



Behind the Lodge Door

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Tan Books and Publishers Inc.

Rockford, Illinois 61105

Prejudice by Supreme Court Justices is not a thought which comes readily to mind when thinking of the American system of justice.

Yet, for at least three decades (beginning in the 1940s) the opinions of a significant number of Justices were influenced by an anti-Christian and anti-Catholic philosophy when rulings were fashioned on the religion clause of the First Amendment to the U.S. Constitution. ("Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...")

Moreover, because of stare decisis--the legal doctrine which holds that a principle of law established by one judicial decision is accepted as an authoritative precedent for resolving similar legal conflicts--the religion-clause opinions rendered by the Court during that 30-year epoch have formed the basis for virtually all subsequent decisions on the clause since that time.

Although many people have been outraged by the Court's decisions regarding the place of religion under the Constitution, most citizens are convinced the American judicial system is eminently fair and just.

The latter view prevails largely because of a perception that Court nominees are carefully scrutinized to assure representation on the bench of a broad spectrum of the nation's varied groups. For example, it is generally thought that certain segments of the population have a non-defined "right" to a seat on the Court. When selections for a vacancy on the bench are under consideration, careful thought is given to a "Black seat," a "Jewish seat," a "Catholic seat," and a "woman's seat," not to mention choosing jurists who are sympathetic to labor, industry, and the medical and academic fraternities.

Strangely, however, mention is never made of two other groups in society which apparently have been successful in making silent claims to seats on the Court. Those two groups are Unitarians and Freemasons. Masons dominated the high bench from 1941 to 1971. That was an era when traditional Judeo-Christian values were removed from the curricula of public schools--and from public life generally.

That amazing (and rarely discussed) facet of American jurisprudence was discovered completely by accident when the author was conducting research on the religion clause of the First Amendment to the Constitution.

"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 Illuminati 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 of 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 by 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 Manichaeans, 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, abbes, 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 synopsized 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 Illuminati 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 had been 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 purportedly benevolent Fraternity was revealed to be a state within a state and one that 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 co- operating, 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 perjured 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 that "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'

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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.

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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."⁴ 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 Kabbalistic."

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 to a "Perfect Ashlar." It is a concept that had been first enunciated by Adam Weishaupt to guide his Bavarian Illuminati.

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.

. . . 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 J in the "universal social republic" mentioned by Fr. Gruber.

Lectures based on Pike's philosophy should immediately impress perceptive Masons that t:he 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 not:ed, 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.²⁵ All old religions "have died away and old faiths faded into oblivion:' but Masonry, he claims.

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" spread by Masonry, Pike wrote, are based on 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 Catholicism. 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 Temple 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."

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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 "unrepeatable" 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 aright."

The Veda is the collection of sacred writings of the Aryans who invaded Northern India in 1500 B.C. 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 that 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."

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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 Went, "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 1965, Grand Commander Luther A. Smith reported that Masonic booklets had been "distributed by sets to every room in every school" in the Charlotte, North Carolina public school system. The Superintendent of Schools for that jurisdiction made the Masonic propaganda "required reading."

In 1965, Major General Herman Nickerson, 33rd Degree, Commander of the U.S. Marine Corps facility at Camp Lejeune, N.C., was commended by the Supreme Council for introducing the Supreme Council's books on "Americanism" into the schools under his command attended by children of Marine Corps personnel." In 1966, General Nickerson received an award from the Freedoms Foundation at Valley Forge, Pennsylvania, for "his citizenship program at Camp Lejeune. . . ."

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 Vietnam."

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, D.C."

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, founded at 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."

P. 61-63 **WARRING ON THE CHURCH**

A cursory review of the social climate at the time State and federal laws were enacted to deny aid to "sectarian" institutions sadly dis- closes that those statutes really are musty memorials to appeasement of Know-Nothings, who once ruled America.

Those statutory stains of bigotry were designed primarily to prohibit equality of government assistance for Catholic parochial schools, which were competing with the essentially Protestant public school system. Ultimately, those laws served as historic precedent to buttress arguments by the Court in subsequent decisions which outlawed nearly all public accommodation for traditional Judeo-Christian beliefs and values in public life.

Moreover, the Masonic Fraternity, an age-old militant enemy of the Church, strongly influenced the secret societies which formed the hard core of the Nativist and Know-Nothing movements that lobbied so successfully to impose those essentially anti-Catholic edicts upon the nation.

This was evident, not only by the secrecy Know-Nothings imposed on their members to conceal the organization's true purpose, but by: Masonic membership of Know-Nothing leaders.

Nativism was characterized by the late Canon Anson Phelps Stokes of the Washington Cathedral as "the aggressive American Angle- Saxon Protestant tradition," which goes back to the Reformation in England and came to America through the New England Puritans.

That tradition, he said, "developed the 'No-Popery' slogan as a protection against the feared overthrow of the English form of civil government"

He noted that Nativism coalesced under a variety of titles: the Native American Democratic Association; the Order of the Sons of America; the Order of the Star-Spangled Banner; the Order of Know- Nothings; the American Protective Association; and the Invisible Empire of the Knights of the Ku Klux Klan.

A more accurate perspective on the groups mentioned by the former Canon of the Washington Cathedral was provided by Albert Stevens in his seminal book on the origins of secret societies in the United States. He found that the Masonic Fraternity is "the parent organization of all modern secret societies."

Stevens traced the "germ" of American patriotic and political secret societies to the Loyal Orange institution, which "had Masonic antecedents." Its cardinal principle, he said, was "loyalty to the occupants of the British throne and opposition to the Roman Catholic Church."⁴

Orangeism appeared early in the United States, "and the members of earlier American patriotic secret societies (1840-1855) were pronounced 'Native Americans' and anti-Roman Catholic: The Orders of United American Mechanics (Senior and Junior), Sons of America, Brotherhood of the Union, American Protestant Association, the Know-Nothing party (Order of the Star-Spangled Banner), and others, were conspicuous during the period referred to. . .others spreading into the American Protective Association movement, which had been conspicuous in American politics."

However, anti-Catholic bias came to America long before the Know-Nothing movement. As Stokes observed, it was evident in the first colonial settlements.

Prior to the 19th Century, concern about the Church's inroads into America was demonstrated by stringent opposition to the Quebec Act, passed by the British Parliament in 1774 to institute a permanent administration in Canada. It was one of the "Intolerable Acts" complained of by the American colonists, and was directly alluded to in the "Declaration of Independence."

The Act, which contributed to the outbreak of the American Revolution, gave the French Canadians complete religious freedom. However, the American colonists saw it as nullifying "many of the Western claims of the coast colonies by extending the boundaries of the province of Quebec to the Ohio River on the South and the Mississippi River on the west. The concessions in favor of Roman Catholicism also aroused resentment among Protestants in the Colonies."

It was obvious, too, that the Act effectively extended the jurisdiction of the Bishop of Quebec into those western areas, a matter of some concern to the Protestant colonists.

Further evidence of the second-class status of Catholics in colonial America was set forth in the early constitutions of Massachusetts (1780), New Hampshire (1796), New Jersey (1790), North Carolina (1776) and Vermont (1786), all of

which expressly stated a preference for the "Protestant" religion.

The pervasiveness of this opposition to all things Catholic was evident in an examination by Sister Marie Lenore Fell of more than 1,000 textbooks used in public schools during the period 1783-1860. Sister Marie pursued her research to determine the influence of these books on youth who later became "rulers of the country and molders of party politics"⁸

She found that the "No Popery" cries, so common during the years preceding the Civil War, could be traced to the childhood training of the nation's leaders.

Her investigations demonstrated that the Quebec Act was stressed in a number of school texts.'

Among those texts, Samuel Whelpley's *A Compend of History* (which went through many editions between 1807-1856) asserted that the powers of the ecclesiastical state from the first part of the 7th Century were "carnal, sensual, and devilish."

Whelpley also identified the Church of Rome with the woman sitting on a scarlet-colored beast, who is called "the mother of harlots" in St. John's Apocalypse. He identified the beast as "the temporal powers which gave her support."

Another text charged that Popery kept the people of Europe in ignorance by forbidding them to inquire into their duties, and commanded them to believe whatever priests told them. The ignorant people, the author wrote, would work for the priests and support large numbers of them in idleness.

Conrad Malte-Brun's *A System of Universal Geography* (1834) depicted the Church in Catholic countries as prohibiting the dissemination of knowledge and as keeping the people in ignorance.

This type of education, perpetuated under public auspices, shaped the future Church-State conflicts and fueled the attendant violence. It also assured that the fullness of the free exercise of religion would be denied to Catholics, who were by far the largest non-Protestant minority group.

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The ultimate purpose of Freemasonry, Leo said, is "the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism."

Fundamental to Masonry and to naturalists, he said, is that human nature and human reason "ought in all things to be mistress and guide." Sincere adherents of Masonry, he continued, "care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by human intelligence, nor any teacher who ought to be believed by reason of his authority"

Addressing specifically the issue of religious education, Leo said Masons imagine States "ought to be constituted without any regard for the laws and precepts of the Church." Moreover, the Pontiff asserted, Masons 'teach the great error of this age--that regard for religion should be held as an indifferent matter, and that all religions are alike."

He added: "With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will...Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured...that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals."

Once the fear of God and reverence for divine laws are taken away, the authority of rulers becomes despised, sedition

is permitted, and popular passions are urged to lawlessness, the Pontiff asserted. With no restraint, he continued, 'a change and overthrow of all things will necessarily follow.'

This change and overthrow "is deliberately planned and put forward by many associations of communists and socialists; and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions."

Freemasons, the Pope declared, "are prepared to shake the foundations of empires, to harass the rulers of the State, to accuse, and to cast them out as often as they appear to govern otherwise than they themselves could have wished..."

The Papal catalogue of criminal activity by Freemasons was awe- some and frightening. Surely such an indictment of an organization-- which the Times had assured the public was an "innocent association" merited an immediate, vigorous and forceful challenge by a newspaper with the stature and prestige of the Times.

Such a challenge to the Pope's statements, and a full exposition of Masonry's secret activities, was further warranted in view of the then current controversy in the United States over sectarianism in the schools, and the Pope's charge that Freemasonry "endeavors to take to itself the education of youth."

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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 Kleagles 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, Rebekkahs, the Loyal Orange Institution, Knights of Luther, National Legion of Pathfinders, and the Order of De Molay.

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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 chieftan said that "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 that the Order bound adepts by subduing their minds "with the most magnificent promises, and assured...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, Freemasonry "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."

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 persons 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 propriety."

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 dedicated 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 and 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 from 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 he 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 feasts of St. John the Baptist (June 24) and St. John the Evangelist (December 27) has nothing to do with Christianity, but refers 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.

From 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 bearing 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 ;is my Supreme Judge." The fourth oath taken by 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 that 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 that 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 instructing from mouth to ear, from generation to generation."

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The Crafts 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. Seventeen of 40 Presidents have been members of the Craft, some of whom have been much 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 coronated 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 the Navy.

Among Masons in President Truman's Cabinet were James E 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.

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Another sobering 1968 report concerned a group of 17 West Point graduates who, one month before being commissioned second lieu- tenants, 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 fomenter of revolutions, and the successor-custodian of the Mystery Religions, it was a rather significant omission.