



# THE BROTHERHOOD

**The Secret World of The Freemasons**

**By STEPHEN KNIGHT**

The Brotherhood removes the blanket of secrecy over Freemasonry and permits an objective investigation into a topic of considerable public interest. In Italy recent scandals have toppled the government, and the echoes, of that scandal continue to reverberate.

In this incisive book, Stephen Knight goes behind the scenes of a tightly knit, all-male society, many of whose members hold very influential positions, all of whom are bound by their oaths of secrecy. Does Freemasonry discriminate in favor of its members when it comes to jobs, career promotions, and business? How compatible is Freemasonry with Christianity and Judaism? A large number of instances in this book show how and where masonic ideas of morality, charity, and fraternity have been abused.

The secrecy that surrounds Freemasonry has traditionally been its greatest strength. Today it has become its own worst enemy. The revelations in this book will challenge many strongly held beliefs.

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The transformation into a secret society meant the institution of formal oaths accompanied by penalties. But once again, before the establishment of Grand Lodge, very little is known of the development of ritual, particularly the oaths. There is evidence that rituals based on various incidents in legendary masonic history were tried out in different Lodges - rituals perhaps based on stories of Noah's Ark and the Tower of Babel alluded to in some Old Charges. It is also probable that rituals based on the story of the building of King Solomon's temple, the principal subject of present-day rituals, were worked (the masonic word meaning the acting out of the Brotherhood's ceremonies). But why this subject was chosen when the legends in the Old Charges give no special prominence to the story of Solomon's temple, no one has been able to explain satisfactorily.

Formal oaths of secrecy to be sworn by individual initiates appear in a number of Old Charges containing 'new orders',

but as these were published five years after the establishment of Grand Lodge they are possibly spurious.

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The de-Christianization was largely accomplished by the Constitutions of Dr James Anderson, a Scottish Freemason who became a member of Original Lodge No 4. Anderson, a genealogist and a far from accurate historian, appears to have been put up to the task of settling the new form of the Craft by Dr. Desaguliers who in 1723 presented the first version (there was a second version in 1738) to Grand Master the Duke of Montague when he, Desaguliers, had discreetly retired to the second position, that of Deputy Grand Master.

In Anderson's constitution listing the new Charges of a Free-Mason', the first is the most striking and had the most far-reaching consequences. It stated: "Tis now thought more expedient only to oblige them [members of the Brotherhood] to that Religion to which all men agree, leaving their particular opinions to themselves.'

Anderson, in a long and fanciful historical preamble tracing Freemasonry back to Adam and quite unwarrantably naming many previous English monarchs as Masons, seeks to reconcile this radical departure with the spirit and tradition of the old guild by announcing, without any historical justification, that in ancient days masons had been charged in every country to be of the religion of that country where they worked - this despite the fact that virtually all the extant Old Charges were quite explicit in their Christianity.

The only reference to Christ is in Anderson's preamble when, referring to the Roman Emperor Augustus, he notes 'in whose Reign was born God's Messiah, the great Architect of the Church'. In 1815 even this historical preamble was omitted from the Constitution following the Union of the 'Antients' and the 'Moderns', described later, and during the years between 1723 and 1813 the use of the name of Christ in the endings of prayers gradually died out.

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It is perhaps because the Freemasonic God, as revealed to Royal Arch Masons, is so far from being' that Religion to which all men agree' that it was determined that Holy Royal Arch workings should not be conducted in Lodges but separately in 'Chapters' under the control of a Grand Chapter and not of Grand Lodge. In practice, the officers of Grand Lodge and of Grand Chapter overlap and today both bodies have their seat at Freemasons Hall in Great Queen Street, Holborn. Moreover, Chapters usually meet in the Lodge temples to which they are attached, albeit on different evenings. Today about one in five Freemasons are Royal Arch 'Companions', these constituting a more fervent, more indoctrinated, closer-knit inner circle. With the acceptance of Royal Arch, the way was open for the conferment of the bewildering mass of further even more exclusive degrees that now characterizes world Freemasonry. During the period from the beginning of the seventeenth century to the time of the Union of Antients and Moderns in 1813, the rituals crystallized and came to approximate each other, although to this day there are a large number of somewhat different workings. The main rituals settled around the legend of King Solomon's temple. The myth mimed in the Master Mason's degree is the murder of Hiram Abiff, claimed to have been the principal architect of the temple, for refusing to reveal masonic secrets. The would-be Master Mason has to 'die' as Hiram Abiff and be 'resurrected into Masonry. According to the myth mimed in the Royal Arch ceremony, a crypt is found in the foundations of the ruined temple in which is discovered the 'omnific word', the lost name of God. With the rituals, the oaths too became settled in the form they have today.

Should he reveal the secrets of the Brotherhood, the Apprentice accepts, among other penalties, to have his tongue torn out; the Fellow Craft to have his heart torn from his breast; the Master Mason to have his bowels burned to ashes; and the exalted to the Royal Arch accepts in addition' to have the top of his skull sliced off. But as the rituals themselves express it, the 'more effective penalty' for doing anything displeasing to Masonry is to be shunned by the entire Brotherhood, a penalty adequate to bring a man to ruin, the more certainly so as Freemasonry expanded in every profession and every branch of society.

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Treves told me that during his fifty years' service in and with the police, the subject of Masonry was seldom if ever mentioned to him, and to his knowledge had no influence in any way. His impression was that it was a private matter that concerned only members of the Brotherhood.

I have spoken to nearly seventy former and currently serving officers of the City force, about 1 third of them Masons. There can be no doubt that whatever part Freemasonry played in the distant past, by the late 1960s it was very hard for non-Masons to obtain promotion above Superintendent in the uniformed branch, and above Sergeant in the CID even under the non-masonic Commissioner Sir Arthur Young. A masonic sub-structure had grown up, which enabled Freemasons in every department and every division to come together in secret and influence decisions in the force to a remarkable degree.

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'Both these men were Masons. By police standards Pope was a little man with an inverted inferiority complex, possibly for that reason. He had a high IQ in my opinion, but he was just a police clerk who climbed. He never to my knowledge caught a crook, never saw a blow struck in anger, and never looked in at Tilbury Docks on the night of the sainted Patrick when we were struggling with the Micks and the Moils outside the Presbytery or at the Sign of the Anchor Inn.

'Pope had a hectoring voice and a pompous manner, which in all charity he probably couldn't help. He was a ridiculous figure who upset the troops in every branch he entered. I had him, for my sins, in four divisions. His leadership, of how to get the best out of his men, was pathetic. I sometimes wondered if he were quite sane. Now and then men approached me for a written application in extremis to get them away from him. I complied. Such reports fetched up on ACC Crockford's desk and proved successful. None of this prevented them making Pope a Divisional Superintendent.

'But the case of James Peters is if anything worse, if such were possible. Peters was an amiable half-wit. He was simply one of nature's dunderheads, a twit in any company who made one cringe. And he was a congenital liar. But he had become a Freemason at twenty-one and never missed a Lodge meeting. When he was promoted to station clerk, the resultant shock waves startled even the serried ranks of the Magic Circle, which is saying something. When the promotion was published, a certain high-ranker, another Freemason, threw the relevant Force Order B across the room in a fury. He knew Peters.

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One claim is that masonic officers rating exams will make some kind of mark on their paper to indicate their affiliation to the Brotherhood. The most common, it is alleged, is the age-old masonic code of writing a capital 'A' in the form of the Brotherhood's Square and Compasses symbol, thus:



- **Note the formation of the "A" in the company name of one of the I.G.Farben founders - B.A.S.F.** (taken from internet site)



This will be meaningless to a non-masonic examiner but will be immediately recognized by a fellow Mason. The other allegation, made by scores of officers of all ranks, is that masonic promotion boards sometimes slip masonic references into their conversation when interviewing. If the candidate for promotion responds correctly, it is said, his chances are immediately elevated.

The row about Freemasonry in the police blew up again in May 1972 when Police Review published an article by a thirty-five-year-old Sergeant of Nottinghamshire Combined Constabulary, Peter J. Welling. The article captured the feeling of many non-masonic police officers and provoked fierce opposition and loud agreement which were publicized in the daily press and on television. Welling said that from the beginning of his police career he had been made aware by members of the general public which of his police colleagues were Freemasons. In his early years in the police he thought most masonic officers were in the higher ranks.

This manifested itself in the instructions one would sometimes receive regarding one's attitude to certain members of the public who held prominent positions in public life and who committed infringements, if only minor infringements, of the law. I took this to be a legacy from the old watch committee and standing joint committee days when those governing bodies virtually held the efficiency of the Service by its purse strings. It was therefore extremely important for members of the senior ranks in the Service to have close contact, not only in committee, but also socially, with such persons who were no doubt closely aligned to the Freemasonry movement.

However, with the progress of time, the conduct and structure of the Police Service has changed, and is continuing to change at a rapid pace. But there is an increasing awareness among junior members of the Service that, after passing the appropriate examinations, a sure way to promotion is through the Freemasonry movement. Thus there is a considerable amount of canvassing to be done which appears to be creating a split in the Service itself.

Sergeant Welling was concerned with the possible long-term effects of this. He thought that if increasing numbers of serving police officers were to join the Brotherhood, 'then a saturation point will be reached when the majority, if not all police officers, will be members'. What consequences might this have! Welling thought the best way of finding an answer was to examine 'the terms of reference and ethics behind both the Police Service;md the Freemasonry movement'. He went on:

It is a fact that when a Police Officer is appointed he takes an oath of allegiance to the Queen and the community to carry out his duties 'without fear or favour, malice or ill will. It is not commonly known that on enrollment to a Freemasonry Lodge a Freemason also takes an oath. I do not profess to know what form this oath takes or how it is administered, but it is most certainly an oath of allegiance not only to members of his own Lodge but to all members of the Freemasonry movement. To assist him to recognize other Freemasons he is taught secret handshakes and other secret signs. This type of association taken throughout the country forms a formidable chain of contact and associates from all walks of life.

\*(This kind of woolly phrase is misleading. Men are either Freemasons or not Freemasons. No 'close alignment' without membership is possible.)

It was in this 'formidable chain of contact' that Welling felt the danger of Freemasonry in the police lay. 'When this country has a national police service criticism may well be levelled by minority groups against the police that the service is not impartial. The question I ask is - how can a Freemasonry Police officer be impartial? No man can serve two masters.'

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After examining the papers I told him I was interested to know what a person might have to fear from a group of influential Freemasons if circumstances made him, for instance, a threat to them in the business world; or if he discovered they were using Masonry for corrupt purposes; or had fallen a victim of their misuse of Freemasonry and would not heed warnings not to oppose them.

'It is not difficult to ruin a man,' he said. 'And I will tell you how it is done time and again. There are more than half a million brethren under the jurisdiction of Grand Lodge.'

Standards have been falling for twenty or thirty years. It is too easy to enter the Craft, so many men of dubious morals have joined. The secrecy and power attract such people, and when they come the decent leave. The numbers of people who would never have been considered for membership in the fifties are getting larger all the time. If only five per cent of Freemasons use - abuse - the Craft for selfish or corrupt ends it means there are 25,000 of them. The figure is much closer to twelve or thirteen per cent now.'

It transpired that Christopher was one of a small and unpopular group within Masonry who some time in the early seventies had decided that either they had to get out of the Brotherhood or they had to do something 'to stop the rot' which the blinkered officers of Great Queen Street refused to admit was there. His reason for talking to me was to assure me that the Brotherhood was an essentially good body of men devoted to all that was best in the British social system and which promoted brotherly love and contributed to the wellbeing of the country and to the relief of suffering. He wanted this put firmly across to the public, and his group wanted pressure brought to bear on those in positions of responsibility within the Brotherhood to put Freemasonry's house in order - to institute proper policing, to close down Lodges used for shady dealings and to root out corrupt brethren and expel them. The group - it had no name - also wanted the whole business of masonic secrecy looked into by Grand Lodge, most of them believing that secrecy was more harmful than helpful to Masonry.

Christopher explained that Masonry's nationwide organization of men from most walks of life provided one of the most efficient private intelligence networks imaginable. Private information on anybody in the country could normally be accessed very rapidly through endless permutations of masonic contacts - police, magistrates, solicitors, bank managers, Post Office staff ('very useful in supplying copies of a man's mail'), doctors, government employees, bosses of firms and nationalized industries etc., etc. A dossier of personal data could be built up on anybody very quickly. When the major facts of an individual's life were known, areas of vulnerability would become apparent. Perhaps he is in financial difficulties; perhaps he has some social vice - if married he might 'retain a mistress' or have a proclivity for visiting prostitutes; perhaps there is something in his past he wishes kept buried, some guilty secret, a criminal offense (easily obtainable through Freemason police of doubtful virtue), or other blemish on his character: all these and more could be discovered via the wide-ranging masonic network of 600,000 contacts, a great many of whom were disposed to do favours for one another because that had been their prime motive for joining. Even decent Masons could often be 'conned' into providing information on the basis that brother Smith needs this to help the person involved'. The adversary would even sometimes be described as a fellow Mason to the Brother from whom information was sought - perhaps someone with access to his bulk manager or employer. The 'good' Mason would not go to the lengths of checking with Freemasons Hall whether or not this was so. If the 'target' was presented as a Brother in distress by a fellow Mason, especially a fellow Lodge member, that would be enough for any upright member of the Craft.\*

\*I discovered from other sources that this system has been long established within Masonry for the 'legitimate' purpose

of bringing succour to a distressed Brother Mason or to the family of a departed Mason. It is common for details of a Freemason's debts, for instance, to be passed to his Lodge by his masonic bank manager. This 'invasion of privacy' is for no more sinister reason than for his brethren to club together and pay off his debts. This occurs most often after the death of a Mason, but by no means always. And this, apparently, is just one example of the many methods by which Freemasons obtain information about each other for genuine purpose".

Sometimes this information-gathering process - often involving a long chain of masonic contacts all over the country and possibly abroad - would be unnecessary. Enough would be known in advance about the adversary to initiate any desired action against him.

I asked how this 'action' might be taken. Solicitors are very good at it,' said Christopher. 'Get your man involved in something legal - it need not be serious - and you have him.' Solicitors, I was told' our past masters' at causing endless delays, generating useless paperwork, ignoring instructions, running up immense bills, misleading clients into taking decisions damaging to themselves.

Masonic police can harass, arrest on false charges, and plant evidence. 'A businessman in a small community or a person in public office arrested for dealing in child pornography, for indecent exposure, or for trafficking in drugs is at the end of the line,' said Christopher. 'He will never work again. Some people have committed suicide after experiences of that kind.'

Masons can bring about the situation where credit companies and banks withdraw credit facilities from individual clients and tradesmen, slid my informant. Banks can foreclose. People who rely on the telephone for their work can be cut off for long periods. Masonic employees of local authorities can arrange for a person's drains to be inspected and extensive damage to be reported, thus burdening the person with huge repair bills; workmen carrying out the job can 'find - in reality cause - further damage. Again with regard to legal matters, a fair hearing is hard to get when a man in ordinary circumstances is in financial difficulties. If he is trying to fight a group of unprincipled Freemasons skilled in using the 'network' it will be impossible because masonic Department of Health and Social Security and Law Society officials (see pp 189-90) can delay applications for Legal Aid endlessly.

'Employers, if they are Freemasons or not, can be given private information about a man who has made himself an enemy of Masonry. At worst he will be dismissed (if the information is true) or consistently passed over for promotion.

Christopher added, "Masonic doctors can also be used. But for some reason doctors seem to be the least corruptible men. There are only two occurrences of false medical certificates issued by company doctors to ruin the chances of an individual getting a particular job which I know about. It's not a problem that need greatly worry us like the rest."

He continued for about half an hour to list examples of the ways in which corrupt members of the Brotherhood could defeat opposition, repeating every few minutes that these kinds of circumstances involved a minority of the brethren and that most would be utterly appalled at even the suggestion that such things were happening, let alone countenance them. That they were happening at all reflected the deterioration of the Craft inasmuch as its entry requirements were no longer stringent enough. Those in power in Freemasons Hall knew something of what went on, but they felt defeated by it and preferred to look the other way rather than take steps to eradicate it. If Christopher and his group failed to force the issue into the open, he said, the organization would become so morally polluted that it would simply cease to exist. But he was not solely concerned with the Brotherhood. It was the victims of those who used Masonry as a source of personal power who had to be helped as well.

'Only the fighters have any hope of beating the system once it's at work against them,' he told me. 'Most people, fighters or not, are beaten in the end, though. It's ... you see, I...you finish up not knowing who you can trust. You can get no help because your story sounds so paranoid that you are thought a crank, one of those nuts who think the whole world is a conspiracy against them. It is a strange phenomenon. By setting up a situation that most people will think of as fantasy, these people can poison every part of a person's life. If they give in they go under. If they don't give in it's only putting off the day because if they fight, so much unhappiness will be brought to the people ;around them that there will likely come a time when even their families turn against them out of desperation. When that happens and they are without friends

wherever they look, they become easy meat. The newspapers will not touch them.

'There is no defense against an evil which only the victims and the perpetrators know exists.'

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The barrister is the only member of the profession who has the right of audience in any court in the country. Whereas solicitors may be heard only in Magistrates' Courts, County Courts and, in certain circumstances, Crown Courts, a barrister can present and argue a client's case in all these as well as in the High Court, the Court of Appeal, and the House of Lords. But unlike the solicitor, the barrister cannot deal with the client direct. Contact between client and barrister is supposed always to be through the solicitor, although this does not always work out in practice. The etiquette of the profession demands that the solicitor, not the client, instructs the barrister. Thus the barrister is dependent on the solicitor for his living.

In England, the rank of barrister-at-law is conferred exclusively by four unincorporated bodies in London, known collectively as the Honourable Societies of the Inns of Court. The four Inns, established between 1310 and 1357, are Lincoln's Inn, Gray's Inn, the Middle Temple and the Inner Temple. Prior to the establishment of the latter two Inns, the Temple, which lies between Fleet Street and the River Thames, was the headquarters of the Knights Templar, declared heretics by King Philip IV of France and wiped out during the early fourteenth century. There is a modern-day Order of Knights Templar within British Freemasonry which claims direct descent from the medieval order. From the beginning the men of law were linked with Freemasonry.

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The term 'masonic firm' is used more often in the law than in any other profession. This is because there is a greater preponderance of companies which are exclusively run by members of the Brotherhood in this area of society than elsewhere. It refers to those firms of solicitors whose senior partners are, without exception and as part of a deliberate policy, Freemasons. In such firms, and this is equally true in London as in the provinces, most of the junior partners will also be 'on the Square'. Some masonic firms will not allow the possibility of a non-masonic partner. In these cases only existing brethren will be taken on. In some larger masonic firms there will be one, perhaps two, of the junior partners who are not Masons. These non-Masons generally never even suspect the secret allegiance of their fellow partners. At a certain stage in their career they might receive an approach from one of the Brothers within the firm - not a blunt invitation to join, but a subtle implantation of an idea, a curtain twitched gently aside. Usually if this is passed over nothing further will occur. If it is recognized and rebuffed, the non-Mason will probably be actively looking for a partnership elsewhere shortly afterwards, as work becomes unaccountably more demanding and as he finds he no longer seems to measure up to the standard expected of him. Most will not realize that it is the standard which has moved in relation to them rather than vice versa.

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The story begins in 1980 at the offices of one of the most celebrated firms of solicitors in London. A fashionable yet long established company, it counts several well-known members of the nobility among its clients. Only one partner of this firm whom I shall call Gamma Delta LLB, was not a Freemason. Delta, who had been with the company for seven years, handled general litigation.

One of his senior colleagues had to take an unexpected period of leave. Delta was asked to handle the Mason's work during his absence. As he worked through the documents, familiarizing himself with the various cases, Delta became increasingly puzzled. Finally, to his horror, it dawned on him that his absent partner was engaged in corruption on a large scale. The papers made it clear that the solicitor, acting in case after case on behalf of clients seeking

compensation from insurance companies, was in fact in league with the insurance companies. He would settle out of court for sums much lower than he and the insurers knew could be obtained, and he would then receive a rake-off from the insurance companies. Delta at first found it impossible to believe.' had no idea such things could happen,' he told another of my informants, a client of his colleague and a victim of his deliberate malpractice.

Stunned by what he had found, Delta at first did not know what he should do. At last, having checked and rechecked the papers to make certain there was no other explanation, he approached the senior partner of the firm and showed him what he had found. The senior partner immediately called a partners' meeting - and Delta was sacked on the spot. There was no explanation given, merely that his services had been dispensed with, and within two days he was on the street. Why the partners had not been as horrified as he by the conduct of his criminal colleague he could not imagine. It was only then, when he approached a barrister friend who was a Mason, that he learned that the company he had worked for had, without his ever giving it a moment's consideration, been a masonic firm. He had had the temerity to attempt to expose not a crooked and negligent lawyer, but a crooked and negligent Freemason lawyer. Having been found out, that Freemason was in distress. And his colleagues were all of that mould of Mason which takes it as read that, no matter what qualifying clauses appear in Masonic ritual, a fellow Mason must be extricated from distress at all costs. There was also, of course, the consideration that if the case came into the open, the inevitable publicity would harm the whole company.

The manner in which Delta was dismissed was designed to give him no credence should he talk about the documents he found. When an instant dismissal of that kind occurs in the legal profession, there is usually only one inference: the person sacked has had his hand in the till.

Delta's first move was to approach another of the leading firms in London, another 'big name' company much involved in the world of international finance. The company agreed to act for Delta in his claim against his erstwhile employers for compensation for termination of partnership. But according to an informant within this second company, which also turned out to be a masonic firm, the senior partner of the first company contacted his masonic colleagues at the top level of the second firm, and this firm (this is;also documented) dropped Delta like a hot potato. Not only did they drop him after they had agreed to act, they actually then agreed to defend the first firm in any case brought against them by Delta!

Eventually, though, Delta found a solicitor who was not a Mason and, evidently fearing adverse publicity, the original firm settled out of court, paying Delta \$50,000 compensation. But even after he got his money, and set himself up in his own practice elsewhere in the country, Delta was still aware of the potential power of Masonry to ruin him, and decided that the only safe place was within.

This 'if you can't beat 'em...' attitude is prevalent, especially among tradesmen and the proprietors of small businesses in all parts of the country.

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The Queen Mother, despite - perhaps because of - being the wife of a devoted Freemason, does not approve of the Brotherhood. She is a committed Bible-believing Christian and, largely due to her influence, Prince Charles too is a committed (as opposed to nominal) Christian.

Great pressure was brought to bear on Charles when he was in his early and mid-twenties to follow family tradition and become a Freemason. It was assumed by high Masons that when Charles reached his twenty-first birthday in 1969, he would be initiated and take over from the Duke of Kent. He refused to be pressed into doing so, and when approached he gave an emphatic 'No', adding, 'I do not want to join any secret society.' When he was twenty-five the Sunday Mirror published an article by Audrey Whiting, described in her byline as 'an authoritative writer on Royal affairs'. She said that the pressure brought to bear on Charles to become a Mason had been 'considerable'. She continued:

If he persists [in refusing] he will become in due time the first monarch in centuries who has not been the titular head



of Freemasonry in Britain . . . Freemasonry will survive and flourish, as it does today, without a monarch as its titular head - but the Prince's refusal to adopt the traditional role in [the] ranks of Masonry as heir to the Throne was and is a great blow to a body of men who are above all traditionalists.

But by this time there was talk that Charles 'was not strictly against Freemasonry', but that he simply had no wish to become involved. According to Whiting, he wanted to prove himself as a man 'who can meet and beat all the tests which could face a fighting man and an adventurer'. A senior court official told me: 'The answer is that without benefit, if you can call it that, of wartime experience, Charles is determined to be as good as his father - and perhaps even better.'

The question remains: Will Charles, in the end, conform to tradition? Despite rumours that the Prince had suggested that 'if he joined the Brotherhood, it would be as an initiate to the Royal Air Force Lodge No. 7335, there is still no indication that Charles has changed his attitude.

I failed miserably to ascertain more clearly Charles's current thinking on the subject. The Court is brimming with Freemasons and my own enquiries never got past Charles's masonic private secretary, the Hon Edward Adeane. Adeane, son of Lt-Col the Rt Hon Lord (Michael) Adeane, former private secretary to the Queen and Freemason of Grand Rank, refused to ask the Prince if he would be prepared to say why he had decided to go against tradition. He told me: 'The basis for the suggestion that His Royal Highness has any view on the matter at all depends purely on speculative statements in the press, and the Prince of Wales does not comment on other people's speculation.'

The first part of this statement was really not true for anyone who had contacts within the Grand Lodge, the Palace or at Windsor. The suggestion that the Prince had views on the matter was not a matter of speculation. However, I wrote back asking if I might rephrase my question in the light of Adeane's statement: 'Rather than asking why the Prince has taken a stand, which I now realize to be in doubt, can I ask the Prince what his thinking is on the subject of Freemasonry, not necessarily whether he intends joining the movement or not, but simply his thoughts on the organization?' I received a two-line reply. The first line thanked me for my letter. The second said: 'I am afraid that I cannot assist you in this matter.'

It is an interesting anomaly that the Queen, as a woman, is banned from entering a masonic temple - yet she is Grand Patroness of the movement. Her two younger sons are already marked down by the elders of Great Queen Street as possible future Grand Masters, should they not go the way of their brother Charles. Prince Michael of Kent is already a Brother of Grand Rank, having been Senior Grand Warden in 1979.

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Earlier I used the words 'even if it were true' when referring to the statement made by Vindex and by Freemasonry of the nature of the Masonic God. I did this because the assurance given to candidates that the name Great Architect of the Universe can be applied to whatever Supreme Being they choose is worse than misleading: it is a blatant lie.

In fact the Masonic God - cloaked under the description Great Architect - has a specific name and a particular nature, which has nothing to do with Christ, Vishnu, Buddha, Mohammed or any other being recognized by the great faiths of the modern world.

Two-thirds of Freemasons never realize the untruth of the line they are fed as to the identity of the Great Architect, because it is deliberately kept hidden from them. It is no overstatement to say that most Freemasons, even those without strong religious convictions, would never have joined the Brotherhood if they had not been victims of this subtle trick.

The true name, although not the nature, of the Masonic God is revealed only to those Third Degree Masons who elect to be 'exalted' to the Holy Royal Arch. The Royal Arch is often thought of as the Fourth Degree (but as explained in Chapter 5, the Fourth Degree is that of Secret Master), by others as 'aside degree'. In fact the Royal Arch is an extension of the Third Degree, and represents the completion of the 'order of the Master Mason. Only about one-fifth

of all Master Masons are exalted. But even these, who are taught the 'ineffable name' of the masonic God, do not appreciate its true nature. This is basically because of deliberate obfuscation of the truth by some of those who know, and a general acceptance that everything is as they are told by most members of the Brotherhood.

In the ritual of exaltation, the name of the Great Architect of the Universe is revealed as JAH-BUL-ON - not a general umbrella term open to any interpretation an individual Freemason might choose, but a precise designation that describes a specific supernatural being - a compound deity composed of three separate personalities fused in one. Each syllable of the 'ineffable name' represents one personality of this Trinity:

JAH = Jahweh, the God of the Hebrews.

BUL = Baal, ancient Canaanite fertility god associated with 'licentious rites of magic'

ON = Osiris, the Ancient Egyptian god of the underworld

Baal, of course, was the 'false god' with whom Jahweh competed for the allegiance of the Israelites in the Old Testament. But more recently, within a hundred years of the creation of the Freemason's God, the sixteenth-century demonologist John Weir identified Baal as a devil. This grotesque manifestation of evil had the body of a spider and three heads - those of a man, a toad and a cat. A description of Baal to be found in de Plancy's Dictionary of Witchcraft is particularly apposite when considered in the light of the secretive and deceptive nature of Freemasonry: his voice was mucous, and he taught his followers guile, cunning and the ability to become invisible.

In 1873, the renowned masonic author and historian General Albert Pike, later to become Grand Commander of the Southern Jurisdiction of the Supreme Council (of the 33rd Degree) at Charleston, USA, wrote of his reaction on learning of Jah-Bul-On. He was disquieted and disgusted by the name, and went on: 'No man or body of men can make me accept as a sacred word, as a symbol of the infinite and eternal Godhead, a mongrel word, in part composed of the name of an accursed and beastly heathen god, whose name has been for more than two thousand years an appellation of the Devil.'

I have spoken to no less than fifty-seven long-standing Royal Arch Freemasons who have been happy to talk to me, to help me in my ambition to give Freemasonry a fair crack of the whip'. Most of them spoke quite freely, explaining without hesitation their views, reactions and answers to the criticisms and queries I raised. However, all but four lost their self-assurance and composure when I said, 'What about Jah-Bul-On' Some, although they had previously told me they had been exalted to the Royal Arch, and therefore must have not only received the lecture on the name but also studied the passages and enacted the ritual relating to Jah-Bul-On, said they had never heard of it. In most cases the interviewees very rapidly brought the meeting to a close when I asked the question. Others laughed unconvincingly and extricated themselves from having to reply by jauntily saying such words as, 'Oh, that old chestnut', and passing quickly on to some other subject, normally going on the offensive with something like, 'Why are you so interested in Freemasonry in particular! Why don't you look into Christianity or something! Why do people always pick on Freemasonry!' - thereby diverting the conversation from the course I had plotted. If I insisted on returning to Jah-Bul-On, almost invariably the interview would be unceremoniously terminated. Others said that although they had heard of the word, they did not know what it meant. To them it meant God, and previously erudite Freemasons, with a precise knowledge of every other aspect of Masonry we had discussed, suddenly became vague and claimed ignorance of this most central of all Freemasonic subjects. While professing an almost total lack of knowledge of Jah-Bul-On, several dismissed it as of no real importance.

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Hannah later published his condemnation of Freemasonry and his arguments against its compatibility with Christianity in his book *Darkness Visible*, in which he pointed out that every Christian Church that had studied Freemasonry has declared that it was incompatible with Christianity. These condemnations ranged from the famous papal pronouncements, the first of which was in 1738, to a instruction of General Booth, founder of the Salvation Army, that 'no language of mine could be too strong in condemning an Officer's affiliation with any Society which shuts Him

outside its Temples'. The Greek Orthodox Church, pointing out that Lutheran, Methodist and Presbyterian communities had also declared Masonry incompatible with Christianity, condemned the movement formally in 1933 in part and significantly because 'it constitutes a mystagogical system which reminds us of the ancient heathen mystery-religions and cults - from which it descends and is their continuation and regeneration'.

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The Church of England has been a stronghold of Freemasonry for more than two hundred years. Traditionally, joining the Brotherhood and advancing within it has always been the key to preferment in the Church. This situation has altered in the past twenty years and today there are fewer Masons within the Church than ever before. Even so, the Church is still rife with members of the Brotherhood. This is why, despite overwhelming evidence of Masonry's incompatibility with Christianity and the shattering revelation is to the nature of the Masonic God, no amount of pressure from inside or outside the Church has so far succeeded in forcing an enquiry into the subject.

Thirty years ago a thirty-eight-year-old Anglican clergyman, the Rev. Walton Hannah, gave up his living in Sussex to devote himself to studying and writing about Freemasonry. In January 1951, Hannah launched his attack on clergymen Freemasons in an article in *Theology*. The article created a fissure through which poured the pent-up anxieties and suspicion of non-masonic Anglicans, which had been rumbling beneath the surface for years. The controversy spread far beyond the pages of theologic journals as spin-off 'shock-horror-sensation' pieces in the popular press. The furors led to a debate in the Church Assembly and it began to look as if the whole subject of Freemasonry in the Church might be brought before the Convocation of Canterbury. But as the Archbishop of Canterbury himself (Fisher) was a powerful Freemason, the Brotherhood had little trouble in blocking the attempt, and it was ruled out of order on a technicality.

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## P. 269-78 CHAPTER 26 **The Italian Crisis**

A masonic conspiracy of gigantic proportions rocked Italy to its foundations in the spring and summer of 1981. Known as the 'P2' case, this imbroglio of corruption, blackmail and murder brought down the coalition government of premier Arnaldo Forlani and decimated the upper echelons of Italian power.

P2 is the popular abbreviation of Masonic Lodge Propaganda Due, which had become, in the words of the leader of Italy's Republican Party, 'the centre of pollution of national life - secret, perverse and corrupting'.

The moment this 'scandal of scandals' hit the headlines, individual members of the United Grand Lodge hastened to point out that English Freemasonry was fundamentally different from that practiced in Italy. But in spite of the perfectly sincere disclaimers emanating from Great Queen Street, the mysterious P2 case has a direct bearing on events in Britain today.

If the solution to the mystery of P2 is as I suspect, Britain stands in danger of a social calamity at least as great as that which struck Italy. Data and clues garnered from many sources, including the British Secret Intelligence service (M16) and the security service (M15), suggest that without yet knowing it the British government faces an impossible

dilemma. Evidence published here for the first time indicates that British Freemasonry, without realizing it, has become a time- bomb which could explode at any moment. But first P2: how it began, what it seemed, and what it really was.

Freemasonry was introduced to Italy in about 1733 by an Englishman, Lord Sackville, but because of its open involvement in politics and religion Italian Freemasonry was not recognized by the United Grand Lodge of England until 1973.

A 'Propaganda' Lodge was constituted in Turin a century ago under the Grand Orient of Italy. This elite Lodge, which counted among its members the King himself, was in some ways similar to the English Quatuor Coronati Lodge No 2076 in that its purpose was to further research into Masonry. Despite several reports to the contrary, there was no connection save the name between this Lodge and the sinister masonic group of the present day. In fact, Lodge Propaganda Due was not even a Lodge in the true sense. It was a secret grouping of Masons but it was never officially constituted and never held regular meetings of all members.

P2 was formed in 1966 at the behest of the then Grand Master of the Grand Orient of Italy, Giordano Gamberini. The Grand Master's plan was to establish 1 group of eminent men who would be sympathetic and useful to Freemasonry. The man chosen to create this elite band was a rich textile manufacturer from the town of Aretzo in Tuscany. He had entered Masonry two years before and had risen to the Italian equivalent of Mister Mason. His name was Licio Gelli.

Gelli, the first Italian to have been accredited with dual Italian-Argentinian nationality, had fought for the Fascists in the Spanish Civil War and later been a passionate supporter of Mussolini. Later, having been involved in the torture of Italian partisans, he was forced to flee the country, winding up in Argentina. There he met President Juan Peron and a long and close friendship began. Peron eventually appointed Gelli to the position of Argentina's economic adviser to Italy. Years passed, and Gelli returned to his native country, settled at Arezzo and became a Freemason.

The group of men Gelli was ostensibly getting together on behalf of Grand Master Gamberini was called Raggruppamento Gelli Propaganda Due - P2 for short. The members came to be known as Piduisti - 'P2-ists'. Gelli had ambitions for P2 which the Grand Master had never so much as imagined.

By 1969 P2 was being spoken of as a Lodge, and Gelli; as its Venerable Master. He had a genius for convincing people he had immense influence in public affairs, and many men joined P2 because they believed the Venerable Master's patronage was indispensable to the furtherance of their careers. By this self-perpetuating process, Gelli's purported power became real. Others joined the Lodge because Gelli used ruthless blackmail. The 'masonic dues' (Gelli extracted from the brethren of Lodge P2) were not primarily financial. What the Venerable Master demanded - and got - were secrets: official secrets which he could use to consolidate and extend his power, and personal secrets he could use to blackmail others into joining his Lodge. This most sensitive information from all areas of government was passed to him by his members, who seem to have obeyed him with unquestioning devotion. In 1975 a legitimate Freemason, Francesco Siniscalchi, made a statement at the office of the Rome Public Prosecutor, alleging that Gelli was involved in criminal activities. He was ignored, partly because of Gelli's already formidable reputation, which intimidated two officers responsible for processing the complaint.

Soon after this, Gelli came to the notice of the police after his friend and P2 member Michele Sindona, Italy's most influential private banker, had fled to the United States leaving financial chaos behind him. Wanted on charges of fraud in Italy, Sindona was arrested in New York. Gelli flew to America and testified that Sindona was an innocent victim of Communist intrigue. It was Sindona, widely believed to have links with the Mafia, who introduced Gelli in Washington, DC, to Philip Guarino, a director of the US Republican Party's National Committee and Ronald Reagan's campaign manager in the 1980 Presidential Election. It was thanks to Guarino that Gelli was able to attend the inauguration of Reagan as President in January 1981, two months before the P2 bomb exploded.

In 1980, facing fraud charges in New York following the collapse of his Franklin National Bank - reputedly America's worst banking disaster - Sindona appealed to his Venerable Master for help. Meanwhile in Italy magistrates were still investigating Sindona's fraudulent activities and also the events behind the murder of the liquidator of his financial empire. After the appeal to Gelli, a fake kidnapping was staged in New York and Sindona disappeared. Evidence came to light that implicated Gelli in the escape and on 18 March 1981 two Milan magistrates ordered a police raid on his villa outside Arezzo. Gelli, as always, had been one step ahead. By the time the police reached the Villa Wanda,

named after his wife, they had both disappeared. A warrant was later issued for Gelli's arrest on charges of political, military and industrial espionage, and endangering the security of the State,

Among the documents left behind at the abandoned villa were the membership files of P2. A list of members drawn up by Gelli contained the names of nearly a thousand of Italy's most powerful men. One prosecutor's report later stated 'Lodge Propaganda Due is a secret seer that has combined business and politics with the intention of destroying the country's constitutional order.'

Among the names were three members of the Cabinet including Justice Minister Adolfo Sarti; several former Prime Ministers including Giulio Andreotti who had held office between 1972 and 1973 and again between 1976 and 1979; forty-three Members of Parliament; fifty-four top Civil Servants; 183 army, navy and air force officers including thirty generals and eight admirals (among them the Commander of the Armed Forces, Admiral Giovanni Torrisi); nineteen judges; lawyers; magistrates; carabinieri; police chiefs; leading bankers; newspaper proprietors, editors and journalists (including the editor of the country's leading newspaper *Il Corriere Della Sera*) fifty-eight university professors; the leaders of several political parties; and even the directors of the three main intelligence services.

All these men, according to the files, had sworn allegiance to Gelli, and held themselves ready to respond to his call. The 953 names were divided into seventeen groupings, or cells, each having its own leader. P2 was so secret and so expertly run by Gelli that even its own members did not know who belonged to it. Those who knew most were the seventeen cell leaders and they knew only their own grouping. Not even Spartaco Mennini, the then Grand Secretary of the Grand Orient of Italy, knew the entire membership of the Lodge. Only Licio Gelli knew that.

P2 was the very embodiment of the fear that had haunted Italy's Under Secretary of State in 1913 when he had called for a law that 'declared the unsuitability of members of the Masonic Lodge to hold certain offices (such as those in the Judiciary, in the Army, in the Education Department, etc.), the high moral and social value of which is compromised by any hidden and therefore uncontrollable tie, and by any motive of suspicion, and lack of trust on the part of the public'.

In 1976 an official in Italy's Interior Ministry had declared that Gelli controlled 'the most potent hidden power centre' in the country. It took five more years, and Gelli's own connivance, for the real extent of his power to be revealed. As the magistrates ploughing through the files from the Villa Wanda stated, Gelli had 'constructed a very real state within the state', and was attempting to overturn the Republic.

Of the many political groupings in Italy, Gelli's files showed that only the Communist Party had no links with P2. All the others - Christian Democrats, Socialists, Republicans, Radicals, Neo-Fascists - had members in the Lodge.

When the magistrates finally presented the Gelli papers to the Italian Parliament in May 1981, they had sorted them into ten heavy piles. There was immediate uproar and calls for the four-party coalition government of Christian Democrat Prime Minister Aldo Forlani to resign. As it became clear how completely Gelli had infiltrated not only the corridors but the most secret and vital centres of power, increasing pressure was applied to Forlani to have the documents published. He was finally forced to agree, but fought to hold on to the premiership by a mere reshuffle that would expel the Piduisti from the Cabinet. But the Communists, the second largest political grouping in the country, now doubly strong by virtue of the fact that only they among Italy's parties were completely free of involvement in P2, resisted furiously. And the Socialists' leader, Bettino Craxi, although he had thirty-five P2 members within his own party, seized his opportunity and refused to be part of any coalition headed by a Christian Democrat. After seventeen days of desperate negotiations with his former political allies, Forlani reached the end of the road. The government fell and Craxi made his bid for the premiership.

When Craxi, too, failed, the eighty-five-year-old President Alessandro Pertini invited Republican Party leader Giovanni Spadolini to attempt to form a new coalition. Spadolini succeeded, becoming Italy's first non-Christian Democrat premier since the Second World War, and heading a government made up of five separate parties. As more and more documents were scrutinized it became clear that Gelli had his Freemasons in every decision-making centre in Italian politics, and was able to exert significant influence over those decisions. Even top secret summit meetings between the leaders of the coalition had not been secret for Gelli because of the substantial presence at the meetings of

Social Democrat leader Pietro Longo, who was P2 member 2223. P2 had reached the very heart of government activity in the Palazzo Chigi. Mario Semprini, the Prime Minister's closest collaborator and his Chief of Cabinet, had been a member of P2 for over four years (membership No 1637), and was regularly passing secrets to his Venerable Master.

Another Christian Democrat officer, Massimiliano Cercelli, a former minister and a friend of masonic Justice Minister Sarti, was also a spy for P2. Lodge member 2180, Cercelli worked at the Office for the Co-ordination of the Secret Services.

Many P2 members were close associates of Forlani. These included Enzo Badioli, the powerful chief of the Christian Democrat Co-operatives, and Gianni Cerioni, MP for Ancona.

Others were close to the President of the Senate, Amintore Fanfani, who was from Gelli's home town of Arezzo.

The catalogue of the powerful becomes tedious by its very length. A typical example of the enormity of Gelli's own influence over the lives of these men is the case of Mario Pedini who had suddenly been appointed a minister when he joined P2 and as quickly dropped by the government when his Lodge membership lapsed in 1978.

Other P2 members included the Minister of Employment, the Under-Secretary for Industry, the Under-Secretary for Foreign Affairs and the Foreign Commerce Minister.

It became apparent that nothing of vital importance had occurred in Italy in recent years which Gelli had not known about in advance or shortly after. Many vital developments were the result of his covert actions from the centre of his secret web. At the height of his power, the most bizarre actions were taken by successive governments, each of which were in Gelli's pocket.

Magistrates sifting the documents from the Villa Wanda found hundreds of top secret intelligence documents. Colonel Antonio Viezzer, the former head of the combined intelligence services, was identified as the prime source of this material and was arrested in Rome for spying on behalf of a foreign power. Following his interrogation, police raided the offices of a fashionable Tuscan lawyer and two suitcases crammed with incriminating documents were discovered. Dr Domenico Sica, head of the enquiries into P2 in Rome, was confident the papers had belonged to Gelli. They backed up the evidence in the Villa Wanda papers in the form of receipts for subscriptions paid to P2 by its members, and also receipts for bribes paid to Lodge members for 'services rendered'.

The extent to which P2 had destabilized Italy is exemplified by the events following President Pertini's actions immediately he was informed of the scandal. Among the members of the Lodge were two of his own executives, men he had liked and trusted. They were Sergio Piscitello (Mister of Ceremonies of the Quirinale) and Francesco Gregorio, Pertini's diligent secretary for many years. Without hesitation the President suspended Piscitello and demoted Gregorio to typist. Three government ministers who believed the P2 lists were genuine wanted to follow Pertini's example. They couldn't. As one observer put it:

The trial of strength with the concealed power of P2 has been exhausting for the weakened Forlani government. For days and days the ministers have been asking for some sign of good will (from Lodge members in high office), even simply to go on leave or to be available to the committee of enquiry, or to delegate their tasks to subordinates, -But the 'Piduist' have turned down every request, especially those within the military establishment.

On the weekend of 16 and 17 May, generals and admirals included on the membership lists met to work out a common strategy for their own survival. They decided to declare themselves victims of a plot and sit tight, defying the investigators to find concrete evidence against them.

At this point the fearful power of Gelli was found to have undermined not only the national security of Italy, but to have struck at the roots of western strength in southern Europe and the Middle East. NATO was forced to support the attitude of the corrupt Freemasons in Italy's armed forces. Officials in Brussels and Washington suggested discreetly that it was not the right moment to create a vacuum of power in the Italian army, navy and secret services. To replace the Defense Chief of Staff (P2 member No 1825), the Chief of Military Counter-espionage (P2 member No 1603), and the Chief of National Security (P2 member No 1620) might, said NATO, have grave repercussions on NATO's south

flank forces, where the Lebanese crisis had taken a dangerous turn

P. 309 **Information For Candidates** (from The Universal Book of Craft Masonry)

Freemasonry consists of a body of men banded together to preserve the secrets, customs and ceremonials handed down to them from time immemorial, and for the purpose of mutual intellectual, social and moral improvement. They also endeavour to cultivate and exhibit brotherly love, relief and truth, not only to one another, but to the world at large.

Freemasonry offers no pecuniary advantages whatever, neither does there exist understanding binding one nor to support him in any relations of life.

Freemasonry teaches us to remember our common origin; it also distinctly enjoins us to respect all social distinctions, so that while some must rule, others must obey and cheerfully accept their inferior positions.

Freemasonry has certain charities, but it is not in any sense whatever a benefit society, nor is it based on;my calculations which would render this possible. The charities pre solely for those who having been in good circumstances have been overtaken by misfortune or adversity, and they are quite insufficient to meet even these demands now made upon them.

Freemasonry distinctly teaches that a man's first duty is to himself, his wife, his family and his connections, and no one should join the Order who cannot well afford to pay the initiation fees and subscriptions to his Lodge as well as to the Masonic charities, and this without detriment in any way to his comfort, or to that of those who have any claim upon his support.

Freemasonry recognizes no distinctions of religion, but none should attempt to enter who have no religious belief, as faith in a Deity must be expressed before any can be initiated, and prayers to Him form a frequent part of the ritual.

Freemasonry, therefore, demands that everyone before offering himself as a candidate, should be well assured in his own mind:

1. That he sincerely desires the intellectual and moral improvement of himself and his fellow creatures and that he is willing to devote part of his time, means, and efforts to the promotion of brotherly love, relief and trust.
2. That he seeks no commercial, social nor pecuniary advantages.
3. That he is able to afford the necessary expenditure without injury to himself or connections,
4. That he is willing to enter into solemn obligations in the sight of his God.