occupation and many men of lesser rank who were in key positions were Masons. The Japanese have since concluded that Masonry had some connection with the success of the Occupation.”

Moreover, the Sovereign Grand Commander of the Scottish Rite pointed out that all except one successor to General MacArthur as Far East Commander were “all active Masons and members of the Scottish Rite.” Those officers were Generals Matthew Ridgeway, Mark Clark, John Hull and Lyman Lemnitzer.

HOW IT'S DONE

Some men gravitate naturally to Freemasonry because of its Gnosticism and commitment to revolution, but the vast majority are attracted to the Fraternity by its external glitter.

The Lure

The following item in the New York Times typifies the favorable publicity which surrounds meetings of the Shriners-the so-called “fun-loving” adjunct of Masonry which is open only to men who are Knights Templar or who have received the 32nd degree in a Scottish Rite Consistory.

KANSAS CITY, MO., July 5 (UPI)-Arab sheiks swished in flowing robes, Keystone Kops cavorted on tricycle-sized motor scooters, the cavalry chased the Indians, trumpeters tooted, horses pranced and motorcycles chugged-craziness prevailed on the downtown streets today.

The Shriners are well known for their ability to evoke laughter and spread happiness among young and old. They also are universally admired and respected for sponsoring hospitals which specialize in caring for children.

My own experience at a 1965 Shriner's parade in Washington, D. C. left my wife and me so impressed by the Arab sheiks, Keystone Kops, marching bands, clowns and choirs-and the immense joy and pleasure they all brought to our small children-that we were strongly persuaded to believe the Catholic Church's age-old condemnation of the Masonic Fraternity, must certainly be misguided.

Consequently, it was shocking later to learn that behind the festive facade and the children's charities lurked a more profoundly selfish purpose. Adam Weishaupt suggested the reason for such activities nearly 200 years ago when he instructed his Illuminees

“We must win the common people in every corner. This will be obtained chiefly by means of the schools, and to open, hearty behavior. Show condescension, popularity, and toleration of their prejudices, which we, at leisure, shall root out and dispel.”

In 1945, a member of the Craft put it this way: “the major job of the Masonic Fraternity is the creation of a healthy and enlightened public opinion.” And, he added: All other Masonic activities are “incidental” to the real purpose of Freemasonry, which is “the creation and maintenance of a public opinion that will sustain the kind of world that we all wish to live in.”

Public relations activities are the life-blood of Masonry, because the Craft's policy ostensibly forbids extending invitations to join the Fraternity. Rather, men who are attracted to the Craft must themselves request entry into the Lodge. This claim is often true, but it is well known that the Fraternity frequently expends considerable effort to invite persons of rank and distinction to accept entrance into the Secret Brotherhood. Two such trophies bagged by the Brotherhood were President William Howard Taft, and General Douglas MacArthur. They are typical examples of prominent individuals who were made Masons “by sight; that is, they did not request entry into the Fraternity, the Brotherhood imposed itself upon them, and elicited their consent to be identified with the Craft.

In 1968, the Scottish Rite Grand Commander clearly explained the technique for luring men into the Fraternity. He said Masons are “bound by age-old policies and traditions to refrain from inviting or making a direct appeal to individuals to apply for membership.” So, to incite a desire to join the Craft, the Brotherhood must attract attention to the

organization “in such a way” that the profane will initiate inquiries “as to how they might become Masons.”

Continuing, the Masonic chieftain said “tact, diplomacy, and skillful salesmanship will bring opportunities.” In that regard, he mentioned a Masonic film, “In The Hearts Of Men,” which had impressed many profane [i.e., non-Masons] by the number of “distinguished Americans [who] were Masons.” Commenting further, the Grand Commander said:

“Crippled children's hospitals throughout the country, and the knowledge that Masons are largely responsible for them, has induced many outsiders to petition for the degrees of Masonry. The same can be said about education programs of the Supreme Council in support of the public schools and Americanism.”

And he added: “It comes down to this: Responsible citizens of the United States want to help causes and institutions that are unselfishly working for the good of our country and humanity.”

Pressing home the need for luring men into the Fraternity, the Commander said the Brethren must be “recognized as strong advocates of Masonic participation” in such publicly accepted entities “as public schools, scouting, youth organizations, YMCA, Salvation Army, and libraries.”

Albert Pike placed in perspective how the Fraternity uses Masons who are nationally prominent public figures. He wrote: “Masons do not build monuments to [George] Washington, and plume themselves on the fact that he was a Mason merely on account of his Masonic virtues. It is because his civic reputation sheds glory upon the Order.”

Professor Renner, one of the Marianen Academy scholars who gave a written deposition about his knowledge of the Illuminati, said the Order bound adepts by subduing their minds “with the most magnificent promises, and assure the protection of great personages ready to do everything for the advancement of its members at the recommendation of the Order.”

Moreover, the professor said, the Order (which, incidentally has much in common with modern Freemasonry) enticed into its Lodges only those who could be useful: “Statesmen counselors, secretaries professors, abbes, preceptors, physicians, and apothecaries are always welcome candidates to the Order.”

Although the Craft popularized the phrase, “Brotherhood of Man Under the Fatherhood of God,” in reality, it “was never intended for the multitude.”

Masons who believe the Craft is a “social and Fraternal Order,” are operating under an “erroneous impression,” and become “a distinct liability” to the Fraternity.

It is truly surprising that thousands of men are lured into joining an organization about which they know almost nothing. Advertising experts call it “selling the sizzle and not the steak.”

A 1950 New Age editorial remarked on the phenomenon by observing that the applicant for membership in the Craft “does not know in advance the vows he must take or the principles to which he will pledge allegiance. Yet, in spite of such a handicap, hundreds

of person every year make application to join a Masonic Lodge.”

Why do they do so? The editorial explains that the major reason is because a man's acquaintances and friends are members of the Fraternity, “and, if they have found Masonry in accordance with its reputation for good in the community, then he feels justified in the faith that nothing will be asked of him which could not be proclaimed to the world with property.”

But the editorial did not find it necessary to report that, once inside, the initiates are bound by solemn oaths, and stern promises of mutilation and death if they reveal Masonic secrets. However, even if the Brotherhood's secrets are revealed, they are dismissed as untrue by the general public, because so many honorable men are associated with the Fraternity.

But what are the Fraternity's secrets? Why must members bind themselves so solemnly and agree to accept mutilation and death if the secrets are revealed? If the organization is simply fraternal, charitable and undedicated to good works, surely such extreme measures are totally uncalled for.

The obvious conclusion is that the Secret Brotherhood is hiding something so serious that decent men would never join it if they were fully informed in advance of its activities and purposes.

Targeting The Candidates

Masons obviously are very choosy about who makes up the “Brotherhood of Man” in the Lodge rooms across the world. Craft leaders insist that it is “very important” for its investigating committees to scrutinize those who seek admission into the Fraternity. It is particularly important to determine the “religious views” of the candidates, as well as their “habits, associates, how they spend [their] leisure time, and whether [they are] financially able to become a Mason.”

As part of the selection process, the candidate is personally interviewed by the investigative committee in the presence of his wife, in order to “ascertain that the financial condition of the family is such” that the man will be able to pay dues to the Craft without financial strain.

Masonic investigating committees check references provided by the candidate, and make inquiries of his co-workers. Moreover, Brothers who work in government law-enforcement agencies are contacted, and usually “are extremely cooperative.”

The Brotherhood's own investigating agency is known as the Masonic Relief Association [MRA], “a great agency for information concerning all types of investigations of the character of individuals seeking the good offices of the Fraternity, and all that is necessary is to make use of it ”

The Binding Oaths

Once the candidate has been lured or targeted, he is formally initiated into the Fraternity amid occult signs and symbols of the Mystery Religions and, incongruously, the Holy Bible. The candidate for the Apprentice Degree, by direction, sinks to the floor on his bared left knee, his right knee forming the angle of a square. His left hand holds the Bible,

square and compass, and his right hand rests on those Masonic symbols. Now the candidate proclaims in a loud voice before the Master of the Lodge and the assembled Brethren:

“I _____, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to Him, and dedicated to the holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any of the arts, parts, or points of the hidden mysteries of Ancient Free Masonry, which may have been, or hereafter shall be, at this time, or any future period, communicated to me, as such, to any person or persons whomsoever, except it be to a true and lawful Brother Mason, or in a regularly constituted Lodge of Masons; nor unto them until, by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to the same as I am myself. I furthermore promise and swear that I will not print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, on any thing movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Masonry thereby unlawfully obtained through my unworthiness.

“All this I most solemnly promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.”

More than 150-years-ago, former President John Quincy Adams, commenting on Freemasonry, said it was “vicious in its first step, the initiation oath, obligation an penalty of the Entered Apprentice” degree. He opposed the oaths because they are: extra-judicial and contrary to the laws of the land; violate Christ's precept to “swear not at all;” impose a commitment to keep undefined secrets unknown to the person swearing the oath; impose a penalty of death for violation of the oath; and prescribe a mode of death that is “cruel, unusual and unfit for utterance form human lips.”

The Entered Apprentice oath is, of course, the first of many oaths Masons voluntarily agree to utter. Moreover, the punishments threatened become increasingly severe as the initiate progresses through the various degrees.

From the outset, the new Mason learns that almost none of the Craft's teachings originated with Christianity, but rather in “China, four thousand years ago,” and in the “priesthood of ancient Egypt, and the Jews of the Captivity.”

Repeatedly, his attention is directed toward the Mystery Religions; to the fact that early man “found God in nature,” and is told of the ceremonies of ancient Egypt, the mysteries of Eleusis, and the rites of Mithras.

The nascent Mason immediately learns that the Masonic attraction for the feast of St. John the Baptist (June 24), and St. John the Evangelist (December 27) has nothing to do with Christianity, but refer to the summer and winter pagan festivals of the sun.

He is subtly reminded to forget his early religious upbringing because his initiation “is an analogy of man's advent from prenatal darkness into the light of human fellowship, moral truth, and spiritual faith. Masonic initiation, he is informed, is an “opportunity for spiritual rebirth.”

Again, the neophyte Mason is warned that he has become affiliated with a strange organization which literally sets itself apart from the rest of society. He is told the Lodge “is a world unto itself; a world within a world, different in its customs, its laws, and its structure from the world without”

One does not have to be elevated to the 32nd Degree to understand that Masonry holds unique religious beliefs that are totally contrary to conventional religion.

On pages 50 and 51 of his handbook, a thoughtful Apprentice Mason will understand that Man is God. This is made clear as the booklet develops the thought that beautiful stone statues are created simply by knocking away with hammer and chisel the stone that is not needed from the statue that was in the rock “all the time.” He is reminded: “The kingdom of heaven is within you,” and man “is made in the image of God.” In the very next sentence the new Mason is instructed to recall the analogy of the sculpted statue, which is produced simply by “a process of taking away” to reveal the “perfection already within.”

A moment's serious thought will tell the Apprentice Craftsman that the Grand Architect who shapes the Universe is not God of the Old and New Testaments, but MAN-”the perfect man and Mason,” who, until he was shaped from a “rough stone” to become a “perfect stone,” had concealed his image as God by the excrescences of religious beliefs and familial and national loyalties. Heaven is not above, it is within the Masonic man, who, has the ability to create Heaven on earth.

As he moves up the Masonic ladder, the candidate for the Second (Fellow Craft) Degree makes the following commitment:

“ binding myself under no less penalty than of having my breast torn open, my heart plucked out, and placed on the highest pinnacle of the temple there to be devoured by the vultures of the air, should I ever knowingly violate the Fellow Craft obligation ” “

In the Third Degree (Master Mason), the candidate is threatened

“ under no less penalty than that of having my body severed in two, my bowels taken from thence and burned to ashes, the ashes scattered before the four winds of heaven, that no more remembrance might be had of so vile and wicked a wretch as I would be, should I ever knowingly violate this my Master Mason's obligations”

The Master Elect of the Fifteen (Tenth Degree) says:

“ I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation ”

The Knight Kadosh (30th) Degree symbolizes the Fraternity's raging battle against Church and State. The Grand Master approaches a table on which are three skulls. One is adorned with a papal tiara, a second wears a regal crown, and the third is festooned with a

laurel wreath. The Grand Master stabs the skull with the papal tiara, as the candidate repeats: “Down with Imposture! Down with crime!” The Master and the candidate then kneel before the skull adorned with the laurel leaf and say: “Everlasting glory to the immortal martyr of virtue.” Passing to the crowned skull, the pair chant: “Down with tyranny! Down with crime!”

The candidate takes a second oath to “strive unceasingly for the overthrow of superstition, fanaticism, imposture and intolerance.”

He takes a third oath in which he accepts and consents “to undergo the sentence which may be pronounced against me by this dreaded tribunal, which I hereby acknowledge as my Supreme Judge.”

The fourth oath taken as a Knight Kadosh focuses again on the “cruel and cowardly Pontiff, who sacrificed to his ambition the illustrious Order of those Knights Templar of whom we are the true successors.” Then all present trample upon the papal tiara, as they shout: “Down with imposture.”

In the 31st Degree, the candidate agrees that the Masonic ideal of justice “is more lofty than the actualities of God.”

The 32nd Degree teaches that “Masonry will eventually rule the world.”

Symbolism

Early in their service to the Craft, the Brethren learn the art of symbolism is crucial to carrying on the Fraternity's work in a profane world. One Mason said all words used in Masonry are symbolic, and the initiate must learn “the symbolic meaning of true religion of true philosophy, true morality and true Brotherhood.”

Another Craftsman said a full understanding of Masonic symbols “can only be obtained by a study of Eastern mysticism-Cabbalistic, Pythagorean, and such.”

In 1968 the Brotherhood was informed:

“The symbolism of Masonry has many shades of interpretation which each Mason must evaluate for himself in accordance with his own individual nature. Masonic rituals are the ‘idioms’ of an ancient symbolic language, a language which expresses ideas, more so than words. It is said the seven magical keys conceal the innermost secrets of Freemasonry within the volume of Sacred lore upon the Masonic Altar. These sacred truths are variously interpreted by different individuals within the Lodge.

“Each Mason on the journey of exploring life through Masonic Ritual finds his Truth.

“The Freemason, the ritualist, is the all-inclusive manipulator of nature's finer forces within himself.

“Freemasonry is much more than an exact ritual alone. It is also an exact formula through which we together, but differently, may be enabled to make progress, slowly but surely ”

One authority on the Fraternity said symbolism attracts the Masonic candidate and fascinates the initiated. It trains Masons to consider the existing institutions-religious, political and social-as passing phases of human evolution. It also allows the Craft to

conceal its real purposes.

Father Hermann Gruber noted that the Great Architect of the Universe and the Bible are of utmost importance to the Brotherhood, because symbols are explained and accepted by each Mason according to his own understanding.

The official organ of Italian Masonry, for example, emphasized the Great Architect as representing the revolutionary God of Mazzini, the Satan of Carducci, God as the fountain of love, or Satan, the genius of the good, not the bad. In reality, the German Jesuit observed, Italian Masonry in those interpretations was adoring the principle of Revolution.

Typical of that revolutionary orientation within Masonry are the initials I.N.R.I. Inscribed on the Crucifix above Christ's head, they mean to the Christian: Jesus of Nazareth, King of the Jews. But in Masonic symbolism they stand for Igne Natura Renovatur Integra-Entire Nature Is Renovated By Fire.

It is important to note also that a substantial portion of Masonic communication is passed from "mouth to ear." As one Craftsman observed: "One of the principal avenues for keeping Masonry active is the manner of instruction from mouth to ear, from generation to generation."

Masonry and the Media

Masonry obviously wields enormous influence in world media. Historian Mildred Headings said Masons influenced at least 47 periodicals throughout France, off and on, during the late 19th and early 20th Centuries.

In the United States, in 1920, the Scottish Rite established a news service for "furnishing accurate and gratuitous information to newspapers.

In 1924, the Grand Commander informed 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.

Two years later, the Grand Commander was able to report to the Brethren: "it is safe to claim that the majority of daily publications seem very friendly in their attitude toward the Craft."

It was not only small town newspapers which looked with approval on the Fraternity's activities. The New Age reported that "many members of the National Press Club are Masons, not a few of them very prominent Masons."

Also it was noted that a number of Christian Science officials have been Masons, and the Christian Science Monitor "devotes considerable space to Masonic activities throughout the world." Indeed, during the 1930s, the Monitor ran a regular column regarding Freemasonry's routine activities.

Prominent Masons in the media included: Charles P. Taft, founder and publisher of the Cincinnati Times Star; Roy W. Howard, chairman of Scripps-Howard newspapers,

United Press, and Newspaper Enterprise Association (NEA); Ogden Reid, editor of the New York Herald Tribune; Richard H. Amberg, publisher of the St. Louis Globe Democrat; and James G. Stahlman, president of the Nashville Banner. In 1987, The Wall Street Journal published an editorial castigating Senator Patrick Leahy (D., Vt.) for questioning Masonry's segregation on policies in connection with membership in the Fraternity by a prospective judicial candidate Judge David Sentelle. The editorial stated:

“The problem is that Sen. Leahy's smoking gun is loaded with blanks. One phone call could have told Sen. Leahy that the Masons don't discriminate against blacks. The Masonic Services Association in Washington, DC, says membership is open 'without regard to race, color or religion: Blacks founded their own Lodges a century ago, but now many belong to predominately white Lodges, as Judge Sentelle said.

“The group also provides a membership list. This includes George Washington, both Roosevelts, Harry Truman, a total of 15 of 40 presidents. Eight of nine justices who signed *Brown v Board of Education* were Masons, including Earl Warren and William Douglas. About 75 congressmen also belong, including liberal Sens. Robert Byrd (W. Va. Mountain Lodge #156), Mark Hatfield Oregon Pacific Lodge #50) and Arlen Specter (Pa. E. Coppe Mitchell Lodge #605).

The author wrote a letter to the Journal the next day to say the editorial was “wide of the mark.” The letter continued by making the following points:

“The fact is a basic Masonic ‘landmark’ (which cannot be repealed) stipulates that only men who are neither crippled, slaves, nor born in slavery are eligible for membership in the Masonic Fraternity. The latter criterion has excluded Negroes from regular Masonry, and prompted them to form their own ‘clandestine’ branch, known as Prince Hall Masonry, to which Justice Thurgood Marshall belongs.”

The letter also noted that the Senator's challenge must be an historic first “or at least the first such legislative challenge to Masonic philosophy since the early 19th century” when committees of the legislatures of New York, Pennsylvania and Massachusetts found Masonry to be a distinct threat to both government and religion.

It also was observed that similar findings have been published over 200 times by various Popes beginning in 1738. Moreover, the letter recalled that many other Christian denominations have similarly indicted Freemasonry, as has Scotland Yard. In conclusion, The letter said:

“Indeed, between 1941-1971, the Supreme Court was dominated by Masons in ratios ranging from 5 to 4 (1941-1946; 1969-1971) to 8 to 1 (1949-1956). During that 30-year-period, the Court erected “a wall” separating things religious from things secular. It was an epoch when prayer and Bible reading were derascinated from public education and when decision after decision succeeded in prohibiting any State financial assistance to religious schools.

“Despite the facade of prominent national personalities who are boasted of by the Craft, as well as parades, circuses and hospitals, Masons have succeeded in having their religion dominate American society.”

Although the letter contained information that is little known to the public at large, it was never published; however, its receipt at the Journal was acknowledged privately to the writer.

Almost two months later, The Washington Times ran an “op-ed” piece on the same subject, which argued in support of Masonry along lines almost identical to the position set forth earlier by the Journal. The article was written by a man named Blair Dornmey, a Washington, DC attorney and free-lance writer who was identified as a non-Mason.

On the very day the article appeared, this writer sent a letter to editor of the Times to make (more briefly) the same points as were made in response to the Journal's editorial. Again, although receipt of the letter was acknowledged, it was never published.

Of course, editors are free to choose which letters to print, but it seems strange that both the Journal and the Times base their arguments largely on what a Masonic organization says about its own Fraternity, and fail to report the known history of the Brotherhood or facts set forth in counter arguments which are readily verifiable.

And so men are attracted to Masonry by its favorable public image and by knowing they are Brothers with Presidents, statesmen, justices, Congressmen, Senators, prime ministers, generals, admirals, captains of industry, journalists and other shapers and molders of history. Yet, some become disillusioned and separate themselves from the Craft, only to find Masons often “retaliate against members who quit by trying to get them fired from their jobs and otherwise harassing them.” Several former members of the Fraternity said they moved from their residences after leaving the Lodge, and some asked that their names not be used by newspaper reporters because they feared reprisals.”

One former Mason called attention to the oath of a Master Mason, which says in part:

“I furthermore promise and swear that I will not cheat, wrong or defraud a Lodge of Master Masons, or a Brother of this degree I swear that I will not violate the chastity of a Master Mason's wife, his mother, sister or daughter, knowing them to be such ”

Anokan Reed, a former top-level York Rite Mason pointed to the morality of such oath by commenting: “It's OK to seduce another man's daughter, or steal his car, as long as he's not a Master Mason In the higher degrees, Masons deny the reality of evil.”

Reed, a former 13th Degree York Rite member, said he joined a Lodge in Kokomo, Indiana when he was in his 20s, because his boss, a Mason, guaranteed he would “move up in the steel mill” if he joined. After becoming a Mason, Reed was promoted to a supervisory position, for which, he admits, he was not qualified.

The former York Rite Mason moved from Kokomo to avoid harassment after being expelled from the Fraternity for challenging the Craft's secrecy.

Masonry And Politics

Writing of Freemasonry's dominance of the public life of France during the Third Republic (1870-1940), historian Mildred Headings, said the Fraternity established a firm and determined policy that nothing should occur in that country “without the hidden, secret participation of Masonry.”

With that goal in mind, the Craft made a concerted effort to have as many Masons as possible in parliament, the ministries, and in other official capacities. As a result, “the public power, the national power [was] directed by Masons.”

To demonstrate the political power of Masonry in France during that period, Ms.

Headings noted that in 1912, for example, 300 of the 580 members of the House of Deputies (52.7 percent) were Freemasons, as were 180 of 300 Senators (60 percent).

What of the United States? The preceding pages of this book have disclosed how Masonry dominated public policy in a number of individual States, and, nationally, through the Nativist, Know-Nothing, APA, and Ku Klux Klan Movements. But if Masonic dominance of the national legislature is used as a criterion for the strength of Freemasonry in France, the same criterion applied to Masonic membership in the United States Congress shows the Fraternity's control of public life on this side of the Atlantic has been much more pronounced than in France.

In 1923, for example, 300 of 435 members of the U.S. House of Representatives (69 percent) were members of the Craft, as were 30 of 48 members of the U.S. Senate (63 percent). Six years later, 67 percent of the entire U.S. Congress was comprised of members of the Masonic Brotherhood.

Although Masons continued to hold a dominant position in the House and Senate in 1941, their proportion of the total membership dropped to 53 percent in the Senate and 54 percent in the House. In 1957, a "typical" member of the 85th Congress was a Mason.

Subsequently, Congressional membership in the Masonic Fraternity seemed to be less pronounced, so that by 1984, for instance, only 14 Senators (14 percent) identified themselves as members of the Craft, as did 51 House members.

Those figures, however, are not entirely accurate, because some public figures do not always announce their membership in the Craft. Typical of such coy Masons in public life is Congressman Jack F. Kemp (R., NY). The former football star and Presidential candidate does not list his Masonic affiliation in the biographical sketch he provided for the 1983-1984 Official Congressional Directory; nor does it appear in the routine curriculum vitae handed out by his office. However, the Buffalo News reported in 1986 that Rep. Kemp is "a member of Fraternal Lodge, F&AM, in Hamburg, New York; a member of Palmoni Lodge of Perfection, 14th Degree; Palmoni Council, Princes of Jerusalem, 16th Degree; Buffalo Chapter of Rose Croix, 18th Degree; and Buffalo Consistory, 32nd Degree." In September, 1987, the Supreme Council of the Scottish Rite of the Northern Jurisdiction singled him out to receive the 33rd Degree of that Rite in Boston in September, 1987.

But it has not been the Legislative Branch alone in the United States which has been subjected to strong Masonic influence. The Craft's control of the Supreme Court already has been explored; and although Masonry's authority has not been as pronounced in the Executive Branch as in the two others, the secret Brotherhood has had good representation among Chief Executives Fifteen of 39 Presidents have been members of the Craft, some of whom have been more ardent in their attachment to the Fraternity than others.

In addition to George Washington and Andrew Johnson, among more recent Presidents who have been Masons are Franklin D. Roosevelt, Harry S. Truman, Lyndon B. Johnson and Gerald R. Ford.

Of Roosevelt, the Grand Lodge of New York remarked in its official publication that if world Masonry ever comes into being, historians will give much credit to the period when

Franklin Delano Roosevelt was President.

President Harry Truman, a Past Grand Master of the Grand Lodge of Missouri, was quoted as saying: "Although I hold the highest civil honor in the world, I have always regarded my rank and title as a Past Grand Master of Masons as the greatest honor that has ever come to me."

Following President Truman's death in 1972, the Scottish Rite Grand Commander hailed the Missouri-born Chief Executive as "a devoted son" of the Fraternity, and "the first President of the United States to have been coroneted an Inspector General Honorary of the Thirty-third Degree (1945)."

Masons serving in Cabinet posts under President Roosevelt were Henry Morgenthau, Secretary of the Treasury; Homer Cummings and Robert H. Jackson (later a Supreme Court Justice), Attorneys-General; Daniel Roper and Jesse Jones, Secretaries of Commerce; George Dern, Secretary of War; and Claude Swanson and Frank Knox, Secretaries of Navy.

Among Masons in President Truman's Cabinet were James F. Byrnes and George C. Marshall, Secretaries of State; Tom Clark, Attorney General (and later Supreme Court Justice); Fred Vinson, Secretary of Treasury (and later Chief Justice); Louis Johnson, Secretary of Defense; Clinton Anderson, Secretary of Agriculture; and Henry Wallace, Secretary of Commerce. Mr. Wallace also served as Vice President during Franklin D. Roosevelt's third term.

During World War II, under both Presidents Roosevelt and Truman the Chairman of the Joint Chiefs of Staff, General George C. Marshall; the Commander of the U.S. Fleet, Admiral Ernest King; and the Chief of the U.S. Army Air Corps, General Henry H. Arnold-were all members of the Masonic Fraternity.

Freemasons serving under President Dwight D. Eisenhower (a non-Mason) were Sherman Adams, his Chief of Staff; Christian Herter, Secretary of State; Douglas McKay, Secretary of Interior; and Robert B. Anderson, Secretary of Treasury.

The Fraternity's Disguised Power

It must be emphasized that many members of the Fraternity do not disclose their Masonic affiliation, as Congressman Kemp's curriculum [??] indicates. That aspect of the Craft's operations was made clear in a 1962 New Age editorial, which said:

"That a man is a Mason is something only another Mason can know, and the secret of the Master Mason can be simply and subtly communicated amongst eavesdroppers without the slightest awareness of non-Masons. [It] is [part of] the continuing and ancient charm of the age-old rituals and rites."

The same editorial said: "Masons set the basic policies of our society. Yet the Order is not political, and its purposes are not public. It is religious "

And one member of the Craft pointed out that there are at least 160 organizations (which he did not identify) that require their members to also be initiates into the Masonic Fraternity.

In 1948, the *New Age* boasted that some ten million adults were linked directly, or were indirectly associated with the nation's three million Master Masons. The Scottish Rite publication estimated that “between one in five and one in 10 of the adult thinking population come directly within the circle of Masonic influence ”

A candid statement on Masonry's dedication to imposing its philosophy on the nation, often through men who hold positions of national leadership, was set forth two years later by a high-ranking member of the Brotherhood. He said:

“Any teaching which is completely antagonistic to all that we consider sacred, in religion, in morals and in government, is subversive of those fundamentals, and on them we depend for our very existence as a Craft. Our first duty, therefore, becomes one of self preservation, which includes defense of those principles for which we stand and by which we live. This duty cannot be discharged by complete silence on the subject, and this view, it is encouraging to note, is today shared by most of those who speak Masonically in the United States.”

Significantly, the writer concluded by noting that some men who were leading the nation at that time were also “leaders of the Craft.” He declared:

“This nation was nurtured on the ideals of Freemasonry; most 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 ”

Perhaps typical of how leaders of the Craft work within the government was the cancellation in 1955 by the Senate Judiciary Committee of a hearing to openly explore and discuss the real meaning of the religion clause of the First Amendment. It is possible such a hearing might have been considered discussion of a teaching which is completely antagonistic to all that consider sacred.”

At any rate, the *New Age* reported that the Senate committee had announced in August that it would commence hearings on the religion clause of the First Amendment beginning October 3. The Masonic publication also made clear that it was opposed to such hearings. Subsequently, the magazine reported: “On September 30, hasty announcement was made by the Chairman of the subcommittee, Sen. Thomas C. Hennings, Jr., of Missouri, that public hearings on the religion clause would be postponed.”

The late Sen. Hennings was a 33rd Degree Mason.

In 1960, the Grand Commander related how the federal government was used to help consolidate two Lodges in Italy into one Supreme Council. The situation developed as a result of Italian dictator Benito Mussolini taking over the Masonic Temple in Rome. Following his assassination, the Temple's ownership passed to the Italian government, a transaction upheld by Italian courts. The courts also ruled that the Italian Masons owed 100 million lire in interest and back rent.

U.S. Masons organized American Friends for Justice for Italian Freemasonry, under the leadership of Admiral William H. Standley. A deadline for payment of the 100 million lire was set for February 18, 1960; however, “a sympathetic hearing” was given to the

U.S. Masons by Secretary of State Christian Herter, a 33rd Degree Mason,” and the deadline was extended 90 days. Moreover, while the Temple remained in the possession of the Italian government, Masons were given the right to certain portions of the building for 20 years, beginning in July, 1960. The 100 million lire debt was reduced by four fifths, so the Craft was required to pay only 20 million at the rate of 1 million per year for two decades.

Secretary Herter received the Gourgas Medal of Masonry, which is awarded by the Fraternity “in recognition of notably distinguished service in the cause of Freemasonry, humanity or country.”

In 1976, the Grand Commanders of the Scottish Rite bodies of the Southern and Northern Jurisdictions honored a number of the Masonic Congressmen. During the ceremonies it was made clear that “much credit must go to the Brethren in governmental positions.” It was also stated “that good, dedicated, patriotic men can determine the fate of a nation and contribute to the fulfillment of Freemasonry 's high ideals.”

Among the Fraternity's “high ideals” is prohibiting government support to children attending religious educational institutions. In that regard, a Washington newspaper column ran two items which were separated in time by eight months, but clearly reflect how Masonry's agenda can be accomplished within the government even if the President of the United States seems to hold a contrary view.

The unsigned column, “Alice in Potomac Land,” reported on April 5, 1983:

“Not many lobbyists have the ability to alter public policy like Timmons and company. Its top dogs, Bill Timmons and Tom Korologos, are not only veterans of the Nixon/Ford Administrations, but also helped the Reaganites in the 1980 campaign. They have the luxury of picking and choosing their clients. So, when they move into the area of family issues, you that more is afoot than a [Sen.] Jesse Helms filibuster

“And then word reached us that Timmons has been using his old contacts at 1600 Pennsylvania Avenue to bring about a meeting between President Reagan and Henry Clausen, the head of the Masonic Order. The purpose of the chat is to talk the Old Man out of his support for tuition tax credits, which the Masons adamantly oppose. “

Just over eight months later, on December 13, 1983, the same column ran the following item:

“Those folks who were active in the fight for tuition tax credits said all along that White House legislative affairs director Ken Duberstein didn't have his heart in the struggle, even though his boss, the President was leading the charge. Now they think they know why.

Mr. Duberstein is leaving the administration to join Timmons and Co., the high-powered lobbying firm. Conservatives feel that Mr. Duberstein was so intent on moving out of government into the big bucks that he didn't want to risk his marketability by twisting arms for conservative causes.”

The Military And Masonry

The Masonic Fraternity has been working within military units for many years. The officer cadre of Masonry in the armed forces is known as the Sojourners Club.

However, the Craft recognizes that secret organizations uncontrolled by the military itself are not looked upon favorably by military commanders. In that regard, one Craftsman noted that Lodges have been closed “owing to the disapproval of military authorities.”

The same source suggested one method of enhancing acceptance of a Masonic Lodge within the military is to appoint officials, such as regimental commanders, as First Masters of Regimental Lodges.

An example of penetrating military organizations with Masonic philosophy was discussed in a 1945 *New Age* editorial. The item concerned the California College in China, formerly of Peiping, but operating in “exile” in California. The editor said:

“This is one of the educational institutions to the support of which the Supreme Council Southern Jurisdiction contributes. W.B. Pettus, 33rd Degree, who is connected with the college, writes: 'Many of us in California College in China do not forget that our college Foundation here in this state really had its beginning in the Scottish Rite Temple in Los Angeles'.”

The editorial continued by noting the “wartime object” of the College:

“it is important that the officers of the Army and Marine Corps should be trained for their service in the Far East in institutions guided by similar principles which accord with those things for which our Scottish Rite stands. This is true of California College in China, and I am glad that during 1945 we are to be training some 360 officers of the Army, and a comparable number of Intelligence officers of the Marine Corps.”

Another sobering 1968 report concerned a group of 17 West Point graduates who, one month before being commissioned second lieutenants, were “obligated” as “soldier Masons to carry out our [i.e., Masonry's] ideals in Vietnam.”

The ceremony of obligation was attended by 457 people (135 had to be turned away), and the principal speaker was Lt. General Herman Nickerson, 33rd Degree, Chief of Staff for Manpower and Director of Personnel of the U. S. Marine Corps.

The report gave no indication whether “Masonry's ideals in Vietnam” were the same as those of the United States. For an organization that has long been identified as “a State within the State,” a funder of revolutions, and the successor-custodian of the Mystery Religions, it was a rather significant omission.

AFTERWORD

America has lost its way.

And it has done so, as the preceding pages have documented, through the determined and protracted efforts of an international secret society which has largely operated as “a state within a state.”

The late historian Christopher Dawson wrote: “The great civilizations of the world do not produce the great religions as a kind of byproduct; in a very real sense, the great religions are the foundations on which the great civilizations rest.

To a great extent, the United States, in its art and architecture, its morals and music, and in its national and foreign policies, impresses many as a civilization in decline. And the argument is here made that this is happening because the fundamental Christian ethic

which shaped the nation is being rapidly eroded. The body politic is largely sustained by the lingering fragrance of an abandoned Faith.

But the record shows the vast majority of the American people did not voluntarily abandon their Christian vitality: it was taken away from them by a series of artificially grounded decisions concerning the religion clause of the First Amendment at a time when the Court was dominated by Justices who were Freemasons.

One of those men, Justice Hugo L. Black, was a member not only of the militantly anti-Catholic and anti-Christian Masonic Order, but of its adjunct, the notorious Ku Klux Klan.

Moreover, he is known to have expressed his interest in “advancing liberal religion,” could “not tolerate any sign of encouraging religious faith by state aid,” and initiated a campaign to have the Masonic Fraternity support legislation which would aid public schools only.

The Masonic Fraternity immersed itself in a relentless attack on government practices which suggested minimal accommodation of traditional religions. The Craft did so by bringing before the courts case after case challenging these various aspects of minimal State toleration of and cooperation with traditional religious practices. It was Supreme Court decisions on those cases which eroded the Christian patina that was a hallmark of the United States.

The evidence set forth in this book has only scratched the surface of the Masonic iceberg which threatens the bark of Peter and the Ship of State.

The remarkable thing is the State-which is mandated to “insure domestic tranquillity promote the general welfare, and secure the blessings of liberty to ourselves and our posterity”-has been seriously derelict in challenging Masonic rule in America.

Repeatedly, the Masonic Fraternity has been found to be dangerous to Church and State. These findings have been made and publicized by numerous Popes, heads of State, several legislatures, various church denominations, and Scotland Yard. Yet, the United States Government which has the authority and the ability to investigate this secret world-wide organization-an anachronism in a free and open society-has studiously failed to investigate the Craft or to question its initiates who serve in key positions in government.

In 1921, a leading newspaper, The World (New York), after concluding a 20-part series on the danger of the Ku Klux Klan (which was closely identified with Masonry) worried about the Klan's secret oath, an oath which demanded “unconditional obedience to the as yet unknown constitution and laws, regulations. of the Knights of the Ku Klux Klan.”

The newspaper also was disturbed by the “rigid secrecy” imposed on Klan members “even in the face of death.”

The World said it “has always in mind the potential danger to the United States from a secret organization bound together by such an oath and likely to draw into its ranks men of [sic] no regard for anything but the Ku Klux law and standards of conduct and ethics.”

The Fact is, Freemasonry also has secret, blood-curdling oaths, and demands of its

initiates “unconditional obedience to the as yet unknown constitution and laws, regulations” of the Craft.

Almost immediately after that article appeared, the Rules Committee of the U.S. House of Representatives conducted several days of hearings on the activities of the Klan, at which The World's editor was the first witness. However, the hearings were suddenly concluded following a proposal by a member of Congress to investigate all secret societies which, of course, would have included the Freemasons.

In 1923, the State of New York approved a statute which said, in part, every membership corporation and association, “having a membership of twenty or more persons, which corporation or association requires an oath as a prerequisite or condition of membership shall file a sworn copy of its constitution, by-laws, rules, regulations and oath of membership, together with a roster of its membership and a list of its officers for the current year ”

Another section of the same law stipulated that any person who joined such a group or remained a member, with knowledge that the entity “failed to comply with any provisions of this article, shall be guilty of a misdemeanor.”

The Freemasons, Grand Army of the Republic, the Odd Fellows (a Masonic adjunct) and the Knights of Columbus were exempt from the legislation.

The Klan, of course, objected to the law. They argued that the statutes deprived them of liberty, under the due process clause, in that it prevented them from exercising their right of membership and association.

The Court responded that “membership in the association.., must yield to the rightful exertion of the police power.”

Continuing, the Court said: “There can be no doubt that under that power, the State may prescribe and apply to associations having an oath-bound membership any reasonable regulation calculated to confine their purposes and activities within limits which are consistent with the rights of others and the public welfare.”

The information mandated by the law to be furnished “will operate as an effective or substantial deterrent from the violations of public and private right to which the association might be tempted if such a disclosure were not required.”

Regarding the requirement that the Klan register and have its activities examined, the Court said the State “May direct its law against what it deems the evil as it actually exists without covering the whole field of possible abuses.”

As for specifically excluding the Masons and Knights of Columbus, the Court said: “These organizations and their purposes are well known, many of them having been in existence for many years. Many of them are oath-bound and secret. But we hear no complaints against them regarding violation of the peace or interfering with the rights of others.”

Of course, the secret work of Masonry is not at all “well known,” but the long history of complaints against it by such respected sources as numerous Popes, heads of State and various legislatures should suggest that a thorough investigation of the Craft clearly is in

order.

In a minority opinion in the New York Supreme Court's Appellant Division, Judge Davis noted that the Masons are “bitterly assailed and charged with all sorts of crimes and delinquencies;” but that “natural moderation and good sense” prevailed, and “no legislation was required in the interest of public safety or welfare to suppress” Masonry.

At the same time, Judge Davis conceded that there “can be no doubt that societies having principles subversive to the government or peace and good order may be banned and their members forbidden to meet.”

This book has offered substantial data which demonstrate that Masonry is a society “having principles subversive to the government or peace and good order” of the nation and of those citizens who wish to freely exercise their religion.

Scottish Rite Masonry's Grand Philosopher, Albert Pike, in his magnum opus, *Morals and Dogma*-which is given to each initiate into the Fourth Degree-makes this statement:

“Masonry teaches that the Present is our scene of action, and the Future for speculation and trust [Man] is sent into this world not to be constantly hankering after dreaming of, preparing for another

“The Unseen cannot hold a higher place in our affections than the Seen and the Familiar

“Those only who have a deep affection for this world will work resolutely for its amelioration. Those who under-value this life naturally become querulous and discontented and lose their interest in the welfare of their fellows

“The earth, to the Mason, is both the starting place and goal of immortality.”

To indicate the type of mentality to which such a philosophy appeals, it is instructive to read how closely Brother Pike's sentiment was expressed some years later by a leader of another sinister organization. That man said:

“We don't want people who keep one eye on the life in the hereafter. We need free men who feel and know that God is in themselves.”

The later statement was made by Adolph Hitler.

Obviously, the government, which alone has the ability to probe deeply into Masonry, will never challenge the Craft, because many members of Congress owe their seats to the Fraternity. However, the public can do something to neutralize the one organization that has lead the assault on the Christian religion, and has a long history of involvement in fomenting discord, dissension and revolution. Members of the public can-

- Conduct independent research into all aspects of Freemasonry by reading books about the Craft; searching libraries, Lodges, attics, and government documents available through the Freedom of Information Act.
- Make membership in the Masonic Fraternity a criterion for assessing the qualifications and philosophy of candidates for public office.
- Urge State legislators as well as Congressmen and Senators to conduct public investigations of the Fraternity and expose its oaths, penalties and purposes.
- Insist that “secret societies” be subjected to scrutiny and that its records and

membership be made available to the public.

- Demand to know why there must be “secrets” in an open society if an organization is merely a charitable and fraternal group.

Of critical importance is prayer. “For our wrestling is not against flesh and blood but against principalities and powers; against rulers of the world of darkness; against the spirits of wickedness in high places.” (St. Paul's Letter to the Ephesians, 6: 12).

THE DEPTH OF GEORGE WASHINGTON'S MASONRY

Masons regularly allege that “the Father of our Country,” President George Washington, was one of the most illustrious and active members of the Craft. However, the historic record indicates he only had tenuous ties to Masonry, probably because it was a potent political force in the 18th Century.

The subject became an issue in the 1970s when the Disabled American Veterans (DAV) distributed a booklet which stated that the nation's first President was “not a very active” member of the Fraternity. The DAV also suggested that Masonry attempts to capitalize on Washington's nominal membership to bring unwarranted merit to the international secret society.

The Grand Commander of the Scottish Rite of the Southern Jurisdiction attempted to rebut the Veteran's position, but his documentation, in reality, tended to confirm the DAV's charge.

The Scottish Rite chieftain noted that Washington became a Freemason at the Fredericksburg, Virginia Lodge on August 4, 1753, and visited that Lodge later the same year, and again in 1755.

However, the Grand Commander's record shows that it was not until 1776-23 years later-that Washington participated in any Masonic activity. At that time, he marched in a Masonic procession in Philadelphia.

The following year, he celebrated “St. John's Day” with a military Lodge in New York, and did the same thing later that year with a New Jersey military Lodge.

[There are two “St. John's” Days. One ostensibly refers to St. John the Baptist (June 24), and the other, St. John the Apostle and Evangelist (Dec. 27). Actually, in Masonry the days refer to solar worship and represent the summer and winter solstices, when the sun is at its greatest distance from the celestial equator-a turning point.]

Continuing his catalogue of Washington's purported devotion to the Masonic Fraternity, the Grand Commander cited brief visits by the President to various Lodges, and incidents when he simply walked in Masonic processions on five separate occasions between 1781 and 1797.

It was also noted that numerous communications from Masons proposed that Washington receive various awards and commendations.

The Grand Commander called attention to the Alexandria, Virginia Lodge receiving a painting of the First President executed by William Williams of Philadelphia, on order of the Alexandria Lodge, a portrait for which Washington sat.

With regard to that situation, the Founding Father, responding by letter, dated July 3, 1792, to a request from Governor Henry Lee of Virginia that the President sit for a portrait, Washington said he was “heartily tired” of sitting for portraits, and had “resolved to sit for no more of them except in instances where it has been requested by public bodies and could not, without offense, be refused.”

Williams had been refused a sitting by Washington, and subsequently offered the Alexandria Lodge the finished portrait of the President if the Masons would request the President to sit for the artist.

The Lodge approved the proposal on August 29, 1793, and the portrait was completed at Philadelphia in September, 1794. It now is proudly displayed by the Alexandria Lodge.

THE ANCIENT MYSTERIES

For more than one-thousand years, the Mystery Religions were familiar in the ancient Mediterranean world. In the Graeco-Roman region, they dominated from the invasion of the East by Alexander the Great in 334 BC until Constantine, the first Christian emperor, founded Constantinople in 327 AD.

These cults-of which Masonry is the modern day successor-were predicated upon Gnosticism, a belief in a spurious “knowledge” of the origin, control and destiny of the universe. This “knowledge” supposedly originated in Egypt or Chaldea, and was handed down through an ancient message transmitted secretly by a chain of initiates.

The “mysteries” are for a select few, who were bound by solemn oaths not to reveal the cult's rites, These religions were strongly opposed by the early Church as “strange doctrines” and “myths” that “come from the devils.” In his First Letter to Timothy, St. Paul urged the Church under his jurisdiction to have “nothing to do with the pointless philosophical discussions and antagonistic beliefs of the 'knowledge' [i.e., Gnosticism] which is not knowledge at all.”

Actually, as St. Paul noted in his Letter to the Colossians, the “Mysteries” were distorted shadows of the real “mystery” hidden for the ages and generations: the reality of Christ, the Redeemer and Savior promised long ago to mankind, who offers salvation to all men who believe in Him [Col. 2:6-18].

Charles Heckethorn, in his penetrating analysis of secret societies, noted that in prehistoric times man possessed a true knowledge of nature and her workings. That is why the “mysteries' of the most distant nations had so much in common. The common knowledge among different races and peoples was transmitted from a common source.

Heckethorn said this prehistoric knowledge “was gradually distorted by perverse interpretations” and embroidered by fanciful creations of man's brain.

Originally, the sun, moon and stars were seen as outward manifestations of the power of the Eternal Life. However, the multitude was more interested in satisfying material wants and “hence arose the personification of the heavenly bodies and terrestrial seasons depending upon them.” Gradually, the human figure, which originally had been a symbol, came to be looked upon as the representation of an individual being that had actually lived upon earth. Thus was born Chrisna, Fo, Osiris, Hermes, Hercules and other “divine”

beings.

In all the “mysteries” there was a superior being who suffers death and recommences a more glorious existence. Everywhere there is a grand event of mourning followed immediately by the most lively joy. Moreover, the doctrine of the Unity and Trinity was common to all ancient doctrines, as was the “prototype of the Christian dogma in which a virgin is seen bringing forth a Savior, and yet remaining a virgin.” To the primitive people that mystery is seen as Virgo in the Zodiac, and the “savior” brought forth is the Sun

Also, in all the “mysteries,” light was represented as born out of darkness—thus Kali, Isis, Ceres, Proserpine, represent the night from whose bosom issues life, and into which the life returns.

The cross, too, in all the mysteries, symbolized purification and salvation.

These various aspects of the “mysteries,” as St. Paul noted, particularly the common theme of a “Savior,” demonstrate a faint glimmering of the truth of Divine revelation which was revealed by Jesus Christ.

Another aspect of the “mysteries” included a requirement that candidates for membership pass through seven caves or ascend seven steps, or be transported through the seven planets—a theme which is reflected in modern Masonic initiations

One Mason observed that the religious symbols painted upon the walls and tombs of ancient Egypt tend to make a Freemason “almost believe he is witnessing a scene at an initiation,” as he notices the apron, grips, signs, postures and symbols and other features common to Masonic Lodges so vividly displayed.

Another member of the Craft said Sun worship “was the foundation from which has been gradually elaborated the various mysteries and cults which gave us Masonry as we find it today.”

This same source said the cults of Dionysus or Bacchus developed from phallic worship. That cult held speculative and secret opinion; of the unity of God and immortality of the soul. It also had “signs and symbols and practices similar to those found in Freemasonry”

The Phrygians worshipped the Magna Mater (the Great Mother), sometimes identified as Ma or Cybele, the fecund mother of all things. In the wild orgies of worship associated with that mystery religion, some devotees voluntarily wounded themselves and, becoming intoxicated with the view of blood, with which they sprinkled their altars, they believed they were uniting themselves with their divinity, others sacrificed their virility to the gods.

St. Augustine wrote that, as a young man, he “took pleasure in the shameful games which were celebrated in honor of the gods and goddesses,” including Cybele. On the day consecrated to her purification, “there were sung before her couch productions so obscene and filthy for the ear so impure, that not even the mother of the foul-mouthed players themselves could have formed one of the audience:”

Continuing, he said, “the lewd actions and filthy words with which these players honored the mother of the gods, they could not for very shame have rehearsed at home in presence of their own mothers.

Effeminate men were consecrated to the Great Mother, and in the rites of Liber (the god of the seed of fruits and animals) the devotees worshipped “the private parts of a man.”

During the ceremonial rites dedicated to the Great Mother, a young man stood beneath a platform upon which a steer was slaughtered and showered himself with the animal's blood. After the blood bath, the gore-covered mystic offered himself to the veneration of the crowd. The ceremony was known as the taurobolia. St. Peter's Basilica in Rome stands on the very spot where the last taurobolia took place at the end of the fourth century.

The Egyptian goddess Isis, was honored especially by “women with whom love was a profession.” Juvenal referred to her as a procuress, and her temples “were frequented by young men in quest of gallant adventures.”

The morals of the cult of Isis and Osiris were viewed by the Roman community at large as very loose, and the mystery surrounding it excited the worst suspicions. Additionally, its secret societies were suspected of easily becoming “clubs of agitators and haunts of spies.”

Consequently, the Roman Senate had the altars dedicated to these mysteries torn down on five separate occasions, 59 BC, 58 BC, 53 BC and 48 BC.

The celebrations associated with the worship of Isis included the “Finding of Osiris,” a ceremony commonly used in Masonic initiations. In the ceremony, Osiris is killed by an opponent's attack, after which the former is buried. The attacker is vanquished by Horus, the son of Isis and Osiris, and the dead father is restored to life.

Astrology—a practice condemned in both the Old and New Testaments—influenced the Mysteries of Mithra.

Persia introduced dualism as a fundamental principle of religion, and deified the evil principle. It was taught that both evil and the supreme deity must be worshipped. Also, Persian Mithraism preached absolute fidelity to its oaths. And like Masonry, it preached fraternity. “All the initiates considered themselves as sons of the same father owing to one another a Brother's affection.

This dualism taught that the world is the scene of perpetual struggle between two powers that share mastery. The true believer was constantly in combat with evil in order to bring about the triumph of Ormuzd.

The Persian Mazdeans brought the dimension of magic to their rites and made their “mysteries” a reversed religion with a liturgy focused on the infernal powers. “There was no miracle the experienced magician might not expect to perform with the aid of demons. Hence the number of impious practices performed in the dark, practices the horror of which is equaled only by their absurdity: preparing beverages that disturbed the senses and impaired the intellect; mixing subtle poisons extracted from demoniac plants and corpses already in the state of putridity; immolating children in order to read the future in their quivering entrails or to conjure up ghosts ”

These were some of the “Ancient Mysteries” about which Freemasons boast of being the modern successors.

These mysteries are based on myths. There never was a real Mithra, nor a Great Mother, nor an Isis nor Osiris.

That is why the “Mysteries” passed from the scene with the advent of Christianity. The new religion could boast of a Founder of unique holiness and power who actually lived among men and women. His teachings were new, arresting, different, and promised salvation not to the select few, but to all mankind.

The ethical ideals yearned for by men through the ages, and the Redeemer and Savior spoken of through unnumbered generations, became incarnated upon earth. True God and True Man entered history, and the world has not been the same since. Indeed, history is divided by all that happened in the world Before Christ and in the Years of Our Lord-BC and AD.

BEHIND THE TRUE WORD OF THE MASTER MASON

by John H. Yingling, MPS

The Philalethes - April 1993

In the long history of human progress there has been a parallel development in communication. Men have used:

- 1 touch and gesture,
- 2 grunts and screams,
- 3 the rhythm, tempo, and tone of drum and string,
- 4 drawings of likeness and scenes,
- 5 dance,
- 6 sculpture,
- 7 hieroglyphic and cuneiform scratches and
- 8 combinations of alphabetical sounds into words and sentences, to share with others the knowledge, wisdom, and feelings that are uniquely human and bind us together.

While men occasionally draw apart for solitude, there is a great hunger for and fulfillment in human associations. Hermits are indeed a rare breed. It takes two humans to procreate, three to form a family, more for a clan, even more for a tribe, city or nation, etc.

So much can be explained by words. Verbal expression in verse and prose, literature and oratory, is the most useful, powerful, and beautiful of human talents. By the use of words in metaphors, allegories, parables, fairy tales, fables, legends, and myths, one can approximate the inexplicable spiritual experience. Surely words are symbols that conjure up in the minds of other men images, ideas, and feelings intended by the user. The word itself is not the object. Words are known to have great force to sway the multitude, and are thought by some to have sacred, magical or at least mystical, power.

Great orators can reduce and articulate ideas into the fewest words; e.g., the Twenty-third Psalm, the Lord's Prayer, and the Gettysburg Address. Sages, philosophers and saints have reduced sentences to a single word from which can be abstracted great wisdom-words such as law, love, and submission. Is it farfetched to declare that the True

Word of a Master Mason is of this genre?

Initiates are given a word to be noted and memorized in addition to a password. If a password is needed to identify a Brother, what is the purpose of another word? Is it superfluous baggage to tote about? Are we engaging in nonsense, or is the word fraught with imagery and insights? It is with some sense of disappointment that a Master Mason learns that he has received an unintelligible substitute Master's Word, that the conditions set for revealing the True Word can never be met, and that he may or may not, some time in the future, uncover the True Word of the Master Mason.

From the very beginning men have been pondering the great mysteries of who we are, where we came from, and where we are going; what our relationship is with other human beings, other forms of life, the inanimate or animate micro- or macrocosms. Is there a God? If so what is He, She, It or They like? Does God have laws that govern all life and matter? If so, what are they? What is the nature of the spirit that inhabits all living things? Is the indwelling spirit the real me, or am I only of the flesh? Does the spirit survive the grave? If so, in what manner? How does man account for good and evil? Is man a severed and independently functioning personality or just a piece of the great jigsaw puzzle of the cosmos? Or is the cosmos one great single spirit permeating the uncontained mass of creation? Is our destiny fated and programmed from beginning to end, or are we set loose to be buffeted by dynamic forces that ebb and flow in a continual process of becoming something else?

There is a great yearning in men to find answers to these questions, to communicate with the great creative power who can provide the answers and satisfaction and to share with others the revelations? Men are left on their own to contemplate their own religious traditions; to study the traditions of others; to absorb the sciences and experience the arts. Men also look inward and toward the Deity in an immediate, direct, and intimate awareness of the Divine Presence, as the Kabbalist, Sufi, Saint, and other mystics did; who went beyond the initial spiritual introduction, moral reform and mental hygiene of their tradition, and on to illumination. If a man can adopt a cosmic view and steer between the myopia of materialism and the absurdities of naive spiritualism; and can shed the superstructure of ritualism, superstition, and developed dogma, he may enter into the creative process of changing and becoming himself. Is this not enlightenment?

Freemasonry offers a Word that can be philosophically useful (a word distilled from the wisdom of every age and culture), powerful, auspicious, and pregnant with meaning and potential that can be used as a guide for personal attitude and behavior. If implemented, it can bring peace and fulfillment. It describes the physical and spiritual laws of God that govern the universe and all that is in it. It makes sense of the physical and spiritual contrarities of opposing forces, and accounts for good and evil, and the constantly changing evolvement of things.

May I suggest to you, my Brothers, the True Word of a Master Mason, one recommended by older men of profound intelligence and insight? The word is "Equilibrium." "What is your True Word of a Master Mason?"

BE YE ALL OF ONE MIND

by Bob J. Jensen, MPS

The Philalethes - June, 1993

Whenever the phrase “Be ye all of one mind “ is used by our Master at the end of our meetings, I find it hard to keep from laughing. In every local Lodge there are so many different viewpoints on any given subject that we seldom seem to agree on anything. While I understand that this phrase means we should work together for the good of Masonry and mankind, putting aside minor disagreements, we all have ideas and goals in life which vary from those of other members. When I see all the differences in opinion on the Prince Hall recognition question, I realize that some of us will always be seeing Brotherhood in a different light. Before going further, let me say that I am proud of the Grand Lodge of Washington and all the others that have recognized Prince Hall Masonry, and I have enjoyed a number of meetings with my Prince Hall Brethren, have learned from them, and believe that I now have a better understanding of what Masonry should be.

The latest item of Masonic discord I have seen concerns England and the Grand Lodge of India. Pick and Knight in their Pocket History of FreeMasonry say that one of the first English overseas Lodges was at Fort William in the Bengal area of India in 1728. George Pomfret was appointed Provincial Grand Master of India in 1728, but nothing further is known about him. Military Lodges with their enthusiasm and hard work spread Masonry wherever they went. The units as well as individual members were often transferred, but often these seeds were the basis for stationary permanent Lodges.

The oldest Lodge to survive to this day in India is Star in the East #67, which dates from 1740. Lodges began in Madras in 1752 and in Bombay in 1758. All these were under the English Constitution. In 1784 England passed the India Act which provided the main framework of British government in India for the next three-quarters of a century. The British were responsible for the direction of all Indian policies through the British East India Company, which effectually controlled all of India. While there were local uprisings and much bloodshed during this period, Masonry still developed and flourished.

In 1836 Scotland appointed Doctor Burnes of the India Medical Service as its Provincial Grand Master for Western India, and in 1846 extended this to cover all India. In 1844 Burnes established Rising Star Lodge #342 at Bombay for the general admission of Indian gentlemen. In a short while the Indian upper-class were also well established in English Lodges, even holding district offices. By 1847 the Scottish Province became the “Grand Lodge of All Scottish Freemasonry” in India, with its Grand Master holding “local rank” and the title of “Most Worshipful.” Freemasonry became so popular among Parsis, Hindus, Muslims, and Sikhs that several different Volumes of the Sacred Law were often found on the altars in India. Who can forget the Kipling story of his raising? And while some today say that this did not happen, the beautiful story of Brotherhood that he told should inspire us all. With the India Independence Act of 1947, there began some efforts to form a Grand Lodge of India, and by 1961 this was accomplished with the Grand Master Mason of Scotland and the Deputy Grand Master Masons of England and Ireland constituting the new Grand Lodge. One hundred forty-five Lodges formed the Grand Lodge of India, with nearly as many staying with their old Constitutions because

of a Concordat made in 1961 which expressly guarantees the rights of English Brothers and Lodges in India. This said that Brethren of England in India were entitled “a. to the same privileges and courtesies then extended by the three Home Constitutions to each other and, b. not to have undue pressure put on them to persuade them to join the Grand Lodge of India.” It also stated that no further Lodges would be warranted in India by England, Ireland, and Scotland. When the military units returned home after the partition of India and Pakistan, many of the old Lodges withdrew to England and particularly to London: however, many Lodges of the three Constitutions continued, and visitation and membership in more than one Constitution in India was possible.

Now the problem arises in July of 1992, when the Board of General Purposes of the United Grand Lodge of England learned that the Grand Lodge of India was to consider amendments to its Book of Constitutions to promote and encourage membership of its Lodges. These proposals would end the right of a Brother of the Indian Constitution to be also a member of Lodges meeting in India under other Constitutions. This is not to affect Brethren who were members of other Constitutions before the Grand Lodge of India was formed in 1961. In several letters written to India, The Board of General Purposes of the Grand Lodge of England felt that this would be a grave breach of the 1961 Concordat, and that they would have no other recourse but to recommend to the Grand Lodge that it cease to recognize the Grand Lodge of India.

The Grand Lodge of India responded on August 1, 1992, that it was shocked and anguished at the tone and contents of the letters received from the Grand Lodge of England. They state that India is an independent, sovereign, self-governing Grand Lodge having jurisdiction over all of India under its control, and as such is entitled to regulate its own affairs and its membership in a manner thought best by its members in the interests of the Grand Lodge of India, without any outside interference.

They also state that they have seen the letters of the Grand Lodges of Scotland and Ireland and in their opinion, these amendments do not constitute any breach of the Concordat as contended by the Grand Lodge of England. India also expressed amazement concerning the threat of de-recognition and felt that it was illegal and unwarranted. They believe that a Grand Lodge of Free and Accepted Masons, once recognized, cannot be de-recognized so long as it follows the basic principles and tenets of the Craft, and certainly not on the grounds of an alleged breach of a Concordat. On July 31, 1992, the Grand Lodge of India passed the amendments and on September 9, 1992, the Grand Lodge of England unanimously passed a resolution withdrawing recognition from the Grand Lodge of India.

This has the immediate effect of forcing Brethren of the English Constitution, who are also members of Lodges under the Grand Lodge of India, to sever all connections with what has become an unrecognized Grand Lodge or to resign from their Lodges under the English Constitution. All visiting between the two Constitutions must stop.

What will the Scottish and Irish Constitutions do? What will other Jurisdictions around the world do? With a few Jurisdictions in the United States withdrawing recognition over Prince Hall recognition, it seems the basic idea of Brotherhood among ALL Masons is slipping greatly. Will more differences between our various Jurisdictions provide more splits and de-recognition between more Jurisdictions? At a time when we need to pull

together, and show strength before the religious groups attacking us, we are finding more ways to split ourselves and prove to the outside world that we are not worthy of our ideals, and that we fail to practice what we say, and that maybe those who want to see us fail are correct.

As individual Masons we cannot change either the Grand Lodge of England or the Grand Lodge of India from this country; but we can let them know that we believe we should be working together, rather than splitting apart. If this subject comes up in your Grand Lodge, I hope you will be a voice of moderation and careful consideration before any drastic action is taken that will hurt Masonry.

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CHARLATAN

by T. Hargreaves

[source unknown - date unknown]

From the topic bag, I drew a slip of paper on which was typed the word, "CHARLATAN." My own interpretation of the word had been close to a scoundrel' or a 'rogue' but on referring to the Britannica-Webster Dictionary, I found the more precise meaning: 'A person who pretends to have a particular knowledge or ability,' 'a Quack.'

My next task was to associate the word in some way with Freemasonry or to a Freemason. That I found to be more of a challenge than I had expected. On searching through my books, however, I came upon a particular volume containing George Crabbe's poetical works and on leafing through it my attention was drawn to a particular poem called, 'Clubs and Social Meetings.'

Although Crabbe was a surgeon, it was apparent he was no 'quack' in that sense of the word. Whether or not he was a pretender, remained to be found. Whether he was writing as a Mason or was writing only of something he professes to have knowledge of, was the puzzle.

Fernando Rojas, the Spanish author, said, 'We should believe only in deeds; words go for nothing everywhere' - in the case of Crabbe, the reverse is true. Although he had some remarkable achievements to his credit (not the least of which was that he was a surgeon as well as being an ordained minister) it is apparent that his words spoke louder than his deeds, because it is as -a poet that he is remembered.

Born in 1754, George Crabbe was exposed in his early years, to the everyday hardships and poverty of the English coastal village of Alsborough in Suffolk. Though not a Blake or Milton, he is recognized as one of the major poets of his day.

He wrote this poem about Freemasonry:

Masons are ours, Freemasons - but, alas!
To their own bards I leave the mystic class.
In vain shall one, and not a gifted man,
Attempt to sing of this enlightened clan;
I know no Word, boast no directing Sign,
And not one Token of the race is mine:
Whether with Hiram, that wise widow's son,
They came from Tyre to royal Solomon,
Two pillars raising by their skill profound,
Boaz and Jachin through the East renowned:
Whether the sacred Books their rise express,
Or books profane, 'tis vain for me to guess:
It may be, lost in date remote and high,
They know not what their own antiquity:
It may be, too, derived from cause so low,
They have no wish, their origin to show:
If as Crusaders, they combined to wrest
from heathen lords, the land they long possessed;
Or were at first some harmless club, who made
their idle meetings solemn by parade;
Is but conjecture, for the task unfit,
Awe-struck and mute, the puzzling theme I quit:
Yet, if such blessings from their Order flow,
We should be glad their moral code to know;
Trowels of silver are but simple things,
And Aprons worthless as their apron strings;
But if indeed you have the skill to teach
A social spirit now beyond our reach;
If man's warm passions you can guide and bind,
And plant the virtues in the wayward mind;
If you can wake to Christian love the heart -
In mercy, something of your powers impart.
But, as it seems, We Masons must become
To know the Secret, and must then be dumb;
And as we venture for uncertain gains,
Perhaps the profit is not worth the pains.
When Bruce, that dauntless traveler, thought he stood
On Nile's first rise, the fountain of the flood,
And drank exulting in the sacred spring,
The critics told him it was no such thing;
That springs unnumbered round the country ran,
But none could show him where the first began:
So might we feel, should we our time bestow,
To gain these secrets and these Signs to know;
Might question still if all the truth we found
And firmly stood upon the certain ground;

We might our title to the mystery dread,
And fear we drank not at the river-head.

I felt that if I rewrote the poem according to my own interpretation, I might be better able to determine if in fact George Crabbe was a Mason. My translation follows:

Masons are part of our community. However, I refer to this mysterious group their own poets. It is not possible for a person who is not gifted, to understand these knowledgeable people.

I don't know any of their words. I don't profess to know any of their signs and I have none of their passwords.

Whether Hiram Abiff, the wise widow's son, came from Tyre to King Solomon to raise with their intelligence and skill, the two pillars, Boaz and Jachin, which are known in the East, is hard to tell.

It's impossible for me to guess whether profane books or sacred books describe the rise of Masons. It may be that they do not know how old their Craft is because it is lost in remote antiquity.

It may be that they do not wish to reveal their origin because they are derived from a dishonest cause.

It is a guess, whether as Crusaders they got together to win brick their own lands from heathen lords or in fact they formed at first, some harmless club and made their lazy meetings solemn by parading about.

I am not fit to understand this. I am awe-struck and mute and so I stopped trying.

But if such blessings from the Order, we should be glad to know their moral code.

Silver trowels are simple things and aprons are worthless as their apron strings. But if you have the skill to teach, and a social spirit which is now beyond our reach, if you can guide and bind man's warm passions and plant virtues in a wayward mind, and if you can wake your heart to Christian love, then you should give something of your powers. It would seem we must become Masons to learn the secrets and then not speak of them. So we search to gain uncertain benefits. Perhaps the profit and the pleasure is not worth the pains.

When the fearless explorer, James Bruce, thought he had found the source of the River Nile and drink from it, critics said it was not so because there were hundreds of springs in that area but nobody could prove where the first spring began. We might also feel the same, if we spend time to gain Masonic secrets and signs. Not knowing where they originated, we might dread their origin, because just like the source of the Nile, we are not sure how the Masonry began.

After putting the poem into my own words, I was still undecided as to Crabbe's validity as a Mason. A brief search at the Grand Lodge Library produced no further proof, so I turned to a few brief bibliographies of Crabbe from various encyclopedias. My final conclusion was that George Crabbe, if not a Mason, was a good man, and a devoted husband and father. I personally believe he was a Mason.

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CLANDESTINE

[author unknown]

MSA Short Talk Bulletin - December 1935

Every Master Mason knows that he must not visit a clandestine Lodge, or talk Masonically with a clandestinely made Mason, but not all Master Masons can define clandestinism.

The dictionary (Standard) gives "surreptitious, underhand" as synonyms for the word, and while these express the Masonic meaning to some extent, they are not wholly clarifying.

Mackey (History of Freemasonry) states:

The (Anderson) Constitutions declare, Section 8, that where a number of Freemasons shall take upon themselves to form a Lodge without a Grand Master's Warrant, the regular Lodges are not to countenance them nor own them as fair Brethren, and duly formed. In other words, a Lodge formed without a Warrant from the Grand Master (we now say Grand Lodge) is "clandestine," and so a "clandestine Mason" is one made in a Lodge without a Warrant.

Even this definition will not wholly serve; many old Lodges began and worked for a while without a warrant, yet were never clandestine. "The Lodge at Fredericksburg" in which Washington was initiated, had no warrant or charter until long after the First President was made a Mason.

Haywood states of the several terms used to indicate those with whom Masons may not officially have converse:

A cowan is a man with unlawful Masonic knowledge; an intruder is one with neither knowledge nor secrets, who makes himself otherwise obnoxious; a clandestine is one who has been initiated by unlawful means; an irregular is one who has been initiated by a Lodge working without authorization.

An “irregular” Mason is sometimes unfortunately confused with a “clandestine” Mason: unfortunately, because some men are irregularly made Masons even today-usually in all innocence. George Washington was initiated before he was twenty-one years of age; according to modern ideas, this was an “irregular” making, but there was never a taint of clandestinism attached to “The Lodge at Fredericksburg.” North Dakota permits the reception of a petition of a man under age, although he must be of age when he is initiated; that their law differs from other laws does not make the North Dakota minor, who receives his degrees after he is twenty-one, either irregular or clandestine. In a Jurisdiction in which all the membership must be notified of the degree to be conferred and upon whom, the Worshipful Master may forget to list one candidate in his monthly circular; if the unpublished candidate, regularly elected, is initiated, it is an “irregular” making, and the Grand Master may well order him “healed” by being re-instituted, but no power could make such a Mason clandestine. When a Lodge makes a Mason of one not freeborn, not of “mature and discrete age” one who is a bondman, in his dotage, a Mason is made irregularly, but not clandestinely.

When the Mother Grand Lodge separated into two, in 1751, each termed the other clandestine, and this polite name-calling continued even in this country, between Lodges begun here under authority of the two rival Grand Lodges in England. The following is from “Washington's Home and Fraternal Life” published by the United States government:

According to the Proceedings, Grand Lodge of Pennsylvania, February 3, 1783:

“A petition being preferred to this Grand Lodge on the 2nd of Sept. last, from several Brethren of Alexandria, in Virginia, for a warrant to hold a Lodge there, which was ordered to lie over to the next communication, in consequence of Bro. Adam, the proposed Master thereof, being found to possess his knowledge of Masonry in a clandestine manner, since which the said Bro. Adam, having gone through the several steps of Ancient Masonry in Lodge #2, under the Jurisdiction of this R. W. Grand Lodge, further prays that a warrant may now be granted for the purposes mentioned in said petition.

“Ordered That the prayer of said petition be complied with, and that the Secretary present Brother Adam with a warrant to hold a Lodge of Ancient Masons in Alexandria, in Virginia, to be numbered 39.

“Bro. Robert Adam who was then duly recommended, and presented in form to the R. W. Grand Master in the chair, for installation as Master of Lodge #39, to be held in the borough of Alexandria, in Fairfax County. Virginia, and was accordingly installed as such.”

The word “clandestine” falls with unhappy significance upon modern Masonic ears, but it did not in those days mean quite the same thing as it does to Masons of this age. Prior to the “Lodge of Reconciliation” and the formation of the United Grand Lodge of England in 1813 the two Grand Bodies of England, the “Moderns” (who were the older) and the “Antients” (who were the younger, schismatic body) each considered the other “clandestine.” Brother Adam's Mother Lodge is not known, but as he lived for a time in Annapolis, where a “Modern” Lodge worked, it is probable it was here that he received the degrees which the Grand Lodge of Pennsylvania (“Antients”) considered “clandestine.” Transition of Masons from Lodges of one obedience to those of the other

was neither infrequent nor difficult, so that “clandestine” could not then have had the connotation of irregularity and disgrace which it has with Freemasons of today.

Today the Masonic world is entirely agreed on what constitutes a clandestine body, or a clandestine Mason; the one is a Lodge or Grand Lodge unrecognized by other Grand Lodges, working without right, authority, or legitimate descent, the other is a man “made a Mason” in such a clandestine body.

More widespread than effective, more annoying than dangerous, only continual vigilance by Grand Lodges keeps clandestinism from becoming a real problem to legitimate Masonry.

Clandestinism raises its ugly head periodically in many Grand Jurisdictions, and in some states it is always more or less of a trouble. Either now, or in the immediate past, some clandestine Freemasonry has afflicted Arizona, California, Colorado, Missouri, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, South Dakota, Texas, Utah, West Virginia and the District of Columbia, a list too long to minimize altogether by saying that clandestine Masonry is too weak to do much harm.

Arizona and California suffer to some extent from clandestine Mexican bodies. Colorado and adjacent states have had with them for some thirty years a curious organization known as The American Federation of Human Rights, with headquarters at Larkspur, Colorado, which is the seat of “co-Masonry,” an organization purporting to make Masons of men and women alike. Missouri has a number of spurious Italian alleged Masonic organizations, and the “Masonic Chauffeurs' and Waiters' Club” with headquarters in Chicago.

In 1929 there was filed in the office of the Secretary of State of New Jersey a certificate of incorporation of “The Grand Lodge of Ancient Free and Accepted Masons of New Jersey,” under which certificate the incorporator claimed the right to: “Practice and preserve Ancient Craft Masonry according to the Ancient Charges, Constitutions and Land Marks of Free Masonry, to create, organize and supervise subordinate Lodges of Ancient, Free and Accepted Masons, granting to them dispensations and charters, empowering them to confer the degrees of Masonry known as Entered Apprentice, Fellow Craft and Master Mason and to do all things necessary to carry into effect the objects and purposes of this incorporation.”

The regular Grand Lodge instituted suit in the Court of Chancery against this spurious Grand Lodge with the result that in 1932 there was entered a decree restraining and enjoining this “Grand Lodge of Ancient, Free and Accepted Masons of New Jersey,” its officers, agents, members and employees,

1. From using the name or designation “The Grand Lodge of Ancient, Free and Accepted Masons of New Jersey.”
2. From using any name or designation containing the words “Free and Accepted Masons,” or word “Mason,” or “Masons,” in conjunction with either or both of the words “Free and Accepted.”
3. From practicing, or pretending to practice Ancient Craft Masonry, according to the Ancient Charges, Constitutions and Land Marks of Free Masonry; from creating, organizing or supervising subordinate Lodges of Free and Accepted Masons in the

State of New Jersey, or pretending to do so, from conferring or pretending to confer the three degrees of Masonry known as Entered Apprentice, Fellow Craft and Master Mason, or any of them.

In New York are now, or have been recently, as many as fifteen different spurious Masonic organizations.

North Carolina is not now troubled, but twenty years ago won a case in court against the Cerneau bodies.

Ohio has the "National Grand Lodge of the Independent Order of Free Masons for the United States of America," but has been successfully fighting it in the courts.

Pennsylvania has had troubles with spurious Ohio bodies and some of her own, but her vigilance is such that these do not get very far in deceiving the public. For instance, in 1927 was heard the case of Phillips against Johnson. A portion of the opinion in that case reads:

This was a proceeding in mandamus instituted by the realtors to compel the Secretary of the Commonwealth to register certain emblems and insignia, such registration having been refused by the Secretary of the Commonwealth. The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction Thereunto Belonging and the Pennsylvania Council of Deliberation were permitted to intervene as defendants, no objection being raised thereto by the plaintiffs. On the trial of the case a verdict in favor of the defendants was returned by the jury. The plaintiffs moved for a new trial which was refused by the court.

South Dakota once had an Italian spurious body, but it has disbanded. Texas has to contend with the clandestine Mexican bodies. Utah has had some experiences, but her most famous contribution to the history of clandestine Masonry was the trial of the notorious McBain and Thompson. That Masonic fraud was there exposed and the perpetrators sent to jail. M. W. Sam H. Goodwin, Grand Secretary, writes of this:

Grand Lodge has not entered the arena against clandestinism, but a great battle against clandestinism was brought to a successful conclusion in the Federal Court, Salt Lake City, and the chief promoters of the Thompson Masonic Fraud (three in number) heard a jury declare them guilty, on ten counts, of using the U. S. mails to defraud.

Grand Lodge did not get into this, neither did any other Masonic organization. But Masons furnished the funds which made that trial possible. It was necessary to send investigators across the water to look up records in France and to interview certain important witnesses in Scotland, and to secure their promise to come over for the trial. Utah Brethren furnished the money for this work, also for the expenses of the three men to come and return, as the U. S. does not pay to bring witnesses from the outside.

The men engaged in this fraud were each sentenced to serve two years in Leavenworth and to pay fines of \$5,000.00 each. This destroyed the organization-so far as I am aware, no fragment of it is left.

The Scottish Rite Bodies published a book of some 260 pages and index, giving an

accurate and most interesting account of Thompson's methods, and of the trial of the case.

A spurious Grand Lodge of Thompson extraction was, and perhaps still is, alive in Wyoming. The District of Columbia has had to contend with various would-be incorporators who desire to attach themselves to legitimate Freemasonry, but has always been successful in heading off clandestines who desire legal status under papers of incorporation.

In many States Prince Hall or other varieties of so-called Negro Masonry is in existence, but this variety of clandestinism is seldom if ever harmful to regular Masonry. As a general rule, the legitimate Grand Lodges of the southern States do not quarrel with the so-called Negro Lodges, although they are clandestine. Grand Secretary James M. Clift, of Virginia, puts the general attitude very clearly in writing about colored Masonry in the Old Dominion. He says:

The Negro (Prince Hall) Grand Lodge, organized just after the war between the States, can hardly be said to be clandestine, as it in no way interferes with Lodges in Virginia. As matter of fact, the then Grand Secretary of Virginia, Dr. John Dove, aided the leading colored members of this organization in establishing it in Virginia, believing it would be helpful to Negro citizenship. His text book was used as their guide for some years. No recognition could be given them, but so far it appears that Dr. Dove's conclusions were correct.

Occasionally, however, clandestine Negro Masonry gets in trouble with regular Grand Lodges. Colorado, in common with many other States, has for years had colored "Masonic Lodges" which usually give regular Masons no trouble. A few years ago a colored man there organized "Masonic Lodges" and a "Grand Lodge of Masons," which became a rival of the old colored "Grand Lodge." These organizations became involved in litigation in which one sought to restrain the other from the use of a name which in essence was the same as the name of the regular Grand Lodge. If a decision had been obtained, one of these Negro organizations would have had the legal right to use the name of the regular Grand Lodge A. F. and A. M. of Colorado and the use of the Masonic emblems. The danger lay in the fact that if such a decision had been rendered, some degree-monger and organizer of spurious "Masonic Lodges" might have obtained control of the successful colored "Grand Lodge" and converted it into a clandestine Grand Lodge for white men, and his organization would have been fortified with a decision of the court that it was entitled to the name of "Grand Lodge of Ancient Free and Accepted Masons" and the use of the Masonic emblems.

The regular Grand Lodge of Colorado therefore intervened in the suit. After trial, the District court issued a writ of injunction, permanently restraining and enjoining both the Negro organizations and their subordinate Lodges from using the names "Mason," "Freemason," "Masonic," "Free and Accepted" (together with various other names), and the name "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado," and the members from using, displaying and wearing emblems and insignia of Freemasonry.

This decision would be of value to Colorado in case it should become necessary for that Grand Lodge to enter into litigation with clandestine Masonic organizations.

In a majority of States legislation has been passed making it an offense against the law to use the emblems of a fraternal organization without a right, or to adopt and use the name of a pre-existent fraternal, charitable, benevolent, humane or other non-profit making organization. Some of these laws are very elaborate, others are less specific, but in States where such legislation has been invoked by regular Masonry against usurpation by clandestine bodies, the courts have upheld, or are now in process of upholding, the regular and recognized Grand Lodges of the nation against those who would profit at their expense.

Clandestine Masonry of today is wholly profit-making, begun and carried on by individuals who have nothing but duplicity to sell to their victims. Unfortunately, many honest men have been persuaded to pay fees for the “degrees” of such spurious organizations, in the innocent belief that they were becoming regular Masons. Some pathetic cases form a part of the literature of clandestinism. The charity of Masonry, however, is usually extended to the honest victims of misrepresentation, and such “Masons” may apply, and, if they can pass the ballot in a regular Lodge, their misfortune in innocently entering a clandestine body seldom acts as an objection to their receiving the blessings of genuine Masonry.

CONTEMPORARY ANTI-FREEMASONRY

by John M. Hamill, Grand Librarian and Curator, UGLE

[source unknown] - May 1989

For the last five years, Freemasonry in England has been subject to fairly continuous media attention and to attacks from various sections of the community. The purpose of this paper is to examine the nature of the attacks, their source and why they should now occur, and the actions taken by the United Grand Lodge of England to deal with and to counter the attacks. The attacks fall into four main groups. First, that Freemasonry is a secret society, secondly, that it is a religion and anti-Christian, thirdly, that it is a hidden agency for control in national and local government, and fourthly, that it is an agency for corruption and malpractice.

The claims that Freemasonry is a secret society arise from a failure to accept that there is a distinction between privacy and secrecy. In England, Freemasonry has, perhaps, been over-protective of its privacy and until recently there has been a reluctance on the part of Freemasons to discuss our institution. It is a strange secret society however, whose aims and relationships have been published in the press, whose rules and regulations are in Books of Constitutions which are available on public sale, whose meeting places are well known in every town where they exist, and whose members will cheerfully acknowledge their membership when asked for good reason. Because there has been a reluctance to discuss Freemasonry, because Masonic meetings in England are closed to non-Masons, and because listings of Lodge membership are not available for public scrutiny, the critics of Freemasonry claim that there is at least the potential for wrong-doing in our secret meetings. The desire for privacy is seen as a pretext for hiding wrong-doing.

Criticism of Freemasonry on religious grounds predates the formation of the first Grand Lodge in England in 1717. In 1694, a hand bill was circulated in London warning all Godly citizens in the cities of London and Westminster against the ungodly sect of

Freemasons. At fairly regular intervals after the formation of Grand Lodge clerical gentlemen of various Christian denominations have delivered sermons warning their congregations against the evils of Freemasonry.

The Papacy in 1738 issued the first of a number of Papal Bulls condemning Freemasonry and warning Roman Catholics that they face excommunication if they joined. It is often forgotten that before the unification of Italy in 1870 the Papacy was a temporal power as well as a religious authority and, in that status, controlled most of the central area of Italy. The late Brother Alec Mellor argued that the Papal Bull of 1738 was issued as much against the supposed political intentions of continental Freemasonry in Europe as against its supposed irreligious nature.

Until recently Freemasonry in England has been relatively free of condemnation from the Christian denominations. In 1927 the Wesleyan Methodists, at the prompting of the Reverend J. Thurston Dart, expressed doubts about the compatibility of Freemasonry and Methodism. It was suggested that its members should not join, or should resign if they were Freemasons, and that Methodists should not permit Masons to meet on their premises. These comments, however, were largely ignored and were more or less forgotten when the various branches of English Methodism united together in 1933.

In 1951 the Reverend Walton Hanna attempted to raise the subject of the compatibility of Freemasonry and Anglicanism in the General Assembly of the Church of England. His request was thrown out so he resorted to print and produced two books "Darkness Visible" and "Christian By Degrees." In these he claimed that, by having no references to Jesus Christ, the Craft denied His existence; that Freemasonry was a separate religion attempting to join all religions and having its own God with special names used by its members; that Freemasonry promised salvation, either by means of special knowledge, or by the practice of good works; and that the Christian degrees contained ceremonies aping the sacraments and were therefore blasphemous. His books sold well, but were soon forgotten by the majority of the populace. Hanna resigned from the Anglican Church, was re-ordained as a Roman Catholic priest and emigrated to Canada claiming he had been hounded out of England by both the Anglican Church establishment and the Masonic establishment.

After Hanna, the English churches made no public comments on Freemasonry. So it was something of a surprise, when in 1984, two ministers of the Methodist Church arose in its Annual Conference and demanded an inquiry into the compatibility of Freemasonry and Methodism. They claimed that Freemasonry was anti-Christian and that its rituals contained elements of devil worship. This latter claim was, of course, given banner headlines in the press and caused the Methodist Conference to set up a committee to investigate the compatibility. The committee, which did not include any Freemasons, met on three occasions. It relied on published anti-Masonic works for evidence and showed a marked reluctance to meet with, or take evidence from any Freemasons, despite offers from the Grand Secretary to discuss any problems they might have.

The Committee report presented to the 1985 Methodist Conference was inaccurate and intellectually shabby. Rather than addressing the question of compatibility it dealt with public misconceptions of Freemasonry. It acknowledged that many fine men were members of Freemasonry and that it did a great deal of good work in the field of charity.

Nevertheless, the report criticized the Craft for not mentioning the name of Jesus Christ and, without providing evidence, claimed that there was a possibility a Methodist could compromise his religious beliefs by being a Freemason. The committee, however, did not have the courage of its convictions and refused to call for an outright ban on Masonic membership. Rather it simply asked Methodists who were Freemasons to reconsider their membership and suggested that anyone thinking of joining the Order should think very carefully before doing so. We would all expect a prospective candidate to do that in any event. Almost as a gesture to the anti-Masons within the church they recommended a ban on all Masonic meetings on Methodist premises. This was a somewhat hollow gesture since no English Lodge meets in Methodist premises.

The Committee report was presented to the 1985 Methodist Conference and despite a spirited debate was accepted. It is very difficult not to come to the conclusion that the committee had reached its recommendations before it began to gather evidence and that the vote was a political one, which days of debate would not have altered. The media again had a field day claiming erroneously that the Methodist Church had banned its members from being Freemasons.

The Methodist Conference however, had badly misjudged the feeling within the church. Those attending appeared to believe that, because few ministers acknowledge that they are Freemasons, the Craft has little support within the Methodist Church. A great many Methodist laymen however, are Freemasons; they were not unnaturally greatly upset at the report on the Conference decision. They were also upset that so little attempt had been made to gain authoritative information from individual Freemasons within the church, or from the Grand Lodge itself. They immediately formed an association of Methodist Freemasons dedicated to having the report withdrawn and its conclusions rescinded. They achieved a notable success at the 1986 conference when a statement was officially promulgated correcting the media statement that the Methodist Church had banned its members from being Freemasons. The statement pointed out that the 1985 Conference had not condemned Freemasonry, but had only asked its members to think about their membership in Freemasonry. The association of Methodist Freemasons is continuing its work of educating the Methodist Church as to the nature and purposes of Freemasonry.

Emboldened by the success of the Methodist report, lay members of the Church of England's General Synod called for a similar report. Here, perhaps I should explain a little about the Synod. The Church of England is established by law in England. Any change proposed within the church must be sanctioned by an Act of Parliament. In the late 1960s because the laity wanted a say in the church assembly, an act was passed setting up the General Synod which has representation from the House of Bishops, the House of Clergy, and the House of Laity. It is not, however, as I understand the General Synod of the Anglican Church in Canada is, the governing body of the Church of England. It is, in fact, nothing more than a talking shop. It has no authority and the church has no legal reason or any other reason to accept any decisions or views expressed by the General Synod. Having been established by Act of Parliament to have three meetings a year, each meeting taking up a four day weekend, they obviously have to find things to talk about to fill those weekends.

In an apparent attempt to avoid the criticisms of the Methodist report, the General Synod set up a six member working party including two Freemasons and two women. An offer

of assistance from the Grand Secretary was eagerly taken up. In addition to written and oral evidence, a number of informal meetings were held and a lengthy correspondence on many points ensued. It appeared from those discussions that the Synod Working Group was at least going to do a honest and academically sound job, although certain senior members of the Church, not Freemasons, questioned the General Synod's right to speak for Christianity rather than speaking for Anglicanism.

Danger signs went up when a promised early draft to check for factual errors, and a prepublication copy of the final report, failed to materialize. When a copy was finally acquired it was easy to see why the promises had not been honored. The document, to avoid the submission of a minority report by the two Masons on the Working Party, was called a "Contribution to Discussion." It claimed that there were serious difficulties for a Christian, who was a Freemason. It claimed that the Craft rituals could be interpreted as containing four types of heresy. It also asserted that the Royal Arch word contained references to two pagan gods and was therefore capable of being interpreted as blasphemous. The report had some very curious things to say about Christianity and the ecumenical movement within the Christian churches.

The media again had a field day, claiming that the established church was about to ban Freemasonry. The media also raised one constitutional and one legal point. Our present Most Worshipful Grand Master in England, his Royal Highness the Duke of Kent, is first cousin to Her Majesty the Queen, who is the Supreme Governor of the Church of England. If the church banned Freemasonry how could the Duke of Kent remain as Grand Master. Indeed, what the General Synod's Working Group was saying to Her Majesty the Queen was that her late father, King George the VI, who was perhaps the most active of our royal Freemasons, and very strong in the Royal Arch had not only been the Supreme Governor of the Church in England, but had also been four times a heretic and once a blasphemer!

The charge of blasphemy was a serious one since blasphemy is still a legal offense under the common law system in England. Whilst legal counsel advised us that the case would have fallen, a great deal of nuisance value and publicity could have been gained by anyone undertaking a private prosecution of blasphemy charges against any member of the Royal Arch.

At the General Synod in York in July 1987 the "Contribution to Discussion" was presented. Despite a very spirited three hour debate in which Freemasonry was stoutly defended, the paper was adopted by a very large majority and referred for discussion within the Church. Like the Methodist report and debate, it is very hard not to think that the Synod Working Party had reached its conclusions before taking any evidence and that the voting and the debate was political. Indeed, in private conversation immediately after the debate, a very senior cleric stated that even had the debate continued for three days, three weeks, or three months the voting would have been the same. The members of the Synod had made their minds up before the debate and no amount of reasoned argument would change them.

At the same time that the Anglican turmoil was going on, the United Reformed Church in England, a union of the former Presbyterian and Congregational churches also prepared and debated a report on Freemasonry. The report, however, found no incompatibility

between Freemasonry and Christianity, or their denominations' teachings on Christianity. The report limited itself simply to the comment "that if a member of the United Reformed Church was attending to his church duties properly he should have no time for involvement in other organizations." Needless to say, since it was good news for Freemasonry, the U.R.C. report received no attention in the media.

The 1980s saw a proliferation of tracts and pamphlets condemning Freemasonry as anti-Christian, as occult, as a group of Satan worshippers and as a separate religion, in opposition to Christianity. A particularly nasty book by the Reverend John Lawrence, "Freemasonry A Religion," reiterated the claims of Walton Hanna. It attacked Freemasonry, not only on religious grounds, but also as a conspiracy for self promotion and self help at the expense of non-members. Having timed his book's publication to coincide with the Synod's debate, the author has now lost interest in Freemasonry and is now attacking youth groups, like the Boy Scouts and Girl Guides because they now allow non-Christians into membership and have non-denominational prayers. In the words of his Bishop, "he is refusing to bless the Brownie's toadstools."

The idea that Freemasonry is a subversive agency for political control is by no means a new one. We must all be familiar with the conspiracy theories that, the American Revolution in the 1770s; the French Revolution of two hundred years ago; the South American Liberation Movements of the 19th century, and the Russian-Communist Revolution of 1917 were not only planned, but were executed by Freemasons purely for the benefit of other Freemasons,

The present conspiracy theory in England runs that, because there is no published list of Freemasons available for public inspection, there are secret groups of Freemasons in both National and Local government who are the actual rulers. These groups, it is said, are subverting the elected majority rulers, and the civil servants who carry out government policy and are forcing through legislation for the benefit of Freemasonry. What the Masonic conspiracy is, and who the conspirators are, are questions which are never explained.

These childish attacks reached the height of absurdity when, in response to a refusal of a public inquiry into allegations of Masonic corruption in the Metropolitan Police, an opposition member of Parliament demanded of the Prime Minister, Mrs. Thatcher, to know whether or not she was a member of the Lodge of the Eastern Star for Women. He was under the belief that a conspiracy of Masonic parliamentarians led by Mrs. Thatcher and police officers were blocking any inquiries. In the most recent published attacks on Freemasonry the author has a separate chapter in which he exposes the secret Freemasons in Parliament. The press have made much of a secret Parliamentary Lodge, but have been rather upset when the MPs, who have been named, have reacted with the attitude "so what if I am a Freemason" thus totally dismissing attempts to uncover a conspiracy or disclose a scandal.

In local government circles there have been attempts to whip up a scandal by claiming that the councilors of differing political parties are using common membership of Freemasonry to enable them to meet secretly in Lodges to discuss and fix council business. This has led to disgruntled minority parties calling for a Statutory Regulation forcing elected councilors, chief officers, and employees of local authorities, to declare

their membership of Freemasonry so that the electorate can be aware of possible areas of conflict. They have obviously never been to a Lodge meeting. How they think we have the time, when we do everything else, to discuss any other business, I am not sure.

Claims that Freemasonry is an agency for corruption and malpractice arise from the willful misunderstanding of the third degree obligation, deliberately fostered by the media and anti-Masonic writers. Their claim is that a Master Mason is bound by his obligation to protect, assist and favor another Master Mason regardless of whether his actions are legal or not. As a result, the anti-Masons claim that Freemasons will always favor other Freemasons, to the detriment of others, when acting on appointment boards or committees awarding contracts. They also claim that because judges, lawyers and police officers are Freemasons, it is impossible for a non-Mason to get justice, particularly if his complaint is against a Freemason. Additionally, they claim that policemen who are Freemasons will pervert justice by allowing other Masons, who have committed crimes, to go unpunished. They spread a persuasive web of conspiracy theory claiming that Freemasons who have erred have done so because they were Freemasons and that the secret meetings and Lodges have created the opportunities in which crimes can be planned. But among so large a group of men as are found in English Freemasonry (about 600,000) there are bound to be a very few who will attempt to misuse their membership and would do so regardless of the nature of the organization to which they belonged. Occasionally criminals would be able to gain admission. That they would be criminals, whether they are Freemasons or not, does not seem to occur to the detractors of Freemasonry. To them the organization is to blame and is seen as the agency whereby corruption and malpractice are able to flourish.

There is no doubt that the catalyst for the recent spate of anti-Masonry in England was the publication in January 1984, of the late Stephen Knight's book, "The Brotherhood." For the first time in England for over thirty years all the various strands of anti-Masonry were brought together in one book which attracted enormous publicity and made its author a very rich man. Claimed as a seriously researched, and impartial study of Freemasonry, it is in fact a farrago of innuendo, half truths, theories, gossip, unsubstantiated claims, and basic errors of fact. Written in a high-blown, yellow journalist style, its claims of scandals in high places attracted enormous media attention. This success led others to jump on the bandwagon and deluge the press with unsubstantiated and anonymous claims of Masonic corruption.

Why should "The Brotherhood" have caused such a stir and why should the non-Masonic public have given any credence to the nonsense in the book and the resultant articles and correspondence in the press? The answer to both questions is that English Freemasonry and the United Grand Lodge itself were largely responsible. Up to the late 1930s, Freemasonry had been a very visible part of English social life. Grand Lodge and private Lodge meetings were regularly reported in the national and local press. There were two weekly Masonic newspapers and a monthly magazine on public sale. They contained Masonic news, articles on all manner of Masonic topics, very frank correspondence columns and notes and query sections. Public processions celebrating national and local events usually included the local Lodges in their regalia and carrying their banners. Many churches had annual Masonic services at which the Brethren wore full regalia. There were few public buildings, churches, bridges or monuments built in England and Wales

during the period between 1813 and 1930 which did not have their foundation stones laid with Masonic ceremonial in full view of the public. Masonic halls and Lodge rooms were well known and, in many small towns, provided the venue for many local social non-Masonic events. But above all, the local community knew who the local Freemasons were.

For some reason, which has not yet been established, Grand Lodge began to look in on itself in the late 1930s and the desire for privacy spread downwards to individual Freemasons. This trend was greatly helped by the outbreak of World War II where the population as a whole began to foster privacy, out of a fear of spies and fifth columnists, in the face of an all too possible invasion of Britain. When peace returned in 1945 and the populace rushed to get back to normality, unhappily Freemasonry continued to look inwards, was over protective of its privacy, and made no public response to media comments on Freemasonry whether they were in favor of, or against Freemasonry. Regrettably, it reached the stage where Brethren did not even speak about Freemasonry within their families or circle of friends. As a result Freemasonry became divorced from the society in which it had existed and generations grew up who, unless a member of their family or a friend was a Freemason, did not know of its existence unless it was brought to their attention by the media.

Grand Lodge's policy of "no comment" on statements from outside Freemasonry, was perhaps the largest contributor to the present problems. Initially, it was a period of privacy which then became secrecy. It was from this secrecy that the aura of suspicion grew up around Freemasonry. The United Grand Lodge was faced with a dilemma in 1984. With the Knight book, "The Brotherhood," and the media reaction to it, it was obvious that something had to be done, particularly as suspicion about Freemasonry was beginning to affect the careers of some Brethren who are open about their membership.

It was the Most Worshipful Grand Master himself, the Duke of Kent, who gave the lead. In his address to Grand Lodge in March 1984 he stated his belief that the time had come to alter the traditional response of "no comment." He emphasized that he was not suggesting a full blown public relations campaign and certainly not a recruiting drive, But he believed that ways could and should. be found of better informing the public as to the nature, the purposes and the history of Freemasonry and of countering factual errors appearing in the media.

The Most Worshipful the Grand Master having spoken it fell to the Board of General Purposes to implement his suggestions. Like all good boards they set up a committee, but on this occasion it was a small information committee whose brief was to investigate and report back to the Board. The information committee quickly realized that it had a double job to perform, for channels of communication within the Craft itself, left much to be desired. Moreover, if the Craft was to be seen to speak with one voice, and if we were to expect our Brethren to discuss Freemasonry with anyone, it would have to be educated. A number of major new policy decisions were taken. The Grand Secretary was to be the official spokesman on national matters. On Provincial matters, Provincial Grand Masters were asked to appoint local spokesman. A Grand Secretary's newsletter was introduced and copies were provided for each member of the Craft so that within three weeks of every quarterly meeting of Grand Lodge each member of a Lodge would be aware of what had taken place.

A series of leaflets on the topics, "What is Freemasonry," "Freemasonry and Religion," "Freemasonry and Society" and "Freemasonry and Its External Relations" was developed. Initially published to aid Brethren in discussing Freemasonry with their families and friends, they were soon used to provide basic information to non-Masons. When any organization announced that it proposed to inquire into Freemasonry, the Grand Secretary was empowered to write to it with an offer to discuss Freemasonry in general or any particular problems which were perceived. Although non-Masons had been able to visit Freemasons Hall in London and the Grand Lodge Library and Museum for many years as the guests of members, the hall was opened to the general public. In 1986 a permanent public exhibition telling the story of English Freemasonry was opened by the Most Worshipful the Grand Master, with a full panoply of media present. In the nearly three years that it has been open, over 70,000 people have been through it. Errors of fact or interpretation in newspapers, magazine or on television programs are quickly corrected by means of letters to the Editor and official spokesmen take part in radio and television interviews.

In 1987 the Grand Lodge produced a thirty minute video, "The Freemasons," showing what Freemasonry is today, a little of its history, what it stands for, and examples of the charitable work carried out both within the Masonic charities and by Masonic assistance to non-Masonic charities. The list might not appear long, but it has involved an enormous amount of back room work. It's only fair to ask how successful it has been. The problems to be tackled have been enormous.

Changes in public opinion do not occur overnight, but a number of achievements have been made. The public are now aware that there is an alternative view to the views they received from the media and anti-Masonic writings. They are also becoming aware that there are sources of accurate information available to them whether they are members or not. The media are now very much aware that any nonsense they write about Freemasonry will be challenged immediately. The more sensible members of the fraternity of journalism now contact either Grand Lodge or a local spokesman to verify details of stories they have picked up. Groups seeking to inquire into Freemasonry know that they can now discuss Freemasonry with authoritative spokesman and if they misreport Freemasonry they will be challenged, and have been.

A notable success occurred when the London Borough of Hackney attempted to blame problems within the authority on Freemasonry's influence within the administration. At the expense of 500,000 pounds they employed a Queen's Council to make an independent inquiry. As an independent lawyer he was given unprecedented confidential assistance by Grand Lodge and to the chagrin of the local authority proved conclusively that Freemasonry had nothing to do with its problems, which were a result of maladministration and lack of executive control. As a result of that, four other authorities who had announced similar inquiries decided they had better ways of spending half a million pounds. The Craft in general is becoming more aware of itself and as a result of that awareness, more willing to talk about Freemasonry with families and friends, thus spreading more knowledge amongst the public and killing the idea that Freemasonry is a secret society.

The struggle has been and will continue to be a uphill one. There are still those who will never be convinced that Freemasonry, far from being a conspiracy, is in fact a force for

good in society, but gains are being regularly made. The reactions to the recently published follow-up to Stephen Knight's "The Brotherhood," the ingeniously entitled "Inside the Brotherhood" has been interesting. The national media has largely ignored it. Of the nine national daily newspapers in England, when the book was published on the 6th of April, 1989, only three took any notice. Two of them said, "if you are into conspiracy theory, have 15 pounds to spend, or want a cure for insomnia, buy the book." One newspaper noted for being anti-everything published a full page report saying, "at last again we have got the evidence, the Freemasons have had it this time." A non-Mason wrote to them and they published his letter two days after their review. His comment was, "if Martin Short, the author of the book, has got the evidence that he claims he has, why in the book does he hide behind pseudonyms and statements like 'I was asked not to identify this person, he is a Freemason and fears reprisal from his Brethren'. If he has the information and it is factual information, which will stand up in court, why has he not reported it to the legal authorities. Why is he hiding? Why is he afraid of the laws of libel? The only conclusion I can draw is that he has not got the evidence; it is all gossip and innuendo again."

As with any major policy change there were difficulties in persuading many English Brethren that the change in 1984 was necessary, and that the change would not exacerbate the problem. Having seen how Grand Lodge has handled the problems, the majority are now convinced that the change was right and will ensure the future of English Freemasonry. Starting from a defensive position, those involved in the policy change have now been able to move to positive action. In an ideal world none of us would have problems, but we live in an all too human world. There will always be those who would decry any organization which works for good. Rather than converting any one to Freemasonry, what we would like to see in England is a simple return to the pre-1939 situation with Freemasonry being recognized as a perfectly normal part of the social fabric of England, working for the good of society in general.

QUESTIONS AND ANSWERS

Q: What is the current situation with the Roman Catholic Church and its relationship with Freemasonry?

A: The current situation of the Roman Catholic Church is absolute confusion. In the late 1960s there was a move from both inside and outside the church to remove the old Canon Law, which introduced immediate excommunication for anyone joining Freemasonry. It was spearheaded in Europe, particularly in France, by a number of Jesuits Priests who had become fascinated by Freemasonry. They made a distinction between, what they termed Anglo-Saxon Freemasonry, the Freemasonry that had come out of the British Isles and gone around the world, and the Freemasonry which had developed in Europe in the 18th century, which was largely what we would call quasi Freemasonry today. This latter form of Freemasonry, was adopted as a cloak for political and anti-clerical organizations.

There was also a move afoot in England spearheaded by one of my late colleagues in Quatuor Coronati Lodge, the late, great Harry Carr. He had correspondence and meetings with the late Cardinal Heenan, the Cardinal Archbishop of Westminster, the Senior Roman Catholic Prelate in England in the early 1970s with the idea of working with these Jesuits, and others in Europe, and getting the Vatican to change its Canon against

Freemasonry. It looked as though there was going to be a certain amount of success on that. Cardinal Heenan certainly agreed with the Jesuits that there was nothing that the church had to fear from the Anglo-Saxon type of Freemasonry. He was going to bring it up when he went to Rome for the Second Vatican Council. Unfortunately, that Second Vatican Council was totally stonewalled on everything because the Pope brought out his encyclical on the birth control pill and that just blocked anything else that they wanted to discuss. Cardinal Heenan said that it was best to let matters ride until things had settled down again and it could be brought up as a separate issue rather than as an issue hanging onto other issues.

By 1976 there were a number of requests from Roman Catholics as to what the attitude was between the Catholic church and Freemasonry. Our then Pro Grand Master, the Earl Cadogan, wrote to Cardinal Heenan and informed him of that we had people who had come into Freemasonry who are Roman Catholics and want to continue practicing their faith and going to church. We have others who are waiting to come in but they want to know what the situation is. Where do we actually stand? Cardinal Heenan went to the Council of Bishops in England and put the whole matter before them. They produced a letter, which went back to Earl Cadogan. We were given permission to circulate the letter to our Lodges and to publicize it. Their advice to us was "that provided a Roman Catholic found nothing in his own conscience of incompatibility between his Roman Catholicism and Freemasonry, provided it was not going to cause any problems in his marriage, or his family, and provided he discussed it with his Priest, there was no reason why he should not come into Freemasonry and the church authorities in England would not excommunicate him." We have been working on that letter ever since.

In the late 1970s there was a move to reform a great deal of Canon law, including the Canon against Freemasonry. In either 1980 or 1981, a new Canon law was published and instead of various Canons against various organizations, they put in a general Canon prohibiting Roman Catholics from joining any society which worked against the church. That is the most ambiguous statement I have ever heard put in any sort of law.

There is in the Vatican a Cardinal Ratzinger who is Head of the Congregation for the Doctrine of the Faith. In the late 1970s he caused great distress when he was a Cardinal in Germany, by getting the German Council of Bishops to condemn Freemasonry. He had published in the *Osservatore Romano*, the official Vatican newspaper, an anonymous article saying quite categorically that despite the dropping of the old Canon the new Canon on organizations which worked against the church covered Freemasonry. So you have a situation where half the church is saying the ban no longer exists because the Canon has been dropped. You have Cardinal Ratzinger, and his supporters, who are still in the old hard line anti Masonic tradition, saying this new catch-all Canon covers Freemasonry. We approached Cardinal Hume, the present Cardinal Archbishop of Westminster to ask for clarification. His advice to us was "do not rock the boat at the moment; you have my predecessor's letter, continue working on that," So in England that is what we are doing.

I know there have been many problems in the United States of America, because one of their Councils of Bishops has come out with the Ratzinger view. The Americans had been doing a lot of work bringing the Freemasons and the Knights of Columbus together. They had the Archbishop of New York address the Grand Lodge of New York and they had a

very happy situation developing there. That has all been thrown into doubt and really the present situation is just out and out confusion. The Vatican itself does not seem to know which way it is pointed. The advice given to most people who have inquired is "let it sleep for the moment; continue the way you have been going." When certain people have disappeared from their present positions, that will be the time to bring it up again, not before.

Q: Does the Lutheran attack stem from the Ratzinger approach?

A: No. That is a separate issue. If you take a religious spectrum of, at the one end the fundamentalists Evangelical, Pentecostal-, and Rome at the other, they have totally different views. The reason that the Missouri Lutheran Church has opposed Masonry and the reason that most of tele-Evangelists in the United States have taken a stand against Freemasonry, is quite frankly, (and I make no apologies for making an unchristian comment about supposed Christians) they are grossly intolerant. They do not like the fact that Freemasonry practices tolerance and permits its members to meet without differences of religion coming between them.

This fact was put to us by one member of the General Synod of the Church of England Working Group on their Report on Freemasonry. This person is a very well known born-again Evangelical, working within the Church of England. She put it to us that the reason that we are wrong is that we do not mention Jesus Christ in our meetings. We do not take these non-Christians aside and bully them into becoming her type of Christian and that is the aspect that they do not like. That is the problem identified with the basic Craft. It is the fact that we engage in prayer with those who are not Christian, or not their particular brand of Christianity.

The other problems arise with the fundamentalist wing of the Christian churches when you get into the appendant orders. That applies particularly to those orders that are still Christian and require their members to be Christian. They regard these orders as being wholly blasphemous, despite the fact that we satisfy them in one way and that is that in most of the Christian orders, prayers are given in the name of Jesus Christ and in most of them you have to be a trinitarian Christian. In addition, most appendant orders back up the principles of Christianity. The fact that we do certain things, which the fundamentalists say are aping the sacraments, they condemn as blasphemous, and we as blasphemers. That is the sort of angle that they are coming from.

Q: Has all the media coverage of these disputes increased the interest of the public in the Craft?

A: Yes, not unnaturally, with all the media attention.

We use a press cutting service which clips all the national, local papers and magazines in England and Wales and sends any reference to Freemasonry. Up until January 1984 we were receiving something like 50 to 60 press cuttings a year. From January to August 1984 we were getting 50 to 60 a day. That was the sort of interest that was stimulated. Once we came out of our shells and started explaining ourselves, the interest turned from curiosity to an actual genuine interest in what Freemasonry was and how it had developed.

My professional full time job is Librarian and Curator of Grand Lodge. We have noticed in the last five years, while this has been going on, that the number of inquiries that we

have been receiving each year has quadrupled, if not quintupled, from the end of 1983 to the end of 1988 when I did my report for my committee. A good 50% of those inquiries, are sensible, reasonable inquiries coming from non-Masons. The other 50% are largely sensible questions coming from our own members.

There has been a great deal of interest stimulated.

The one great joy for me is that at last Freemasonry and its history are actually being recognized as history. I have some very interesting work going on at the moment with three professors of history at three of our universities who have finally realized that Freemasonry formed a very important part of the social fabric of British life for 250 years. You notice ridiculous things like the magnificent biography of King George the IV printed four years ago. He was the Grand Master of the Premier of Grand Lodge in England for 21 years and yet the biographer never mentioned that he was a even a Freemason. That is all changing and so in that way, there has been a very decided change for the better. The reaction my staff were getting from a lot of people initially, was that they had wanted to ask these questions for a long time but they had thought if they had got in touch with us they would have met a brick wall and would not have received a reply. Now that they know they will get answers, the questions have been flooding in.

Q: Has all the media coverage of these disputes influenced membership?

A: The effects on membership are a lime difficult to really establish. We allow plural membership in England and for every Lodge of which you are member, you pay a Grand Lodge per capita fee so that we know that we have just over 600 thousand Lodge memberships, How many individual membership that represents I do not know because you get people like me who are members of five or six Lodges, you will get others who are just members of two, others who are members of just one. At the moment we are going through the modern practice of being computerized and should be able to sort it out at the end of this year, but we do not know what the fall off rate is and we do not know how many we are losing by death.

There are two ways we can gauge how things are going, one is by the number of Grand Lodge certificates that are issued to new Master Masons each year and the other is by the number of new Lodges that are being formed. We had a definite dip in candidates coming in towards the end of the 60s and early 1970s because we went through a very bad economic depression.

In the last ten years the average number of Grand Lodge certificates issued to new Master Masons every year has been something like 15,000 to 15,500. We have been adding something like 40 to 45 new Lodges a year. Now that needs a little bit of explanation. We believe in small Lodges. In London the average membership of a Lodge will be 40 to 60; in the provinces it will probably be just over or just under a 1 00. We believe very firmly that any Master Mason coming into a Lodge, if he wants to, should be able to go through the line of offices and become Master of his Lodge within a reasonable time. At our Grand Investiture meeting in April, the Grand Master defined “reasonable time” as ten years. Less than ten years he thought was too hurried and if it gets much more than ten years the Lodge is too big. As a result of that statement and as a result of the desire for small Lodges, there is no official number how many there can be in a Lodge (with the exception of one Lodge), more Lodges have been formed. If a back log of work is being

created or if people are having to wait a long time before they can get into office, then there is a general suggestion that a daughter Lodge should be formed so that those people can have the opportunity of doing the work they want to do. As a result of that principle, we have something like 8,750 Lodges under our Grand Lodge and we are adding about 40 to 45 new ones a year.

The global number of memberships dropped in the early 70s; because of the economic problems a lot of people dropped their second, third or fourth Lodge. That has gone up again and although we dropped quite considerably below the 600 thousand mark, we have gone right over it again so that our general feeling is that we are at least holding our own, and there is a sort of gut feeling that we are slightly increasing.

If you consider the future of the Craft, we had a horrendous situation in the early 70s where the average age of our candidates was in the 50s. We had the 1960s generation which does not join anything, does not like anything particularly that seems to be connected with anything establishment, and they have not joined. We are now getting quite a lot of late 20s, early 30s people coming in. It is a healthy sign that we are getting applicants in that age range starting to come in. They are coming in sufficient numbers for it to be noticed at Grand Lodge when they are processing the returns of new members. I think it was Horace Walpole in the 1730s who said that a bit of persecution was good for every organization occasionally.

The one thing that did happen when everything was going on in the newspapers, as I said, was our break with tradition. The Grand Secretary and myself are official spokesman at the national level. The Grand Secretary came right into the twentieth century when he appeared on a radio phone-in program with the late Steven Knight. As a result of what he said on that program we had an enormous mail bag the following week from people saying "how do I join this organization?"

Q: How many members would be in the English Lodges that meet only four times a year and what would be the membership of each Lodge?

A: London, for Masonic purposes, is an area within a radius of 10 miles of Freemasons' Hall, the Grand Lodge building. Within that area there are just under 1700 Lodges. They meet on average four times a year; some might meet six times, but the average is four. The average membership of a London Lodge will be somewhere between 40 and 60. Having four meetings a year they will take in one perhaps two candidates a year, and possibly a couple of joining members as we call them, affiliates I think you call them. So that gives them three meetings plus the fourth meeting for the installation of the new Master.

In addition to that, however, they have what we call a Lodge of Instruction for the officers. Now that will meet once a week, usually in a room above a "pub," during the whole of the Masonic season from the beginning of September till the beginning of June. The officers of the Lodge and new members of the Lodge, once they have gone through their Third Degree, will be expected to attend. That is how they learn the ritual. They will certainly be expected to attend if they are officers and there is a ceremony coming up. They will be expected to attend the three meeting of the Lodge of Instruction before that meeting and they may do the odd social thing.

Basically, there are four actual meetings of the formal Lodge. We do not have a stated

meeting and an emergent meeting as you do on this side of the Atlantic. In the meeting they will do the general business of the Lodge and then will do the degree work that has to be done, but we deal with our general business rather differently than you do. Our Master, Treasurer and Secretary are given much more authority. They deal with a lot of the routine, recurring business of the Lodge which does not really need a decision from the full membership of the Lodge. The work done will be reported to the Lodge committee and to the Lodge. The Bylaws of the Lodge will stipulate the amount for the checks that can be signed by the Master and the Treasurer without reference to the Lodge. By that means, they can deal with things like the cost of replacing the candles without the bill having to go to the Lodge for decision. The actual administrative business of the Lodge is kept as brief 'as possible. Major things are always brought to the Lodge for decision, but again the full discussion of them would be done in the Lodge committee to which representatives of all grades within the Lodge are elected. They will give their report on what they think. If anybody in the Lodge wants to object they may do it and there will be a discussion about it, but the usual thing is for the Lodge to accept the recommendation of the committee and vote on it. Our ceremonies are slightly shorter than those in Canada so we are able to do general business and ceremonial work in the one meeting.

Q: How is Freemasonry fairing in the former colonial territories where an indigenous government has taken over when independence has been granted?

A: There have been varied reactions and I think they varied according to the situation that was going on before independence came. You have the marvelous situation of places like the Far East where there was complete harmony between the locals and the Lodges in places like Singapore and Hong Kong.

There was an initial worry in Malaya because they had a Moslem government. Most Moslem governments tend to see Freemasonry, because we use the old testament in the Craft Ceremonies, as a arm of Zionism. They have tunnel vision through which, anything mentioning Israel and the old testament is immediately Zionist. There was this reaction in Malaysia. What happened there was the English District Grand Master, the Provincial Grand Master of the Scottish Lodge, and the District Grand Master of the Irish Grand Lodge, went to see the government and said, "what are your problems and what can we explain to you." This was before Grand Lodge had started its open policy. They were very frank with the government and explained exactly what they did in Freemasonry. They explained it was not a religion; it had nothing to do with the state of Israel; it had nothing to do with Zionism. The government said, That is fine, you have been honest with us so we have no problem."

The same situation came up in Burma where we still have a District of eight Lodges. Again they have a Moslem government and the government has a law that a government officer can enter any private meeting. The District Grand Master discussed it with the government and said, "well if that is the law, as Freemasons we have obligated ourselves to uphold the law of the country in which we are residing so we obviously have to abide by that law. If you want to send someone along we will have to receive him." There was a story, probably apocryphal, that they did actually send someone along and that he was so bored nobody else has gone back. Again however, it was cooperation of going to them and explaining, not cow-towing to them, but explaining to the people what the situation was.

Regrettably the opposite happened in Pakistan where they had a very hard line Moslem government until fairly recently. We, with our tradition over there, had a very flourishing English District and a very flourishing Scottish District, even after independence. In 1967 a hard-line Moslem government came in one day and the next day they sacked the Masonic temples; they closed everything down; they destroyed all the Masonic property; and that was it. You just closed down with no discussion whatsoever. Happily, there has been a change of government and chances are that in the next 12 months the anti-Masonic law will be rescinded. Our Lodges and the Scottish Lodges will then be able to take up their work again. We have not erased them from our register because of the way in which they were stopped, in the hope that they would be able to begin working again.

In the various district in Africa there has been a fairly mixed reaction. In Nigeria there was a great deal of trouble. The same thing happened as in Pakistan. There was a change of government and a law was introduced whereby nobody in government employ could be Freemason and they closed down and took over the various Lodge buildings. Again that government was thrown out. The President made the mistake of going abroad for a conference and he found that when he was on the airplane that he had lost his job. The new government gradually allowed Freemasonry to come back in. In places like Ghana or Sierra Leone there have never been any problems at all. There is a marvelous racial and religious mix within the English, Irish and Scottish Lodges there because they have wanted to remain under the home Grand Lodges and have not wanted to go independent. They have always been public in what they have done and have had no problems up to now. But again, you cannot tell if there is a change of government.

If you get a Communist government taking over, the shutters come down immediately and Freemasonry is finished. They will not tolerate Freemasonry at all. There was a lot of worry about what would happen in Rhodesia, Zimbabwe as it now is. It appeared that there would be a lot of interference, but basically what it came down to was that all the names of various places were altered from British names to names in local languages. We had to change the name from the District Grand Lodge of Rhodesia to the District Grand Lodge of Zimbabwe, Salisbury became Harare, so Salisbury Lodge became Harare Lodge. There has been no direct interference to the present and the reports we have been getting are that there is not likely to be any in the near future. The one thing that they are worried about is that the local population is not joining the way they used to and it is becoming very much an expatriates club. That is another danger which you get. A similar thing happened in Uganda under Idi Amin, Freemasonry became very much a European expatriates club, where before, it had been a good mix of Europeans and the local people. It depends very much where you look and where you go; it depends very much how a government lasts and what the attitude is.

The situation in Ireland is one of the things that confuses the press. Because Northern Ireland is still part of the United Kingdom the press always assume that the Northern Ireland Lodges are under the United Grand Lodge of England. There are two things which unite Ireland, one is rugby football and the other is Freemasonry. The Grand Lodge of Ireland has its headquarters in Dublin and its strength in the six provinces of Ulster, the northern part of Ireland which is still part of the United Kingdom. Both sides are happy to be together. There are no differences of opinion and they have been attracting Catholics into membership over the last few years. It has been one of the very interesting things

that, in all the dreadful troubles, there have been in Northern Ireland there has never been any interference with Masons or with Masonic Lodge rooms. Where many other buildings have been destroyed, Lodge rooms have remained secure. It was said to me, by a very senior Irish Freemason, that he very firmly believes the reason that the northern Brethren have not been attacked by anybody is the fact that Freemasonry in Ireland is united and it is a uniting force. It is not a divisive force within that country.

Q: I recognize the differences between England, Wales, Ireland and Scotland but do we have problems between Masonry related to established religion in Scotland?

A: There have not been similar problems in Scotland mainly because Scotland has always been extremely open about Freemasonry. A Scottish Lodge secretary does not have the problem of mailing summons or agendas to all his members. All he does is to put a notice in the local paper so they always have been open about everything. They always have been known. They have not had the same sort of pressures as England but they are starting to get a little bit. The Kirk in Scotland, (the Church of Scotland) has issued a Pastoral letter to the Ministers of the Kirk, rather than a report, on Freemasonry. This will go to the General Assembly of the Church of Scotland which I think meets in July of 1989. The letter says more or less what the Anglican Synod report said. I think they will get a different reaction from the church assembly because they have very badly misjudged how many ministers of the Kirk are actually in Freemasonry in Scotland. They have not had the same sort of problems for that very important reason. They have stayed within the community and they have stayed visible within the community. When stories run in the English papers about Freemasonry they do not run in the Scottish papers because the editors of the Scottish newspapers know they will be laughed at, because all their people know who their local Freemasons are, what they are and what they are not doing.

Q: What is the Mormon stance toward Freemasonry?

A: The original relationship between members of the Mormon church and the Freemasons in America, is a very complicated one. Joseph Smith himself, who formed the Mormons was a Freemason. He had a Lodge at Nauvoo Village. There was a great deal of argument over what they were doing, and there was also a great deal of argument between three Grand Lodges as to whose jurisdiction he should come under, because at that time the territory he was in was not actually a State of the Union. The situation, as I understand it, is that in the State of Utah, Mormons will not let their members become Freemasons. Second, The Grand Lodge of Utah used to require an applicant for Freemasonry to renounce Mormonism. Why they should have done that I do not know, because it totally goes against the basic principle that we are open to men of any faith, but it has some sort of grounding in the historical conflict that went on in the 1840s, 50s and 60s. The very surprising thing about it was that a very good friend of mine quotes a professional colleague who actually lives in Salt Lake City and is an ex-Mormon as saying that anybody who goes into the Mormon Temple and to the Mormon Churches ceremonies, (particularly their private ceremonies which only the senior of their clergy actually get to see and participate in) will see pure Freemasonry. If you go to their great building in Salt Lake City, the part of it that you are not allowed in as a non-Mormon, is probably one of the most splendid Masonic Temples in the world.

The unhappy situation is that Mormons will not allow their members to become Freemasons and for very complicated historical reasons and arguments that went on over sixty or seventy years. I do not think the renouncing of Mormonism by applicants for Masonry pertained in other Grand Lodges in the United States, but I may be wrong on that.

Comment from a participant.

I spent a period of time in Utah, and have friends amongst the Masonic community. In 1986, because of the pressure put on the Grand Lodge of Utah by Mormon Masons coming from other jurisdictions and returning to Utah, among other things, the Grand Lodge rescinded its policy of not accepting applications from non-Masons who were Mormons. Their policy from that time to the present is solely on the ballot box and allow the individual's character to either vindicate him or have him not accepted into the Fraternity. The Masonic Fraternity there is comparatively small because of the strong influence of the Mormon Church in the state and that influence extends into every facet of society the judiciary, the constabulary, the business community, and the press. The influence of the Mormon church is absolutely unbelievable but one of the benefits, (I am thinking back to your earlier remark that a bit of persecution is good) is that the Masonic community including the Concordant bodies is a beautiful thing to see, in the way they work together. As far as the conflict between Masons and Mormons, it no longer officially exists on the part of the Grand Lodge of Utah and they are relying on the ballot box.

Q: Does the Grand Lodge of England see any light because of the new policies in the Soviet Union under Glastnost or about Freemasonry eventually entering or reestablishing in Communist countries?

A: I cannot see that what is going on in Russia at the moment will allow Freemasonry to come back into Communist countries. There is a very interesting development though, in some of the Eastern Block countries, particularly Hungary and Czechoslovakia. There is a very strong interest in Freemasonry in both those countries as a historical subject. In the last ten years there have been about a dozen books published in the two countries that people who I have met Masonically in London who read these languages, say are written as history books and not as anti-Masonic propaganda. They are pure factual history books.

In Czechoslovakia recently they discovered a hoard of Nazi loot from the last war which had been buried in mines. Amongst it was a lot of material which had been taken from Masonic Halls in Germany. Many of these Lodge halls are in East Germany now and many of the items, libraries and documentation belonged to Lodges which no longer exist. They are actually setting up, in a small 18th century castle in part of Czechoslovakia or Poland, I am not sure which, a study center of the history of Freemasonry in East Europe. They are interested purely as a historical thing and not as an organization to be started up.

Q: Regarding, privacy versus secrecy: has the Grand Lodge of England given any direction or guidance to its members as to whether they should mention their membership or not? I know I have heard from time to time people discussing whether or not you should put Masonic affiliation on job applications or curriculum vitae or any of these biographies for people who have to be in public

spotlights.

A: A simple answer to your question about what our advice is to people putting membership information on C.V.s for job applications and things like that is "NO." We very heavily drum into our candidates that they do not join Freemasonry to get anything out of it. It is one of the reasons why there has often been reticence amongst English Brethren about declaring their membership because we hammer this into them. We do not allow our members to frame their certificates and hang them in their office or in their home. It is one of the reasons we have been against Masonic jewelry and things like that, because you could be construed as advertising your membership to try and attract business from other Freemasons. We have always been very strong on that.

On a job application you could be misunderstood as trying to let another Mason on the advisory board or selection panel or whatever, know that you are a Freemason. The subject of course came up with what has been going on over the last four or five years, particularly with certain local authorities asking people to declare their membership. Our reply to them was, "if you are asked say, 'yes', do not lie. If you have to correct a lie in the future or you are found out lying, that is only going to make your situation worse. If, unfortunately, it comes to a situation where by having declared membership, your career is going to have problems, then what you do is to temporarily resign from your Lodge and you let it be known to your employers. When things have settled down again you can come back into your Lodge. You will come back exactly where you were; you will not lose anything by it. Your career and your family must come first, but if you are asked to formally declare your membership, on no account lie. That will only get you into more trouble and it will only bring disrepute on Freemasonry."

Q: Where do these Lodges that David Yallup writes about, such as P2, fit in, and are they perhaps the source of much of the condemnation of our movement? Maybe we need something worldwide to unite us and try to educate the public on what a normal Lodge is and what is not?

A: I see three things:

One, your last comment about a worldwide authority. I think that would be the worst thing that could happen for Freemasonry. It would only confirm the conspiracy theories of the anti-Masons and their idea that there is an international conspiracy. I think the individual sovereignty of each Grand Lodge is the great strength that we have to stand on today. Regarding David Yallup's book, "In Gods Name": David Yallup was a good writer who became an investigative journalist and has gone right down the line of chasing money. He wrote his book to make money and there are a lot of very bad basic factual errors in it.

As to P2 lodge and other irregular lodges. I referred to P2 a few moments ago in answer to the question on the Roman Catholic church. One of the attractions in the eighteenth century of European Freemasonry was that Europe was a very rigid monarchical society. They liked the political freedom that there then was in the British Isles. They equated our three basic principles of Brotherly Love, Relief, and Truth with liberty, fraternity, and equality and a confusion arose between them. They could not hold political meetings so they held so-called Masonic meetings to get on with their political action and anti-clerical activities. Particularly in France, anti-state politics were tied up with anti-Roman Catholic church politics. That has

continued to the present day.

There are a number of so called “Grand Lodges” and “Grand Orients” in Europe which are totally beyond the pale as far as regular Freemasonry is concerned. Perhaps the best known is the Grand Orient of France, which up until 1875, was recognized as regular. In that year they withdrew all reference to the Great Architect from their Constitutions and rituals, they threw the Volume of the Sacred Law out of their Lodge room and they rejected, what we regard as the very essential qualification of every candidate, a belief in a Supreme Being. They allowed atheists and free-thinkers in. As a result of that the Three British Grand Lodges immediately withdrew recognition. It had no effect, and in fact, the Grand Orient in France now is basically a third political party in France. They spend all their time discussing political and social problems and do very little of what we would actually recognize as Freemasonry.

P2 is a very tricky and very complicated situation. P2, or to give it its proper name, “Propaganda Due” was an Italian Lodge on the register of the Grand Orient of Italy which is a recognized Grand Lodge. It has been recognized by the British Grand Lodges since 1972. Initially, it was formed in the 1870s as a sort of research Lodge, As time went on it became a sort of Grand Master's private Lodge in which he had all his friends and his advisors as members. Under Italian law any society has to register its members with the local police. Certain Italian Grand Masters in the 1970s wanted to bring people into the Lodge who felt it would be detrimental to their careers, usually in politics and diplomacy, if it became publicly known that they were Freemasons. So they began to use “Propaganda Due Lodge” as a sort of double Lodge. There was a set of members whose names appeared on the return to the local magistrate and the local police. There was a second list which did not go to the authorities which was of people who they thought would be good for Freemasonry.

Unfortunately, one of the people they brought in was the notorious Robert Calvi. He became Master of the Lodge and found out that there was this second list. He started introducing all sorts of people who should not have been Freemasons into it, and not just introducing them in actual meetings of the Lodge. He would hold a meeting of “Propaganda Due” in his hotel suite and just make people Masons at sight. The Grand Orient of Italy had a change of Grand Master who got wind of this. The new Grand Master said immediately to them, “you drop these people immediately and return a list of all your members to the police or you are out; and until you have done that you are suspended, They were suspended.

Calvi was followed by a man called Licio Gelli who was even more notorious. He became the next Master after Calvi. Gelli continued during the suspension so the Grand Master of the Grand Orient of Italy served notice of erasure, in I think 1979. The Lodge has been erased and no longer exists. Calvi and Gelli were basically using a secret lodge, not even a proper Lodge, to further their own financial chicanery. When it all came out and the Bank of Ambrosiano collapsed a great deal of information came out about this so-called P2 Lodge. It caused a great deal of harm to Freemasonry in Europe in general, because it appeared as though a regular Lodge, under a regular Grand Lodge was doing exactly what every anti-Mason has said we have been doing for the last 100 years. It was a situation where the Grand

Master, for good reasons, had broken his own constitution, and two people who should never have come into Freemasonry, took advantage of that and used it for their own purposes. The actual regular members of P2 lodge did not know what Calvi and Gelli were up to. When the police made a much publicized raid on Gelli's flat to seize all his papers and found the notorious list of 900 members this was a classic piece of misinformation. It was the only piece of paper they found in his flat. Now if he had very carefully cleared his flat of everything and all that was left behind on his desk was the list, it is most suspicious.

The list has never been fully published outside Italy. Following an Italian parliamentary investigation for three years into the whole P2 business two thirds of the people on that list said they had never even set eyes on Gelli or Calvi, He had put their names on the list to just stir the pot up a bit. He was going down and was determined to take as many people as he could with him.

CONSCIENCE AND THE CRAFT

by Jim Tresner, 33°

Scottish Rite Journal - February, 1993

Foreword

Few things are sadder in human affairs than unnecessary conflict caused by misunderstanding or the unwillingness of men and women to discuss, calmly and factually, the differences they perceive to separate them. In recent years, Freemasons have felt especially victimized by this problem. Some people make themselves adversaries of Masonry without first finding out if conflicts really exist. Often, rather than asking a knowledgeable Mason for clarification or information, they simply read books written by anti-Masons and find their answers there. I have asked Dr. Jim Tresner, 33°, to write this pamphlet because I know that most conflicts people see with Masonry especially in the area of religion-are the result of misunderstandings rather than actual differences.

- Allan D. Large, Grand Master of Masons of the State of Oklahoma, 1991-1992

Each man seeks in Masonry for himself, and each man finds for himself. Each Mason has an absolute right to interpret Masonry for himself as he sees fit. With our long tradition of prizing intellectual liberty and individual thought, it could not be otherwise.

But if no interpretation of Masonry is officially "right," there are some which are clearly wrong. When someone ascribes words to a person which that person never wrote, or when someone insists that Masons believe something which has never been a part of the lessons of Masonry, it is the duty of every thinking Mason to say, "That is not what Masonry teaches!"

It is my prayer that every thoughtful person who wants to know more about Freemasonry will read this information and review again in his heart the lessons of Him who taught it is better to love than to hate and fear, and that it is our duty to cherish all mankind, to strive to be better tomorrow than we were yesterday, and to strive to emulate the compassion and caring of the Good Shepherd.

Questions And Answers On Religion And Freemasonry

I undertake this task with considerable trepidation. Indeed, were it not for a belief that it is sinful to be silent when misunderstandings create pain and confusion, I would probably decline. The world of Masonry is vast, complex and rich, but it is small compared to the immense sweep and scope of thought, faith, history, and culture contained in the word Christianity.

As a professed and professing member of the Christian (Disciples of Christ) Church, I have never found any conflict between the Lodge room and the sanctuary. And indeed, as the Reverend Doctor Norman Vincent Peale, one of the best known Christian and Masonic authors of today, has remarked, there can never be conflict between Christianity and any other organization which constantly urges its members to live a moral life.

Following are some questions often asked by those who are not members of Masonry. The responsibility for the answers is my own, although I have tried to draw from the best known and most respected Masonic writers.

Is Masonry a religion?

No, not by the definition most people use. Religion, as the term is commonly used, implies several things; a plan of salvation or path by which one reaches the afterlife; a theology which attempts to describe the nature of God; and the description of ways or practices by which a man or woman may seek to communicate with God.

Masonry does none of those things. We offer no plan of salvation. With the exception of saying that He is a loving Father who desires only good for His children, we make no effort to describe the nature of God. And while we open and close our meeting with prayer, and we teach that no man should ever begin any important undertaking without seeking the guidance of God, we never tell a man how he should pray or for what he should pray.

Instead, we tell him that he must find the answers to these great questions in his own faith, in his church or synagogue or other house of worship. We urge men not to neglect their spiritual development and to be faithful in the practice of their religion. As the Grand Lodge of England wrote in *Freemasonry and Religion*, "Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith, and to place above all other duties his d God by whatever name He is known." [See page 84.] Masonry itself makes only a simple religious demand on a man—he must believe that he has an immortal soul and he must believe in God. No atheist can be a Mason.

Why are Masonic buildings called "Temples?" Doesn't that suggest a religious building?

Webster's New Twentieth Century Dictionary provides a definition for the word "temple" which is as good an explanation as any: "a building, usually of imposing size, serving the public or an organization in some special way; as a temple of art, a Masonic temple."

Have some Masonic writers said that Masonry is a religion?

Yes, and, again, it's a matter of definition. If, as some writers have, you define religion as "man's urge to venerate the beautiful, serve the good and see God in everything," you can

say that Masonry subscribes to a religion. But that, surely, is not in conflict with Christianity or any other faith.

Is Freemasonry a Mystery Religion?

No. The relationship (if any) between Freemasonry and the ancient Mysteries is a favorite topic of speculation among Masonic writers. Unfortunately, just as mathematicians tend to write for other mathematicians and historians tend to write for other historians, Masonic writers tend to write for other Masonic writers. Many things are never explained, simply because it is assumed the reader already knows them.

Many Masonic writers say that Freemasonry uses the tradition of the so-called “Ancient Mysteries.” (Others, meaning the same thing, say that Masonry is the successor to the Mysteries.) By that, we simply mean that Masonry also seeks to find men and help them develop in thought and understanding-to seek enlightenment. The principles of goodness (not to be confused with the principles of salvation) compassion, concern, love, trustworthiness, integrity, a sense of “connectedness” with history-these are elements of the Mysteries, along with other schools of thought, preserved by Freemasonry. And they are not in conflict with any faith.

Masonry has nothing to do with the religion taught in the Mysteries of the ancient or any other times. Rather, we are concerned with the ethics and morality taught in these Mysteries, especially their ethics and morality which have been ratified by Christianity and every major religion of mankind.

Can a man be a Christian and a Mason at the same time?

Perhaps the best answer is that most of us are, at least in the United States. The ranks of Masonry have been and are distinguished by many of the outstanding religious leaders of America. A quick scan through the book 10,000 Famous Freemasons, gives us these names from history. Among many others, there are: Rev. Charles T. Aikens, who served as President of the Lutheran Synod of Eastern Pennsylvania, Bishop James Freeman, the Episcopal Bishop of Washington, DC, who first conceived and began the construction of the National Cathedral, Bishop William F. Anderson, one of the most important leaders of the United Methodist Church, William R. White, 33°, who served as President of Baylor, and Secretary of the Sunday School Board, Southern Baptist Convention, Rev. Lansing Burrows, Civil War hero and Secretary of the Southern Baptist Convention, Rev. James C. Baker, who created the Wesley Foundation, Rev. Hugh I. Evans, who served as national head of a Presbyterian Church.

It is useful on this question, to let some of America's most honored clergy speak for themselves. Carl J. Sanders, 33°, Bishop of the United Methodist Church and holder of the highest honor, the Grand Cross, conferred by the Scottish Rite of Freemasonry, Southern Jurisdiction, USA, writes: “My Masonic activities have never interfered with my loyalty to and my love for my Church. Quite to the contrary, my loyalty to my Church has been strengthened by my Masonic ties. Good Masons are good Churchmen.”

Dr. James P. Wesberry, 32°, KCCH, former Executive Director and Editor of the Baptist publication Sunday, writes: “It is no secret that Masons love and revere the Bible, nor is it a secret that Masonry helped to preserve it in the darkest age of the church when infidelity sought to destroy it. The Bible meets Masons with its sacred message at every step of

progress in its various Degrees.” The Reverend Louis R. Gant, 33°, Mason and District Superintendent of the Methodist Church, writes: “Let no one say you cannot be a Christian and a Mason at the same time. I know too many who are both and proud to be both.” But we are proud, as Masons, that members of all faiths have found value in the Fraternity. Rabbi Seymour Atlas, 33°, and holder of some of the highest Masonic honors, writes of what he finds in Masonry: “I was brought up in a religious home, a son of a Rabbi with seven generations of Rabbis preceding me . I am proud to be a Mason who believes in the dignity of God's children and opposes hatred and bigotry, and stands for truth, justice, kindness, integrity and righteousness for all.”

Is Masonry Anti-Christian?

No, Masonry is not anti any religion. This charge is raised by some anti-Masonic writers. Quoting Matthew 12:30 (“He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.”), they claim that, since Masonry does not require its members to be Christian, we are actively anti-Christian.

First of all, of course, a reading of the entire passage makes it quite clear that Jesus was answering the Pharisees who were criticizing Him; it is not a passage which relates to the present discussion at all. Most people wouldn't agree that there are only two positions in the world-Christian and anti-Christian. The government of the United States, the city library, even the natural gas company, all serve and employ non-Christians and Christians alike-but no reasonable person would say that they were therefore, “anti-Christian.” Masonry encourages its members in their individual faiths. Masons do not oppose any faith. Does Masonry have a hidden religious agenda or practice that is known only to “higher” Masons?

No. The religious position of Freemasonry is stated often and openly, and we've already mentioned it above. A Mason must believe in God, and he is actively encouraged to practice his individual faith. Masonry has no “god” of its own. Some anti-Masons have said that we are not allowed to mention the name of God in Lodge. That isn't true-in fact that is one of the two meanings of the “G” in the square and compasses logo (the other meaning is “geometry”). It is true that we, generally, use some other t he Grand Architect of the Universe” is most common) to refer to God. That is done only to avoid giving religious offense to anyone whose faith prefers to refer to God by another name. But the God to whom Masons pray is the God to whom all Christians pray.

But haven't some Masonic writers said that the information given in the early Masonic Degrees is incomplete or even misleading?

Again, it's a matter of Masonic writers writing to those they assume have a background of appropriate knowledge. Another way we say the same thing is “Masonry is a progressive science, revealed by degrees.” There's nothing astonishing and certainly nothing sinister in that. ALL knowledge is gained bit by bit, and this is especially true in ethics and morality. A minister would do very little good if he gave a new member of his church complex texts like the works of Cyprian, Clement of Alexandria, an n. Greater good would be accomplished by starting with less complex authors. Similarly, Masonry introduces the idea of ethics and morality, and gives some practical instruction in each. But then it says to the Mason, “We teach by symbols because symbols can be constantly explored. Think about these things, read what others have written. Only in that way can

you make the knowledge and insight really your own.” Masonry tries very hard to raise questions, and to help its members acquire the tools for thought-but we do not try to give answers.

Why is it so hard to find an official statement of Masonic dogma?

Because there isn't such a thing. We've already mentioned everything Masonry has to say officially on the topic. To go further, as an official position, would be to deny a man his right to think for himself and his right to follow the dictates of his own faith. Each Mason has a right to seek in Masonry for what he wants to find. It is his right to believe as he wishes; BUT it is not his right to force that belief on others.

But isn't the Masonic scholar Albert Pike's major book entitled *Morals and Dogma*?

Yes. As is clear from his writings, however, Pike is using the word in its original Greek sense of “that which I think is true,” or “that which has been thought to be true,” not in the modern sense of “this is what you are required to believe.”

And the question of *Morals and Dogma* brings up an important point. Anti-Masonic writers are forever “discovering” something they find shocking in the book, largely because they don't understand what kind of book it is. Pike was attempting the almost impossible task of surveying and condensing the whole history of human thought in philosophy into one volume. He writes about the things which were believed in ancient Egypt, China, Persia-all over the world. It's easy to take a paragraph out of context writer does with Pike's comment about the ancient Egyptian belief in Osiris-and then insist that Masons teach and believe that all good comes from Osiris. But a history lesson is not a statement of theology.

Some of the anti-Masonic writers seem almost deliberately to twist things to make them say what they want. As an example, the same writer takes a passage in which Pike is contrasting the immortality of the soul with the temporary nature of earthly things. To illustrate the impermanence of the body as opposed to the soul, Pike notes that, when we die, our bodies return again to the earth. The minerals of which the body was composed may scatter far. Those minerals may be picked up again by the roots of plants, grow into food, and be eaten by other men. This, the anti-Masonic writer suggests, is pagan Masonic communion-eating the dead! A simple illustration is distorted into a cannibal feast.

Which Masonic writers does Masonry consider authoritative?

None, if you mean “authoritative” in the sense that they speak for the Fraternity or that what they say is “binding” upon Masons. Each Mason must think for himself, and is entitled to write whatever he wishes. It's like the situation in studying government. If a person really wants to understand American government, he or she almost has to read Madison's and Hamilton's *Federalist Papers* as well as De Tocqueville and the history of the Constitutional Convention. But none of these are the law-they are just commentaries on the way the law was made, and the thinking of the people who wrote the Constitution.

It's like that with Masonic writers. Some have a lot of value to say-some are useless (each man can write whatever he wants, after all)-but none of them “speaks” for Masonry. He can only speak for himself. Is there such a thing as a Masonic Bible?

No. The Bibles sometimes called “Masonic Bibles” are just Bibles (usually the King James Version) to which a concordance, giving the Biblical citations on which the Masonic Ritual is based, has been added. Sometimes reference material on Masonic history is included. Anyone is welcome to read one.

Is Freemasonry a secret society?

No. A secret society tries to hide the fact that it exists. Masonic Lodges are marked with signs, listed in the phone book, and their meeting places and times are usually listed in the newspaper. Members identify themselves with pins and rings. The only secrets in Masonry relate to the ways we can recognize each other. The Ritual of Masonry, the Monitor, is in print and anyone can read it. Interestingly, the anti-Masonic writers who condemn us for being a secret society are always quoting from the M If it were a secret, it isn't a very well-kept one!

So what do Masons mean by “secrecy?”

What kind of secrecy do we teach?

The first and most important kind is the ability to keep confidences. All of us value those friends to whom we can talk, “blow off steam,” really open ourselves to, and still know without any question that the friend will never tell anyone else or use those moments of sometimes painful honesty against us in any way. As it says in Proverbs 11:13, “A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter.” Masons are taught it is important to be such a friend.

The second kind of secrecy we teach is the idea of “doing good in silence.” One of the Masonic Degrees says it this way: “Be careful that you do not contribute to showy charities in order to have the reputation of being a charitable man, while sending away from your door the poor whom God has sent to test you.”

Secrecy, in those senses, is a virtue, and it is in those senses it is taught in Masonry.

Can a Christian take the vows or obligations of a Mason?

Yes, with the exception of a very few denominations. If a Christian belongs to a denomination which forbids all vows, such as the Oath of Office of the President of the United States or the common oath of the law courts, “I solemnly swear to tell the truth, the whole truth, and nothing but the truth, so help me God,” then he probably could not take Masonry's obligations. Any Christian whose denomination does not forbid the presidential or the court oath, or the oath taken when entering the Armed Services could take the Masonic obligations.

Some anti-Masonic writers have complained about the so-called “penalties” in the Masonic obligations. Those penalties are purely symbolic and refer to the pain, despair, and horror which any honest man should feel at the thought that he had violated his sworn word. Does Masonry use symbols which are diabolical in nature?

No. Masonry uses many symbols-it's our primary way of teaching, as it has been the primary way of teaching from ancient times (just try teaching arithmetic without number symbols), but there is nothing satanic about them. Symbols mean what the person uses them to mean. X may be a St. Andrew's Cross, ancient symbol of Scotland, or it may mean “multiply two numbers together,” or “10” in Roman Numerals, or “unknown in

algebra,” or “don't do this,” or “truce,” or “Xenon” in chemistry, or “by” as in 2 x, or “this is the spot,” or even “railroad crossing.” The meaning of the symbol X depends on the symbol's meaning in the mind of the person using it.

It's the same with Masonic symbols. We sometimes use the five-pointed star, for example. Some people choose to see that as a symbol of witchcraft. It's their right to use it that way in their own thinking if they wish. But we use it as a symbol of man, because that is its oldest meaning (the five points refer to the head, the hands, and the feet). The five-point star, with one point downward, is used by the Order of the Eastern Star. Some anti-Masons like to see it as a symbol of a devil. But it's known as the “Star of the Incarnation” with the downward-pointing ray representing that moment when God came down from Heaven and was made incarnate by the Holy Ghost. And it is in that meaning it is used by the Eastern Star (“We have seen His star in the East, and are come to worship Him”). r

But don't some writers say that in the 30th Degree of the Scottish Rite the room is filled with diabolical symbols and the candidate comes face to face with Lucifer?

Some anti-Masonic writers have said that, but it isn't true. First of all, they mistake a stage set for a sanctuary. The Degrees of Masonry are plays, some set in a Lodge room and some using full-stage settings. The message of the 30th Degree is that man should think about death (not avoid the thought fearfully) and realize that death is not frightening but a natural process. So the setting contains traditional symbols of death, like black curtains and a drawing of a mausoleum.

Putting the Degree's setting aside, the materials anti-Masons usually quote just do not come from the 30th Degree. Instead these quotations come from the anti-Masonic book *Scottish Rite Masonry Illuminated*. The anonymous author of the book wildly changed materials wherever he wished—even some of the names of the Degrees are wrong.

Although the book is presented as a Ritual of the Masonic Fraternity, you need only read through the author's introductory notes or end notes to realize that he intends it as an attack on Freemasonry which he calls “a tissue of fearful falsehood.”

The book is generally quoted by writers who insist that instead of quoting anti-Masonic materials, they are using only material “written by and/or published by Masons for Masons.” Perhaps they have not read the notes.

Is Masonry “guilty” of teaching toleration?

Yes. And proud of it! It seems a strange accusation, but anti-Masonic writers often charge that we accept people with many different religious viewpoints as Brothers. They are correct. Jesus did not say to us, “A new Commandment I give unto you, that you love one another—as long as he goes to the same church you do, or belongs to the same political party.” Yet one anti-Masonic writer claims that this toleration is the blackest sin of Masonry. Toleration, he says, “springs from pits of hell and from her of lies, Lucifer.” (See page 80 of this issue.) When you consider what intolerance has produced in the world—the Inquisition, the massacre of the inhabitants of Jerusalem by the Crusaders, the burning of Protestants at the stake, the horrors of Hitler, the mass murders of Stalin, the “killing fields” of Cambodia—it is hard to believe that toleration springs from the devil.

Does Freemasonry teach that man can be saved by good works?

That charge is sometimes leveled against us by anti-Masons who mistake both the nature of Masonry and the meanings of its Ritual. Salvation is not a grace which Masonry can or does offer. As the Reverend Christopher Haffner points out in his book *Workman Unashamed: The Testimony of a Christian Freemason*, "Within their Lodges, Freemasons are not concerned with salvation and conversion, but with taking men as they are and pointing them in the direction of Brotherhood and moral improvement. Insofar as he is successful in this aim, it is content, and leaves the member to devote himself to his own religious faith to receive the grace of salvation."

In most Masonic Rituals, the candidate is reminded of that even before he steps into the Lodge room for the first time. A typical example reads: You are aware that whatever a man may have gained here on earth, whether of titles, wealth, honors, or even his own merit, can never serve him as a passport to heaven; but previous to his gaining admission there he must become poor and destitute, blind and naked, dependent upon the Sovereign Will of God; he must be divested of the rags of his own righteous and be clothed in a garment furnished him from on high.

Is a Masonic service a worship service?

No. Except, perhaps, in the sense that, for a Christian, EVERY act is an act of worship. Our meetings open and close with prayer, Masons are encouraged to remember that God sees and knows everything we do, and the Bible is always open during a Masonic meeting. But it is a meeting of a fraternity, not a worship service.

And that brings up one of the most ridiculous charges sometimes made against us-that our members are "really" worshipping a demon or some pagan god such as the Baalim, Baal, Osiris, Mendes, Pan, etc.-only they don't know it! But you cannot worship something without knowing it. The act of worship is an act of full concentration, knowledge, and devotion-"with all thy heart and with all thy soul and with all thy mind." We honor and venerate GOD, not His adversary.

One example will serve to show the complete lack of foundation of these kinds of charges. The charge of worshipping a demon usually involves one named "Baphomet." Historians know the origin of the story.

In brief, during the Middle Ages, a military monastic Order, known as the Knights Templar, grew very wealthy. King Philip the Fair of France and the Pope, wanting to confiscate the treasure of the Knights Templar, had them thrown into prison in 1307 and accused them of heresy, the only charge which would allow confiscation of their property. Philip, fearing that the Inquisition would be too gentle, had his own commissioners involved. After years of horrible torture, some of the Knights Templar signed confessions-of anything their torturers wanted. They were then burned at the stake.

A standard part of the pre-written confessions was worshipping an idol named Baphomet (language scholars tell us that "Baphomet" was a term for "Mohammed" in the Middle Ages). You can read the full story in any good historical account of the period.

So "Baphomet" wasn't the name of a demon, the Knights Templar did not worship him/it,

their “confessions” were obtained under torture-and, at any rate, a false charge used to steal from and murder military monks in AD 1307 has nothing to do with Freemasonry today.

Did the Masonic scholar Albert Pike really say that all Masons were secret followers of Lucifer?

No. In many anti-Masonic books you'll see what is supposed to be a quotation from Pike, saying that all Masons of the “Higher Degrees” are secret worshipers of Lucifer. The historical fact is that those words were written in 1894, three years after Pike's death. They were written by a notorious atheist and pornographer named Gabriel Jogand-Pag%os who was better known by his pen name, Leo Taxil. Taxil was engaged in an elaborate hoax to discredit the Church of Rome and made up the Pike quotation out o air.

His purpose was to show that the Church had failed to recognize the “threat” posed by Freemasonry and was, therefore, headed by fools and incompetents. Taxil publicly admitted the hoax in 1897, but it had already been published by a man named Abel Clarin de la Rive, who took Taxil's hoax at face value.

Rive's book, *La Femme et L'Enfant dans la Franc-Maconnerie Universelle* (Woman and Child in Universal Freemasonry), was quoted by Edith Starr Miller in 1933 in her book *Occult Theocracy*. She translated the “quotation” into English.

Since that time, several writers of anti-Masonic books have simply repeated the “quotation” without checking on its source or authenticity. Taxil's public confession notwithstanding, the lie continues to shadow the name of Pike, who was, to his death, an Episcopalian Christian.

Can one learn more about Freemasonry without joining the Fraternity?

Yes. The Grand Lodge of almost any state can provide information and lists of books which explain Freemasonry in detail. They are the same books that Freemasons read and study to learn more about the Fraternity. And I hope that this short discussion may help resolve some doubts. Masons have neither horns and tails nor halos and wings. Masons are simply your neighbors, joined together in a Fraternity which tries to help men become better people as it tries to help the world become a better place through charities. It is, so to speak, a “support group” for men who are trying to practice ethics and morality in a world which does not always encourage those ideals.

Freemasonry's teachings are acceptable to all religions. They uphold the values of faith in a secular world. Freemasonry is, therefore, an organization for thoughtful Christians. I am a Southern Baptist Minister and have been preaching for 30 years. I am also a Freemason, a Knights Templar, a York and Scottish Rite Mason.

Every Masonic Degree I have taken has glorified my God and Savior Jesus Christ. Every year the Knights Templar send as many ministers from all over the world as they can afford to the Holy Land. I'm very thankful that I was one sent this year. They send ministers to the Holy Land so they can walk in the footsteps of Jesus and learn more about Him so they can come back to their congregations and help them receive a deeper knowledge of Jesus Christ.

Why would these Masons do this if they were of Satan? It doesn't make sense.

CONCERNING BELIEF

by J. R. Cleland, PPAG Chaplain, Kent

Dormer Masonic Study Circle - [date unknown]

One of the most important rules in Freemasonry is that which lays down that no missionary influence should be exercised to obtain candidates. The same stress should be laid upon the avoidance of any such influence to disseminate a particular interpretation of Masonic teaching. The attention of the Aspirant is drawn to this point on his first admission to the Temple and even before the ceremony of Initiation is commenced. The principle involved goes much deeper than is suspected by the majority of the Brethren.

In the outer world almost every man holds strong convictions of some kind or another. Normally self-centered, he quite naturally feels that such as have proved helpful to himself must, ipso facto, be acceptable and helpful to others. He sets out to spread his glorious news, without thought that here, as in every sphere of human experience, "One man's meat is another man's poison." He genuinely believes that he has a cure for certain ills and he proceeds to administer it to all and sundry, by fair means or foul and whether they be capable of digesting it or not.

One need only observe the volume of misguided enthusiasm and propaganda which has, in our own times, so often led to disastrous results, to get some idea of the driving force behind such obsessions. Time and again one meets self-styled missionaries who, with but little knowledge or real understanding of their own creed, and usually none whatsoever of that practiced or professed by those whom they presume to teach, rush in, doing much more harm than good, where those with a modicum of understanding fear to tread. Results, as is only to be expected, are chaotic, and we find, not only "the blind leading the blind," but, as often as not, the blind imposing their ideas upon those who can see, and striving to lead them. From the outset I want to stress the fundamental need for adhering to the broadest possible principles and avoidance of anything which might lead to limitation of our outlook.

Please do not get the idea that I am condemning all missions. No one has greater admiration for missionary enterprise and spirit than I. But I would have it rightly applied where it is needed, where it can I do real good. Above all I would have it applied with understanding. Faith of any kind, religious, political, scientific, commercial or other, without works is unthinkable; but faith without discrimination may be, and all too often is, beyond measure disastrous. It was no accidental selection which placed **DISCRIMINATION** at the head of the list of requirements in the candidate for the Mysteries.

Always there have been - and must always be - four great qualifications: **DISCRIMINATION, DESIRELESSNESS, GOOD CONDUCT, and LOVE.**

If we observe the sequence dispassionately, it becomes obvious that without Discrimination, Desirelessness is impossible; without these two one cannot have real Good Conduct and, without a high degree of development of these three, one cannot evince perfect Love.

I do not ask, therefore, that you should accept what I am going to say to you, unless, after mature consideration, you find that some portion of it is satisfying to your own consciousness. Perhaps you may pick out something to fill an otherwise unfillable gap. I merely suggest to you certain “drougths and plans,” from which, should you find them acceptable, you may be able to raise a superstructure satisfying to yourself as builder; you, not I, must be the builder. I can, I believe, offer a solid foundation upon which to build, but I do not - and cannot - lay down any hard and fast design or rules for your building, nor would I wish in any degree to limit your freedom of interpretation of the general plans of the work. Each must mold and interpret these plans to suit himself. Nothing can come into manifestation except in relation to the individual observer. The same fact may appear in completely different guise to two observers, each of whom must view it through the limitations of his own vehicles.

In all ages, among all peoples, in almost all religious and philosophic groups into which men have divided themselves, it has been found helpful - and, in many cases, necessary - for the student to make periodical withdrawal from the ties of everyday life, in order to “make a retreat” for purposes of study and exercise in developing his higher functions, for true re-creation, the frequency and duration of such retreats varying with individual or group requirements.

The great majority of such retreats have been designed for the strengthening or developing of some particular “faith” or system of belief. Before considering the application of such method to the study of the Masonic Craft as we know it, we should, I think, consider, in general terms, certain fundamental questions, some of which will later require more full and detailed examination than can be given within the limits of a single paper. Let us tabulate a few questions.

1. What do we mean by BELIEF? Why does a man hold to certain beliefs and reject others? Why does he attach himself to some particular faith, religion or denomination? Whence, if he finds satisfaction therein, does he derive that satisfaction?
2. Is it possible, by exercise and practice, to make contact with the source of fundamental Truth? Can we say that there is a common denominator of Truth which can be said to underlie all systems? Does the teaching of the Craft fulfill the requirements of such basic Truth?
3. After due consideration of the methods used in other fields, can we formulate a method of practice, based upon the tenets of the Craft, by which we can contribute to the development of such functions as are, as yet, mere potentialities in humanity as a whole, but which, fully developed - educated, in the true sense of the word - will enable their owner to have direct cognizance of Truth ?

Summing all in one, we may ask again, “What is Freemasonry, and are there, in the Craft, such grounds for formulation of belief, that upon it may be formulated an effective scheme of retreat?”

To answer such a question it may be necessary to wander into realms apparently far removed from our general conception of the Craft, but, first, we must try to obtain a firm foundation. Let us, then, consider the first question formulated above.

What is Belief?

For our present purpose we may define the belief held by any man as embodying those things which, for the moment, he is prepared to accept as being true, to such an extent that around them he attempts to build his everyday activities.

If we accept this definition, it follows that, as the field of consciousness unfolds in man, so must the field of his beliefs expand, the field of belief always remaining in direct relation to the stage of development of consciousness in the observer himself.

Most religious bodies demand, as a prerequisite for admission to their membership, the acceptance of a “creed” or of some statement of individual or corporate belief. All, without exception, are liable to lose sight of the incontrovertible fact that no such formula can fully express the individual belief of any one of its members. The majority of people, being incapable of thinking for themselves, accept, without question, the first such statement put before them. This state of affairs continues until such time as they awaken to the fact that they have never studied it and that they do not understand it. Then, either they are too lazy to make any change or they fear to do so because of outside influences. Some few, more prone to original thought, or more greatly daring, put the accepted statement to the test of their undeveloped reasoning faculty and, finding that it is not wholly satisfying, repudiate it, as being “one of these funny old customs or superstitions which die so hard!”

The simple inescapable fact is that no formula which can be expressed in words is capable of giving satisfaction, full and “without evasion, equivocation or mental reservation,” to more than a very small minority of those even for the expression of whose corporate belief its clauses were designed.

A man - or a body of men - holds a belief, normally, for one of three reasons: First, because it has been handed to him, probably from infancy, and he has simply accepted it, without troubling to examine it closely; Second, because, having examined it and brought reason to bear upon it he decides to adopt it as “the more convenient hypothesis” to explain things as he finds them; Third, because he knows!

These three may be summed up in the words:-

AUTHORITY REASON EXPERIENCE

We will examine these later in this paper.

Always a man finds fullest satisfaction in his belief when that belief expresses the highest spiritual consciousness in which he is capable of functioning at the moment.

Continuing with our original questions, there is definitely a common denominator to which all systems, whether religious, philosophic, scientific or other, may be referred to be tested for their content of truth.

There can be only one TRUTH. All systems are but partial expressions of this, studies and accentuations of one or more of its facets, as it reflects the Will, the Wisdom and the Active Craftsmanship of the Great Architect of Truth. A portion of ultimate Truth has been given to our humanity, and this is usually denominated “The Ancient Wisdom.” It will be necessary for us to survey some of its teachings and their interpretations, and to compare with them the tenets and practices of some of the derived systems of thought used by humanity. Thus we may find a basis of sufficient strength upon which to establish

our temple of truth, to give it the best chance to stand firm.

It is possible, by unfolding and developing the necessary instruments and faculties, to make direct contact with Truth. Later, we will survey the methods used and the qualifications required to carry this into effect. Thus, we may reach the consideration of a formula for Masonic retreat and gain some idea of the goal towards which it is directed. That is my aim and object, and I trust, as a humble student of eternal truth, to gain some enlightenment in the attempt to formulate ideas for your edification.

The facts which I try to lay before you are, in themselves, eternal: The interpretation of these facts which I adopt is, of course, my own. It is, therefore, subject to the limitations of my personal vehicles. Whether I succeed in interesting you - possibly even convincing you - with regard to them, must depend upon how well - or ill - I have made them to live in my consciousness and how I make use of the instrument of words in the attempt to communicate that consciousness to yours. Words are but symbols and, by their use, one is usually more liable to veil the truth than to reveal it.

So let us get back to our first question concerning Belief. We must consider it more especially in relation to the general theme of getting to know ourselves, what we are, whence we come and how, and whither our steps are leading us. It is surely fundamental to any understanding of such things that we should know at the outset, as clearly as possible, what it is that we believe, and why we believe it.

Put these questions to the average man of to-day: "What do you believe, and why do you believe it?" or "What are your beliefs, and why do you hold them?"

First we must note a fundamentally important point. He will, almost certainly, assume that you are referring to his 'Religious Beliefs,' and will answer accordingly. This is a fact of very deep significance, although he would probably deny it, if such a suggestion were made to him.

However that may be, the arguments which follow will apply to every form of belief, however it may be classified or labeled. Assuming, for the moment, that we accept the religious classification, we will probably receive one of two answers to our question. Either (1) that his belief is what he has been taught or is that which his particular Church teaches, or (2) that it is in the Bible - or, perhaps, in some other scripture which he regards as authoritative. It should be noted at once that neither answer appears to give a sound basis for faith, but of this more anon.

Press him further and seek to find out why he belongs to a particular religion, sect or denomination and why he accepts its particular writings as authoritative?

Most of you, who read this, were attached in youth to some religious body. It may have been some form of Christianity, of Judaism, of Hinduism or of Buddhism, of Mohammedanism, or of some other faith. For purposes of argument only let us take Christianity. Those of you who adhered to this Main Stream may have been Episcopalian or Presbyterian, Anglican or Roman or Eastern Orthodox, Wesleyan or Baptist, Seventh Day Adventist, Plymouth Brother, or Holy Roller, or any one of a thousand and one sects and denominations who claim to be within the Christian fold. Christianity is a good example of what we require, from the very number and diversity of its facets, accentuation of any one of which may form the pretext for the formation of yet another

exclusive cell.

At once the question arises, whether, having considered and compared all these, separate cells, you selected the one to which you would give adherence, as being best suited to your temperament? And the answer obviously must be “No! not a bit of it!”

You belonged originally, in this life, to a particular denomination because one or both of your parents belonged to it. Further, if you consider the basic facts dispassionately, you will find in this the main reason why the majority of mankind accept each one statement of truth rather than another. The man who has thought the matter out and made deliberate choice for himself is quite the exception. The waverer is, in most cases, driven by circumstances extraneous to himself to accept, at least outwardly, some more or less satisfactory compromise, about which he has no real enthusiasm.

Following up the same line of thought, I would go so far as to say that the only real reason why the majority of professing Christians to-day are adherents of Christianity at all is the fact that they happened to be born into a Christian community. Had the community into which they entered at birth had a different label, they would just as naturally have accepted and continued to wear that label. Where a breakaway is made at all, it is, more often than not, under the influence of a particular personality, rather than of a particular teaching.

As, behind all the multifarious sects and denominations in Christendom, lies the diamond of fundamental Christian Gnosis, of which they are the facets, so, behind all the various streams of the religions of the world, is the Great River of Truth, that fundamental and unalterable truth which binds God and Man in One, and which, in so far as it has been revealed to man, we know here as the Ancient Wisdom. Freemasonry, in that it is non-creedal and undenominational, in that it comprehends within itself the basic facts and teachings of all faiths, is one of the forms in which this Ancient Wisdom is most happily clothed. It is based upon the widest possible conception of the Volume of the Sacred Lore. It fulfills the highest aspirations of the more material forms of religious faith, and leads up to those sensed by the more spiritual forms.

I made the statement that the reasons usually given for the holding of particular beliefs do not appear to me to be satisfactory. I would like to expand this statement.

The first reason quoted was “The Church teaches this belief.” What does the man mean when he speaks of the 'Church'? Normally, he means his own particular little exclusive cell. Sometimes he takes a wider view and refers to the whole body of which that cell is a component part. Only in very rare cases do we find that he means to convey any wider application.

The Ancient Wisdom finds partial expression in the teachings, scriptures and rites of all religions. Each of the main streams of religious thought finds practical, but only very partial, expression in each and every one of its subsidiary sects and denominations. No such body has yet succeeded in giving full expression to that of which it is a fragment. Each denomination and sect, in turn, finds partial, and more or less faulty, expression in those who attempt to set forth its teaching through the medium of their own personalities.

Thus, modification follows upon modification, each succeeding step carrying us further from the original truth, giving a more and more limited view, until it is almost completely

obscured. Even this would not be so bad if it were the whole trouble. Superimposed upon these primary limitations we have to contend with modifications whose origins lie outside religious truth altogether, considerations of temporal power, of politics, of finance and of mere class-distinction.

Perhaps I may be allowed to quote a personal experience of such influence in a great body which takes the Christian label. I had some dealings with their representatives about the price to be paid for the right of way over a certain footpath, part of which lay on their land, and the use of which saved me more than a mile in each direction when visiting the adjacent village. I considered their proposed charge to be wholly extortionate, and I said so. The remark then made by the official with whom I was dealing has always remained with me, and is typical of these outside influences in certain religious communities. "Of course, you must remember," he said, "that we do not care who goes to the wall, so long as we make money!" I am afraid that my parting shot was "Well, if you call that Christianity, I don't!" This was, perhaps, an extreme case, but I quote it to show how much these outside influences have to be taken into account. I have often wondered if my own attitude was quite up to the mark of a professing Christian, but it served to give expression to my feelings at the time. The danger is very real and it covers, as I have said, many other influences besides that of sordid finance.

There is another great obstacle to the unveiling of Truth which is always at work: the tendency for all human beings and institutions to become set in their ways. This is generally called conservatism, and it is unfortunate that so many scientific workers in these times, and despite their vaunted scientific attitude, are just as prone to the taint as those in religion or in any other walk of life. The scientific worker, if he really is scientific in his outlook, should have a completely open and unbiased mind. The scientific method of approach is, first, to collect facts; regardless of their significance; second, to arrange and tabulate these facts; and then to construct a convenient hypothesis which will, he hopes, cover the facts; third, and most important, to be ready to modify, and even to discard, that hypothesis, when new facts are available which will not fit in. Most of the disasters of Science have come from the discarding of facts, rather than scrap a beloved hypothesis. A fact is a fact and it must be held in mind, even if, for a time, it must be in abeyance, until a new hypothesis can be evolved which will cover it. This attitude of mind is seldom to be found outside Scientific circles, and is more rare than it should be even there. Man has a strong tendency to allow himself to be ruled by prejudices, which, as often as not, have but little foundation upon fact. He is inclined to make a mental picture of his environment as, for the moment, he thinks he would like it to be. Taking this as a framework, he tries to fit the observed facts into it, molding, and often sadly distorting, them to fit his preconceived ideas. Facts which simply will not fit in are discarded, facts which lie outside his own little experience are ignored, and subjects which he has not taken the trouble to study are labeled as spurious, anyone having the temerity to study them being put down as a fool, a crook or a charlatan. It is a nasty picture but, all too often, one meets it in everyday life. Science, as a whole, has, in the past, been far from free from this kind of prejudice, but the amazing revelations of the last few years are undoubtedly making the scientist much more chary of categorical denial, that denial to which the old Indian sage, Narada, referred when he said, "he who denies, must either be omniscient - or a fool!"

It is written in the Bible.” If, by the phrase 'Volume of the Sacred Lore' - or, if you prefer it so, 'Volume of the Sacred Law' - we understand that which may be paraphrased “Essence of Divine Truth,” then without doubt, when fully understood and accepted, it must stand as “the unerring standard of truth and virtue.” But Divine Truth has been transmitted to humanity at all times through the media of the human mind and understanding, which, as all must admit, have their limitations. And not only is this so, but another limitation has been imposed, further veiling the truth, by the fact that it has been presented to us by the use of those arbitrary symbols which we call words. These words have been changed by translation into different symbolic expression in other language, languages which, themselves, are far from static, and, finally, the writings have been edited, and amended on many occasions, with a view to bringing them into line with the thought of the day. All these various processes have continued until, in most cases, the wood has been completely lost in the trees.

One writer on this subject has said, “There is no escape from the decisions of the intellect, so long as the present scheme of things endures.” Is there any reason for the present scheme of things to endure? The Intellect - and, more particularly, the intellect which has had a scientific training - in humanity to-day tends to reject all phenomena which do not strike a chord in its own sense-mechanism. Intuitions, as such, are for all practical purpose, rejected and derided. This is, perhaps, natural, while those who have developed the necessary mechanisms for propagation and classification of such intuitions are so few and far between. So, the intuitions, when they are recognized at all, are immediately clothed in garments of intellect which, of necessity, limit their authority and usefulness as intuitions, retaining only such portions of them as can be expressed in the form of empirical concepts. The whole tendency is to gather in the free intellect, as one might gather a physical gas, and, in much the same manner, first to liquefy it and pour it into intellectual molds, and therein to crush it and solidify it into an inert lump which, having ceased to possess the quality of becoming which is life, has ceased also to be a living thing.

The volume of the Sacred Lore, as contained in the Scriptures of the world to-day, cannot truly fulfill its allotted function as 'the unerring standard of truth and virtue.’ Fundamentally it is the Ancient Wisdom, and, as such, fully merits the description, but, in all the presentations of it which we possess, it is more or less limited by the vehicles through which it finds means of presentation. The outer or colloquial significance of the words in which it is garmented is constantly undergoing change and modification. This has been, and must always be, the case where the language used is alive and in everyday use. When a language has served its main purpose of growth, and has become what we call a dead language, its tendency is to become set, but an investigation of the literature of its lifetime will bring to light some of the modifications which it has undergone. These have often made it possible for the same sentence to have conveyed two or more entirely different teachings at different periods.

We have been told that, in Christianity, the Church appointed 'corregidores,' whose function it was to revise and correct the Christian Scriptures, and to bring them into line with the orthodoxy of the day. This sort of work has been of more common occurrence than is, perhaps, generally realized. Quite recently, the B.B.C. took some of its readings from what were called 'paraphrases' of certain of the Pauline Epistles. However well

chosen the wording may have been for the purpose of popularizing these works amongst the uninitiated, the general impression I received was that the author had little or no conception of the meaning. The mystical language in which so much of the original teaching is couched was wasted upon him.

Unless we are prepared, and, as Freemasons, we certainly should be prepared, to dig into the Scriptures, meditating upon their import, and ever seeking to uncover the fundamental truth that lies beneath the wreckage of temples past and in decay, no mere written statement of the Sacred Lore can form a satisfactory foundation for the temple of revitalized belief. But, taking all in all, the good with the bad, the highest testimony to the value of the original content of the Bible is that, in spite of the assaults of ignorance, superstition and fanaticism, in spite of misinterpretation, mistranslation and, alas, deliberate falsification of the text, it remains the most scientifically accurate account that we possess of the process of cosmogenesis, of the descent of Spirit into matter, and of the method of its rising again therefrom towards that perfection which we designate as mastership, at whatever level we may place our idea of the Master. The Bible is an Eastern book, couched in terms of those allegories and symbols so dear to the hearts of the Asiatic peoples. Its underlying scientific accuracy can only be appreciated fully by those who have trained themselves to think in terms of symbol and allegory. To such it is truly 'the unerring standard of Truth and Virtue' which it was intended to be.

So much for these two main answers to our question. Now, every man is born into what one writer has described as a mind-country, just as he is born into a physical country and race. Each mind-country has its own particular features of climate and environment, distinct from those of other mind-countries. This writer instances the great Roman Catholic faith as such a mind country, and compares it to an "ancient city, full of antiquity, of narrow and tortuous streets and worn pavements, yet with the beauty about it of old age and majestic decay." I fully realize that I am being unorthodox when I say that I am fully persuaded that every man is born into just that sort of mind-country which will afford him the best opportunities for growth and development. Whether he makes the best of these opportunities is a matter in which he has free choice. There is ample room in this world, amongst the teeming millions of its inhabitants, for all the various presentations of the one great truth, and there can never be adequate reason for quarreling because the ideas of others do not coincide with our own.

Truth is ONE. It has many facets, and it is not normally given to a man to be able to see more than one facet at a time. To be able to see more, and, ultimately, to grow into all truth, is a matter for slow and persistent training and development. Meanwhile, the tragedy has been that men have so little realized the facts of the case, and have made so little effort at mutual understanding and co-operation. It has been said that "to state your aspect of truth and put it before people who do not know it - that is a grand and noble thing to do, but to quarrel about it is utterly foolish." Yet the state of quarrel seems always to have been rather the rule than the exception in matters spiritual. The reason has been the inability or, more often, the disinclination of most men to make any effort to appreciate the other man's point of view.

Freemasonry is basically a particular mode of development of the higher faculties. The particular goal now set before us is the development of the Intuition, so that we are confronted with a particular difficulty arising from these conditions, taken together with

the implications of the deanidion given to the E.A. This can never be expressed in terms of everyday language and word-symbols. It is possible to gain a comprehensive knowledge of its aims and ideals only by direct investigation and experience. Freemasonry remains always a hidden or Occult Science and, as such, can be appreciated and carried to its fulfillment only by the trained occultist, who has reached a stage of development so great as to be beyond the appreciation of our limited faculties.

Herein lies one of our main difficulties in making appeal to the general run of humanity. They shy at the word "occultism." Most are obsessed with the idea that someone is deliberately withholding from them something which ought to be theirs for the asking. Literally, the word implies that which is occult or hidden, and, in some respects, all arts and sciences are occult, until such time as a portion of their content is appreciated, when the seeker is at once confronted by another veil, something again occult. If any Art or Science has reached a stage wherein it can no longer be classed as a form of occultism, it is, ipso facto, dead; it is incapable of further growth or development.

Probably the main difficulty besetting most students is that of PROOF. We may consider this for a few minutes before proceeding further. However we may regard the matter of belief, we must recognize that without proof, or at least probability, no belief can be justified. How often it happens that, when we set out to examine critically our most cherished beliefs, we fail to demonstrate any reasonable justification for their retention.

When a student really begins to think for himself constructively, and breaking away from mere authority and prejudice, his first reaction is generally one of honest, critical and somewhat bewildered doubt. All that he has been taught and has treasured in the past tends to fall away. Sometimes he decides that the problem is beyond him and he gives up the attempt to find a solution. He argues that these teachings may be true but, as obviously they cannot be proved, it is useless for him to worry about them. He subsides, thereafter, into a sort of comatic agnosticism, than which there can hardly be anything more empty and unsatisfactory.

Sometimes he finds that it is impossible for him so easily to dismiss the problems involved. They keep on nagging at him, however much he may think that he has relegated them to the background of his consciousness, until he feels that he is bound to take action of some kind. He is forced to take the helm and attempt to steer a course between the Scylla of uncritical credulity and the Charybdis of complete skepticism. The result of this effort is often an unhappy compromise, which leaves the ship more or less out of control and buffeted haphazard between the two extremes. In effect, he decides to accept that which appears to be reasonable and to reject that which does not. His difficulty then lies in deciding upon a frontier between their respective influences. This condition is almost as empty and unsatisfactory as the other.

I am convinced that, for the average man, it is possible to steer a definite middle course. To achieve this requires - something which, in these days of hurry and bustle, few are prepared to give - a concentrated mental effort. Each must make this for himself, as he cannot expect full pilotage where, in the very nature of things, the course must be different for each.

I believe that the attitude to adopt, in order to achieve the best results, is the truly scientific one, in which first comes observation, investigation and experiment, then

tabulation and the formation of hypotheses in the light of the established facts and, finally, the preservation of an open mind and a readiness to begin all over again, if necessary. Until we have reached the stage of omniscience, it will always be necessary for us to accept as factual data many things which we cannot actually make our own, but for which those who have studied a particular subject most deeply are prepared to vouch, as being acceptable to themselves as safe data upon which to build up the superstructure of their specialized subject. Obviously every man cannot be an expert upon all subjects. Speaking for myself, I know little of Astronomy, but that little which I have had opportunity to verify for myself tallies with the findings of eminent Astronomers, and I am, therefore, prepared to accept, as working hypotheses, the findings of these experts in matters which I have neither the leisure, the apparatus, nor the technical ability to investigate. Similarly, most of us accept the findings of experts in most branches of knowledge, and this is a very right and proper scientific attitude. Unfortunately, however, even in scientific circles this attitude is not always generally adopted.

Many of the lesser lights of Science remain completely contemptuous of Occult Sciences. When one of them condescends to speak of these at all, he generally makes use of one or other of four stock arguments, no one of which will stand up to the test of critical examination.

First we are told that "Occultism is mere speculation, whereas true Science deals with exact knowledge, with things which are capable of proof."

At once this brings us up against the great problem, "What is proof." When we think of it, how many facts about this universe can we name, of which we can say, "I know this"? We will, I think, find ourselves driven to agree with Descartes, who put the answer at one only; to use his own phrasing, "I think, therefore I am!"

Personally I would hesitate to accept even this as proven because, before it can be accepted, it would be necessary to define precisely what I mean when I say "I think" and "I am." We may feel within ourselves that these statements express actual facts, but can we prove them? At least, we can safely say that everything else is, in a sense mere speculation. Things and people met in dreams may be every bit as real to our consciousness as those we contact in waking hours. We cannot advance any proof that they are not so. In other words, we assume - without valid proof - that the material universe exists outside our consciousness and that, in it, we live out our lives among people similar to ourselves. I do not suggest that one would normally question the truth of these assumed facts, but the truth must be faced that they remain mere assumptions. They possess a great 'relative probability,' but that is not proof.

But, upon those assumptions rests all our apparent knowledge of things outside ourselves, our knowledge of the universe in which we live. The relative probability may be a percentage exceeding 99 by many places of decimals, but the fact remains that it is not, and never can be, 100 per cent.

To-day we see around us many things which, but a few short years ago were accepted generally as incontrovertible facts, and are now known to be untrue. Similarly things which were held up to derision, as being so obviously absurd as to need no contraversion, are now universally accepted by Science as proven facts. Perhaps it might be well to consider a concrete example. Let us take the Darwinian theory of Natural Selection. Since

the time of Darwin himself, it is safe to say that, at one time or another, the theory has occupied every rung of the ladder of percentage, from zero-or even below-up to 99.9. Even amongst recognized experts and specialists there has never been complete agreement. But, in spite of the fact that it is unproven, and must continue to remain unproven, the theory has been used as a fruitful basis for research, with results which have greatly enhanced our relative appreciation of the universe.

The acceptance or rejection of any statement by a particular observer will depend upon four distinct factors. First, probably, should come the general merits of the arguments put forward in its support or against it. Second in importance I would put the particular prejudice of the observer with regard to the statement, for it is seldom, if ever, that anyone approaches such a judgment with complete lack of bias, although such bias may often be subjective and beyond conscious control. Third place I would allot to previous acquaintance with the subject, and the observer's capacity for reasoned argument thereon. Fourth, and last, comes the observer's faith in the reliability and judgment of the person declaring the statement to be true. If he cannot rely upon this, if his own natural judgment is unsound, or if he is determined to believe or not to believe, all the evidence in this world or elsewhere is wasted upon him. His attitude may not be logical, it may not be scientific, but it is very human - and so-called scientists are just as liable to be human as their fellows, just as prejudiced and just as prone to be unreasonable, if they happen already to have made up their minds and are determined that nothing shall change them. They may be just as ignorant of the matter as is the ordinary man-in-the-street, if it happens to lie outside the perimeter of their own particular field.

Proof, then, is merely a conventional term for that which has led to the general acceptance of a statement as true by those best qualified to judge, or, sometimes, by a large majority of such workers as have made a life study of the subject. Real proof must be dynamic. It implies the passing of a conviction held by one mind into acceptance by another mind. It in no way follows that, because I accept a certain statement to be true, you should do so also. The most that I can hope to do is to produce in you an impression of high relative probability. There may be among you some who will entirely disagree with my findings, but who, nevertheless, may be prepared to use them as a working hypothesis, in order to find out for themselves whither acceptance would be likely to lead. The best claim of Science as a whole to reliability lies in what some call its crude conservatism, which lends no countenance to any new statement until such time as it has been fully investigated by those considered best qualified to judge, owing to their experience of the particular subject, and until it has been pronounced by them to have a sufficiently high relative probability to warrant its adoption as a convenient hypothesis.

This touchstone of high relative probability must be applied to subjects other than those usually labeled as Scientific. It must be applied to those bearing other labels: Religious, Philosophic, Metaphysical and even Occult. I suggest that it should also be applied to those subjects which are apparently exclusively Masonic.

One cause of much trouble with regard to proof lies in the fact that we are obsessed with the idea that the onus of proof lies with the person putting forward the original statement as fact. We constantly hear such statements of fact rejected in such terms as, 'there is no proof that this is so' or 'this is based upon an unproven assumption.' These go to show that the speaker has not stopped to consider the other side of the question and the fact that the

rejection (often involves many more unproven assumptions than the acceptance. The onus of proof lies equally upon both sides. It is equally necessary to reach a state of greatest probability balance in denial as in affirmation, and the very fact of rejection involves a transference of onus of proof from one side to the other.

Let us return to our friend, the lesser scientist. Sometimes, even now, he will tell us that the operations which lead up to observation and experiment in science can be 'repeated and checked by anyone.' On the face of it this is ridiculously untrue. In almost all branches of science, long and arduous preliminary training is requisite before the student can be ready to repeat such operations and to make his own observations thereon.

It is certainly true that such a process of preparation is easier in the realm of material science than in those sciences which deal with levels which lie outside and beyond the physical. But this is no argument against the validity of the observations of one who had developed the necessary instruments required for observation and experiment on these higher levels, and has trained himself in their use. We must agree that humanity, as a whole, knows more of the laws governing the physical level than of those whose action is upon other levels, but there are many who have specialized in research upon these other levels and who have obtained results which have been recorded and checked by independent observers. It must be remembered that, even in physical science, there are fields of investigation which are every whit as much beyond control as are the phenomena of the higher levels.

What, after all, is Electricity, without the intervention of which practically no experiment in physical matter is now carried out? The men of science have to confess that they do not know the answer. They put forward highly ingenious hypotheses, but they are only hypotheses. They know of the existence of electricity as a force, only through observation of its effects. Here; they occupy exactly the same position as the religionist, the philosopher and the metaphysician. The trained occultist is in a slightly better position.

And, here our lesser scientist produces his third great argument. He tells us that "science deals with results which exclude the use of imagination; every step must be deduced from known facts," and so on. You have only to consider for a brief moment the acknowledged scientific method to see the fallacy. The collection of facts and their classification cannot possibly be of any value unless the scientist possesses sufficient imagination to formulate an hypothesis; a theory which he hopes may fit the facts. Thus imagination is as vitally necessary in scientific research as in any other sphere of activity.

We now reach the point where our lesser scientist has one shot only left in his locker. It is perfectly amazing how often, in spite of the progress in knowledge made in the last hundred years, this fantastic myth is solemnly disinterred and brought forward as a last resort. "Always" we are told, "there has been conflict between religion and science; as for occultism, well, of course, science and occultism deal with completely different fields of knowledge - if you call occultism knowledge at all - and there must be careful discrimination to keep them apart!" This last phrase I have had hurled at me on more than one occasion, and to a large extent it answers itself, being tantamount to an admission that the natural tendency is for the two to blend and appear as one. Truth is One, and one only. But it has many facets. It offers unlimited fields for research, but they all overlap and interpenetrate, they are all interdependent, so that the exclusion of any one must stultify

the action, and retard the growth towards perfection, of all. All Sciences - and I purposely use the word to cover many times the amount of ground covered by the physical sciences - all sciences, I say, are foundation stones upon which are to be raised the pillars, vaults and terraces of the Temple of Truth. Omit the foundation of but one small but essential pillar and the whole temple is imperfect. When the weight of the superstructure bears upon the place where that pillar should take the stress, it may collapse, and may even bring down the whole building.

All division of truth into watertight compartments should be done with the object of easing and helping investigation only. We live in an age of specialization, and in that very fact lies the root of the tremendous material progress in the world to-day, but in that fact lies also the root of much of the evil in the world, and of the crass ignorance and self-centeredness which leads to the misuse of the knowledge gained, so that the general activities of humanity appear to be more destructive than constructive. True, even the most hidebound specialist must have some knowledge at least of many other fields than his own, but this is often insufficient to preserve essential balance of outlook, and the result is in many cases chaotic. One must remember that the physical sciences themselves are all built up upon foundations which are non-physical - logic and reason.

We are forced to admit that every branch of knowledge is required primarily to rely upon the findings of the expert in each subsidiary field, applying theories and hypotheses which he has evolved and has put forward as containing the greatest measure of relative probability. We apply these to our own particular department of study, and we cannot afford to neglect any of them.

Perhaps the most curious situation to-day is caused by the latest recruit from the realm of the occult to the ranks of the recognized sciences, Psychology, which happens to be the only science founded upon the one and only so-called proven fact, "I think, therefore I am." In spite of having forcibly gained recognition as a Science, its work remains very largely in the sphere of the occult, whence it has a firmer foundation than any other of the physical sciences.

I do not propose to travel further along this line of inquiry but I suggest that Shakespeare was right when he put into the mouth of Hamlet the dictum:-

"There are more things in heaven and earth, Horatic Than are dreamt of & your philosophy."

(1.v.166)

And there are many of these 'things ' that do not come within the scope of physical science. Should we, therefore, ignore their existence?

In most cases the attitude adopted by the ignorant is dictated by fear of the unknown. For this reason, by straining their imaginations to breaking point, they attempt, by every means in their power, to discredit the factual evidence, and to account for observed phenomena by what they are pleased to call 'natural means.' They tend to use every means to hand, whether fair or foul, to gain their ends, thinking nothing of making the most astonishing accusations of fraud against persons of well-established intelligence and probity, and, generally, of every kind of despicable action and conduct against anyone daring to study any subject about which they have decided to remain in ignorance,

whether from fear or mere pigheadedness. This amazing phenomenon was most apparent in the early years of the present century.

One feels, perhaps, that the situation has improved since then, but, in fact, the prejudice still exists. At least two outstanding examples occupied much space in the Press in London in the last quarter of 1945. The attitude towards life and religion which resulted in such abominations as the Holy Inquisition, the Nazi and Bolshevik excesses, and other such intolerance and persecution, is by no means dead. It raises its blind and grisly head in all kinds of unexpected places and is, as often as not, ignored until it is too late. There is a peculiar kink in the make-up of man, which brings out a curious response in him, a kind of fellow-feeling which inhibits his recognition of the utter bestiality of such methods.

What then, is to be our attitude? I would suggest that we follow the methods of the best scientific investigators of all ages. First, we must abandon all bias and preconception. We must be prepared to jettison our most treasured and most carefully considered ideas, when we find that they conflict with apparent truth. By this I do not mean that we are to abandon what we know within ourselves to be true, but we must avoid the tendency for accepted ideas to over-influence us in the assessment of the relative probabilities in any subject under review. Above all, we must resist the admittedly strong urge to attempt to force upon others ideas helpful to ourselves but which, in them, may arouse nothing but the strongest antipathy. Unfortunately, to-day, as in the past, a strong bias towards materialization and the general lowering of spiritual standards, a bias exhibited with the best possible intentions in view, is too often accepted as a hallmark of broadmindedness.

It must be admitted that we are forced to accept provisionally many hypotheses merely upon the strength of their relative probability, but, to reject such hypotheses simply because they cannot, be proved is to reject all possibility of argument, and so close the door upon progress. Our reasons for holding beliefs must, to some extent, vary with the stage of evolution reached by each one of us upon the levels of consciousness to which they apply. Probably the best summing up of the reasons for belief is that which was given to His followers by Gautama Siddartha, the Buddha, on an occasion when He was questioned by them as to which of the many forms of religious teaching then extant should be accepted by them. Here is the answer of the Enlightened One, as it has come down to us:-

“Do not believe a thing merely because it is said, nor in traditions because they have been handed down from antiquity, nor in rumors as such. Do not believe in writings by sages, merely because sages wrote them. Do not believe in fancies which you may suspect to have been inspired by a Deva “ (a higher spiritual intelligence, an angel, or suchlike), “nor in inferences drawn from some haphazard assumption you may have made. Do not believe because of what seems to be an analogical necessity. Do not believe on the mere authority of your own teachers; but believe when the writing, doctrine or saying is corroborated by your own consciousness. For this have I taught you; not to believe merely because you have heard; but, when you believe of your own consciousness, then act accordingly and abundantly.”

To which may be added, from the Second Epistle of Paul to the Corinthians (Ch. xiii):

“Examine yourselves, whether ye be in the faith; prove your own selves Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall

be with you.”

PEACE TO ALL BEINGS!

CZECHOSLOVAKIAN FREEMASONRY

by Jiri (George) Syllaba, 33°, Sovereign Grand Commander and Grand Master
(Czechoslovakia)

Scottish Rite Journal - March 1992

At Three Stars, the first Masonic Lodge in Bohemia, was probably founded in 1726 by Count Francis Spork. A few years later, in 1741, a Masonic Lodge was founded in Prague by some French officers. Also, in the 18th century, other Masonic Lodges were constituted in Prague and in some Moravian towns.

These Lodges worked with beneficial and enlightened tendencies. For instance, an orphanage and an institute for deaf and dumb persons were established in 1773 by Freemasons in Prague. Members of the aristocracy and a group of educated scientists - Ignatius of Born, Dobner, Voigt, Cornova and others, most of them Freemasons - founded in Prague The Royal Czech Society of Sciences. In addition, the famous physiologist, John E. Purkyne became a Freemason during his stay in Bratislava.

In the 20th century, Masonic Lodges were constituted mostly under German or Hungarian obedience. At the end of World War I, some Brethren of these Lodges established a Czech Lodge called “John Amos Komensky” (Comenius), and soon afterwards other Czechoslovak Lodges were founded in Bohemia, Moravia and Slovakia, such as Narod (The Nation), Pravda vitezi (The Truth Conquers), Dilo (The Work), Most (The Bridge), The 28th October, Dobrovsky, P. J. Safarik, and others.

The regular national Czechoslovak Grand Lodge was definitely constituted in 1923. The disestablishment of cooperation with the Italian Grand Lodge after Mussolini's overthrow compelled a group of Czechoslovak Freemasons to visit Switzerland and ask the Grand Lodge Alpina for advice. This group was represented first by my father, professor Ladislav Syllaba, personal physician and friend of our first President, Thomas Garrigue Masaryk, and then by the well-known painter Alfons Mucha and professor Dvorsky. Masonic Light was introduced in our Grand Lodge by the Yugoslavian Grand Lodge.

In 1920 a German Grand Lodge Lessing zu den drei Ringen (Lessing to the Three Rings) was also constituted in Prague. The mutual cooperation between these two Grand Lodges has been good, especially after a concordant contract in 1934. Before World War II each of these two Grand Lodges comprised about 15 to 20 regular Lodges and about 3,000 Freemasons. The Czechoslovak Grand Lodge was working in the Scottish Rite, the German Grand Lodge in Janus Rite. Both were regular.

The Nazi government during the occupation of Czechoslovakia strictly prohibited Masonic activity. During World War II about 135 Freemasons were executed or tortured to death, at least 130 were imprisoned, 64 persecuted, and more than 100 died as a result, later in life, of imprisonment.

About 200 Czechoslovak Freemasons emigrated to England and found there excellent

understanding and help. The Grand Lodge of England as early as 1940 recognized the Czechoslovak Grand Lodge in exile and the Lodge John A. Comenius in exile, and the Grand Lodge lent them use of a Temple. Also the American Grand Lodge in New York recognized our Freemasons and offered them help and financial support. Our second President Edward Benes and the son of our first President T. G. Masaryk, John Masaryk, were Freemasons.

After World War II, the Czechoslovak Grand Lodge was reconstituted in Prague in 1947. The total number of Czechoslovak Freemasons was only 652, but the Communist overthrow of the government in 1948 caused a diminishment of Masonic activity since the Brethren had to be very circumspect. There was a justified apprehension of a possible forced cooperation with the totalitarian regime. Consequently, our Grand Board decided to lull our Masonic Craft to temporary sleep in 1951.

In fact, the Nazi Gestapo, a secret state police, intended a total liquidation of Czech and Moravian Freemasons. Many of them were arrested. For example, I and other Brothers were forced to stay in a concentration camp till the end of the war. Infected by an epidemic fever, many died in my arms.

During the Communist oppression lasting 41 years, 1948-1989, only 28 Czech and Moravian Freemasons survived. They conserved our Masonic continuity by secret meetings in private homes where Masonic discussions were held. Craft Ritual was impossible since all our requisites (Rituals and paraphernalia) were taken away.

In April 1990 several Freemasons from Switzerland visited us and worked with us in Prague as did my old friend Jorma Komonen from Finland, some Italian Freemasons, and Brothers from Austria, especially Dr. Dieter Scheits. These were joined by Brethren from Germany as well as by Czechoslovak Brothers who had emigrated to Germany and founded two Czech-speaking Lodges in exile.

In July 1990 the Czechoslovak Grand Lodge could be revived. It comprises three Lodges: Narod (The Nation), Dilo (The Work) and Most (The Bridge). I, Jiri (George) Syllaba, a Freemason since 1926 in the regular Lodge Narod, and a Thirty-third Degree Scottish Rite Mason, was elected as Grand Master.

The 17th of November, the anniversary of our revolution, was a significant date since on that day a solemn Masonic conference and Craft meeting were arranged in a hall of the beautiful old Hradcany Castle in Prague. About 86 Freemasons were present, 13 Grand Masters from various European countries, and 3 visitors from America, among them Sovereign Grand Commander C. Fred Kleinknecht, 33°.

Then, after Fraternal welcoming, I as Grand Master and probably the oldest Brother in this international assembly, presented a brief Masonic address about the life of John Amos Comenius, a predecessor of European Freemasonry, at the occasion of the 320th anniversary of his death. Later a Czech banquet was served in a nearby renowned restaurant "Vikarka" close to St. Vitus Cathedral.

In December 1990 our Grand Lodge received official recognition from the United Grand Lodge of England and also from other European and United States Grand Lodges. Now it will be registered in the international list of regular Grand Lodges.

Although we open our Masonic activity with enthusiasm, gratitude, and consciousness of great responsibility, we are facing many problems. We lost all our prewar fortune, our Temple, and all our Masonic possessions. However, with the great help offered to us from Grand Lodges in Europe - especially from Austria, Switzerland, Germany, Finland, and Italy - and in the United States, we shall start our great Craft anew. We intend to continue in our prewar regular Masonic tradition with the main goal of helping to rebuild our national moral character which was corrupted in the course of 50 years of Communist oppression.

This is, unfortunately, not unusual since morality has been disturbed in many countries. Therefore we all, dear Brethren, have to keep in mind the words of John Comenius, the great Czech churchman and educator, who said, "Labyrinth of the world and paradise of the heart"!

The labyrinth of the world unfortunately still persists; however, the paradise of the heart must remain as our goal. Do not allow this ideal of Freemasonry to be extinguished!

CONTINENTAL FREEMASONRY BEFORE 1723

by Oliver D. Street

The American Freemason - February 1914

THE orthodox view at the present time is that Freemasonry was introduced from England to the continent of Europe about A.D. 1725. The first impulse, therefore, of the informed reader will perhaps be to exclaim, what is he talking about, does he not know that prior to 1723 there was no such thing as Freemasonry on the continent! I reply at once that I know nothing of the sort, nor does anyone else.

A few decades ago Masonic writers were very knowing, as they conceived, as to what the facts of Masonic history were; to-day we are equally cock-sure that we know that they were not. The silence of the relatively few documents which have escaped destruction down to our time, concerning any fact or custom relating to Freemasonry, is with many of our most respected Masonic historians sufficient ground for the rejection altogether of such fact or custom. Negative evidence of this kind is held by them to far outweigh all our oral and written traditions. It is or should be well known that negative evidence of this character is of little value.

Thus we glibly assert that before A.D. 1717, Lodges had no authority for meeting, except the inherent right of Masons to meet any where and at any time and there make Masons and transact Masonic business; that prior to 1717, there was no Grand Master and no Grand Lodge; that prior to 1724, there was no Master Mason degree; that prior to 1740, there was no Royal Arch; and, finally, that prior to 1725, there was no Freemasonry on the continent of Europe.

It is to this last statement that I desire to call attention once more. It is directly contrary to the written traditions of the Craft as recorded in the so-called "Old Charges," certainly for nearly five hundred years. These with practically one accord tell us that Freemasonry existed upon the continent before it did in England. It is not, however, on this body of evidence I wish to dwell, but to introduce a statement found in Anderson's "Constitutions," published in 1723, which, if it can not be explained away some how,

seems to establish the existence of Freemasonry on the continent in 1723 and prior thereto.

In the first edition of Anderson's Constitutions is published "The Charges of a Free-Mason, extracted from the ancient records of Lodges beyond sea (*italics ours*), and of those in England, Scotland and Ireland" etc., etc. In the "approbation" of this work signed by the Grand Master, Deputy Grand Master, Grand Wardens, and the Masters and Wardens of twenty particular Lodges, it is explicitly stated that the author had "examined several copies from Italy." This book was compiled and published by direction and authority of the Grand Lodge itself.

The statements above quoted plainly declare that in 1723, (and imply that much earlier), there was in existence on the continent an institution which the Grand Lodge of England and its officers then recognized as identical with their own Freemasonry. These passages from Anderson I have never seen subjected to analysis or criticism by any of our Masonic historians. But it would seem to require some temerity for writers of the present day, nearly two hundred years after the event, to maintain that these Masons of 1723 did not know what they were talking about.

It does not appear likely that these references are to Lodges recently credited in Europe either by the British Masonic authorities or by Freemasons of British origin acting on their own responsibility, because (1), we have no evidence of the introduction of British Freemasonry on the Continent prior to 1725, and (2), the customs and usages of such Lodges would not have been regarded as authoritative in the mother country and their records could scarcely have been called ancient.

A common sense interpretation of the passages above quoted would seem to require either that we date much further back than has heretofore been supposed the introduction of British Freemasonry on the continent, or that we admit the existence there of an indigenous Freemasonry of its own.

The only escape from this conclusion is to suppose that Anderson has inadvertently said what he did not mean, or else that he has deliberately falsified. I know it is quite the fashion lately to brush aside with a sneer anything from Anderson that happens not to coincide with one's views. Few have had the boldness to charge him with conscious falsehood, but his credulity, real and supposed, has been employed on all sorts of occasions to get rid of any troublesome statement made by him. Nothing in his life or character, so far as is known, warrants the charge of falsehood. As for inadvertence, it must be borne in mind that Anderson's book was twice approved by the Grand Lodge, once by a committee of distinguished Brethren after making some minor corrections, and finally by the Grand Master, Deputy Grand Master, Grand Wardens and the Masters and Wardens of twenty particular Lodges. Then, there is the explicit statement about "several copies from Italy." It is too much to suppose that all these Brethren were ignoramuses or frauds.

So far as Anderson undertook to record the history and traditions of the Craft in times prior to his own he can not be regarded otherwise than as a mere compiler. He does not himself profess more; in fact he was not instructed to do more. This he seems to have done with much embellishment and little discrimination. Students of Masonry are no doubt correct in accepting these portions of his writings with hesitation. But it seems that

distinct and positive statements made by him as to contemporaneous events, or as to records examined by him, and these statements approved by the leading Masons of his time, stand on an entirely different footing. To overthrow these something better than mere surmise should be forthcoming.

Brother Robert F. Gould, though holding to the belief that all Freemasonry has sprung from Great Britain, admits that in the short space of from ten to twenty years after the establishment of the Grand Lodge of England, Freemasonry had “obtained a firm footing in the remotest parts of the continent of Europe,” (History, vol. iii, p. 77); that “wherever the earliest Lodges existed, there we find traces of previous meetings”; that in the first “Stated Lodges” there were present undoubted Masons initiated elsewhere, (History, p. 78).

In other words, this distinguished Masonic historian of the most exacting school admits, in effect, that we know not when or where the first Masonic meetings were held upon the Continent, nor whence hailed the Masons who held them; that is to say, Freemasonry has existed there “from a time when the memory of man runneth not to the contrary,” or from time immemorial. This is in precise accord with our traditions.

It is true Brother Gould attempts to account for the undoubted presence and general dissemination on the Continent, so soon after the “Revival,” of Freemasons made we know not where, by what can be regarded as no more than a very doubtful hypothesis. His theory is that at this period (i.e., A.D. 1717), England enjoyed great prominence in the eyes of Europe because of her wealth, her possession of Hanover, and the recent victories of Marlborough; that in consequence of these things thousands of visitors flocked to her capital; that they were attracted to the Lodges by the fact that they saw them attended by “noblemen of high position and men celebrated for their learning”; that returning to their own countries they carried Freemasonry with them; and then asks Brother Gould, “what more natural than that those debarred from visiting our shores should desire to benefit by the new whim of 'those eccentric islanders', and that given a sufficient number of initiated in any one town Lodges should be formed” ?

It must be admitted that not often do nations exhibit such immediate and remarkable enthusiasm for the new and strange institutions of another nation. It would seem a more reasonable explanation, and one harmonizing with our traditions, that Freemasonry was an institution not wholly unknown to the Continentals, though perhaps decadent and differing much from that of England; that the new impetus given to the Craft in England by the events called the “Revival” was also felt upon the Continent by kindred institutions already existing there, resulting in a development and growth similar to that which occurred in England. We know that kindred institutions did then exist and had existed there from time immemorial, namely: the Steinmetzen of Germany; the Compagnonnage of France; the Magistri Comacini of Italy, and in all those countries the Craft guilds and, alongside them and having much the same membership, the Craft fraternities. And the indications are numerous that all these institutions as well as Freemasonry trace back to the Collegia fabrorum of the Roman empire. If this be true, it would be remarkable indeed if Freemasonry or a society substantially the same should have existed only in remote Britain.

It must be obvious to the student of Masonic history that the last word has not yet been

said concerning the origin of Freemasonry on the Continent. It is possible that both our English and certain of our German Brethren, who have been claiming for their respective countries the exclusive distinction of having been the sole preserver of the Masonic institution, will be forced to recognize not only the share of each other in this work but even that of France and Italy.

CRYSTAL GAZING

by Robert A. Hinshaw, PGM, Grand Secretary, Ohio

MSA Short Talk Bulletin - August 1986

Looking at several Fraternal Reviews that were printed just as the last century closed, here are a few of the things United States Freemasonry was concerned about:

Indiana and Kentucky: unauthorized cipher rituals.

Ohio: spurious groups (Cerneau Masonry).

Frequent reference is made to Masonic Homes, per capita, taxes, Grievance Committee reports.

Many Grand Lodges were concerned about the problem of non-payment of dues, both about how to reduce the number and what should be the penalty for failure to pay: suspension, removal from record, or what?

Most Grand Lodges were enjoying a modest increase in membership, chartering new Lodges and erecting new Temples.

In sweeping generalities, one could conclude that by and large, the Fraternal Reports of the various Grand Lodges written prior to the turn of the century were not drastically different from those being written today. Many of the problems and concerns of 90 and 100 years ago are the concerns of our Grand Lodges today. Perhaps the magnitude of the problem is not quite the same, perhaps the locale of the problem has changed.

Point two, then, is that if one were to draw a picture of Freemasonry at the turn of the century in broad brush strokes only, the picture could reasonably well substitute for today's picture. Most of Freemasonry's problems did then and do now result from the nature of man and his basic failings. But this is not unexpected.

If one were to scan the newspapers and magazines of the 1890's he would find basically the same news items in print then as today: murder, robbery, vandalism, extortion, crimes of passion, narcotics, drunkenness, forgery, arson, corruption in public office, a search for a higher standard of living through technological progress, etc.

Actually, many of the stories in the Bible recount the same type of behavior, a behavior reported earlier by other writers who predated the Bible by many centuries.

Man's basic nature has changed little from that of Adam and Eve, Cain and Abel. His environment and surroundings have changed continuously and dramatically, but the human animal remains almost a carbon copy, at least psychologically or behaviorally.

Finally, we come to the question at hand: Is Freemasonry prepared to serve man in the new century ahead?

Let us ask ourselves, What will we find in the new century ahead?

First, a continuing technological advance with the following striking advances, and more:

- (a) In the field of communication, the ability to communicate via thought transference will be developed, we call it ESP or mental telepathy today; in the next century it will include not only personal "one-on-one" communication with Aunt Minnie in Kansas City, but mass communication as well.
- (b) In the field of transportation, we will easily travel at speeds approaching or exceeding that of light. Personal "energy packs" for local airborne transportation will be common.
It will probably be possible near the end of the next century to transport objects (and perhaps people) by first converting them (or it) to energy "waves" and then reconstructing the object at the final terminal by means of a sophisticated computer controlled reconstruction apparatus.
- (c) Energy will not be transmitted by wire or pipe, but by waves. Solar energy will have come and gone as an economical energy source, likewise gravitational energy. The exotic energy sources that will be in vogue are too fantastic to even guess at in terms of today's technology.
- (d) We will probably again receive visitors to our planet from outer space, perhaps from our galaxy, perhaps from beyond. In turn, we will be sending expeditions regularly to other planets. We will have long ago colonized the moon (Lunar Lodge #1 ?) and countless space satellites will circle our globe. We will not comment at length on the use of the word "again" in the first sentence other than to say it means what it says - a repeat occurrence of an event that has already taken place.
- (e) Probably the most dramatic progress will occur in the field of medicine. During the next century almost any organ will be capable of transplant - not only transplant, but "manufacture," as well. Human bodies will be reconditioned much as we now recondition or re-manufacture automobile parts. We will know a great deal more about the power of the body to regenerate lost parts. The life span will be greatly extended with little aging process accompanying it, and as a result we will be faced with the moral problem of who will and who will not be permitted to continue on this planet, which by the way will almost certainly be under one government, if for no other reason than to effectively deal with other worlds.

The most striking development of all to occur in the field of medicine, and the one that will have the greatest effect on Freemasonry, will be the great advances that are just over the horizon in man's ability to understand and to alter the human brain, and hence, to control the human personality.

Here, properly used, will be man's first(?) capability of "programming" himself. We say "first" but it will not really be a first, for each of us has had the capability all along to live in God's image, but few chose to make the necessary sacrifices to do so, to practice the self-discipline required to lead a moral life.

What we should, therefore, say is that now man will have the first easy way to program himself, to become near-perfect. Unless our basic human imperfection again gets in our way and in our greed we program our fellow man for greater lust, greater personal gain, for greater material gain, we stand during the next century to make a significant

improvement in man's development.

We might well see in the coming century the emergence of man's capacity to affect his behavior in a positive direction, either through surgery, chemistry, or controlled breeding - probably a combination of the first two.

We don't think that we as Freemasons are "ready" for this today, any more than Rotarians, Presbyterians, Baptists, Republicans, males, Ohioans, or any other group is "ready." In fact, many in this audience probably aren't even ready to believe the possibility of this exists.

As Freemasons, however, we can adapt with time and be ready probably to serve man's needs on the short-term scale, just as we have done successfully for 250 years.

And what are man's needs that cause him to seek Masonry?

- (a) A need to be appreciated and respected.
- (b) A need to be associated with a status group.
- (c) A need for companionship.
- (d) A need to be "needed."

These are a few of the major reasons - and not too dissimilar from the reasons man joins any other voluntary group. So long as Freemasonry offers an opportunity for an individual to gain self-respect and the respect of his peers, and at the same time offers him an opportunity to be a contributing part of the group, Freemasonry will survive and will continue to serve.

Freemasonry will however, have to be a little like a football team on any given Saturday. While no great team knows precisely what it will face this Saturday, or next Saturday (and certainly not in the next century) it meets each game in its turn, scouting the opposition as thoroughly as it can, coaching its players to the best of their abilities, stressing a well-balanced offense and a rugged defense, having what is called a strong, effective "game plan," and then once in the game remaining alert to the opposition and receptive to changes. So with Freemasonry, We must:

- (a) Scout the opposition (man's disinclination to become a Mason, or a member's potential to become a "drop out," active antagonism by outside groups, etc.). How do we answer a man's needs to make him want to become a member and to remain in good standing?
- (b) Coach the players (members) to the best of their abilities. This means to educate the members, stress good ritual, demand attractive temples, admit only respected members. We need to make Masonic membership "sought after" rather than "thrust upon one." Keep the standards high, get the members involved, develop leaders.
- (c) Develop a well-balanced offense and rugged defense. In other words develop a program that will permit Freemasonry to meet the needs it can and should meet, still retaining its basic fundamentals that characterize us as Freemasons.
- (d) Finally, remain "loose," i.e., creatively responsive to change within our basically accepted framework so that we avoid vacillating to every whim and wind and like a chameleon change into something entirely and totally unrecognizable.

“But,” you say, “isn't this essentially what Freemasonry has been doing for 250 years?”

To which we would answer, “Yes, and with a pretty good record of achievement. Freemasonry has weathered many a storm. It has been effective in adapting itself within reason to changing times, still retaining almost all of its basic foundation stones and ancient charges intact.”

And with dedication, determination, self-denial and self-discipline, there is no reason why Freemasonry cannot continue to field a winning team at any given time. The team we have today might not be able to win the game played in 2074, but it will acquit itself with glory this year.

And by taking each year in turn, we will be ready to take the field, in 2074.

CAUCASIAN GRAND LODGES - NOTES, QUERIES AND INFORMATION

[author unknown]

The Phylaxis - June 1991

CAUCASIAN GRAND LODGE OF QUEBEC:

From its 120th Annual Communication: “The All Canada Conference, as has become the norm, was a very worthwhile conference dealing with Canadian Freemasonry. The Grand Lodge of Quebec lead a discussion of Canadian Prince Hall Masonry. The objective of entering this item on the agenda was to try to secure a Canadian consensus as to recognition of Canadian Prince Hall Masonry. A Canadian consensus was reached whereby all Canadian Grand Lodges will undertake to enter into dialogue with their Prince Hall Masons in their home jurisdiction with a view to making a Canadian decision at the All Canada Conference of 1992.” (p.52)

Under the guidance of M.W. Bro. D B. Geffken and continued by M.W. Bro. N. E. Auclair, the Grand Lodge of Quebec has been in dialogue with the Prince Hall Grand Lodge since the fall of 1988. On November 11, 1989 M.W. Bro. N. E. Auclair and the Grand Secretary were invited and accepted to be present at the banquet following the institution of a new Prince Hall Masonic Lodge named King David Lodge. The full name of the Prince Hall Grand Lodge is the Grand Lodge of Ontario and Jurisdictions - Prince Hall Affiliation. The dialogue has been open and forthright including as participants the Grand Master of Prince Hall Masons in Quebec and Ontario, J. Dan Bancroft, the Deputy Grand Master, Benjamin Layne and a Past Grand Master Welsford Daniels. Representing the Grand Lodge of Quebec were M.W. Bros. D. B. Geffken and N. E. Auclair, R. W. Bro. L. A Phillips and the Grand Secretary. The forthrightness of the dialogue quickly identified that the Prince Hall Masonry has the same claim to regularity as do most Grand Lodges in North America which trace their roots to the Grand Lodge of England. it was a surprise to learn that the Prince Hall Affiliation has its own Royal Arch Chapters, Scottish Rite, Shrine and Eastern Star Chapter. Clearly the Prince Hall Masons cannot be referred to as irregular or clandestine. For the time being we must simply refer to them as unrecognized which, of course, means that for the time being we cannot enjoy intervisitations within tiled meetings. Beyond that constraint there is no reason why we cannot enjoy social intercourse. “

“The Grand Master informed the Board that the Grand Lodge of Quebec had entered into dialogue with the representatives of Prince Hall Masonry. Certain of the Grand Lodges in the United States have moved to recognize Prince Hall Masonry and the present discussions are exploring the avenues that may be open to reaching some accommodation with this body whose claim to legitimacy would seem to be as valid as that of many of the Grand Lodges in the United States or Canada.”(p80)

CAUCASIAN GRAND LODGE OF LOUISIANA

Minutes of Jan. 28-29,1991 annual session. W Brother Roy B. Tuck Jr., P.M., Chairman, Masonic Law and Jurisprudence Committee, referred to the Grand Master's Address, which dealt with the State of the Order and more particularly with the Edict that severed relations with the Grand Lodge of Connecticut. The recommendation contained in the Grand Master's Address is that the Edict withdrawing recognition of the Grand Lodge of Connecticut be revoked at this Grand Lodge Session, and, further recommended, that a “Grand Master's Statement of Position,” in reference to clandestine masonry be forwarded to all Grand Jurisdictions that have recognized clandestine Masonry, or shall choose to do so any date thereafter. The recommendation further suggests that fraternal relations be immediately reestablished with the Grand Lodge of Connecticut Brother Tuck stated that this does not seek to amend existing law. It can be adopted by majority vote. Brother Tuck moved for the adoption of the recommendation. Recommendation was approved by a near unanimous standing vote. The Grand Masters stated that fraternal relations will be reestablished with the Grand Lodge of Connecticut.

In the Grand Master's Message (Roy McDuffie Grand Master) as published in the Louisiana Freemason, Spring 1991: “In October 1989 the Grand Lodge of Connecticut recognized and established fraternal relations with the Prince Hall Grand Lodge of Connecticut. The Grand Lodge of Louisiana does not recognize Prince Hall Masonry as legitimate and considers them clandestine. Therefore, on December 1, 1989, the Grand Master of Louisiana issued an edict severing ALL Masonic relations and/or communication with the Grand Lodge of Connecticut, A.F.& A.M., and the voting delegates at the 1990 session of Grand Lodge, in Baton Rouge approved the Grand Master's Edict.

The delegates at the 1991 session voted to restore fraternal relations with the Grand Lodge of Connecticut; however, a question has arisen as to whether the procedure was proper. Relations have not yet been restored with Connecticut; therefore, the issue will be addressed through resolution in the 1992 session.

Since February 1990 the Grand Lodges in Nebraska, Washington, Wisconsin and Colorado have recognized Prince Hall Masonry in their respective states. You are advised that you may visit Lodges in these states and/or sit in tiled Masonic meetings. It is, however, your responsibility to ascertain if there are clandestinely-made masons present. If so, you are to immediately remove yourself from that Lodge or meeting. Remember, it is unlawful for us to hold Masonic communication with a clandestinely-made Mason. Brethren take due notice in this matter and govern yourselves accordingly.

CAUCASIAN GRAND LODGE OF KANSAS:

In its Intender Handbook published by its Committee on Masonic Education 1990

covered up the section on page 36 which read “there are several predominantly Negro Masonic organizations who are considered clandestine. The three largest of these are the Prince Hall Grand Lodges, Affiliates of the National Compact Grand Lodge of Free and Accepted Masons of Color for the USA, and the John G. Jones Affiliation.” It now reads: “Clandestine Freemasonry is that which is not recognized as 'Regular' or 'proper' by a majority of existing Grand Lodges. Most clandestine Masonry has improper teachings and may even be unethical or immoral. Clandestine is not necessarily connected with race, color, national origin or politics. In much of the U.S.A. Freemasonry, as we know it, is white (Caucasian). With the few exceptions there are no Black Masons in our 'regular' Lodges. Blacks have their own 'Prince Hall' Freemasonry. Prince Hall is seen today by most Scholars as being legitimate and regular and some Grand Jurisdictions now have legitimate visiting between Prince Hall and 'regular' Masonry within their jurisdictions. “

Your Grand Lodge, at each session, votes on granting 'recognition' which means we accept another Grand Lodge as being 'regular.' We make that determination not on color of skin or national origin, but on the 'teachings' of the Grand Lodge under question.”

COMPASSES OR COMPASS ? - WHICH IS CORRECT ?

by I. J. Nathan

The proceedings of The Waikato Lodge of Research, New Zealand - [date unknown]

This is a question that has concerned a number of members but a simple answer cannot be given. There has been a suggestion made that the plural form came into common use when the mariners compass was invented. The word compass has been recorded as having been used in the 14th century. Three examples are: 1340 “craftily casten with a compas”; 1387 “made the first compas”; and in 1391 by Chaucer who wrote of the “poynt of my compas.” In 1551 this sentence was recorded “have a payre of compasse aptelye made for to draw the circles.” In 1570 a mathematical text had “geometrie teacheth the use of the Rule and cumpasse.” Swift wrote in 1745 “to fix one foot of their compass wherever they think fit.” As recently as 1845 Emerson wrote “defined by compass and measuring wand.”

Earliest uses of the plural form have been recorded in the 16th century. In 1555 “we took owre compases and beganne to measure the sea coasts” and an example from 1594 “how to make with your compasses a perpendicular line to fall from any point given another right line.” Milton wrote in Paradise Lost in 1667 “in his hand he took the golden compasses to circumscribe this universe.”

The mariners compass first appeared in 1515 “Some the anker layde . one kepte the compass and watched the our glasse.” In 1552 this was recorded “ane skypper can nocht gyde his schip without direction of his compas.”

In at least four verses of the Old Testament compass appears in its singular form. Isaiah 44:13 “The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass . “Other references are Exodus 27:5, Exodus 38:4 and Proverbs 8:27.

Early Masonic rituals do not show any marked preference for either form. Prichard's *Masonry Dissected* of 1730 uses the singular four times and the plural once. Three

Distinct Knocks published in 1760 has the plural form seven times and the singular twice. Jachin and Boaz which appeared in 1762 shows a slight preference for the singular over the plural by five to four.

In the United States some jurisdictions use compass and there are also Masonic clubs known as square and compass clubs.

After reading this far it would be a bold reader who would say one or the other was correct. There is, however, a criterion of correctness for the modern New Zealand Constitution Mason and that is how the word appears in our Book of Constitution and Ritual. As it always appears as compasses then as far as our working is concerned compasses is the correct form.

CHAPTERS OF MASONIC HISTORY

by H. L. Haywood

The Builder - March 1923

The paper below is the first of a new series of Study Club articles to cover, chapter by chapter, the more important periods and features of Masonic history. I have condensed and simplified to the limit of my ability but even so I know that beginners may find some passages difficult. This difficulty lies in the subject matter, which is stubborn and complicated to a degree, and therefore means that readers themselves must cooperate by a willingness to read and re-read, and to study. Surely the subject is worth it! Vibert's "Freemasonry Before the Existence of Grand Lodges," Vibert's "Story of the Craft," Newton's "The Builders," and Gould's "Concise History of Freemasonry" may be read in conjunction with these papers. Of the many articles on Masonic history that have already appeared in THE BUILDER lists will be printed at the end of each monthly installment; so also with titles of books consulted. By the time the series is completed the reader will have traversed the whole field of the general history of the Craft and be all the happier in his Masonic life in consequence, and much better equipped to take a part in its activities. Hitherto we have carried in the department a stereotyped page of suggestions to Study Club members and leaders; for the sake of space, which grows more valuable each month, we are omitting such matter. In its place we have printed a booklet on "How to Organize and Maintain a Study Club" which will be furnished free to any Brother asking for it.

PART I - FREEMASONRY AND THE CATHEDRAL BUILDERS

I - WHAT GOTHIC WAS

THE WORD Gothic has become associated in our minds with much that is most beautiful in the world - cathedrals, churches, spires and an old manner of decoration - but to the Italian artists of the Renaissance who gave the world its currency it had quite a different meaning, and was used by them as a term of reproach to signify the culture of the northern barbarians, especially of German blood, who had broken off from classical traditions. Vasari appears to have been responsible above any other individual for this usage.

Gothic was at first applied to the whole barbarian (I use the word here in its Renaissance sense) culture; but later, and after men had begun to understand and to appreciate it, was more narrowly applied to that which was most distinctive in barbarian culture, the

architecture; and at a still later period, and through popular usage, it became associated almost entirely with religious architecture, and more especially with the cathedrals, so that we find the great New English Dictionary giving it the following definition:

“The term for the style of architecture prevalent in Western Europe from the Twelfth to the Sixteenth Century, of which the chief characteristic is the pointed arch; applied also to buildings, architectural details, and ornamentation. The most usual names for the successive periods in this style in England are Early English, Decorative, and Perpendicular.”

This definition is not as accurate as it might be. Many authorities on the history of architecture would not agree with the statement that “the chief characteristic is the pointed arch”; they have other theories of the matter. Nor is it safe to apply the word only to architecture, because there were Gothic styles in dress, in bridges, in walls, in furniture, in ornamentation, in manners, and even in household utensils. It happens that little is left of Gothic save church edifices, but that is because war has destroyed everything else.

Some of the best writers on the subject, Lethaby for example, whose work is to be recommended for its energy, interest and scholarliness, make Gothic to be equivalent to everything specifically medieval in art, which would include stained glass, manuscripts, poetry, etc. These writers point out that it was not until the nineteenth century archaeologists had come, under the leadership of De Caumont and his fellows, that men began to give a narrow usage to the word. “The word,” writes Arthur Kingsley Porter, “first applied as an epithet of opprobrium to all medieval buildings by the architects of the Renaissance, was given a technical meaning by De Caumont and the archaeologists of the nineteenth century, who employed it to distinguish buildings with pointed arches from those with round arches, which were called Romanesque.” Some writers continue to refuse to use the word at all; Rickman prefers “English Architecture”; and Britton, “Christian Architecture.” Dr. Albert G. Mackey says, “that Gothic architecture has therefore very justly been called ‘The Architecture of Freemasonry;’” but of that more anon.

The old Roman style of building, on which all subsequent styles in Western Europe were based until the coming of Gothic, and which came to be called Romanesque, was organized on a very simple principle, and had its beginnings, at least so far as temples, churches, and cathedrals were concerned, in the ancient basilica. A flat roof was laid across four walls, like the lid on a box. If the roof was ridged or arched the walls had to be thickened in order to take care of the side thrust, so that in the largest buildings, where much interior space was needed, the walls were necessarily given a massive thickness; and this thickness in turn made it necessary to use small windows lest the anchorage furnished by the walls be weakened and the building collapse. In consequence of this, Romanesque buildings were like military fortifications in their squatness, their ponderousness, and their interior gloom. The Gothic architects escaped from these unfortunate results by employing the pointed arch which enabled them greatly to increase their interior heights; and they learned how to take up the side thrusts of these arches by means of flying buttresses, rather than by heavy pier-like walls. This removed the great weight from the side walls and enabled the builders to substitute glass for stone, thus destroying at once the old unpleasant gloominess. In the course of time the system of pillars, arches and flying buttresses became a kind of thing in itself, like the frame-work

of a machine, so that the skeleton of a building became self-sufficient, and might be said to dispense with walls altogether. It is this frame-work, so organized as to be self-supporting, that most distinguishes Gothic as a whole from its predecessor, Romanesque; such features as made this feat possible - the arch, rib vaulting, and the buttress - being secondary.

This is the point of Violet-le-Duc's famous description of Gothic, ably summarized by C. H. Moore in these words: "A system which was a gradual evolution out of Romanesque; and one whose distinctive characteristic is that the whole character of the building is determined by, and its whole strength is made to reside in, a finely organized and frankly confessed, frame-work, rather than in walls."

Moore has himself furnished a definition yet more famous, and easily comprehended:

"In fine, then, Gothic architecture may be shortly defined as a system of construction in which vaulting on an independent system of ribs is sustained by piers and buttresses whose equilibrium is maintained by the opposing action of thrust and counterthrust. This system is adorned by sculptures whose motives are drawn from organic nature, conventionalized in obedience to architectural conditions, and governed by the appropriate forms established by the ancient art, supplemented by color designs on opaque ground and more largely in glass. It is a popular church architecture - the product of secular craftsmen working under the stimulus of national and municipal aspiration and inspired by religious faith."

Moore finds the key to Gothic in the flying buttress. Other authorities have other theories. Porter finds it in the rib vault; Phillips in the pointed arch, which he makes to be the alpha and omega of the whole system; Gould believes that stone-vaulting is paramount; while Lethaby appears to find the quintessence of Gothic not in this one feature or in that but in the general medieval character of it as a whole.

II - WHO INVENTED GOTHIC?

There has been a great deal of difference of opinion among the historians of architecture as to where and when Gothic began. English writers, who have a very natural desire to claim for their own land the glory of the discovery of the art, date it at 1100 A.D. or earlier, and find its first manifestations at Durham; whereas French writers almost unanimously hold that Gothic began first of all in the region round about Paris, in what was once called the Ile de France, and say that the Abbey Church of St. Denis, begun in 1140, is to be regarded as the first known Gothic monument. It appears that a majority of the more modern writers incline to agree with the French theory. Porter dates the new style as beginning in Paris about 1163, and says that it reached its culmination in the year 1220, with the nave of Amiens. Goodyear, in his *Roman and Medieval Art*, gives a fairly accurate and quite condensed account of the origin and growth of Gothic in a paragraph very suitable for quotation in this connection. He says that "the late Gothic is known in France as the 'flamboyant'; i.e., the florid (or flaming). Otherwise the designation of 'early,' 'middle' and 'late' Gothic are accepted. It must be understood that there are no definite limits between these periods. Speaking generally, the late twelfth century was the time of Gothic beginnings in France, and it is rarely found in other countries before the thirteenth century; the thirteenth and fourteenth centuries are both periods of great perfection, and the fifteenth century is the time of relative decadence. Both in Germany

and in England the thirteenth century was the time of the introduction of Gothic. In Italy it was never fully or generally accepted. Within the field of the Gothic proper (i.e., excluding Italy), England is the country where local and national modifications are most obvious, many showing that the style was practiced more or less at second hand. In picturesque beauty and general attractiveness the English cathedrals may be compared with any, but preference must be given to the French in the study of the evolution of the style." (Page 283.)

Whence did the Gothic architects derive the secret of their new art? Theories are as numerous as they are various, and they range from the sublime to the ridiculous. Lascelles believed that the builders had learned their pointed arches from cross-sections of Noah's ark! Stukeley and Warburton held that they stumbled upon their new principle while trying to imitate the secret groves of the Druids. Ranking argued that Gothic is Gnostic in character, and brings to bear a great mass of data. Christopher Wren argued that it had been borrowed from the Saracens. Findel and Fort both attribute the discovery of the art to the Germans; with this Leader Scott agrees in her now famous *Cathedral Builders*, except that she seems to hold that the Comacine Masters were the missionaries who carried it into France and into England. Dr. Milner believed Gothic to have been a modification of Romanesque arches, a theory with which many agree. In a contribution to *Ars Quatuor Coronatorum* that made much of a stir at the time, Hayter Lewis urged that such a definite and clearly articulated principle must have been the work of one man, and suggested Suger, the minister of King Louis le Gros of France, which country was at that date a little strip about Paris not much larger than Ireland. Governor Pownall believed that Gothic was derived from timber work practices; whereas some Scotch theorists have believed it derived from wicker work. Gilbert Scott, a writer of great authority in his day, rejected all these particular derivations and argued that Gothic evolved gradually, orally, and inevitably out of conditions already existing in architecture and in society; with this Gould agreed, as do a majority of present day writers. Gould is the whole matter up in a sentence: "The researches of later and better informed writers, however, have made it clear that the Gothic was no imitation or importation, but an indigenous style, which arose gradually but almost simultaneously in various parts of Europe." (*History of Freemasonry*, Vol. I, p. 255.)

III - WERE GOTHIC ARCHITECTS THE FIRST FREEMASONS?

At the time that Gothic made its appearance almost all art, including architecture, was still under control by the monastic orders; but with the development of the cathedrals art passed into lay control. It believed by some that the scarcity of records concerning the builders themselves is due to the pride of chroniclers, almost always ecclesiastic, who disdained to mention the workmen except in the most general way. These workmen, like almost all other craftsmen of their period, were organized into guilds. Guilds differed among themselves very much with time and place but through all their various changes retained well defined characteristics. Each guild was a stationary organization which usually possessed a monopoly of trade in its own community, the laws of which were binding on the craftsmen. The guilds of one trade wielded no control over those of another, but all together agreed on certain rules and practices, such as those that appertained to apprenticeship, buying raw materials, marketing, and all that. In some communities, the guilds became so powerful that a few historians have confused their

government with that of their city, but it is probable that this never happened frequently, if at all.

It is believed that, owing to peculiarities in their art, the guilds that had cathedral building in charge became differentiated from others in some very important particulars. If this really happened it was a most natural result of the circumstances under which the cathedral builders labored. Theirs was a unique calling. All other buildings were wholly unlike cathedrals, and it was not often that cities were able to afford the luxury of one, so that there never was a great plenty of work for them to do. Also, their craft was peculiarly difficult, and involved the possession and learning of many uncommon trade secrets, so that the very nature of the work differentiated the cathedral building craftsman from other guild members. It is believed by cautious historians that after a while the authorities, recognizing the uniqueness of the cathedral builders' art, granted them certain privileges and immunities, and permitted them to move about at will from place to place, which in itself set them sharply apart from the stationary guilds, each of which was not permitted to do work outside its own incorporated limits; and many writers believe that because of this freedom to move about unrestricted by the usual medieval curtailments of privilege, that these guilds, or Masons (the word means "builders"), came at last to be called "Freemasons." Governor Pownall wrote a page once to prove that even the popes granted these builders special privileges, but subsequent researches in the Vatican library never enabled him, or other researchers after him, to unearth the papal bulls.

IV - DID GOTHIC BUILDERS COMPRISE ONE BIG FRATERNITY?

Writers of the old school used to believe, almost unanimously, that these medieval Freemasons were bound together into one great unified Fraternity operating under single control from some center, such as London, Paris, York, and they argued that this it "one big fraternity," with certain important but not revolutionary changes, existed right down to our own time, and that the Freemasonry of today is virtually that same organization that it was then. R. F. Gould, (see note) who spoke for a whole group of first-class English Masonic scholars as well as for himself, flatly denied this whole theory in the most sweeping and unequivocal manner. "I have shown," he said, on page 295 of the first volume of his History of Freemasonry, 'that the idea of a universal body of men working with one impulse and after one set fashion, at the instigation of a cosmopolitan body acting under a certain direction is a myth.' On page 262 of the same volume he remarks that the theory of a universal Brotherhood "is contradicted by the absolute silence of all history." With this verdict, Arthur Kingsley Porter, who wrote solely as a historian of medieval architecture, and not with any of the problems of Freemasonry in mind, agrees, and on very much the same grounds.

Gould bases his negation almost entirely on the testimony of the buildings themselves, and argues that whereas a writer here and there might be mistaken the buildings cannot be, and he holds that they one and all offer a united testimony that they were not the work of "one big fraternity" but represent local peculiarities not to be overlooked. His examination of the Gothic architecture of the various countries, with the purpose in view of revealing their testimony on this important point, is one of the most magnificent achievements in his monumental History. It is probable that the great majority of present day historians of medieval architecture would agree with him.

The history of the various arts and devices that made Gothic possible seems to corroborate this position. Every fact known concerning the evolution of Gothic proves that it came into existence gradually, and that no organization ever possessed its secrets at any one time, and that the arch, the flying buttress, the rib vault, and the other features so characteristic, were learned through painful experience, and independently of each other. Porter speaks of the flying buttress as “a new principle” and one “that more than any other assured the triumph of the rib vault and a principle whose discovery marks the moment when Gothic architecture first came into existence.” On page 92 of Volume II of his great work, *Medieval Architecture*, a masterly production the reading of which is urged upon every student of Freemasonry, he writes as follows: “Hence it is probable that the advantages and possibilities of the flying buttress were not immediately appreciated at their full value, and, while the new construction was freely applied in cases where the threatened fall of the vault demanded its application, edifices even of considerable dimensions still continued to be erected without its aid.” This important feature, without which Gothic could never have come into being, was the work of gradual experiment, and builders learned about it slowly, here a little, there a little, and in some places they never mastered it at all: had the secret of the flying buttress been known in advance to any one big fraternity of craftsmen, all this painful and costly evolution would have been unnecessary.

The same thing may be said of the pointed arch which was so essential to Gothic that it has often given its own name to the style. Porter shows that the arch as a unit of construction was very old, and used long before the Crusaders took Jerusalem; and that it was adopted by Gothic builders slowly and only under compulsion; its use for ornamental purposes alone came late, and in the beginnings of Gothic the builders clung to their use of the old-time round arch as long as possible.

There is no need to multiply instances. Geometry, which was sometimes used as being synonymous with the art of building itself, and more particularly with Gothic, and which was of such obvious importance, was never known as a merely abstract science, and came gradually to hand after countless experiments and trials of failure and success. There is no evidence that any body of men ever possessed it at once and in its entirety, which is what would have been necessary to “one big fraternity” having the enterprise of medieval building in hand. The history of Romanesque ornamentation in Gothic structures tells a similar tale; and so also the use of stained glass, which Porter traces to the Ile de France, and which came into existence gradually and by slow degrees.

In short, the history of the art verifies the testimony of the buildings themselves; all was a gradual evolution, and after the usual fashion, out of contemporaneous conditions and from preexisting methods and customs. When one casually glances back on medieval history from the ease of his armchair, and looks upon it as a spectacle hanging in the air, Gothic may appear to have come into existence almost at once, like the goddess rising from the head of Zeus; but a more careful examination of the facts proves that the old theory of one big fraternity bestowing on the world a whole new art and a whole new culture to be a pleasant delusion.

One could also add to the argument the testimony of history, which is the testimony of silence. If Gothic art was the possession of one big fraternity, then that astonishing society must have had also in hand the building of highways, bridges, walls, private

dwellings, fortresses, miles, and it must also have taught the people how to make their garments and to ornament their residences because, as has already been said, Gothic art was continuous with medieval art it society endowed with such wisdom, and working in every center in Europe, would have been as universal as the Catholic Church of those days, and would have left as voluminous a record; but as the fact stands there is such a lack of records, even of the cathedral builders, that even now, and after a century of constant research on the ground by experts, very little is known of the cathedral builders, so that it is necessary to feel one's way in the dark whenever one sets out to learn something about them.

Gothic architecture was not the outcome of the labors of any one group but of all the groups and classes that made up the twelfth, thirteenth, and fourteenth centuries in Europe and in England. In the latter country one need only recall the reigns of Henry II and of King John, from whom Magna Charta was wrested to remember what a ferment everything was in, and how vigorous was the communal life. In western Europe it was the same. The successors to the Capets created in the Frankish territories, and with Paris as its center, an empire comparable to old Rome itself. It was the time when cities arose to independency, when kings became powerful monarchs as against the divisive rule of feudal lords and barons; when the papacy extended its power to the limits of Christendom, with the consequence that something like unity was affected in the moral and religious life of the peaces; and this moral and religious life became powerful enough to send the crusaders into Palestine for the capture of Jerusalem. "The greatest of all the marvels of the Gothic cathedral is the age which produced it. Amid the broils of robber-barons, amid the clamor of communes and contending factions, amid the ignorance and superstition of the Church, this lovely art, at once so intellectual and so ideal, suddenly burst into flower. It seems almost like an anachronism, that this architecture should have arisen in the turbulent Middle Ages. Yet Gothic architecture, although in a sense so distinctly opposed to the spirit of the times, was none the less deeply imbued with that spirit of the times, and can be understood only when considered in relation to contemporary political, ecclesiastical, economic, and social conditions. For the XII century, despite its darkness, was yet a period far in advance of what had gone before - so far that M. Luchaire does not hesitate to name it 'la Renaissance francaise.'

"The intellectual revolution was accompanied by an economic upheaval no less radical. Herr Schmoller has even compared it to that which took place in the XIX century. In the cities the workmen were freed from serfage, and commenced to unite themselves into free corporations; and the same process was at work in a less degree among the villeins or serfs of the country. The economic advantages of this emancipation were incalculable. The pilgrimages, the journeys of the French chivalry into all parts of Europe, above all, the crusades, opened to the merchants a field of activity undreamed of heretofore. The guilds of merchants, which ever became more numerous and stronger; the commercial relations that were established between Normandy and England; the redoubled prosperity of Montpellier and Marseille; the multiplication of markets; the increasing importance of the great fairs Champagne - all these conditions betray a radical transformation in the material condition of the population. Everywhere the condition of the laborer was made easier; everywhere the cities increased their economic productions, and extended their traffic; everywhere bridges were rebuilt and repaired; everywhere new roads were opened. And with commerce, came wealth." (Pages 145, 147, Porter's Medieval

This new life also manifested itself in theological speculation, some of which was so audacious that men were martyred at the stake for the sake of their opinions; in philosophy and the study of law; in politics and in art. A new life broke forth everywhere, and out of its richness there came, as its consummate blossom, the Gothic cathedral.

But how, it may be reasonably inquired, are we to amount for the unity of Gothic art at a time when the world was very much divided, and intercommunication among countries very difficult? The question is well taken, but it can be easily answered. The unity of the Craft was due to the unity of the work done by the Craft; Gothic technique imposed its own unity upon the workmen and their activities as such things always do. Phillips has shown that if one will lay out a chart showing the building of each French cathedral in succession the sites will begin thickly about Paris and then widen out in concentric curves, thus proving that the new architectural knowledge learned at the center radiated itself out, as knowledge is apt to do.

We have in our midst abundant examples of such a progress. The world is now full of steam engines of various kinds, but not for that reason do we believe that the secret of steam has even been the private property of a secret organization; we know that the steam engine began with Watt in 1789 and that each inventor has copied the work of his predecessor and added improvements and modifications of his own. There are hundreds of medical schools over this land and in other countries which use the same technical terminology (comparable to the "secret language" of the old cults); they employ the same types of instruments; have similar rules; and one and all furnish their students such an education as is formally recognized in other schools across the world. We know that this unity of medical organization was never brought about in the beginning by "one big fraternity"; it grew out of the nature of the technique employed; the formal unity now possessed by national medical associations is not the cause, but the result, of the unity imposed by the profession itself.

I believe that a similar thing happened as regards Masonic guilds in the Middle Ages. Those bodies had a unity, but it was due to the nature of the work, and came about inevitably. They exchanged memberships, as medical, or law, or art societies now do, and that because the work done was everywhere pretty much the same. They developed an ethic of their own profession and held all guilds strictly thereto, as did the stationary guilds, and as do local medical and similar societies, always self-governing, in our own day. The unity which thus developed out of the nature of the work itself gradually crystallized into constitutions and traditions; and this unity finally, in England of the eighteenth century, and owing to profound changes in the conditions under which the guilds, or lodges, operated, became transformed into the formal unity that is represented by the authority and power of Grand Lodges. From the time early in the twelfth century when the cathedral building guilds first began to be, until Speculative Freemasonry was born in 1717 as a formally organized society, there was never a break in the historical continuity but there were very important evolutionary changes. Legally and technically our present Freemasonry began in London in 1717; historically, and in a wider view, it began in Europe in the eleventh or twelfth centuries.

But even in those early days the builders did not begin from the beginning. They had

predecessors and ancestors upon whose shoulders they stood, and out of whose art they evolved their own. It will be necessary to take these into account, in order to complete the picture; this will be done in a few chapters to follow, and as introductory to a further development of the theme presented in this.

Note: Gould's "History of Freemasonry" was in reality the work of a group of men and it was the original intention to have the names of all appear on the title page. I have this information direct from one of the members of the group. H. L. H.

I What did the word Gothic originally mean? What is the definition given by the New English Dictionary? How does Lethaby define Gothic? Give substance of Porter's description of Gothic. What was the principle upon which Romanesque architecture was based? Describe the general principle of Gothic architecture as explained by Brother Haywood. Give Moore's explanation in your own words. Can you name any specimen of Gothic architecture in your own community? Can you name any Gothic cathedrals in the United States? Why is Gothic architecture deemed particularly appropriate for church buildings? Have you ever in your own mind connected Gothic architecture with Freemasonry? If so, what has been your theory of that connection?

Where and when did Gothic begin? Give in your own words a sketch of Gothic history. What are some of the various theories of the origin of Gothic? What has all this to do with the history of Freemasonry?

What was a Guild? Why were the Gothic buildings different from others? What is the meaning of the word Mason? How did the word "Freemasonry" come into existence?

What was the theory of "one great fraternity"? What is Gould's verdict concerning this theory? In what way does the history of Gothic art tend to disprove the "one great fraternity theory"? Give examples to show that Gothic architecture developed gradually. Tell something about the age in which Gothic came into existence. How do you account for the unity of the Craft in the Middle Ages? Give some modern examples. The majority of historians of "Freemasonry" agree that our Fraternity had its rise among Guilds of the Middle Ages: how would you state that theory in your own words? What bearing has this theory on our interpretations and obligations of present day Freemasonry?

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CERTIFICATE OF WITHDRAWAL

by D. A. Bruce, DGM

[source unknown] - November 1987

ACCORDING TO LEXICON AND HISTORY OF FREEMASONRY

DEMIT. A Mason is said to demit from the Order when he withdraws from all connection with it. It relieves the individual from all pecuniary contributions, and debars him from pecuniary relief, but it does not cancel his Masonic obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. In this respect the maxim is, once a Mason and always a Mason.

ACCORDING TO CYCLOPAEDIA OF FREEMASONRY

WITHDRAWAL OF PETITION. By American Masonic law, a petition for initiation cannot be withdrawn; it must go before the Lodge. In England, however, a candidate is frequently withdrawn, or is quietly warned not to present himself.

DEMIT. Practically, a resignation from a Lodge or Chapter, upon which a certificate of demission is granted by the body in question. This is an American practice, and its object is to show that the Brother to whom it is granted leaves the association in good standing. The fact of its frequency in the United States is owing to the migratory habits of the citizens, and owing to the strict custom - which has almost the force of law - that any Brother should live within the length of his cable tow. A demit involves no disgrace on the person receiving it; he is qualified to affiliate in another Lodge willing to receive him, and it constitutes a sort of certificate in the meantime.

As a demit is applied for only in cases of urgent necessity, it throws no slur upon the Brother, and his re-affiliation restores him to all the privileges temporarily suspended. It is commonly called, with some inaccuracy, a demit; but although the word is most correct according to derivation, still, when a new nation starts up, it has a right to make its own language. It is not used in England.

ACCORDING TO KENNING'S MASONIC CYCLOPAEDIA AND HANDBOOK OF MASONIC ARCHAEOLOGY, HISTORY AND BIOGRAPHY

WITHDRAWAL OF CANDIDATES. It is frequently the custom in Lodges to withdraw the name of any candidate about to be balloted for, should it be found that there are strong objections to his reception, and thus avoid the unpleasantness of "black-balling." How far such a course is constitutional it is not for us to determine; but whilst anxious to spare the feelings of the proposer and his friend, if the latter is not acceptable, we desire to point out that if the name is to be withdrawn at all, it should be before the particulars are inserted on the summons; also that the proposition fee is only returnable on the rejection of the applicant for initiation.

DEMIT. By a regulation of the English Grand Lodge, November 25, 1723, it was provided, that "if the Master of a Lodge is deposed or demits, the Senior Warden shall fill the chair until the next appointment of officers." This is therefore the proper word apparently for what Gadicke calls "declaring off." The word is sometimes written "demit," but demit is clearly wrong, being a corruption of demit. In fact it is the difference between "demissio" and "dimissio." The word "demit" is now more in use in America than in England, where the practice of granting "demits," as they are called, that is certificates of relinquishment of Lodge membership, is under constitutional regulation, in the various Grand Lodges. In England the term "clearance certificate" is preferred. "Demits" are now issued under the seal of the Grand Lodge of Scotland.

ACCORDING TO A NEW AND REVISED EDITION AN ENCYCLOPAEDIA OF FREEMASONRY AND ITS KINDRED SCIENCES

DEMIT. A Mason is said to demit from his Lodge when he withdraws his membership; and a demit is a document granted by the Lodge which certifies that demission has been accepted by the Lodge, and that the demitting Brother is clear of the books and in good standing as a Mason. To demit, which is the act of the member, is then, to resign; and to grant a demit, which is the act of the Lodge, is to grant a certificate that the resignation has been accepted. It is derived from the French reflective verb *se demettre*, which, according to the dictionary of the Academy, means "to withdraw from an office, to resign an employment."

The application for a demit is a matter of form, and there is not power in the Lodge to refuse it, if the applicant has paid all his dues and is free of all charges. It is true that a regulation of 1722 says that no number of Brethren shall withdraw or separate themselves from the Lodge in which they were made, without a dispensation; yet it is not plain how the law can be enforced, for Masonry being a voluntary association, there is no power in any Lodge to insist on any Brother continuing a connection with it which he desires to sever.

The usual object in applying for a demit is to enable the Brother to join some other Lodge,

into which he cannot be admitted without some evidence that he was in good standing in his former Lodge.

DEMIT. A modern, American, and wholly indefensible corruption of the technical word Demit. As the use of this corrupt form is beginning to be very prevalent among American Masonic writers, it is proper that we should inquire which is the correct word, Demit or Demit.

The word continued in use as a technical word in the Masonry of England for many years. In the editions of the Constitutions published in 1756, p. 311, the passage just quoted is again recited, and the word demit is again employed in the fourth edition of the Constitutions published in 1767, p. 345.

But the word seems to have become obsolete in England, and to resign is now constantly used by English Masonic writers in the place of to demit.

The word demit is of very recent origin, and has been used only within a few years. Usage, therefore, both English and American, is clearly in favor of demit, and demit must be considered as an interloper, and ought to be consigned to the tomb of the Capulets.

To demit, in Masonic language, means simply to resign. The Mason who demits from his Lodge resigns from it. The word is used in the exact sense, for instance, in the Constitution of the Grand Lodge of Wisconsin, where it is said: "No Brother shall be allowed to demit from any Lodge unless for the purpose of uniting with some other." That is to say: "No Brother shall be allowed to resign from any Lodge."

Now what are the respective meanings of demit and demit in ordinary language?

There the words are found to be entirely different in signification.

To demit is derived first from the Latin demittere through the French demettre. In Latin the prefixed particle de has the weight of down; added to the verb mittere, to send, it signifies to let down from an elevated position to a lower. Thus, Caesar used it in this very sense, when, in describing the storming of Avaricum, (Bel. Gal., vii., 28), he says that the Roman soldiers did not let themselves down, that is, descend from the top of the wall to the level ground. The French, looking to this reference to a descent from a higher to a lower position, made their verb se demettre, used in a reflective sense, signify to give up a post, office, or occupation, that is to say, to resign it. And thence the English use of the word is reducible, which makes to demit signify to resign. We have another word in our language also derived from demettre, and in which the same idea of resignation is apparent. It is the word demise, which was originally used only to express a royal death. The old maxim was that "the king never dies." So, instead of saying "the death of the king," they said "the demise of the king," thereby meaning his resignation of the crown to his successor. The word is now applied more generally, and we speak of the demise of Mr. Pitt, or any other person.

To demit is derived from the Latin dimittere. The prefixed particle di or dis has the effect of off from, and hence dimittere means to send away. Thus, Terence uses it to express the meaning of dismissing or sending away an army.

Both words are now obsolete in the English language. They were formerly used, but in

the different senses already indicated. Thus, Hollinshed employs demit to signify a surrender, yielding up, or resignation of a franchise. Bishop Hall, uses demit to signify a sending away of a servant by his master.

Demit, as a noun, is not known in good English; the correlative nouns of the verbs to demit and to demit are demission and dimission. "A demit" is altogether a Masonic technicality, and is, moreover, an Americanism of very recent usage.

It is then evident that to demit is the proper word, and that to use to demit is to speak and write incorrectly. When a Mason "demits from a Lodge," we mean that he "resigns from a Lodge," because to demit means to resign. But what does anyone mean when he says that a Mason "dimits from a Lodge"? To demit means, as we have seen, to send away, therefore "he demits from the Lodge" is equivalent to saying "he sends away from the Lodge," which of course is not only bad English, but sheer nonsense. If demit is to be used at all, as it is an active, transitive verb, it must be used only in that form, and we must either say that "a Lodge dimits a Mason" or that "a Mason is dimitted by his Lodge.

Morgan in his Code of Masonic Law, has the following passage to which may be attributed the confusion:

"A 'demit,' technically considered is the act of withdrawing, and applies to the Lodge and not to the individual. A Mason cannot demit, in the strict sense, but the Lodge may demit (dismiss) him."

First, to demit means to withdraw, and then this withdrawal is made the act of the Lodge and not of the individual, as if the Lodge withdrew the member instead of the member withdrawing himself. And immediately afterward, seeing the absurdity of this doctrine, and to make the demission the act of to dismiss. Certainly it is impossible to discuss the law of Masonic demission when such contrary meanings are given to the word in one and the same paragraph.

But certain wisecracks, belonging probably to that class who believe that there is always improvement in change, seizing upon this latter definition of Morris, that to demit meant to dismiss, and seeing that his meaning which the word never had, and, from its derivation from demittere, never could have, changed from the word demit to demit, which really does have the meaning of sending away or dismissing. But as the Masonic act of demission does not mean a dismissal from the Lodge, because that would be an expulsion, but simply a resignation, the word demit cannot properly be applied to the act.

A Mason demits from the Lodge; he resigns. He takes out his demit (a strictly technical expression and altogether confined to this country); he asks for and receives an acceptance of his resignation.

COLOR SYMBOLISM IN FREEMASONRY

by Leon Zeldis, Editor of The Israel Freemason

MSA Short Talk Bulletin - April 1994

Color is a fundamental element of Masonic symbolism. It appears in the descriptions of aprons, sashes and other items of regalia, in the furnishings and wall-hangings of the Lodge room for each degree or ceremony, in the robes worn in certain degrees, and in

many other Masonic accouterments. The colors specified in each case appear to have no rational justification. As A. E. Waite wrote: "There is no recognized scheme or science of colors in Masonry. Here and there in our rituals we find an 'explanation' for the use of a certain color, but this usually turns out to be merely a peg on which to hang a homiletic lecture about it, having little if any connection with the origins of its use." This paper seeks to find some rationale behind the selection of colors as Masonic symbols, restricting our examination to the Craft degrees, and those of the Ancient and Accepted (Scottish) Rite, with occasional reference to the Royal Arch. It was early recognized that colors have a strong influence on the mind and therefore can be employed for certain moral or aesthetic ends, through symbolical, allegorical and mystical allusions. Newton wrote of 'the sensual and moral effects of color,' where sensual must be understood as 'transmitted by the senses.' Goethe, too, wrote extensively on color (over 2,000 pages!).

Masonic Blue

Blue, then, is the Craft color par excellence, used in aprons, collars, and elsewhere. Let us quote Bro. Chetwode Crawley. "The ordinary prosaic inquirer will see in the selection of blue as the distinctive color of Freemasonry only the natural sequence of the legend of King Solomon's Temple. For the Jews had been Divinely commanded to wear a 'riband of blue' (Numbers 15:38)." A modern translation of that verse in Numbers is: 'You are to take tassels on the comers of your garments with a blue cord on each tassel.' The biblical text, then, refers to blue cords to be incorporated in the tassels worn by pious Jews, while Bro. Chetwode Crawley is speaking of blue ribbons which somehow became the embellishments of aprons, sashes and collars. Another suggested source of the color mentioned by Bro. Chetwode Crawley could be its association with St. Mary, mother of Jesus, 'so prominent a figure in the pre-Reformation invocations of the Old Charges, drawing in her train the red ensign of St. George of Cappadocia, her steward and our Patron Saint.' Blue and red, the heraldic azure and gules are sometimes associated with the chevron of the Arms of the Masons' Company.

The Masonic Symbolism of Colors

a) White

White, the original color of the Masonic apron, was always considered an emblem of purity and innocence, exemplified in images such as the white lily or fallen snow. Plato asserts that white is par excellence the color of the gods. In the Bible, Daniel sees God as a very old man, dressed in robes white as snow (Daniel 7:9). In the New Testament Jesus is transfigured on Mount Tabor before Peter, James and John, when his clothes became 'dazzling white, whiter than anyone in the world could bleach them' (Mark 9:3). Officiating priests of many religions wore and still wear white garments. In ancient Jerusalem both the priests and the Levites who performed the Temple rites assumed white clothing. Among Romans, the unblemished character of a person aspiring to public office was indicated by a toga whitened with chalk. This is the origin of the word 'candidate,' from *candidatus* 'dressed in white.' Verdicts at trials were decided by small stones (*calculi*) thrown into an urn: white to absolve, black to condemn. White signifies beginnings, virtualities, the white page facing the writer, 'the space where the possible may become reality.' White is therefore understandably the color of initiation. It is a symbol of perfection, as represented by the swan in the legend of Lohengrin. In this

aspect it is related to light or sky blue, which in Hebrew is tchelet and may be connected semantically with tichla (perfection, completeness) and tachlit (completeness, purpose). (See also the observations on the symbolism of blue.) Among the Celts the sacred colors of white, blue and green were understood to stand for light, truth and hope. Druids were robed in white. White is also connected with the idea of death and resurrection. Shrouds are white; spirits are represented as wearing white veils. White, rather than black, is sometimes the color of mourning, among the ancient kings of France, for instance, and in Japan. White, finally, can signify joy. Leukos (Greek) means both white and cheerful; as does candidus in Latin. The Romans marked festive days with lime and unlucky days with charcoal.

b) Blue

Blue is the color of the canopy of heaven: azure, cerulean or sky blue. 'Universally, it denotes immortality, eternity, chastity, fidelity; pale blue, in particular, represents prudence and goodness.' In the Royal Arch, the Third Principal is told that it is an emblem of beneficence and charity. In biblical times, blue was closely related to purple. Generations of scholars have puzzled over the correct meaning of tchelet (light blue) and argaman (purple), usually mentioned together, without reaching satisfactory conclusions. Only recently has the problem been finally solved in the course of far-reaching research into the dyestuffs and dyeing methods used by the ancient Phoenicians and Hebrews. Both colors, it turns out, were produced with dyeing materials extracted from murex, a shellfish abundant on the coast of Lebanon. The tchelet was obtained from a short-variety (murex trunculus); the argaman came from two kinds: the single-spined murex brandaris and, to a lesser extent, the Red-mouth (thais haemastoma). Some historians have concluded that, in the Middle Ages in Europe, blue was low in popular esteem. The favorite color was then red because the dyers could achieve strong shades of it which brought to mind the prestigious purple of the ancient world. Towards the end of that period, blue gradually became recognized as a princely color, the 'Royal Blue' which displaced red at court, red then being used by the lower classes and so regarded as vulgar. Blue and gold (or yellow) then became the colors of choice for shields, banners and livery. It may not be by chance, therefore, that the Master was said to be clothed in 'yellow jacket and blue breeches,' in the famous metaphor first used in an exposure, 'The Mystery of Freemasonry,' which appeared in The Daily Journal in 1730. The traditional explanations of the phrase relate it to the compasses, the arms of gold, gilt or brass and the points of steel or iron. (Steel can certainly appear blue; iron can not!) Blue was used royally in France noticeably as the background to the fleur-de-lys. It became associated with terms of prestige such as blue blood, cordon bleu (originally the sash of the Order of the Holy Spirit), blue riband (of the Atlantic) and blue chip.

c) Purple

Purple is a symbol of imperial royalty and richness but can also relate to penitence and the solemnity of Lent and Advent in the seasons of the Christian church. Although described (in the Royal Arch, for instance) as 'an emblem of union, being composed of blue and crimson,' I believe this to be a somewhat contrived explanation. But an interesting fact, which appears to have escaped most writers on this subject, is that in the Cabbala, the Hebrew word for purple, argaman, is a mnemonic, representing the initials of the names of the five principal angels in Jewish esoterism.

d) Red

Red or crimson, the color of fire and heat, is traditionally associated with war and the military. In Rome the paludamentum, the robe worn by generals, was red. The color of blood is naturally connected with the idea of sacrifice, struggle and heroism. It also signifies charity, devotion, abnegation-perhaps recalling the pelican that feeds its progeny with its own blood. In Hebrew, the name of the first man, Adam, is akin to red, blood and earth. This connection with earth may explain, perhaps, the connection of red with the passions, carnal love, the cosmetics used by women to attract their lovers. It is the color of youth. Generally, it represents expansive force and vitality. It is the emblem of faith and fortitude and, in the Royal Arch, of fervency and zeal. It has also a darker side, connected with the flames of hell, the appearance of demons, the apoplectic face of rage. Scarlet was the distinctive color of the Order of the Golden Fleece, established in 1429 by Philip the Good, Duke of Burgundy (1419-67). Not only was the mantle scarlet, but also the robe and a special hat-the chaperon-with hanging streamers.

e) Green

Green has been directly associated with the ideas of resurrection and immortality. The acacia (the Masonic evergreen) has been suggested as a symbol of a moral life or rebirth, and also of immortality. To the ancient Egyptians, green was the symbol of hope. The Grand Lodge of Scotland has adopted green as its emblematic color, and, in varying shades, it is incorporated in the dress and furnishings of degrees and Orders beyond the Craft in English, Irish and Scottish Freemasonry.

f) Yellow

Yellow is rarely seen in Lodge, except perhaps on the Continent. It is an ambivalent color, representing both the best and the worst, the color of brass and honey, but also the color of sulfur and cowardice. Yellow is the perfection of the Golden Age, the priceless quality of the Golden Fleece and the golden apples of the Hesperides. It is also the color of the patch imposed on the Jews as a badge of infamy. In the sixteenth century, the door of a traitor's home was painted yellow. A 'jaundiced view' expresses hostility, but the most memorable symbolism of yellow is that it reminds us of the sun and of gold.

g) Black

The three fundamental colors found in all civilizations, down to the Middle Ages in Europe, are white, red and black. These, too, may be regarded as the principal colors of Freemasonry: the white of the Craft degrees, the red of the Royal Arch and of certain of the degrees of the Ancient and Accepted (Scottish) Rite, and the black of some of its others, and of the Knights of Malta. The other colors of the rainbow find limited uses; they serve only to frame or line the white lambskin upon which so many aprons are based, or for sashes and other items of regalia. Traditionally, black is the color of darkness, death, the underworld although it was not introduced for mourning until about the middle of the fourteenth century, such use becoming habitual only in the sixteenth. The 'black humor' of melancholy (atara hilis) the black crow of ill omen, the black mass, black market, 'black days': all refer to negative aspects. The Black Stone at Mecca is believed by Muslims to have been at one time white; the sins of man caused the transformation. Black has also a positive aspect, that of gravity and sobriety; the Reformation in Europe

frowned upon colorful clothing. Formal dress for day and evening wear continues to be black. It is associated with the outlaw and the banners of pirates and anarchists, but also with rebirth and transformation. In the French and Scottish Rites, the Lodge in the third degree is decorated in black and is strewn with white or silver tears, representing the sorrow caused by the death of Hiram Abif.

Conclusion

A review of the traditional explanations for the choice of certain colors in Masonic symbolism reveals their weaknesses. In considering the use of blue in the English regalia of a Master Mason, it has been possible to find a connection between one of the Hebrew words for that color and the Holy Bible.

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DISCRIMINATION

by Marvin E. Fowler, PGM, DC, Grand Master, Grand Encampment of the Knights Templar

[source unknown - date unknown]

I want to talk briefly on the subject of discrimination.

I live in Virginia, and I suspect if you would ask the first 1,000 Virginians you should meet to tell you something about discrimination, some 990 would confine their replies to the racial struggle now prevalent in so many parts of our nation. They would discuss the question of equal employment rights, integration of schools and perhaps of churches and the public accommodation portion of civil rights legislation. They would possibly discuss race riots, mass demonstrations, sit-downs, lie-downs, and stall-ins. Depending on their individual points of view, they would tell you what portions of the civil rights legislation and struggle they condone and what parts they vigorously oppose.

I strongly suspect that more than 90 percent of the Virginians you meet in this day and time would not even consider any alternate definition of the term "Discrimination" - nor would they discuss the term in any relation other than as a racial problem.

We have heard so much about discrimination among races that we are prone to limit our definition of the word to its relation to this familiar subject.

The term "Discrimination" has become somewhat corrupted by modern usage. One of its definitions is: "A difference in treatment or favor, especially an unfair difference. But this is not its only definition, nor is it the preferred definition. It really means: The power of making careful distinctions, to recognize differences in values, to treat differently. distinguishing with care.

I do not wish to discuss the controversial subject of racial discrimination with you this morning. I want to relate a personal experience that dealt with this subject and discuss some of its implications.

In 1950 a suit was filed against the Grand Lodge of the District of Columbia for

“discrimination.” A non-Mason sued our Grand Lodge for \$150,000, charging that Masons had unfairly discriminated against him, causing him to be discharged from a government position and harassing him on numerous occasions. He claimed that he had been asked to join the Masonic Fraternity and, when he refused, the co-workers in his office who were Masons turned against him, giving him low efficiency ratings, disagreeable assignments and the like. He claimed that later a group of Masons interfered with his sale of some property causing financial loss. These acts, he alleged, were because Masonry requires its members to favor each other, to the unfair treatment of others.

The original suit was filed in 1950 while I was Grand Master of the Grand Lodge. But the suit was filed in Rockville, Maryland, and the court ruled that it did not have jurisdiction over our Grand Lodge. The suit was then filed in the District of Columbia in 1952. This was the year I was Grand High Priest of our Grand Chapter.

All of the judges in our District of Columbia courts who were Masons disqualified themselves, and the trial was held before Judge Henry Schweinhaut, a non-Mason and Roman Catholic.

I was called to testify at the trial as an antagonistic witness, as the plaintiff wished to prove through my sworn testimony that Masons discriminate against non-Masons. Of course, this meant “unfair discrimination,” acts of treating non-Masons unfairly. And one way to prove this would be to show that Masons are required to show preference to one another, resulting in unfair treatment and at the expense of others.

I was on the witness stand for about one and three-quarters hours. During this time many questions were asked about our Grand Lodge structure, the Lodges, the degrees, and manner of control exercised by Lodges and Grand Lodges over their members. I was asked to identify, as Masons, various government officials, from the President and Cabinet members on down to the Bureau Chiefs and others under whom the plaintiff had worked. This was not difficult. Under oath I could only identify as Masons those individuals with whom I had sat in a Lodge. All else would have been hearsay.

I was asked what inducement we offered men to persuade them to join the Masonic Fraternity, and when I replied “None,” I was asked what induced so many men to join I mentioned many reasons why a man would come into Freemasonry of “his own free will and accord.”

It seemed that hundreds of questions were asked, but there really weren't that many. At length, though, I was questioned concerning the conduct of one Mason toward another.

I was specifically asked if the Masonic Fraternity exacted a promise or pledge from its members to extend favors to other members of the Fraternity. Upon testifying that no such pledge is required, I was asked if it were not true that Masons did extend favors to one another in business and in various activities of life. Of course, we do and we not only admit it but we're proud of it. I reminded the court that such conduct, being of an entirely voluntary nature, was the same as a person hailing from a particular state showing preference for another person from that same state, or a member of a church extending business favors to another of the same denomination.

This proved to be a most fortunate line of inquiry, for later the plaintiff asked that I be required to repeat the Third Degree obligation, since they understand that it was in this

obligation that the Initiate was required to swear that he would discriminate in favor of his Brethren.

The lawyer retained by our Grand Lodge objected. He was overruled by the Judge. I was instructed to give the obligation in open court by a Roman Catholic and non- Masonic Judge.

Frankly, I fully expected to be held in contempt of court. The thoughts that ran through my mind included: What can he do to me? Can he fine me and how much? Will this jeopardize the trial against my Grand Lodge? Can he have me locked up pending raising bail?

All I could say to the Judge was that I had already testified under oath that Masonry did not exact a pledge of discrimination from its members; that this statement included all of the degree work and the Third Degree obligation.

This proved to be the correct response. The Judge decreed that I would not be required to give the obligation.

At the conclusion of the trial, the Judge found our Grand Lodge and Masonry to be innocent of this charge of unfair discrimination. He lectured the plaintiff at some length, telling him he has imagined many things and there was not one shred of evidence that Masons had discriminated against him.

But does the Masonic Fraternity discriminate? Do you as individuals discriminate? If you do, are you ashamed of your conduct? Is it a sin to discriminate? Is this an evil that we should avoid and overcome?

In an issue of The Oklahoma Mason, Bliss Kelly had an article entitled "Does Masonry Discriminate?" He points out, and I agree, that Masonry is the most discriminate fraternal organization in the world. But this is not the unfair discrimination we have been discussing. Many virtues become sins if they are overemphasized, or if they are not controlled. A religious faith can become sinful if it is intolerant of the beliefs of others. Patriotism can be carried to such an extreme as to deny others their just rights and liberty. Freedom of the individual can become sinful if it breeds contempt for the rights of others.

Discrimination is truly a virtue and should be practiced. It becomes sinful only when it leads to the unfair treatment of others.

Let's take a quick look at some of the ways both you and the Masonic Fraternity practice discrimination.

You discriminate, that is, recognize a difference in value when you select a necktie or an Easter bonnet. You look at many and choose one, thereby rejecting all others in the store.

You discriminate when you choose your friends; when you invite someone to your home for dinner. Possibly some of you discriminated this morning when you selected your table so as to be with compatible companions.

How does Freemasonry discriminate?

It discriminates in accepting into its membership only men of good reputation and upright character, men who believe in God, men of intelligence and integrity, men who will be

amenable to the teachings and philosophies of Freemasonry.

Because we accept only such men in the Fraternity, we discriminate against atheists, against men of low moral character, against agitators, crackpots and demagogues.

We discriminate against women as members, allowing none to become members of our Fraternity, regardless of their good characters.

Within the Lodge, we discriminate against partisan politics and business activity, and against sectarian beliefs.

And yet, Masonry works unceasingly to improve the lot of mankind. We fight communism or any other movement that would enslave the minds of men. We oppose violence and crime. We aid in the rehabilitation of criminals. We assist the handicapped, and we are charitable to the needy. We promote obedience to law, honesty and integrity.

Though we discriminate against women. we love them, delight to be with them, share our lives with them.

If Freemasonry did not discriminate - did not recognize differences in values - it would not only be impotent, it would have ceased to exist long ago. It is because of discrimination that it is worthwhile, that it exercises a great influence in the world, that it offers a challenge to its members.

Yes, Freemasonry discriminates. It recognizes differences in values. We do not discriminate unfairly. Masons have fought and died through the ages to obtain freedoms for all men. We insist that all men must have freedom to worship as they please. They must have freedom to choose their associates; freedom to select their political leaders; freedom of education.

We are proud to be members of the most discriminating Fraternity in the world, because we realize that because it does discriminate the Masonic Fraternity has exerted a greater influence for good than any other organization in the history of mankind.

Every Mason should know what duty demands of him. I thrill to think of the terrific impact on America, and the world, if each of our close to three million Masons and their families were to solidly unite in the cause of freedom, integrity, justice and Americanism.

DRUIDISM AND FREEMASONRY

by Stanley K. Sproul, PDDGM

[source unknown] - November 1983

The Druids were priests of ancient Celtic Britain and Gaul.

- 1 They constituted a priestly upper class in command of a highly ritualistic religion, which apparently worshipped ancient nature gods. Highly educated themselves, they directed the education of the youth and judged. without appeal all controversies.
- 2 They paid no taxes. If anyone disagreed with their decisions, he was excommunicated and thereafter was refused admittance to all their religious services and barred from all communication with his relatives, friends and

countrymen. They never committed to paper any of their rituals or ceremonies. Consequently what is known comes second hand from the Romans, notably Julius Caesar.

- 3 Rome was well aware of the Druids as they formed its chief adversaries in the lands held by the Celtic tribes.

At the head of their organization was the Arch Druid. He was supported by Arch Flamens and Flamens. They had three orders, the Vates or Bards, the Prophets and the Druids. Before a candidate was accepted into the first degree he had to undergo a careful preparation which could in some cases last for twenty years. In the first degree or order he was taught fortitude, which they considered one of the leading traits of perfection. In the second order, the candidate underwent lustration after which he was instructed in the morality of the order. Very few passed beyond the second order. Only those of rank were admitted to the third order of Druids where the aspirant passed through arduous ceremonies of purification.

In the third order the candidate was secluded in solitude for a period of nine months. This time was devoted to reflection and to a study of the sciences. In this order, as in the first, he was submitted to a symbolic death and resurrection. (4) At the end he was actually set adrift in a small boat into the open sea, and was left to his own devices to reach the opposite shore. If he succeeded he passed; if he refused any of the tests, he was rejected forever, even when some of these trials could and did cost the candidate his life. This final sacred ceremony was followed by an oath of secrecy, the violation of which could only be expiated by death.

Druids believed in the existence of One Supreme Being, a future state of reward or punishment, the immortality of the soul and a metempsychosis or a conversion into various types of animals. These doctrines were communicated by symbolism.

Some of our ancient Brethren, such as Preston and Hutchinson, have suggested that Freemasonry was derived from the Druids. (5) The theory is advanced that the Phoenicians in their journeys around Cornwall and Wales introduced their religion into the area. This cannot be supported by any proof since what is known of the religion of the Phoenicians bears little resemblance to the fierce and sanguinary superstition of the Druids with its human sacrifices.

The conclusion Dr. A. G. Mackey arrives at is that Freemasonry has no more relation or reference or similitude to Druidism than the pure system of Christianity has to the barbarous Fetishism of the tribes of Africa.” (6)

FOOTNOTES

- 1 Mackey, Encyclopedia of Freemasonry, Vol., 1, p. 221
- 2 Columbia Encyclopedia, Vol. 7, p. 1886
- 3 Mackey, History of Freemasonry, Vol., p. 201
- 4 Mackey, History op.cit., p. 205
- 5 Ibid. p. 210
- 6 Ibid. p. 216

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DISINFORMATION AND ITS AFFECT ON FREEMASONRY

by Allen E. Roberts, FPS

W. B. Jack Ball Lecture, Albert Pike Lodge, Houston, Texas - April 1991

Fear. That's the name of the game. That's the target.

Much of this is aimed at Freemasonry. I've tried to point this out for many years. I'll come back to this shortly. But Freemasonry isn't the only victim of the fear that's the champion of disinformation. Among other victims is our income.

Don't kiss your wife (or anyone else) in the morning, say the ads. You've got to gargle with our stuff - wash your teeth with our compound - rinse with our mouth wash - and on and on. If you don't, the divorce court is around the corner.

A certain chemical is deadly, said a prominent interrogator on an award-winning telecast. Don't eat apples, and for goodness sake, take them away from your children! And the public did - by the millions. The apple industry was almost destroyed. The industry is now suing the disinformationalists.

Using products manufactured by a particular company promotes Satanism, claims a hate group. Look at its logo. It has satanic symbols written all over it.

Asbestos is deadly! It's a leading cause of cancer (but so is just about everything else). Strange isn't it to find studies have proven the cure is far worse than disease.

Nuclear power is extremely dangerous. The smoke from tobacco products is a proven killer. Snail darters are more important than people. So are caribou, owls, some "rare" types of fish, various insects, and many exotic plants. Forget the need for heat, food, shelter and water for human beings. Save the environment!

Freemasons are linked with unbelievers, claim the hate mongers. They are devil worshipers. They worship pagan gods. They belong to a secret organization. They hide their actions behind closed doors. They are evil.

Hogwash! Let me hasten to keep anyone from thinking I agree with the foregoing. It's all, or mostly, classic disinformation.

War, naturally, always brings about disinformation and outright propaganda. We all can relate with recent events in the Persian Gulf. And personally I couldn't help roar with laughter as I heard General H. Arnold Schwartzkopf put the media in their place. He chuckled as he told the "reporters" how he had let them deliberately furnish the enemy disinformation.

Who will be able to forget the disinformation Saddam Hussein and his minions had Peter "Baghdad Pete" Arnett give us? Through the kind offices of CNN the world was constantly chilled, and misinformed, for weeks. Now he's asking for \$20,000 for making

speeches. Even more shocking (put perhaps not) CNN received a journalistic award for kowtowing to Saddam. It would appear that spreading disinformation pays.

How about this for characteristic disinformation? With the Iraqi forces completely disseminated, quitting and running away, President Bush orders a suspension of firing. From Baghdad comes this news release: "Due to faith in our capability that is able to teach the enemy forces lessons that will make them worried militarily and politically if the war continued, Bush announced his decision [to quit] early this morning."

Hitler may not have been the first to note, or say, the big lie told often enough becomes the truth in the minds of the public. And this is being practiced every day by those self-anointed moralists who tell us how we must live. Remember how Carrie Nation hacked away at the contents in saloons? She and her ilk gave us Prohibition and its years of murder, mayhem and lawlessness.

The self-anointed readily let us know exactly how you and I must live, what we should do, and how we should do it. They'll use any disinformation to prove they're right. If they're opposed to killing they'll kill to prove it.

We can go on for hours citing the disinformation we've encountered since the beginning of recorded history. Here let's concentrate for a few moments on one segment - Freemasonry.

For some time I've been writing a column for The Northern Light on Masonic myths. For more years than I care to recall many of these myths have disturbed me. Some are harmless, but far too many of them cause Freemasonry to lose its credibility. Many of these distortions were started by those considered leaders of the Craft. Other leaders have continued and even expanded on them. Perhaps they had the mistaken impression they were enhancing the image of Freemasonry.

Here's a beauty! In my myths column I've been questioning the validity of the so-called "Lafayette apron." Among thousands of others I fell into this trap. We claimed Lafayette presented this apron, stitched by Madam Lafayette, to George Washington. Now I'm asking: Is it a fact or is it disinformation? Nowhere can I find any evidence that it is true.

This apron is proudly displayed in the museum of the Grand Lodge of Pennsylvania. From an assistant librarian came this admonition: "I would respectfully take issue with your statement in the latest Northern Light concerning the Washington Apron here at the Grand Lodge. Why would the legatees not have had it whether the inventory mentions it or not? [!] Even if it were a total myth, it's a harmless one; makes lots of people happy. Think how full our museums are of wonderful samplers made by (little) girls, some as young as eight years."

Evidently many of us believe it's all right to deliberately fib if it "makes lots of people happy."

A fellow in California tried - and he may be still trying - to have me expelled from Freemasonry. Why? Because in a Short Talk Bulletin for The Masonic Service Association I took exception to several "Masonic Misconceptions." I later found this destroyed many of the statements he had been making in high-priced publications. He claimed I was destroying Freemasonry.

The image of Freemasonry doesn't have to depend on disinformation. It is still the oldest, largest, most respected fraternal association the world has ever known. Disinformation by its members doesn't help, it causes irreparable harm. It destroys Freemasonry's credibility.

When our credibility is destroyed we pave the way for our enemies to spread more and more disinformation.

We must separate legend from truth. We must inform the Craft of the difference. Example: The story of Hiram Abif, a vital part of the Master Mason degree, is a legend. The story as it's told never happened. I tried to make this abundantly clear in *The Craft and Its Symbols*. I wrote: "What transpires is, however, a legend, a drama, an allegory. It depicts man's search for truth, for courage, for prudence, for his immortal soul."

Let me emphasize this legend is a search for truth. Along with it comes a search for many other virtues. When we recognize this, and let the world know what we're doing, we have no problem. It's when we declare legends, allegory and myths are facts that we spread disinformation.

Another example: Several years ago the Grand Master of Masons in Kansas, an eminent Christian minister, removed a Christian symbol from the ritual. He was strongly condemned by many of his members. One emphatically stated that King Solomon himself had written the ritual, and no mere Grand Master had the right to change it! Many claim Freemasonry is a Christian organization. It isn't.

It is not a church of any description. It has no theology; no dogma. It doesn't save souls, even though it does teach immortality.

Here's what one of my Masonic heroes, Joseph Fort Newton, DD., had to say in his autobiography about the absence of theology in Freemasonry: "I joined the Fraternity as soon as I was old enough to be received, in Friendship Lodge #7, Dixon, Illinois. There, to my amazement, I saw men of all churches - except one, and there was no reason in Masonry why that one church should not be represented - gathered about an open Bible. In their churches they could not agree about the teaching of the Bible; in the Lodge they could not disagree, because each one was allowed to interpret it in the way his heart loved best, and asked to allow others the same right; a secret almost too simple to be found out."

We have another area for the growth of disinformation. We use the building of Solomon's Temple, the symbolic beginning of Freemasonry, to teach those valuable lessons without which the Fraternity would be merely another service club. Unfortunately this symbolism is greeted as fact by far too many Freemasons.

Taking quotations out of context is a favorite practice of the self-appointed moralists. This is a favorite form of promoting disinformation. We now have a half-truth.

The "anti-everything except me," John Ankerberg, in his anti-Masonic TV series, did quote the opening of my *The Craft and Its Symbols* accurately: "You have entered a new world. Symbolically and spiritually you have been reborn. This started the moment you were prepared to become a Freemason."

Sarcastically he attempted to prove this constituted us a religion based on "works" rather

than on his theory. He didn't quote the next paragraph: "As you progress in Masonic knowledge your vision will broaden; you will become more vitally alive than ever before; you will become more aware of your fellowman, your family, your church and your country. Your whole philosophy of life will become richer." Ankerberg put into practice an excellent method of disinformation.

A favorite fear tactic of the disinformationalists is to emphasize that Freemasonry is a secret organization. Anything that's secret must be feared. Perhaps. But here's what Newton had to say in 1946 on the subject: "Masonry is not a secret Order, else the names of its members and the places and times of its meetings would not be known." Now that's so true one must wonder why the self-anointed continue to use it.

Newton continued: "It is a private Fraternity, seeking to select and train men, making them Brothers and builders in the service of the best life. Its only secrets are certain signs, grips and passwords whereby its members make themselves known to their fellows"

Many are aware that disinformation came close to destroying Freemasonry during the decade beginning in 1826. That's when one William Morgan disappeared from Batavia, New York. Immediately unscrupulous politicians, many members of the clergy, and others of varying species claimed Freemasonry had murdered that character. Why?

They claimed it's because he was going to reveal the secrets of Freemasonry. Even then there were no secrets. The ritual and everything else had been known for years. All Morgan was going to do was plagiarize a best-selling English publication.

At any rate, to this day no one knows what happened to the "hero" of the anti-Masons. But for a decade these liars were able to convince thousands that Freemasonry was evil. Eventually, though, through the Masonic virtues of Time, Patience and Perseverance truth did and does prevail.

But something good did come from this Morgan affair. I won't dwell on the courage of those who would not renounce their Masonic connections. But let me discuss something good that happened. A new religion was born, one that would be extremely successful. Realizing I'm treading on thin ice, let me tell you what I firmly believe.

The degrees and rituals of Freemasonry were mimicked in bar rooms, public squares, and other places, particularly during the early days of that anti-Masonic craze. During this period a young fellow named Joseph Smith said he had discovered golden tablets at Palmyra, New York. Although church officials tell me I'm wrong, I still claim no creditable person ever saw, or has ever seen, these tablets. The official explanation falls into our Masonic legend category.

Actually, it doesn't really matter. Smith evidently saw beyond the farce of the sarcastic presentations of the Masonic rituals. And the beautiful lessons taught in Freemasonry were adopted by Smith and his followers. From them they built the Church of Jesus Christ of the Latter-Day Saints. To this day, whether the officials will admit it or not, the unselfishness and other wonderful lessons we're supposed to exercise in Freemasonry are practiced by the Mormons.

Another well circulated Masonic myth concerns the "Boston Tea Party." We've been told over and over again that the "Party" was conceived and planned in St. Andrew's Lodge in

Boston. Proof. The Lodge didn't meet the night "Mohawk Indians" turned Boston Harbor into a giant tea pot; there weren't enough members present; and the minutes ended with a large "T."

The facts refute this disinformation. To this day no one can identify a single participant among the tea-throwers. The so-called "T" is actually a large scroll which in no way resembles a letter of the alphabet.

Let me leave you with this piece of truth that appears in *The Craft and Its Symbols*:

"There are many honors that can come to you as a Master Mason, if you are worthy of them. Actually, serving your fellowman should be reward enough for all of us. Nothing can really bring greater satisfaction. You have promised, as have all who preceded you and those who will follow, to serve God and man. And there is no joy greater than seeing one you have helped along the way become a success. For you to be truly helpful, you need all the 'Light' you can obtain."

Light is truth. Truth can, and will, defeat disinformation.

DID OUR MASONIC FOREFATHERS BUILD CATHEDRALS ? PERHAPS NOT !

by John R. Nocas, FPS

The Philalethes - December 1990

Masons of the 18th and 19th centuries had an obsession. It was that Speculative Masonry had existed in organized groups practically "from time immemorial." Anderson, in his 1723 Constitutions, says: "So that the Israelites, at their leaving Egypt, were a whole Kingdom of Masons, well instructed, under the Conduct of their Grand Master Moses, who often marshaled them into a regular and general Lodge, while in the Wilderness."

Researchers, however, in the latter half of the 19th century, and especially those of Quatuor Coronati Lodge #2076 in the 1890's and thereafter, generally discounted stories and theories relegating Speculative Masonry to the dim past, and suggested its origin in the early 1600's or in the previous century.

Our first record of a Speculative Masonic Lodge is in 1646. We would not have this date if it were not for Elias Ashmole and his diary. Ashmole was an antiquary (one who studies antiquities) and he said in Page 303 of his diary: "October 16, 1646, I was made a Free Mason at Warrington, in Lancashire with Coll: Henry Mainwaring, of Karincham, in Cheshire."

In "The Craft" John Hamill says: "Obviously Ashmole and Mainwaring, his father-in-law, were not the first "FreeMasons;" the seven who formed the Lodge must have been "made" at some stage. What is important about the Lodge is that, with one possible exception, none of those who formed it had any connection with the operative mason's craft. In 1646 Warrington was a Parliamentary stronghold. Ashmole had been a Royalist, was captured by the Parliamentarians, and at the time of his "making" was on parole in the care of his father-in-law."

The question then arises: "Whence the origin of this and other Speculative Lodges of the 17th century?" All Masons are told that these Lodges, including the four "time

immemorial” Lodges, which formed the first Grand Lodge in 1717 had been Operative Lodges at one time but due to lack of stone-building in the 17th century, had gradually converted to Speculative Lodges of non-Masons.

This transition from Operative to Speculative Lodges has now been generally discounted by researchers simply because England did not have Operative Lodges during the transition period-the sixteenth and seventeenth centuries-as in Scotland. You're familiar with some of the Scottish Lodges-the Kilwinnings, Cannongate, Aitchison's-Haven, Aberdeen, Melrose St. John, Edinburgh, etc.

England, however had one great Guild, the Mason's Company of London. Coil says: “It is the only guild organization of Masons of any consequence known to have existed in England the Mason's Company is the oldest known organization of Masons in EnglandThe first reference to the Company is found in 1376 A. D. when it was known as the Company of free MasonsIt received from Edward IV in 1472-72 a grant of arms under the name of the Hole Crafte and Fellowship of MasonsFrom that time (1677) the body was usually referred to as Worshipful Company or Company of Masons(Note next quote) It was in the nature of an incorporated gild governing the Mason's Craft in the City, so that one could not exercise the trade of Mason in the City without belonging to or having permission of the Company.”

Note this last paragraph-”one could not exercise the trade of Mason in the City without belonging to or having the permission of the Company. “This means, of course, that there never were “competing” independent operative lodges of masons in London.

Our first clue to the origin of Speculative Masonry is supplied, curiously, by this same Elias Ashmole, mentioned above. He says in his diary notes of March, 1682 (Page 362) “About 5: H p.m..., I received a summons to appear at a Lodge to be held that same day, at Mason's Hall London. Accordingly I went & about Noon were admitted into the Fellowship of Free Masons, Sir William Wilson Knight, Capt. Rich: Borchwick, Mr. Will: Woodman, Mr. Wm. Grey, Mr. Samuel Taylour & Mr. William Wise. I was the senior Fellow among them (it being 35 years since I was admitted). There were present besides myselfe the Fellows afternamed. Mr. Thos. Wise Mr. of the Masons Company this present year. Mr. Thomas Shorthose, Mr. Thomas Shadbolt, Wainsford Esq., Mr. Nich: Young, Mr. John Shorthose, Mr. William Hamon, Mr. John Thompson, & Mr. Will. Stanton. We all dined at the Halfe Moone Taverne in Cheapside, at a Noble Dinner prepared at the charge of the New-Accepted Masons.”

Ashmole gives the date of his visit to the Acception Lodge as 1682 but its origin goes back much further. In “Pre-Grand Lodge History” (Page 50) the author says: “There was within the London Company, in inner fraternity known as the Acception, membership of which did not necessarily follow membership in the Company. Those admitted paid a fee of 20s. if of the Company; 40s if strangers. Seven members of the Company were enrolled in the Acception in 1620-21.” (Note: The records of the London Mason's Company prior to 1620 have been lost). THIS DATE, 1620, IS THE EARLIEST ONE WE HAVE OF A “SPECULATIVE” LODGE!

Since England, as mentioned above did not have independent lodges, separate and competing with the Mason's Company of London, the current theory of transition from such “phantom” lodges to speculative Lodges is obviously flawed.

This brings us back to the Acception (or Accepcon) Lodge, of 1620, within the London Mason's Company. It would have been difficult if not impossible for the “friends” of the Company in outlying districts to attend London meetings. Did they then organize “lodges” after the model of the Acception, in towns such as Warrington, Chester and throughout England? If so, these lodges from whom we claim our descent, were never operative!

This brings up interesting questions. What part did the Mason's Company of London and its members play in the formation of “speculative” Lodges throughout England? Was the Acception a “gentlemen's” lodge, within the great operative guild of England, the “Mother Lodge “ of these 17th century lodges and therefore, the “Mother Lodge” of all Freemasonry?

Research has revealed that Masonic history prior to the 17th century consists primarily of legends, myths and unproven assumptions. Is the building of great cathedrals in that last category? Did our Masonic forebears really build cathedrals or were we “speculative” from the very beginning?

DE MOLAY'S RELATIONSHIP TO FREEMASONRY

by Thomas W Jackson, Grand Secretary, Pennsylvania

MSA Short Talk Bulletin - September 1991

It was my privilege to recently address the executive officers of the Order of De Molay on the subject “What Does Freemasonry Expect from De Molay?” When preparing to address this subject, I found it to be an interesting and intriguing question but one without a recognized and clear-cut answer. Many times we hear expressed what De Molay expects from Freemasonry, but I had never before considered what Freemasonry expected from DeMolay.

As a boy I did not have the opportunity to be a member of the Order of DeMolay. In fact, I never heard of DeMolay until I became a Freemason. I was, however, active in the Boy Scouts of America for a period of 27 years and found the basic principles of both organizations to be the same although the modes of operation are quite different. I would have loved, however, to have had the opportunity to work with the ritualism of DeMolay.

Freemasonry does, indeed, have a right to expect something, from not only the Order of DeMolay as a Body, but also from each individual member of that Body. Simply defined, we have the right to expect a performance from the members of DeMolay that reflects the purpose of the organization. Many of our Members, however, fail to recognize that purpose.

Brother Frank Land, when asked to define the Order of DeMolay, stated: “Literally speaking, I would say the Order Or DeMolay is a youth organization for young men whose purpose is the building of better citizens.”

In trying to define what Freemasonry expects from DeMolay, we should look to the seven cardinal virtues and the vows of a DeMolay. They are, after all, reflective of what it takes to become a better citizen. They also represent what is required as a commitment to DeMolay.

The systematics within the Order to build that better citizen lies within the keeping of the vows and the practice of the seven cardinal virtues. Freemasonry has every right to expect that purpose to be carried out by each individual member of the Chapter, as well as the Order in general!

One of the unique facets of DeMolay which has made it so different from other youth organizations has been the emphasis on the first cardinal virtue, Filial Love. This is a quality never specifically stressed in any other organization with which I am familiar. We have the right, as a Masonic Fraternity, therefore, to expect the members of the Order of DeMolay to display a respect for their parents and to acknowledge their parents contributions in their lives.

We have every reason to expect a member of the Order to display reverence for sacred things. A genuine belief in a Supreme Being is a fundamental philosophical principle of Freemasonry, and we can accept no less from the Order of DeMolay.

Courtesy as a virtue seems to be a lost ingredient in present day society and is an attribute which contributes to the exemplary quality of the Order. Freemasonry has every reason to expect courtesy in every way from our young men.

The ability of man to relate to man may well determine the future of the world. Indeed, I would suspect the virtue of comradeship would be one that will become more valuable in the life of a young man with each passing year. We have every right to expect the development and practice of this virtue by members of the Order.

We have every reason to expect a display of fidelity on the part of each young man who belongs to the Order. Perhaps this is one of the least emphasized virtues in society today, yet one of the most valuable.

Cleanliness in thought, word and deed becomes more unique to general society yearly! The last two decades have evidenced a remarkable change in sociological attitude toward this virtue. Indeed it seems almost nonexistent in our permissive society. What was once an accepted standard is now almost the exception. We have however every right to expect cleanliness as a virtue within the members of DeMolay.

Finally, above all, we should expect no less than an absolute dedication to the concept and display of patriotism. The Masonic Fraternity, itself, emphasizes the need for the commitment of each of us to his country, and we should never expect less from members of the Order of DeMolay.

In addition, the vows of DeMolay require each member to uphold and aid the public school system, and to honor and protect every woman. Freemasonry has a right to expect to see these vows practiced.

To see a more specific aspect of what Freemasonry expects we would have to look at the reaction of our Members to specific stimuli and the image that they expect to see in the organization they support.

It may not be fair and, indeed probably is not, to expect the members of DeMolay to respond to the image some of our Members expect. However, as an active Advisor of a Chapter, I heard, and I am certain all of you have heard, some of our Members

complaining about the actions of individuals within the Order of DeMolay. These actions can be as minor as simple misconduct in a Lodge Hall to major misconduct which can reflect upon the organization as a whole.

Many of our Members who have never been exposed to the Order of DeMolay, or for that matter to the actions of current young people in general, have a much greater tendency to look with disdain upon the Order of DeMolay because the young men of the Order do not always create the image which is expected of them. Appearance and acts of individual De Molays can and do impact the opinion of Masons about the Order.

I personally do not disagree with the right of anyone to express themselves, this is part of their inherent right as an American citizen. I do, however, as a Freemason, feel that there is an assumed obligation by a member of the Order of DeMolay to display a mode of conduct which reflects positively upon the Order. Many Masons who are in a position to greatly influence the future of DeMolay express concern with images created by individual members of the Order.

The fact remains that simple and unintentional misconduct or poor appearance by one individual member of the Order can and does create an impact on the Body as a whole.

We as Masons assumed an obligation that whatever we did would reflect positively upon the Fraternity. The members of the Order of DeMolay assumed that same obligation!

Because the majority of society accepts a certain set of values does not mean that Freemasonry or the Order of DeMolay are obligated to comply with this same set of values! What is considered wrong in accordance with Masonic Law and Masonic values does not have to fall to the level of the values of today's society. This higher value system applies also to the Order of DeMolay. Therefore, what Freemasonry expects specifically from the young men comprising the Order of DeMolay is that they present themselves in appearance and conduct on a level higher than that expected from society in general.

Much of the "sale" of DeMolay to Freemasons is based upon their future membership in Freemasonry, and it certainly serves as a selling point for Masonic support for the Order.

However, Masonic membership is not the purpose for the existence of the Order of DeMolay. Brother Land stated that its purpose was to develop better citizens. If those "better citizens" then choose to affiliate with the Masonic Fraternity, that should be regarded as a side benefit. But, it certainly should never be the expected end result to justify the support of Freemasonry!

Inasmuch as our Fraternity is devoted to developing a better world, if we can develop a better citizen, we are accomplishing that purpose whether they are a Member of the Craft or not.

There is a universal problem today in securing leadership in the form of Advisors to our Chapters. This lack of leadership is alarming to all of us. However, it would behoove us to recognize that it is not a problem limited to the Order of DeMolay. It is a problem basic to our Lodges and to just about every other organization in existence.

When I affiliated with the Boy Scouts of America in 1948, I joined a troop which was being re-organized because they were able to secure a Scout Master. In the 27 years I was

active in that organization, lack of leadership was always a problem. Whatever decisions we make today to solve this problem should be based on a thorough analysis of what the end results will be over a period of time!

We, as leaders of DeMolay, must take the initiative to expose the Order to the Masonic Fraternity. We cannot sit back and expect the Fraternity to invite us to be a participant in their activities. It is important that we educate our Masonic membership to realize that the purposes of DeMolay justify all the support we can provide, but Masons must know that purpose.

It, therefore, is extremely important not only to let the Order of DeMolay know what Freemasonry expects from it, but also to let Freemasons know what Freemasonry expects from DeMolay. We must educate our Masonic membership so that they realize that the purpose of their support for DeMolay should be to produce better citizens, through the teachings of the Order of DeMolay.

It is the responsibility of members of the Order to become better citizens. This improved citizenship should be revealed by the practice of the seven cardinal virtues and vows of the Order. Freemasonry has every right to expect to see this end achieved.

The understanding by both members of the Craft and the Order DeMolay of what is expected from DeMolay cannot help but improve the relationship between the two organizations!

DISPELLING THE MYTH THAT PRINCE HALL MASONS ARE CLANDESTINE

by R. Stanley Harrison, Grand Secretary, Connecticut

[source unknown] - February 1992

It is not my prerogative in presenting this subject, to convince or change your thoughts and actions regarding the subject in any of your Grand Jurisdictions. I do prevail upon each and every one of you to listen with open minds to the accurately researched material, proven by so many scholars, who over the many years have authentically studied this subject pertaining to Prince Hall F. & A.M. Masonry.

Definition of Clandestine: (Webster's Unabridged) Conducted with secrecy by design, actually for evil purposes. Mackey: The irregular origin or operation as a Masonic Lodge or men functioning as a Body of Masonry. Also referring to Clandestine, perhaps those Grand Jurisdictions do not require a belief in a Supreme Being as a requirement for membership, or the use of a Book of Sacred Law on the Altar in their Lodges; also those Grand Jurisdictions which do not conform to all the requirements of recognition as are set forth in our own Grand Jurisdiction.

The traditional story regarding Prince Hall is published annually in the Prince Hall Masons Year Book, an official publication sponsored by the Grand Masters Conference of Prince Hall Masons of America. It must, therefore, be assumed that this traditional history is regarded as correct and accurate by the various Prince Hall Grand Lodges of the United States of America. Prince Hall was born in Bridgetown, Barbados, West Indies, about September 12, 1748. There are some discrepancies of a couple years one way or the other of 1748, which was true in many records of death and birth in that era. He was

freeborn. His father, Thomas Prince Hall, was an Englishman and his mother a colored woman of French extraction. At approximately 17 years of age, he worked passage on a ship to Boston, Massachusetts. He worked as a leather worker and some eight years later acquired real estate and became a qualified voter in Massachusetts. Prince Hall was religiously inclined and later became a Methodist preacher with a charge at Cambridge, Massachusetts. In Boston, Massachusetts on March 6, 1775, 15 free black men, including one named Prince Hall, were Initiated into Masonry in Castle William (now Fort Independence) in Boston Harbor by Masonic Lodge #441 (attached to the British Garrison 38th Regiment of Foot, as a Military Lodge from the Grand Lodge of Ireland). Sergeant John B. Batt was listed as the presiding Worshipful Master. Records of the Grand Lodge of Ireland show these are true facts. Later, these Black Brethren were granted a permit with limited activities; not being able to confer Degrees. The same procedure was followed by Union Lodge of Albany, now Mount Vernon #3, F. & A.M., whose civilian members had all been made in Army Lodge #74, Ireland. First Lodge meaning one under Dispensation.

Prince Hall was the first Worshipful Master of this Lodge, which was organized and opened as the first Lodge of Black Masons in America. From 1784 to 1806 Prince Hall conducted voluminous correspondence with the English Grand Secretary, more so than any other American Mason of that period. Most of the information about Massachusetts Freemasonry and Massachusetts Lodges went to England through Prince Hall, since none of the other Massachusetts Lodges corresponded with England during the period of 1770.

Written evidence exists to show that regular meetings of First African Lodge were held from 1779 to 1787. Its Regulations dated January 14, 1777, are now in the British Grand Lodge Library, London, England. Prince Hall made application to Dr. Joseph Warren, who was killed in a skirmish at Bunker Hill before any action could be completed. He later applied to the Provincial Grand Master, Brother John Rowe, but his granted permit was for very limited activities of the Lodge. Irked by Rowe's failure, Prince Hall made a request through one William M. Moody; the application is preserved in the British Grand Lodge Library, and it referred to the Lodge as having existed for eight years. The request was granted and a Charter was issued to African Grand Lodge #459 under date of September 29, 1784.

A true record of the act and of all fees being paid is recorded in the English Grand Lodge. The Charter was not delivered for three years due to the ending of the war and travel circumstances. Publicity of the Warrant being received appeared in the Boston newspapers and no protest was ever filed by any white Lodges in or around Boston. At this time, the Black Lodge was the only Body in Massachusetts which held a true Warrant from the Grand Master of England, the acknowledged Mother Grand Lodge of the Masonic World.

In the report of the Massachusetts Grand Lodge, F. & A.M., Most Worshipful Melvin Johnson stated that on May 6, 1787, African Lodge #459 was formally organized in Boston under the Charter with Prince Hall as Worshipful Master. That Charter is in existence today and there is no question of its authenticity; it is believed to be the only original Charter issued from the Grand Lodge of England in the United States. African Grand Lodge was formed following Ancient Custom and Usages; Prince Hall being selected as Grand Master.

Prince Hall issued a permit and Warrant to 13 Black Brothers Initiated in England, to form the African Lodge of Philadelphia, with no protest from Philadelphia White Masons. In 1797, Hiram Lodge #1 was Chartered in Providence, Rhode Island; the Grand Lodge of Rhode Island itself being formed in 1856. After its formal organization, African Lodge functioned as a Mother Lodge, assuming authority to establish other Lodges, much as it had been founded by the British Army in 1776; this was indeed considered a lawful practice of Freemasonry in those days. Upon the death of Prince Hall it was voted to change the name to Prince Hall Grand Lodge in memory of the founder. The Grand Lodge of Massachusetts was formed one year after the African Grand Lodge, and any new and arbitrary regulation concerning Territorial Jurisdiction, such as only one Grand Lodge in each state, could not be applied to preexisting Grand Lodges within the state insofar as legality is concerned. It can only be applied for purposes of recognition. It also cannot make rules binding upon the Mother Lodge of England which Chartered them. Thus, the forming of African Grand Lodge was more properly accomplished than the formation of White Grand Lodges in other states. In 1813, the United Grand Lodge of England, upon revising the Roll of Lodges, omitted those which had gone out of, or joined, other Grand Lodges. African Grand Lodge was included, but so were over 70 Lodges in the United States, among them being St. Johns Lodge of Boston, Massachusetts.

It is now agreed that this act by the English United Grand Lodge in 1813 had no effect upon the legitimacy or standing of any erased Lodge. We all note that there have existed for many years the several active and legitimate Bodies of Appendant Black Masonic Organizations, in York Rite, Scottish Rite, Order of the Eastern Star and so forth. For our acceptance of recognition of Prince Hall Masonry, we are cognizant of their belief in a Supreme Being, the use of a Book of Sacred Law on their Altar, and we know their Rituals, Modes of Recognition (Secret Work), their procedures, their requirements, their beliefs, their tenets or fundamental principles are all either identical with what we have or are recognizably similar. The following items further substantiate that Prince Hall Masons are not Clandestine: The Ancient Landmarks do not require that a Grand Lodge have exclusive Jurisdiction. There were two Grand Lodges in Massachusetts until 1792 and St. Andrews Lodge of Boston continued to work under the Grand Lodge of Scotland until 1809. There were two Grand Lodges in South Carolina until 1817. There were two Grand Lodges in New York until 1827. American doctrine of Exclusive Jurisdiction was not put forth until the 1880s.

The Grand Master of Massachusetts, William Sewall, in 1870 said that he had no doubt that Black Masons were legitimate. Shortly after that, a select committee in the Grand Lodge of Ohio studied the matter for a year and reported that it was satisfied beyond all question that Colored Masonry had a legitimate beginning in this Country, as much as any other Freemasonry; in fact it came from the same source.

In 1898, the Grand Lodge of the State of Washington admitted the legitimacy of the Black Masonry. (Massachusetts, Ohio and Washington all referred to Prince Hall Affiliates.) At the Annual Communication of the Grand Lodge of the State of Washington F. & A.M. in July 1990, Prince Hall F. & A.M. Affiliates were granted Recognition and Visitation rights. In 1940 the Prince Hall Affiliate appeared in an action in the Court of Common Pleas at New Haven, Connecticut, against two Clandestine Black Lodges. Two Past

Grand Masters of the Grand Lodge AF&AM of Connecticut, both attorneys, and the Deputy for Ancient Accepted Scottish Rite in Connecticut, appeared and gave active assistance. The two Past Grand Masters testified to the recognized legitimacy of the Prince Hall Grand Lodge.

In 1947, the Grand Lodge of Massachusetts voted to recognize Prince Hall Masonry but bowed to pressures from one Northern Grand Lodge and several in the South and rescinded that action in 1949, saying because of objections and not because (they were) not legitimate.

In May of 1876, the Deputy Grand Master of Scotland presented a lengthy paper in the Transactions of the Quatuor Coronati Lodge and concluded that Prince Hall Masonry was legitimate according to the customs of the times (when it was founded), that Prince Halls patent of appointment as Provincial Grand Master was legitimate and that Prince Hall and African Lodge warranted other Lodges exactly as the White Lodges did (notable examples being the Lodge at Fredericksburg establishing two). In 1974, a Special Committee of the Grand Lodge of Wisconsin, chaired by a former Chief Justice of the Wisconsin Supreme Court, ended two years of exhaustive studies of the legitimacy of Prince Hall Masonry and the doctrine of exclusive Jurisdiction. The Committee concluded that nothing prohibited the recognition of Prince Hall Masonry. After stalling in 1976 and 1977 and further stalling in 1978 and 1979, the Grand Lodge of Wisconsin recognized Prince Hall Masonry, F. & A.M., in 1990. Let me conclude thusly: Here are men, good men, who have been following the ideals of Masonry and thinking themselves as Masons, for well over 200 years, and have contributed to the welfare of Freemasonry over all these years. Therefore, the important first step is simply to acknowledge the legitimacy of Prince Hall Masons, to cease the hostilities and to stop stating Irregular every time Prince Hall Masonry is mentioned.

Summary

It has been my honor and privilege to present and discuss this topic with you, this august assemblage of Grand Secretaries. Great concern has been evidenced by so many of you good Brothers regarding Prince Hall Masonry, whether or not it is a prevailing subject in your respective Grand Jurisdictions. To date, there have been five Grand Jurisdictions which have recognized Prince Hall Masonry. They are: Connecticut, Nebraska, Wisconsin and Washington, with the latest being the Grand Lodge of Colorado. The recognition in four Grand Jurisdictions has been for Recognition and Visitation rights only, and the Grand Jurisdiction of Nebraska permitted Affiliations and so forth. Within the past few months, I have received requests from five other Grand Jurisdictions for all the material we used in our Grand Jurisdiction of Connecticut in our preparations and mutual resolutions between my Grand Lodge AF.&AM of Connecticut and Prince Hall F&AM Affiliates of Connecticut. I have distributed these materials at each of the classes I have conducted at this Conference. Concern was expressed by some Brothers regarding other Black Grand Lodges, several being in some Grand Jurisdictions. The consensus of opinion seems to be that Prince Hall Grand Lodge should take the initiative to have these other Black Grand Lodges clean up their act, so it eliminates the prevailing situation which is currently existing in those Grand Jurisdictions where several Black Grand Lodges now are operating. Considerable discussion evolved with reference being directed to Brothers visiting in Lodges that recognize Prince Hall Masonry. The opinions

seem to be that you let your conscience be your guide and attend their Lodges. It also would work in the same manner for those who have recognized Prince Hall Masonry already, while visiting a Grand Jurisdiction which has not recognized Prince Hall Masonry. We must bear in mind at all times that we must recognize and abide by Regulations of each and every Grand Jurisdiction.

The matter of Grand Lodge of England withdrawing recognition of Prince Hall Masonry was brought up; research has proven that such has no effect on the legitimacy of Prince Hall Masonry. Prince Hall Masonry operates even now with a legitimate Charter with all their other Masonic Appendant and Affiliated Bodies in full and legitimate operation. It was my pleasure to have researched the subject and present to you that which I have gleaned from materials prepared and presented by so many notable Masonic Scholars and researchers.

Thank you, and so mote it be.

EGO

by Stewart Pollard, Past Executive Secretary, Masonic Service Association
MSA Short Talk Bulletin - December 1987

All-too-frequently we hear of Masonic leaders being on an “ego trip.” Or, we hear that they are “stumbling over their own egos.” Then there are such remarks as, “He turned into a 'monster' after he went into office,” or “whatever happened to 'meeting on the level'?”

Those comments are not all without some foundation. There are, and have been, Masonic leaders who are carried away with their own importance. Yes, and there are some who let the title go to their heads, and who forget from whence they came.

Ego is a strange thing. We all should have a certain amount of it to demonstrate our pride in our abilities, in our accomplishments, and in our self-respect. It is only when we get to the point that we tend to believe that we're better, smarter or more important than the next fellow that ego gets in our way.

Masonry has never been considered a democratic society. The Master of a Lodge is not only its leader, but more importantly he is its greatest servant. As such, he has an obligation to serve his Lodge and his Brethren, not for his own glory and honor, but for the good of the Lodge. He must be prudent in all of his words and actions, and if necessary, subjugate his own desires to those of the Lodge.

Masters, though, are not the only ones whose egos have a tendency to hurt the Craft. Longfellow said, “Into each life some rain must fall” The phrase might well be reworded to “In almost every Lodge there is a nit picker.” Or so it seems. There are some of our Brethren who are never satisfied. They look for an excuse to: criticize; to complain; to “jaw,” to sound off; to grouch;-to nit-pick. Their ego, as shown by their need to be heard, is frequently a thorn in the side of the Master and officers. They have a tendency to ruffle feathers.

The Masonic Service Association recently received a letter from an irate Past Grand Master who had read in a Masonic publication a paper bearing the by-line of a Grand

Lodge Officer in a sister jurisdiction. It was a good, thought provoking well-written article which caused the Past Grand Master to do added research on the topic.

What prompted his ire and disgust was that in his research he came across a Short Talk Bulletin of twenty-five years ago which sounded very familiar. When he compared it with the recent publication, he found that it was word-for-word, sentence-by-sentence and paragraph-for-paragraph, identical to the Short Talk Bulletin, yet the “author” had not had the courtesy to give credit where credit was due. His ego had permitted him to let readers think it was his words and his thoughts.

The story has been told of a Grand Master who was so puffed up with his own importance that his officers jokingly suggested that his theme song should be, “How Great Thou Art.” Most of us have seen Masters of Lodges who think that the title “Worshipful” was created just for their benefit.

And then there are PAST MASTERS whose egos won't let them relinquish the gavel. Two people with their hands on the steering wheel at the same time can make it an unpleasant trip for the other passengers. If the Master is not in control of the Lodge, its an unpleasant experience for the Brethren. The old expression, too many cooks spoil the broth, is equally applicable to the management of a Lodge or a Grand Lodge.

Yes! An overzealous ego can and does damage our Craft. It is a by-product of poor leadership traits, which we need to identify early in our progressive lines. In many cases, ego can be tempted by “whispering words of wise counsel in the ear of an erring Brother.” In a “worse-case scenario,” when it is obvious that the over-blown ego cannot be controlled, it may be necessary to pass the Brother over at the next election.

In The Freemason's Monitor, written by Thomas Smith Webb in 1799, he observes: “that all, who accept offices and exercise authority, should be properly qualified to discharge the task assigned them, with honor to themselves, and credit to their sundry stations.” The same is just as true almost two hundred years later.

When elected to office, the Brothers are confident that the one elected has the qualifications and ability to lead and has the best interests of the Lodge at heart. He is expected to conform to the principle of the Order, “by steadily persevering in the practice of very commendable virtue.”

An often-quoted verse, titled “The Indispensable Man,” is frequently used to illustrate the unnecessary value of egotism. It bears repeating.

Sometime when you're feeling important,
Sometime when your ego's in bloom,
Sometime when you take it for granted
You're the best qualified in the room;
Sometime when you feel that your going
Would leave an unfillable hole
Just follow these simple instructions
And see how they humble your soul.
Take a bucket and fill it with water
Put your hand in it up to the wrist,
Pull it out, and the hole that's remaining
Is a measure of how you'll be missed.
You can splash all you want when you enter,
You may stir up the water galore:
But stop, and you find that in no time
It looks quite the same as before.
The moral in this quaint example
Is to do just the best that you can;
Be proud of yourself, but remember
There's no indispensable man.

A noted management psychologist, Dr. James G. Carr of Charlotte, North Carolina, in an

article in PACE magazine, summed it up this way:

Power-hungry people do occupy high stations in life at times and some abuse their power; but to condemn all leaders on those grounds-including those whose primary motive was to serve or those who simply filled a vacuum left by the less competent or less motivated-is ridiculous.

Even the selfish did not attain those positions by selfishness alone. With predictable exceptions, authority usually has something to do with accomplishment and contribution; and, in the final analysis, we may have to concede that those who get the most-whether selfishly motivated or not-are sometimes those who have given the most.

The Master who completes his year in the East with satisfaction can quote those famous American philosophers, Bartles and Jaymes, by saying to the Brethren, "Thank you for your support."

EVEN ALBERT PIKE

by Allen E. Roberts, FPS

The Philalethes - December 1992

[No one man ever spoke for Freemasonry, nor can one man ever have spoken for it. Whether this is good or ill matters not. There are 51 entities (or Grand Lodges) plus more than 1200 offshoots (or appendant organizations) whose existence depends on men remaining members of a recognized Craft Lodge. Perhaps one day egos will permit Freemasonry to speak with one voice, but that day is far in the future. - Allen E. Roberts]

For many years I have been among the detractors of Albert Pike, the fellow credited by Carl H. Claudy in Little Masonic Library with taking the Scottish Rite from a log cabin to a temple. Especially did I deride his mammoth tome, *Morals and Dogma*. Without question, it has caused Freemasonry no end of problems, especially by its numerous critics.

Many years ago (perhaps 40) I struggled through *Morals and Dogma*. As most readers do, I didn't absorb the preface- not until recently. I strongly suspect the critics have never read it (even those few who have really read Pike's book). So for them (and all of us) I herein quote pertinent parts of the Preface to *Morals and Dogma* as written by Pike in the third person (a tack he often took):

In preparing this work, the Grand Commander has been about equally Author and Compiler; since he has extracted quite half its contents from the works of the best writers and most philosophic or eloquent thinkers. Perhaps it would have been better and more acceptable if he had extracted more and written less. [I never dreamed he could have been this humble! AER].

Still, perhaps half of it is his own; and in incorporating here the thoughts and words of others, he has continually changed and added to the language, often intermingling, in the sentences, his own words with theirs. It not being intended for the world at large, he has felt at liberty to make, from all accessible sources, a Compendium of *Morals and Dogma*

of the Rite, to re-mold sentences, change and add to the words and phrases, combine them with his own, and use them as if they were his own, to be dealt with at his pleasure and so availed or as to make the whole most valuable for the purposes intended. He claims, there, little of the merit of authorship, and has not cared to distinguish his own from that which he has taken from other sources, being quite willing that every portion of the book, in turn, may be regarded as borrowed from some old and better writer. [Humility, again! AER]

The teachings of these readings are not sacramental [Emphasis added by AER], so far as they go beyond the realm of Morality into those of other domains of Thought and Truth. The Ancient and Accepted [“Ancient” is an exaggeration, AER] Scottish Rite use the word “Dogma” in its true sense, of doctrine, or teaching; and is not dogmatic in the odious sense of that term. Everyone is entirely free to reject and dissent from whatsoever herein may seem to him to be untrue or unsound. It is only required of him that he shall weigh what is taught, and give it fair hearing and unprejudiced judgment. Of course, the ancient theosophical and philosophic speculations are not [emphasis added] embodied as part of the doctrines of the Rite; but because of its interest and profit to know what the Ancient Intellect thought upon these subjects, and because nothing so conclusively proves the radical difference between our human and animal nature as the capacity of the human mind to entertain such speculations in regard to itself and the Deity. But as to these opinions themselves, we may say, in the words of learned Canonist, Ludovicus Gomez: “Opiniones secundum varietatem temporum senescent et intermorianantur, aliaeque diversae vel prioribus contrariae renascantur et deinde pubescant.” [Translation: As to opinions that harmonize with the changing times, let them grow old and die off; and let others that are different, or even contrary to the earlier ones, spring up and then grow to maturity.]

Contrary to what I've been thinking for many years, and what Albert Pike's critics of today still think, the man did possess some humility, at least during the period he compiled the mammoth document called *Morals and Dogma*. Pike's Preface certainly places the whole into a different light.

But, does this excuse Albert Pike's concept of Freemasonry? I think not. It is apparent that he knew little or nothing about Ancient Craft Freemasonry. He attempted to develop a whole new system. This he accomplished, partly, through another body.

Pike admitted he freely plagiarized the works of many others. In this highly litigious day he would have spent a great deal of time in court! And he was as guilty as his critics of today are of taking phrases out of context and adding or subtracting from them to prove a point.

EVER BEARING IN MIND

by Stanley K. Sproul, PDDGM

Inaugural Address - October 1983

Most Masons, after they have taken the obligations in the three degrees, wonder about the penalties. One may doubt, however, if the majority are concerned about the severity or gruesomeness of them. First of all because they know that the laws of Canada would not

allow them to be consummated, and secondly, they do not intend to violate their obligation. However, this writer has read some articles in preparation for this paper in which concern was voiced. In particular, in one case where the Master held a high position in the church, that writer questioned the morality of a Master in imposing those penalties on the candidate. (1)

Some people apparently are more concerned with these penalties than this writer is. In this paper, therefore, will be reviewed the answers to these questions:

- A. When were the penalties incorporated into the obligations?
- B. Why were they added?
- C. Where did the penalties come from?
- D. What changes have been made in the penalties from their inception?

A. SINCE WHEN?

Penalties have been observed in obligations since the earliest times We read in the Book of the Prophet Jeremiah:

Because you have refused the terms of our contract I will cut you apart just as you cut apart the calf when you walked between its halves to solemnize your vows. Yes, I will butcher you, whether you are princes, court officials, priests or people - for you have broken your oath. I will give you to your enemies and they shall kill you. I will feed your dead bodies to the vultures and wild animals. (2)

Here we find that when a covenant or agreement was made, to seal the deed, an animal, usually a calf, had its throat cut across. Its breast was cut open and the heart removed. The carcass was split into two sides. The two contracting parties then passed between the two sides, and the carcass was then left to the birds of the air and the beasts of the field as prey. It was an accepted practice in those days that each party would symbolically subject himself to a death similar to that inflicted on the calf if he violated his agreement. (3)

The oldest historical record of the obligation comes from the Regius MS, written about the year 1390. At that period the lodges were purely operative. The ceremony consisted of three parts: an opening prayer, a reading of the regulations, and the oath. These regulations were a list of rules that the candidate swore to obey, and as Harry Carr stated, were as much for the protection of the employers, as for the guidance and control of the Masons themselves. (4)

A good true oath he must there swear To his masters and fellow that be there He must be steadfast and true also To all these laws, where'er he go And to his liege lord the King To be true to him above everything.

And all the points here in before To all of them he must be sworn And all shall swear the Mason's Oath Be they willing or be they loath To all these points (5)

The oath was administered by one of the elders who held the Bible. The candidate placed his right hand on it and repeated the oath, The right hand from time immemorial has had a special significance as a symbol of fidelity. The person taking an oath either held it uprightly or placed it on something sacred such as a relic or the Holy Scriptures. (6) We are told that in this ceremony there was no preparation of the candidate nor were any

secrets communicated. There was only one grade or ceremony.

In the late 1600's we find evidence of "words and secrets" being passed to the candidate during the ceremony. In the Melrose MS No. 2 dated 1674 we find a reference to trade secrets, "ye privilege of ye Compass, Square, Levell and ye plum rule" (8) which are not to be revealed to non-masons. Also in the Harleian MS dated 1665 we find,

I, A. B. Doe, in the presence of Almighty God and my Fellowes and Brethren here present, promise and declare, that I will not at any time hereafter, by any Act or circumstance whatsoever, Directly or Indirectly, publish, discover, reveal or make known any of the secrets, privileges or Counsels, of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made knowne unto mee, soe helpe mee God, and the holy contents of this booke. (9)

The first known reference that refers to a penalty occurs in a text of the Edinburgh Register House MS in 1696. In the obligation in the Apprentices degree we find:

Under no less pain than having my tongue cut out under my chin, and of being buried within the flood mark where no man shall know. (10)

It thus appears that the penalties were added to the obligation sometime in the late seventeenth century.

The Dumfries MS No. 4, c. 1710, contains details of four penalties not in the oath but in the catechism that follows:

(a) A rope to hang me if I should betray my trust. (b) A heart to be taken out alive. (c) A head to be cut off. (d) A body to be buried within the sea mark, and not in any place where Christians are buried. (11)

In the Chetwode Crawley MS dated 1730 we find the words uttered by the last entered apprentice on his entry into the Lodge after receiving the word:

Here am I the youngest and last entered apprentice, as I am sworn by God and St. John, by the square and compass and Common Judge, to attend my Master's service, at the Honourable Lodge, from Munday in the morning to Saturday at night, and to keep the keys thereof, under no less pain, than to have my tongue cut out, under my chin, and of being buried within the flood-mark, where no man shall know. (12)

Even at this early date the penalties could not be enforced. In 1730 Samuel Pritchard, in his book *Masonry Dissected*, discussed the ritual and obligation in minutest detail. This caused quite an uproar at the time, but proved to be a boon to historians who thereby have a record of the ritual and practices of that time. We are told that the same obligation was repeated for the 2nd degree. The 3rd degree at that time was not as yet general.

All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck'd from under my Left Breast, then to be buried in the Sands of the Sea, the Length of a Cable rope from Shore, where the Tide ebbs and flows twice in 24 Hours, my Body to be burnt to Ashes, my Ashes to be scattered upon the Face of the Earth, so that there shall be no more Remembrance of me among Masons. (13)

B. WHY WERE PENALTIES ADDED?

There are a number of interpretations as to why the penalties were added. In the initiation

ceremony of the early 18th century there was a certain amount of “leg pulling” or “horseplay”:

When first a Mason I was made, What terrors then did me invade, Oh.' how I was alarmed! But when the solemn scene was o'er, My fears and terrors were no more, I found myself unharmed. (14)

This habit became so widespread, Desaguliers said, that the following by-law was passed at Norwich in 1724: “That no ridiculous trick be played with any person when he is admitted.” (15) This situation had existed from time immemorial in the initiation ceremonies of all trades. Were the penalties added to bring more solemnity and serious thought into the oath? Bro. Arthur Sharp is of the opinion that they were incorporated with the sole idea of disciplining those who joined the Fraternity and to prevent disclosure of Masonic Secrets.” (16) Bro. Eric Ward agrees and states that the secrets to be concealed were “geometrical rules and methods peculiar to the trade of the freestone masons.”

The Hudibrastick poem of 1722 which relates to Free and Accepted Masons, is an example. It says:

Their sev'ral Rules and orders made, Relating to the Mason Trade, Shou'd be observed as long as Time, As Records writ in Prose and Rhyme, And by a solemn oath enjoin'd The only Tye upon the mind. (17)

Bro. J. R. Rylands in his paper on the “Masonic Penalties” states that they were intended to protect the charitable funds of the Lodge. Anyone who could prove he was a Mason and in distress had a call on the charity of private Lodges and on the general funds of charity. (18) He argues that in genuine cases they were not slow to make their needs known. He suggests that by 1730 the impostors had grown to such numbers and had caused such a drain on the resources of the Lodges that Grand Lodge was forced to make certain changes such as reversing the words and signs of the first and second degrees. Harry Carr in a rebuttal states that one of the penalties was in practice in the Craft in 1696, at a time when the accumulation of charitable funds was almost unknown. (19) He acknowledges that in the early Scottish Lodges particularly, they had a lively sense of duty towards those in need. But the amounts distributed were very small, “certainly not large enough to warrant the introduction of Penalties as a protection against unworthy applicants - who were in any case well known to the Lodges that granted them relief. Traveling Masons, when they did receive charity, usually did not receive a sum in excess of five pence in English money.” (20)

In Scotland the Lodges had a “Mason's Word.” This was essentially of Scottish origin, having a purpose that did not exist in England south of the border counties. Thus Bro. Eric Ward states that “the earliest reference to penalties comes from material of Scottish origin such as the Sloane manuscript of 1700, and the Dumfries No. 4 Manuscript of 1710. These are clearly associated with the 'Mason's Word'.” He agrees that, with the introduction of the “Mason's Word” into English Speculative Masonry in the early 1700's, the need for secrecy to exclude outsiders necessitated the requirement of punishment as the corollary of exposure. (21) Next came the gradual adoption by a new genus of non-operative Masons in England of customs and traditions, most of which were of Scottish operative origin. Amongst these were the threats of terrible punishment of so

barbaric a nature “ as must have given the appearance of a strong measure of authenticity to the claims of great antiquity.”

There is one other theory advanced by Bro. Fulke Radice. He asks the question

Did our predecessors of the 1720's first invent the penal signs and then rummage among old records of trials, etc., to find a corresponding punishment? This at first sounds outlandish, but when one researches the punishments for Treason and Heresy during the period of Henry VI to Elizabeth I, you find that the authors of the penalties were very selective in those chosen. (22)

C. WHERE DID THE PENALTIES COME FROM?

Where the Penalties originated is difficult to say. Most authorities say they likely were adopted from punishments inflicted on traitors and others, perhaps 200 years earlier. Bernard Jones quotes from old-time Punishments, by Wm. Andrews (1891), wherein the penalties are traced to the Court of Admiralty for the Humber, during the reign of Henry VI (1421-71):

The court being met all were addressed as follows: “You masters of the quest, if you, or any of you, discover or disclose anything of the King's secret counsel, or of the counsel of your fellows you are to be, and shall be, had down to the low-water mark, where must be made three times, O Yes! for the King, and then and there this punishment, by the law prescribed, shall be executed upon them; that is, their hands and feet bound, their throats cut, their tongues pulled out, and their bodies thrown into the sea.” (23)

Bro. Alexander Horne writes that the penalties probably began as a backward glance to the Ancient Mysteries. (24) But as Bro. W. J. Collett states in his paper “The Mists of Antiquity,” all initiation rites and instruction were transmitted by word of mouth. It was forbidden that anything be written.” (25) This poses a question to which the answer will never be known. Some historians, like Dr. Stokely, think there was a connection between these Ancient Mysteries and Freemasonry, and naturally they think the penalties have a connection with them.

It was not unusual for a convicted man to be executed and then buried in the rough sands of the sea where the tide ebbed and flowed so that his grave became washed from sight, nor was it unusual to leave his body on the scaffold or cross for the birds of the air to feed upon. (26)

Bernard Jones reports that six pirates were hanged at Wopping in 1557 on the shore at low-water mark. They were left there until three tides had overwashed them. (27)

Naval punishments at the time were barbarous: ducking, keel hauling, tongue scraping and tying up with weights about the neck were common. It was usual for a seaman who had slept four times on his watch, to be locked to the bowsprit and then left to drown or starve. (28)

If a man was convicted of treason in the 14th, 15th or 16th century, he would be hanged, drawn and quartered. The case of Thomas Kerver in 1444 is an example of this. He was accused of wishing the death of the King, Henry VI, in a discussion with some of his acquaintances in or about the Abbey church. At his trial

they found Kerver guilty on all articles. Judgment was delivered without delay. Kerver was to be led to the end of Reading town by the Austin Friars Church in a cart whence his shame would be clearly visible to all through the middle of the towns of Midenhead and Bray, from there he was to be drawn to the nearest Berkshire gallows to be hanged, thrown down alive and quartered. His head was to go to the usual place on London Bridge and his quarters to suitably high places in Maidenhead and Reading, to the Welsh gate of Shrewsbury and to the highest gate of Salisbury. (29)

These punishments, gruesome as they may seem to us, were perpetrated in the belief that "Touch or contact was a continuing thing communicating good or evil as the case may be, and that destruction of the thing which committed the crime not only prevented a re-occurrence but also expunged the evil created. (30)

It would appear from all of this that the penalties were part of penalties enforced under the Laws of England. "They were not in themselves specifically Masonic, but were rendered appropriate by careful selection of certain parts." (31)

Of interest in the Obligation are the words equivocation or mental reservation. At a time in the history of Britain, when there was religious persecution depending upon the religious affiliation of the monarch, the church promulgated and defended equivocation as a strategy for Catholics to employ when caught between conflicting demands for loyalty to Protestant rules and to Rome. (32)

D. CHANGES MADE IN THE PENALTIES

In 1813, the two Grand Lodges, the Antients and the Moderns, signed the Articles of Union. These articles were to be binding on all Lodges "for all time." However, as Bro. Arthur Sharp states, the Masonic ritual was not unified for some years. "The chief point of objection was the obligations, the Antients maintaining that the new form was not as strong as the one they took. Eventually the obligation in the 1st degree had to be rendered more severe to suit the view of the Athol Brethren." (33)

The fact that these articles were to be binding for all time has not meant that no changes have been made in the years since. Lodges under the Grand Lodge of Ireland have not included the penalties in the obligations for more than 100 years. (34) The Grand Lodge of Scotland has also eliminated the penalties from the obligation. In their ceremony at the conclusion of the oath, the W.M. informs the candidate that in ancient times certain gruesome penalties were included as part of the obligation, but nowadays these penalties are omitted - only the penal signs of the three degrees remain as a reminder of those penalties. (35)

The Grand Lodge of the State of New York was founded by a charter dated 5th September 1781, signed by the Duke of Athol, Grand Master of the Antients. At a meeting of the Grand Lodge of New York on May 5, 1932, it was resolved that a paragraph be added to the esoteric work of each degree; that for the Entered Apprentice Degree to read:

The penalty of this obligation comes down from a time when such punishments were inflicted on heretics, pirates and traitors. Free and Accepted Masons are now taught that this Penalty is not literal but symbolic of the physical suffering an honest man would undergo rather than violate his solemn vow. The true penalty for violation of this obligation is to incur the contempt and detestation of all honourable men. (36)

For the Fellowcraft Degree, the paragraph is similar with the exception of the last sentence above, for which the following is substituted: "The true penalty for violation of this obligation is to be branded as a perjured wretch void of all moral worth." (36) In the case of the Master Mason Degree, this last sentence is: "The true penalty or violation of this obligation is to be ostracized as unworthy the fellowship of upright men and Masons." (36) It will thus be observed that the Grand Lodge of the State of New York has not eliminated the penalty from the respective degrees but has provided an explanatory statement to cover each penalty.

In 1964 the United Grand Lodge of England approved the following motion:

Inasmuch as serious difficulty, based on moral objections, is felt by a number of Brethren owing to the inclusion of the penalties in the obligations, the Grand Lodge, while opposed to any considerable change in the ritual, would welcome any small alteration that would remove such cause of offence. The Grand Lodge, therefore, hereby approves., subject to consent by the appropriate authority, the following permissive variation in each of the three Degrees, viz., in place of the words "under no less a penalty on the violation of any of them than that of having," the words "ever bearing in mind the ancient penalty on the violation of any of them, that of having." (37)

In 1969 David Little, P.G.M., Grand Lodge of Alberta, submitted a motion that the following changes be made in the rituals of the Grand Lodge of Alberta:

In the Canadian Rituals, in each of the three obligations, delete the words "under no less a penalty on the violation of any of them than that of having " and substitute "ever bearing in mind the traditional penalty on the violation of any of them, that of having.."

In the Ancient York Rituals, in each of the three obligations delete "under no less a penalty than that of having " and substitute "ever bearing in mind the traditional penalty, that of having " (38)

The motion was carried. With this change in our rituals, the penalties continue to enforce the seriousness of the oath we have taken, at the same time they are not taken literally as a consequence if the oath is broken.

It would appear from this research that the penalties have been part of our initiation ceremonies almost from the inception of Speculative Masonry. These ghoulish medieval penalties, to this writer's way of thinking, do enforce the seriousness behind the oaths that are taken, even when it is now clearly understood that the penalties are only symbolic.

FOOTNOTES

- 1 Quatuor Coronati, A.Q.C., Vol. 77, pp. 21-48.
- 2 Jeremiah, 34.18-20.
- 3 Alberta, Grand Lodge of, Proceedings, 1969, p. 66.
- 4 Carr, in A.Q.C., Vol. 74, Supplement G 130.
- 5 Ibid.
- 6 Hawkins, in A.Q.C., Vol. 26, p. ii.
- 7 Carr, in A.Q.C., Vol. 74, p. 130.

- 8 Hawkins, Op.cit., p. 14.
- 9 Radice, in A.Q.C., Vol. 77, p. 33.
- 10 Sharp, in A.Q.C., Vol. 77, p. 30.
- 11 Carr, op.cit, p. 131.
- 12 Hawkins, op.cit., p. 16.
- 13 [missing]
- 14 [missing]
- 15 Ibid., p. 34. 13 Carr, op.cit., p. 132.
- 16 Sharp, op.cit., p. 28 14 A.Q.C., Vol. 77, p. 29.
- 17 Radice, op cit., p. 33.
- 18 Rylands, in A.Q.C., Vol. 77, p. 23.
- 19 Carr, in A.Q.C., Vol. 77, p. 35.
- 20 Ibid.
- 21 Ward, in A.Q.C., Vol. 77, p. 33.
- 22 Radice, Op.cit.
- 23 Jones, Freemasons' Guide. p. 279.
- 24 [missing]
- 25 [missing]
- 26 [missing]
- 27 [missing]
- 28 Clowes, History, Vol., 2,p.26. 24 A.Q.C., Vol. 77, p. 58.
- 29 Meekings, History, pp. 338-9. 25 Collett, Vox Lucis, Vol. 1, p. 41.
- 30 Oliver, in A.Q.C., Vol. 77, p.25 26 A.Q.C., Vol. 77, p. 58.
- 31 Ibid. 27 Jones, op.cit., P. 279.
- 32 Ibid., p. 39.
- 33 Ibid., P. 29.
- 34 Ibid., p. 24.
- 35 Carr, in A.Q.C., Vol. 74, p. 133.
- 36 A.Q.C., Vol. 77, p. 30.
- 37 Ibid, p. 63.
- 38 Alberta, Grand Lodge of, Proceedings, 1969, p. 66.

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FALLING MEMBERSHIP, SO WHAT!

by J. Anderson

The Proceedings of the Waikato Lodge of Research No 445, G. R. New Zealand - [date unknown]

Much has been said and written of late regarding our falling membership. Reasons have been postulated for the malady and many suggestions put forward to rectify the problem.

In my opinion, the constant emphasis on the negative "falling membership" rather than on positive "solutions" is in itself causing further defections from our ranks.

I contend that "falling membership" itself is not the problem, it is merely a symptom of the problem.

In this paper I shall outline the major causes as I see them, illustrate their effect, and propose appropriate action required.

I should state at the outset that these views have been formed over the years and are probably influenced by the fact that I joined Freemasonry 25 years ago as a 21 year old and have been a very interested and participating Mason from boyhood to adulthood so to speak. In addition I have been privileged by membership of four Craft Lodges in different Masonic Districts and have therefore a fair appreciation of "New Zealand" Freemasonry as distinct from "localized" Freemasonry or that as practiced in one Lodge in one District.

My paper is entitled:

FALLING MEMBERSHIP SO WHAT ?

AN ANALOGY

I noticed the fuel gauge in my car moving towards "empty" more rapidly that it should. At the petrol station I observe that premium gas is pumped by a slow pump and that regular

petrol is pumped faster.

I say to the attendant, "Please fill it up with premium petrol. Incidentally I seem to be using fuel faster than I ought to be."

He responds, "You have a leaking tank, it's leaking out faster than I can fill it!"

My comment, "Fill it with regular then please, that will beat the leak!"

My action was treating the symptom, not the cause - with the result that I was still suffering excessive "wastage" but in addition, now suffering "poor performance."

The Mission of Freemasonry and Qualifications for Membership.

When I was considering Lodge membership I was told that, "Freemasonry admits good men to membership and by the use of allegory and symbolism tries to make them better men."

I was also reminded that, Freemasonry did not solicit my membership, but rather that I was applying for membership because of "a favorable opinion preconceived, a general desire for knowledge and a sincere wish to render myself more extensively serviceable to my fellow creatures."

I was in no doubt that to obtain membership and to retain it, it was necessary to be and to remain the good man and that once admitted to membership I would be instructed how to become a "better man" and would be expected to work at carrying those instructions into effect.

The outcome would surely be "a better man, more extensively serviceable to my fellow creatures."

Thus, I have always defined the "Mission of Freemasonry and the Qualifications of its members."

THE GREAT SURGE IN MEMBERSHIP

Research indicates that the fortunes of Freemasonry tend to reflect those of the Churches. When Church attendances rise so does Lodge membership. The reverse is also true.

Similarly, it is well established that religious philosophy and practice appeals, on a consistent basis, to a relatively small proportion of any population, but that certain social trauma stimulate temporary surges of activity.

In recent history, the period immediately after the two World Wars were times of great growth in both Church attendances and Masonic membership.

I believe that the peak membership of the Craft in NZ attained was a "surge" due to the trauma of war and NOT a reflection of a "greater number of good men gathered together for self improvement."

A large proportion of our peak membership was really only good men gathered together in "companionship" and for a large number the philosophy and morality had no appeal.

My contention then is that while our membership may have reached 47,000's our membership was substantially of good men rather than "Freemasons." Perhaps then our

true membership has not fallen as dramatically as appears at first sight!

THE FALL IN MEMBERSHIP

While the fall in our “true” membership may not be as great as it first appears, that it has fallen, and continues to fall is undeniable.

It is at that point my Brethren that I ask you to reflect on the analogy I put to you earlier in this paper.

It is my belief that far too much effort has been spent on “pumping new members into our Order to beat the 'leak', (in many cases with the emphasis on 'regular' rather than 'premium') rather than addressing the 'leak' itself.”

The remainder of this paper will be devoted to my opinion of the “causes of the leak” and what should be done to “fix it.”

BUILDINGS - OUR PRIDE IN. THE COMMUNITY ADMIRATION OF

One of my early impressions of Freemasonry was of beautiful buildings, maintained inside and out with care and pride. Yet these buildings 25 years ago were not new. In some cases 30-50 years old!

Membership was certainly not large when they were built nor significantly greater for any one Lodge during the first 30-50 years of its existence. Significantly too my Brethren, in comparative real terms maintenance costs are lower now than when these buildings were first erected!

Why then, over the last 25 years, have so many of our Lodge buildings fallen into such disrepair both inside and out?

Surely a “scruffy” Lodge room and refectory must be pride destroying to members, prospective members and the community-at-large!

When considered in the light of our Masonic dress of tuxedo or evening suits it is analogous to eating fish and chips from a newspaper with silver cutlery!

Do you show your non-Masonic friends your Lodge room with pride?

Examples exist of how, with relatively little cost but a good deal of planned effort (even by a dedicated “few”) Lodge buildings have been restored to their former “glory,” much to the pleasure of the Brethren and the “relief” of the community.

My point, Worshipful Master, is let us have our facilities reflect our high ideals and thus restore our pride and the community's esteem.

REVIVE OUR MISSION-ADHERE TO IT

On reflecting on the last 25 years of my membership, I have observed the gradual shift of emphasis from a “system of morality veiled in allegory and illustrated by symbols” to an image much closer to a “fraternity of good fellowship” - a “club” if you will. This has manifested itself by the gradual “shortening” of our ceremonies by the omission of beautiful and meaningful odes, the omission of beautiful and meaningful “optional” charges and the virtual elimination of anything that develops further the philosophy of

Freemasonry. This has happened due to the belief (mistaken in my view) that these things are unessential to the “making” of Masons and should be omitted in the interests of time! A reference to our history from the inception of speculative Freemasonry shows quite clearly that the preoccupation of our “founders” was with what I described earlier as the “mission of Freemasonry,” rather than the “making of new members.” True, a fraternity of fellowship was very strong and very evident, but NOT to the exclusion of the mission”! My point Worshipful Master, is that having clearly propounded our “mission” to our prospective members, and having selected these prospective members for their professed desirable motives, let us be careful to pursue our mission in all things Masonic and adhere to this mission strenuously.

AVOID HYPOCRISY

During his term as Provincial Grand Master of Canterbury, Most Worshipful Brother R. J. Duncan, at one of his regular meetings with the Masters of his Province gave as a firm instruction that “off color” stories, political or religious satire, and stories and “jokes” derogatory to women were to cease at Masonic gatherings within his jurisdiction. In this permissive age, you might be forgiven for thinking that this was a “brave” instruction and one doomed to failure.

NOT SO!

From personal observation I can assure you that those Lodges who took the instruction to heart, made it known to the Brethren at large, and insisted on compliance actually had much larger Refectory gatherings as a result. It was agreed by us all, as Masters at the time, that not only were more Brethren staying to supper but that the proceedings seemed more relaxed and enjoyable.

Far too frequently Worshipful Master, having just conferred a degree with solemnity, dignity and due impressiveness, do we adjourn to our Refectories and spoil it be behavior totally contrary to the teachings of the degree we have just worked.

This is pure hypocrisy!

What effect must this have on our “true” members, on our Candidate and on his wife and family when he relates the events of the evening to them?

My point then is, let's make certain that at all times we exemplify our Masonic teachings.

MASONIC EDUCATION AND SPURIOUS SECRECY

At the Jubilee Meeting of the Research Lodge of Otago #161, M. Wor. Bro. Cuthbert Taylor, Grand Master, said

“Every year there come into the Craft some hundreds of initiates completely ignorant of the Institution. There are also many Freemasons whose Masonic knowledge does not go beyond a literal understanding of the ritual”

Consider also this quotation from the London Masonic Record “we owe a very definite duty to our candidates, indeed to all Brethren to aid them in making a daily advancement It is important that the interest of the Candidate should be aroused from the very start, and he should not be put off with promises and suggestions that “he will find in due course.”

Brethren, how many times have you heard reasonable questions asked by our newer Brethren, or even asked them yourself, only to have some “senior” Brother give either a “fob off” or a quite ridiculous, unbelievable answer or even an “I don't know”!

It happens far too often!!!

I suggest to you that the probable result of “answers” such as this is at least the following:

- a loss of respect for the “senior” Brother because of his ignorance,
- a loss of interest in our Order by the questioner
- a resentment at being treated as “not entitled to the answer”
- a feeling that even simple knowledge of our Order is a “forbidden secret” and that perhaps those that accuse our Order of being “evil” are correct!

My point is that, from personal experience, I know that our Brethren are interested in our Order and do want to learn about its history and philosophy and until we can persuade those “senior” Masons, who deny our Brethren this fundamental right, to change their ways (attitudes they hold from either fear of their own ignorance or from a mistaken belief that to keep such knowledge to themselves gives them some sort of ascendancy over their less informed Brethren) we will continue to witness our newer members “dropping out”!

REFECTORY PROCEEDINGS

Over the years I have noticed Significant changes in our Refectory proceedings, particularly as regards entertainment, toasts and their responses and “fires.”

Twenty five years ago it was common in my experience to find Refectory proceedings organized and conducted with the same skill and forethought that characterized our Lodge room proceedings. It was quite common to enjoy musical evenings, perhaps accompanied by the Lodge 'Orchestra', (the organist, a trombonist and a violinist). Guest speakers were not uncommon, and not confined necessarily to 'Masonic' topics. Frequently enough our 'elder' Brethren were encouraged to recount anecdotes of their early 'Masonic' experiences. As recently as four to five years ago it was a reasonably common practice in Canterbury to advise Masters who were known to be going to pay a visit that they would be entrusted with the reply to the toast to the visitors thus enabling them to contact the Junior Warden and between them develop a 'theme' to which both speeches could relate. My impression today is that such planning as I have described is virtually unknown. All too frequently toasts and their responses are totally 'predictable' and uninspiring. Masters who have demonstrated great skill in ritual are totally unprepared to respond to the toast they well know they will ultimately have to respond to.

My point Worshipful Master, is that having encouraged our Brethren and visitors to our Lodge; having conducted a beautiful ceremony with dignity and style; why do we allow an anti-climax to be credited where so much opportunity exists to complete the evening on a 'high' note.

What effect do you imagine an enjoyable and informative Refectory could have our newest members? - what do you consider the influence on our wives and families and friends, when these evenings are reported?

NON ATTENDANCE OF MEMBERS

One of the oft heard complaints of Masters is that of poor attendance at meetings. A recent survey indicates at least four commonly given reasons.

- (1) declining health due to advancing age
- (2) lack of interest
- (3) pressure of other commitments
- (4) unable to involve my wife and family.

The first allows for little action. The second and third reasons are facets of the same issue: namely Freemasonry had not turned out to be what they preconceived it to be! Hence the lack of interest and the giving of priority to 'other' commitments (many of which were undertaken subsequent to joining Freemasonry because they 'apparently' offered more nearly that which was being sought!)

My response to these two 'reasons' is to refer you back to my opening comments where I alluded to our "pumping new members into our Order" without carefully ensuring that Freemasonry was really what they wanted and that they were "good men seeking sincerely to be made better, thus to be more extensively serviceable." Clearly, to admit people to membership to whom we secretly know Freemasonry will not really appeal is obviously very silly and their ultimate non-attendance or resignation is no surprise and is to be expected. However there are many genuine Freemasons whose poor attendance is due to lack of interest (in the sense that their interest has been "blunted") as described under the headings of "Avoid Hypocrisy" and "Masonic Education and Spurious Secrecy" above.

This is our fault and we must fix it.

The fourth reason, that of the non-involvement of wives and families, is a valid reason and one to which more attention needs to be given.

Two very positive activities are here strongly recommended (and their success can be vouched for by personal experience).

The first, that Masters, together with their Wardens, plan and publish at the beginning of each Lodge year a series of regular 'family' activities and, by personal approach to the members and their wives, encourage participation. At these functions ensure that people really do get to know each other and that wherever possible 'Freemasonry' in its entirety is made visible.

The second, and probably the most effective, is in the inviting of wives and families (occasionally even friends) to participate in the Lodge evenings. The format may be something like - while the members are in Lodge the ladies and families can be addressed by some competent and knowledgeable Brother who will explain carefully, enthusiastically and accurately, the history, philosophy and practices of modern Freemasonry, taking care to dispel all old 'myths and bogies.' Such an address might also display and explain the regalia of our Craft, the 'degree' system and some of the 'odd' terminology.

With the prior approval of the Provincial Grand Master, wives can also be permitted into

the Lodge room, and in my experience, this, following an address such as I have described above, very effectively dispels most of the concerns and anxieties of our wives. On the numerous occasions I have been part of such an evening the results have been most gratifying to the Freemasons and most interesting and illuminating to our guests. Finally under this heading, may I draw your attention to the activities of Lodge Riccarton #276 in Christchurch. In 1981 this Lodge of some 70 members commenced a complete renovation and redecoration inside and out of its Lodge building. This has now been virtually completed including new carpeting in the Refectory and Lodge room. Recognizing the financial strain all this could place on their 70 members, this enthusiastic Lodge embarked on a 'national' campaign to attract to membership the 'unattached' Brethren. After some 3 months of the campaign I am told that more than 20 Freemasons have responded positively. Enthusiasm plus effort gives an undeniable success!

DECLINE IN CANDIDATE NUMBERS

As an accountant, I can recognize the impact that declining numbers have on building utilization and occupancy costs, as well as anyone. However, my personal convictions are:

- we never did have 47,000 Freemasons in New Zealand, (reflect on dual memberships, and the companionship/club syndrome I addressed earlier).
- given the nature, aims, philosophy and membership qualifications of Freemasonry and the experience of Churches, a more realistic expectation of membership could be 24-28,000 maximum.
- Freemasonry in the 1980's is just re-establishing itself at its proper and appropriate level of membership.
- Lodges will and should look to joint use of buildings. Pride in retaining individual ownership must be sublimated to the more practical considerations of restoration, maintenance and occupancy costs, which a sale of one property and the joint ownership and use of a second property makes possible.

CONCLUSION

I trust, Worshipful Master and Brethren that the matters raised in this paper will receive thoughtful consideration.

I entitled the paper "Falling Membership - So What?"

I believe that 'what' has been addressed and that sufficient has been said to transfer attention and action from the symptom to the cause.

The 'what' now becomes: "SO WHAT ARE WE DOING ABOUT IT ??"

FREEMASONRY, NAZISM, AND THE NUREMBERG TRIAL

by Leonard B. Markowitz, MPS

The Philalethes - June 1989

Freemasonry's intriguing facets are a perennial challenge to the imagination, and higher incentives of mankind. The ancient admonishment to "seek more light in Masonry" endows the subjects with a fascinating dynamic quality that finds a close parallel in man's

constant endeavor to enrich his mundane, and material way through knowledge.

It seems a bit presumptuous for a “poor blind” novice, like myself, to elaborate upon any aspect of so profound a subject. However, I take it that exhaustive research and historical documentation is not quite the same proposition as development of philosophical, or even analytic, segments of the whole. The latter, of course, lay peculiarly within the ability, and experiences, of those who have traversed more of “this way before me.”

Hitler Dissolves Freemasonry in Germany

Freemasonry in Germany, as in all other lands, is a story of mankind fraught by bigotry. Harassed from many quarters, and yet surviving its enemies to reappear radiant in the beauty of its own resurrection.

If we were to be asked why Freemasonry in Germany failed at a critical time, we should reply that it was due to lack of Masonic unity. There were no less than eleven, probably many more groups carrying on Masonic activity in Germany as late as 1932; at least three of these groups were centered in Berlin. Many of them restricted membership to persons of the Christian faith, the other groups were known as humanitarian Lodges; one or two groups would accept Negroes as members, but would not accept Jews.

This lack of unity, plus the failure of the German Grand Lodges to function properly was undoubtedly the opening wedge which enabled Hitler to grasp power and become an unbridled dictator. To Hitler, once an ardent socialist, Freemasonry was an association which might interfere with his future plans and as such, it had to be done away with; it had too many elements of internationalism, Brotherhood and cooperation for a nation which aspired to world supremacy; its charitable activities and its spreading of world Brotherhood did not fit in with the plans of Adolf Hitler. It therefore came in for bitter denunciation and was one of the first organizations to feel the attack of the German official government.

Certain religious elements eager to assist in attacks on Freemasonry, aligned themselves with Hitler hoping thereby to advance their own interests. The Nazi attacks were apparently aimed to influence Roman Catholics and German Lutherans.

Many Masonic properties were confiscated by Hitler and later utilized as headquarters for the Gestapo, storm troopers, youth activities, and other national movements. In one instance a Masonic building was being occupied as a seminary for the education of Jesuit Priests.

Gestapo Plundering

The handwriting was on the wall. The Masonic Brethren had to go underground to escape personal injury, and avoid total obliteration.

Thereafter, the Gestapo made regular raids on temples and the homes of Masons. Much of the furniture, and trappings, of the temples, found their way to museums in Nuremberg, Erlangen, and Weimar, where Masonry wore its “crown of thorns” for public ridicule.

The Gestapo in Denmark

There came a day when the Gestapo notified the Masonic authorities in Denmark that

they were going to take over the Masonic building that afternoon, August, 1943. Immediately, the word went out to all of the Brethren and they came hurrying from all parts of the city in their cars to carry off all the records and movable property of the Grand Lodge to safe repositories. When the Gestapo arrived they found little to take over except, the building and a very beautiful carpet which the Brethren were unable to get out of the building because of its size and weight. The carpet later disappeared and constitutes one of their principal losses.

Later, a systematic plan of destruction followed. One of the Lodge rooms was converted into a cinema; filthy cartoons were painted on the walls. Most of the floors were ruined. Coarse remarks were printed on the walls of the buildings. The beautiful Knights Hall was as barren as a large barn. At the entrance of the building could be seen scars from bullets which had been fired at patriots and which had missed their mark.

The temple had 530 rooms and before it was damaged was generally regarded as one of the most beautiful in all Scandinavia.

King Christian X was Grand Master of the Masons in Denmark. Through the courtesy of officials of the Grand Lodge of Denmark, some of the Brethren secured an audience with his majesty at his palace where they were most kindly received.

The Gestapo in Holland

In 1938 there was constructed in the city of Sneek, one of the finest Masonic Temples in all Netherlands. It was completed in the year 1939 and consecrated shortly before the Germans marched into the country at the beginning of World War II.

The temple was the home of "Lodge Concordia Res Parvae Crescunt #40," a Lodge organized in 1816. This magnificent building had been designed by a celebrated Holland architect, Bro. H. A. J. Baanders, who was assisted by a group of devoted Brethren skilled in symbolism, all of who had worked over a period of years to create what they hoped to be an ideal Masonic Temple.

After the war ended in Europe, little but the walls remained. Under Gestapo rule every vestige of the Fraternity had to be removed. The remains of this temple is a silent witness to the destructive power of the German army.

In the March, 1946 issue of The Royal Arch magazine, a picture showed a view of one of the Lodge rooms in the commercial city of Amsterdam; the rooms were completely destroyed; the plaster was torn from the walls; the wooden stairs and balustrades were sawed off level, with the floors and walls. Only deteriorated minds corrupted with insane ideas could have carried out such woeful and wanton destruction.

The Nazis in Norway

Freemasonry had suffered in Norway. Many bombs which were dropped on the coastal cities ruined or destroyed many of the beautiful Masonic Temples once the pride of Norwegian Freemasonry. The Gestapo was more destructive than the German bombings. Every temple they occupied, they made worthless by reason of their type of occupation.

There were 10,000 Freemasons in Norway in 1939 when the Germans arrived there. Many Brethren were persecuted and their funds were seized. At the beginning the

Gestapo occupied the beautiful temple at 19 Nedra Volgate which was one of the show places of Oslo. Here is how one of the Brethren describes the Nazi occupation of Oslo.

“When the German barbarians broke into this country and occupied Oslo, one of the first places they seized was the Masonic building where German soldiers of a very low class were billeted. They could not help but destroy everything in the building -as they do everywhere they go. Some of the soldiers took special pleasure in shooting holes in the paintings of our leading Master.”

Widespread Damage

Here is a report from some of the Norwegian towns:

Bondo: The walls of the building still stand but all furniture and paraphernalia has been destroyed.

Kristiansund: Building bombed and all furniture and records lost.

Molde: Building bombed and nothing left.

Alesund: Building unharmed but interior wrecked.

Trondjheim: Building damaged; has been used as German dog kennels.

Bergen: Building rebuilt making it unfit for Masonic use; heavy loss.

Hamar: Building rebuilt by Germans; no use for Masonic purposes; now used as a jail.

Moss: Two Masonic homes there; 45 children and 40 old folks thrown out by the Nazis to make room for collaborators and German children whose fathers were members of the Gestapo.

Persecution of Freemasons in Czechoslovakia

When the Germans invaded Czechoslovakia they found 3,000 to 4,000 Freemasons. The Nazis had a complete list of Czechoslovakian Freemasons on March 15, 1939. As fast as possible, members were seized and sent to jail or concentration camp. Grand Secretary for foreign relations, Dr. J. Sednik, a member of the Grand Council, and Dr. O. Hlavac, were murdered by the Germans after undergoing two years of torture and suffering. Of the 3,000 to 4,000 Freemasons who lived in Czechoslovakia, only a very small percentage managed to escape during the period of 1938-40.

A Small Number Found Hospitable Refuge in England

At the time of the German occupation, the Grand Master who had been in office only a few months, and the Grand Secretary and other Grand officers, were summoned to appear before the Gestapo and submitted to the most searching and humiliating interrogations; the Masonic Temples were seized and converted into workshops; all property was seized, and Masons made the object of persecution in every manner possible, being dismissed from office and otherwise humiliated against in both public and private service. Of all the active Masons in the Czech lands, over 40 percent were engaged in the underground at home. Of this number, not less than 31 percent were captured by the Germans; they were either tortured or executed, while 13 percent were killed in those sinister gas chambers; 40 percent were jailed in prison and concentration camps, and the remaining 16 percent

were lucky enough to escape with minor injuries. These figures were compiled by the National Grand Lodge of Czechoslovakia.

The Grand Lodge lessing ru den drei ringen suffered even worse; a large majority of this Grand Lodge was made up of Jewish Brethren. The numbers of their murdered members ran between 30 percent to 60 percent of their membership.

Fortunately, for our Czechoslovakian Brethren, the United Grand Lodge of England gave support to their refugee Brethren. In July, 1941, following the formation of Comenis Lodge in exile, quarters were secured at 4 wells rise, but in 1942 the temple was destroyed, necessitating new quarters, here again, the English Grand Lodge came to the rescue, donating one of their Lodge halls for Masonic use by the Lodge, and here they remained until the war's end.

The Nazis in Austria

The writing was on the wall, but many of the Masonic Brethren preferred not to see it. That applied particularly to the majority of Vienna's 180,000 Jews and Jewish Masons, who chose to believe until the last moment that the planned plebiscite set for Sunday, 13 March 1938 would save them from the anschluss to Hitler's Third Reich.

Reports from Germany about special benches for Jews in public parks and signs forbidding entrance to certain places to "dogs, Jews and Masons," were dismissed as atrocious western propaganda by Austria's "illegal Nazis."

One day the new Chancellor, Seyss-Inquart informed the Austrian people that he had asked Reichskanzler Hitler to send troops of the Wehrmacht to Austria to help the authorities maintain "law and order." He warned people not to resist the German troops, and to extend them a warm welcome.

Around nine o'clock in the evening, radio Vienna played for the first time the Nazi anthem, The Horst Wessel song.

On Saturday morning, huge swastika flags were hoisted in all public buildings, as well as on many apartment blocks and private houses. The entire Vienna police had its swastika armbands ready.

There was a terrible day when 3,000 Jewish businessmen and many Masons were arrested and held in a school, since Vienna's prisons were already filled to capacity. A week later the school building was completely empty. The people were told that any information regarding the whereabouts of those missing could be obtained by contacting the ruthless Gestapo headquarters.

Later, information came through that the 3,000 Jews and Masons were sent to a concentration camp in Dachau where they were later exterminated.

The Gestapo and SS looted many Masonic buildings and confiscated most of the records containing the names of many of the Brethren.

It may come as surprise to many that the Nazi treatment of Freemasons and Freemasonry had a part to play in the trial and conviction of Martin Bormann, Hermann Goering, Rudolph Hess, Joachim von Ribbentrop, Alfred Rosenberg, Julius Streicher and the other

infamous members of the Nazi hierarchy by the international military tribunal at Nuremberg. This, of course, does not mean that they were tried and convicted solely because of their persecution of Freemasonry.

The tribunal was invested with power to try and punish persons who had committed crimes against humanity as defined in the charter.

In Berlin, on 18 October 1945, in accordance with article 14 of the charter, indictments were lodged against the above defendants who had been designated by the committee of the chief prosecutors of the signatory powers as major war criminals.

The indictments contained four counts, namely (1) that the defendants had engaged in a common plan or conspiracy to (2) commit crimes against peace, (3) war crimes and (4) crimes against humanity. The third count, that of committing war crimes: the evidence has been overwhelming in volume and detail. It was impossible for the tribunal to adequately review it, or to record the mass of documentary and oral evidence that had been presented. The truth remained that war crimes were committed on a vast scale never before seen in the history of war. They were perpetrated in all the countries occupied by Germany, and on the high seas, and were attended by every conceivable circumstance of cruelty and horror.

Other war crimes, such as the murder of prisoners of war who had escaped and been recaptured, or the murder of commandos or captured airmen were the result of direct orders circulated through the highest official channels. Prisoners of war were ill-treated and tortured and murdered not only in defiance of the well-established rules of international law, but in complete disregard of the elementary dictates of humanity. Civilian populations in occupied territories suffered the same fate. Hostages were taken in very large numbers from the civilian populations in all the occupied countries and were shot as suited the German purposes.

Looting of Public and Private Property

The third count also had ten subdivisions, the fifth being the plunder of public and private property. This was placed in the same category as the murder and ill-treatment of civilian populations. It was under this count that most of the evidence of the persecution of Masonic Lodges was admitted in evidence.

In pursuance of this policy of deliberate plunder, Poland, the Ukraine, and the occupied parts of Russia were stripped of agricultural supplies, food, raw materials, manufactured articles and such machinery as could not be used for German purposes where it stood. Obviously, this left large numbers of the population of these countries to starve, a fact which did not concern the German forces in the least. Alfred Rosenberg, Reich Minister for the occupied eastern territories, bluntly stated in 1941 that the produce of southern Russian and the northern Caucasus should be taken to the Reich to feed the German people. He said:

“We see absolutely no reason for any obligation on our part to feed also the Russian people with the products of that surplus territory. We know that this is a harsh necessity, bare of any feelings.”

To call such inhuman policy, “a harsh necessity,” is the acme of understatement. It was

deliberate murder by starvation, nothing less.

In 1946 and 1947, the United States government printing office published a set of books in a limited edition which has now become a collector's item. It is entitled Nazi Conspiracy and Aggression and was prepared by the office of United States Chief of Counsel for prosecution of axis criminality. It ran to eight volumes plus two supplements and an additional volume containing the judgment and sentence of the military tribunal. A large portion of the trial brief consisted of German translations of captured documents found in the private and official files of many of the defendants and of the organizations they headed. Most of the material in this paper is to be found in the pretrial examinations of Alfred Rosenberg, Joachim von Ribbentrop, Julius Streicher, Rudolph Hess and many others that were convicted.

The Nazi persecution of our Masonic Brethren throughout Europe has been ably reported by a committee of the Masonic service association which went to Europe in the summer of 1945, shortly after the collapse of Germany, for the purpose of investigating the "condition of Masonry in the devastated countries."

In the report the committee made upon its return, it told of the persecution of individual Freemasons, the pillaging of Lodges and the destruction of many of their temples.

After a general review of the manner in which the persecution started, including Hitler's views as expressed in his book *Mein Kampf*, the committee said:

"The (Hitler) began to associate Freemasonry with the Jews in such a way that the reader might take it for granted that all Freemasons were Jews and all Jews were Freemasons."

In reviewing the documents, which probably were unknown to the committee at the time of their report, we shall see the words "Jews" and "Freemasons" in juxtaposition in nearly every instance.

The Nazis were obsessed with the idea that Freemasons were their enemies so much so that they used many arms of the party and state to bring discredit to the Craft, death to many of its members and irreparable loss to many, if not most of its Lodges. The Gestapo, SA, the SS, the members of the armed forces and even the foreign office were used.

Mr. Robert Jackson, Chief Justice of the United States prosecution staff, said in his argument before the military tribunal:

"In connection with the persecution of the Jews, the SA again performed its propaganda function."

It was the function of the SA to create and foster among the people an anti-Jewish spirit. Evidence of this function is to be found in the issue of *Dersamann*. Article after article in this publication was devoted to propaganda designed to engender hatred toward the Jewish race. The nature of these articles is apparent from some of the titles (including an article entitled 'Jews and Freemasons', 13 January 1939).

Later in his argument before the court, Chief Justice Jackson stated:

"The headquarters organization of the Gestapo was set up on a functional basis. In 1943 it contained five subsections (one of which, section B) dealt with political churches, sects

and Jews and was sub-divided as follows: B1. Political Catholicism B2. Political Protestantism sects B3. Other churches, Freemasonry B4. Jewish affairs, matters of evacuation, means of suppressing enemies of the people and state, dispossession of rights of German citizenship.”

Other articles appeared in Dersamann, such as “The World Polyp of Freemasonry,” with the subheading: “A Dangerous enemy must be made powerless,” 23 February 1935, p.2; “Revolts and Disturbances - The Work of the Freemasons,” 28 March 1936, p. 11; “Five Million Freemasons - A World Threat,” 5 March 1938, p. 6.

The organization book of the NSDAP at page 418 was found to contain the following:

“Bravery is valued by the SS man as the highest virtue of men in a struggle for his ideology. He openly and unrelentingly fights the most dangerous enemies of the state: Jews, Freemasons, Jesuits and political clergymen.”

One document entitled “The Bearer of Arms - Political Soldier,” dated June 6, 1939, contained a draft of a speech for the beginning of a training course for German commanders in Munich. The draft reads as follows:

“The next war will be the struggle for the victory of our ideology. Democracies led by Jews and Freemasons against totalitarian states.” “At the end of such a war there must be a clear decision - no compromise solution.” “It is therefore a matter of existence or non-existence.”

In January 1939, a circular was distributed to the German authorities abroad on the subject of “The Jewish question as a factor in German foreign policy for the year 1938.” “The circular reads briefly as follows:

“In North America, in south America, in France, in Holland, Scandinavia, Greece, everywhere, wherever the flood of Jewish immigration reaches, there is today already a visible increase in anti-Semitism - a task of the German foreign policy must be to further the wave of anti-Semitism. Salonika reported on 30 November 1938: “That forces are at work to stir up hate against the Jews and that at the same time Greek Freemasonry is endeavoring to stem the anti-Semitic movement.”

The Nuremberg Judgment Nuremberg, 1945-46

On August 8, 1945, the big four powers signed an agreement on the international military tribunal and on the statute of the court. It laid down the rights and duties of all the participants, the procedure of the trial, and the principles which the judges were to observe. Article 24 said:

- a. The indictment shall be read in court.
- b. The tribunal shall ask each defendant whether he pleads “guilty” or “not guilty.”
- c. The prosecution shall make an opening statement.
- d. The tribunal shall ask the prosecution and defense what evidence, if any, they wish to submit to the tribunal, and the tribunal shall rule upon the advisability of any such evidence.
- e. The witnesses for the prosecution shall be examined, and after that the witnesses for the defense. Thereafter such rebutting evidence as may be held by the tribunal

- to be admissible shall be called by either the prosecution or the defense.
- f The tribunal may put any question to any witness and to any defendant at any time.
 - g The prosecution and the defense shall interrogate and may cross-examine any witnesses and any defendant who gives testimony.
 - h The defense shall address the court.
 - i The prosecution shall address the court.
 - j Each defendant may make a statement to the tribunal.
 - k The tribunal shall deliver judgment and pronounce sentence.

When the members of the tribunal met in Berlin on October 18, 1945, for the first time - in the hall of the former people's court, where Judge Freisler once condemned the men of the 20th of July to death - the prisoners had an opportunity to study the bill of indictment, which was delivered to them the same day.

It comprised 25,000 words and was divided into four main parts:

1. Conspiracy. The accused had pursued a common plan to seize unlimited power and conspired for the committing of all further crimes.
2. Crimes against peace. The accused had broken 26 international treaties in 64 cases, had begun a war of aggression, and had caused a world war.
3. War crimes. The accused had instituted a horrible blood bath and had ordered or permitted mass murder, tortures, slave labor, and economic exploitation.

Crimes against humanity.

The accused had persecuted political opponents, racial and religious minorities and made themselves responsible for the destruction of whole groups of the population.

The pages of this document are filled with such incredible revolting details as even the most morbid imagination could not conceive.

Yet, there are many college professors in the United States who refute some of this historical documentation, especially the planned genocide of the Jewish people. In some of the books and periodicals that they have written, they claim that this is all a fabrication of lies created by international Zionists. But as we all know, those that ignore history are doomed to repeat it.

Excerpts of the trial from some of the major war criminals who were brought before the international military tribunal. (1945-1946)

The United States of America, the French Republic, the United Kingdom of Great Britain and Northern Ireland, and the Union of Soviet Socialist Republics.

Against

Hermann Wilhelm Goring, Rudolf Hess, Joachim von Ribbentrop, Robert Ley, Wilhem Keitel, Ernst Kalten Brunner, Alfred Rosenberg, Julius Streicher, Martin Bormann, and Albert Seer. Some of the defendants.

On 17 November 1945 the tribunal decided to try the defendant Bormann in his absence under the provisions of article 12 of the charter. After argument and consideration of full medical reports, and a statement from the defendant himself, the tribunal decided on 1

December 1945 that no grounds existed for a postponement of the trial against the defendant Hess because of his mental condition. A similar decision was made in the case of the defendant Streicher.

In accordance with articles 16 and 23 of the charter counsel were either chosen by the defendants in custody themselves, or at their request were appointed by the tribunal. In his absence the tribunal appointed counsel for the defendant Bormann.

The trial, which was conducted in four languages - English, Russian, French, and German - began on 20 November 1945, and pleas of "not guilty" were made by all the defendants except Bormann.

The hearing of evidence and the speeches of counsel concluded on 31 August 1946.

Four hundred and three open sessions of the tribunal have been held. Thirty-three witnesses gave evidence orally for the prosecution against the individual defendants, and 61 witnesses, in addition to 19 of the defendants gave evidence for the defense.

A further 143 witnesses gave evidence for the defense by means of written answers to interrogatories.

The tribunal appointed commissioners to hear evidence relating to the organizations, and 101 witnesses were heard for the defense before the commissioners, and 1,809 affidavits from other witnesses were submitted.

Thirty-eight thousand affidavits, signed by 155,000 people, were submitted on behalf of the political leaders; 136,213 on behalf of the SS; 10,000 on behalf of the SA; 7,000 on behalf of the SD; 3,000 on behalf of the general staff; and 2,000 on behalf of the Gestapo.

Much of the evidence presented to the tribunal on behalf of the prosecution was documentary evidence, captured by the allied armies in German army headquarters, government buildings, and elsewhere. Some of the documents were found in salt mines, buried in the ground, hidden behind false walls and in other places thought to be secure from discovery. The case, therefore, against the defendants rested in a large measure on documents of their own making, the authenticity of which has not been challenged except in one or two cases.

Conclusion

The tribunal found that Bormann was not guilty on count one; that of conspiracy, but was guilty on counts three and four; that of committing war crimes, and crimes against humanity.

Before pronouncing sentence on any of the defendants and while all the defendants were present, the tribunal took the occasion to advise them that any application to the clemency of the control council must be lodged with the general secretary of the tribunal within four days from the day they appeared.

Afternoon Session

In accordance with the 27th article of the charter, the international military tribunal pronounced the sentences on the defendants convicted on their indictment.

Bormann controlled the ruthless exploitation of the subjected populace. His order of 12 August 1942 placed all party agencies at the disposal of Himmler's program for forced resettlement and denationalization of persons in the occupied countries. Three weeks after the invasion of Russia, he attended the conference of 16 July 1941 at Hitler's field quarters with Goring, Rosenberg, and Keitel; Bormann's report shows that there were discussed and developed detailed plans of enslavement and annihilation of the population of these territories.

Bormann was extremely active in the persecution of the Jews and Masons not only in Germany but also in the absorbed or conquered countries. He took part in the discussions which led to the removal of 60,000 Jews from Vienna to Poland in cooperation with the SS and the Gestapo.

Bormann was prominent in the slave labor program. He also issued a series of orders to the party leaders dealing with the treatment of prisoners of war. On 5 November 1941 he prohibited decent burials for Russian prisoners of war. On 30 September 1944 he signed a decree taking from the OKW jurisdiction over prisoners of war and handing them over to Himmler and the SS.

Hermann Goering - Number Two Man

“Do you wish to fight? To Kill? To see streams of blood? Great heaps of gold? Herds of captive women? Slaves? Gabriele D' Annunzio

“I am what I have always been: the last renaissance man, if I may be allowed to say so.”
Hermann Goring

Goring was indicted on all four counts. The evidence showed that after Hitler, he was the most prominent man in the Nazi regime. He was commander-in-chief of the Luftwaffe, plenipotentiary (possessing full and complete power) for the four year plan, and had tremendous influence with Hitler, at least until 1943, when their relationship deteriorated, ending in his arrest in 1945. He testified that Hitler kept him informed of all important military and political problems.

Crimes Against Peace

From the moment he joined the party in 1922 and took command of the street-fighting organization, the SA, Goring was the advisor, the active agent of Hitler, and one of the prime leaders of the Nazi movement. As Hitler's political deputy he was largely instrumental in bringing the National Socialists to power in 1933 and was charged with consolidating the power and expanding German armed might. He developed the Gestapo and created the first concentration camps, relinquishing them to Himmler in 1934, conducted the Rohm purge in the same year.

After his own admission to the Nuremberg court, from the positions which he held the conferences he attended, and the public words he uttered, there can remain no doubt that Goring was the moving force from aggressive war second only to Hitler. He was the planner and prime mover in the military and diplomatic preparation for war which Germany pursued.

“War crimes and crimes against humanity!” The record is filled with Goring's admissions

of his complicity in the use of slave labor. "Workers were forced to come to the Reich. That is something I have not denied." As Luftwaffe commander-in-chief he demanded from Himmler more slave laborers for his underground aircraft factories. "That I requested inmates of concentration camps for the armament of the Luftwaffe is correct and it is to be taken as a matter of course."

Goring was the active authority in the spoliation of conquered territory. His directive contemplated plundering and abandonment of all industry in the food deficit regions and, from the food surplus regions, a diversion of food to German needs.

Goring persecuted the Jews and Masons; especially the Jews after the 1938 riots in Germany and in the other conquered territories. By decree of 31 July 1941 he directed Himmler and Heydrich to "Bring about a complete solution of the Jewish question in the German sphere of influence in Europe." His guilt is unique in its enormity. The records disclose no excuses for this man.

Conclusion

The tribunal found the defendant Goring guilty on all four counts of the indictment.

"Hilter is Simply Pure Reason Incarnate" Rudolph Hess

Hess was indicted on all four counts. He joined the Nazi party in 1920 and participated in the Munich Putsch on 9 November 1923. He was imprisoned with Hitler in the Landsberg Fortress in 1924 and became Hitler's closest personal confidant, a relationship which lasted until Hess' flight to the British Isles. On 21 April 1933, he was appointed Deputy to the Führer, and appointed member of the Secret Cabinet Council on 4 February 1938, and a member of the Ministerial Council for the defense of the Reich on 31 August 1939. In September 1939, Hess was officially announced by Hitler as successor designate to the Führer after Goring. On 10 May 1941, he flew from Germany to Scotland.

Crimes Against Peace

As Deputy to the Führer, Hess was the top man in the Nazi party with responsibility for handling all party matters and authority to make decisions in Hitler's name on all questions of party leadership.

Hess was an informed and willing participant in German aggression against Austria, Czechoslovakia and Poland. He was in touch with the illegal Nazi party in Austria throughout the entire period between the murder of Dollfuss and the Anschluss and gave instructions to it during that period. Hess was in Vienna on 12 March 1938, when the German troops moved in; and on 13 March 1938 he signed the law for the reunion of Austria within the German Reich.

He publicly praised Hitler for his outspoken hatred for Jews, Masons and Poles and later attacked Poland for agitating the war.

War Crimes and Crimes Against Humanity

There is evidence showing the participation of the party chancellery, under Hess, in the distribution of orders connected with the commission of war crimes; that Hess may have had knowledge of, even if he did not participate in, the crimes that were committed in the

east, and proposed laws discriminating against non-Aryans; and that he signed decrees forcing certain groups of people to accept German citizenship. The tribunal, however, does not find that the evidence sufficiently connects Hess with these crimes to sustain a finding of guilt.

Conclusion

The tribunal found the defendant Hess guilty on counts one, and two, and not guilty on counts three and four.

Joachim von Ribbentrop

Ribbentrop joined the Nazi party in 1932. By 1933 he had been made foreign policy advisor to Hitler, and in the same year the representative of the Nazi party on foreign policy.

Adolph Hitler Called Ribbentrop “A Genius”

Ribbentrop made some of the following statements at the military tribunal:

“I assure you, we are all appalled by all these persecutions and atrocities. It is simply not typically German. Can you imagine that I could kill anyone? Tell me honestly, do any of us look like murderers?”

He participated in the aggressive plans against Austria, Poland, Czechoslovakia, Norway, Denmark and all the low countries. He attended the conference on 20 January 1941, at which Hitler and Mussolini discussed the proposed attack on Greece, and the conference in January, 1941, at which Hitler obtained permission for German troops to go through Romania for this attack.

Von Ribbentrop attended a conference in May 1941 with Hitler and Antonescu relating to Romanian participation in the attack on the U.S.S.R.

War Crimes and Crime Against Humanity

Ribbentrop participated in a meeting of 6 June 1944, at which it was agreed to start a program under which allied aviators carrying out machine gun attacks should be lynched.

He played an important part in Hitler's “Final solution” of the Jewish question. On 25 February 1943. Ribbentrop protested to Mussolini against Italian slowness in deporting Jews from the Italian occupation zone of France. He also stated to Horthy, (17 April 1943) the ruler of Hungary, that “Jews, Masons and Gypsies must be exterminated or taken to concentration camps.” At the same conference Hitler had likened the Jews to “Tuberculosis Bacilli” and said if they did not work they were to be shot. The tribunal found Ribbentrop guilty on all four counts. Alfred Rosenberg

“National socialism stands or falls by its weltanschauung.” Alfred Rosenberg

“The ideas behind our program do not oblige us to act like fools.” Adolf Hitler

Rosenberg was indicted on all four counts. He joined the Nazi party in 1919, participated in the Munich Putsch of 9 November 1923, and tried to keep the illegal Nazi party together while Hitler was in jail. Recognized as the party's ideologist, he developed and spread Nazi doctrines in the newspapers Volkischer Beobachter and NS Monatshefte,

which he edited, and in the numerous books he wrote. His book "Myth of the Twentieth Century" had a circulation of over a million copies.

He seemed to enjoy the looting of Masonic Lodges and the confiscation of their libraries and archives.

Early in 1940, Hitler made plans for the creation of a research center for the Nazi party and the German Reich which was to become a place where the Nazis could study the writing and methods of their enemies in order that they might better combat them in the future. He appointed Rosenberg his deputy to set up the "Hohe Schule."

The prosecution trial brief states that what began as a project for the establishment of a research library developed into a project for the seizure of cultural treasures.

Later Hitler ordered Rosenberg to search Masonic Lodges and libraries in the west for material valuable to Germany, and to safeguard them through the Gestapo.

Crimes Against Peace

As head of the APA, Rosenberg was in charge of an organization whose agents were active in Nazi intrigue in all parts of the world. His own reports, for example, claim that the APA was largely responsible for Romania's joining the axis. As head of the APA, he played an important role in the preparation and planning of the attack on Norway.

Rosenberg bears a major responsibility for the formulation and execution of occupation policies in the occupied eastern territories. He was informed by Hitler, on 2 April 1941, of the coming attack against the Soviet Union, and he agreed to help in the capacity of a "political advisor."

War Crimes and Crimes Against Humanity

In December, 1941 at Rosenberg's suggestion, 69,619 Jewish homes were plundered and burned in the west, 38,000 of them in Paris alone, and it took 26,984 railroad cars to transport the confiscated furnishings to Germany. As of 14 July 1944, more than 21,903 art objects, including famous paintings and museum pieces, had been seized by the Nazis in the west.

He helped to formulate the policies of Germanization, exploitation, forced labor, extermination of Jews and opponents of Nazi rule, and he set up the administration which carried them out.

He also had knowledge of the brutal treatment and terror to which the eastern people were subjected.

Rosenberg's subordinates engaged in mass killings of Jews, and his civil administrators in the east considered that cleansing the eastern occupied territories of Jews was necessary. His signature of approval appears on the order of 14 June 1944, for the "Hevaktion," the apprehension of 40,000 to 50,000 youths, aged 10-14 for shipment to the Reich.

What were Rosenberg's special qualifications for the persecution of Freemasonry? They appear in the documents assembled by the prosecution. He was the man who in 1930 wrote "the idea of honor - national honor - will be for us the beginning and end of all our thoughts and deeds. It does not permit besides itself any other equivalent center of power,

be it of whatever kind, neither Christian love, not the humanity of the Freemasons, nor the Roman philosophy.

As we all know, Rosenberg was high in the Nazi party. From 1934-1935, listed among his other accomplishments was the authorship of 16 publications, one of which stressed his book "The World Policy of Freemasonry." It is obvious here that he has set himself up as an authority on Masonry. But listen to his testimony during a pre-trial examination taken on September 25, 1945, at Nuremberg.

"Q. Do you recall any further correspondence with Bormann regarding the acquisition of materials from libraries and archives?

"A. It is possible that I did correspond with the man, but I don't remember it.

"Q. As a matter of fact, with reference to the statement that you have just made regarding private property, you wrote to Bormann on 1 July 1940 along that line, did you not?

"A. I can't remember that.

"Q. Didn't you set forth some theory, by which it could be justified, in the case of the French Masonic Lodges?

"A. We had assumed that those great Masonic Lodges in Paris had carried on an anti-German policy for years. I, as a matter of course, wanted to find out from the libraries whether I could find confirmation or otherwise of the opinion which we had been holding on that subject."

Here is a so-called expert on Freemasonry, who wrote a book on its world policy, admitting that he knew nothing about its history or philosophical teachings, and that his activities in plundering Lodge libraries and archives was for the purpose of learning whether perchance the charges he had hurled at the institution might possibly be correct. Let us continue with more of his testimony:

"Q. You advocated a confiscation of those libraries, didn't you?

"A. Yes; a confiscation of such libraries.

"Q. What was the principle on which you believed it justifiable to confiscate those libraries?

"A. I didn't consider that as an ordinary private French property but as the property of an organization into the activity of which I wanted to go.

"Q. What was the basis on which you made this differentiation between property of this organization and any other private property?

"A. I told myself that actually it was a fighting organization, directed for some time against the German Reich.

"Q. In other words, you convinced yourself that it was all right, is that it?

"A. It so happened that same material was of interest to the police, and had been confiscated by the police, and had been confiscated by the police. I only go hold of such material as was necessary for my research, to get the precise nature of their activities.

“Q. The fact of the matter is, is it not, that at least some of the materials in these Masonic Lodges' libraries was confiscated for your purposes?”

“A. Yes.

“Q. In fact were the available books and the historical archives of the Paris Masonic Lodges given to the Hohe Schule?”

“A. They arrived at Frankfort and we set them up separately with other libraries. On account of the air raids, those libraries had been transferred to Schloss Hungenit is possible that on account of the transportation, those libraries are no longer in the state in which I had them set up.

“Q. What was the mission you had received from the Führer?”

“A. I received the mission to confiscate Jewish and other libraries, which were to be considered as hostile and for a purpose of scientific research. In conjunction therewith I also received the mission to safeguard the works of art, which had been left in the houses and castles.

“Q. Did you establish an organization to carry out this mission?”

“A. There was in Paris a representation of this Einsatzstab. They visited the various organizations and the various castles where those works of art existed. There a brief outline of them was made. They were packed up and forwarded to Frankfort-on-Main.

“Q. What did you have at the Hohe Schule?”

“A. At the Hohe Schule I had all the works concerning the question of Jews and Freemasons. The other books, not dealing with either the Jews or Freemasonry, but also of scientific value, were transferred to the library of the Hohe Schule at Tanzenborg near Klagenfurth.”

In view of such overwhelming evidence it is no wonder that the international military tribunal, in its opinion and judgment had the following to say with regard to Rosenberg and his Einsatzstab:

“The defendant Rosenberg was designated by Hitler, on the 29th January 1940, head of the Center for National Socialist Ideological and Educational Research and thereafter the organization known as the 'Einsatzstab Rosenberg' conducted its operations on a very great scale. Originally designed for the establishment of a research library, it developed into a project for the seizure of cultural treasures. On the 1st of March 1942, Hitler issued a further decree, authorizing Rosenberg to search libraries, Masonic Lodges, and cultural establishments, to seize material from these establishments, as well as cultural treasures owned by Jews in many of the occupied countries private collections were robbed, libraries were plundered, and private houses were pillaged.

Chief Justice Jackson, in his opening address for the United States at Nuremberg said:

“We will not ask you to convict these men on the testimony of their foes. There is no count of the indictment that cannot be proved by books and records. The Germans were always meticulous record keepers, and these defendants had their share of the teutonic passion for complete thoroughness in putting things on paper.” “Adolf Hitler is the Coming Messiah.” Julius Streicher

Streicher was indicted on counts one and four. One of the earliest members of the Nazi party, joining in 1921, he took part in the Munich Putsch. From 1925 to 1940 he was Gauleiter of Franconia. Elected to the Reichstag in 1933, he was an honorary General in the SA.

Crimes Against Peace

Streicher was a staunch Nazi and supporter of Hitler's main policies. There was no evidence to show that he was ever within Hitler's inner circle of advisors; nor during his career was he ever closely connected with the formulation of the policies which led to war. In the opinion of the military tribunal, the evidence failed to establish his connection with the conspiracy or common plan to wage aggressive war.

Crimes Against Humanity

In his anti-Semitic weekly, "Der Sturmer," which for a time had a circulation of 600,000 copies. Streicher's hatred of the Jews and Masons assumed a particularly disgusting form. In May 1939; long before the beginning of the war, "Der Sturmer" demanded: "There must be a punitive expedition against the Jews in Russia, and the same for the Masons if they are located. Sentence of death, execution! The Jews and Masons must be exterminated."

Streicher always maintained that he knew nothing of the mass murders of the Jews. The British prosecutor, J. M. G. Griffith-Jones, took up the issue in cross-examination at the tribunal: "This morning when you were speaking of a German Jewish weekly, you said, 'in these papers there was sometimes hints that something was going on. Later in 1943, there appeared an article saying that masses of Jews had disappeared, but no figures were given, and there was no mention of murder.' Do you really mean that in these issues of the Jewish weekly, which you and your editors read, there was nothing but hints about the disappearance of Jews, without mention of numbers or murder? Do you expect this tribunal to believe that?"

Streicher: "Yes, I stand by that, certainly."

Griffith-Jones: On December 12, 1941: "According to reports that have come in from many sides, thousands of people have been executed in Odessa. Similar reports come from Kiev and other Russian cities. Did you read that?"

Streicher: "I don't know, and if I had read it, it would not alter the matter. This is not evidence."

Griffith-Jones: "You still don't know, even if you don't believe all the figures, that millions of Jews were murdered after the beginning of the war? Do you know that? You have heard the evidence, haven't you?"

Streicher: "I believe so"

Griffith-Jones: "I only wish to know if you have heard the evidence. You can answer yes or no, but I presume it will be yes.

Streicher: "The only evidence for me is the testament of the Führer. It states in it that the mass murders took place at his command. That I believe. Now I believe it." Would you

believe that statement? Testifying at the tribunal, he vehemently denied any knowledge of mass execution of Jews. But the evidence makes it clear that he continually received current information on the progress of the “final solution.” His press photographer was sent to visit the ghettos of the east in the spring of 1943, the time of the destruction of the Warsaw ghetto. In 1942, referring to an article in the “London Times” about the atrocities aiming at extermination, Streicher said that Hitler's prophecy was being fulfilled, that world Jewry was being extirpated and that it was wonderful to know that Hitler was freeing the world of its Jewish tormentors.

Hans Fritzsche, Radion commentator who sounded like Goebbels, Dr. Hjalmar H. G. Schacht, financial wizard who planned the German war economy and Franz von Papen, former military attaché who had been in Washington, and who had been expelled during the war for complicity in the planning of such sabotage as blowing up bridges and railroad lines while the United States was neutral; drew stiff prison sentences from German denazification courts though in the end, they served very little time.

Seven defendants at Nuremberg drew prison sentences: Hess, Raeder and Funk for life, Speer and Schirach for twenty years, Neurath for fifteen, Doenitz for ten. The others were sentenced to death.

At eleven minutes past 1 a.m. on October 16, 1946, Ribbentrop mounted the gallows in the execution chamber of the Nuremberg prison, and he was followed at short intervals by Keitel, Kaltenbrunner, Rosenberg, Frank, Frick, Seyss-Inquart, Saucel, Jodl; and Streicher was dragged by two military policemen screaming, “Heil Hitler, Heil Hitler, Heil Hitler.”

Hermann Goering cheated the hangman. Two hours before his turn would come he swallowed a vial of poison that had been smuggled into his cell. Like his Fuehrer, Adolf Hitler, and his rival for the succession, Heinrich Himmler, he had succeeded at the last hour in choosing the way in which he would depart this Earth on which he, like the other two, had made such a murderous impact.

Later at four o'clock that same morning, two American army trucks pulled up at the Nuremberg prison. They were both armed with machine guns. An American and a French General were in charge. Eleven coffins were loaded. The trucks turned in the courtyard, rolled out on the street, and set off in the direction of Furth. A procession of private cars joined them, packed with newspapermen. At Erlangen the column stopped.

The jeep with the machine gun was maneuvered behind the two trucks, and an American officer declared that whoever tried to follow them would do so at the risk of his life. Then the trucks disappeared in the morning mist, apparently to the airfield near Erlangen for further transport to Berlin, as the journalists conjectured.

The truth was disclosed only many years later the corpses were taken to Munich by roundabout ways. There they were reduced to ashes in the crematorium of the east cemetery on the same day. An American official stated that the ashes of the executed men “were scattered in a river somewhere in Germany at an undisclosed place so as to prevent that at any time a shrine should be made of it.”

It seems like the convicted defendants never dreamed for one minute that it would be the persecutors of Freemasonry who would be non-existent, not Freemasonry.