



# RITUAL AMERICA

SECRET BROTHERHOODS  
AND THEIR INFLUENCE ON  
AMERICAN SOCIETY

A VISUAL GUIDE

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ADAM PARFREY &  
CRAIG HEIMBICHNER

FOREWORD BY LOREN COLEMAN



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# **RITUAL AMERICA**



“Guess what Lodge I joined tonight?”

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**FERAL HOUSE**





*Masonic Building at the 1964 World's Fair in New York*

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## FOREWORD BY LOREN COLEMAN



## IS THERE NO HELP FOR THE WIDOW'S SON?

“Things are not always what they seem; the first appearance deceives many; the intelligence of a few perceives what has been carefully hidden.”

—Phaedrus (Roman fabulist, 15-50 B.C., the first writer to Latinize entire books of fables, retelling in iambic metre the Greek prose tales of Aesop.)

**THE OVERT** may hold keys to much of what has been programmed for our consumption, and hints to the covert exist right under our noses. Items hidden in plain sight are ignored by the general public, routinely.

Clichés all, yes, and this makes my point through the metaphor for how overused ideas and elements of communication eventually lose their effect. The numbing of the brain allows much to occur, nevertheless. All of what I have said above sounds like clichés, and you should not be surprised by hearing any of this. We have been conditioned, psychologically and intellectually, nevertheless, to understand much of the twilight language that is given to us in large doses daily, and then encouraged to move on mundanely in our work, play, and leisure lives, without being emotionally stirred. But an examination of what lies beneath the surfaces reveals through many techniques, such as the further explorations in onomatology (the study of names) and toponomy (the study of places), to note two of several areas that need to be mined and are utilized in this work.

America does not know much about the hidden landscape in which we live everyday. Buildings are built, cornerstones are laid, stadiums are constructed, ritualistic measurements are secured, and tomorrow comes. Streets are named, events are planned, and another new organization establishes itself in town. Most people are in a fog to such an extent that they hardly notice any of what is happening.

The book you hold in your hand is clearly the first comprehensive American treatment of the examination of the secrets subtly stored away for those who are on

the inside and those looking in from the outside.

Don't you think it is time to wake up? Aren't you curious about how and why certain things transpire in the way they have and do? Was the War Between the States begun because of a struggle between the northern and southern segments of a seemingly commonplace organization that has an overt presence in all communities in America? What is significant about the assassination of a President of the USA having occurred right across the street from the first site in Texas of the gathering of that organization? Why are there so many obelisks all over America, including one in our capital? What game played 162 times a year by hundreds of major league ball players has deeper hidden meanings? Americans have not been able to get the answers tied to the widespread covert reality because they hardly have realized they should be asking such questions.

This book is written to upset you, filled with specific examples you will not be able to ignore.

This tome shall make you think.

It is created to challenge every fiber of your critical thinking and wonder.

In the end, ponder the fact that even if one-fifth of what you read here is something you can consider as possible, what does that mean about what you really thought was happening, day to day?



Loren Coleman is a five-decades-long researcher, writer, and television personality, who holds degrees in anthropology-zoology and a MSW (Simmons, 1978). He is the author of 35 books, including *The Copycat Effect: How the Media and Popular Culture Trigger the Mayhem in Tomorrow's Headlines* (New York: Simon and Schuster, 2004), and the *Twilight Language* blog.

## INTRODUCTION



# THE NOT-SO-SECRET SECRET LIFE OF AMERICA

**OUR COUNTRY** was founded in conspiratorial ferment.

Many of the Founding Fathers belonged to a secret society, one that used strange ritualistic implements, costumes, and oaths. Without the support of money and forces from a foreign land's secret society, it's unlikely that what became the United States of America would have successfully broken from England, whose own leaders belonged to a similar secret society, albeit one with a more restrictive class structure.

The first American president was a Freemason, and his nine-pound Freemasonic bible, used to swear him into the highest office in the land, was likewise used by a number of American presidents, including Freemason George H.W. Bush and nearly his son George W. (the Masonic bible was stashed away that day due to fear of an expected rainstorm).

In the same way that Alcoholics Anonymous was the paragon for various twelve-step programs, Freemasonry became the ritualistic model for thousands of fraternal brotherhoods of contrasting beliefs. The brotherhoods that were fond of drinking, and the brotherhoods that were temperance minded; the Ku Klux Klan and the anti-slavery Orders; the Deist societies as well as Catholic organizations; the upper-class professionals as well as those holding clerical or janitorial jobs; the conventional and the erotic; the Christian and the occult.

At the origins of the American empire, all-white, all-male Masonic Orders ruled the day. After a few decades of Masonic power, resistance from outsiders (or "cowans," as the Masons call them), prompted in part by the notorious disappearance and probable murder of William Morgan, who wrote an exposé revealing Masonic secrets, fomented the first third-political party in America, the Anti-Masonic Party. Booming opposition to Freemasonry led to a dilution of Freemasonic membership for a couple of decades, but Americans still wanted to join

emerging brotherhoods, such as the Independent Order of the Odd Fellows and many others. By the beginning of the twentieth century, researchers say that as many as one-third of all Americans belonged to a secret society, and there were hundreds of them.

Secret passwords, grips, costumes, and strange initiation ceremonies became everyday life for an enormous cross section of Americans. The overwhelming success of fraternal brotherhoods and female auxiliaries was due in great part to their ability to serve as a job network, a stag club for entertainment and drink, and the only source at the time for medical and life insurance policies. Many of the service-oriented brotherhoods finally became insurance companies as memberships receded.

With hundreds of fascinating images, many never before printed, *Ritual America* reveals the peculiar realities of a country molded by the oddball Orders that came to shape an America divided by race, class, gender, trade, country of origin, and religious belief.

Among the many volumes that claim to explain fraternal brotherhoods, many of them are driven by ulterior motive—either in arcane, dry-as-dust histories penned by members; pop novels accused of plagiarizing speculative investigations into hidden agendas; or most entertainingly, conspiratorial sagas that link secret societies to extraterrestrial villains.

As you'll see within, sometimes the richest and most exotic aspects of the fraternal brotherhoods can be seen in personal snapshots, newspapers, magazines, and period scrapbooks—the extraordinary once passed over as ordinary and, to those who opposed the unconventional, perhaps the profane was made mundane.

But with the evidence we provide within, the big secret graphic history of ritual Orders is as wide-ranging, strange, and fascinating as a history of the country itself.

Adam Parfrey  
Craig Heimbichner

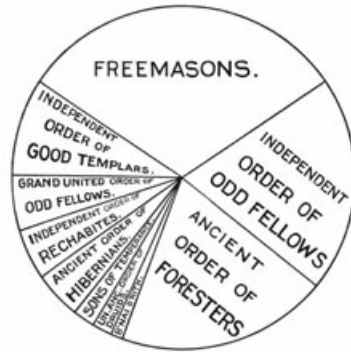


CHART SHOWING RELATIVE SIZE OF VARIOUS INTERNATIONAL SECRET SOCIETIES.



GRAPHIC CHART SHOWING THE RELATIVE MASONIC MEMBERSHIP IN VARIOUS COUNTRIES.

*From Cyclopaedia of Fraternities by Albert C. Stevens [1899]*

Midwinter Conference, Legion of the Moose, Moosehaven, Feb. 11-13, 1939  
 FLOW A CONSTANT, EVER-GROWING

"THROUGH EVERY MONTH OF THE NEW YEAR MAY THERE

STREAM OF NEW MEMBERS." — JAMES J. DAVIS

JANUARY, 1939 10c A COPY

# MOOSE

MAGAZINE



1939 JANUARY 1939

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
1	2			5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

FULL MOON 5th  
 LAST QUARTER 12th  
 NEW MOON 20th  
 FIRST QUARTER 28th



LOYALTY AND SERVICE TO THE LEGION OF MOOSE



## CHAPTER ONE



### LOOK AROUND, THEY'RE EVERYWHERE

*The Cyclopaedia of Fraternities* traces more than six hundred secret societies in the United States since 1797, of which more than three hundred and fifty survive, with a membership amounting to forty percent of the present male population of the country who are twenty-one years of age, in contrast with less than one-quarter of one percent of the adult male population who were members of secret fraternities one hundred years ago.

—Albert C. Stevens, *The Cyclopaedia of Fraternities*, 1899

**IN THIS POPULOUS WORLD** of secret societies, why the secrecy or the pretense of secrecy?

After all, the Southern Jurisdiction of the Scottish Rite Temple—the self-proclaimed “Mother Supreme Council of the World”—claims that there are no real secrets at all and that the library at Washington, DC, headquarters is open to any non-Mason’s inspection. Scottish Rite members further insist that they are not really a “secret society,” but a “society with secrets.”

Though the authors of this book admittedly have trouble understanding this distinction, we also know that the secret rituals, such as pass grips and passwords, can be discovered with any simple Google search.

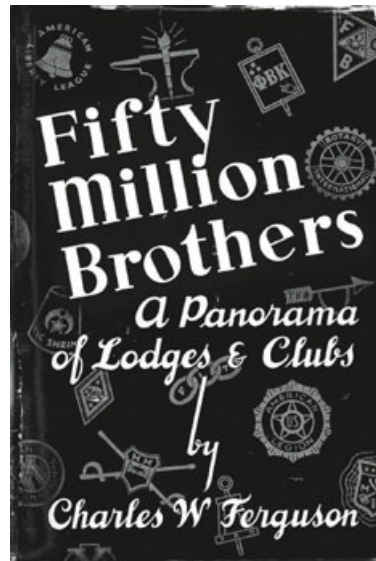
Perhaps the obsession with secrets within secret societies is an out-of-date and self-important throwback to a time when secret societies were considered a true threat to monarchies and the church. Maybe it’s all a misguided obsession, like an astronomer who turns around a telescope to search instead for insects in the backyard grass.

We believe that the true secret is found in the depth and breadth of fraternal organizations in the American landscape, so all-encompassing that they remain hidden in plain sight.

Drive into Anytown, USA. One finds a welcome sign and a billboard

peppered with symbols of the brotherhoods: the Masonic Lodge, Odd Fellows, Knights of Columbus, Rotary, Lions Club, Order of the Eastern Star, Kiwanis, Eagles, Elks, Optimists, or Soroptimists. You might also see remnants of the Red Men, Woodmen of the World, Druids, or Knights of Pythias. It's right there in plain sight and yet, like the ticking of an old clock, too obvious to even notice.

In America it is difficult to escape a connection to a fraternal Order. Practically every town and city has been built on a secret edifice.



*The title of this excellent 1937 book is an obvious reference to the famous 1927 hit song "Fifty Million Frenchmen Can't Be Wrong."*



## **THE GIANT FRATERNAL TOWN SWIMMING POOL**

One can jump in the pool of the Brotherhood in America from just about any point.

What about public buildings? Cornerstones have been laid with Masonic rituals, from government structures to public hospitals like Marshall Hospital in Placerville, California, a town that also carries a monument of the Order of the Druids in an old-town intersection, an imposing stone torch licking the sky.

Impressive temples exist in town after town, like the old Maccabees Temple in Port Huron, Michigan, the skyscraping Elks Tower in downtown Sacramento, California, or the House of the Temple in Washington, DC, which carries the remains of Confederate Brigadier General Albert Pike, hailed as a Masonic genius but less known for his battle on behalf of slavery and the white man.

Prince Hall lodges for black men balance the all-white character of the typical Masonic lodge membership in town, and while women have typically been segregated from such gatherings as well, they have their own auxiliary Orders, and can be seen charitably gift-wrapping at bookstores near Christmas time. Nationalistic or ethnic Orders still sport members in dwindling bastions of immigration, proud of their roots and heritage.

Across the United States, Mormon temples, carrying a trumpeting statue of the angel Moroni, claim to house the “original Freemasonry” and continue the rituals of necrobaptism—baptism of the dead—and “sealing” of husbands and wives, while upper stories of downtown buildings house meetings of Freemasons, Rebekahs, Daughters of the Nile, Knights Templars, Job’s Daughters meetings of girls and DeMolay gatherings of boys.

Public schools, like Gold Oak Elementary in the northern California foothills, sport a square and compass, the Masonic emblem, in front of the district office entrance. The street layout of Washington, DC, itself strangely resembles a square and compass from an aerial view, and while Masonic authors periodically downplay some of this as a coincidence, they also claim credit for other national Masonic symbols with great pride—such as the Masonic/Egyptian obelisk known as Washington’s Monument. Even death is not immune from a Masonic escort, as evidenced by the common sight of obelisks as Masonic grave markers and the occasional Masonic burial.

Shriners Hospitals for crippled children get periodic attention during parades where men in red fezzes, sometimes bottle in hand, honk at Shriner clowns in their tiny cars, all part of the fun and philanthropy associated with this fraternal Order given to Muslim symbolism and oaths paying homage to Allah. Such activities can be juxtaposed with the political activism of the Anti-Defamation League of B’nai B’rith, a Jewish lodge, or the pancake breakfasts of the Knights of Columbus, Catholic fraternal men who offer insurance discounts to the faithful in support of the Pope.



*At the head of most villages, towns, and cities in America: the sign denoting the presence of many fraternal groups. Photo courtesy of Rob Matheny.*



*Two clubs, two balls, and the generative symbol.*

In the fraternal town pool, a few breaststrokes bring one to local architecture, parades, education, government, city planning, weddings, breakfasts, religion, and even healthcare, connecting to brotherhoods that meet in secret but whose effects are as common as the All-Seeing Eye on the back of the U.S. dollar bill.

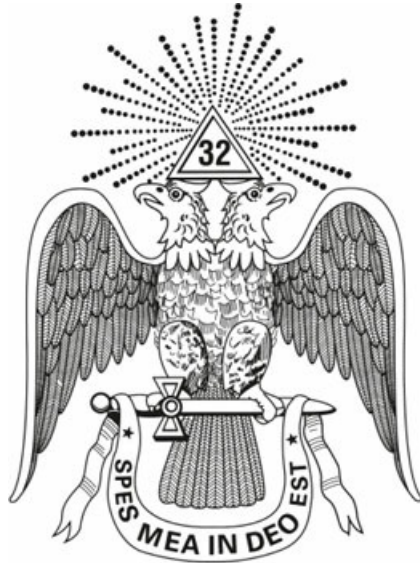
Or try sports. One might think a baseball game is as far from a secret society as one can imagine: an open-air, public event that admits anyone who has a ticket. But the Masonic origins of baseball are surprising and clear. Famous Freemasons have pitched the ball or swung the bat, from Grover Alexander to Ty Cobb, and the diamond itself bears the stamp of the Brotherhood.

As for golf, a report by Reuters sums it up: “Freemasons Invent Golf Club.”

The most explosive secret about Freemasonry and fraternal influence in America: it’s all over the place.

The terms of kinship are written on the gates which guard the mysteries of politics.... Of all terms of kinship, none has had so enduring an appeal, as so firm a place in political symbolism as fraternity. Fraternity is a cry that survives the ages.

—Wilson Carey McWilliams, *The Idea of Fraternity in America*



*Scottish Rite 32nd Degree*



*DeMolay*



*Knights Templar cross*

Very few among the six million members of nearly three hundred secret societies, fraternities, and sisterhoods in the United States are familiar with the origin, history, or function of these organizations.... Few who are well informed on the subject will deny that the Masonic Fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad, and indifferent; but fewer still are able to explain why or how.

—Albert C. Stevens, *The Cyclopaedia of Fraternities*, 1899

## **TRADITIONAL/MASONIC/APPENDANT/MEN-WOMEN-AND-CHILDREN**

**THESE ARE** the original or the oldest, spinning off the Mother of All Lodges, the Freemasons. Masonic bodies have traditionally initiated families into related Orders, even giving directions to the Man on how to run the house. Here we find Blue Lodge Masonry, the basic Craft on the corner in each town, delivering the three basic degrees up to Master Mason. We can also find the lodges of higher degrees, such as the York Rite and its Royal Arch, Cryptic Masonry, and Commanderies of Knights Templars; Allied Masonic Degrees and Masonic Rosicrucianism like the Rosicrucian Society of the United States, and the Knight Masons. Many of these Orders are also *chivalrous*, reveling in celebrations of military imagery. York-related groups also include the Red Cross of Constantine and the Holy Royal Arch Knights Templar Priests. The Ancient and Accepted Scottish Rite peaks at 33 degrees, with Grand Lodges of Perfection, Councils, Chapters, Consistories, and Supreme Councils, and also has spin-off, appendant Orders like the elite Knights of St. Andrew. There are also several auxiliary groups for women and Orders for children such as the Order of the Eastern Star, the Order of the Amaranth, the White Shrine of Jerusalem, the Social Order of Beauceant, the Daughters of the Nile, the

Ladies of the Oriental Shrine, the Order of the Rainbow Girls, Job's Daughters, and the Order of DeMolay (Bill Clinton was famously the senior-most member during his presidency). And we have barely begun.

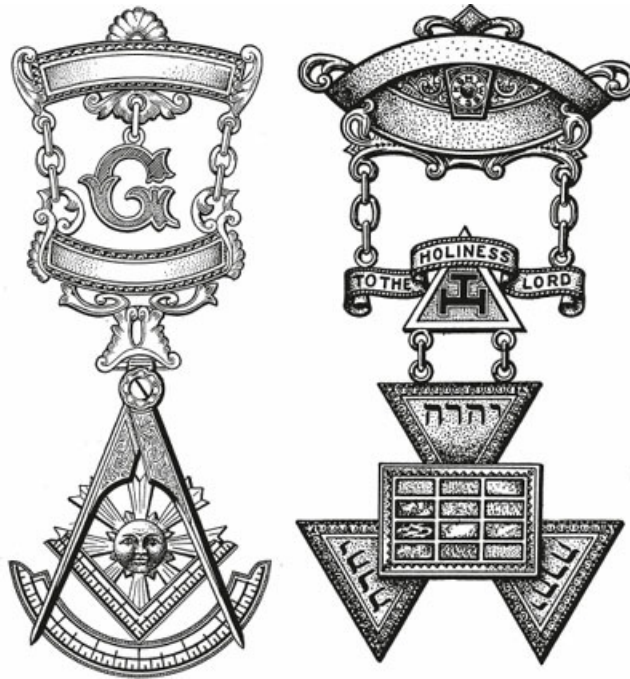


## **A BROTHERHOOD FOR YOUR EVERY NEED**

We have barely scratched the surface regarding the types and names of the brotherhoods that have claimed the allegiance of millions of Americans over the past couple hundred years. Listing them alone would form an encyclopedia (and has); it will be better to introduce them to you by a sampling of names, grouped under some descriptive categories. We will only give the idea of the landscape.

And the list goes on. To give a random sample: the Ancient and Honorable Order of the Blue Goose, Ahvas Israel, the American Knights of Protection, the Ancient Order of Froth Blowers, the American Order of Owls, the Ancient Order of Sanhedrins, the Alliance of Transylvanian Saxons, the Brotherhood of Locomotive Engineers, the Benevolent Order of Monkeys, the Benevolent and Protective Order of Elks, the Brotherhood of Railroad Brakemen, the Catholic Association of Foresters, the Colored Brotherhood and Sisterhood of Honor, the Cold Water Army (a temperance group), the Daughters of Rebekah, the Knights of Pythias, the Fraternal Order of Eagles, the Fraternal Order of Beavers, the Girls of the Golden Court, the German Order of Harugari, the International Order of Hoo-Hoo, the Invincible Club, the Knights of the Mystic Chain, the Mystic Knights of the Blue Ox, the Maine Boys Sweet Corn Club, the Military Order of the Cootie, the Military Order of the Serpent, the New England Fat Men's Club, the Order of Bugs, the Order of Good Times, the Order of Pink Goats, the Patriarchal Circle of America, the Pythian Sisters, the Protestant Knights of America, the Rite of St. Vitus, the Sovereign Military Order of Malta, the Iron Brotherhood, the Patrons of Industry, the Sons of Norway, the Supreme Order of White Rabbits, the Theosophical Society, Ye Ancient Order of Corks, the Order of Mules, the Mafia, the Tramp "Fraternities," the Molly Maguires.





*Master Mason*



*Royal Arch Degree*

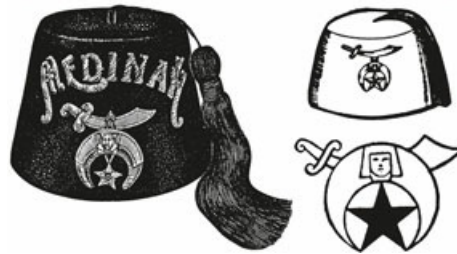
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## **SOCIAL/FUN/PARTYING/DIONYSIAN/ BACCHANALIAN/PHILANTHROPIC**

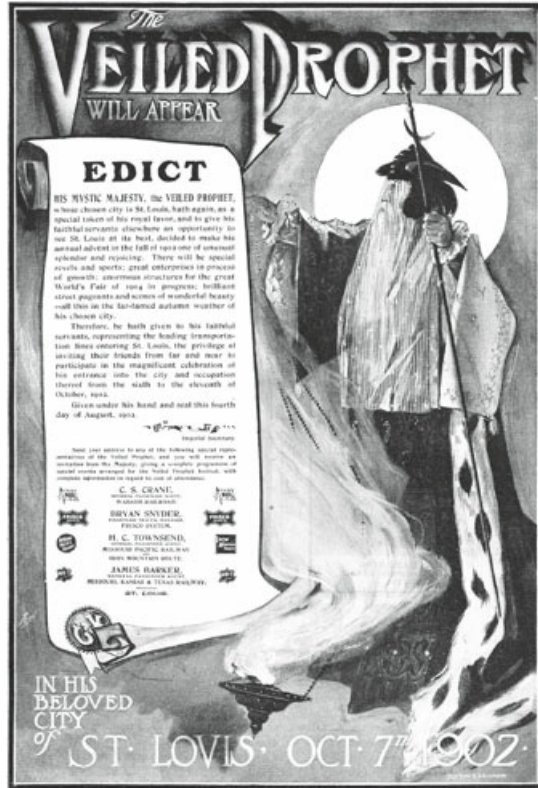
**THE ANCIENT ARABIC NOBLES** of the Mystic Shrine, or Shriners, are famous both for partying (with an occasional scandal) and for helping crippled children. The Mystic Order of the Veiled Prophets of the Enchanted Realm, or (originally) the “Fairchild Deviltry Committee” and nicknamed the “Grotto,” claims four U.S.

presidents as former members, dividing itself similarly in frivolity and charity. The Royal Order of Jesters has seen several scandalous headlines of late. The Tall Cedars of Lebanon, the Ancient Egyptian Order of Sciots, and the High Twelve (a lunch-hour group) also come under this general heading.





*An array of Shiner fezzes and iconography*



*Mystic Order of Veiled Prophet parade announcement*



*Royal Order of Jesters patch icon*



*The Viking-looking icon of The Mystic Order of Veiled Prophets of the Enchanted Realm. To join one of its two hundred "Grottoes," potential members must be Master Masons.*

## **PATRIOTIC/POLICE/MILITARY**

**THE DAUGHTERS** of the American Revolution typify the patriotic Order that serves to solidify Americanism. Others have included the American Protective Association, the American Patriotic League, the Knights of Reciprocity, the American Knights of Protection, and the Templars of Liberty. The John Birch Society is modeled in some respects on these Orders. The Fraternal Order of the Police boasts a membership of 325,000 cops. The National Sojourners is an Order of military Masons, which raises natural queries regarding the intersection of Freemasonry and potential consolidations of power. Surprisingly, it is very little discussed.



*Who does your friendly neighborhood policeman answer to? The state, or his secret society?*

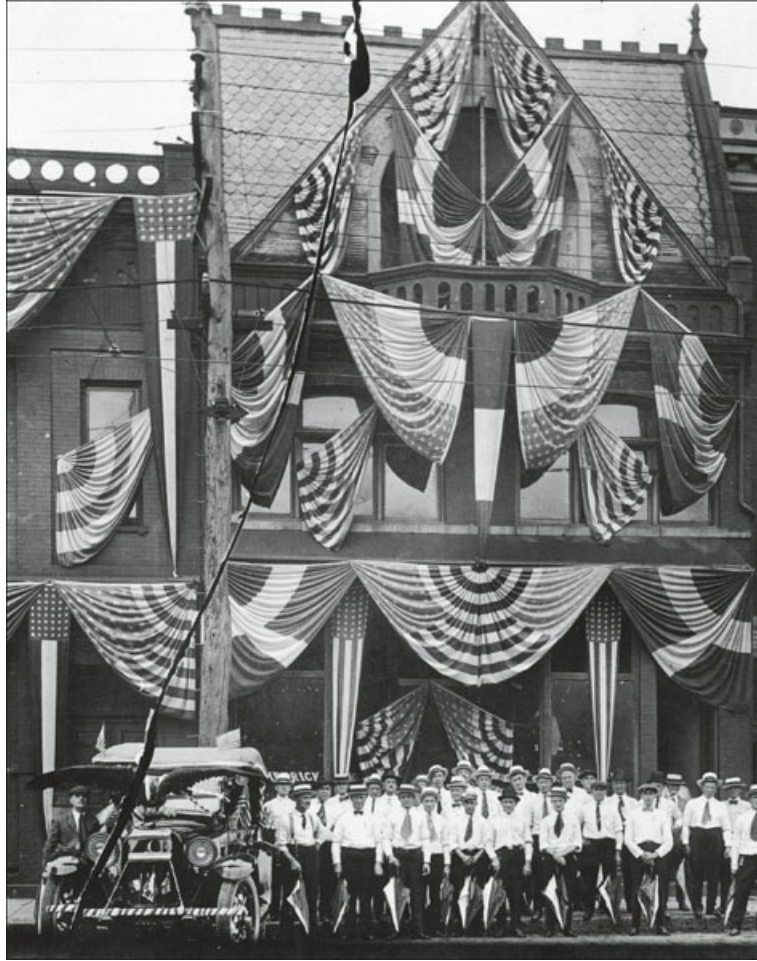


*National Sojourners*



*Fraternal Order of Police*





*Cracked glass negative of a Fraternal Order of Eagles gathering*

## **BLUE COLLAR/LABOR/FARMER/INSURANCE**

**IF FREEMASONS** seemed top-heavy with white collars, the derivative Independent Order of Odd Fellows at one point outgrew them with blue-collar membership. Close alliances exist between organized labor and fraternal brotherhoods that assist their causes, from the Ancient Order of United Workmen, founded after the Civil War by a Freemason in Pennsylvania, to the Grange (for farmers). Life insurance was originally dominated by the Brotherhood, famously tied to the Woodmen of the World. Other Benevolent or Friendly Societies have included the Foresters of America, the Knights of Pythias, and the Ancient Essenic Order.

The first American lodge of Odd Fellows was established in Baltimore in 1819 by immigrants who were affiliated with the English governing lodge the Manchester Unity. James Ridgely, a nineteenth-century historian of the Order,



described the American founders as men of “limited education, and in a humble sphere of life.” They usually met at night in taverns “of not the most select character” to drink beer, sing ribald songs, and take part in revelries that sometimes attracted the attention of the constables. “Spirituous liquors soon began to supplant the beer and what was comparatively an innocent indulgence became a serious and growing evil,” Ridgely added.

The early historians of the Order lionized one Augustus Mathiot, the only founder who shared their middle-class sensibilities.... In 1823 he applied to join the Freemasons but was rejected because he belonged to “that Bacchanalian Club of Odd Fellows.” Mortified, Mathiot labored for the rest of his life to persuade the Odd Fellows to adopt middle-class reforms, especially temperance...



*Independent Order of Odd Fellows (FLT stands for Friendship, Love, Truth)*



*Modern Woodmen of America*



*Pre-insurance company optimist on the part of The Maccabees*



*Brotherhood of Locomotive Firemen and Enginemen*



*Modern Woodmen of America*



*Brotherhood of Electrical Workers*



*Brotherhood of Locomotive Firemen and Enginemen, International Brotherhood of [unknown],  
Foresters of America*

**THE PREOCCUPATION** with the past did not lead to historical accuracy, and many of the depictions were patently ludicrous. The Pythians superimposed the imagery of medieval knights upon the Greek legend of Damon and Pythias. In the ritual of the Knightly Rank Pythagoras himself appeared before the armor-clad initiate....

Some ritualists frankly admitted that they cared little about historical authenticity. Mackey conceded that there was no evidence for the existence of the Secret Vault of Enoch, described in an important Masonic legend as a temple antedating Solomon's by several millennia. He wrote, "Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imaginations; the lesson is still there, and the symbolism teaches it exclusive of the history."

—Carnes, *Secret Ritual and Manhood in Victorian America*

**NOT A FEW** of the philippics directed against the Odd Fellows were in the form of sermons, denouncing them for the fast and frivolous life they led and essaying to "guard the young, the inexperienced, and the thoughtless against the lure of sinful

doings.”...

The spread of life insurance can be traced directly to the fraternal benefit societies that arose during the last half of the nineteenth century. These societies—the Ancient Order of United Workmen, the various tribes of Woodmen and Foresters, Royal Arcanum, the Maccabees, and the like—not only started insurance for the ordinary man but are now among the strongest insurance bodies in America....

Unlike the Masons and the Odd Fellows, the Knights of Pythias are indigenous. The Order was born in Washington, DC, at the height of the War Between the States. The claim is made that it was “of Divine Conception, for it sprang into existence the moment it was needed.” Tradition has it that the seven young men who set up the brotherhood in the midst of national fratricide were dragged before Lincoln as traitors.

—*Fifty Million Brothers*



*Knights of Pythias*



*Modern Woodmen of America, Woodmen of the World*



*Fraternal Order of Eagles, National Association of Letter Carriers, Woodmen of the World*



*Foresters of America*





*General William Booth, founder of the Salvation Army*



*Ancient Order of Turtles, Salvation Army*

## **TEMPERANCE BANDS/DRINKING CLUBS**

**BOTH ENDS** of the bottle have had their Orders to support their causes. The Ancient Order of Turtles is a drinking club that began between World War II fighter pilots. After joining the Elks Club, one of the authors was told, "We're like a church with a bar." On the other hand, temperance Orders have existed as well, including the Templars of Honor and Temperance, the Independent Order of Rechabites, the



Independent Order of Good Samaritans (African-American), and the Salvation Army.



**PROHIBITION** had a century for a prologue, in which white-ribboned followers of the gleam recited stirring pieces about Demon Rum, and men and women marched together in thousands of associations with belligerent mottoes and weekly powwows. It was a procession held in line by the silver strands of fellowship and oaths and lodge-like love. It was the spirit of the Elk and the Shriner distilled for a higher purpose that prepared the way for the 18th Amendment....

Later writers blush and report that in early societies, “the most deplorable apostasy was common in all quarters of the Union.” So much was this so that “the enemies of sobriety, when a man was seen more than ordinarily drunk, were wont to say, ‘There goes a member of the Temperance Society.’”

Royal Tribe of Joseph. Organized at Sedalia, Missouri, in 1894. Those eligible were “white men between twenty-one and sixty years of age, believers in a Supreme Being, not engaged in the manufacture of or traffick in alcoholic stimulants.” The ritual was based on the miraculous provision of bread in Egypt when there was no corn.

—*Fifty Million Brothers*



*A brotherhood against tipping togetherness*



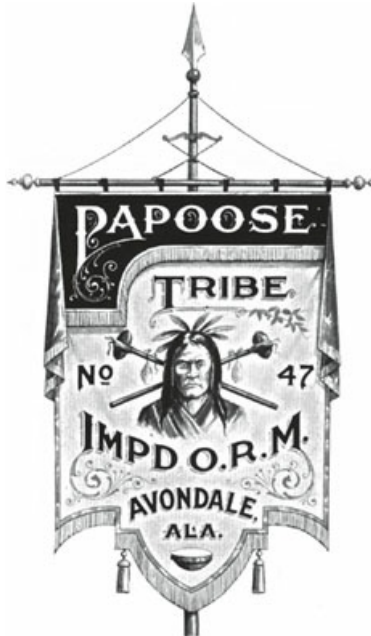
*Order of Stars & Bars*



**CZOLEM!**



*Polish Falcons of America, Totem of the Eagle (Red Men of America), Sons of Confederate Veterans*



*International Order of Red Men*



*National Slovak Society of America*



*Ku Klux Klan*

## **RACE/NATIONALISM**

**THE MASONIC ROOTS** of the Ku Klux Klan was a widely forgotten topic among Worshipful Masters of the Craft, but was undeniably present. In fact, many ethnic groups created Orders dedicated to their Norwegian or German or African or what-have-you roots—groups such as the Alliance of Poles. White men dominated the Masonic lodges, but black men imitated the scene with Prince Hall Masonry and even more creative versions, including the revisionist Fez promotion of Noble Drew Ali. Even a Redmen Order sprang up for white men to play at being Indians—with an exclusion of real Native Americans as part of the charter.



**WITH ALL** our moral ferocity, no reform among us has ever been able to command the sustained fellowship of white and black. In fact, questions of race have from the first embarrassed the pretensions of all the large brotherhoods. Odd

Fellows, Masons, Knights of Pythias, and the Elks remain essentially Jim Crow. The Negroes, not content merely to be organized into bumfuzzling temperance bands, early put in a claim on these Orders, but with only slight satisfaction.

—*Fifty Million Brothers*

## **RELIGIOUS/MYSTICAL/OCCULT**

**THE DRIVE** for higher wisdom or simple protection of one's faith has led groups to adopt Masonic structures, ranging from the Catholic Knights of Columbus to the Jewish B'nai B'rith. Ritual and sexual magic found havens in Brotherhoods with groups like the Golden Dawn and the Ordo Templi Orientis (Order of Oriental Templars of O.T.O.). The Assembly of Wicca was derived from Freemasonry in its structure, and even the Church of Satan had a structure of degrees.

**Order of the Omah Language**

**Temple of Isis**

**Society of Eleusis**

**Brotherhood of the West Gate**

**Order of the Magi**

**Hermetic Brothers of Luxor**

**Order of the SSS and Brotherhood of ZZRRZZ**

**Order of the Sufi**

**Brotherhood of the New Life**

**Ancient Order of Osiris**

**Esoterists of the West**

**Rochester Brotherhood**

**Order of SEK**

**Fifth Order of Melchizedek and Egyptian Sphinx**

**Order of the White Shrine of Jerusalem**

**Genii of Nations, Knowledge, and Religions**

## Altruistic Order of Mysteries

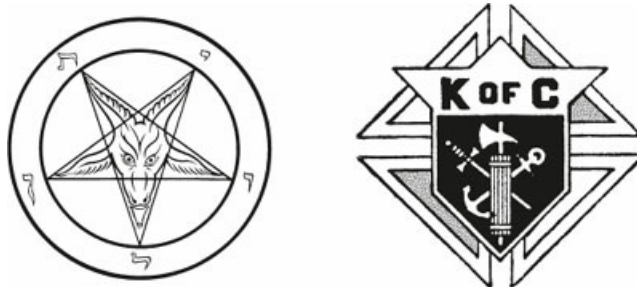
—Mystical and Theosophical Societies from *The Cyclopaedia of Fraternities*



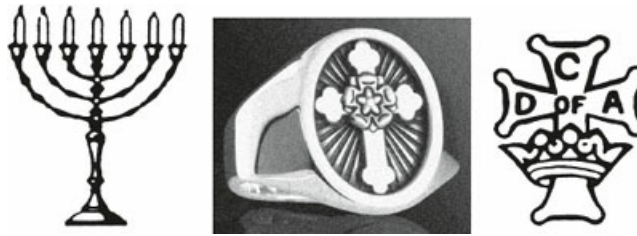
*Knights Templar "In this Sign You Shall Conquer"*




*Methodist Youth Fellowship, Ordo Templi Orientis (O.T.O.), Pentecostal Young Peoples' Association*



*Church of Satan, Knights of Columbus*



*Independent Order of B'nai B'rith, Rosicrucian Order ring*



**Welcome to Rotary**

Welcome to the fellowship of our club. We want to know you better. We want you to know us better. We believe you possess those qualities of head and heart that make a good Rotarian. And we want you to enjoy with us the unique adventure in service that is Rotary.

Rotarians everywhere are friendly. You will find that we encourage and foster the development of acquaintance as an opportunity for service.

*Rotary welcome*



*Optimists International, Soroptimist International, Rotary International, Kiwanis Club*





*Loyal Knights of the Round Table, Associated Advertising Clubs National Exchange Club*



*Fraternal Order Orioles, Lions International*

## **BUSINESS/PROFESSIONAL/COMMUNITY**

**THE ROTARY**, Kiwanis, Lions, and the Optimists add a community-service touch to fraternalism. Professions have had their own Orders, and some have grown far beyond their original purpose, such as the Bohemian Club, originally for journalists, now a powerhouse of Presidents, Pentagon officials, and banking billionaires. Some elite groups, such as Yale's Skull and Bones, have shown a clear ability to concentrate power, as in the 2000 election in which both Bush and Kerry were members.



Rotary was founded in 1905 by a lawyer who was lonesome in Chicago, and no one anywhere has been lonesome since.

*—Fifty Million Brothers*

## **BURLESQUE/HAZING/FRATERNITY/MINSTREL**

**TONGUE-IN-CHEEK ORDERS** sported a bit of sadomasochistic humor, and that humor was acted upon widely among most Masonic Orders in initiating candidates. College fraternities and their pranks are fully derived from this source. Humor in the lodges also carried over racial themes, including support and guidance to the creation of minstrel shows.



**THE CONCATENATED** Order of Hoo-Hoo first showed its head at Gurdon, Arkansas, in 1892. Made up of lumbermen, newspapermen, railroad, and sawmill executives, it chose the black cat as its symbol, with a view to combating superstition and convention, and boasted of having nothing "that other Orders possess that can in any way be avoided."

*—Fifty Million Brothers*



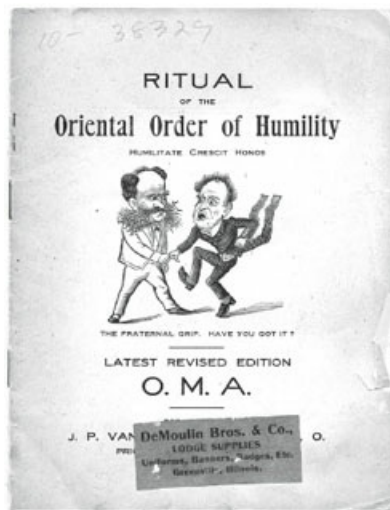
# A CYCLONE OF LAUGHTER.



"A little nonsense now and then  
Is relished by the best of men."

A RINGING ROUND OF MIRTH AND VOCIFEROUS APPLAUSE.

*Advert for burlesque ritual routine as sold by Masonic book distributors*



*Proper humiliation was a big part of fraternal exercises.*

# "A Whirlwind of Fun."

A RIP SNORTER.



NO FLIES ON ME.

GRAND HAILING SIGN.

"'Sport,' who wrinkled 'care' derides,  
And 'Laughter' holding both his sides!"

*Burlesques provided lodges a safe way for lodge members to laugh at themselves.*

CEREMONIAL  
OF THE  
**"MUNCHERS OF HARD TACK,"**  
—OR—  
"JORDAN IS A HARD ROAD TO TRAVEL."  
THREE DEGREES.

A black and white illustration of a donkey and a man sitting at a table. The donkey is on the left, holding a glass. The man is on the right, also holding a glass. They appear to be in the middle of a meal or a drink. The table has a bottle and some other items on it.

GRAND MUNCHER AND CANDIDATE.  
A Side Degree for the use of all Organizations, or for the organization of a new Lodge. Written for the purpose of driving dull care away.

FIFTH EDITION REVISED AND IMPROVED.

Six of these Rituals, with the right of representation, will be sent to any address, postpaid, upon the receipt of Five Dollars, by  
**J. P. VAN NEST, Wooster, Ohio.**

*Hee Haw a century before its time*



*Order of the Owls, Ancient Order of Tramps*

**AMERICAN COLLEGE** secret societies, better known as Greek-letter fraternities, have an indirect connection with the high grades of Freemasonry, which were elaborated in the eighteenth century, and in some instances a more direct inspiration from the parent secret society.

—Stevens, *The Cyclopaedia of Fraternities*



**THE COLLEGE FRATERNITY** has a scheme of ruthless mock initiations appropriately known as Hell Week. One dean tells of entertaining in his office three severely battered freshmen who got that way at the house of a national fraternity which had presumably discarded this sort of thing. The condition of the freshmen, quite apart from a prolonged absence from their classes, bordered on the critical. There are other atrocious incidents: of the young man who suffered blood poison[ing] from a fraternity branding; of another who had a nervous breakdown as the result of a mock trial for oath violation; of another who was shot in the leg by a farmer who took him for a marauder; of others jailed and fined.

—*Fifty Million Brothers*

## **THE MASONIC ORIGINS OF BASEBALL**

BY PILGRIM, REMNANT RESOURCE NETWORK

**WHILE ALMOST ALL** sports are played on rectangular fields or rinks, baseball is played on a peculiarly shaped field that contains figures considered “sacred geometry” in Masonic teachings. The field bears an astonishing resemblance to the

square and compass of Freemasonry. The field, from home plate to the left field and the right field walls forms a compass; the entire outfield wall is the semicircle that this compass draws. Upside down, overlapping this compass, the bases form the square. Thus, the baseball field is the emblem of Freemasonry.

This is what the Masonic Lodge of BC have to say about the compass and the square:

“The square and compasses are the oldest, simplest, and most universal symbols of Masonry. All the world over, whether as a sign on a building, or a badge worn by a Brother, even the profane know them to be emblems of our ancient Craft.”

The numerology aspect of baseball is something to look at closely because it relates directly to the sacred numbers. You will notice that almost all numbers related to baseball are multiples or divisors of nine:

**three strikes / three outs**  
**nine fielding positions / nine innings**  
**twenty-seven outs per game**  
**eighty-one home games**  
**eighty-one games on the road**

In Freemasonry, nine derives its value from its being the product of three multiplied into itself and, consequently, in Masonic language the number nine is always denoted by the expression three times three. For a similar reason, twenty-seven, which is three times nine, and eighty-one, which is nine times nine, are esteemed as sacred numbers in the advanced Degrees.

Famous Freemasons and baseball go hand in glove, so to speak. Rogers “The Rajah” Hornsby, an original member of the Baseball Hall of Fame, is listed on Masonic sites among the famous. The baseball stars are a Who’s Who of famed Freemasons: Grover Alexander, Ty Cobb, Carl Hubbell, Branch Rickey, Honus Wagner, and Cy Young, to name a few.

Cartwright’s Knickerbockers had to play someplace, and intriguingly, the “base ball” team found a “roomy spot called Elysian Fields” in Hoboken, New Jersey. Needless to say, “Elysian Fields” carries a significant name.

Among the Greeks, the Elysian Fields, or the Elysian Plains, was considered the final resting place of the souls of the heroic and the virtuous. In Greek mythology, Elysium was a section of the Underworld (the spelling Elysium is a Latinization of the Greek word *Elysion*).

Elysium is an obscure and mysterious name that evolved from a designation of a place or person struck by lightning: *enelysion*, *enelysios*. This could be a reference

to Zeus, the god of lightning, so “lightning-struck” could be saying that the person was blessed (struck) by Zeus (lightning).

Scholars have also suggested that Greek Elysion may instead derive from the Egyptian term *ialu* (older *iaru*), meaning “reeds,” with specific reference to the “Reed fields” (Egyptian: *sekhet iaru/ialu*), a paradisiacal land of plenty where the dead hoped to spend eternity. Today, *Elysian Fields Quarterly—The Baseball Review* is a popular magazine for the diehard baseball fan.



*Babe Ruth gets barbered in his Omaha, Nebraska hotel room to play with the Woodmen of the World team in its hometown.*



*Barnstorming Shriner and Grotto baseball teams match up a professional baseball stadium.*



*The “big three” of Cleveland lead a contingent in the big Shriner’s Day Parade in Boston. They are Lawrence Gardner, Tris Speaker, and Leslie Nunamaker.*





*Unlike the Jewish rebel army The Maccabees, the twentieth-century fraternal order it was named after followed faux-Masonic ritual, and finally became an insurance company in 1962.*



## CHAPTER TWO



# POMP AND CIRCUMSTANCE EVERY MAN A KING

**IN THE DIM LIGHTING** of the second floor of the Masonic Lodge—the Ground Floor of King Solomon’s Temple, as it is known to members—the officers were gathered solemnly in their ornate wooden chairs. It was a typical Tuesday evening before the full of the moon, a “regular night” for the standard initiation of a new member. The Worshipful Master, wearing his hat, sash, yoke, and apron, gavel in hand, was seated in the east, behind the altar, which was a prominent focus in the center of the room.

On the altar, covered by a square and compass, the book of the law lay open—a King James Bible in this case, although at the last initiation it had been a Book of Mormon. The brethren had been admonished by the Master to be properly clothed and in order—at which point they had donned their aprons—and the officers told to repair to their stations for the purpose of opening.

The Senior Warden had taken his seat in the west; the Junior Warden in the south; the Senior Deacon (holding the customary long rod) in front and a bit to the right of the Worshipful Master in the east; the Junior Deacon at the right hand of the Senior Warden in the west, guarding the inner door of the lodge and gripping his rod with a feeling of importance, which he always enjoyed; the Secretary at the left of the Worshipful Master; the Treasurer at the Worshipful Master’s right; the two Stewards, their rods also in hand, on the right and left of the Junior Warden in the south.



## COWANS AND THE COMMITTEE OF THREE

The Tyler repaired to his post to discharge his duty, guarding the meeting from the profane—from eavesdroppers and cowans, outsiders in general. Six orders

of business had been run through in the standard manner, and the Lodge of Master Masons heard the reports and made their motions with the serious composure of a corporate board meeting. They had just closed this meeting and were about to reopen for an exciting event—an initiation.

At a prior meeting, the Committee of Three had given their report on the applicant. They had done a bit of extra digging in this case, due to signs of some wild living, rumors of raves and acid during college days in his fraternity, and had checked on his character with several friends, his family, and his employer—the latter a member of the lodge—but the report was cleaner than many that came around today.

Besides, it was getting a bit difficult to find young members; a little leeway was to everyone's benefit. He had settled down, married, and found out the hard way that some marriages are difficult to secure but easy to ruin. This was one of those. Since that whirlwind disappointment, he had thrown himself into his legal work with extra gusto, and outside of an occasional bit of bar-hopping and a few quick nights with some forgotten women, seemed to live a rhythmically boring life.

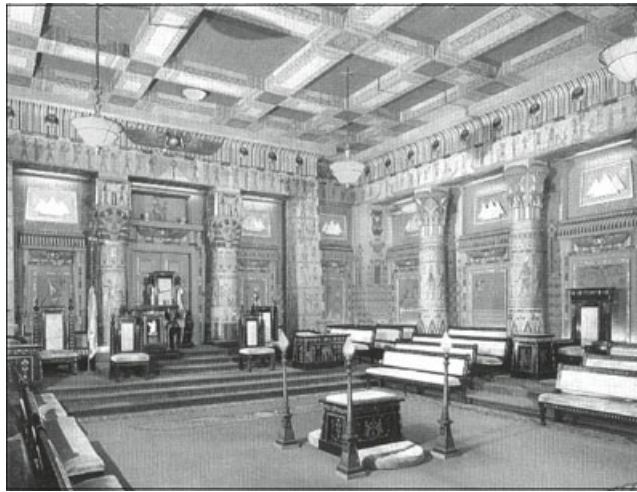


*Stairs to lodge room at an Odd Fellows lodge.*

### ***Advice to Members of Investigating Committees:***

Visit your man in his home and you can judge his character better. Note the attitude of his family toward him. Examine his motives. What does he expect from Masonry? What may it expect from him? Is he willing to serve the Lodge? Will he try to learn his lessons Masonry has to teach? Questions like “Does he pay his debts promptly?” should be asked of others. How well do his recommenders know him? A slight acquaintance is of doubtful value, and you should be more careful than ever. See his references, but get facts about him from others.... Better to lose one “dues payer” than gain one who will add no strength to the Lodge or the Fraternity.

—from “Sunnyside Gavel of Sunnyside Lodge F. and A. M.,” June 1925

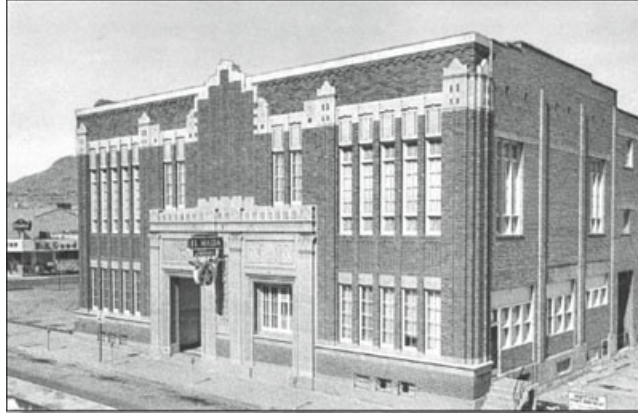


*Opulent Masonic lodge ritual room*

The ballot was taken and no black balls were placed in the box—the standard anonymous veto which dooms a man—so the applicant was cleared for this evening’s initiation.

∞

## **CONTEMPLATING SKULLS AND GETTING HOODWINKED**



*El Paso Masonic Lodge*

The business of the Lodge of Master Masons having concluded, the Lodge of Entered Apprentices therefore opened for its only business—initiation of a candidate to the 1<sup>st</sup> Degree in Masonry, which took place in the city's Blue Lodge, conferring the first three degrees.

The lodge was old and venerable, but its entry on the street was perpetually guarded by two imposing bronze statues of Knights Templar. The large glass door was easy to miss walking by, but the statues usually drew an extra glance upon first encounter, even though they were tucked back from the sidewalk. The rim of grinning gargoyles separating the first and second stories added a gothic touch. Above, the stained glass windows, which were lit from within for this initiation, gave a religious feel, but there the religion became vague and flexible, or so it appeared to most who passed these doors, and the lodge members were happy that it was so. The lodge was a great brotherhood that tolerated nearly all men (as long as they acknowledged a Great Architect behind the mystery of the universe).



*Handout to intimidate lodge members who miss too many meetings*

Women of course were another matter and, in many cases, so were African Americans; but there were lodges for both, from the Order of the Eastern Star to Prince Hall.

There were several visitors to the lodge tonight, and all had been vouched for. The Worshipful Master proceeded with the formal inquiries as prescribed: "The Junior Warden's station in the Lodge?" The Treasurer had just answered, "In the south, Worshipful."

"Your duty there, brother Junior Warden?"

"As the sun in the south, at high meridian, is the beauty and glory of the day," said the Junior Warden with pride not yet dulled by routine, "so stands the Junior Warden in the south, the better to observe the time, call the craft from labor to refreshment, superintend them during the hours thereof, and see that the means of refreshment be not converted into intemperance or excess; and call them on to labor again, that they may have pleasure and profit thereby."

The Worshipful Master proceeded to the Senior Warden. The ritual proceeded as always, regulated by role, routine and, above all, script. The Worshipful Master gave one sharp rap with his gavel followed by the Senior Warden, then the Junior. The Senior Deacon adjusted both points of the compasses to lie underneath the square, proper for the 1<sup>st</sup> Degree.

Two Stewards, directed by the Worshipful Master, proceeded to the meditation room to bring the candidate for the beginning of a night that he had been anticipating for weeks. The meditation room was filled with signs of death: skeletons, skulls, and darkness; it was a reminder of the mortality of man and gave rise to a host of disconnected thoughts in the candidate, from a childhood funeral to Elvira.

He stood and breathed deeply, meeting the Steward who arrived, accompanied by the Secretary. The Secretary eyed him, then proceeded with the usual interrogations:

“Do you seriously declare, upon your honor, that unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?”

“Yes.”

## **HIERARCHIES**

**HERE’S** the rough idea of an initiation—a formal initiation. Not an “official” part of the ritual, but often even more important to lodge members, is the prank hazing (see “Riding the Goat” later in this chapter). Typical roles in a lodge include these, with a quasi-bureaucratic, formal, or even military feel:

### ***Worshipful Master***

leads the lodge

### ***Senior Warden***

chief coordinator of lodge activities

### ***Junior Warden***

responsible for lodge dinners

### ***Senior Deacon***

conducts the candidates during rituals; introduces visiting Masons at lodge meetings

### ***Junior Deacon***

coordinates with Tyler to control access to lodge meetings

### ***Senior Steward***

responsible for refreshments

### ***Junior Steward***

assists with refreshments and rituals

*Marshal*

greet candidates and helps them prepare

*Chaplain*

leads the prayers and scriptural readings, and is frequently the former Worshipful Master, now leading the worship

*Tyler*

guards the lodge door

*Secretary*

keeps minutes, lodge records, collects dues

*Treasurer*

keeps accounts and holds the lodge purse



## **STRUCTURE OF A LODGE MEETING, OUTLINE OF AN INITIATION**

The candidate is prepared in a room next to the lodge room, dressed in special garments for the occasion and, like a passenger at an airport today, is told to remove metal objects from his body.

The meditation room contains several death images and symbols to impress the candidate with solemnity. Skulls and bones are the stuff of the lodges, along with oaths invoking grisly deaths on oneself.

The officers ritually “open” the lodge; the Stewards fetch the candidate and get him to knock three times on the lodge-room door. He is blindfolded or “hoodwinked,” and the “cable-tow” or large, rope-like cord is tied around his body, in a different part of the body for different degrees, symbolizing fresh new “ties.”

The Worshipful Master listens for the knocks, then orders the Senior Deacon to see who is at the door. Questions and answers follow, the candidate getting some help from the Senior Steward, after which he enters, with a mixture of eagerness and anxiety.

The Senior Deacon guides the hoodwinked man through some circumambulations, after which the candidate gets quizzed by the Junior Warden, the Senior Warden, and the Master—the three top dogs in the lodge. He usually pledges to seek “light” and must exhibit commitment and look as serious as a man can with his left pant leg rolled up and a breast exposed (part of the dress code for the occasion).



Some gangs adhere to strict dress codes.... The way the clothing is worn and the color of the clothing varies with the individual gangs... black gangs wear their shirts open... one gang may favor the left side of their bodies by wearing their hats turned towards the left, the left leg of their pants rolled up.

—from police anti-gang training material for parents

The candidate learns some stances and motions to make. He is escorted to the altar to kneel down and place his hands on the book of the law, which is usually a Bible but can be any book reflecting a faith—a Talmud, a Qur'an, or (in the Ordo Templi Orientis) a small, red volume channeled by Aleister Crowley that says things ranging from “love is the law” to “with my hawk’s head, I peck out the eyes of Jesus on the cross.”

The oaths of “obligation” typically invoke self-mutilation and a painful death —“may my throat be cut across, my tongue torn out by the roots, may I have my skull smote off, may my eyes be pierced with a needle”—all of which raises questions about why those oaths are taken on a book sacred to the candidate if they are not meant; or, if they are meant, just what that means for those who break them. Thus the controversy has raged from Morgan’s day.



*The Masonic saint George Washington opens the proceedings of a Lodge.*



*Benjamin Franklin closes a Lodge meeting.*

The blindfold and cable-tow come off, the candidate is taught the sign, grip, and password, gets tested by the Junior and Senior Wardens, receives the apron (usually white lambskin, frequently with decorations such as an Eye, as the apron hangs over the crotch), and gets a lecture on the symbolism of the “working tools” of the degree, hearkening back to the days of stonemasonry and its transition to the modern, symbolic, or “free” version. The candidate then gets back into his regular clothes, can get more lecturing and a “charge,” or more ritual drama—as in the 3<sup>rd</sup> Degree, where he takes on the role of the builder of King Solomon’s Temple (Hiram Abiff) and gets assassinated by three “ruffians,” only to be raised by the Worshipful Master with yet another secret grip.

## **AN IMPOSTER**

LYNCHBURG, VIRGINIA, MAY 23, 1843

*[There is nothing that gets a lodge angrier than having their philanthropy abused by a so-called "Imposter." Here, the function of the Tyler is one of great importance.]*

**AT A REGULAR** communication of Marshall Lodge No. 39, held at the Masonic Hall in the town of Lynchburg, on Saturday, the 13<sup>th</sup> day of May, A.L. 5843, the following Report and Resolution were received and unanimously adopted:

Whereas, a certain John C. Jacobi, purporting to be, and doubtless is a member of our Fraternity, visited this place in October last, and applied to this Lodge for assistance, for his suffering family, residing, as he said, in the city of New York, who had been deprived of their all by fire, being thrown thereby into a state of abject poverty; and having produced to this Lodge undoubted testimonials from Masons of high standing, and from several subordinate Lodges in this state. Under such circumstances, with the characteristic benevolence of the Brotherhood, the Fraternity here liberally voted him about the sum of one hundred dollars, and authorized the officers of the Lodge to give him a letter of recommending him to the charity of the neighboring Lodges; which was done: since which time, from facts which have come within our knowledge, and from information received from New York, we are satisfied that we have been GROSSLY IMPOSED upon, and from his conduct while among us, and at other places from which we have heard since, we are equally well satisfied, that he is unworthy of the trust and confidence of Masons; and as he is well prepared to impose upon the Craft hereafter; be it therefore Resolved, That these proceedings be forwarded by the Secretary to the Grand Lodge of Virginia, and to the Masonic Magazine for publication.

—J.B. Green, Master of Marshall Lodge No. 39, F.G. Watkins, Secretary



## **DEMOCRATIZING THE MONARCHY**

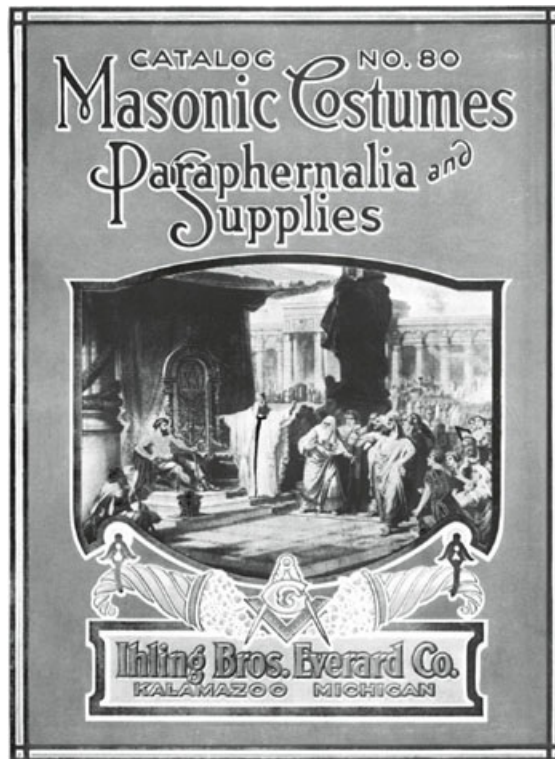
The average man who participates in such rituals gains many things—among them, a feeling of importance reinforced by title, role, and solemnity. Lodges could, in a sense, be said to impart a feeling of royalty to the average man, and this fact illuminates the very formation of the Grand Lodge in England which came to the shores of the New Land.

There are numerous sociological reasons for the birth of modern Freemasonry in England. In February, 1717, the Apple Tree, the Crown, the Goose and Gridiron, and the Rummer and Grapes lodges met in the Apple Tree Tavern on Charles Street in the Covent Garden district of London. Peering over their drinks were nobles, but

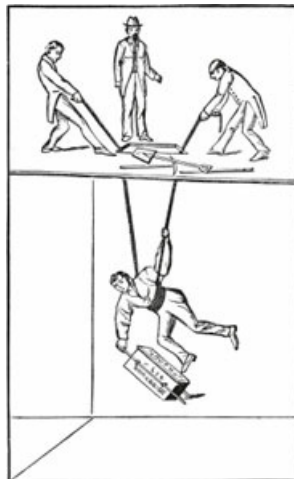
also men of mixed social rank, including bankers and skilled laborers. Out of this newly emerging social continuum the Grand Lodge was born, and on June 24, 1717—Saint John the Baptist’s Day, cherished in Gnostic Masonry for an allusion to a whispered secret tradition of occult wisdom allegedly stemming from Saint John—the first Grand Master was elected, Anthony Sayer.



*Hogarth’s satirical illustration of Masons in “Night”*



*One of many companies to manufacture ephemera needed for Masonic lodges*



*Retrieving the “Ark of the Covenant” in the Royal Arch Degree*

But what prompted this formation of the Grand Lodge? We are told that the bricklaying stonemasonry guild of the Middle Ages—with its passwords and handshakes, or “grips,” serving as a kind of union card to identify members—was getting a mix of non-operative or “accepted” members from different ranks who wanted to get in on the action.



Stonemasons had built the great Cathedrals. They traveled freely and were early internationalists. Some found themselves in occult circles during their building and bricklaying, hearing about Rosicrucian doctrines as captured in the poem “Muses Threnody.” They had lodging privileges to accommodate them during extended building projects. They had patrons, many of whom wanted to join the secretive crew; if these patrons had a lot of money, they were very welcome indeed. As the “accepted,” non-bricklaying members grew in number, the Guild went through a type of evolving identity crisis. Meetings were held in taverns, and suddenly one saw guild stonemasons rubbing elbows over a brew with aristocrats.

One could say that stonemasons were a sort of elite early labor union; from them came the lodge, and later, as we shall see, from the lodge came yet again unions. But in these early days of mixing transitions from the pure guild to a more elastic fraternity with various purposes depending on the interests and social rank of the members, it was clear: order had to be brought from fresh potential for chaos. Some sort of organization was needed; hence, the Grand Lodge.

But behind this lay other factors. One of them was the increasing hunger for lower classes to connect to nobility, not only in the membership of the lodge, but also in the titles and ranks themselves. Freemasonry offered a type of nobility to the average Joe.



## **FRATERNAL FISTFIGHTS**

Some of these factors set the stage later for splits within the lodges between those who favored the status quo and those who pushed ahead for change. Not long after, other lodges that already existed began to challenge the Grand Lodge, and by 1751 the Grand Lodge of the Antients claimed that the 1717 “Moderns” were innovators, and particularly had neglected the important higher degree, the Royal Arch.

The façade of seamless brotherhood has periodically been interrupted by dissent and sometimes open warfare. In the colonies, disgruntled taxpayers like Paul Revere and John Hancock were members of Masonic lodges that met in taverns and eventually found themselves at war with the Crown, the motherland of Freemasonry. How did that tension play out in lodge life? Although it wasn’t a perfect match, there is truth to the portrait of the actually progressive “Antients” as generally having been in league with the colonial revolutionaries, against the paradoxically conservative “Moderns” who were loyal to the king.

The Founding Fathers found themselves in the midst of Founding Fratricide, at war on the battlefield with Masonic brothers, and the result was a new country in

which the Freemasonic lodges didn't need to worry about the Crown at all. Every man could be his own monarch, and have all the robes, titles, rings, costumery, and the rest of it. American Freemasonry fit America, but particularly the American need for the average man to climb above himself and feel better than a group of outsiders—the “cowans,” in Masonic lingo.

“**THE VERY WORD** ‘secrecy’ is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths, and to secret proceedings.”

—John Fitzgerald Kennedy



“**THERE IS NOTHING** so despicable as a secret society that is based upon religious prejudice and that will attempt to defeat a man because of his religious beliefs. Such a society is like a cockroach—it thrives in the dark. So do those who combine for such an end.”

—William Howard Taft, Freemason and 27th U.S. President (1909-13)



## **THOUSANDS OF ORDERS AND THEIR SUBSTITUTION FOR CHURCH AND GOVERNMENT**

As the young Republic grew and Native Americans found their land going to white ex-Europeans, a synchronous expansion was occurring in the realm of the Brotherhood, with Orders springing up like new American towns. This proliferation increased particularly following the William Morgan affair, in which the Royal Arch Mason Captain William Morgan published the rituals of the Order and was subsequently kidnapped by Freemasons, and later dumped at the base of Lake Ontario in 1827. The outrage regarding the oaths of Freemasonry that Morgan published, combined with his “death oath punishment,” gave rise to a vigorous Anti-Masonic Party and a sweeping movement against the lodge.

It was not a good time to advertise one's Freemasonic links. A partial solution appeared in the proliferation of other Orders such as the Odd Fellows, and even college fraternities, which sprang up in the post-Morgan aftermath. One could still be a Brother without worrying about someone waving Morgan's book in one's face. Even Skull and Bones at Yale sprang up at this time, importing the standard Masonic imagery of the meditation room every candidate in the lodge faced during initiation.



Orders began to proliferate through young America; indeed, within these towns second-floor temples became commonplace, moving from taverns (or sometimes above them) to become multiple meeting grounds for the Odd Fellows, the Rebekahs, the Woodmen and others, depending on the locale. In some cases the Redmen were driven out and the Improved Order of the Redmen opened up shop in the new town of palefaces, populated by the same white men, with Indians barred from membership in a variation of a Masonic jest.

One of the most important effects of the spreading diversification of the secret Brotherhoods was the crowding out of functions commonly expected of a government or a church. Brotherhoods offered many of the same benefits and, for some, became more important. Instead of Big Brother or God the Father, some men preferred dealing with the local Brotherhood and fingering the Lodge Tie. Social networks through lodges provided insurance, charity, mutual benefit, and relief.

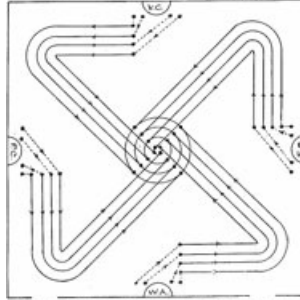
For some, the rituals of the lodge inculcated enough ethical lessons that Sunday church services seemed redundant. For others, the literature of the lodge, particularly esoteric and Gnostic teachings of the higher degrees, seemed to offer a wisdom more seductive than the stories of Jonah, Job, and Jesus. And while all religions on paper were welcome to the lodge, in actual practice Catholics had to face, if accepted, the opprobrium of the writings of Albert Pike or similar anti-Catholic Masonic authors, or be told, as one of the authors was told by a Worshipful Master, that they really don't like Catholics.

Similarly, after Brother Joseph Smith imported Masonic rituals into his new Mormon religion, a tension arose between Mormons, who claimed to possess the "original Freemasonry," and the Grand Lodge, which resented the purported pretense.

Of course town governments still met and ruled; the federal government, following the Civil War, grew in power. Churches spread and many Masons belonged to both. Those who wanted real town power, however, frequently knew that courting the favor of the Brethren was an unspoken but very real benefit. Careers could find a sudden network of support opening up.

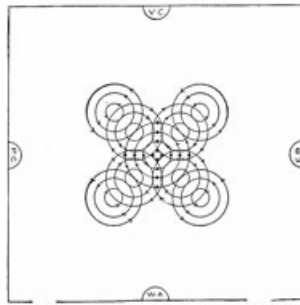
Conversely, crossing the Brotherhood could be risky and even perilous. One might face a dramatic retaliation, as William Morgan learned; others found that their actions could turn an entire town's chill factor up. Crossing the Brotherhood meant, at minimum, feeling a subtle ostracism in the air. And for many men, impatient with hymnals but happy with the hints of higher purpose ritualized in the Orders (or contemplated in easy conversation afterwards with a drink in hand), the saying became common, "The lodge is a good enough church for me."

PLATE VIII.—First movement after Escort and candidate retire to the ante-room, following street scene.



Command: ATTENTION. The Foresters rise; No. 1 of each set of fours step one pace to the front and face to the right. The others make a right oblique, forming their fours. Each four moves forward to the corners of the hall, make a column and a half left, and as they come together in the center of the hall take the form of a cross, and wheel to the left.

PLATE IX.—Continuation of Plate VIII.



Being in cross, wheeling left, as shown in Plate VIII, command: (1) Fours Outside, Double Wheel. (2) MARCH. At the command "March," each four makes a half wheel to the right, then a complete wheel to the left, then a half wheel to the right, which places them again in the cross, wheeling left (see Plate IX.) These wheels are all made on a fixed

*Ritual march formation for the Modern Woodmen of America circa 1914*



## HIGH TITLES, FLOATS, AND FEZZES

As lodges and Orders bounced back after the Civil War, town life began to incorporate public displays of fraternal membership. Local events, such as parades, have repeatedly featured floats from the Brotherhood.

Parades and marches emerged from both the military heritage and formalism that lodges honor in degrees and the Orders that involved the Knights Templar. Templar marches are quite militaristic, but are not the only form of fraternal drilling, for Woodmen have their share of axe drills and formal rituals that have even included swastika formations.

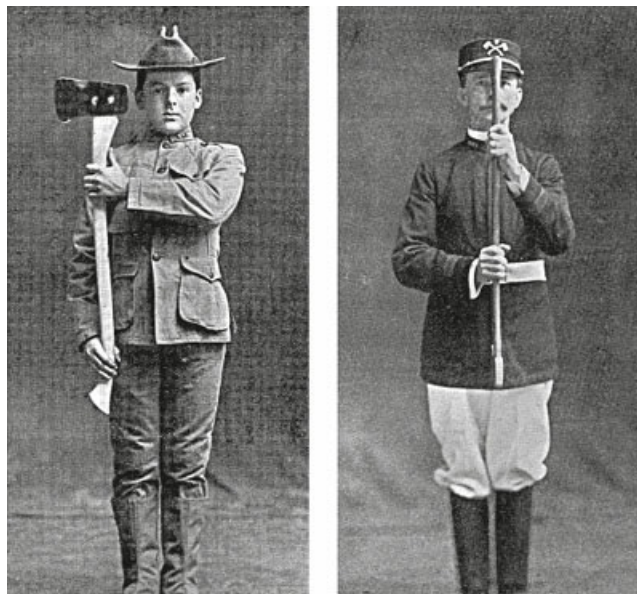
According to anthropologist Victor Turner, parades are a kind of theatre used to dramatize differences. Certainly parades have been used to show political strength and send a message. Parades of Order members themselves are created to show solidarity and further gestures of the parade group's significance and intimidation—the Ku Klux Klan marched down Pennsylvania Avenue in Washington, DC.

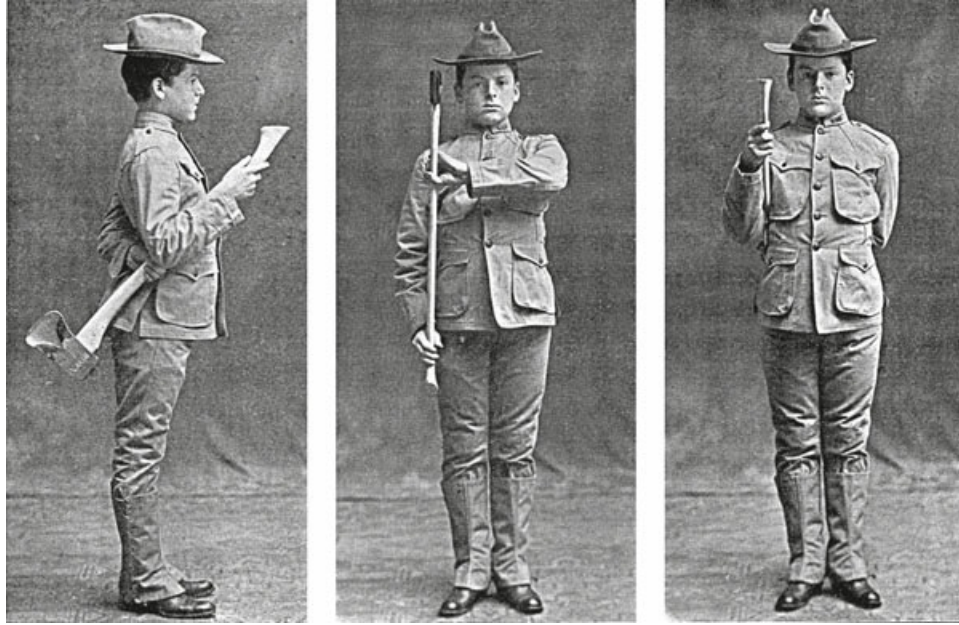
Parades also manifest a group consciousness, a herd mentality, as well as a preening aspect derived from primitive mating rituals and the sublimated formalism

of religious group structures.

Marches, bands, and floats became more obvious entertainment when Shriner parades followed their theatrical parent and incorporated circuses and clowns, all heavily linked to lodge membership. The Shriner clown phenomenon suffused its way into the non-theatrical Shriner membership when Joe Normal and John Doe took on the red-nose mantle, competing in clown competitions and visiting crippled children in Shriners hospitals. Shriner parades have also featured men in fezzes driving tiny cars, or roaring about, like country star Ray Stevens, on a motorcycle, a babe hugging the Noble from behind. Brotherly bands have also shown the intersection of lodge life and local entertainment; the famous graduation standard “Pomp and Circumstance” was the product of Brother Edward Elgar.

The ritualized need of significance was additionally supplied by military and theatrical costumes and finery, which amplified the pomp. Catalogues of expensive costumes were provided by a cottage industry dedicated to dressing the common brother for his exact role, dictated by high titles such as Master of the Royal Secret, Knight of the Brazen Serpent, Illustrious Potentate, Worshipful Master, Inspector Inquisitor, Most Puissant Sovereign Grand Commander, and Imperial Wizard. Here, the average man was transformed into a type of secret royalty, belonging to a class that knew its own, through secretive signs of recognition such as grips and passwords.





*Axe formations: Modern Woodmen of America*



## **MORE SECRET ROYALTY FROM RED MEN AND VEILED PROPHETS**

The first poem in *Lalla Rookh* (1817) by Thomas Moore is titled “The Veiled Prophet of Khorassan.” In St. Louis, Missouri, businessmen referenced Moore’s poem in 1878 when they created the Veiled Prophet Organization, putting on an annual Veiled Prophet Fair (renamed Fair St. Louis in 1992). The organization also gives a debutante ball each December called the Veiled Prophet Ball. The Mystic Order of the Veiled Prophet of the Enchanted Realm (founded in 1889)—a social group with membership restricted to Master Masons—and its related organization, the Daughters of Mokanna (founded in 1919), also took their names from Thomas Moore’s poem.

C. is seized, thrown to the floor, and formally slain by having a great cross cut upon his breast with the Dagger so that its mark is indelible. The wound is staunched with a Cake of Light. The Cake of Light is then placed at the foot of the Holy Phallus.

—from the VII° Ritual of the Ordo Templi Orientis





*Nationalistic Masonry on parade*



*Ticket for DC's cross-country Shriner parade*



*Shriners in formation*



**DESIGN 1326**  
 This unusual Lion Club design features a lion with its paw on a globe appearing from the opposite side in the opposite background. Build on a four-sided float.



**DESIGN 1942**  
 This attractive float, designed for Shrine use, may provide an excellent float during Shrine affairs. Build on a four-sided float.



**DESIGN 1940**  
 Simple in design and easy to construct on a float, this float is an ideal one for a club sponsoring a baseball team.



**DESIGN 1323**  
 Your float judges will be proud to display this beautiful float representing the Woodmen program. Build on a four-sided float.

*Fraternal floats for sale*





*Inventive floats for a 1905 Electrical Shrine Parade in Los Angeles, and the vehicle for Maccabees Supreme Commander*



*Ku Klux Klan, the Protestant fraternal order on the march in Washington DC*



*A Shriner's weight merits a forklift in a Tacoma parade.*



*The Fraternal Order of the Police assert themselves in a midwestern parade.*



*Ku Klux Klan 1925 march down Pennsylvania Avenue in Washington DC.*





*Knights Templar parade, Boston, 1910*



*Early Odd Fellows parade*



Bogart's Pleasure

**I AM  
BLIND**

By 1946

MAN, STATE TO-TWO, MADE OF BEARD, VOICES CHECK (WENT)  
FROM, AND, LATER, BACK. EYE, FOR, WITH, TO, BEING  
FROM, WITH.

FROM, WITH ..... 19 42000.





*Odd Fellow, Masonic and Woodmen costumes*



*Lone Star Fraternity, the oldest such college organization in the country*



*Women's affiliate of Sons of Norway*



*Shriners in heavy makeup*

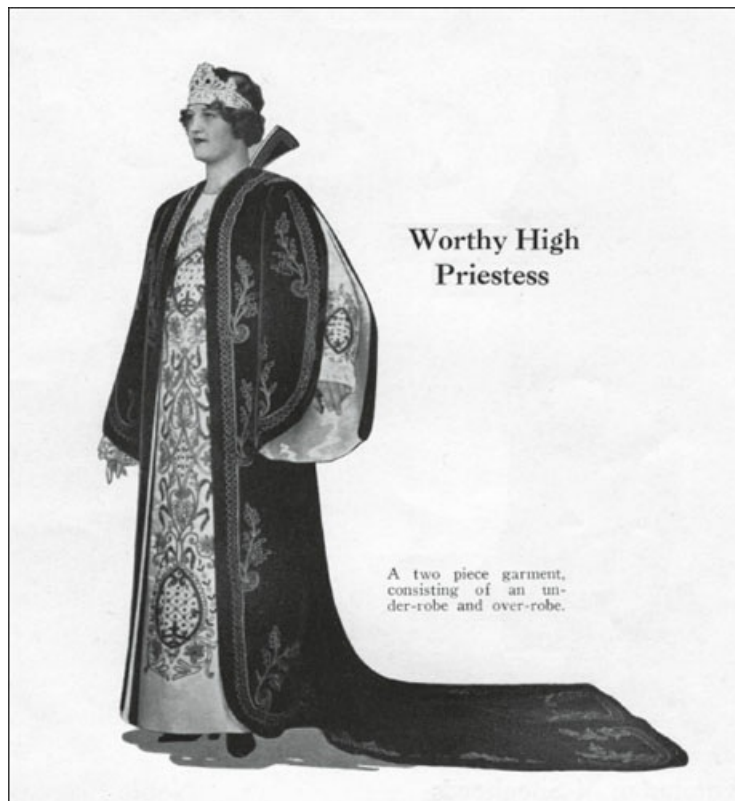




*Henderson-Ames costume catalogue*



*Grotto members in full costume*



*Women's costume for Order of the Eastern Star*



*Odd Fellows' executioner robes*



*Odd Fellows' costumes and mask and fake breasts*

## OFFICERS OF THE KNIGHTS OF KHORASSAN

### **Royal Vizier**

Presiding Officer

### **Grand Emir**

Second Executive

### **Sheik**

Third Executive

### **Mahedi**

Conductor

### **Satrap**

Inner Guard

### **Sahib**

Outer Guard

### **Mokanna**

Chief of Brigands

### **Saruk**

former member of the Order; now a wanderer



## OFFICERS OF THE IMPROVED ORDER OF THE RED MEN

**THE IMPROVED ORDER** of the Red Men is an organization that has excluded membership of Native Americans (see [Chapter Three](#)).

### *Adornments of the Officers of the v Improved Order of the Red Men*

#### CHIEFS OF TRIBES

For **Prophet**, a white sash, trimmed with gilt lace and fringe, with calumets crossed on the breast in gilt embroidery or yellow metal.

For **Past Sachem**, a scarlet sash (preferably of violet), trimmed with gilt lace and fringe, with knife, club, and tomahawk crossed on the breast in gilt embroidery or yellow metal.

For **Sachem**, a scarlet sash, trimmed with silver lace and fringe, with tomahawks crossed on the breast in silver embroidery or white metal.

For **Senior Sagamore**, a scarlet sash, trimmed the same as the Sachem, with clubs crossed on the breast in silver embroidery or white metal.

For **Junior Sagamore**, a scarlet sash, trimmed the same as the Senior Sagamore, with knives crossed on the breast in silver embroidery or white metal.

For **Chief of Records**, a scarlet sash, trimmed the same as the Chief of Records, with a scroll and wampum belt on the breast in silver embroidery or white metal.

For **Collector of Wampum**, a scarlet sash, trimmed the same as the Chief of Records, with a scroll and wampum belt on the breast in silver embroidery or white metal.

For **Keeper of Wampum**, a scarlet sash, trimmed the same as the Chief of Records, with wampum belt on the breast in silver embroidery or white metal.

#### APPOINTED CHIEFS

For **First Sannap**, a scarlet sash, trimmed with plated or silver lace, with arrows crossed on the breast in silver embroidery or white metal.

For **Second Sannap**, a scarlet sash, trimmed the same as the First Sannap, with single arrow on the breast of silver embroidery or white metal.

For **Guard of the Wigwam**, a scarlet sash, trimmed the same as the Guard of the Wigwam, with bow and arrow on the breast in silver embroidery or white metal.

For **Guard of the Forest**, a scarlet sash, trimmed the same as the Guard of the Wigwam, with bow and arrow on the breast in silver embroidery of white metal.

**TO BE INITIATED** is to set off on the trail of an occult truth, which not all can perceive. Initiation is a ritually transmitted process.

—André Nataf, *The Wordsworth Dictionary of the Occult*

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**INITIATION.** The reception into the 1st degree of Masonry is thus called. It is derived from the Latin word *initia*, which signifies the first principles of a science. The same term was used by the ancients to designate admission into the mysteries of their Pagan rites.

—Albert G. Mackey, 33rd Degree, *Lexicon of Freemasonry*

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**INITIATION.** Magical ceremony involving a sense of transition or self-transformation. The subject may be granted access to new symbolic mysteries, given

a secret name or ‘words of power,’ or granted a higher ceremonial rank.

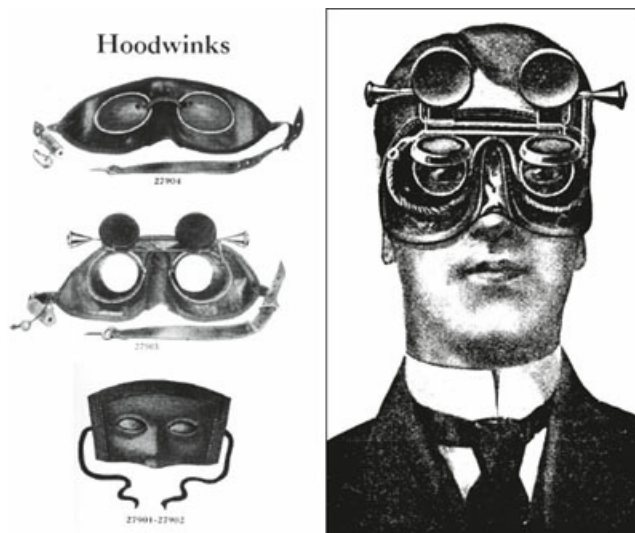
—Nevill Drury, *The History of Magic in the Modern Age*

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**MANY ARE** the candidates seeking Initiation,  
But few are the perfected Initiates.

But these few are, in my judgment, true wisdom lovers; and that I may be of their number I shall leave nothing un-attempted, but shall exert myself in all possible ways.

—Socrates in Plato’s *Phaedo*



*Hoodwinks for sale from Ward-Stilson Supply Catalogue*



## **THEY CALL IT THE HOODWINK**

The blindfold used represents secrecy, darkness, and ignorance as well as trust.

—Mark Stavish, 32<sup>nd</sup> Degree, *Freemasonry: Rituals, Symbols, and History of the Secret Society*

Like many Masonic tidbits of jargon (such as giving him the third degree, being on the level, or being square), the term hoodwink stems directly from lodge ritual. Candidates during initiation receive a blindfold and are led into the room and escorted through various events, some of which can be mild—such as getting hit on



the forehead lightly with a mallet and knocked into a blanket—or, depending on the lodge and the Order, extreme hazing, if not outright sadomasochism.

Being “hoodwinked” became such a standard and important event in lodges that a mere blindfold was not always classy enough for local taste. Catalogues of hoodwinks offered snazzier selections.



*Advert for costumes for International Order of Red Men*



## TYPES OF INITIATIONS: CONFORMIST, Gnostic, AND SADOMASOCHISTIC

This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade “Know Thyself!” and taught Initiation.

—Aleister Crowley, *Book Four*



Hazing, however intertwined it is with the experience of hoodwinked candidates, is not itself the ultimate purpose of initiation. The humiliation of an initiation is one subordinate event, often important, but initiation itself is a horse of many colors, a vehicle that can, depending on the Order, ride to many destinations. Its intent may be to bring about high consciousness, horseplay, enlightenment, or entertainment, sometimes in the context of a group sadism. But without initiation, no one gets in.

To initiate a man is to make him a Mason, to admit him into the Craft in accordance with the ancient Masonic rite, to make him a Brother among Masons. The Scots happily refer to it as ‘brithering’ (brothering).

—Bernard E. Jones, *Freemasons’ Guide and Compendium*



The first normative function of initiation can be seen in the sociological function of acceptance. Initiation marks the transition from the outsider to the member—or from the “cowan” (outsider) to the “entered apprentice” (if Masonic). Initiations transcend the fraternal Orders and are common in primitive cultures to mark important transitions to maturity, responsibility, or status.

Initiations in the fraternal Orders can also carry a new sense of identity. One kneels, and makes an oath and pledges obedience to higher-ups. If one is also humiliated, then one’s psyche can receive a type of conditioning to a new group-think, an initiation into conformity.

Perhaps the most whispered-about purpose of initiation, however, is that of the attainment of Gnosis, or occult wisdom. As René Guénon writes in *Studies in Freemasonry and the Compagnonnage*, “Esoteric doctrines can be transmitted only through initiation, and every initiation necessarily comprises several successive phases, to which there correspond as many different grades.” The serious candidate and Brother attends each initiation into a higher degree or grade with a sense of hopeful excitement, seeking a type of illumination.

For the less esoterically-minded brethren, one of the purposes of initiation has always been a lot of fun at the expense of the candidate.



## RIDING THE GOAT

From the humor book *The Lodge Goat: Goat Rides, Butts, and Goat Hairs*, published by Masonic costumer and initiation paraphernalia supplier C.B. Pettibone, his introduction supplies the reason for the Masonic obsession with goats—in part, a knowing wink at the accusations of anti-Masons regarding the Order’s reverence for the cloven-hoofed mascot, thought by many to be a Luciferian symbol.

Among the researches [*An Encyclopaedia of Freemasonry*] of my brother [Albert Gallatin] Mackey, the following:

The idea that “riding the goat” constitutes a part of the ceremonies of initiation of a Masonic Lodge has its real origin in the superstition of antiquity. The old Greeks and Romans portrayed their mystical god Pan in horns and hoofs and shaggy hide, and called him “goat-footed.” When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind the devil was represented by a he-goat, and his best known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where, as it was said, the devil appeared riding on a goat. These orgies of the witches, where, amid fearfully blasphemous

ceremonies, they practiced initiation into their Satanic rites, became, to the vulgar and illiterate, the type of the Masonic mysteries; for, as Dr. [George] Oliver says, 'It was in England a common belief that the Freemasons were accustomed in their Lodges "to raise the devil."'”

So the “riding of the goat,” which was believed to be practiced by the witches, was transferred to the Freemasons, and the saying remains to this day.

Another historian, Brother [Robert Freke] Gould, finds another explanation of the origin of the idea of “riding the goat” in Masonic Lodges:

Alluding to the well-known tavern sign, “The Devil and Bag of Nails,” Mrs. Plozzi, in a letter, April 5, 1819, to Sir James Fellowes, observes, “Your idea of Pan among the bacchanals (devil among a bag of nails) is incomparable. ‘tis the only solution to so strange a sign, and Scaliger says that his Satanic Majesty, when visible to his adorers, commonly does assume the port and person of Azazel, Hebrew for the goat.” As the Freemasons were anciently supposed to raise the devil, can it be that, in the above, we find a clue to the popular delusion that every newly made Mason is obliged to ride the goat?



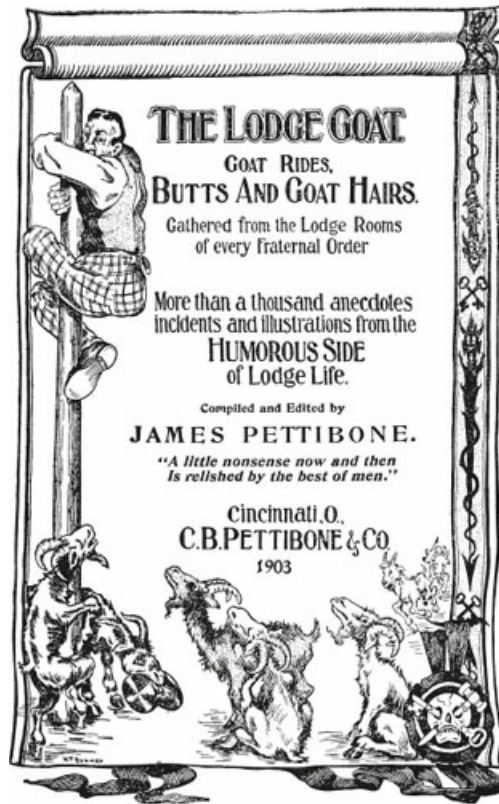
*“The DADDY Uv-Um ALL” parade goat*

In recent years, the goatish fascination of Freemasonry was also dispelled by *Freemasons for Dummies* author Christopher Hodapp (whose Masonic allegiances are considerable, including being a proud 32<sup>nd</sup> Degree member of the Scottish Rite Temple and of Indianapolis’ Knights Templar Raper Commandery No. 1). Hodapp writes:

Old catalogues from fraternal supply companies in the late 1800s actually offered mechanical goats for use in other fraternal organizations and “fun” degrees. As the golden age of fraternalism resulted in literally hundreds of other

groups popping up in competition with the Masons, some were obviously less serious than others. Such items only served to perpetuate the myth that Masons and other fraternities required a goat-ride ritual for their initiations. Freemasonry never has.

Rest assured: There is no lodge goat. The degrees of Masonry are serious business to Freemasons, and there is no horseplay (or goatplay).



*The title page from a 600-page book of goat humor that never failed to amuse American fraternal orders*

As Hodapp assures us that there is no such thing as Masonic goatplay, nevertheless myriad fraternal Order-produced postcards were published and can easily be viewed online at the Masonic Museum ([phoenixmasonry.org](http://phoenixmasonry.org)). At the base of its page on Masonic-goat postcards, the site reminds us,

“The most important thing to remember about ‘Riding the Goat’ during the degrees in Freemasonry is that it is just a JOKE!!! It started in European lodges centuries ago and it has stuck! There are even books and ‘metalware’ [meaning metal goat match-holders] dedicated to this silly theme! If you take it seriously then the JOKE’s on you—Ha! Ha!”

The goat jokes, however, are extremely extensive, and due to the book’s

obsessiveness, difficult to ignore. *The Lodge Goat* is 600 pages in length, and hundreds of humorous, pro-Masonic postcards and posters were printed for the eyes of Masons themselves. The goat joke was also directed at initiation ceremonies at Prince Hall or black Masonic lodges with racist poster art from the beloved American art manufacturer Currier and Ives in its Darktown series.

Such humor might also be traced to an uneasy relationship with the Old Testament, which explains the concept of the scapegoat:

And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering, but the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

—from Leviticus 16:7–10

The Masonic scapegoat is explained in volume 14, the May 1936 issue of “The Short Talk Bulletin” of the Grand Lodge of New Brunswick:

The idea that the sins of the people might be transferred to a goat, which, driven into the wilderness to die, carried away the moral trespasses with which he was symbolically loaded, doubtless had much to do with the change which came over the complexion of the Great God Pan, when Christianity commenced to rewrite the ancient heathen mythology. Gently Pan, who harmed no one beyond creating terror, became first Satanic, and then, in the end, Satan himself. In the Middle Ages, men believed that the Evil One took the form of a goat on Earth, when he wished to work his wicked will unseen of men in his true character. Therefore Satan gradually grew both horns and tail!

Anti-Masonic books pay particular attention to the acronym GOAT, used by Masonic books. Explains Brother Hodapp:

It didn't help that some early ritual books from the fraternity referred to God as “God of All Things” and abbreviated it as GOAT. That was quickly changed, and God is now referred to by Masons by the acronym GAOTU, for *Grand Architect of the Universe*.

Lately the acronym GOAT has been reserved for the likes of Muhammad Ali as Greatest of All Time and not the God of All Things.



*Jokey Masonic postcards satirizing the goat obsession*



## **THE DEMOULIN BROTHERS AND THE HOLY GOAT**

Goatish fascinations of the early twentieth century also spun out to popular culture with comedy shorts, feature films, and even head-butting children's books such as the Billy Whiskers series by Frances Trego Montgomery.

The website representing the Grand Lodge of British Columbia and Yukon A.F. and A.M. explains the integration of goat and fraternal initiation ritual:

Rather than anti-masonry, it was in attacks on the Odd Fellows that riding the goat was first claimed to be an aspect of initiation. The anonymous *Odd Fellowship Exposed* (Exeter, New Hampshire, 1845) is the earliest extant attack, while James Madison, in his *Exposition* (1848) refers to "the prevalent notion of Masonic and Odd Fellows initiations." By the time the goat came to be associated with all secret societies it was no longer perceived as a malicious slander, perpetrated in an anti-masonic attack, but was merely a jocular euphemism, embraced by many Freemasons....

It is also a curious fact that another North American fraternal society, the



Benevolent and Protective Order of Elks, claims to have actually used a goat in its initiation ritual. Prior to 1952, when the blindfolding of candidates was done away with, a range of pranks were played upon incoming members. Reports have it that a widespread practice was for each candidate to ride a live goat around the lodge room.

The Modern Woodmen of the World—created in Iowa in 1883—made use of a mechanical goat. A major promoter of the Modern Woodmen was Ed DeMoulin who started DeMoulin Brothers in 1890 to cater to, and promote, the use of an ever-expanding list of initiation devices. The growth of the Modern Woodmen may have encouraged other North American fraternities to adopt similar practices. A 1915 published ritual of the Modern Woodmen has a list of all of the articles used in the ceremony, including a goat.

There was certainly no secret about the Woodmen goat. A special correspondence to the LeMars Sentinel newspaper on 12 September 1898 wrote: “Elam Chapman got so excited over riding the goat at the Woodman Lodge last Saturday night that he forgot his wife and left her in town, drove home alone and forced his way into the house through a cellar window and had the key in his pocket.” A music school fraternity founded in Boston in 1898, Phi Mu Alpha Sinfonia, ‘held regular fortnightly meetings, one of the main features of which was the initiation of new members by a mysterious process called “riding the goat.”’”



INITIATION CEREMONIES OF THE DARKTOWN LODGE -PART FIRST.  
The Grand Boss. Charging the Candidate



INITIATION CEREMONIES OF THE DARKTOWN LODGE - PART SECOND.  
The Candidate Charging the Grand Boss.

*Currier & Ives create a particularly racist take-off on a Black Masonic Lodge's initiation ceremony.*

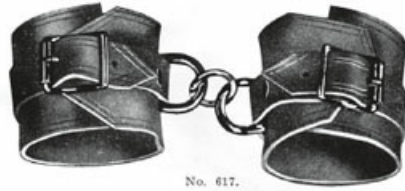
The DeMoulin Brothers and Company, perhaps best known for its elaborate “Burlesque and Side Degree Specialties, Paraphernalia, and Costumes” catalogues, carried nearly 200 pages of inventive and sadistic pranks, complete with elaborate suggestions on how to convince new initiates that they were going to undergo a life-threatening ordeal, including being sawed in half by a revolving timber-saw blade, or consuming hideous brews containing blood, bones, and other vile ephemera, or having their heads chopped off by a guillotine. Good fun for all.





*Woodmen initiation ceremony*

Handcuffs and Shackles



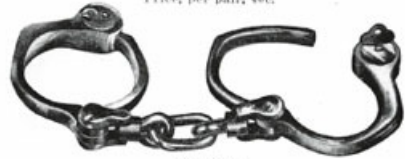
No. 617.

Strong leather handcuffs, with metal links.  
Price, per set, 59c.



No. 1202.

These shackles are made of heavy leather, fastened together with swivel links; very strong.  
Price, per pair, 46c.



No. 1203.

Made of polished steel; key lock; very strong and absolutely secure.  
Price, per pair, \$2.75.

*It remains unclear whether or not these manacles, as sold in early 20th-century fraternal catalogues, were used as they are primarily employed today outside of police or military circles.*

DRINKING THE GOAT'S BLOOD



Whether it be the Camel, Tiger, Elk, Eagle, Moose, Owl or Goat, there can be no more appropriate ceremony than serving the candidate with the blood of the animal, in order that he might be thoroughly imbued with the spirit and life of the organization. When the invitation is first extended, the candidate smacks his lips and even has thoughts of some "home brew," but when he takes a look at the contents of the tub, his stomach turns upside down. He sees the "blood" adulterated with old shoes, rags, feathers, leaves, sticks, etc. And as the attendant draws a glass of "blood" for the candidate, some of the members spit into the tub, others throw in cuds of tobacco, others cigar butts. It is needless to say that the candidate is extremely reluctant about taking the drink which is offered him and it may be necessary for several attendants to help serve the refreshments.

W710 Drinking the Goat's Blood, complete, table not included . . . . . \$12.50

*The DeMoulin Brothers factory challenges new fraternal members with a particularly unappetizing gag.*

The DeMoulin Brothers and Company remains large and productive, but was one of many manufacturers of fraternal paraphernalia. Competitors included

Pettibone of Cincinnati, Ohio, Whitehead and Hoag of Newark, New Jersey, Ward and Stilson of New London, Ohio, and the M.C. Lilley Company of Columbus, Ohio. Each had a specialty and owned a chunk of the lodge market. Only DeMoulin, however, has survived due to its ability to adapt to the changing marketplace. DeMoulin Brothers now manufactures furniture, graduation caps, gowns, and band uniforms.



## HAZING

The college fraternity and its traditions of hazing, occasionally the subject of media comment, are nothing new—an outgrowth of the lodges.

Beyond that easy connection, however, we can see lines and patterns in the broader etchings of America on several levels. The military, for example—long a bastion of Masonic membership, even containing its own Order for military Masonic officers (the National Sojourners)—has a similar tradition of initiation called boot camp. Like lodge ritual, the candidate—or private—may be subjected to depersonalization and humiliation with a similar goal: the removal of individuality and immersion in a group-think structure.

A more modern phenomenon which shows similar traits is the street gang. Traditions of initiation include being “jumped in,” in which the new prospect is kicked and beaten.

The “hoodwink” and hazing bears another resemblance: to waterboarding, in which the detainee has a cloth bag placed over the head and is hazed to the point of fearing imminent death. Does Gitmo, the Guantanamo Bay Naval Base, reflect fraternal traditions, and was it in part inspired by them? Given the long connection between intelligence agencies and the Brotherhood, including 33<sup>rd</sup> Degree Brother J. Edgar Hoover, the connection just might be shorter than a cable tow.

DeMoulin Bros. & Co., Greenfield, Ill.

ELECTRIC CARPETS



The myth of Achilles dipped him in the river Styx, in order to render his body invulnerable. But the inventor has had to check the heel and that was therefore his one and only vulnerable spot. The candidate might well have looked for an opportunity to do his preliminary operations in the Styx before being compelled to cross the carpet. He represents all the worst of the hot direct anode, aggravated by acids, bases and sugar-tongued men.

The improved Electric Carpet is very substantial. The manner of construction does away with all wires, buttons, etc., hence almost insuring its impregnability, nothing to get out of order or become disconnected or to become clogging. Candidate receives full benefit whether he stands on one foot or both. Obsolete but little used; downward length can be rolled up in roll four inches in diameter. Usually ordered in lengths of three to five yards.

- W711 Electric Carpet, 25 inches wide, low magnetic, running proof..... \$ 3.25
- W712 Electric Carpet, 18 inches wide, low magnetic, running proof..... 2.25
- W713 Electric Carpet, 25 inches wide, low jump spark battery, running proof..... 3.25
- W714 Electric Carpet, 18 inches wide, low jump spark battery, running proof..... 2.25
- W715 Electric Carpet, any size desired, per square foot..... .45

Carpet is preferable 50 inches wide, which prevents candidate from straddling it to get away from current.

Note—We use Finnish Electric Carpet in any size and shall be glad to furnish quotations on special arrangements for large room use. If convenient, send us a diagram of your hall or store size of carpet desired.

DeMoulin Bros. & Co., Greenfield, Ill.

THE PLEDGE ALTAR



Things Are Not Always What They Seem

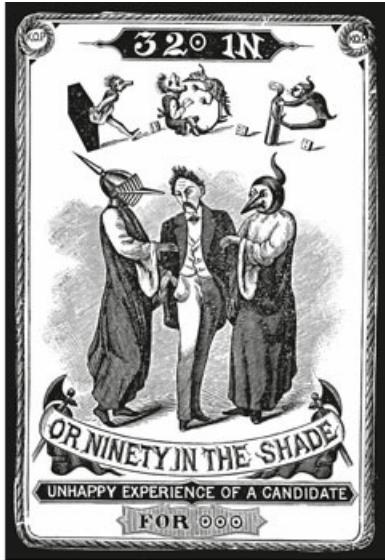
The candidate kneels before the altar, in all meekness and sincerity, to take the obligation. How thankful he is that it is all over; that all he has to do is to pledge himself not to reveal the secrets of the initiation degree through which he has just passed. When he, the room is darkened, up before him jumps a skeleton with large, illuminated, glaring eyes; a black cartridge is exploded; a stream of water like him in the face; an electric shock is felt in his knees. He is simply dumfounded.

This altar is not only tricky, but is ornamental and useful. It is a regular lodge room altar such as every lodge should have. Made of solid oak, top and panels of built-up veneered quartered oak; rich golden oak finish varnished in streak—other finishes to order. We highly recommend this altar, not only for its usefulness but as the culmination of mystery.

- W756 Pledge Altar, 33 inches high, top 22x27 inches; with electric mat and 50 black cartridges.....\$80.00
- W719 Jump Spark Battery and Case..... 21.25
- W757 Pledge Altar, same as W756, but without electric mat..... 26.00

Extra black cartridges (not suitable), per box of 50..... .45

We recommend the above battery; however, our Magette at \$11.25 may be used if the candidate's bare skin comes in direct contact with the mat.



HEADMAN'S AXES



Initiation pranks from the early 20th-century DeMoulin catalogue, and humorous Knights of Pythias exposé





*Shriners supplement a Masonic ballgame with initiation tomfoolery*



*Perhaps the most sadistic initiation prank gag*

## **MAN KILLED DURING INITIATION AT MASONIC LODGE**

TUESDAY, MARCH 09, 2004

**PATCHOGUE, NY**—A man was killed during a Masonic initiation ceremony when another member fired a gun loaded with real bullets instead of the expected blanks and shot him in the face, police said Tuesday.

A 76-year-old man alleged to have fired the shot was charged with manslaughter.

William James, 47, was shot while participating in an induction Monday night at the Southside Masonic Lodge, Suffolk County police said. He was pronounced dead at the scene. Detective Lt. Jack Fitzpatrick said the ritual that went “tragically wrong” involves making a loud noise to frighten the new member. “The ceremony was designed to create anxiety,” he said. The lieutenant said the Masons sat James in a chair and placed cans on a small platform around his head.

The alleged shooter, Albert Eid, was standing approximately 20 feet away holding a gun, Fitzpatrick said at a news conference. When the gun was fired, a man who had been holding a stick out of sight was supposed to knock the cans off the platform to make the inductee think they had been struck by bullets, he said.

Eid had two guns—one with blanks and one with real bullets—and apparently pulled the wrong one out of his pocket and fired, shooting James in the face, the

lieutenant said.

Carl Fitje, Grand Master of the New York State Freemasons, issued a statement denying guns play a role in any officially sanctioned lodge ceremonies.

“We don’t use pistols,” said Steve Mayo, who described himself as a senior deacon of the lodge, told reporters Tuesday. “This is not a Masonic ceremony where we bring pistols.”

However, Fitzpatrick said members told police the rite involving a gun goes back at least 70 years.

*DeMoulin Bros. & Co., Greenville, Ill.*

**THE MOLTEN LEAD TEST**



When the candidate joined the lodge he might have had some hopes of getting his fingers “in the pie,” but he did not dream that he would be expected to dip his hands in molten lead as an evidence of his bravery. This request will cause a display of his rebellious nature and it is necessary for the attendants to show their authority by assisting the candidate in this painful (?) performance.

This test is a great improvement over the small ladle test. Our dry mercurine powder is much cheaper than the liquid mercury and looks exactly like molten lead. It can be ladled up and poured back into the pot repeatedly in the presence of candidate, and the delusion is absolutely perfect. The contents of the pot is simply cold water, with a pinch of our new dry mercurine sprinkled in it.

See suggestions for introducing, page X in back of catalog.

**B250 Complete Outfit**, consisting of pot, tripod, ladle, alcohol stove, can of alcohol and a can of dry mercurine, sufficient for fifty or more trials, with full directions for using ..... \$ 4.75  
Dry Mercurine, extra can, when wanted, by mail postpaid ..... .75  
Wood Alcohol, in tin screw-top can, per pint, 45 cents; per quart .75

**THE HUMAN CENTIPEDE OR NIGHT MARE**



Did you ever have a night mare? Well, if you did, you can sympathize with the candidates who are compelled to ride this animal. A “night mare,” or any old “day horse,” for that matter, is not one-two-three compared with this wild and woolly centipede. The mere thought of having to mount and hold fast to this uncanny beast is enough to make anybody want to stick to the tow path. This mare is controlled by the man in front. At any desired time he can shoot the “animal heat” into the candidates and make the mare go in a way that will terrify them.

**D775—Human Centipede or Night Mare**, grotesque head with squak attachment, completely wired, including jump spark battery and connections ..... \$52.00

*DeMoulin initiation pranks often come with suggestions to highlight sadistic turmoil.*



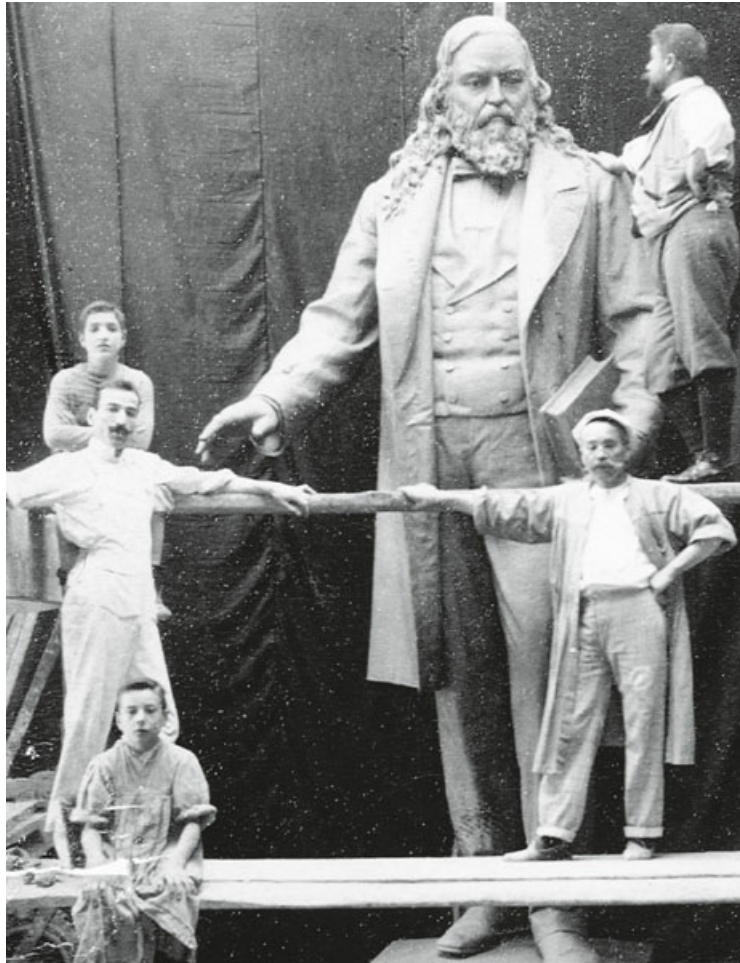
They pasted him and basted him,  
He would not yield an inch;  
They roasted him and toasted him,  
And still he did not flinch.  
They rode him on a camel's hump  
For many a weary mile;  
On red-hot plates they made him jump;  
He did it with a smile.



THE STRIKING MAUL



*Sadistic initiation humor from The Lodge Goat*



*Sculptor Gaetano Trentanove and assistants building statue of Confederate General Albert Pike, most notably the creator of the modern form of Scottish Rite Freemasonry. The statue's present site is between the Department of Labor building and the Municipal Building, between 3rd and 4th Streets, on D Street, NW.*

## CHAPTER THREE



# THE GRAND CYCLOPS RACE, GENDER, AND THE BROTHERHOODS

A candidate for initiation must be a man un mutilated, free born and of mature age.

—from Dr. Albert Mackey’s *Landmarks of Freemasonry*

**FREEMASONIC ORDERS** and the hundreds of brotherhoods that came to exist as the result of Masonic influence have extolled a democratizing equality and a sense of kinship and acceptance. On the other hand, the most fundamental tenets, as found in Mackey’s *Landmarks of Freemasonry*, ruled out, among others, the membership of slaves. Only “free born” men were admissible, which typically meant white men in the New Land.

It wasn’t long before African Americans sought their own lodges. In 1775, a free black man named Prince Hall was initiated, along with fourteen black brothers, into a British military lodge in Boston, Massachusetts. They had limited privileges under a charter from the Grand Lodge of Ireland via the military and, after the Revolutionary War, petitioned the Grand Lodge of England for a full charter, which they received in 1784.

So did this mean that American Freemasonry welcomed Prince Hall’s lodge, particularly since he was free-born?



*Proud member of Prince Hall lodge in the early '90s*



*Prince Hall lodge member from the late 19th century*

Not quite. If you ask white Masonic historians today, they'll apportion blame for this segregation on Prince Hall. They tell us that Prince Hall wanted it separate but equal. But if he wanted to join, all he needed to do was ask. Let's take a closer look at the dynamics in play.

Jay Kinney, 32<sup>nd</sup> Degree Freemason and recipient of the Albert G. Mackey Award for Excellence in Masonic Research, has written in his book *The Masonic Myth: Unlocking the Truth about the Symbols, the Secret Rites, and the History of Freemasonry*:

At this point [after receiving a full charter from the Grand Lodge of England], Prince Hall's lodge found itself in an awkward position. Either it could seek inclusion in one of the newly sovereign grand lodges in the states, or it could strike out on its own. It chose the latter course.

Kinney suggests that a hand of friendship was extended from the white-dominated lodges to the African-American Prince Hall Lodges, which in turn decided to strike out on its own. Prince Hall is blamed for starting a Masonic Order that was characterized as “clandestine,” because there could only be one Grand Lodge per state, and they already happened to sit comfortably in the white man's pocket.

If the fuss were solely about the disdain and purposeful miscommunication by blacks for white lodges, it would be hard to explain that it took until 1994 for Grand Lodges to start recognizing Prince Hall Lodges as “regular.”

The Civil Rights Act outlawing racial segregation had become law in 1964, three decades earlier than the Masons. The Mormon Church decided to allow blacks into the priesthood in 1978, a decade and a half sooner. Incidentally, during the Civil Rights battles of the 1960s, leaders of the segregationist movement, such as governors George Wallace of Alabama and Orval Faubus of Arkansas, were notable Freemasons. And there are Southern Grand Lodges that to this day still do not recognize Prince Hall Lodges.



*An early 20th-century iconic postcard of a diapered child as adult fraternal member*

∞  
**TOP CAT**

We are told that the Prince Hall Affiliation sometimes refers to their Master as “The Cat with the hat.”

—from *Tied to Masonic Apron Strings*, by Stewart M.L. Pollard

Prince Hall has about 4,500 lodges worldwide with about 300,000 Masons. About half of the Grand Lodges in the United States still do not recognize them as “regular.” Since the right of visiting a lodge extends to “regular” Masons, that means that black Masons still viewed as “irregular” or “clandestine” cannot visit many a “regular” lodge, run by whites. Although there has been a softening of the color lines, some Masonic lodges still have an implicit understanding, even if there is no sign on the door stating NO BLACKS ALLOWED.

We are satisfied that no proposal to dispense with the requirement of unanimous consent before Masons made in Negro Lodges shall be received, either as Members or visitors, would be tolerated in this Grand Lodge.... The requirement of unanimous consent will bar each race from the Lodges of the other whenever objection exists.... The time is not yet ripe for the union of our Lodges and theirs, under one Grand Lodge. But your committee are very clearly of the opinion that if this Grand Lodge does not desire to grant charters to Masons made in the Negro Lodges, their right to procure charters elsewhere and set up a Grand Lodge on their own should be recognized; and that such a Grand Lodge, if we practically force our colored brethren to establish it, ought so long as it limits its jurisdiction to men of the colored race to be fraternally recognized by this Grand Lodge as a legitimate body, within that limit.

—from *Negro Masonry: A Committee Report, 1897*





*Moorish Guide newspaper, September 14, 1928*

## **FIGHTING COONS**

**MORE INTEREST** has developed in the legal fight being made by Al Amit Temple of Little Rock to deprive the negroes of that city of their Shrine lapel buttons, their paper weights worn as watch charms, and their use of the word “Shrine” or “Shriner” as to indicate that the colored man is a recognized Arab of the deserts.

The negroes have filed an answer in the courts, claiming that they are regular old-fashioned Masons, have attained the “pre-requisites” that are required to become Shriners, that they have a perfect right to use Masonic emblems and Shrine insignia, that they have purchased \$6,000 in paraphernalia which will be a dead loss to them if the court grants the injunction, and that they bought all the contraptions referred to in the stores of Little Rock.

The gentlemen of color just say their Egyptian Order of Shriners is just as old as the white man’s playground, and that it was slipped past the customs inspectors at Ellis Island in 1893.

All of which is poppycock to be sure.

The negroes have clandestine Masonry among their people, no doubt, but nobody with any sense, much less a judge on the bench, will be fooled by their claim for “regularity.”

How they got it, nobody knows.

Probably they acquired Masonry in the same way that they acquired the use of Shrine rituals—through purchasing exposés, and working out feeble imitations of the real thing as practiced by the whites. The courts of Georgia have already settled the matter, if precedent is to be followed. On petition of Yaarab Temple, the coons were treed down there and forbidden to do the things they are contending for in Arkansas.

—from Shriner magazine *The Crescent*, April 1921



## **BLACK SHRINERS AND THE MOORISH SCIENCE TEMPLE OF NOBLE DREW ALI**

The Ancient Egyptian Arabic Order Nobles Mystic Shrine of North and South America and Its Jurisdictions Inc. (abbreviated AEAONMS) is the African-American version of the very white Shriners (The Ancient Arabic Order of the

Nobles of the Mystic Shrine, abbreviated AAONMS) who are generally remembered for their fezzes, white shoes, polyester slacks, and tiny parade cars. Although this Order contends that it is open to the participation of all races, few African Americans are members of this branch. Black Freemasons are generally grouped with the segregated Prince Hall Order, the primary reason being that new members must unanimously pass a secret, blind ballot, and one single racist vote would disallow entry for the new potential member.

Though most caucasian Shriners explain away their Islamic oaths on a Koran (always spelled with a “K”) as being essentially meaningless, Timothy Drew, renamed Noble Drew Ali, claimed to thousands of members that “Negroid Asiatics,” or “indigenous Moors,” “American Moors,” or “Moorish Americans,” inhabited America long before some tribes were brought to North America as slaves. As a result, claimed Noble Drew Ali, “confused” darker-complexioned Americans simply bought into slavemaster lies about their actual origins. Noble Drew Ali’s Moorish Science Temple, founded in 1913, aimed to set them straight about their Islamic roots and its links to Christianity, Gnosticism Islam, and Freemasonry. In full dress, members of the Moorish Science Temple looked quite like a Shriners chapter, complete with robes, sashes, and fezzes.

The astonishing Moorish Science Temple directly influenced W.D. Fard Muhummad and Elijah Muhummad, and a decade and a half later the Nation of Islam was founded.

According to Peter Lamborn Wilson in *Sacred Drift*, “Moorish Science represents a more serious meditation on the Islamic current within Masonry. According to my informant M.A. Ahari, Noble Drew Ali was a Pythian Knight, a Shriner, a Prophet of the Veiled Realm, and of course a 32<sup>nd</sup> Degree Mason. He suggests that Masonic catechisms may have been the model for the Moorish Catechism. One is reminded here of Joseph Smith and the Masonic influence on Mormonism, which has undergone a veiling and metamorphosis similar to that of the Masonic roots of Moorish Science.”

Giving a sense of history back to displaced people was perhaps Noble Drew Ali’s greatest accomplishment. After his death in 1929, the Moorish Science Temple splintered over questions of succession, but this religion still exists and remains one of the first expressions of American-based Islam.

And what if Noble Drew Ali was right? As Wilson suggests in *Sacred Drift*, Morocco was indeed an early supporter of pre-Revolutionary America and worked closely with Thomas Jefferson and Freemason Benjamin Franklin to achieve the Moroccan Treaty of 1787. Thomas Jefferson and Benjamin Franklin worked closely with the Moors in the Continental Congress to secure this treaty. Writes Wilson, “There were many Moors in the Continental Congress, working with the European

Masons who learned masonry from the Moors, to form a ‘Novus Ordo Seclorum.’”



*Moorish Temple members in finery at Harlem headquarters*



*Moorish Temple leader Noble Drew Ali*

## **THE PROPHET'S BEGINNINGS**

**IN 1913**, Prophet Noble Drew Ali founded the Canaanite Temple in Newark, New Jersey. The Canaanite Temple was an early indication that the so-called Negroes were of Asiatic origin from the Holy Land of Canaan. The Movement spread across

the country during the 1920s as the Moorish Holy Temple of Science, as Prophet Noble Drew Ali pioneered in attempts to instill racial pride. Before he came to Chicago in 1925, the movement proliferated to Detroit, New York, Philadelphia, and some Southern cities. During his lifetime, membership may have risen as high as thirty thousand members.

In 1925, Noble Drew Ali wearing a flaming red fez appeared on the streets of Chicago, proclaiming to the people of the colored race that they were not Negroes, Colored Folks, Black People or Ethiopians. People began to gather to hear this young man speak. He stated that the fallen sons and daughters of the Asiatic Nation of North America need to learn to love instead of hate, and know of their higher self. His words were impressive because it wasn't long before he established himself in a sizeable meeting hall on Clayborne Avenue on the north side of Chicago.

Finally by 1928, The Moorish Science Temple of America, Inc., was an established fact. It is believed that this procedure of elevating the movement to the Moorish Science Temple of America, Inc. from the Canaanite Temple in phases was to prepare the people for this great "new thought" movement; entirely different from the churches they had been used to. With the incorporation came a new charter, Divine Constitution and By Laws consisting of seven acts. There also follows seven additional laws to strengthen the guidelines for better cohesion in the organization. The object of our organization is to help in the great program of uplifting fallen humanity and teach those things necessary to make our members better citizens. The Moorish Movement is still alive today. There are many small temples all over America still following the great teachings of Prophet Nobel Drew Ali. The star and crescent, fezzes, turban, membership card, button, Moorish Flag, and the correction of "El" or "Bey" to the surname signify Moorish identity.

—from the Moorish Science Temple of America website:  
[www.moorishsciencetempleofamericainc.com/MoorishHistory.html](http://www.moorishsciencetempleofamericainc.com/MoorishHistory.html)



*Harlem's Moorish Zionist Temple*



## ***THE END OF TIME AND THE FULFILLING OF THE PROPHEESIES***

1. The last Prophet in these days is Noble Drew Ali, who was prepared divinely in due time by Allah to redeem men from their sinful ways; and to warn them of the great wrath which is sure to come upon the earth.

2. John the Baptist was the forerunner of Jesus in those days, to warn and stir up the nation and prepare them to receive the divine creed, which was to be taught by Jesus.

3. In these modern days there came a forerunner of Jesus, who was divinely prepared by the great God-Allah and his name is Marcus Garvey, who did teach and warn the nations of the earth to prepare to meet the coming Prophet; who was to bring the true and divine Creed of Islam, and his name is Noble Drew Ali who was prepared and sent to this earth by Allah, to teach the old time religion and the everlasting gospel to the sons of men. That every nation shall and must worship under their own vine and fig tree, and return to their own and be one with their Father God-Allah.

4. The Moorish Science Temple of America is a lawfully chartered and incorporated organization. Any subordinate Temple that desires to receive a charter; the prophet has them to issue to every state throughout the United States, etc.

5. That the world may hear and know the truth, that among the descendants of Africa there is still much wisdom to be learned in these days for the redemption of the sons of men under Love, Truth, Peace, Freedom, and Justice.

6. We, as a clean and pure nation descended from the inhabitants of Africa, do not desire to amalgamate or marry into the families of the pale skin nations of Europe. Neither serve the gods of their religion, because our forefathers are the true and divine founders of the first religious creed, for the redemption and salvation of mankind on earth.

7. Therefore we are returning the Church and Christianity back to the European Nations, as it was prepared by their forefathers for their earthly salvation.

8. While we, the Moorish Americans are returning to Islam, which was founded by our forefathers for our earthly and divine salvation.

9. The covenant of the great God-Allah: "Honor thy father and thy mother that thy days may be longer upon the earth land, which the Lord thy God, Allah hath given thee!"

10. Come all ye Asiatics of America and hear the truth about your nationality and birthrights, because you are not negroes. Learn of your forefathers' ancient and divine Creed. That you will learn to love instead of hate.

11. We are trying to uplift fallen humanity. Come and link yourselves with the families of nations. We honor all the true and divine prophets.

—from "The Holy Koran of the Moorish Science Temple of America," extracted from the book *The Aquarian Gospel of Jesus the Christ* transliterated by Reverend Levi Dowling (May 18, 1844–August 13, 1911)



Health and Happiness Prolongs Life

**Moorish  
Body  
Builder  
and  
Blood  
Purifier**



For Men, Women and Children, Beneficial  
for Rheumatism, Lung trouble, Run-down  
Constitutions, Indigestion, and loss of Man-  
hood.



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## **IMPROVED ORDER OF THE RED MEN NOT FOR RED MEN**

Most students of American history are familiar with the Sons of Liberty, the Bostonian group famous for the Boston Tea Party of 1773, and a foundational player in the American Revolution. The Sons of Liberty itself included freemasonic colonial patriots like Paul Revere and John Hancock.

It's a safe bet that fewer high school graduates know that the Sons of Liberty were the soil from which grew the first fraternal secret society original to America, the Improved Order of Red Men. Those who have heard of the IORM may also assume that "Red Men" included Native Americans. As a matter of fact, until 1974 Native Americans were banned. Several white U.S. presidents have also been members: "Rough Rider" Teddy Roosevelt, Warren G. Harding, FDR, and Richard Nixon.

After the British were defeated, the Sons of Liberty chapters renamed themselves the Society of St. Tammany. As these gradually grew more political, those who simply wanted to keep drinking in taverns split off into the Society of Red Men. The Red Men began in Fort Mifflin, Pennsylvania, in 1816. By 1834

some members wanted to tone down the drinking and boost the fraternal image a bit more along standard lines, including charitable work, so they formed the Improved Order of Red Men. Only whites were allowed to join.

In 1878, the IORM formed a burlesque lodge, the National Haymakers Association. In 1887, IORM started an auxiliary for white women, the Daughters of Pocahontas.

Reflecting its strange racial ambivalence, IORM remained a whites-only Order while objecting to the Ku Klux Klan in 1922. IORM membership peaked in 1920 with more than half a million members.

## **From the Initiation Ceremony of the Improved Order of the Red Men**

*After the Report of the Chief of Records (or Collector of Wampum) that the questions have been answered and the fee paid, the ceremony of Adoption proceeds, as follows:*

Sachem, one rap: Brothers, we are now about to teach a paleface the mysteries of Redmanship.... Candidate is brought in and seated near the inner wicket, under charge of the Guard of the Wigwam, so he can observe this part of the ceremony....

Cautiously approaching the tepee of the Senior, and being satisfied from its partially ruined condition that no one is within, they trail by imaginary paths to the tepee of the Prophet, then to that of the Sachem, exhibiting the usual Indian caution.... The Second Scout takes charge of candidate, instructs him to follow him (the Scout) around the outskirts. As they pass around, the First Scout, being alarmed, trails around in like manner. When nearing the Junior Sagamore, the Scout discovers strangers and immediately awakens the Junior Sagamore and informs him by signs that strangers are near. They both trail after the Second Scout and candidate, when a vivid flash of lightning reveals the strangers, and the Junior Sagamore exclaims in a loud tone of voice: Spies! Traitors in our camp!...

The Braves will firmly seize the candidate, the Second Scout escaping, the Junior Sagamore advancing toward the captive, saying: Hunters, this paleface has trespassed on our hunting grounds, the penalty for which you will now determine. Assemble at once in council and let us upon his fate decide.

The Hunters will then gather around the fire and deliberate, the Second and Third Braves standing, and in charge of candidate.



*The official International Order of Red Men publication*

**Junior Sagamore:** Hunters, what say you?

The charges herein designated for the First Brave may be divided among the four Braves.

**First Brave:** This paleface is of a hated nation; let us put him to the torture!

A pause.

**First Brave:** But he is a squaw and cannot bear the torture.

A pause.

**First Brave:** He fears a warrior's death!

A pause.

**First Brave:** Let us burn him at the stake!

The Warriors will secure their war clubs, the Braves will gather the fagots and place them at the feet of the paleface and around the stake; cones of red fire will be placed behind the stake. The action here must be rapid, so that proper dramatic effect may be produced. When this is done the Junior says: Braves, light the fagots!

No discussion of the relations of race and freemasonry would be complete without exploring the towering Masonic figure of Albert Pike and his relations to the Ku Klux Klan—and his fondness for real Red Men. We open with controversy

...

## FROM THE RED MEN PLEDGE OF HONOR

**BEING DESIROUS** of becoming acquainted with the mysteries of the Improved Order of Red Men, I do hereby solemnly promise and declare that I will keep secret from all persons, except such as I shall prove to be entitled thereto, all signs, ceremonies and passwords, now or hereafter communicated to me....

I do further promise, that I will not knowingly violate the sanctity of the home circle of a brother....

So help me, the Great Spirit.



*This little red man needed to be born a white man to become a Red Man.*

∞

## THE ENIGMA OF ALBERT PIKE

Albert Pike. The contrasting views could hardly be more glaring. Who was he, really?

All agree that he was the Sovereign Grand Commander of the Southern Supreme Council of the Scottish Rite from 1859 to 1891. He revised the rituals of the Scottish Rite, penned a voluminous tome, *Morals and Dogma* (with free-flowing plagiarism from the French Freemason and occultist Eliphas Lévi), and is interred in the House of the Temple in Washington, DC. *Morals and Dogma* was standard issue to Scottish Rite Freemasons for close to a century, and to this day Pike remains

revered—or reviled, depending on whether one is talking to a Freemason or a fundamentalist.

Freemasons like to point out that the figure of Pike (who resembled a bit of a “bad Santa” in his later years) has been quoted out of context, was really a liberal-minded Christian of sorts, and had a spacious intellect, ranging from esoteric subjects that he viewed through his broad Christian outlook to poetry, which he penned aplenty. His resonance is such that he continues to pop up in movies like *National Treasure 2* and background books to *The Da Vinci Code*.

But this view is hotly contested. The contrast for anti-Masons could hardly be greater, who have found in Pike a favorite whipping boy, chiefly for his glowing statements about Lucifer, his advocacy of a secret Masonic occultism, his winking hints that the Square and Compass (and masonry itself) are really all about a phallic-vulvic sexual gnosis, his admission that higher Masons deliberately mislead lower Masons by policy, his butchery of Union northerners during the Civil War with the help of scalp-happy American Indians, and his alleged founding of, or inspiration for, the Ku Klux Klan.

Who has it right? Let’s take a look.

Albert Pike was born in Boston, Massachusetts, on December 28, 1809. Masons claim that he came from poverty, rose rapidly through public school due to a dazzling intellect, and sailed into Harvard at fifteen. However, no known records of Pike’s actual Harvard attendance exist, and given the university’s requirement of two years’ tuition paid in advance, some have regarded the Harvard tale as a mythical embellishment.





After lighting up Harvard (or not), Pike took off westward at age twenty-two, joined a trading expedition in St. Louis, Missouri, and headed for Santa Fe, part of Mexico at the time. The Masonic chroniclers tell us that Pike's horse ditched him and he was forced to make most of the journey on foot. These stories paint Harvard Pike as an equally rugged frontiersman, as if his prodigious intellect were joined to an exceptionally hardy and rugged physique, making Albert Pike a sort of pre-Mensa mountain man.

Pike trapped and traded his way through the Great Plains and, after two years of post-university living, settled in Arkansas in 1833, taught school, worked as a reporter for Little Rock's *Arkansas Advocate*, and married Mary Ann Hamilton. The young Mrs. Pike's tidy dowry enabled Albert to buy the *Advocate* outright. Pike then studied law and became a member of the Arkansas Bar, circa 1835–37.

The Mexican-American War of 1846 proved a siren call to the young trapper in him, and he joined the cavalry. As a troop commander, Pike fought in the Battle of Buena Vista, but also bad-mouthed the Arkansas infantry so openly that he was forced to duel their commanding officer, Colonel John Roane. Fortunately both men were such bad shots that both lived. Roane later became governor of Arkansas in 1848, while Pike turned to lawyering in New Orleans and, in 1857, returned to Arkansas to get a foothold with the Freemasons, an enormous turning point for him.



## **PIKE'S PEAK**

In 1859 Albert Pike was elected Sovereign Grand Commander of the Southern Jurisdiction of the Scottish Rite, a post he held until his death in April 1891. Pike began to revise the Scottish Rite rituals, and his revisions are still the model upon which the modern versions are based, although his prose style has been simplified for modern levels of comprehension. Pike also penned quite a few works, including *Esoterika*, a commentary highlighting topics such as the “generative” or sexual meaning in Euclid's 47<sup>th</sup> problem. A man who could find sex in Euclid had a rare mind, and Pike applied it to topics ranging from poetry to the Pope, the Templars to the Gnostics, the Kabbalah to the “occult science of the ancient Magi,” the evils of abolition to the urgency of a union of white men.

Pike's soaring mind embraced large and spacious regions. It seemed untroubled by the need to properly attribute text that he borrowed or lifted. This tendency to absorb the writings of others and reproduce them as his own found a peak point in his magnum opus, *Morals and Dogma* (1871), a 900-plus-page

behemoth that became a cornerstone of the Scottish Rite. In it, Pike plagiarized from the French occultist Eliphas Lévi (Alphonse Louis Constant, 1810–1875), including infamous passages about Lucifer. *Morals and Dogma* was traditionally given to the candidate upon his receipt of the 14th Degree or “Perfect Elu”—although since 1974 it has been replaced with *A Bridge to Light*, by Rex Hutchens, written as “a bridge between the ceremonies of the degrees and their lectures in *Morals and Dogma*” Hutchens’ significant remark reveals that the elevated status of *Morals and Dogma* remains ultimately intact.

*Morals and Dogma* is a sprawling tome that cemented Pike’s clout and stature within freemasonry. Those who read the book thoroughly noticed a trend. A.E. Waite writes in *The Holy Kabbalah* how Albert Pike “had a mind to transform the ancient and accepted Scottish Rite into a seminary of occult study.” Waite continues, “No person who is acquainted with *Morals and Dogma* can fail to trace the hand of the occultist therein.”

An eloquent albeit ponderous work, *Morals and Dogma* is perhaps most controversial for its statements concerning Lucifer.

In a sense, it’s unfair to focus on Pike’s writings about Lucifer, since they largely are not his own. However, he produced them as his own, and accordingly he has had to answer for them.

Pike’s statements about Lucifer have vexed Masonic apologists since the time of fibbing conspiracy maven Léo Taxil, who ratcheted up the notion of Pike as a Luciferian conspiring with his European Masonic pal Adriano Lemmi, the purported Satanist kingpin, to bring about an anti-Christ “Palladian” Order through the secrecy of the networks of the lodge. What did Pike say, exactly, that got him into trouble? Though lifted from Lévi, here are a couple statements from *Morals and Dogma*:

LUCIFER, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not!



*Albert Pike*

Based on that remark, which sounds as though Lucifer has a positive role—giving Light (which Freemasons pledge to seek in their rituals) and only blinding unworthy types—Pike has been roundly bashed by fundamentalists as a secret worshiper of Lucifer. But that's not all; he also took some of Lévi's meditations about Satan, as we read here:

The true name of Satan, the Kabbalists say, is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry. For the Initiates, this is not a Person, but a Force, created for good, but which may serve for evil. It is the instrument of Liberty or Free Will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God PAN; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer, or Phosphor, of which the poets have made the false Lucifer of the legend.



*Confederate General and Scottish Rite leader Albert Pike in his “Bad Santa” look*

Sandwiched within that tortured text is a line that dubs Satan or the Devil as the instrument of Liberty or Freewill, and even linking him to “physical generation” or sex. Finally, we have the tie-in to the “he-goat” and the “horned god Pan” motif.

Did Pike worship Lucifer? Or Satan? Are they the same being? What was he talking about?

By the time Léo Taxil wrote up Pike as a secret worshiper of Lucifer and Satan (different beings in this vein, similar to the views of the Process Church of The Final Judgment—Lucifer being a positive light-bearer and Satan being the force behind the Black Mass), Pike had set up a century of back-pedaling for his defenders. Apologists have tried to link the etymology of Lucifer to biblical texts to get Pike off the hook, or (in the case of the historian John Robinson who later in life became a Freemason) explain that what Pike meant by Lucifer was education. While no doubt well-intentioned, Robinson may have added another wrinkle for Pike’s defenders, since Masons have championed public education, and any suggestion that Lucifer is mixed into their educational plans just might put bonds for schools in trouble with less enlightened sections of the voting populace.

Albert Pike also linked various Masonic symbols—including the square and compass—to “generative” or sexual organs. But that’s not all:

To us, Creation is Mechanism; to the Ancients, it was Generation. The world-producing egg figures in all cosmogonies and modern science has discovered that all animal production is oviparous. From this idea of generation came the

reverence everywhere paid the image of generative power, which formed the Stauros of the Gnostics, and the philosophical Cross of the Masons.

**“LET THE NEGROES** be made competent to hold office, let the losses of loyal men to the amount of millions be put upon the back of the State, like a burden on a patient camel! The sooner the better. Let the disenfranchisement of 80,000 white men, and the abuse of the privilege of voting by 50,000 ignorant negroes be continued: and let the people wait for the reaction that is sure to follow. They can afford to wait; for when it comes it will make a clean sweep of Radicalism and misrule... Tennessee will not always bear the disgrace of negroism.”

—Albert Pike, *Memphis Daily Appeal*

**“SPEAKING FOR MYSELF,** I emphatically say, that I would infinitely rather be defeated by the negro vote than succeed by means of it, if to gain it, it is necessary to vote. A victory so gained, I am sure, would be in the end far worse than a defeat.”

—Albert Pike



## THE CONFEDERATE GENERAL

During the Civil War, Pike was assigned the task of leading a band of eight hundred Indians in the Battle of Pea Ridge in Arkansas. Accusations followed that Pike’s Indian brigade scalped and mutilated Union soldiers. Pike was also charged with mishandling funds and threatened with jail; he accordingly went AWOL, and hid for several months but was finally arrested. Pike resigned in July 1862, but he was handily pardoned by President Andrew Johnson, a Freemason, in 1865. Pike calmly resumed his law practice and rose to serve a one-year term as an associate justice of the Arkansas State Supreme Court.

To explore Pike’s views on race, let us begin with an excerpt from a lengthy poem of Pike’s, “Ariel.”

### *XXI*

*Hypocrisy came next, prim, starched and staid,  
With folded hands and upturned pious eyes,  
As though God’s law he punctually obeyed;  
His sordid greed seeks its base end by lies;  
He lusts for every ripe, voluptuous maid,  
Then wrings his hands, and prays, and loudly cries,  
“Owner of men! Stand off, afar while I,*

*Holier than thou art, piously pass by!”*

**XXII**

*And next came Treason, with his blood-stained hand,  
Deep, black, fierce eye, and bold, unquailing air;  
While even as he passed his hot breath fanned  
The groveling slaves into rebellion there:  
His armour clashed, and his broad battle-brand  
Did in the purple sheen like lightning glare;  
And so his fiery courser he bestrode,  
The echo of whose hoofs roared down the road.*

**XXXIX**

*Fanaticism preached a new crusade,  
And Bigotry damned slavery as a crime;  
Intolerance, brandishing his murderous blade,  
Denounced the Southron in bad prose and rhyme;  
The Pulpit preached rebellion; men, dismayed,  
Saw the red portents of a bloody time.*

These words of Pike make clear that he was passionately in favor of slavery. But what do the Masons have to say about all of this? After all, Pike is a Masonic icon.

First, there is the tactic of downplaying Pike’s significance when controversies emerge. Art De Hoyos, in *Is It True What They Say about Freemasonry?*, says:

*Morals and Dogma* is ... not “the Bible of the Masons,” nor is it “the most readily available and universally approved doctrinal book of Freemasonry.” It is not even widely distributed or read. It is used only by the Supreme Council 33rd Degree, Southern Jurisdiction, which in 1871 had far less than 5% of American Masons as members and in 1993 claims only 20%. The Preface gives the best understanding of how Pike and all succeeding Supreme Councils have viewed his book.

The teachings of these Readings are not sacramental, so far as they go beyond the realm of Morality into those of other domains of Thought and Truth. The Ancient and Accepted Scottish Rite uses the Word “Dogma” in its true sense, of doctrine, or teaching; and is not dogmatic in the odious sense of the term. Everyone is entirely free to reject and dissent from whatsoever may seem to him to be untrue or unsound. It is only required of him that he shall weigh what is taught, and give it fair hearing and unprejudiced judgment. Of course, the ancient theosophic and philosophic speculations are not embodied as part of the doctrines of the Rite, but because it is of interest and profit to know what the Ancient Intellect thought upon these subjects, and because nothing so



conclusively proves the radical difference between our human and the animal nature as the capacity of the human mind to entertain such speculation in regard to itself and the Deity.

That is a fair correction. But we should also take note that in “Pillars of Charity,” a church-like stained glass corridor within Scottish Rite’s head lodge, Albert Pike’s remains are held beneath his bust. In addition to Pike’s remains and bust, an Albert Pike Museum memorial is found at headquarters. Not only was *Morals and Dogma* the standard issue to brethren for a good century, it is still honored by its replacement (Hutchens’ *A Bridge to Light*).

Pike’s influence is undeniably considerable. So was his poem merely an angry, emotional, and artistic outburst about race?

It would appear otherwise. In his newspaper, *The Memphis Daily Appeal*, on April 16, 1868, publisher Albert Pike wrote, “With negroes for witnesses and jurors, the administration of justice becomes a blasphemous mockery. A Loyal League of negroes can cause any white man to be arrested, and can prove any charges it chooses to have made against him.... The disenfranchised people of the South... can find no protection for property, liberty, or life, except in secret association.... We would unite every white man in the South, who is opposed to negro suffrage, into one great Order of Southern Brotherhood, with an organization complete, active, vigorous, in which a few should execute the concentrated will of all, and whose very existence should be concealed from all but its members.”

Is it a coincidence that the Ku Klux Klan began at this time? Although he has been accused of being a founder, we are reassured that Pike had nothing to do with it in the quasi-hagiographical materials from his admirers.

Although one must be careful not to make hasty connections, it is nonetheless an uncomfortable fact that Pike stated a need for a “great Order of Southern Brotherhood,” and especially one which united white men to fight “negro suffrage”—views which could have been spouted by every Grand Cyclops of the Klan.

Finally, there appears to be other evidence. According to Tennessee historian, professor Walter L. Fleming, who was accused of writing history too favorable to slave owners, states in *Ku Klux Klan: Its Origin, Growth, and Disbandment*, “General Albert Pike, who stood high in the Masonic Order, was the chief judicial officer of the Klan. General [Nathan Bedford] Forrest heard of the Order after it began to spread, and... consented to become its wizard.”

Another page of the Fleming book has seven portraits of founders of the Klan. Pike’s picture is the largest and in the center.

In another KKK history, *Authentic History: Ku Klux Klan* by Susan Lawrence

Davis, Pike is described beneath an impressive oil portrait as “Chief Justice of the Invisible Empire, Father of Scottish Rite Masonry.” The oil portrait is alleged to have been supplied by Pike’s son to the author for her use. She writes that Pike organized the Ku Klux Klan in Arkansas after General Forrest appointed him Grand Dragon of the Realm at the convention at Nashville, Tennessee; he was also appointed at that time Chief Judicial Officer of the Invisible Empire.

Is it all a sophisticated smear job? Perhaps. But KKK rituals are clearly patterned after freemasonry, as we will see below.

Pike’s defenders insist that his racist and pro-slavery views must be contextualized in the standards of his day; that to ignore such a context is to engage in the “worst kind of anachronism” (as writes 32<sup>nd</sup> Degree Scottish Rite Freemason Jay Kinney). This criticism would certainly hold true if there were no abolitionists in Pike’s day, or at a minimum, shared Yankee Civil War views. To ignore uncomfortable facts about Pike would exchange fact for faith.



*Pope Leo XIII*



## **PIKE ON THE POPE AND JESUITS**

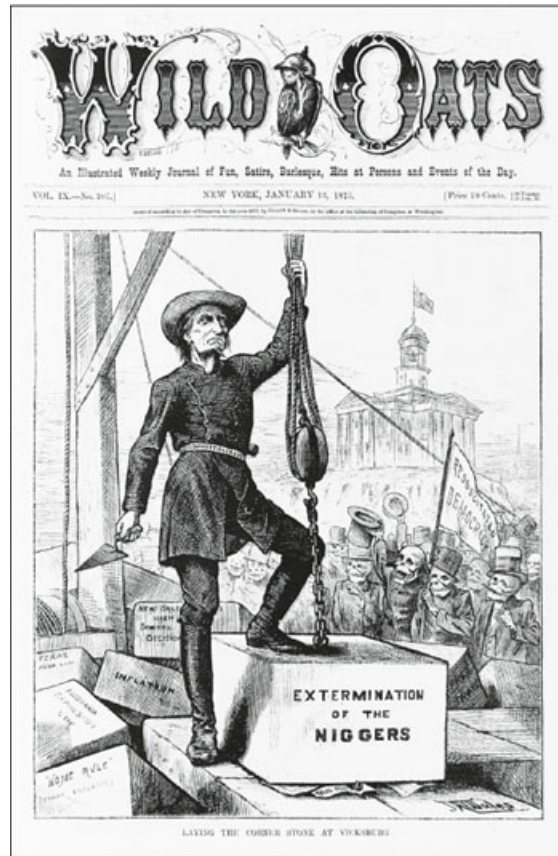
Among matters of faith, Pike in *Morals and Dogma* accused Pope Clement V of “howling,” regarding the Church’s anti-lodge stance since 1738. On April 20, 1884, Pope Leo XIII published the most scathing indictment of freemasonry ever issued from the pen of a pontiff. Pike responded with his own encyclical of sorts, “in behalf of humanity,” in tones that met and matched Rome for vigor:

In its long war against Humanity and human progress, against Science and Civilization, and against the truth of God revealed in Nature, the Roman Church has been greatly shorn of power and influence, until it has become but the feeble

effigy of what it was in 1483, when it made Tomas Torquemada Inquisitor of the Faith in Spain, and in the eighteen years of that Official's rule burned at the stake in that Kingdom eight thousand eight hundred Hebrews and Heretics.

His sarcasm was finely honed:

It will be said that the English-speaking Freemasonry will not receive Catholics into its bosom. That is not true. It will not receive Jesuits, because no oath that it can administer would bind the conscience of a Jesuit.



*Reconstruction era satire pointed at a cornerstone ceremony for buildings of the “new South”*

Perhaps it was fitting for Pike to reply to the Pope. Pike himself was called a Masonic Pope (and a lot more) by no less than the Masonic historian John Yarker, himself a 33<sup>rd</sup> Degree Scottish Rite Mason. Yarker's remark was quoted from a letter which he penned to a Catholic priest by the occult luminary A.E. Waite in his study, *Devil-Worship in France*:

The late Albert Pike of Charleston, as an able Mason, was undoubtedly a Masonic Pope, who kept in leading strings all the Supreme Grand Councils of

the world, including the Supreme Grand Councils of England, Ireland, and Scotland, the first of which includes the Prince of Wales, Lord Lathom, and other peers, who were in alliance with him, and in actual submission. Its introduction into America arose from a temporary schism in France in 1762, when Lacorne, a disreputable panderer to the Prince of Clermont, issued a patent to a Jew named Stephen Morin. Some time after 1802, a pretended Constitution was forged and attributed to Frederick the Great of Prussia. This constitution gives power to members of the 33<sup>rd</sup> degree to elect themselves to rule all Masonry, and this custom is followed.... The good feeling of Masonry has been perpetually destroyed in every country where the Ancient and Accepted Rite exists, and it must be so in the very nature of its claims and its laws.

Albert Pike left a legacy that has been extolled in every Freemasonic compendium or history of worth. He was praised as a “master-genius of Masonry,” and in the oft-quoted words of Dr. Fort Newton, Pike found Masonry in a log cabin and left it in a temple.

Perhaps a mixed assessment might best end this section, taken from the *New Encyclopedia of Freemasonry* by A.E. Waite, Freemason and famed occultist. In this book, Waite writes that Pike “has attained long since that incorruptible monument which he sought, and his name will be ever green and of precious memory in all American Masonry.”



*Ku Klux Klan pamphleting its dread about Irish and Eastern European Catholic immigration. Additionally an all-American and churchified advertisement for KKK dress and ceremony.*



*Handy blades for God, the Holy Ghost and the Disunited States*



## **THE WHITE KNIGHTS**

In 1865 in Pulaski, Tennessee, six young Confederate veterans formed a secret society that would eventually be associated with violence, with the images of men draped in sheets, and with the lynching of blacks and the bashing of Jews and Catholics. It was usually written off by mainstream America as a horse of its own color, but the Ku Klux Klan is less exceptional than Americans would probably like to believe.

The duly elected or appointed Exalted Cyclops and Terrors of K-Uno, by virtue of their election or appointment in K-Uno, hold the same stations in K-Duo.

### ***Opening Ceremony***

*While the Probationers are leaving the Klavern, the Exalted Cyclops will procure a small silk flag and baldric and fold both under his belt. The Kludd will procure a copy of the Constitution and Laws of the Knights of the Ku Klux Klan. The Klokard will procure an extra sword in scabbard, with belt, and the Klaliff will procure a baldric. During this time, all Knights Kamellia will don robes and baldrics. All salutes given in the Order of K-Duo are rendered in accordance with the custom prescribed by United States military regulations. All salutes rendered to the Exalted Cyclops will be returned by him, whether he be seated or standing. After permitting reasonable time for the Probationers to retire from the Klavern, the Exalted Cyclops gives one rap with his gavel and says:*



*For many decades, minstrelsy was used as a money-making mechanism for fraternal lodges.*

**EXALTED CYCLOPS:** The Klaliff of the Klan.

**KLALIFF** (*Rises in his place and salutes the Exalted Cyclops*): The Klaliff, sir.

**EXALTED CYCLOPS:** You will see to it that from this moment none enter the Klavern save those who are Knights Kamellia, and you will so inform the Klexter.

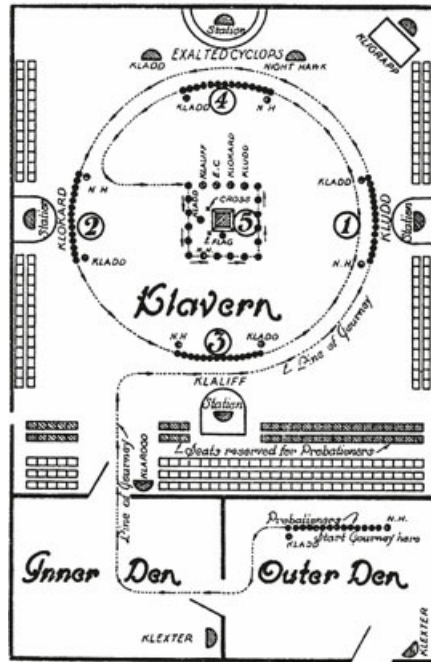
**KLAROGO** (*Opening his door and addressing the Klexter*): Faithful Klexter, a Klonklave of Knights Kamellia is about to be convened. It is the command of the Exalted Cyclops, that from this moment none are to pass your door save those who are Knights Kamellia. (*Closes door, salutes, and resumes seat*)



**DIAGRAM OF KLAVERN**  
 Showing Journey of Probationers to the Sacred Altar.

- 1-Probationers halt and face Kludd's station.
- 2-Probationers halt and face Kloddard's station.
- 3-Probationers halt and face Klaliff's station.
- 4-Probationers halt and face Exalted Cyclops' station.

Thence to the Sacred Altar (5).  
 NOTE—During Ceremony of Advancement, Klexter posts a substitute in Outer Den, and repairs to Inner Den.



*Klan ritual diagrammed*



*Well-meaning though racist advert for Phoenix Elks Club Watermelon Bust*

**EXALTED CYCLOPS:** All present Who have not attained the Primary Order of Knighthood will retire to the outer den, under escort of the Night-Hawk. (*The Klarogo and Klexter, in the meantime, have secured their doors. The Exalted Cyclops gives three raps with his gavel, calling all to their feet.*)

**EXALTED CYCLOPS:** The Kladd of the Klan.

**EXALTED CYCLOPS:** Knights Kamellia, a Klonklave of the Primary Order of Knighthood is about to be opened. Make the necessary changes at the sacred altar.

*(Klokard will advance to the sacred altar from his station with extra sword in scabbard and belt, and standing in front of the altar, he will place the sword in scabbard and belt to the left of the altar. He will then carefully lift right end of flag and lap same over the BIBLE and blue field of flag, changing altar sword to position across altar, above and parallel with the flag, with hilt above blue field and extending a sufficient distance to allow it to touch the Fiery Cross when same will be placed in new position; replaces altar flag in former position; retires two paces; salutes the Exalted Cyclops and takes position.)*

*(As the Klokard renders his salute, the Kludd will advance to the altar with a copy of the Constitution and Laws of the Knights of the Ku Klux Klan and place same immediately below the Bible. But not on the flag.)*

By the end of 1973, the Klan had grown dramatically. Not only were we reaching and recruiting many new people, most of them in their twenties or thirties, but we made sure that the quality of each new member was high.... Many young whites learned by experience how much damage integration did to their neighborhoods, schools, and communities. Its injustice became obvious to anyone who attended a heavily integrated school or who saw the decline in his neighborhood as it went black or Mexican. Young white people were anxious to stand up for themselves, but they did not know how.

—former Grand Wizard David Duke, *My Awakening*



*Popular Ku Klux Klan sheet music*

## **KU KLUX KLAN LIST OF OFFICERS**

**EXALTED CYCLOPS**

(President)

**KLALIFF**

(Vice President)

**KLOKARD**

(Lecturer)

**KLUDD**

(Chaplain)

**KLIGRAPP**

(Secretary)

**KLABEE**

(Treasurer)

**KLADD**

(Conductor)

**KLAROGO**

(Inner Guard)

**KLEXTER**

(Outer Guard)

**KLOKAN** (singular)

(Investigator)

**KLOKANN** (plural)  
(Board of Investigators)

**NIGHT-HAWK**

(Chg. Candidates)



**JACQUES DEMOLAY AND THE BOYS CLUB**

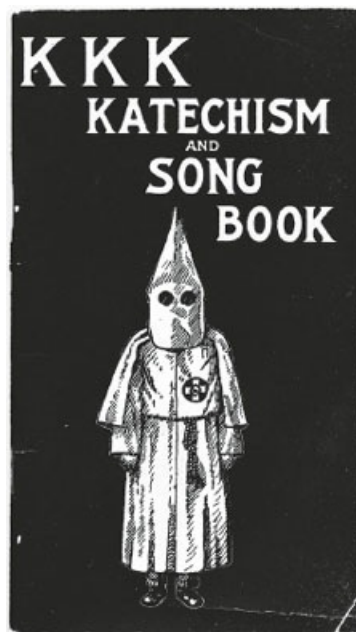
Freemasonry eventually had to cope with the fact that the average Freemason had a family, which meant that women and children had to be given something to do. Involvement in some sense seemed like a good and preferable option, and appendant Orders eventually came into being which accommodated these needs.

One of the most famous of these Orders claimed President Bill Clinton as its senior-most member during his time in office. That was the Order of DeMolay.

The Order of DeMolay was founded in 1919 by Frank Sherman Land, an Illinois businessman, Scottish Rite Freemason, and Imperial Potentate of the Shrine of North America. The name he chose for this new Order was specifically crafted to pay homage to Jacques DeMolay, the Grand Master of the Knights Templar, who had been burned at the stake in 1314.



*DeMolay members in uniform*



*Singing along with the Ku Klux Klan*

## THE FIERY CROSS

from the Knights of the Ku Klux Klan, 1924

*Behold, the Fiery Cross still brilliant!  
Combined efforts to defame  
And all the calumny of history  
Fail to quench its hallowed flame.*

*It shall burn bright as the morning  
For all decades yet to be  
Held by hearts and hands of manhood  
It shall light from sea to sea.*

*We rally around this ancient symbol  
Precious heritage of the past  
And swear our all to home and country  
And to each other to the last.*

*In the Fiery Cross I glory  
'Neath its glow my Oath was made  
It shall live in song and story  
I swear its light shall never fade.*



## BUGGERS FOR BAPHOMET?

The traditional history of the Knights Templar is fraught with accusations about the group falling into everything from worship of the legendary Baphomet to homosexual rites, being possibly sex-magickal, and of course amassing enormous wealth along their journeys. The Poor Fellow-Soldiers of Christ and of the Temple of Solomon—the full title of the Knights—was also known as the Order of the Temple, or simply as Templars. Endorsed by the Catholic Church around 1129—picking up the patronage of St. Bernard of Clairvaux—the Templars wore white mantles with a red cross and were famed as among the most skilled warriors of the Crusades.

The popular horror/occult author Dennis Wheatley (also British agent and friend of fellow agent Aleister Crowley) summarized some of the standard history of the Templars in *The Devil and All His Works*:

During the age of the Crusades, it was not only large bodies of knights, squires, spearmen and archers who set out from western Europe for the Holy Land. Many thousands of people made the long journey as pilgrims. To protect them from capture by Arab corsairs, the Order of Knights Templar was formed. The Knights were drawn from several nations, each company being known as a "tongue." They were sworn to celibacy and poverty, but that did not prevent them from freely indulging in vice or their Order from becoming immensely rich. Their headquarters was Malta, and for many generations they dominated a great part of the Mediterranean.

They were military engineers of the first rank and built several hundred castles. The best preserved of these is on Rhodes; for, regardless of expense, it was splendidly restored by Mussolini....

The Order was founded in Jerusalem in 1119 by Hugues de Payns and his comrade Godeffroi de St. Omer. The latter was an Albigense [type of heretic], so from the beginning the Order had anti-Christian leanings; and, as its knights spent more of their lives in the Near East, it was not altogether surprising that certain of them become involved in Eastern practices. Before many years had passed, the whole Order gave itself up to the worship of Baphomet, a pagan deity envisaged by Arab mystics.

Wheatley then goes on to give the standard description of Baphomet, made famous by Eliphas Lévi:

The idol of Baphomet represented in magical form the Absolute. It had the head and hoofs of a goat, with a black candle set between the horns; and the human hands, upheld and pointing to two crescents, the upper white, the lower black; the belly was green and had scales like a fish; the female breasts were blue; the sexual organs consisted of a penis and a vulva, as in a hermaphrodite; on its forehead it had a pentagram. The image was seated cross-legged on a cube, the symbol of four, the square and foundation of all things; the feet rested on a sphere, representing the world.

The initiation ceremony is described by Wheatley:

When initiated, a Knight Templar had to spit upon, then trample underfoot, the Cross, crying three times as he did so, "*Je te renounce, Jésus.*" He was then stripped naked and led in to the idol, his companions crying, "Yalla! Yalla!" There followed a male orgy, for the Templars, like other military castes such as the Spartans, were sodomites.

DeMolay himself and his Templars were arrested by Philippe le Bel, King of France. After torture, and a papally approved trial for the above accusations of idol-worship and orgies, DeMolay was burnt at the stake, hurling (according to legend) a curse in Hebrew upon both the King and the Pope.



Nowadays a spate of books debunks much of the above accusations, claiming that the charges were trumped up as a pretext for seizing the Templar wealth, making the Templars a high-profile group of martyrs, crushed under the powers of Altar and Crown. But one exception to the “good Templar” concept was raised by the official bibliographer for the Kinsey Institute and editor of *Neurotica* magazine, Gershom Legman. In *The Guilt of the Templars*, Legman reviews the details of the Templar trials and includes an essay, “The Templars and the Worship of the Generative Powers,” positing that the Knights Templar had a role “in the development of the religio-sexual worship of the Devil in Europe.”

The Order of DeMolay founded by “Dad” Land (as all senior DeMolays over twenty-one are called) is named after a man who was a tragic torture victim of Church and State, or a homoerotic sex magician and crucifix-trampling worshipper of the Goat of Mendes, depending on the source. Boys of course are not typically given the latter version of the history of their Order’s namesake. In any case, Land bypassed a lot of other figures in history with inspirational qualities in order to zero in on a traditional livewire of controversy. In so doing, he acted as a good Scottish Rite Freemason who paid homage to the Templars as Albert Pike had done.

Famous DeMolays include Bill Clinton, Walter Cronkite (who is also the voice of the gigantic owl at Bohemian Grove), Dan Rather, Paul Harvey, John Wayne, Walt Disney, Mel Blanc, Buddy Ebsen, Peter Rose, Burl Ives, John Steinbeck, and astronauts Frank Borman and Gordon Cooper.

“Dad” Land’s organization has 18,000 chapters in several countries (about 2,000 in the US) with a total membership of more than a million. Each has the sponsorship of a Masonic lodge and needs a Master Mason present for meetings.

## **WHEN WILL THE POPE COME?**

(SONG THEME: AMERICA)

*They say the Pope will come  
To make our land his home  
But when that day?  
When cats quit catching mice  
And a Chinaman won’t eat rice  
And chickens have no lice  
Then he will come.*

*When bristles grow on geese  
And rocks all turn to grease  
Then he will come*

*When a Ford will make no noise  
And the Irish raise no boys  
Our battleships are all toys  
Then he will come.*

*When car wheels are made of glass  
And cows quit eating grass  
Then he will come  
When dogs no more will bark  
And sing just like the lark  
And baboons play the harp  
The Pope will come.*

*When donkeys cease to bray  
And catfish live on hay  
Then he will come  
When cash won't tempt the Jew  
And cows no cud will chew  
And woodpeckers' heads turn blue  
The Pope will come.*

*When snakes upright will walk  
And women cease to talk  
Then he will come  
When the negroes all turn white  
And the sun will give no light  
When the bulldogs will not fight  
Then he will come.*

*When all men cease to think  
And polecats do not stink  
The Pope will come.  
When we no more mine lead  
And Klansmen all are dead  
And the sea with their blood is red  
The Pope will come.*

—from Ku Klux Klan sheet music

## DEMOLAY RITUAL

### HOW DID YOU choose the name DeMolay?

“After naming several historic figures, one of the boys asked me to name some connected with Masonry,” Dad Land explained. “I mentioned Jacques DeMolay and related how he was a Crusader of the thirteenth to fourteenth centuries, was the last Grand Master of the Knights Templar and was burned at the stake by the King of France as a martyr to loyalty and toleration. The boys liked the name and what it stood for—death rather than betrayal of one’s friends.”

Our next question was, **“Is there actually anything that sets DeMolay apart from other youth organizations?”**

“There certainly is,” Dad Land said. “It’s ritual—a dramatic and yet solemn presentation that impresses an obligation on a boy to live and do right. Of course all the rest of the formal ‘extras’ tend to brand DeMolay on the mind and in the heart of the boy.”

—from *The DeMolay Handbook* by Richard E. Harkins, The International Supreme Council Order of DeMolay, Kansas City, Missouri [undated]

## A DEMOLAY’S ETHICS

A DeMolay serves God.

A DeMolay honors all womanhood.

A DeMolay loves and honors his parents.

A DeMolay is honest.

A DeMolay is loyal to ideals and friends.

A DeMolay practices honest toil.

A DeMolay word is as good as his bond.

A DeMolay is courteous.

A DeMolay is at all times a gentleman.

A DeMolay is a patriot in peace as well as war.

A DeMolay is clean in mind and body.

A DeMolay stands unswervingly for the public schools.

A DeMolay always bears the reputation of a good and law-abiding citizen.

A DeMolay by precept and example must preserve the high standards to which he has pledged himself.



## **MOOSE RECREATION: DRINKING AND SPORTS**

The Moose was founded by Dr. John Henry Wilson and a group of his friends in 1888 in Louisville, Kentucky, as a social and drinking club to rival the Elks. While it remains essentially an American club, it changed its name to Moose International in 1991. The basic unit is the Lodge, which follows the pattern established by Masons: the Moose have a club room or rooms, plus a Lodge room with an altar. The Moose confer an initiatory degree, and after six months membership, the member becomes eligible for the second degree, Moose Legion. A Third Degree or Fellowship Degree is awarded for service to the fraternity. The fourth and highest degree, that of Pilgrim, is honorific and is awarded to few Moose. The Moose make community service a strong component of their activities.

—History of the Moose, from [phoenixmasonry.org](http://phoenixmasonry.org)

Moose International sponsors sports and recreational programs in local lodge/chapter facilities called either Moose Family Centers or Activity Centers; health-oriented charity work is also part of the Moose orbit. The headquarters lies in Mooseheart, Illinois, which holds a 1,200-acre home and school for children in need. In Orange Park, near Jacksonville, Florida, lies Moosehaven, a retirement home for Moose and their wives:

Every resident whose physical condition will permit is assigned to some daily duty usually not to exceed three hours, and everyone receives a monthly allowance. Those no longer able to work are called “Sunshiners.” Their job is to sit in rocking chairs in the sun, and smile at passers-by.

—from [phoenixmasonry.org](http://phoenixmasonry.org)

The former title of the leader of the Moose Lodge of “Dictator” was reconstituted as “Director General.”



*Widely reproduced illustration shows a father fingering a devoted wolf cub's apron to usher him into deeper Masonic ties.*



## **NO LOAFERS AMONG THE MOOSE**

It is to the spirit of the motto that the organizers attribute the phenomenal growth of the Order.

“The Loyal Order of the Moose is made up of working men,” said one of the officers, “and that takes in most of us. No man can join the Order who hasn’t a job. And no man can be a good Moose who isn’t intent on holding his job and at the same time fitting himself for a better job. Men of that sort want to help each other, as well as themselves. And so, in our Order, we have tried to combine with the social side a certain dignity of ritual and as many beneficiary factors as possible. That is why we are paying so much attention to our proposed university home for the orphans of the Order.”

This is a conservative estimate to say that one man out of every ten in America is an unemployed parasite.

—from Elbert Hubbard’s Speech before the Moose convention



*Early Moose magazine from Los Angeles in 1912*

## RITUAL

**IT IS RITUAL** that sets DeMolay apart from all other Youth Movements and keeps it in a class by itself. This is something that should be remembered and practiced at all times by all Chapters, members, and leaders. Ritual **MUST** be used to the utmost in the expansion and development of the Order.

It is Ritual that has held DeMolay together ever since it was founded in 1919. It is Ritual that has inspired numerous DeMolays to become state governors; many to reach flag rank in the U.S. Armed Services; more than 125 to become 33rd Degree Scottish Rite Masons, and hundreds of thousands to climb to the top of their chosen walks of life and community effort.

Ritual perfection is of the greatest importance. There should be no deviation—not even the slightest—in exemplification of the Initiatory and DeMolay Degrees and the presentation of the Flower Talk.

—from standard online explanation, “What is DeMolay?”



## **BOY SCOUTS AND BEING SQUARE**

The wolf cub is the son of a Mason. This name is of very ancient origin. Those initiated into the mysteries of Isis wore a mask in the form of a jackal's head or



wolf's head, even in public.... The son of one initiated was called a young wolf or wolf cub.

—Clavel, *Historie Pittoresque de la Franc-Maconnerie*, quoted by anti-Mason Dom Benoit



*Moose magazine features on its cover conservatively dressed future Republicans.*

The old Cub Scout promise included a pledge “to be square,” which had become a popular expression traceable to the square and compass of Freemasonry. Many Masonic slogans found their way into popular usage (explored in [Chapter Four](#)). Nevertheless, in 1972 the Cub Scout Promise was changed from “to be square” to “to help other people,” as the term square had gone from the association with honesty or integrity to dullness, conventionality, rigidity, and inhibition.



*Turn-of-the-century postcard revealing a proud Moose family*

## MANHOOD?

**OUR ATTENTION** has been drawn this week for a member of Los Angeles Lodge who so far forgot his manhood that he not only practiced deception on his wife of his bosom who had loved him and cared for his wants, but also represented himself as a single man to young women with whom he became acquainted, at least one of whom he succeeded in causing serious trouble. Men are full of faults, but we believe and we think all true Moose believe with us that such conduct is not becoming to a member of our great Order, and the sooner such members are kicked into the street, where they belong, the better for the Order. When a man assumes the obligation of matrimony he should have finished sowing his wild oats—if such a thing is necessary—and should regard his marriage vow as the most sacred thing in life, and he who forgets this vow is not worthy of the respect of any true man.

—from 1912 *Moose* magazines

**JOURNAL EDITORS** reminded women not to criticize that which they did not understand. A story in the *Masonic Review*, entitled “Too Late at the Lodge,” described a young married couple who grew cold to each other after the husband had joined the Masons and begun to spend several evenings each week in the Lodge. In a final attempt to save their marriage, the Mason allowed his wife to accompany him on “lodge business.” The woman learned to her amazement that on lodge nights her husband had been delivering medicine to sick Masons and their families, doing chores for widows and orphans, and taking books to a cripple. The story neatly inverted the gender associations of the evangelical groups. The woman’s un-Christian suspiciousness and possessiveness were confuted by the example of the Mason’s charity and missionary zeal. His secrecy only confirmed his Christian selflessness.

—Carnes, *Secret Ritual and Manhood in Victorian America*



## HER ROLE IS CHOSEN

To the majority of Freemasons today (dominated by U.S. and Canadian brethren), the concept of women becoming Masons is, for all intents and purposes, an anathema.

—from [Masonicinfo.com](http://Masonicinfo.com)

The Grand Lodge of British Columbia does not recognize as regular freemasonry any self-styled body that initiates women. That said, there are several organizations calling themselves freemasonry that do initiate women.

—Grand Lodge of British Columbia and Yukon

Freemasonry has not simply been an affair dictated largely by race but also by gender. Women attempting to break into a lodge meeting would be blocked by the Tyler who stands guard.

Wives of Masons have had, on occasion, questions about the lodge. Many of them have been proud of their husbands; others, suspicious or resentful. The role of women therefore inevitably was addressed in various ways by members of the lodge, ranging from advice or directives on how to run a household, to the creation of organizations which included women.

Over time, a number of affiliated organizations were created to accommodate women. None of them are officially Masonic, but all are within the orbit of freemasonry. The Order of the Eastern Star, for example, is considered “adoptive.” Started by Master Mason Robert Morris in 1850 with the publication of a ritual named “The Rosary of the Eastern Star,” the Order is limited to Master Masons and their close female relatives. The Chapter is run by the women with the Master Mason is present. The female relatives who may join are wife, sister, daughter, mother, and various grandparents, step-relatives and in-laws.

Masons who are members of lodges under the United Grand Lodge of England are prohibited from joining.

The inverted pentagram, which has become a staple symbol of the Eastern Star, has traditionally been explained as a symbol as highly Christian as the Star of Bethlehem, by members of the Order, or as an occult homage to Satan, by Christian fundamentalist anti-Masons who quote occult literature that normally associates the inversion of the pentagram with black magic. Some fundamentalists fit the head of the Goat of Mendes into the symbol—a common association, in fact, with the Church of Satan.



*Integrating the family theme in popular Masonic magazine, 1888*



*Job's Daughters, a Masonic-sponsored youth organization for girls and women, aged ten to twenty*



*Soroptimist Club, women's affiliate of the Optimist Club*



Elective Officers, Martha Washington Assembly, No. 1  
*Left to Right: Standing—Sally Byrne, Annabelle Grant, Helen Roark.  
Sitting—Dorothy Nicholson, Margaret Willemis.*

*Order of the Rainbow for Girls*



*Member of Co-Masonry, the small and largely disputed American Masonic order that allows women members*



*Order of the Rainbow for Girls members display their uniforms.*





STEELTON, PA.—Members of Steelton Chapter No. 919 made turtle sponges which were delivered to the Baby Village at Mooseheart. Seated from left are Frances Pupo, Treasurer, and Mrs. Richard Nebinger, Recorder. Standing are Mrs. Laurence Salinger, new College of Regents member, and Mrs. Frank Hrestak, Senior Regent and Star Recorder.

*The women's affiliate of The Moose display their toys made for the Mooseheart orphanage.*

WHY WOMEN CANNOT  
BECOME MASONS.

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**T**HE late Bro. J. M. Bailey, the celebrated "Danbury News Man," was always as felicitous in his impromptu speeches before an audience as he was entertaining, interesting and humorous in his writings. On one occasion he was called upon, in his native town, to make some remarks before a Masonic assembly where ladies were present. While speaking in a general way upon the subject of Masonry, throwing off, at the same time, brilliant scintillations of wit and humor as the natural and spontaneous products of his fertile brain, he addressed himself to the feminine part of his audience and said: "Ladies, I have always known, since I was a boy, that a woman could not legally be made a Mason. I never knew the definite reason until I myself was made an Entered Apprentice.

"It is not because you are *women* that you cannot be made a Mason, but is owing to the *peculiar and scanty* formation of your wardrobe and the *excessive timidity* of the stewards!"

The explanation was so definite and satisfactory that no woman, since that time, has ever been known to apply to that lodge for initiation!

*In Voice of Masonry magazine, a tortuous explanation why women cannot join the boys in a Masonic lodge*



**THE BACK OF THE BUS AND THE KITCHEN APRON**

It seems a stark contrast between the open, eclectic philosophy of Masonic fraternalism and the historical exclusions of blacks and Native Americans, women and youth, making most lodges simply clubs for the proverbial white male. Yet with all historical qualifiers noted—including the accommodations of “separate but equal” lodges such as Prince Hall and the Order of the Eastern Star—it remains true that certain realities of race and gender and age are part and parcel of most fraternal structures.

If we recall that the lodges grew out of stonemason guilds, which were filled with European men, and picked up patrons and alcohol along the way, this reality should be of little surprise. Tavern Masonry by its own character excluded children. And women were likely something most men were happy to leave at home for a night out. Racial issues seem to have persisted long past when most other areas of society have achieved some measure of integration, making the lodges for the most part far behind the times in American society. Some might argue that this reflects a strength of the lodges—that they can ignore social values and keep their own character. Others might see the lodges as the last bastion of privilege and discrimination.

In the distant future, perhaps the white man’s club will be viewed as the worst kind of anachronism. For now, it is a fraternal norm.

Other “family” organizations in the orbit of the Masonic:

### Order of the Eastern Star & Order of the Amaranth

American androgynous Orders for Master Masons and their female relatives.



*Poetic treatises to women and their affiliate orders from The Lodge Goat humor book*

**Social Order of the Beauceant (SOOB)**

An American androgynous Order for Knights Templar, their wives and widows.

**White Shrine of Jerusalem**

An American androgynous Order for Master Masons and their female relatives.

**Daughters of the Nile**

Membership is limited to wives of Nobles of the Mystic Shrine.



*Artist Greta Kempton poses in front of her painting of masonic attired President Harry Truman beneath the Big G.*

## CHAPTER FOUR



# STRANGE, ESOTERIC, AND CONFOUNDING TWILIGHT LANGUAGE

Twilight language is employed to simultaneously evoke a spectrum of sub rosa meanings and concealment of esoteric truths through intentionally opaque language, metaphor, gesture, codes and signs.

—definition adapted from Roderick Bucknell and Martin Stuart-Fox, *The Twilight Language: Explorations in Buddhist Meditation and Symbolism*

**SECRET SOCIETIES**, it goes without saying, have secrets. That even applies to secret societies that refuse to admit that they're secret, so great is their aversion to exposing the exact degree of concealment contained within their guarded chambers.

Some of the secrecy is easy to understand. A club that requires initiation and has a clearing process for membership must therefore exclude and guard; misdirection and disinformation becomes necessary when dealing with outsiders. Curious handshakes and whispered passwords, pledges and oaths, are the bread and butter of brotherhoods and fraternal organizations.

Even within secret societies there may be levels of meaning, codes that signal one thing to lower members and another thing to higher initiates. Words and symbols with multiple meanings bring us to the domain of Twilight language, ciphers, codes, and even the use of geography and names for symbolic lessons in a tapestry of Mystical Toponymy.



MOUNT MORIAH'S LADDER OF REVELATION.

*Freemasonic secret regarding the Great Architect of the Universe on the sacred mount where Abraham nearly sacrificed his son Isaac.*

Many Masonic writers assert that any statement about Masonic symbolism is never definitive and simply one person's private opinion. But some of Masonry's greatest leaders and writers of ritual, such as Albert Pike and Albert Mackey, agree on decoding several symbols as sexual or phallic. Some meanings are standardized in the lectures of the degrees and the front matter of a Masonic Bible. A man initiated in a lodge gets such a lecture, part of which explains a set of symbols, differing by degree, ranging from the "working tools" to the beehive symbol to Euclid's 47<sup>th</sup> Problem. Symbols abound: the point within the circle, the letter "G," the obelisk, the Three Great Pillars, Ears of Corn, the Pot of Incense, the All-Seeing Eye. Explanations are typically moral in tone so that the candidate, according to Albert Pike himself, is "intentionally misled by false interpretations" regarding their "true explanation," which is reserved for "Adepts, the Princes of Masonry."

Hidden meanings can serve to track seekers into the esoteric inner circle of understanding while more obvious fare is served to beginners and outsiders. Some of the esoteric purposes are piggybacked with arcane lore and legends from the Far East; others have masked political purposes, some of which have merged with police and military structures, including moon landings and intelligence agencies.



There are critics who note that while the Brotherhoods have pressed for a separation of church and state, they have actually secured a union of lodge and state. Such a union can be seen in the Shriners Bloc in Congress below. How the ciphers of Brotherhoods have served an agenda of the government remains to be seen, but cross-pollination between lodge and state is as downplayed and certain as the lodge membership of Brother J. Edgar Hoover, 33<sup>rd</sup> Degree.

The end of the drama is well known, and how Jacques DeMolay and his fellows perished in the flames. But before his execution, the Chief of the doomed Order organized and instituted what afterward came to be called the Occult, Hermetic, or Scottish Masonry.

The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics. It is guessed at under the obscurities that cover the pretended crimes of the Templars, and it is found enveloped in enigmas that seem impenetrable in the Rites of the Highest Masonry.

—Albert Pike, *Morals and Dogma*



*Shiner love under a paper moon.*



*The Big “G”... a blue meaning for the blue lodge?*

“GNOSIS,” said Albert Pike, “is the essence and marrow of Freemasonry.” Here Gnosis must be understood to mean that traditional knowledge which constitutes the common basis of all initiations, the doctrines and symbols of which have been transmitted from the most distant antiquity down to the present day through all the secret Fraternities.

—René Guénon, *Studies in Freemasonry and the Compagnonnage*



**THE USE OF SYMBOL** and ritual speaks to a magical aspect of Masonry as does its emphasis on ancient lore, sacred architecture, fraternal secrets, and divine revelation. These have all tended to characterize it as a spiritual and esoteric brotherhood, in addition to its exoteric identity.

—James Wasserman, *The Secrets of Masonic Washington*



## **TWILIGHT LANGUAGE AND MYSTICAL MASONRY**

Aleister Crowley referred to occult “blinds” strewn throughout his writings—esoteric concepts for the Initiates that were hidden behind more ordinary, or simply different, language, thereby misleading the uninitiated or “unworthy.” Mystical symbols of the Brotherhoods can serve exactly as blinds to convey a lesser meaning, if intended, or else serve as a sort of *koan* to puzzle over, eventually giving alchemical, hermetic, Gnostic, or sexual meanings, as the case may be.

Masonic ciphers and codebooks conceal lodge secrets and guarantee limited understanding to those who lack the keys to decode. Twilight language can also serve to implant messages in a subliminal sense, as a sort of *sub rosa*-triggering mechanism. In such a construct, initiation is already happening before the recipient is fully aware of what is going on. Some conspiratorial analysts, such as James Shelby Downard, have advanced elaborate deconstructions of code words in historical events, such as the assassination of John F. Kennedy.

Regardless of the level of encoding and misdirection, two facts are certain: lodges mislead outsiders, and what starts out as simply moral can serve as a bridge to the mystical.

Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it.

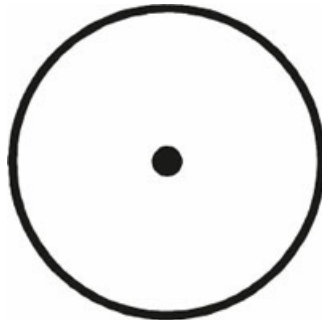
The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine he understands them. Their true explanation is reserved for the Adepts, the Princes of Masonry.

—Albert Pike, *Morals and Dogma*



As has often been said, tantric texts are written in “twilight language” (*sandha-bhasa, gongpe-ke*), which... is a “secret language, that... others cannot unriddle.”

—Judith Simmer-Brown, *Dakini’s Warm Breath: The Feminine Principle in Tibetan Buddhism*



## **SEXUAL GEOMETRY AND THE ARITHMETIC OF DEATH**

**MANY** of the non-moral, alternative meanings assigned to secret symbols tend to converge in sexual or death-oriented directions. Stemming in part from the ancient Kabbalistic practice of Gematria, a type of numerology, lodges have found meaning in number, assigning correlations with the beginning of life—“generation”—and the end—“mortality.” In plain English, sex and death, the twin obsessions of Americans as evidenced by any of hundreds of cable television channels.

The emblems of mortality are *three*: the coffin, the skull, and the cross-bones.

—W. Bro. Reverend F. de P. Castells, AKC, *The Arithmetic of Freemasonry*



**ALBERT PIKE**, in *his Morals and Dogma*, repeats Plutarch's comments and suggests that the triangle represents matter (Isis), spirit (Osiris), and the union of the two (Horus)... and, indeed, the sum of the two smaller squares equals the larger.

—[symboldictionary.net](http://symboldictionary.net)



*Caves of progressive initiation. Ascending the mountain through the cavernous underbelly.*



*Near Charlestown, West Virginia, is "Washington's Masonic Cave" with an apartment called "The Lodge Room" where Washington and other Masons held lodge meetings.*



## CRYPTIC RITES, CAVERNS, AND SUBTERRANEAN MASONRY

The Royal Arch degree is considered an important completion of the Master Mason degree in the York Rite, championed in the mid-1800s by the “Antients” who reacted to the formation of the Grand Lodge, which limited itself to the three degrees, culminating in the Master Mason degree. Eventually the split between the “Antients” and “Moderns” was healed, and the Royal Arch degree is no longer controversial.

But that doesn't mean it isn't interesting.

The Royal Arch degree—the 7<sup>th</sup> Degree—involves quite a drama: a heavily Jewish Temple-rebuilding narrative with three candidates (somewhat like the three “ruffians,” or the 3<sup>rd</sup> Degree) who pass through four veils in Jerusalem and clear the ruins of the old Temple, coming across a half-buried stone, a keystone, for an underground arched vault. The ritual involves lowering the candidate into an underground chamber, recovering a copy of the Ark of the Covenant (a pop cultural icon, thanks to the original *Indiana Jones* movie). The lost “word” of the 3<sup>rd</sup> Degree turns up as well—*Jahbulon*, a syncretic amalgamation of Jehovah, Baal, and Osiris, according to certain Masonic exegetes. In addition, Duncan's *Ritual Monitor* includes the line, “for the good of Masonry, generally, and the Jewish nation in particular,” long before the Zionist dreams of Theodor Herzl.



*Illustration of secret formation found in a cave supposedly beneath The Temple of Solomon*

After the Royal Arch degree, the York Rite has more, including the Cryptic degrees and the Knights Templar degree—thirteen in total.

The Cryptic and underground vault aspects of the York Rite might seem



secretive-sounding aberrations, if it weren't for the fact that caves and underground aspects pop up in other circumstances. Brother George Washington, for example, used a cave for a lodge. And the infamous orgiastic and religion-mocking Hellfire Clubs met in the West Wycombe Caves, a network of manmade chalk and flint caves in Buckinghamshire, southeast England, frequented by Freemason and Hellfire Clubber Benjamin Franklin during his European travels.



*Masonic cave in Volcano, California*

KEY P. C. DEGREE.												
A	B	C	D	E	F	G	H	I	J			
11	9	10	48	1	15	35	29	7	27			
K	L	M	N	O	P	Q	R	S				
20	4	90	45	13	83	31	6	2				
T	U	V	W	X	Y	Z	Figures					
12	19	25	17	75	5	3	0					

KEY TO GRAND LODGE SIGNS												
Q	H	W	R	K	M	T	V	Z	P			
*	b	c	d	e	f	g	h	i	j			
A	O	C	I	D	U	E	X	B	N			
k	l	m	n	o	p	q	r	s	t			
	Y	L	G	S	J	F						
	w	v	w	x	y	z						

*Rituals for various Orders were often coded for disciples.*

## ROBERT ANTON WILSON ON CODED WORD GAMES

**ANOTHER FACTOR** tending to multiply conspiracy theories beyond necessity lies is the fact that all intelligence agencies have two functions, viz.:

1. Collection of accurate information.
2. Planting and encouraging inaccurate information.

An intelligence agency, in other words, needs to know “what the hell is really going on” for the same reason a bank or a grocer or you and I need that kind of factual input. Hence, the huge budgets for item 1 above.



Intelligence agencies, however, also need to keep ahead of their competitors, the rival intelligence agencies of other and, hence, perfidious governments. They therefore engage in frenetic efforts of spreading misinformation, “disinformation” (a euphemism for the former), “cover stories,” “cover-ups,” etc. In order to deceive whoever currently functions as “the enemy,” these fantasies must have enough facts mixed into them, and enough general plausibility, that they will deceive many others not yet defined as “enemy.” Always, they must deceive persons of average intelligence and average education or they just won’t work. The best disinformation should also deceive persons of more-than-average wit and know-how, for a while at least.

In brief, modern secret-police work functions much like poker. All players try to send false signals at least part of the time, and all players try to detect “the real truth” behind the false signals sent by the others. In a world where nations relate to each other in this manner, conspiracy models flourish like bacteria in a sewage system. As Henry Kissinger allegedly said, “Anybody in Washington who isn’t paranoid must be crazy.” Indeed, any citizen in a world run like that who doesn’t have some “paranoid” suspicions must have suffered brain damage in childhood.

—from *Everything Is Under Control* by Robert Anton Wilson



*Masonic Grand Lodge of Arizona meets in cave of a copper mine circa 1897.*

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## TWILIGHT HISTORY

FREEMASONS, n. An Order with secret rites, grotesque ceremonies and fantastic costumes, which, originating in the reign of Charles II, among working artisans of London, has been joined successively by the dead of past centuries in unbroken retrogression until now it embraces all the generations of man on the hither side of Adam and is drumming up distinguished recruits among the pre-Creational inhabitants of Chaos and Formless Void.

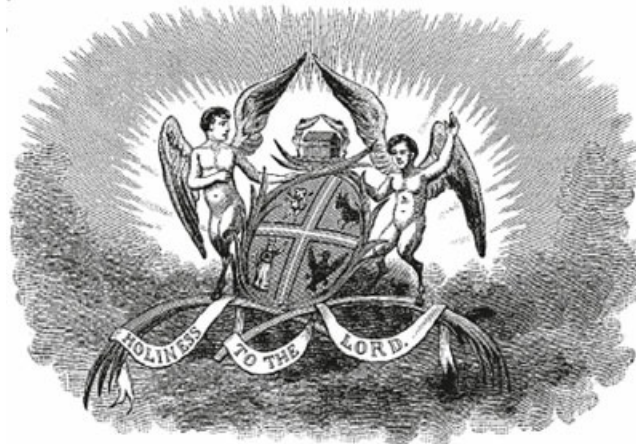
—Ambrose Bierce, *The Devil’s Dictionary*, 1906

Freemasons and other brotherhoods have created an ancient history that makes the claim that fraternal brothers are directly linked to the Great Architects of the Universe behind the Giza Pyramid (as seen on the Great Seal on the reverse of the U.S. dollar bill) and various versions of the Temple of Solomon.

In doing this, Freemasons have created a mythological past as old, and older, than the Old Testament itself. This high-flown concept becomes amusing when the myths collide with historical fact.

The heroes of the Knights of Pythias Order, Damon and Pythias, are part of Greek mythology. Unfortunately for the fraternal Order, Knights were a medieval phenomenon, and not ancient Greek.

Another fraternal Order in the making, originally called the Knights of Ben-Hur, based on the famous Lew Wallace novel *Ben-Hur, a Tale of the Christ*, reluctantly changed its name to The Supreme Tribe of Ben-Hur after author Wallace reminded the businessmen founders that there were no such thing as knights back in Christ's day.



## **Grand Lodge.**

*Grand Lodge icons often include cloven-hooved angels.*

Ultimately, historical contradictions did not seem to matter much to the new Order, and its rituals were largely drawn from Wallace's novel. The gladiatorial epic movie starring Charlton Heston also became a source for the names of many Shriner and Masonic lodges.

The fraternal obsession with ancient lore goes so far as to impose themselves in Masonic publishing companies, such as *Detroit's Masonic News*, which released a novel called *The Caliph of Bagdad* by notable hack writer Sylvanus Cobb Jr. Cobb's popular book was originally published in 1868, and was sold by the

Freemasonic publishing company in the 1930s through the 1960s. According to the Masonic newspaper:

The scene is laid in Baghdad in the ninth century, and like all the stories of Brother Cobb, the plot is exceedingly strong.

Dagon, the hero, returns to Baghdad, his native city, impelled by a desire to relieve the distress which has been caused by the tyrannical Caliph. He comes from Jerusalem, where he has been a Brother of the Mystic Tie, but in Baghdad he finds the conditions have made it necessary for the Brotherhood to use the fraternal principles and practices to an extent he had not conceived. The adventures and thrilling incidents which Dagon and his associates undergo before the story reaches the satisfactory climax make it a fascinating and most delightful tale.

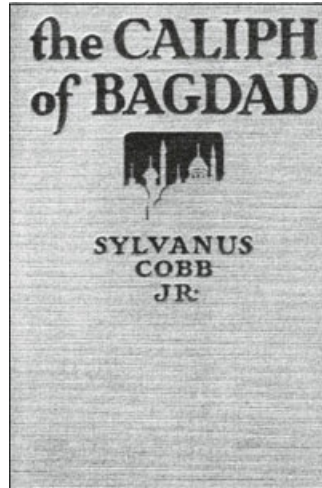
To all this is added a thread of Masonic interest, bringing out the true spirit of fraternity and making it not only splendid fiction, but also one of the best Masonic stories that has been written.



## **SYMBOLIC HUMAN SACRIFICE: THE CORNERSTONE RITUAL**

For the ancient priest-architect (and the functions were usually combined), the mystical construction of a building was at least as difficult as its physical construction. The *Genius loci* (the spirits of the rocks and trees on the building site) needed to be placated before the land could be cleared. The elemental forces of nature had to be propitiated and the beneficial gods invoked and invited to take up residence.

As carefully as the modern structural engineer calculates the stresses of a suspension bridge, the magus calculated and balanced the spiritual and metaphysical forces he believed to focus on the building. Its orientation to the stars was important; its orientation to the sun was critical.



*Politico-ritual themes: from the famed novel of Baghdad (Iraq) to FDR troweling a symbolic human sacrifice in the standard Masonic cornerstone ritual*

And this ancient priest-architect believed, as his whole society believed, that for the building to survive and stand, it had to have blood—and in most civilizations, human blood. In addition to victims sacrificed at the laying of the foundation stone, there are many references to blood being mixed with mortar....

History, legend, and subsequent archaeological investigations suggest that people were buried alive in the foundations or the hidden crypts of many of the medieval cathedrals and chapter houses. Apparently the victim was in some cases selected by the abbot and in some cases selected by lot. There is evidence that the practice continued throughout the Renaissance and into the 1700s.

These blood sacrifices were more often associated with foundation stones than with cornerstones themselves, the cornerstone rituals generally being of a more gentle nature. But there is one other dark moment which, together with the foundation sacrifice and cornerstone ceremony, comprised the Stability Rite—the Completion Sacrifice....

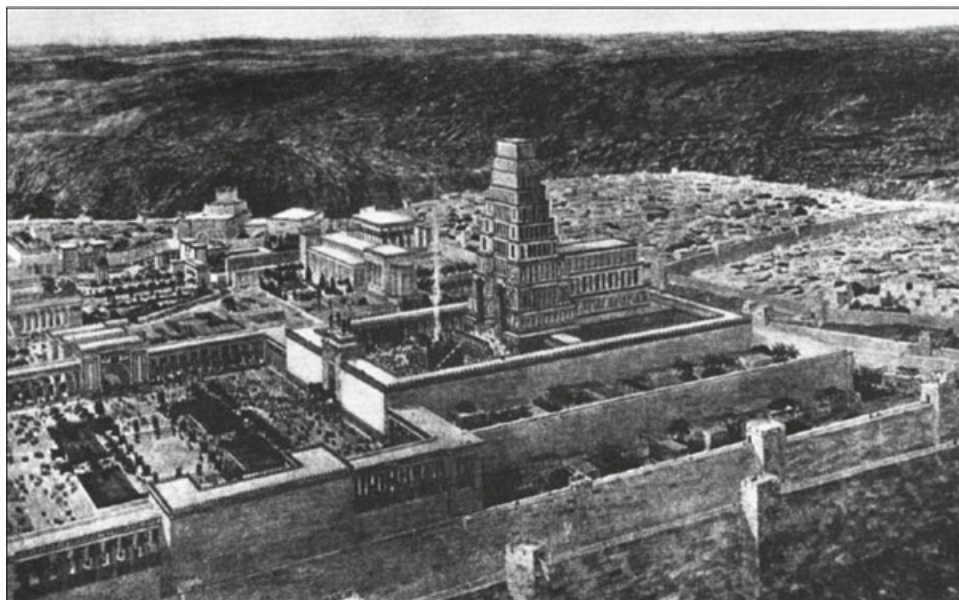
In the cornerstone-laying ceremonies of the Freemasons—by far the most frequently performed cornerstone ceremony today—corn, oil, and wine are placed on the stone. The purpose of the act is to celebrate the change from sacrifice to symbol, to commemorate the past while affirming that mankind has moved to a better and more compassionate understanding of the world around him.

—from *Sacrifice to Symbol: The Story of Cornerstones and Stability Rites* by Jim Tresner

Some of the keystones of the arches under the White House were found to have been carved with the two interlaced triangles, or the Seal of Solomon. The Hebrew letter *yod* was carved in the center. As it was anciently regarded as a talisman against fire, some theorize it may have been added during the restoration after the White House was burnt by the British.



*Commemorative building for President Roosevelt, as he's held up by his son*





*“King Solomon’s Temple and Citadel. View From North East Corner.” from Unbuilt America by Allison Sky and Michelle Stone. “A restoration of King Solomon’s Temple that bears evidence of authority has at last been made. Helmle and Corbett, architects, have carried out the idea of John Wesley Kelchner, who, inspired by religious zeal has made the reconstruction of the Temple his chief object in life for over thirty years.*

*“As a result of the research and design work carried on by Helmle and Corbett during the past four years this restoration is now splendidly shown in a large group of interesting drawings made by Birch Burdette Long, Hugh Ferriss, Taber Sears and others. Soon this restoration will be actually built as part of the Sesquicentennial International Exposition to be held in Philadelphia in commemoration of the one hundred and fiftieth anniversary of the signing of the Declaration of Independence. The opening date of the Exposition is June 1, 1926.*

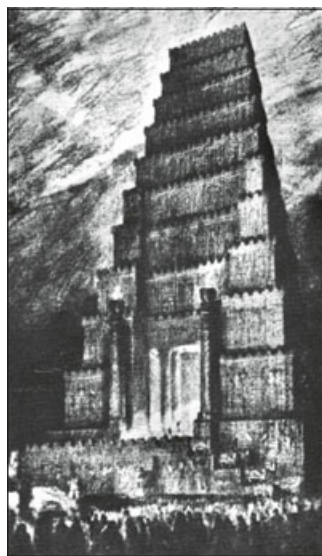
*“Visitors will be able to walk about the courts and to experience the sensation of having been carried back to King Solomon’s time, for it is understood that life is to be given to this picture by pageantry illustrating the customs, dress and activities of the time.”*

*“Result: Unsuccessful exposition proposal.”*



## **ORIENTALISM, THE TEMPLE OF SOLOMON AND THE RED HEIFER**

In his influential study *Orientalism*, literary theorist Edward Said declared the Western fascination for the Far and Middle East as part and parcel of Western racism and imperialism, in which white men view “orientals” as a weak, illogical “other,” best to be exploited and controlled.



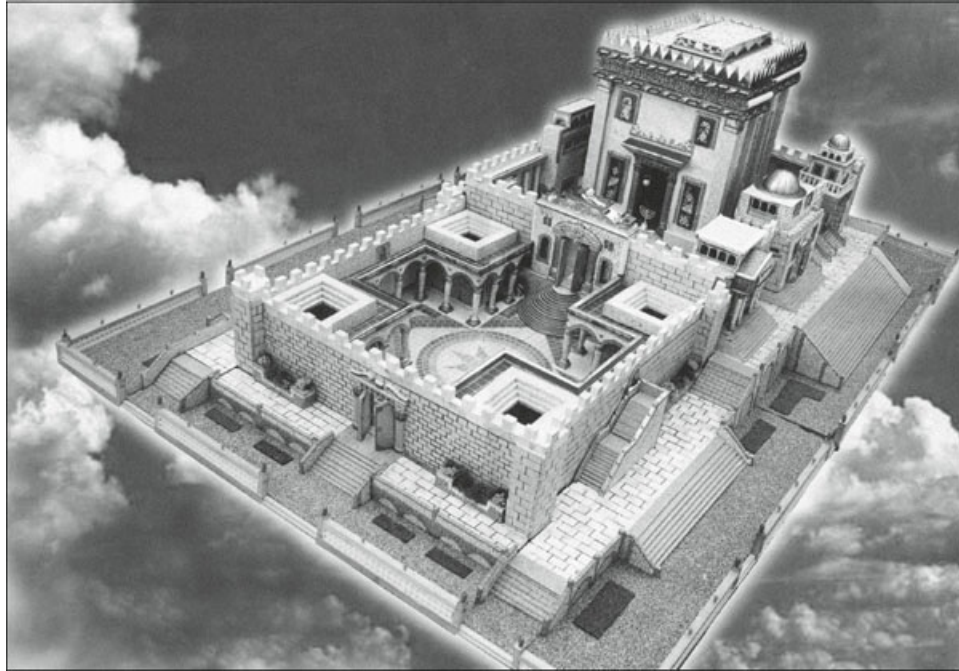


*Illustrations of an Architect's notion of a rebuilt Temple of Solomon.*

Here we explore the secret society enthusiasm for contrary Middle Eastern aspects, such as the fetish for restoring the Temple of Solomon, the homage to the Knights Templar, and the simultaneous veneration of their Muslim adversaries.

Freemasonry has two forms of history: the known and verifiable, such as its formation with England's Grand Lodge in 1717. The fabled history of Freemasonry begins with the story of the building of King Solomon's Temple, which was said to hold Moses' granite tablets with the Ten Commandments engraved on them by God Himself.

The Temple of Solomon tale is important and integral for Freemasonry's cast of characters, history, and ritualism.



*Another reconstruction of the second Temple of Solomon as shown at the huge Scottish Rite Temple on Wilshire Boulevard, Los Angeles.*

According to the Masonic ritual, every day at noon Hiram Abiff climbed a winding set of stairs to the unfinished *sanctum sanctorum* of the incomplete temple to work on the building's designs and to pray. One day he was accosted by three fellow craft Masons who sought from him the secrets of the Master Masons so that they could advance professionally and receive higher wages on other building sites. Using threats of bodily injury, these three individuals, named Jubela, Jubelum and Jubelo, attempted to extort the craft secrets from Hiram Abiff. Because they had failed to prove themselves worthy, however, the righteous master craftsman refused to provide them with the information that would allow them to masquerade as Master Masons. After he denied their request three times, Jubelo struck Hiram Abiff on the head with a setting maul and thus killed him. Having stashed the body on the work site for twelve hours, these three men, always known by Freemasons as "the ruffians," returned at midnight and transported the corpse to the west, where they buried it in a shallow grave on a hillside. They planted a sprig of acacia to mark the burial site.

The next day, King Solomon discovered that Hiram Abiff was missing and organized a search party composed of workmen to look for him and to locate Jubela, Jubela, and Jubelum, who also had disappeared. Fifteen days later, the ruffians were captured and the architect's body was located because of the acacia plant marking the resting place. King Solomon and Hiram, the King of Tyre, traveled to the gravesite where, after some difficulty owing to the body's advanced state of decay, Hiram Abiff's corpse was raised out of his temporary

tomb. The cadaver was returned to the simple site and, as an indication of respect, was interred as close to the sanctum sanctorum as custom would allow. The fraternity then erected a monument to him located upon this final burial site.

—from William D. Moore’s *Masonic Temples*

The visual scenarios behind Scottish Rite Masonic rituals include painted cinematic backdrops of a Freemasonic concept of the original Solomon’s Temple, looking like castoffs from Cecil B. DeMille’s *Ten Commandments*.

The Temple of Solomon has been torn down and rebuilt on two momentous occasions. Both Jews and fundamentalist Christian Zionists pray for the construction of a Third Temple, but Temple Mount is also the holy site of Dome of the Rock, from where the Prophet Muhammad was said to ascend to heaven. It’s the most hotly disputed land on earth.

Albert Mackey, the 33<sup>rd</sup> Degree Scottish Rite historian, confirms in his *Encyclopaedia of Fraternity* the Masonic importance of the Temple of Solomon:

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material temple.... The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Masonry is the search after truth, they are directed to build up this Temple as a fitting receptacle for truth.

Apocalyptic Zionist Christians, concerned Muslims, and anti-Masons alike claim that Freemasons themselves hold plans to rebuild the storied Temple of Solomon.

Freemasonry-approved “myth-busting” websites, such as [AskAFreemason.org](http://AskAFreemason.org) and [Freemasonry.bcy.ca](http://Freemasonry.bcy.ca), dispute that Freemasons had or have any intention to rebuild the Temple. That may be, but a *New York Times* article published on September 22, 1912, discusses “Schemes of Freemasons and Opinion of Jews on Rebuilding Solomon’s Temple,” and a 1909 *Illustrated London News* article calls up “a suggestion that the Freemasons of the World shall subscribe that the Temple of Solomon may be rebuilt at Jerusalem.”

Author John J. Robinson, in his *Born in Blood* Masonic history, suggests in a way sympathetic to the freemasonic concept of a syncretic belief that Christian, Jew, and Muslim should unite on Temple Mount with a “tripartite temple for all.”

Today, a megalith-sized Protestant Universal Church for the Kingdom of God in São Paulo, Brazil, is spending \$200 million to build a huge replica of Solomon’s Temple for an intended 2014 completion date.

In 1925 an unbuilt “Restoration of King Solomon’s Temple and Citadel” had

its blueprints laid out by architects Helmle and Corbett.

And in the late 1950s, Cecil B. DeMille's *The Ten Commandments* dramatized the story of Moses and his granite tablets that were said to have been housed by the iconic Temple of King Solomon. The Temple of Solomon tale inspired the enormous, block-long Scottish Rite Temple, designed by Millard Sheets, which opened in 1962 on Wilshire Boulevard in Los Angeles, located near Hancock Park.

Sheets, a famous artist and architect, met in the late 1950s with a committee of Scottish Rite Masons who, according to a taped interview, impressed on Sheets why it was an important time to build such a massive temple:

They told me quite a bit about what has to be in a temple of this kind. I didn't dream that there was a huge auditorium and a huge dining room. The auditorium seats 3,000, and the dining room seats 1,500, and they have many lodge rooms and recreation rooms. It's a city, a tremendous thing.... So we set up another dinner party, and it was an exciting evening. They had worked terribly hard on all of the questions and had... some very good thoughts about the new relationship of Masonry to society and why they felt this was an important time to build the temple and why they wanted to truly represent the spirit of Masonry.

I was surprised by the tremendous number of things that had to be incorporated in this temple. First of all, the upper degrees of Masonry are given in an auditorium, and they are given in the form of plays. They have incredible costumes and magnificent productions of the basic concepts that are ethical and have at heart a religious depth, and they draw from many religions, as far as I understand.

The huge mosaic on the exterior east end of the temple at that time was the largest mosaic I'd ever made. It starts out with the builders of the temple from the days of Jerusalem, and King Solomon, who built the temple, and Babylon. Then it jumps up to the Persian emperor, Zerubabel. When the crusaders went to the Holy Land, they built a place called Acre, which is still a very important historical monument to the period of the crusaders. Of course, there were other temples and I showed Rheims cathedral in the process of building. I showed the importance of [Giuseppe] Garibaldi, the Mason who broke away from the Roman Catholic Church because of what he felt was its limitations and dogmatism. Ever since then, there's been a certain quarrel, I gather, between the Masons and the Catholics. Then there is King Edward VII in his Masonic regalia as one of the great Grand Masters. We had the changing of the guard at Buckingham Palace, which is part of the King Edward section. I think the final part of that mosaic shows the first Grand Master of California in his full regalia being invested in Sacramento. It's a kind of historical thing going way back to the ancient temple builders and coming right up through to actual California history, which the California sun at the top symbolizes. I felt if we could get some sense of bigness of spirit, it would be exciting. I felt also that it gave us an opportunity, carving these figures in actual stone, to make a very dramatic

presentation. The double-headed eagle, which was the symbol for the Scottish Rite, Albert Stewart designed, and I think it makes a stunning logo. We used it in four spots on the temple. Then all of the inscriptions, which we did, were carved in travertine, and the different insignias of the degrees are all parts of the actual rites themselves.

In 2004, within the King Solomon's Temple-inspired Scottish Rite building were plastic models of an intended Third Temple, complete with one-sheet-sized posters intended for public distribution. According to the official website of Scottish Rite, the official full name of this Supreme Council is "The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commander of the House of the Temple of Solomon of the 33<sup>rd</sup> Degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America."

**SOLOMON'S TEMPLE.**  
Scheme of Freemasons and Opinions  
of Jews on Rebuilding.

LONDON, Sept. 14.—The scheme of the Freemasons to rebuild the Temple of Solomon at Jerusalem has aroused much sentimental interest in Jewish quarters here, and much doubt is expressed as to whether the project will ever be realized.

Some two years ago it was announced that Chester had decided to form a lodge of research to meet at Jerusalem, and to be known as the Lodge of King Solomon's Temple. Its members were to be drawn from all parts of the world, but in view of the unsettled state of affairs then prevailing in the Turkish Empire the lodge was consecrated in the Province of Chester, and met under the jurisdiction of the Grand Lodge of England.

At any time an announcement such as this could not have failed from its very character to arouse the deepest interest throughout Jewry, whether members of the craft or not, but coming as it has within hail of the solemn New Year, when the thoughts of the Jewish people naturally revert to the past history of their nation, it has struck a far deeper note than it might otherwise have done.

As to the intended uses of the projected temple, details are necessarily incomplete, but however generous the financial support that has been placed at the disposal of the promoters of the scheme, however skilled the architects, it will be difficult to convince the Jew that even modern arts and crafts can reproduce the stateliness and the splendor of the original temple, a splendor that is considered by some to have been exaggerated.

The scheme appears in one respect to anticipate the yearnings of the pious Jew, who in his devotions prays daily for the restoration of Jerusalem, and incidentally the rebuilding of the temple: "O dwell in the midst of Thy City of Jerusalem, as Thou hast spoken, and speedily establish the Throne of David therein. O build it speedily in our days, a structure of everlasting frame."

It would seem that after all this part of a nation's hopes may be realized—but through an alien agency!

By the Zionists, that section of the Jewish people who have striven for years to build up a Jewish national life in Palestine and make the Holy Land once more the home of the scattered ones of Israel, the project of rebuilding Solomon's Temple has been received with mixed feelings. They, on their part are doing much for the regeneration of Palestine. They are cultivating the land, establishing industries on a sound footing, and making the country to blossom as the rose. Yet the religious aspect of Zionist work is such that for the rebuilding of the temple to be undertaken by outside agencies, as if it were a mere meeting hall or a "desirable mansion," jars horribly upon their sensitive feelings.

The question, moreover, has been asked by intelligent Gentiles whether the temple, if and when constructed, would be retained by the Freemasons for their own use or handed over to the Jewish people "to enable them," as one correspondent suggests, "to restart their ancient sacrifices and ritual."

*Original post in New York Times, September 14, 1912*





## THE WICKED ACACIA TRIP

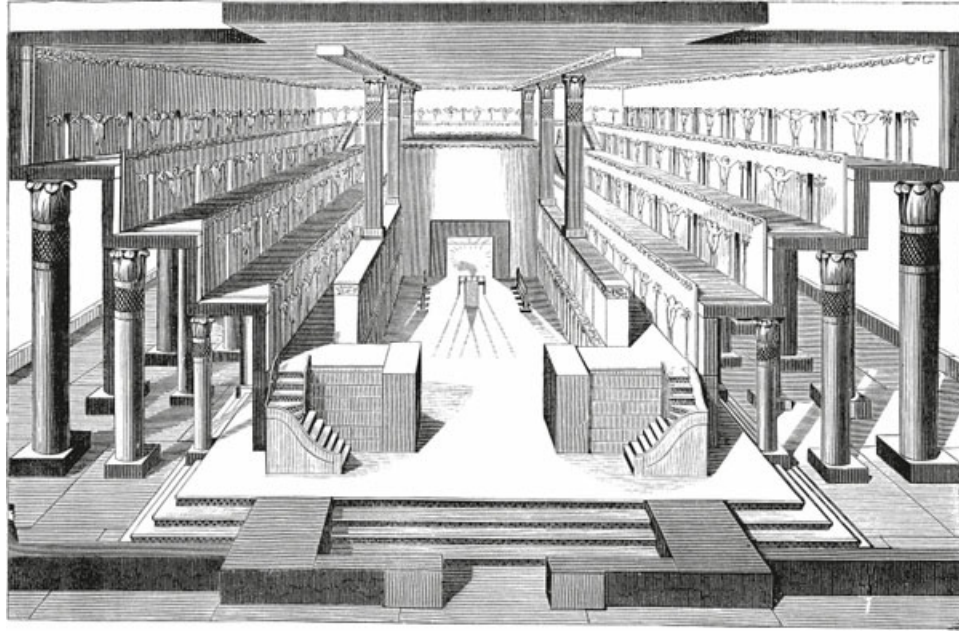
**“I DISCOVERED** that a local plant, *Acacia maidenii*, was reported to contain 0.6% alkaloids in the bark, of which 1/3 was N-methyl tryptamine, and 2/3 was Dimethyl Tryptamine (DMT)....

“I took about half a kilo of vertical strips from a number of trees, trying to cause as little as possible permanent damage. The bark was thick, red, fibrous and resinous.

“Smoking the bark directly gave a mild hallucinogenic effect, on the limits of the detectable.... It was decided to perform further extraction. To the extract was added dilute hydrochloric acid (about 20 ml 10M, but well diluted). Immediately, a large amount of tar congealed and was removed, leaving a watery brown aqueous mixture.

“Preliminary attempts at smoking small amounts of the alkaloids gave varying mild effects, and a friend and I decided to try a larger dose. He took a cone in one toke, and was immediately on the ground, making strange sounds and looking odd. He hugged me and told me to meet him in that place, and said it was very strong. I managed to finish a large cone in three tokes, and was instantly blown apart as if by a large brick through the head. I think I was temporarily blinded, and found myself on the ground grasping my friend, and coughing for air, as I watched all of my surroundings fragment into small pieces divided by lightning bolts, and feeling all the air in the universe escape through the holes. We were both totally astounded and scared shitless. The adjective is ‘wicked.’”

—from [Erowid.org](http://Erowid.org)



*“View of the interior of Solomon’s Temple, as seen by the Prophet Ezekiel.”*

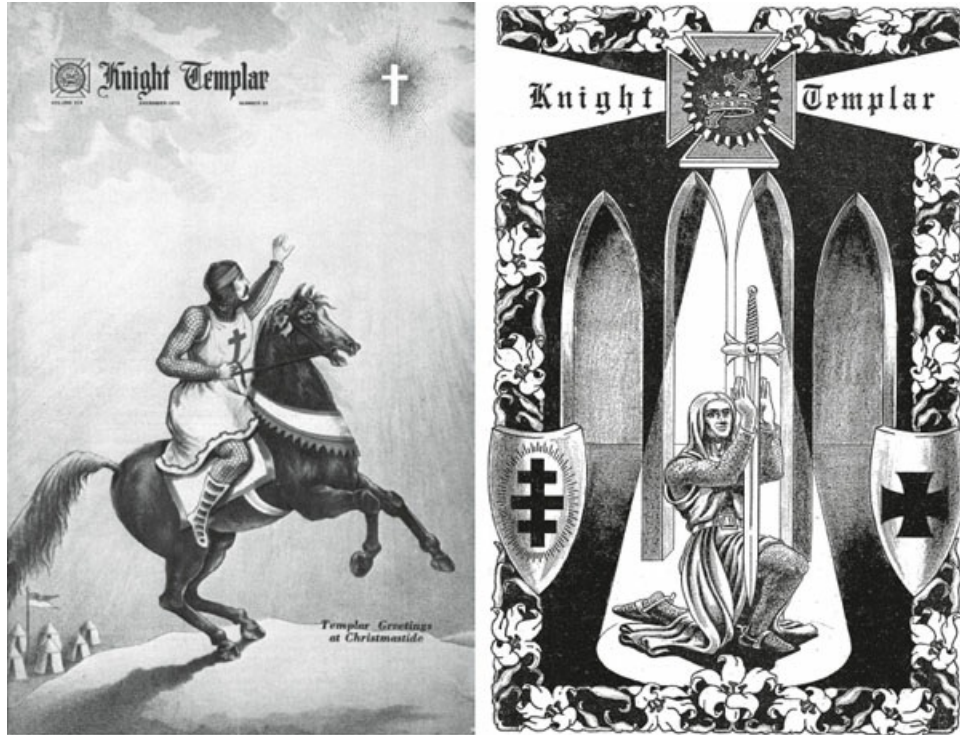


## **ARABIAN NIGHTS AND MUSLIM-CRUSADER PING-PONG**

The medieval Knights Templar, or “The Poor Fellow-Soldiers of Christ and of the Temple of Solomon,” were successful crusaders, seizing East Jerusalem’s Holy Mount for the Christian Church from the Muslims. The Templars also created a huge financial operation throughout Europe and the Middle East.

Distrusting the Templars’ financial power, the Church used the Templars’ strange initiation ceremony against them, and King Philip IV, who was in debt to the usurious Templars, convinced Pope Clement to seize and publicly burn the Templars, who then became martyred emblems for the freemasonic movement of the eighteenth century.

Knights Templar became the name for several Masonic Orders, including degrees in the York and Scottish Rite. Masonic Templars are known for their forever marching and military “commanderies” that always sport a garish wardrobe, which include a narrow, broad-brimmed military hat, or *chapeau*, complete with white feather, and a Masonic apron with a skull covering the genital area. The Freemasons named an entire Order, usually reserved for juvenile members, after the martyred Templar Jacques DeMolay. Of course we don’t believe that Freemasons nowadays wish to organize warriors to battle Muslims, but this was no mere allegory less than a century ago. A 1912 *New York Times* article discussed a “scheme of Freemasons to rebuild the Temple of Solomon.”



*Official Knight Templar publications from the 1970s.*

Should we be surprised that Orders based on religious wars that resulted in the death of millions should also result in modern-day offshoots, official or not, that are picked up by similarly murderous groups in both Mexico and Norway? We now know that the killer Anders Behring Breivik belonged to a Norwegian Freemasonic fraternity; when things got hot, the Order expelled him. The Norge-based bomber/shooter of 93 persons (the original count, the magic gematria of the Great Beast) was attempting to pump up a Knights Templar war. And just a couple weeks before, a Mexican national known as “The Goat” was in charge of another Knights Templar group that killed over forty people in just a couple days. A goat-Templar intersection?

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## **THE NORWEGIAN ORDER OF FREEMASONS EXPRESSING COMPASSION AND CARE**

I am appalled by the horrible atrocity that was committed in the government district and at the Utøya island, says the Sovereign Grand Master of the Norwegian Order of Freemasons, Ivar A. Skar. We are filled with mourning and compassion for those who have been affected and their relatives. It has appeared in the media that the accused has been a member of the Norwegian Order of

Freemasons.

He has now been excluded—the exclusion immediately effective.

The exclusion reflects that the acts he is accused of having carried out, and the values that appear to have motivated them, are completely incompatible with what we stand for as an Order. We build our activity on Christian and humanistic values and want our members to contribute to the promotion of charity, peace and goodness among all people. The police will of course get all the help and information we can give to contribute to the investigation.

—from [frimurer.no/ordenen/15-aktuelt/1192-the-norwegian-order-of-freemasons-expressing-compassion-and-care](http://frimurer.no/ordenen/15-aktuelt/1192-the-norwegian-order-of-freemasons-expressing-compassion-and-care)



*Knights Templars were a Masonic theme long before the Norwegian above put on his apron and holster.*



## **AGAIN, THE GOAT**

It's fascinating that a Michoacán-based meth-trafficking gang of particular violence calls itself “Knights Templar” after the medieval Christian crusaders. The fact that its primary boss calls himself “El Chivo,” or “The Goat,” leads us to believe that the violent drug group is also interested in naming themselves after the Masonic Fraternal Order. As news articles proclaimed, “Books, clothing, and banners referring to the Knights Templar were also seized during the police operation.”

As we saw in [Chapter Two](#), a goat was often used by the Masonic Knights Templar in a ritualistic hazing ceremony in which prospective lodge members were

forced to “ride the goat.” Prospective lodge members would mount a carpeted goat that often had an electric apparatus attached, designed to shock and humiliate the seeker of wisdom.

The Mexican gang that called itself Knights Templar was linked to dozens of murders, and Mexican police proudly announced the seizure of forty-four metric tons of materials used to manufacture meth-amphetamine.

Here’s the icon from the Masonic Knights Templar, part of the information seized by Mexican police:

FROM ANDERS BEHRING BREVIK’S LENGTHY MANUSCRIPT, *KNIGHTS TEMPLAR 2083: A DECLARATION OF EUROPEAN INDEPENDENCE*, MEANT FOR PUBLIC DISTRIBUTION FOLLOWING HIS MURDERS:

### ***The PCCTS, Knights Templar Oath—Ordination Rite***

Due to the nature and hierarchical and logistical limitations of our clandestine and extremely distributed organisational structure, it is the responsibility of the individual (during phase one—2010–2030) to ensure that he performs the initiation ritual. The rite is somewhat similar to the ancient and original ritual of the Knights Templar. This ritual has been partly adopted and kept alive by the Freemasons and similar “chivalric Orders” the last centuries. The following ritual is a requirement and must be performed by all aspiring Justiciar Knights of the PCCTS, Knights Templar in phase one. You are likely to be alone when performing the rite so you will not undergo the full magnitude of the experience.

The candidate is normally surrounded by Justiciar Knights under a normal initiation ceremony.

### ***Symbolicism of the Ritual***

The purpose of the rite is to create and formalise your commitment to the cause of the PCCTS, Knights Templar. You are also literally making a blood pact with the other side, with your ancestors, with past martyrs, and with God. You are offering them a central part of your very being in exchange for the gift of immortality and a place in the eternal kingdom. You pledge allegiance to the principles of the PCCTS, Knights Templar, to fellow Justiciar Knights, to your people, the wishes of your ancestors, and to God. Your oath will commit you to act selflessly as you offer them devoted service to the death.

As a holy Knight fighting for your people and the preservation of Christendom, the Templars, as the Justiciar Knight candidate, are willing to put aside the usual temptations of ordinary secular life for an arduous and dedicated life of service and sacrifice. As soon as you have completed the rite, your life will consist of reaching a pious state, embracing voluntary poverty, devoted service and unwavering dedication and loyalty to the principles of the Knights Templar. Your burdens will be lifted as you cast off the chains that influence

you negatively in your day-to-day life and prevent you from doing the right thing for yourself, your family, your countrymen, and your country.

The rite is in many ways a death ritual where you will break the chains that burden you and you will rise as an immortal as you become fully prepared for the afterlife.

**The intention of the rite is to formalise or create an unbreakable commitment where the candidate commits to:**

Purge his traditional career/secular ambitions—you are embracing your destiny as a martyr for the cause of the PCCTS, Knights Templar.

Purge or distance yourself from worldly influences (including friends, family).

Seek a pious lifestyle and voluntary poverty, as all your worldly resources will go to the operation/cause from now on.

**You will rise up as a Justiciar Knight and gain:**

Partial immortality (an individual who has embraced martyrdom and death cannot be killed, all martyrs in protection of Christendom are granted a place in heaven)

Ideological confidence

Military/operational confidence

Fearlessness

Unwavering dedication

Preparation

**Specific items required to perform the initiation rite:**

A candle

A skull (replica, or an item resembling a skull)

A sword

Dimly lit surroundings (the temple), a room, or the wilds

## ***Surroundings***

As you obviously do not have access to the Temple of Solomon (as it currently lies in ruin below the Al Aqsa mosque in Jerusalem), you will need to use the second best option, a solid rock (shaped somewhat as a cubic altar) resembling an actual stone altar. Prior to the rite, you, as a Justiciar Knight candidate, are described as a “poor candidate,” in a burdened state of darkness, which is figurative of being in a state of the darkest ignorance surrounded by negative influences (chains/burdens) preventing you from being a Knight and doing the right thing. The properties of stability and strength of the stone altar is being communicated to the oath contributing to making it inviolable. Furthermore, you are to print out the text (the oath) and sign it with your own blood, and subsequently burn it on the “altar.”



## ***Lighting***

The ritual should be performed in a dimly lit environment (a room or in the wilds during dusk or dawn) and you will use one candle light. The candle is placed on the altar. The candle symbolises and represents the light of God or, specifically, the light of Christ and is, as we all know, common in Christian rituals. This liturgical candle must be made of at least 51 percent beeswax. The remainder may be paraffin or some other substance (a paschal candle may be used).

## ***A Skull***

A skull or an object resembling a human skull. The skull is placed in the centre of the altar next to the candle. The skull figuratively represents the afterlife/death, and the fallen heroes of our cause, our dead or martyred ancestors or brethren who died for their people and for Christendom in the past (former Knights Templar and nationalist/patriotic fighters of past struggles). You face the skull while reading the oath.

## ***Attire***

The candidate will wear his best clothing while performing the initiation rite (normally, the modern European suit). A traditional European dinner suit is the most optimal attire but not required. The use of similar attires symbolises that there is no distinction between Justiciar Knights.

The Justiciar Knight attire illustrates the dignity and nobleness of the Justiciar Knight office as judge, jury, and executioner. The purpose of the Justiciar Knight is to heed the call of his people in an unselfish manner. He is the protector of his people, culture, country, of European Christendom, and civilisation.

## ***White Gloves***

The gloves stand for dignity and purity (note that the good person is described in Psalm 24 as having “clean hands and a pure heart”).

## ***A Sword***

The sword symbolises aggression, protection, courage, strength, action, unity, justice, leadership, and decision—all important characteristics of the nature of a Justiciar Knight. If you are performing the rite alone, you must provide a sword, preferably a good replica of a battle-ready European sword from an epoch of your national history (for example, a broad Viking sword for Scandinavians, a Roman sword for Southern Europeans, etc. (This sword may be utilized later as it will be an aspect of the tombstone—see chapter about Overseer.)

Under normal circumstances (phase two), there will be several Justiciar Knights present encircling the candidate in a crescent on one side of the altar. They will all raise their swords against the candidate while he reads the final part of the oath. As this may not be possible during phase one, the candidate must make the best out of the situation. The shaft of the sword is placed on the altar while you place it in such a way that the tip of the sword faces your heart.

Here we experience the metaphorical sword cleanly piercing the spiritual soul of man. This symbolic action sacrifices physical bondage to release a path to the ethereal (enlightened) freedom of our struggle. Should the candidate ever knowingly and deliberately violate his oath, he will have his body severed in two, his bowels taken from thence and burned to ashes, the ashes scattered before the four winds of heaven by fellow Justiciar Knights.

The candidate kneels during the ritual.

### *Initiation Rite*

[The candidate kneels in front of the altar, while reading the oath out loudly]

I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God, the spirits of my ancestors and past martyrs, do hereby and hereon most solemnly and sincerely promise and swear, from now and forever, that I will hail, respect and obey the principles of the PCCTS, Knights Templar. I furthermore promise and swear that I will stand to and abide by all laws, rules, and regulations of the Military Order and Criminal Tribunal—PCCTS, Knights Templar. Further, that I will always aid and assist fellow Justiciar Knights, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself and family. Further, that I will keep a brother Justiciar Knight's secrets inviolable, when communicated to and received by me as such.

I declare to take freely and solemnly this oath of obedience, this pledge of voluntary poverty and commitment.

With this oath I state my strong and irrevocable intent:

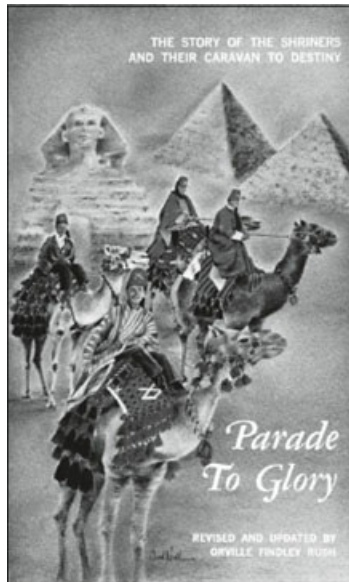
To pledge my sword, my forces, my life, and everything that I own to the cause, defence, honour of my country and of Europe, my people, the Christian religion, of the PCCTS, Knights Templar, and of my companions in arms; to the rescue of my country and of Europe as a whole from the tyranny of Marxist and Islamic oppression.

To love my brothers the Knights and my Sisters the Ladies and help them, their children, and their widows with my sword, my advice, means and wealth, my credit and everything in my power, and will favour them, with no exception, over those who are not members of the Order.

To fight the infidels and the non-believers with my example, virtue, charity and convincing arguments; and to fight with the sword the infidels and non-believers who attack the Cross with their own sword.

I will not aid, nor be present at, the initiation, passing, or raising of a

madman, traitor or fool, knowing him to be such.



*Officially sanctioned history of the Shriners*



## **THE KNIGHTS OF TEMPLAR APPEAL**

**MEXICO'S NEWEST** criminal organization, the Knights Templar, issued a "code of conduct" that included moral standards while also justifying the use of lethal force. The KT appears to be an offshoot of La Familia, another group that followed a cult-like ideology as it simultaneously profited from criminal activity and engaged in significant violence in Michoacán (also see Global Post and Al Jazeera).

Over the weekend, it has come out that the killer in Norway's shocking massacre last week also considered himself a member of the Knights Templar. He claims that a group of nine individuals met a decade ago to refound the organization. His manifesto calls for the organization to "seize political and military control of Western European countries and implement a cultural conservative political agenda."

Did an 800-year-old organization inspire violence on two continents this week? I doubt anyone thinks these two groups are linked. It's just a coincidence that they use the same name.

Yet, it raises the question of what makes violent ideologues and criminals search the past for inspiration? And what makes two groups so far apart find that inspiration in the Knights Templar?

I've touched on the political ideology of Mexico's criminal organizations previously. They do try to impact politics, but the main political goals are usually to have freedom of movement and action, avoiding arrest by the authorities. Still, La Familia and Knights Templar do claim an ideology beyond the freedom to be criminals, claiming to impose a moral authority and set of rules on the regions they control. The Zetas, on the other side, have engaged in violent acts that don't appear to match their criminal goals and hint at a dark view of their role in Mexico and the world. Analysts question whether these groups legitimately follow their "ideologies" or if they are a false cover to grant some form of political legitimacy to criminal operations.

The Mexican Knights Templar code of conduct appears to be a false appeal to Mexico's citizens. By promising to stand up for poor and the oppressed, they take a page from the FARC's book in claiming to fight for economic justice while really cashing in on criminal actions. Their rule to use violence in only certain cases doesn't stand up to the brutal and seemingly senseless killings that they have committed in the past month.

As for the guy in Norway, his nationalistic and anti-Muslim views are part of a very disturbed and violent mind. The Knights Templar label is a failed attempt to grant historical legitimacy to a violent act that truly has no justification.

—James Bosworth is a freelance writer and consultant based in Managua, Nicaragua, who runs Bloggings by Boz.



## **MASONIC MUSLIMS AND THE NOBLES OF THE SHRINE**

### ***What Is a Shrine?***

Shriners, or Shrine Masons, belong to the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America (AAONMS). The Shrine is an international fraternity of approximately 500,000 members who belong to Shrine Center throughout the United States, Canada, Mexico, and The Republic of Panama. Founded in New York City in 1872, the organization is composed of Master Masons.

The Shrine is best known for its colorful parades, its distinctive red fez, and its official philanthropy, Shriners Hospitals for Children, which is often called "the heart and soul of the Shrine."

Members of the Ancient Arabic Order Nobles of the Mystic Shrine for North America are members of the Masonic Order and adhere to the principles of Freemasonry—Brotherly Love, Relief, and Truth.

Freemasonry dates back hundreds of years to when stonemasons and other craftsmen on building projects gathered in shelter houses or lodges. Through the years these gatherings changed in many ways until formal Masonic lodges emerged, with members bound together not by trade, but by their own wishes to

be fraternal brothers. There is no higher degree in Freemasonry than that of Master Mason (the Third Degree).

Shriners are distinguished by an enjoyment of life in the interest of philanthropy. With almost 500,000 members the organization has a buoyant philosophy which has been expressed as “Pleasure without intemperance, hospitality without rudeness, and jollity without coarseness.”

They knew they needed an appealing theme for their new Order, so they chose the Arabic (Near East) theme. The most noticeable symbol of Shrinedom is the distinctive red fez that all Shriners wear at official functions. Shriners are men who enjoy life. They enjoy parades, trips, circuses, dances, dinners, sporting events, and other social occasions together. Furthermore, Shriners support what has become known as the “World’s Greatest Philanthropy,” Shriners Hospitals for Children. Through fellowship and philanthropy, Shrinedom strengthens the soul and adds inner meaning to daily life. It thus spreads a glow of joy through one’s entire family. Men from all walks of life and all levels of income find fun, fellowship, and relaxation in their individual Shrine Temple and its activities. There are also regional Shrine Clubs in many communities, family picnics, dances, and scheduled trips to near and far—just to mention a few of the activities available. For the Noble desiring even more activity, there are various Units that he can join, such as Cibara Motor Corps, Drum and Bugle Corps, Oriental Bands, Motor Patrols, Horse Patrols, and Clown units. Every effort is made to be sure a Noble has a variety of activities from which he may choose.

—from official material posted online



*Masonic poster advocates direct control of the White House via a point man in the Oval Office, as was accomplished many times in the past.*



## **FROM THE SHRINER'S OATH:**

And upon this sacred book, by the sincerity of a Muslim's oath, I here register this irrevocable vow, in willing violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed, and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague; and may Allah, the God of Arab, Muslim and Mohammed, and the God of our fathers, support me to the entire fulfillment of the same. Amen, Amen, Amen.

### ***A Shrine "Bloc" in Congress***

The Progressive-Socialistic Non-Partisan League "Bloc" in the Congress of the United States, with Noble Robert M. LaFollette in charge of its gyrations, may now dig in and give way to replacements.

The farm "bloc," of which Senator Capper of Kansas is said to be the reigning prince, may now climb up on the wire fence and watch the procession go down the road.

Because the Order of the Mystic Shrine has the only really effective "bloc" around the "Big House" at the end of the avenue in Washington. It is composed of twenty-nine active Senators and ninety-two Representatives, all pledged to put on the brass knuckles and go forth to conquer in the cause of good cheer, genuine happiness, and a smiling constituency.

The Shrine "Bloc" is composed of eggs that do not require to be candled each morning to see if they are right. They are anointed and purified among all their associates.

Turn the Shrine Bloc loose without blinders and they would soon have the future begging for mercy....

They could put the Shrine Smile on each face in the land.

And the Shrine Smile is worn by those who are contented, loyal through faith, and happy in the approval of a clean conscience.

—from *The Crescent*, May 1923



## **THE BROTHERHOOD OF THE GUN**

**THE FRATERNAL ORDER OF THE POLICE: KEEPING THE IMAGE  
UNTARNISHED**



The lodges of the Fraternal Order of the Police (FOP) carry a membership, according to their most recent official count, of “more than 324,000 members in more than 2,100 lodges.”

The Fraternal Order of the Police has a long history—nearly a century long. Begun in 1915 by two Pittsburgh patrol officers, Martin Toole and Delbert Nagle, twenty-one other cops met on May 14, 1915, and held the first meeting of the Fraternal Order of the Police, forming Fort Pitt Lodge No. 1. The FOP not only mimicked the Masonic structure, but also adopted a five-pointed star as their emblem, containing twin Masonic images of the All-Seeing Eye and a typical Masonic-style grip (handshake).

It is not uncommon to see mutual association between the FOP and a local Masonic lodge. For example, the website of the FOP, Oregon Pioneer Lodge No. 4, expresses gratitude to the Masonic Lodge for hosting and supporting their members:

We would also like to thank the Officers and Brethren of Beaverton Lodge No. 100 Ancient Free and Accepted Masons of Oregon for their support. When we started this FOP Lodge in January 1996 we were given a place in the Beaverton Masonic Temple to hold our meetings and receive our mail. The Masons did this without charging us a nickel.



*The fraternal brotherhood of the gun had its own publications.*

Similarly, we find a direct acknowledgement of Masonic roots of the FOP on the website of the Political Action Committee for the Tulsa (Oklahoma) Fraternal Order of Police:

The traditions found in the Lions Clubs, the Elks Clubs, or Masonic Lodges were the foundations of the FOP traditions and ceremonies.



*Killer or kisser? From the Fraternal Order of the Police monthly magazine*

The FOP has been keenly sensitive to its image throughout its history. Although the Keystone Kops had a good bit of fun with a Masonic reference (the Keystone is the topmost stone of an arch and an important symbolic element in Royal Arch Masonry), the FOP didn't approve. They felt the cops looked too silly. (Even the term "cops" was deemed offensive, and the FOP advocated strongly for the title "police officers" to replace it everywhere.) The FOP also disliked gangster films, which made the bad guys look pretty attractive. The yardstick for FOP film reviews seemed to be pure image: Jack Webb received an FOP award for Sergeant Joe Friday, the cool, Chesterfield-smoking cop of *Dragnet*. The show *Batman* conversely irritated the FOP for its bumbling Police Commissioner Gordon and Police Chief O'Hara, who had to be rescued by Adam West dressed in tights with a boy-wonder sidekick who was routinely hurled into the bodies of thugs in wham-bam-socko weekly fight scenes with cartoonish villains.

∞

**FOP SPOTLIGHTS ROBERT F. KENNEDY AS "THE**

## ENEMY”

During the Civil Rights era, the FOP became keenly sensitive to accusations of police brutality and, in particular, Attorney General Robert F. Kennedy’s efforts to prosecute more cases. The official narrative of the Order penned by Justin E. Walsh, Ph.D., *The Fraternal Order of Police: 1915–1976. A History*, details the battle between the Grand Lodge of the FOP and RFK’s Department of Justice, with the peak of tension expressed this way:

Secretary William J. Murphy of the Ohio State Lodge therefore asked the national officers for financial and moral support. “We in Ohio feel that the Department of Justice is embarked on a campaign, a selective campaign, to harass policemen nationwide,” Murphy said....

Robert Kennedy’s call for more convictions in police brutality cases had already convinced the Grand Lodge that Murphy’s evaluation was correct. It really appeared that for the policeman the Justice Department was now an enemy.

The assassination of Robert Kennedy (the night he won California’s candidacy for President) is not as contested as the assassination of his brother John five years earlier, but the official story of the murder carried out by Sirhan Sirhan has been widely questioned by insiders, including the coroner.

Eyewitnesses uniformly recounted that Sirhan accosted Kennedy from the front and never got closer than two to three feet from the senator before he was grabbed and wrestled to the floor.

Yet County Coroner Dr. Thomas T. Noguchi, who performed the autopsy, declared that all three of the bullets striking Kennedy entered from the rear, in a flight path from down to up, right to left. Moreover, powder burns around the entry wound indicated that the fatal bullet was fired at less than one inch from the head and no more than two to three inches behind the right ear.

Thus it would have been physically impossible for Sirhan to have fired the shots that struck Kennedy. Even allowing for the remote possibility that Kennedy twisted completely around—which is contrary to witnesses’ accounts that he threw his arms in front of his face in a protective reaction and sagged backwards—there remained the point-blank shot. Noguchi later revealed that before he entered the grand jury room he was approached by an unnamed DA who solicited him to revise the distance “from one to three inches” to one to three feet. [*Los Angeles Herald-Examiner*, May 13, 1974] The coroner bravely refused to “cooperate” with this blatant attempt to suborn perjury.

—from *The Assassination of Robert F. Kennedy* by William Turner and Jonn Christian



## THE MASONIC MILITARY

The interrelationship of Freemasonry and the military is old and complex. Anti-Masonic writers tend to accuse Masonry of fomenting, plotting, and executing numerous revolutions in Europe, South America, and the United States, including the French Revolution and, according to some writers, both world wars.

While these claims are sweeping and controversial, the relationship of Freemasonry and military units, small to large, is beyond question. One of the oldest models, noted by Masonic historian Albert Mackey, is the “Field Lodge, or Army Lodge,” which Mackey defines:

A lodge duly instituted under proper authority from a grand body of competent jurisdiction, and authorized to exercise during its peripatetic existence all the powers and privileges that it might possess if permanently located.

On the British side, the lodge was already a given fact of English life, and this pattern carried over to the New World. England’s first recorded initiate, Elias Ashmole, was a captain in Lord Ashley’s Royalist regiment when he joined a Warrington lodge in 1646. Records of the colonial period illustrate the British debt to Freemasonry in a St. John’s Day festival celebrated by the Master and brethren of Lodge No. 210 on June 25, 1781, while the British Army occupied New York:

To the King and the craft,  
The Queen... with Masons’ wives  
Sir Henry Clinton and all loyal Masons  
Admiral Arbuthnot... and all distressed Masons  
Generals Knyphausen and Reidesel... and visiting Brethren  
Lords Cornwallis and Rawdon... with Ancient Fraternity.

The British Army assisted in the spread of Freemasonry from 1732 forward in the form of regimental field lodges. The first lodge was created in the 1<sup>st</sup> Foot, and later the Royal Scots. These mobile lodges were ready for travel; frequently, the colonel was the lodge’s original master. By 1755 twenty-nine field lodges existed, including the Royal Northumberland Fusiliers, the Royal Scots Fusiliers, the Royal Inniskilling Fusiliers, the Gloucestershire Regiment, the Dorset Regiment, the Border Regiment, and the Duke of Wellington’s West Riding Regiment.

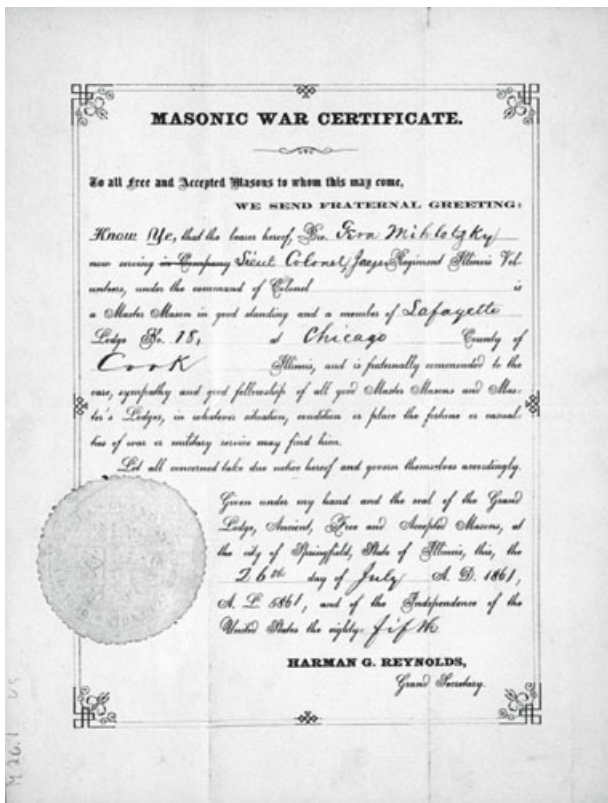
While these early field lodges were not chartered by the Grand Lodge of England, they carried in their ranks some of the most prominent figures of the day, including the Duke of Cumberland, General Sir John Ligonier (one of the most important British military commanders), and Lord Jeffrey Amherst. But perhaps the

most notorious member was George Sackville, later Lord Germain, who became the Colonial Secretary and played a significant role during the American Revolution.

Field lodges also popped up on the colonial side, with assistance from George Washington. At least eleven field lodges are certain to have existed—a decent proportion for a relatively small army—and Washington participated in many of their activities. Field lodges dotted the Connecticut line, the North Carolina line, the Massachusetts line, the Maryland line, the Pennsylvania line, the New Jersey line, and the Pennsylvania Artillery Regiment.

The most illustrious military lodge, however, was the American Union Lodge No. 1, in which Washington celebrated the Feast of Saint John the Baptist in 1779, 1780, and 1782, and the Feast of Saint John the Evangelist in 1779. While Washington later indicated some distance from Freemasonry in a letter in 1798, it had certainly not always been so. On December 27, 1778, following the colonial victory in Philadelphia, Washington marched in full Masonic attire, including the jewels, sword, and insignia of the Brotherhood, at the head of a solemn procession of three hundred Freemasons into Christ Church, where a Masonic service was held.

Washington's popularity was such that the field lodges of the Army supported a movement that culminated in a request from prominent Masons in the army to the Grand Lodge of Boston, petitioning the creation of a National Grand Lodge—Washington himself being the hoped-for National Grand Master. However, the Grand Lodge of Boston killed the scheme, apparently in the larger interests of Masonic peace. Enough brothers were apparently already at war, and the Grand Lodge was already fighting to heal a schism of “Antients” and “Moderns,” so George didn't make National Grand Master—only President.



Civil War Yankee carries verification of Masonic Lodge membership as life insurance in case he is captured by Dixie Masonic soldiers.





1941



1942

*World War II memories of the military fraternal order known as National Sojourners*



## **THE MASONIC PASS**

Lodge affinities on both sides of the American Revolution influenced behavior on the battlefield and treatment of the enemy (if that enemy was a lodge brother). To give one example: Mohawk Chief Joseph Brant, whose sister had married the Provincial Grand Master of New York, was initiated as a Freemason himself on a visit to London in 1776. Brant's tribe later bagged a Captain McKinstry, an unfortunate man who was tied to a tree and a hair's breadth from being burned alive, but due to a last-ditch "Masonic appeal"—which was recognized by Brant—he was ordered released and received further British assistance.

Or take the story of a Freemason named Joseph Burnham, a colonial prisoner-of-war escapee who climbed onto the top of a local lodge, fell through into the hands of the British, then thought quickly and gave the proper Masonic signs. The result? The British officers made a generous contribution for Brother Burnham, who was afterwards transported with secrecy and expedition to the Jersey shore.

We find similar events during the Civil War. For example, during the Battle of Douglass' Church on April 13, 1863, the Confederate Captain Gray was ordered to

counterattack and take no Union prisoners. As he charged up the hill toward what had been Freeman's Battery, he found a trooper and pointed his pistol at him. The soldier quickly made a Masonic sign. The pistol dropped and the Union trooper was sent to the rear.

British military Masons in World War I could apply for a special Masonic pass or "Service Certificate," which entitled the Freemason to special protection and treatment. The pass, intriguingly, was printed in five languages: English, French, Italian—languages of the Allies—but also German and Turkish—languages of the enemy.

The examples cited above have led some to ask if one of the effects of Masonic military or field lodges has been the creation of a supranational loyalty which can trump national concerns and obligations, even during war. Goethe, himself a Freemason, later criticized the Lodge for creating a "state within a state": some have wondered if military lodges do not by their very nature lead to the phenomenon of an army within an army, determined by other loyalties and recognized by secret signs.



## **AN OFFICER, A GENTLEMAN, A MASTER MASON**

One of the most important chapters in Masonry's intersection with the U.S. military begins in the Philippines, where a field lodge in Manila was established on August 21, 1898. According to reports of the Worshipful Master, "nearly every organization of the 8<sup>th</sup> Army Corps was represented" at lodge meetings, and "brothers from the Navy were in frequent attendance."

By early 1900 a Sojourners Club developed in Manila and was granted a charter by the Most Worshipful Grand Lodge of California on October 10, 1901. This club later became the Masonic Sojourners Association in 1907. In 1917 returning military Masons formed a national Masonic organization, and by February 28, 1918, the Sojourners were reborn on U.S. soil, "composed of officers and former officers of the various uniformed services of the United States." By 1921 the Sojourners in Chicago had grown, and the National Sojourners arrived on the scene—the Masonic core of the U.S. military, from that day to ours.

The Masonic provenance of the term *sojourner* is old, rooted in the rituals of the Craft. As the former National President, John D. Billingsley, Brigadier General, U.S. Army, Retired, writes: "National Sojourners has provided a means for Master Masons who share another bond, that of being Commissioned Officers of Warrant Officers of the Uniformed Forces of the United States, to meet together in practically all parts of the world... By being provided this opportunity, Master

Masons from widely separated Grand Lodge jurisdictions are permitted to continue their associations in Masonry no matter where their duties may take them.”

In other words, Master Masons who are military officers join the National Sojourners, which makes that organization a unique facet of Freemasonry—a commanding Masonic presence within the “Uniformed Forces of the United States.”



## THE COMMITTEE OF 33

In Freemasonry, the number 33 possesses a long history, based on Kabbalistic numerology. Fortean author Jim Brandon notes in *The Rebirth of Pan* that alchemy is “said to be based upon the symbolism of the number 33:  $3 \times 3 = 9$ , the number of ‘esoteric man,’ and the number of emanations from the Kabbalistic ‘tree,’ one of the key symbol conglomerates.” Brandon continues:

The most powerful branch of Freemasonry in the world today, the Scottish Rite, has always been American-based, despite its name. It was founded in Charleston, South Carolina, apparently because this city is located approximately on the 33<sup>rd</sup> degree of north latitude, and offers its members 33 degrees of initiation.... The Southern Jurisdiction includes the 33 other contiguous states.... The most conspicuous Masonic edifice in the Washington area today is the George Washington Masonic National Memorial, a replica of the ancient Lighthouse of Alexandria. It is 333 feet high.... The official version of the U.S. Great Seal has 33 feathers on the eagle’s sinister wing.

The Freemasonic obsession with the number 33 is reflected in the Committee of 33 of the National Sojourners. The Committee of 33 was formed on June 10, 1925, during the Fifth Annual Convention of National Sojourners in Washington, DC, to “include the National Officers, to draw up definite plans, specifying definitely the object of the Sojourners and its war time and peace time policies... empowered to act and carry out the plans approved.”

How wide is the scope of these “definite plans” for both “war time and peace time policies”? It is difficult to say, but one suspects the influence of the Sojourners is considerable. The roster of military officers is enormous, encompassing a Who’s Who of the military. Lavon Parker Linn, National Historian of the National Sojourners, filled a book with lists, photographs, and celebrations of military Masons—including astronauts. The NASA-Freemasonic connections, or the links between Spacecraft and Craft, are themselves tighter than the fit of a spacesuit. It is worth noting that the 1997 NASA probe of Mars included a rover named *Sojourner* which was carried in a tetrahedral-shaped lander to  $19.5^\circ \times 33^\circ$ .



*Knickers, fezzes and wartime memories in a snapshot carried in an undated Shriner member's scrapbook*



*Soldiers proud of their Islam Lodge membership*



*Shriner scrapbook highlight*



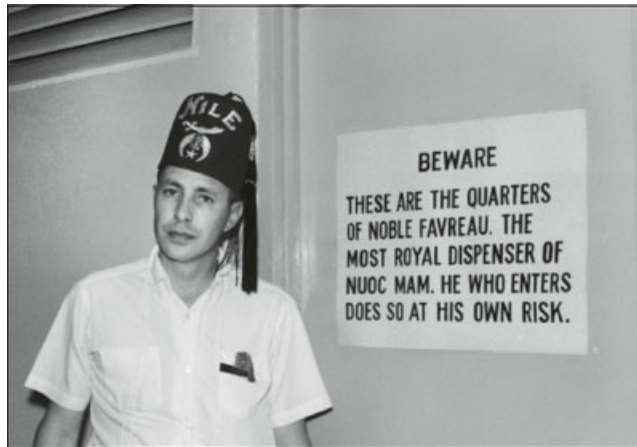
## **MILITARY MYSTICAL TOPOONOMY**

James Shelby Downard defines *mystical toponomy* as pertaining “to the magic and mystery of words intersecting with the Masonic science of symbolism.... My study of place names imbued with sorcerous significance necessarily include lines of latitude and longitude and the divisions of degrees in geography and cartography (minutes and seconds).”

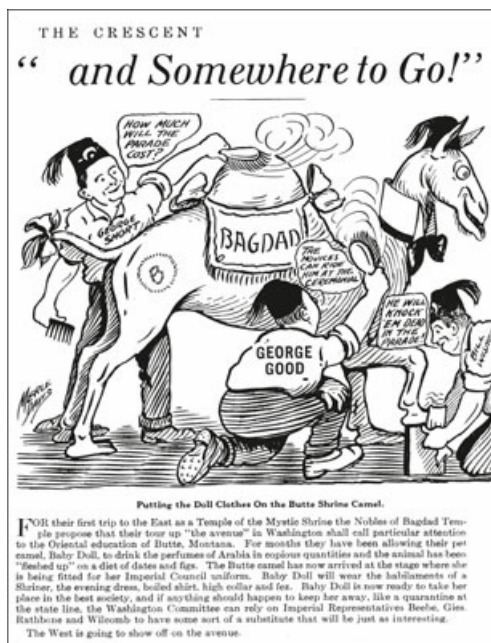
Robert Macoy writes in his *Dictionary of Freemasonry*, “Freemasonry is a complete system of symbolic teaching and cannot be known, understood, or appreciated only by those who study its symbolism and make themselves thoroughly acquainted with its occult meaning.” Albert Mackey writes of the “respect paid by Freemasons to certain numbers,” which is founded on the assumption that they are “types or representatives of certain ideas.”

One notable instance of military Masonic symbolism is the very shape of the Pentagon, which is the third figure from the exterior in the camp of the Sublime Princes of the Royal Secret, or 32<sup>nd</sup> Degree of the Scottish Rite.





*Vietnam War Shriner soldier*



*Masonic obsession with Iraq displayed in 1923 cartoon from The Crescent magazine*





*Shriner Lodge Rituals enacted in Saigon during the Vietnam War*



*The Masonic handclasp enacted between Islam Potentate and higher-ranked soldier*



*The newsletter of the military in Iraq, with an Islamic/Shriner emblem: the Scimitar. The scimitar was used in horse warfare by Islamic armies, and is still occasionally used for beheadings.*



## BAGGING BAGHDAD

Another aspect of mystical toponomy involves the Masonic focus on Orientalism in general and the Middle East in particular.

Between 1858 and 1874, Brother Sylvanus Cobb Jr. produced a number of Masonic stories but none surpassed *The Caliph of Baghdad*, as mentioned previously, where we observed Dagon, a character who is initiated into the Brotherhood of the Mystic Tie in Jerusalem, then returns to his native Baghdad to relieve the stress caused by a Caliph tyrant. The story is full of staple Masonic symbolism—such as a secret vault—all of which is instantly recognizable to Masons who have been exalted to the Royal Arch Degree.

Some of these themes are synchro-mystically prescient. We find a modern tale written in history within our time involving a tyrant in Baghdad—Saddam Hussein—and military Freemasons “relieving the stress” of his reign. Is there a Mystic Tie to all of it?

From the perspective of mystical toponomy, it is worth noting that Baghdad is on the 33<sup>rd</sup> parallel.

One facet of Saddam’s capture seems cut from Cobb’s Masonic classic. Where did our military “Dagons” find the new “Caliph tyrant,” Saddam Hussein? In a “spider hole”—a type of secret vault, which is both the name of a chapter in Cobb’s book and a basic element of Royal Arch Masonic ritual.



## FREEDOM TEAM AND THE IRAQ LODGE

According to the neo-conservative *Washington Times*, Saddam Hussein had prescribed the death penalty for “those who promote or acclaim Zionist principles, including Freemasonry.” Originally a number of Iraqi lodges dotted the landscape under the British Mandate following the first World War, but apparently that changed dramatically under Saddam Hussein, if we can believe the report.

With the “liberation” of Iraq, Land Sea and Air Lodge No. 1 was soon up and running in Iraq. Freemasonry had returned, even if running water had not.

A web page for “Freedom Team” details the programs available for supporting Masonic troops (their expression). These include the Masonic Troop Support Program (MTSP) and the Masonic Military Support Fund (MMSF). The website is topped by a photo of several white people in white shirts standing in front of an American flag.

At the website of the Defense Video and Imagery Distribution System

(DVIDS), one can find back issues of *The Scimitar*, which is described as “a weekly paper published by the Multi-National Force-Iraq and Multi-National Corps-Iraq Joint Public Affairs Office. It is distributed throughout Iraq alongside the *Stars and Stripes* every Friday.” The publication states that *Scimitar* “is an authorized publication for members of the Department of Defense.”

In the realm of the synchro-mystical or purely coincidental, the scimitar itself is the emblematic image of the Shriners, whose members typically had to be either Knights Templar Masons in the York Rite or 32<sup>nd</sup> Degree Masons in the Scottish Rite, but now (due to declining membership) need only be 3<sup>rd</sup> Degree Master Masons.

The scimitar was used widely throughout the Muslim world from at least the Ottoman period (beginning in the thirteenth century), used in horse warfare for slashing opponents in passing. Scimitars are also used for beheading and public executions:

In Saudi Arabia, public beheading is the punishment for murder, rape, drug trafficking, sodomy, armed robbery, apostasy, and other offenses. Men and women receive sentences of death by beheading and are usually given sedatives beforehand. The condemned are taken by the police to a public place and their eyes are covered. A sheet of plastic is spread out on the ground and the prisoner is forced to kneel facing Mecca. The prisoner’s name and crime is read out loud and the executioner is given a traditional Arab scimitar. The executioner generally takes a few practice swings in the air before poking the prisoner in the back of the neck with the tip of the sword. This causes the prisoner to lift their head so that it can be removed with a single stroke. The head often flies two to three feet away from the body and is picked up and given to a doctor who sews it back on.

—from *The 13 Most Brutal and Inhumane Judicial Punishments Still Used Today*

The FV107 Scimitar is also an armored reconnaissance vehicle and is based on the FV101 Scorpion light tank used by the British Royal Army.



## **THE CIA AND THE BLACKFRIARS**

Allen Dulles, co-founder and first civilian Director of the Central Intelligence Agency, was fired by JFK only to later oversee the Warren Commission. Allen Dulles also crops up on lists of famous Freemasons, along with former CIA director William Casey.

A notorious affair connecting the Masonic world and the CIA is the “P2” case in Italy, which broke the spring and summer of 1981 and created a national press sensation. “P2” is a popular abbreviation for the Masonic Lodge *Propaganda Due*. The P2 lodge was a Grand Orient lodge, and the United Grand Lodge of England immediately used this fact to distance itself from the scandal, citing the historical divergence of the two lodges. But what was the scandal, and how did the CIA enter the picture?

P2 was formed in 1966 with support from Giordano Gamberini, the Grand Master of the Grand Orient of Italy. Placed in charge was Freemason Licio Gelli, who created the reputation of this lodge as an elite and powerful secret society, using blackmail and extracting “dues” in the form of official secrets, which he used to consolidate and extend the lodge’s power and his own. Gelli was an honored guest at Ronald Reagan’s presidential inauguration in January 1981, even as rumors spread of P2 connections to the Mafia and the underworld. Nor were these the only shadowy connections. According to researcher David A. Yallop, “from the very early days of P2, he [Gelli] had the active support and encouragement of the CIA operating in Italy.”

A police raid on the lodge blew the scandal lid, resulting in a list of members that included Italy’s most powerful men—ranging from prime ministers to members of parliament, judges, bankers, newspaper editors and journalists, police chiefs, thirty generals, and eight admirals—953 in all. The scandal culminated on June 18, 1982, when Roberto Calvi, president of Italy’s Banco Ambrosiano and P2 member—known as “God’s banker” for his close ties to the Vatican Bank—was found hanging by the neck from a rope (like a “cable tow” in Masonic ritual) suspended from scaffolding beneath Blackfriar’s Bridge in London, his pockets weighted with chunks of masonry. One day prior, Calvi’s secretary plunged to her death from a fourth-floor window at the bank, leaving behind a questionable suicide note. It was alleged that in Italy the logo of the Masonic Brotherhood is the figure of a Blackfriar.

## **J. EDGAR HOOVER, THE MASON’S MASON**

**J. EDGAR HOOVER’S** membership in Freemasonry is seldom mentioned. Among Masons themselves, Hoover was an icon of Freemasonry in the world of intelligence and stood at the pinnacle of Masonic honor and membership. According to a Grand Lodge website, Brother Hoover was “raised” (made a Master Mason) November 9, 1920, at Federal Lodge No. 1, Washington, DC. The website of the Library and Museum of the Supreme Council, 33<sup>rd</sup> Degree, Southern Jurisdiction [of the Scottish Rite] gives much more detail in the online J. Edgar Hoover Collection:

“During his fifty-two years with the Craft, he received innumerable medals, awards, and

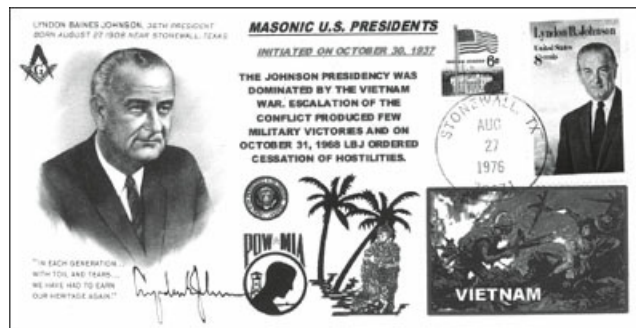
decorations. In 1955, for instance, he was coroneted a 33<sup>rd</sup> Degree Inspector General Honorary and awarded the Scottish Rite's highest recognition, the Grand Cross of Honour, in 1965."

**THE VERY WORD** "secrecy" is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths, and to secret proceedings.

—President John F. Kennedy, Address before the American Newspaper Publishers Association, April 27, 1961



*Brother J. Edgar Hoover and Shriner associates. Hoover has his own display room at Scottish Rite Masonic headquarters, Washington, DC*



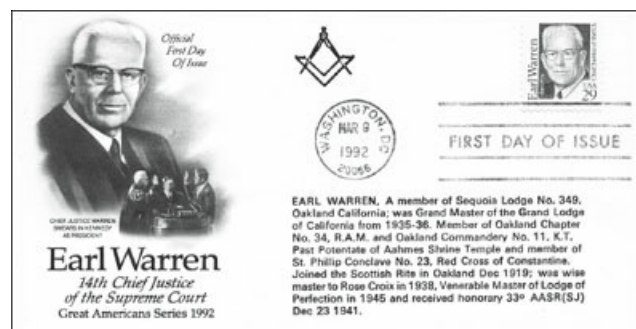
*Brother Lyndon Baines Johnson*



**MASONS BURY DOUBTS ABOUT A DEAD KENNEDY**

Hoover's role in the aftermath of the John F. Kennedy assassination included supplying strong testimony and information to the Warren Commission, which in turn issued a report which has been accused of omissions and distortions. Hoover, for example, stated that there was "no scintilla of evidence" of any conspiracy, and that "Oswald shot the president." Hoover's testimony provided the Warren Commission with an appearance of solidity which stood like a wall for decades against evidence to the contrary—including direct evidence from Charles A. Crenshaw, the surgeon who tried to save JFK and who testified that the bullet wounds came from the front, not the back, in contrast to the Hoover-Warren party line.

The July 25, 2008, *New York Times* carried an intriguing detail in its obituary of Paul Bentley, the Dallas detective who snapped the cuffs on Lee Harvey Oswald. Bentley arrested Oswald in the Texas Theater eighty minutes after Kennedy was shot. The obituary states: "Photographs of Oswald in custody show a cut over his eye. It was caused by the Masonic ring Detective Bentley was wearing during the scuffle, about twenty rows back from the movie screen."



*Brother Earl Warren oversaw the famous Warren Report that according to Gerald Posner and Vincent Bugliosi answered all lingering questions about the killing of the country's first Catholic President.*

## ***KING-KILL / 33°***

It is a prime tenet of Masonry that its assassins come in threes. Masonic assassins are known in the code of the lodge as the "unworthy craftsmen." Because Masonry is obsessed with earth-as-gameboard (tessellation) and the ancillary alignments necessary to facilitate the "game," it is inordinately concerned with railroads and railroad personnel to the extent that outside of lawyers and circus performers, no other vocation has a higher percentage of Masons than railroad workers.

Minutes after John Fitzgerald Kennedy was murdered, three "hoboes" ("unworthy craftsmen") were arrested at the rail yard behind Dealey Plaza.



No records of their identities have ever been revealed nor the “identity” of the arresting officer. All that remains of those few minutes are a series of photographs, which have reached legendary proportions among persons concerned with uncovering the real forces and persons behind the assassination.

Dealey Plaza breaks down symbolically in this manner: “Dea” means “goddess” in Latin and “Ley” can pertain to the law or rule in the Spanish, or lines of preternatural geographic significance in the pre-Christian nature religions of the English.

For many years Dealey Plaza was underwater at different seasons, having been flooded by the Trinity River until the introduction of a flood-control system. To this trident-Neptune site came the “Queen of Love and Beauty” and her spouse, the scapegoat in the Killing of the King rite, the “Ceannaideach” (Gaelic word for Kennedy meaning “ugly head” or “wounded head”).

The systematic arrangement and pattern of symbolic things having to do with the killing of Kennedy indicates that he was a scapegoat in a sacrifice. The purpose of such macabre ritualism is further recognizable in patterns of symbolism culminating in the final “making manifest all that is hidden.”

—by James Shelby Downard with Michael A. Hoffman II

### *The Warren Commission*

Gentlemen, don't pass me by!

Don't miss your opportunity!

Inspect my wares with careful eye; I have a great variety. And yet there is nothing on my stall.

—Witch in Goethe's *Faust I*, Walpurgis Night

These are the thoughts of a huckster-witch, which one need not search for, dressed all in black with conical cap. Instead, look among the gray flannel suits in the boardrooms and offices of the newspapers, electronic media, government, and advertising agencies—that is, those who are not busy working for the CIA or Naval Intelligence selling the public lies.



*Brother Edwin (Buzz) Aldrin, who enacted a Masonic ritual on lunar-bound spaceship, and brought back to Washington, DC Scottish Rite headquarters a very special Masonic flag*

Mason Lyndon Johnson appointed Mason Earl Warren to investigate the death of Catholic Kennedy. Mason and member of the 33rd Degree, Gerald R. Ford, was instrumental in suppressing what little evidence of a conspiratorial nature reached the commission. Responsible for supplying information to the commission was Mason and member of the 33rd Degree, J. Edgar Hoover. Former CIA director and Mason Allen Dulles was responsible for most of the data his agency supplied to the panel.

Is it paranoid to be suspicious of the findings of the panel on these grounds? Would it be paranoid to suspect a panel of Nazis appointed to investigate the death of a Jew or to suspect a commission of Klansmen appointed to investigate the death of an African American?

Representative Hale Boggs, the only Catholic on the commission, at first agreed with its findings, but when he later began to seriously question them, he was “accidentally” killed in a plane crash.

**HOODWINK (Definition)** A symbol of the secrecy, silence and darkness in which the mysteries of our art should be preserved from the unhallowed gaze of the profane.

—Dr. Albert Mackey, foremost Masonic historian of the nineteenth century, writing in the *Encyclopedia of Freemasonry*

That is how they see us, as “profane,” as “cowans” (outsiders), unclean and too perverted to look upon their hallowed truths. Yes, murder, sexual atrocities, mind control, attacks against the people of the United States—all of these things are so elevated, so lofty and holy, as to be beyond the view of mere humans.



*Masonic flag flown to the moon and brought back to Earth and currently displayed at Scottish Rite Headquarters, Washington, DC*

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## **MASONS ON THE MOON**

One of the nagging mysteries of Scottish Rite Freemasonry is just what is the true meaning of the invitation 33°? Some argue that the number “thirty-three” has no significance; that it is just “the next level after the 32°,” after which the founders of the Craft just didn’t have anything more to teach their initiates. However, given the crucial importance of each and every other Masonic symbol (recall how Aldrin carefully carried the Masonic Apron to and from the Moon—and then presented it in another ritual at the Scottish Rite Temple in Washington, DC) in the day-to-day activities of the Craft, it seems preposterous that Scottish Rite founder Albert Pike simply pulled 33° out of his hat....

So, it makes exquisite sense that an ancient “mystery school,” or one of the three “secret societies” we’ve identified in NASA... would choose the “thirty-third” level as its symbolic “highest level of enlightenment.” Most outside observers would never figure it out....

In looking at the White Sands Missile Range, where Wernher Von Braun conducted his first V-2 tests in America, it came to light that there had, in fact, been only one launch pad at the range, yet it was numbered

“Launch Complex 33.”

And the one and only landing strip at the Kennedy Space Center, at Cape Canaveral?

“Runway 33” of course.

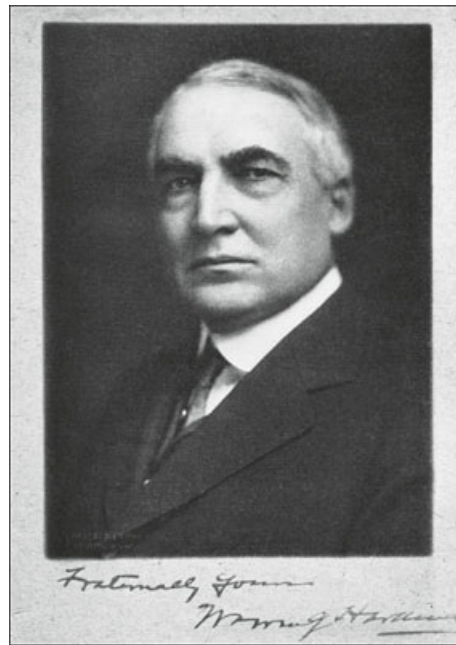
This relentless, repeating “NASA ritualistic pattern” didn’t restrict itself to just the numbers either.

NASA was demonstrably enmeshed in the sorts of strange mythologies that groups like the “Masons” and the “SS” thrived on; the Apollo 11 Lunar Module

was named Eagle, while the Scottish Rite flag Aldrin had taken aboard Eagle to the Moon and then returned to Earth bore the symbol of a double-headed Eagle—the official crest of the Scottish Rite.

As we looked at the skies above the Apollo 16 landing site—in that lunar highlands near a major lunar crater called Descartes—and, simultaneously, over the Mission Control Center in Houston itself, we found the star gods of ancient Egypt once again; “Osiris” had landed on the Moon... with Sirius (“Isis”—his “resurrection consort”) at 33° below the horizon... rising.

—from Richard C. Hoagland and Mike Bara, *Dark Mission*



*The Teapot Dome-troubled Warren Harding's fraternal wishes to fellow Masons and Shriners*



*Brother Mellon lays the cornerstone of the IRS, a symbol of human sacrifice. Mellon's namesake is on the foundation of this national building.*



## **THE FREEMASON, THE CORNERSTONE, AND THE IRS**

Andrew William Mellon (March 24, 1855–August 26, 1937) was an American banker, industrialist, philanthropist, art collector, Secretary of the Treasury, and a Freemason, like many other rich and influential Americans.

Mellon, who was the third wealthiest man in the country, invoked a liquidation of farmers and other aspects of American wealth in order to make people work harder and become more “moral” as a result—a sort of “get the nation ‘on-the-level’ approach” with the work ethic of the beehive.

Andrew Mellon was appointed Secretary of the Treasury by the famously corrupt administration of Freemason and President Warren G. Harding in 1921. He served for ten years and eleven months, the third-longest tenure of a Secretary of the Treasury. His service continued through the Hoover administration.

President Harding, in his inaugural address on March 4, 1921, called for an overhaul of the tax system, an emergency tariff act, readjustment of war taxes, and creation of a federal budget system. These were policies Mellon could get behind, and his long experience as a banker gave him ideas for implementing these programs immediately. As a conservative Republican and a money man, Mellon was irritated by the manner in which the government's budget was maintained—expenses were due and rising rapidly while revenue failed to keep pace with expense increases. And of course there was a general lack of savings.

Mellon set about reducing the huge federal debt (leftover from World War I obligations) by increasing federal revenue and cutting spending. He thought that the top income earners would only willingly pay their taxes if rates were 25 percent or lower. Mellon proposed tax rate cuts, which Congress enacted in the Revenue Acts of 1921, 1924, and 1926. Mellon's policy reduced the public debt from almost \$26 billion in 1921 to about \$16 billion in 1930, but then the Depression came along and it rose again.

Mellon's popularity plummeted. He advised Herbert Hoover to "liquidate labor, liquidate stocks, liquidate farmers, liquidate real estate.... It will purge the rottenness out of the system. High costs of living and high living will come down. People will work harder, live a more moral life. Values will be adjusted, and enterprising people will pick up from less competent people."

Mellon also targeted "weak" banks and "weeded them out" by refusing to lend them cash (taking loans and other investments as collateral), and by refusing to put more cash in circulation.

In January 1932, Representative Wright Patman and others introduced articles of impeachment against Mellon, with hearings before the House Judiciary Committee at the end of that month. After the hearings were over, but before the scheduled vote on whether to report the articles to the full House, Mellon dodged the bullet and resigned, accepting an appointment to the post of Ambassador to the Court of St. James. Representative Louis Thomas McFadden, a pioneering enemy of the Federal Reserve, raised the specter of Mellon's appointment while an impeachment was pending in his attempt to impeach President Hoover.

Long after his death, the bank Mellon created fell into a costly mishap with the IRS, the same agency that named its cornerstone after him.



## **A SHORT LIST OF MASONIC ENTREPRENEURS**

**John Jacob Astor**  
**Walter Chrysler**  
**John Eberhard Faber**  
**Henry Ford**  
**King Gillette**  
**Charles Hilton**  
**Andrew Mellon**  
**J.C. Penney**  
**Nathan Rothschild**



**Arthur Godfrey**

## **MELLON-IRS MESS WORST YET, TREASURY OFFICIAL SAYS.**

**WORKERS SAY** Mellon besieged with forms after April deadline.

Edward W. Randall, 76, of Northboro, Massachusetts, isn't your average taxpayer.

When none of three checks he sent to the Internal Revenue Service by the April 16 filing deadline was cashed by early June, he called the IRS to find out what happened.

At first, the IRS said his checks were lost and charged him several hundred dollars interest for paying late when he sent new checks by registered mail.

The charge was later removed, however, when the IRS discovered that Randall's checks and returns—for his balance due on his 2000 return, an estimated first-quarter payment and third return for his late aunt—were among what officials estimate are at least 40,000 tax returns and payments totaling \$810 million that were lost or destroyed by Mellon Bank's downtown processing center operating under contract with the IRS.

The IRS, the U.S. Treasury and the U.S. Postal Service are investigating what happened, and the IRS has terminated its contract with Mellon. "We've never had a situation like this or of this magnitude," Ken Carfine, an official with the Treasury Department's Financial Management Service division that oversees the collection and deposit of tax revenues, said yesterday.

—from the *Pittsburgh Post-Gazette*, August 31, 2001



*What does modern America have to do with the Great Pyramid?*

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**ANNUIT COEPTIS**

*FROM SOLOMON'S TREASURE: THE MAGIC AND MYSTERY OF AMERICA'S MONEY*  
BY TRACY R. TWYMAN

It is commonly known now, more so than ever before, that the United States of America was founded largely by men with a philosophy grounded in the occult: namely the members of Freemasonry, and other secret societies, who saw in the U.S. a potential “New Atlantis” or “New Jerusalem.” They foresaw the future of the United States as a beacon to the rest of the world, guiding the nations toward the formation of a New World Order of peace, democracy, and enlightenment. Many people today would agree that the U.S. is indeed, in several ways, fulfilling this role already. If nothing else, most people would certainly agree that America has come to dominate the world financially, and that among world currencies, the American dollar is king.

What few people understand, however, is the correlation between the esoteric doctrines of Freemasonry upon which the United States was founded, and the economic principles that underpin the American economy. Few understand that the dollar is a unit of magical energy, and the dollar bill itself a magical talisman. Although many words have been written by conspiracy theorists analyzing the Masonic symbols on the one dollar bill, no one has yet been able to sufficiently explain why these symbols are there, or what they really mean. Certainly no researcher yet has successfully connected the markings on American money to the hidden secrets of the American monetary system.

The symbolism on the American dollar bill has been the subject of Masonic conspiracy theories since the modern version was first rolled out during the Roosevelt administration in 1935. Masonic and mystical symbolism has been used on American currency since the very beginning, and was employed as a means of distinguishing our money from that of Old World Europe, which invariably featured the bust of the reigning monarch. In contrast, America’s founding fathers agreed that American money should be decorated with the symbols of the anti-monarchist, pro-democratic Enlightenment philosophy upon which the Republic was founded, and many of these ideals were Masonic in origin. The Great Pyramid, the All-Seeing Eye, and quirky phrases like “Mind Your Business” appeared on early American currency. In fact, the heads of “dead Presidents” and other state figures were not shown on U.S. money until the twentieth century, when it was seen as less taboo. But all researchers of the subject agree that nothing tops the modern American one dollar bill for the sheer exactness and complexity of its mystical symbolism. The meaning of the symbolism is so deep, the metaphors so multi-layered, and each element so precisely placed, that although several of the other American bills have changed their appearance to prevent counterfeiting (with the heads moved off-center, and the addition of funky rainbow colors) the perfection of the one dollar bill has remained intact.

When analyzing the symbolism of the one dollar bill, most researchers tend to focus on the repeated use of the number thirteen, which they always insist is “an important number sacred to Freemasons,” without demonstrating any proof of the supposed Masonic affinity for this particular number. This is, of course,

the number of colonies that originally constituted the United States of America, and thus thirteen stars have been used in American heraldry since the start of the union, appearing not only on our first national flag but upon many of our early coins as well. Since Freemasons were responsible for both the foundation of many of America's institutions and the design of our national symbols, it is tempting to ascribe a Masonic significance to the use of this number, and indeed there may be one. But there is no specific mention of the number thirteen in any known Masonic ritual, except perhaps in the rites of the Noble Order of the Shrine, where this number comes up more than once, but with no particular meaning given to it. In any case, the Shriners did not exist at the time of the founding of the American republic. None of the quintessential Masonic tomes, such as Albert Pike's *Morals and Dogma*, make any special note of the number. Although Pike examines the meaning of many numbers in terms of cabalism and sacred geometry, mention of thirteen is conspicuously absent, almost like an office building from the early twentieth century in which the thirteenth floor has been superstitiously omitted. Even Freemason Manly P. Hall, in his 1944 book *The Secret Destiny of America* (where he interpreted the history of the United States as the unfolding of an ancient Masonic plan) could only offer lamely that thirteen symbolizes Jesus and the twelve apostles, or the Sun and the twelve zodiac signs. One would expect him to say something more interesting, but perhaps he was just being coy. Indeed, if there are any Masonic teachings regarding this number, then they are among the few Masonic teachings that have actually remained secret throughout the centuries. My research tends to indicate that there is in fact a proto-Masonic significance to this number, and one which would have been of special importance to the founders of the United States.

At any rate, Masonic or not, the number thirteen is undeniably the most omnipresent, most repeated symbol on the one dollar bill, although its use is not always explicit. Most of these examples are found on the back of the bill. The pyramid on the left has thirteen layers, not including the eye at the top. Above the head of the eagle on the right, there is a constellation of thirteen pentagonal stars, arranged in the shape of a six-pointed star. There are thirteen leaves on the olive branch in his right talon and thirteen "Jonathan arrows," as they are called, in his right. There are thirteen horizontal divisions on the eagle's shield and thirteen vertical ones. The motto "E Pluribus Unum," written on the banner in his beak, contains thirteen letters. So too does the motto "Annuit Coeptis," written above the pyramid on the left. Furthermore, if you add the number of letters in "Novus Ordo Seclorum" and "MDCCLXXVI" ("1776" in Roman numerals) written below the pyramid, you get twenty-six, or two sets of thirteen. On the front of the bill, at the base of the portrait of George Washington, on each side there are eight leaves and five berries, indicating another two sets of thirteen. There are also thirteen stars on the chevron on the seal of the Treasury Department that is featured to the right of George Washington, overlaying the word "ONE."

Clearly these allusions to the number thirteen are no accident. This truth is

compounded by the letters in permanently featured words on the front of the dollar bill (that is, words not contingent upon any changing circumstance, such as the name of the U.S. Treasurer). These words include: “FEDERAL RESERVE NOTE,” “THE UNITED STATES OF AMERICA,” “THIS NOTE IS LEGAL TENDER FOR ALL DEBTS PUBLIC AND PRIVATE,” “WASHINGTON, DC,” “ONE,” “TREASURER OF THE UNITED STATES,” “SECRETARY OF THE TREASURY,” “ONE DOLLAR,” and “WASHINGTON.” The total number of letters in these words is 169, or thirteen squared.

Returning to the back of the bill, there would appear to be exactly thirteen examples of the use of the number thirteen there. But in order for this to be correct, you have to count “IN GOD WE TRUST.” Of course, there are only twelve letters in this phrase, but occupying the same space in the center on the back of the bill is the word “ONE,” implying that we should add one to this sum and make thirteen. In addition, there are, on the front of the bill, four ones at the corners of an inner rectangle on the front of the bill that is exactly thirteen centimeters long.

These ones are part of a larger pattern, for in addition to the repeated use of the number thirteen, the number one, or the word “one”, is used profusely, much more than necessary to identify the denomination of the bill. The concept of “unity” could in fact be said to be the real underlying theme of the one dollar bill. And rightly so: it represents, after all, the original unit of currency upon which the American economic system is founded. It is the blueprint upon which all other dollar bills are based, and when we think of the American dollar, the first image that pops into our minds is the one dollar bill. As the official representation of the original unit underpinning the economy, its unity is expressed with the plenteous use of “1,” the central placement of “ONE” on the back of the bill, and the use of the motto “E Pluribus Unum” (“Out of Many, One”) underneath a constellation of thirteen stars, representing the original colonies that were “unified” at the creation of the United States. The theme of “one” is continued with the use of the first American President, George Washington, on the front of the bill, and with the word “ONE” written next to him. As well, I would include the symbol of the pyramid on the back, which according to the designers of this emblem, was meant to represent the ideal state, made up of individuals (the stones) unified into one structure (the pyramid), under the divine unifying principle (the All-Seeing Eye of Providence).

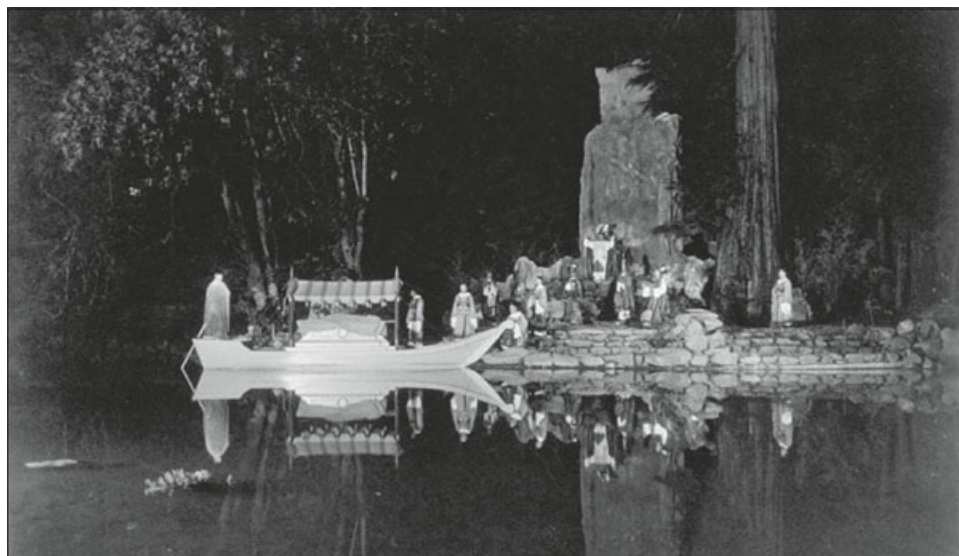
Other strange features include the words “Annuit Coeptis” (“He [meaning God] favors our undertaking”) and “Novus Ordo Seclorum” (“The New Order of the Ages”). These are both based on quotes from the Roman poet Virgil, although they have been slightly altered, and both quotes referred in their original context to “Juppiter Omnipotes” (“Omnipotent Jupiter”), essentially the Roman equivalent of the Judeo-Christian Almighty God. (Interestingly, “E Pluribus Unum” is also a quote from Virgil, slightly altered, and some see in these alterations a numerological significance.) In the original Virgil poem, the

words “Juppiter Omnipotes, Audacibus Annue Coeptis” were a plea for the deity to “favor my daring undertakings.” The words on the back of the dollar bill not only plead for, but confidently declare God’s favor upon the “daring undertaking” there represented: the creation of a “New Order of the Ages,” or a new global power structure, headed by the newly-created republic of the United States. For these symbols and words belong not just to the dollar bill: they are part of the Great Seal of the United States, created in 1776, at the same time the nation was founded. It is the front and back side of the Great Seal which is represented on the back of the dollar bill.

The design of the Great Seal has never been ascribed to any one individual, and it has evolved a bit over the years. But the essentials of the design were sketched out right at the beginning, in 1776, the year of the Revolution, emblazoned in Roman numerals beneath the pyramid on the back of the seal. That’s right: the roundel featuring the eye above the pyramid is actually the reverse side of the Great Seal, and the roundel featuring the eagle is really the front. It is the front of the Seal which is used to seal official U.S. documents, not the back.

Several people are known to have contributed to the design of both sides of the Seal, including Benjamin Franklin, Thomas Jefferson, William Barton, Charles Thomson, and Pierre Eugene du Simitiere, and all but one were Freemasons. The first metal die for the Seal was cut by Robert Scot, a Freemason, in 1782. However, although dies were commissioned for both the front and the back of the Seal, only the front was actually cut.

None was made for the back of the Seal until much later, and most people were not aware that their national Seal had a back to it at all until it appeared on the dollar bill in 1935. Thirty-third-degree Freemason and historian Manly P. Hall wrote that the reverse of the seal was not originally used, “because it was regarded as a symbol of a secret society and not the proper device for a sovereign state.”



*The mystical owl for the Cremation of Care ceremony at Bohemian Grove*

Just like the Great Seal, the one dollar bill was also designed by a group of Freemasons working for the government; in this case, President Franklin Roosevelt, Secretary of Agriculture Henry A. Wallace, and Secretary of the Treasury Henry Morgenthau, although the design was executed at the Bureau of Engraving and Printing (which employed exactly thirteen engravers). It was Wallace's suggestion that the front and back of the Great Seal be used on the reverse of the dollar. He originally wanted the front of the seal to be on the left, and the back of the seal to be on the right, which makes sense logically. But it was President Roosevelt who suggested switching that order, and putting the more interesting reverse of the seal on the left, which made more sense intuitively, since the Western eye naturally reads words and images from left to right.

“In God We Trust” was not placed on the bill until 1957. However, it was originally made the national motto of the United States in 1863 at the suggestion of Treasury Secretary Salmon P. Chase, who himself had supposedly been prompted to do so by a Protestant minister concerned with the waning of religious fervor in the American public. This man purportedly wanted to ensure that the U.S. would always be officially grounded in faith in divine Providence, and thus this motto has been put on all American coins ever since, although it did not appear on paper currency until much later. But “In God We Trust” is indeed a Masonic motto—one used in almost all Masonic rituals, in which the participants must pledge to always put their “trust in God” during the ceremonies—and this specific phrase can be found in Masonic dictionaries. Its appearance on the dollar bill in the 1950s may have been meant to bolster a currency increasingly dependent on faith due to changes in American monetary policy.





*Hanging around at Bohemian Grove*



*Ritual play-acting at Bohemian Grove*

8

## **BOHEMIAN TRAGEDY**

Is this really what I want to be doing? Sneaking into the exclusive Bohemian Grove on the Saturday night when roughly 2,500 of America's richest, mostly right-wing Republicans are kicking off their annual July "encampment"? The members of the San Francisco-based Bohemian Club are mostly all here, partying boisterously in this primeval stand of gargantuan redwoods seventy-five miles north of the city, or will be during the next sixteen days. Over the years all the usual suspects have made appearances: Rumsfeld, Kissinger, two former CIA directors (including Papa Bush), the masters of war and the oilgarchs, the Bechtels and the Basses, the board members of top military contractors—such as Halliburton, Lockheed Martin, Northrop Grumman, and the Carlyle Group—Rockefellers, Morgans, captains of industry and CEOs across the spectrum of American capitalism. The interlocking corporate web—cemented by prep school, college, and golf-club affiliations; blood, marriage, and mutual self-interest—that makes up the American ruling class. Many of the guys, in other words, who have been running the country into the ground and ripping us off for decades.

The summer high jinks begin, as they have for more than 100 years, with a macabre, hokey ceremony—with Druidic, Masonic, Ku Klux Klan, and Aryan forest-worship overtones—called the Cremation of Care, which is starting in

forty minutes down by the lake. I squeeze through a hole in a chain-link fence onto the 2,700-acre property and follow an old overgrown railroad bed. To my left, below a dense tangle of California bay laurel, big-leaf maple, and understory shrubs, the muddy-green Russian River is sliding by. I didn't see any posting on that side of the property, but I know I am trespassing.

While many in the world see this gathering of the military-industrial high command as the bad guys—a sort of rogue state operating outside the constraints of democratic institutions, a favorite watering hole for what Peter Phillips, a Sonoma State University sociologist who has published extensively on the Bohemian Club, calls “the global dominance group”—this is not how the members imagine themselves. They see themselves as the moral underpinnings of America's greatness, whose central tenets are the Protestant work ethic: work hard and prosper and you'll get into that great club in the sky. The Bohemian Club is like the Opus Dei of the Protestant American establishment. Very few Jews have made it in and even fewer blacks.

—by Alex Shoumatoff, *Vanity Fair*, May 2009



*Cross-dressing ritualism for the wealthy at Bohemian Grove*



## **ABOUT THE BOHEMIAN CLUB**

The Bohemian Club is a men's club instituted, according to its constitution, “for the association of gentlemen connected professionally with Literature, Art, Music, the Drama and also those who, by reason of their love or appreciation of these objects and interest in participating in Club activities, may be deemed eligible.” While its membership has always included many outstanding professionals in the arts, most of its members are business professionals and

academic people with artistic avocations, for whom the club affords an opportunity for expression and supportiveness. The club, in short, is participative and avocational in nature and purpose, with its focus on the fine and performing arts and belles-lettres.

### ***Bohemian Club Founders***

It is generally established that the original organizers were five newspapermen, aided and abetted by others in the publishing fields, a Shakespearean actor, a vintner, and a couple of merchants devoted to the arts. The newsmen were Joseph N.H. Irwin and Sands W. Forman, the *Examiner*; Daniel O'Connell of the *Bulletin*; James F. Bowman of the *Chronicle*; and Thomas Newcomb of the *Call*. Newcomb was the club's first President. The Shakespearean actor, Henry Edwards, was the club's second President. Forman was the first Secretary. And among the first trustees was Henry George, the journalist later best known as the author of *Progress and Poverty*. By 1873, the club had 125 members.

### ***Bohemian Grove***

The Bohemian Grove is located in Monte Rio, in Sonoma County, California, about seventy miles northwest of San Francisco and about fifteen miles west of Santa Rosa.

The Grove is the site of the club's annual encampment during the last two weeks of July, when a large percentage of the club's 2,300-man membership convenes for a midsummer program of performing arts and other artistic events and entertainment planned and staged by the membership. Attendance is concentrated in the three weekends of the encampment but continues during the weekdays.

The Grove is also used by members for an event known as the Spring Jinks, usually held the first weekend of June. This is a kind of "mini-encampment," with performances of entertainment and also some programs of golf and tennis held not in the Grove but at nearby facilities.

The Grove property totals about 2,700 acres, of which only about 200 acres, or 7.4 percent, are "developed."

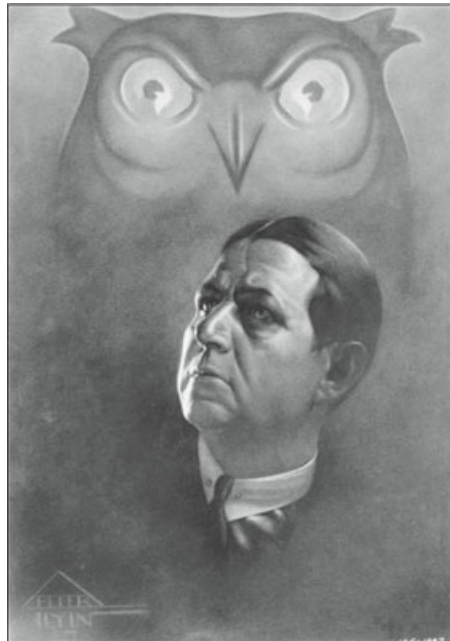
### ***Grove Camps***

There are about 125 separate and distinct members' camps within the Grove, developed and maintained by club members (though residual ownership belongs to the club). Each camp has a character of its own, and the facilities range from camps with tents, cots, and sleeping bags to camps with equipped, all-weather cabins.

### ***Encampment Activities***

The encampment program encompasses more than 100 entertainment events

produced and performed by club members. The activities include concerts (by the club's symphony orchestra, concert band, jazz orchestra, and chorus), dramatic and musical plays, other theatrical performances, recitals, readings, lectures, art exhibits, etc., plus outdoor pursuits including swimming, boating, hiking, and nature studies. The performing events are held in the Grove's outdoor theaters and other communal gathering places. The "centerpieces" of the encampment are three major musical-theater productions: "The Cremation of Care," a traditional musical drama celebrating nature, summertime, and members' escape from business cares; "The Low Jinks," an original musical comedy; and "The High Jinks" or "Grove Play," an original operatic play of serious intent. These are written, directed, produced, and performed by club members. "The Low Jinks" and "Grove Play" take more than two years of preparation.



*Early Bohemian Grove participant under the intense, alert gaze of the owl mascot*

### ***Acquisition of the Grove***

Bohemians started holding their annual encampments in Russian River country starting in 1878, but it wasn't until 1901 that the club owned its first parcel of what today is the Grove. Additional land was bought in increments over the years and in 1944 the final thirty-three acres of the Grove's 2,700 acres were acquired. It has often been said by local residents that the acquisition of the Grove lands by the club saved the area from being over-encroached by real estate development. Only about 7.4 percent of the Grove acreage is "developed" in the sense of camp areas, building and connecting roads. The rest is preserved open space.

## *The Cremation of Care Ceremony*

The ceremony involves the poling across a lake of a small boat containing an effigy of Care (called “Dull Care”). Dark, hooded figures receive from the ferryman the effigy, which is placed on an altar and, at the end of the ceremony, set on fire. This “cremation” symbolizes that members are banishing the “dull cares” of conscience. The ceremony takes place in front of the Owl Shrine, a 40-foot hollow owl statue made of concrete over steel supports. The moss- and lichen-covered statue simulates a natural rock formation, yet holds electrical and audio equipment within it. During the ceremony, a recording of the voice of club member Walter Cronkite is used as the voice of The Owl. Music and pyrotechnics accompany the ritual for dramatic effect.

—from the official fact sheet of the Bohemian Club



“The Bohemian Club! Did you say Bohemian Club? That’s where all those rich Republicans go up and stand naked against redwood trees, right? I’ve never been to the Bohemian Club but you oughta go. It’d be good for you. You’d get some fresh air.”

—President Bill Clinton to a heckler



## **THE BOHEMIAN GROVE GETS LITERARY**

“Good night!” said the Seedy Gentleman, taking his hat and coat.

“Off so early? And you haven’t said a word.”

“No, I am not satisfied, gentlemen, with some of the comments I have heard passed about me. I have started a new club. I am the president.”

“Yes? What is it?”

“It is a club for bores and people who do not speak to one another. Everybody talks to himself, and he can say just what he thinks about anything or anybody. It has many advantages. There is no interruption of the conversation; you are not called down all the time; and you can say right before anybody, what you would say behind his back, without offense. Good night!”

The old man walked down the street until he reached a door on which, engraved on a brass plate, was the legend:

## ***THE CLUB LIBRE***

He took a key out of his pocket, opened the door, and went up stairs into a cozy, well-furnished room. There were plenty of easy chairs in it, and on the back of each chair was the name of the member to whom it belonged. There

were three or four men there, all sitting with their backs to one another, smoking and talking to the pictures, which were all portraits of celebrated bores, or the windows, but never looking at or addressing one another. The only man they all spoke to was the servant, who took the orders. The old man hung up his hat and coat and went to his own chair. Nobody said anything, but they all looked up with a frown on their faces, going on with their soliloquies. Then one fellow was heard to say:

“Here’s that confounded bore, the president! I suppose he’s been to the theatre, and he’ll drivel about the drama.”

“There is one rule of the club,” said the Oracle, talking apparently to a gas jet, “that people don’t need to listen if they don’t want to.”

“Some people,” said the bald-headed man with a fringe of reddish hair around the back of his neck, gazing abstractedly at an ash-receiver on the table, “talk so loud you must listen.”

“If I don’t want to hear,” said a venerable chap in a black skull cap, looking up at the ceiling, “I put cotton in my ears.”

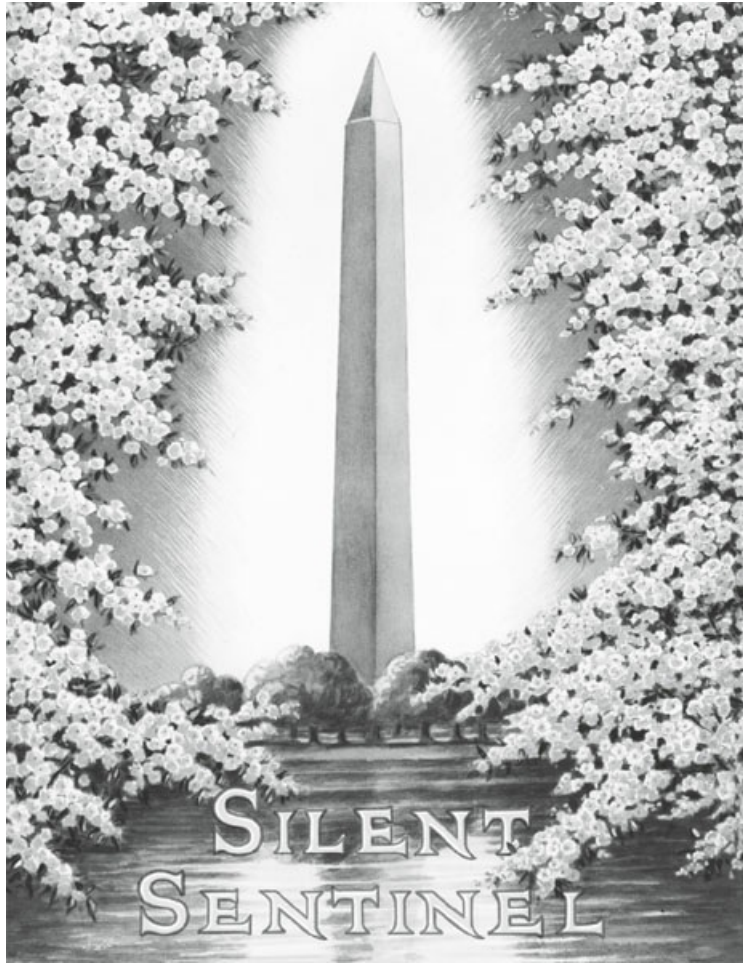
“I wish,” put in a weazened fellow, who was absorbed in contemplation of a fly on the wall, “I wish some fellows would stuff their mouths with it.”

The Old Gentleman lit a cigar and, leaning back in his chair, continued his contemplation of the gas jet. “I am sorry,” he remarked to it, “I am sorry they are gone.”

“The trouble about some bores,” said a voice near him, “is that you don’t know what they’re talking about. It’s bad enough when you do.”

—from the Bohemian Grove publication, *The Seedy Gentleman*





*The phallic Washington monument portrayed as a “Sacred Image” from the “I Am” cult of Mount Shasta, California*

## CHAPTER FIVE



### RAISING TUBAL-CAIN

A great secret of Masonic historians is that many of us have a love affair with ritual exposures. Like other affairs of the heart, it is exciting, but it may also be a love-hate relationship.

—Arturo de Hoyos, 33<sup>rd</sup> Degree, *Light on Masonry: The History and Rituals of America's Most Important Masonic Exposé*

**SECRET SOCIETIES** have generated a perplexing array of human reactions ranging from obsessive devotion to an intense hatred and fear.

Just as soon as the Grand Lodge of England got off the ground, the Catholic Church issued a string of condemnations that continues to the present day. Some prominent Protestants like Charles Finney joined the Catholic chorus and urged the faithful to steer clear. The Morgan Affair and the Anti-Masonic Party of early American history created a tsunami of opposition but also fertilized the soil in which other Brotherhoods such as the Odd Fellows would grow. The Taxil Affair also renewed anti-Masonic fervor, but after Taxil's public retraction, Masons seemed to gain a hammer with which to beat their foes.

Masons and Brothers themselves also turned and took aim at the Church, from Albert Pike to Know Nothings to the Klan.

There is nothing more reactive than group ritualism. For example, the American tradition of individualism fed a distrust of Catholicism, its masses and sacramental rites. Ironically, similar structures—initiation, obligations, oaths—were also part of the secret Brotherhoods that objected to Rome. Ritual fought ritual, creating a polarizing moral crusade still very present in American culture.



**THE ANTI-MASON EVERY LODGE LOVES**

It might seem strange to scan the library of a Catholic priest and find a section devoted to atheism. And, as odd as it seems, many Masons and lodge libraries collect the books of the nineteenth-century anti-Masonic publisher Ezra A. Cook. Any one of them carries commentary calculated to rile any worshipful master. A representative sample:

The man who enters a secret organization, where the foot of Christ never trod, enters on ground which devils inhabit, and which angels of light shrink from, and from that instant his moral sight grows dim, and his conscience grows weak, and he *worships he knows not what*.

Why do Masons buy these books? Like the labyrinth of an old myth, the story of the anti-Masonic manuals of Ezra Cook is tangled, surprising, and, intentionally or not, possibly a bit of a ruse. After going into this maze of Cook's publications, one just might emerge supporting some of the lodge agenda. As we shall see, Cook's books have played their part in such ironic reversals, perhaps one of the reasons these old reprints are on the lodge list of must-haves.

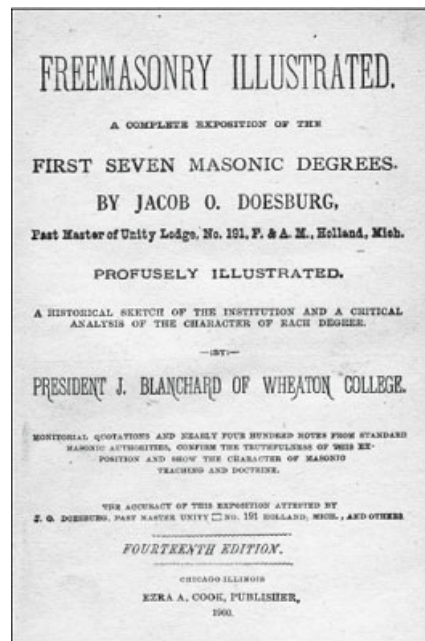
To grasp the ferment in which Ezra Cook's books rose to prominence, one must understand that Masonry in Cook's day was making a big comeback.

The Mr. Clean image of Freemasonry through its own promotion understates the body blows delivered to the Order during the period following the death of Captain William Morgan in 1826, followed by the creation of the first American third party, the Anti-Mason Party.

The Morgan Affair can be summarized briefly. Captain Morgan, a Royal Arch Freemason, violated his oath of secrecy and published the rituals of the lodge. Since Masons in Morgan's day vowed not only secrecy, but committed themselves in the lodge rituals (as he also revealed) to a death sentence for revealing these secrets (grisly in detail), a posse of Freemasons took it upon themselves to administer the "penalty" to the traitorous captain, dumping him in the Niagara River in New York. When the facts emerged, a national outcry arose, culminating in an Anti-Masonic Party, Anti-Masonic conventions, and strong support from President John Quincy Adams.



*One of many copies of the best-selling exposé of freemasonry by the murdered Captain William Morgan*



*Anti-Masonic publisher Ezra Cook's books were primarily purchased by freemasons themselves.*



*One of many plaques on the Washington monument by a masonic Grand Lodge*

The exposures and attacks upon Freemasonry were quite successful. Many Masons began to object to the “killer lodge” and dropped out. Some joined the anti-Masonic movement and enacted rituals publicly, sometimes for money, drawing increasing attention to the dramatic and death-oriented pledges taken behind the walls of temples across the land. The public demanded closure of the secret societies, and as the momentum grew, the lodge suffered further defections.

However, the post–Civil War period a couple decades later saw a renaissance of Freemasonry in the United States. One can see this strength in the increasingly Masonic architecture and artwork of the Capitol building and the Masonic-influenced layout of Washington, DC. An excellent example, playing on the growing cult status assigned by Masons to George Washington, is the Apotheosis of Washington, a large fresco in the rotunda of the Capitol building, painted during the last year of the Civil War (1865) by Italian artist Constantino Brumidi (1805–1880). In this Washington-turned-Christ deification, the first president is draped in royal purple, a rainbow arch at his feet, flanked by the goddesses Victory and Liberty, with thirteen maidens in a circle for the thirteen colonies (or perhaps a more occult meaning as seen on the twentieth-century dollar bill). Numerous other gods, ranging from Vulcan to Ceres, fill the breathtaking image.

Similarly, the Washington Monument, with its Egyptian-Masonic phallic symbolism, was begun with a cornerstone in 1848 but not finished and dedicated until 1885. Designed by Freemason Robert Mills (1781–1855), its cornerstone was

laid in conjunction with the rising of Sirius, the “Dog Star” (*Alpha Canis Majoris*), over the Capitol.

Why the obsession with Sirius?

Fortean author Jim Brandon notes in *The Rebirth of Pan*: “This star has been the object of veneration by cults and even national religions since time immemorial.... Sirius cultists definitely are represented in our era as well.” Brandon references Ordo Templi Orientis leader Kenneth Grant about Aleister Crowley’s identification of his “Holy Guardian Angel” with Sirius, and the identification by Masonic leader Albert Pike of Sirius with the “Blazing Star” (*l’Etoile Flamboyante*), or pentagram, one of the “ornaments” in all Masonic lodges:

To find in the BLAZING STAR of five points an allusion to the Divine Providence, is also fanciful; and to make it commemorative of the Star that is said to have guided the Magi, is to give it a meaning comparatively modern. Originally it represented SIRIUS, or the Dog-star.

—Albert Pike, *Morals and Dogma*

Sirius veneration has been alleged to trail back to Sumeria by Robert Temple in *The Sirius Mystery*. Kenneth Grant posits that the binary star represents the occult “Twin,” or Double—that is, the “Devil”/Shaitan (Satan). The symbolism of dualism, or Double Mind structures, has been linked to everything from the androgynous Baphomet to Kabbalistic glyphs such as Rabbi Yitzhak Luria’s “Tree of Life,” which is either a very spiritual diagram or an occult blueprint for contrasting structures that cover mystical, yin-yang concepts, two-party systems, and political charades—depending on your degree of paranoia.

Structures such as the Washington Monument and Washington’s quasi-deification on a ceiling are symbolic of an elevated lodge stature after the Civil War. Together with the “Sirius” Masonic Pentagram and other Masonic and occult street-patterns alleged to be present in Washington, DC, by authors such as David Ovason (*The Secret Architecture of Our Nation’s Capital*), we just might have a Twilight signal: anti-Masons be damned; the lodge is back.





"BAILING BOB" OF THE SECOND DEGREE.

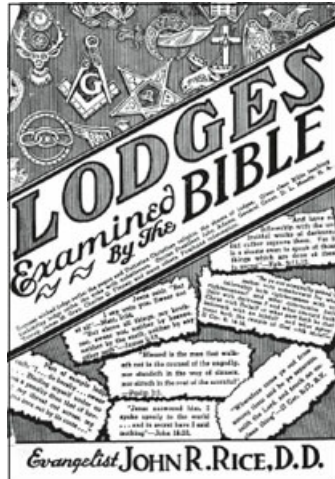


THE "ELEPHANT'S BEEP" - AID TO KING A CANDIDATE TO THE GLORIES OF THE THIRD DEGREE.

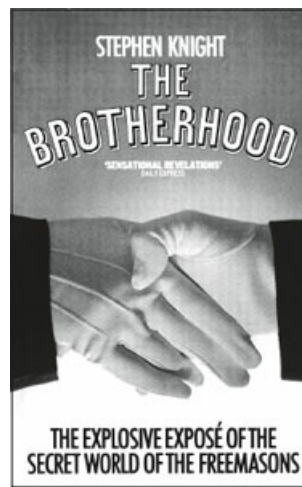
*Images from one of many anti-Masonic exposés from the 1840s, this one attacking the Order with humor*

After the Civil War ended, Albert Pike moved to Washington, DC, where today sits the enormous Masonic House of the Temple at 1733 Sixteenth Street. The House of the Temple is modeled after the Mausoleum at Halicarnassus, Egypt, one of the Seven Wonders of the World. The Scottish Rite seemed to emerge with symbolic clout.

As the lodge rose to prominence in the late 1860s, the anti-Masonic movement suffered its death throes. What the movement needed was a fresh touch: a burst of initiative, prominent new and salacious revelations of lodge shenanigans, and a man or men possessed with the fanatical urge to blast away against the imposing edifice of U.S. Masonry. The movement found its man in Ezra A. Cook.



*A Baptist preacher warns of un-Christian ritualism practiced by various forms of American fraternalism.*



*The late Stephen Knight's famous exposé of sinister British and European fraternal hijinks*



## COOKING IT UP

Cook was preceded on the anti-Masonic scene by two Methodist ministers, N.D. Fanning and C.H. Underwood, who formed the National Christian Association (NCA) in the early 1860s to oppose secret societies and their reputed insidious influence. The NCA used tracts, lectures, and sermons to warn Christians and others about the contrast between the goings-on in the secret rooms of the lodge and the religion of Christ, who “in secret spoke nothing” according to the Gospels.

In 1868, NCA began to issue a publication, *The Christian Cynosure*, to warn

Christians about the dangers of “secretism.” *The Cynosure* relied on the cash of Philo Carpenter (1805–1866), a wealthy Chicago merchant who also donated a building for the headquarters of the newspaper. Carpenter was Illinois’ first pharmacist and a real estate investor who caused a stir by arriving to town with his wife in an ostentatious carriage. The first president of the NCA is one of those forgotten men whose influence was enormous in his day. Jonathan Blanchard (1811–1892) was not only the first NCA president, but the first president of Wheaton College in Illinois as well, an institution which would eventually produce a range of individuals, from revival preacher Billy Graham to filmmaker Wes Craven of slasher movie notoriety. Blanchard gained a name as an abolitionist but also as the new face of anti-Masonry, considering it thoroughly diabolical and deserving of the type of whip-cracking rout that Christ gave the moneychangers in the Temple.

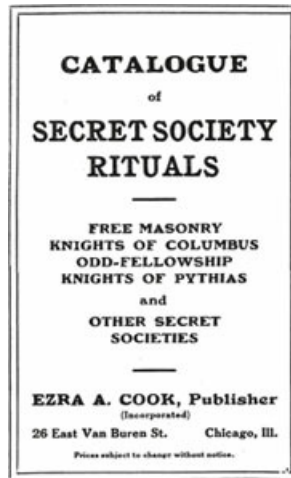
Blanchard set to work with the assistance of the Billy Graham of his day, Charles G. Finney (1792–1875) of Oberlin College. Finney, a Master Mason, experienced a religious epiphany and left the Brotherhood, attacking the lodge in a forgotten work of anti-Masonic rhetoric, *The Character, Claims, and Practical Workings of Freemasonry* (1869), which also covered the Morgan affair.

But the man who turned anti-Masonic publication into a major enterprise was about to enter the scene. Ezra A. Cook joined the fray in one of the quickest routes: he married Blanchard’s daughter. Blanchard found with Cook a zealot who was ready to grind out as much dirt on every aspect of the Grand Lodge and its satellites as he could muster.

In 1867, Cook started producing a monumental number of “exposés,” displaying revelations of actual rituals with accompanying notes, commentaries, and endorsements from former members of the lodge. Cook’s books, in fact, were good enough for a Mason to use as a manual, ignoring the commentary—and many began to do just that.

In the years that followed, Cook took shots at not only the Grand Lodge Freemasons, but also the Scottish Rite, Odd Fellows, Elks, Knights of Pythias, Knights Templars, Shriners, “Adoptive” Freemasons (female branches of Freemasonry such as the Eastern Star), the Woodmen of America, the Red Men, the Foresters, the Temple of Honor, the Knights of Labor, the United Sons of Industry, the Ku Klux Klan, and the Knights of Columbus. Anything that seemed to Cook to slither in secret came into his trained sights and soon was lined up in his crosshairs. Manuals of their rituals, supplied by disaffected members, became the basis of his effective exposure-commentary combination. In addition, Cook published such provocative numbers as the *Confession of the Murder of Morgan* by Henry L. Valance, who, according to a Cook catalogue, “says that he was one of the three chosen by lot to drown Captain William Morgan in the Niagara River for exposing

Freemasonry.” Cook also carried Finney’s previously mentioned volume, promoted with this blurb: “By President Charles G. Finney, of Oberlin College. President Finney was a ‘bright Mason’ but left the lodge when he became a Christian. This book has opened the eyes of multitudes.”



*Ezra Cook catalogue, promising to tell all secrets without initiation, but prices subject to change without notice.*



## **SECRETS FOR SALE**

Masons soon found that they need not wait for promotion within the lodge to gain upper-level secrets; they only had to buy from Cook. Everything that went on behind a lodge door seemed to be up for sale—rituals, burial services, secret explanations of Masonic symbols, Masonic laws and jurisprudence, mysteries, and ciphers—all was illustrated and available for cash.

An important feature, endorsements from former Freemasons, gave a sort of imprimatur to Cook’s books. One would find in the opening pages ceremonious statements such as these:

STATE OF MICHIGAN, County of Ottawa.

John Hoek, Senior, of Laketown, Allegan County, Michigan, being duly sworn, deposes and saith, that he has been a member of the society of Freemasons, and that he took in due form the degrees of Entered Apprentice, Fellow Craft and Master Mason, in Battle Creek Lodge No. 12, F. and A. M., [Free and Accepted Masons], Battle Creek, Michigan, and this deponent further saith, that he took in due form the Masonic degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch, in Battle Creek Chapter No. 19, at Battle Creek,

Michigan, and that he was a member in good and regular standing at the time of this seceding from the society of Freemasons, which he did about one year ago.

And this deponent further saith, that he is familiar with the rituals and ceremonies of the seven degrees referred to, and that, after a careful examination of the proof sheets of a book entitled Freemasonry Illustrated, published by Ezra A. Cook and Company, of Chicago, Illinois, he finds the same to contain a complete and accurate statement and description of the ritual, ceremonies, and secrets of the said seven degrees of Freemasonry, generally known as Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch.

—JOHN HOEK SR, Sworn and subscribed before me this 24th day of October, AD 1879, H.D. POST, Justice of the Peace in and for Ottawa County, Michigan



## **BLANCHARD HEADS OFF THE PLAGUES OF EGYPT**

Meanwhile, with Cook setting suspicion on everybody's neighbor, Blanchard himself rode the anti-Masonic momentum in his own, personal way. In 1882 he ran for President of the United States on the Anti-Masonic Party ticket. Blanchard's reputation as patriarch of the anti-Masonic movement was guaranteed by his exposure, published by Cook, of the "Scotch" (Scottish) Rite of Freemasonry, which rapidly grew into a powerhouse in the states.

Blanchard published the rituals and wrote a commentary which blasted, in turn, the Jews, Masons, and finally, the Catholics. All were in league with the plans and forces of Antichrist. Blanchard tacked these editorials to the end of each section of rituals under the headings, "Philosophical Analysis" or "Historical Analysis." Some of Blanchard's subheadings give the feel for his philosophical and historical point of view:

***SATAN THE MASONIC GOD***  
***MASONIC BAPTISM A HEATHEN RITE***  
***FALSE LIGHTS ON THE COAST OF CHRISTENDOM***  
***RENEWING THE PLAGUES OF EGYPT ON AMERICAN SOIL***  
***MASONIC FACTS ARE FALSEHOODS***  
***SHAM PRETENSE OF A UNIVERSAL RELIGION***  
***FILLED WITH VAIN REPETITIONS***

Blanchard's axe was ever ready to reduce to flinders any bit of lodge furniture.

Nothing but the Protestant religion passed the bar for him. Masonry was the “image of the Romish beast” for Blanchard—resembling in his mind a sort of Trojan Horse version of the Catholic Church on American soil, a pagan imposture that had to go. But did Cook’s books ultimately serve a purpose that was unambiguously anti-Masonic? The question may seem baffling, given the content of his books, but the question must be raised, particularly in the light of this statement in the Cook catalogue: “Ezra A. Cook, who founded this publishing business in 1867, was unalterably opposed to secret orders. While many of our publications reflect his spirit, our books have been extensively adopted as text books in conferring the secret work of all standard orders, and the publishers, in continuing their sale, believe they are filling a much felt want.”

## **HERE IT IS AT LAST!!! KU KLUX KLAN SECRETS EXPOSED**

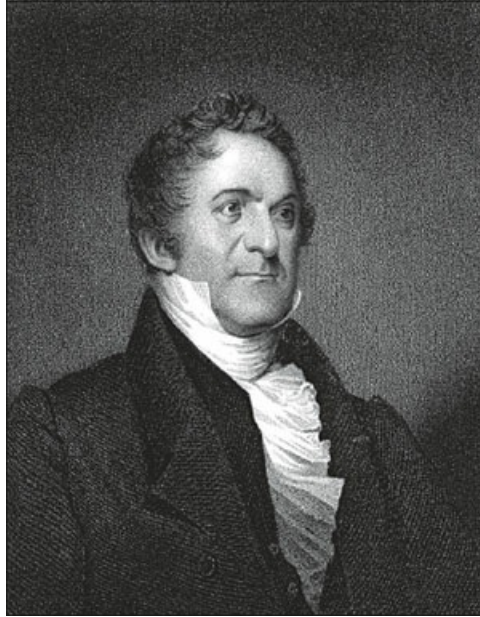
*Cook possessed a fine marketing sense. To give the flavor of Cook’s steamed-up promotion, here is the Ezra Cook advertisement for his exposure of the KKK:*

**THE PUBLICATION** of the hour! Complete story of the Masked Riders of the Night. Their oath of blood and death. How members are obtained. The Klan’s attitude on “white supremacy,” Jews, Catholics and Foreign Born. List of officers in every State with their addresses, etc., etc. Bound in pictorial wrapper. Prepaid 25¢

**A VIRTUOUS MIND** cannot delight in secrecy. Its joy is in communication. We are made sociable by nature.

—from the Proceedings of the United States Anti-Masonic Convention, held in Philadelphia, September 11, 1830, Address to the People of the United States





*William Wirt. As a candidate for President in 1832 for the Anti-Masonic Party, he won the vote of the state of Vermont.*



## **LODGE CRITICISM**

Cook's famous publication of Blanchard's exposure of "Scotch Masonry" has been criticized by Freemasons as inaccurate, having been based on the spurious "pseudo-Masonic" organization founded by Joseph Cerneau. Indeed, Blanchard shows quite a few grisly details in his book—including ritual enactments of decapitation in the 9<sup>th</sup> Degree, stabbing at the papal tiara in the 30<sup>th</sup>, and drinking wine from a human skull in the 33<sup>rd</sup>.

In the Masonic apologetic work *Is It True What They Say about Freemasonry?*, Blanchard receives criticism on just this point. The authors quote *Coil's Masonic Encyclopedia* to claim that Albert Pike's revision of the Scottish Rite rituals "completely eradicated all such [bloody, death-oriented] penalties from the degrees and substituted mental, moral, and symbolic condemnation."

Well, almost. Pike indeed added more allegorical lectures and themes, but hardly eliminated fundamental death/decapitation themes and symbols. To give one example, in the Cerneau Rite version of the 9<sup>th</sup> Degree, a Freemason plays the part of "Joabert" and ritually enacts an assassination by decapitation, going so far as to produce a "severed head" in the course of the ritual. The candidate then swears revenge against the enemies of Freemasonry.

The “toned down” Albert Pike–authored version, which became the Scottish Rite standard, still shows images of decapitation—including a hand holding a knife and a hand holding a severed head. The revised ritual, while more cautious, ambiguous and ornate in tone, still focuses on the severed head: “The Hand holding the bloody Head represents the just punishment of those who degrade and brutalize the human soul.”

Pike’s description of the Masonic Apron for this degree: “The Apron is of white lambskin, spotted with red, and lined and bordered with black. On the flap is painted or embroidered an arm holding a dagger; and in the middle of the apron, an arm holding a bloody head by the hair.”



*Stereoscopic card presenting Masonic initiation rite. Probably anti-Masonic in intent.*



## **ANTI-MASONRY**

EXCERPT FROM *FOR THE PEOPLE: AMERICAN POPULIST MOVEMENTS FROM THE REVOLUTION TO THE 1850S*

BY RONALD P. FORMISANO

Although historians often have misunderstood or slighted its importance, as mass enthusiasm Anti-Masonry was unparalleled, and its political career served as a catalyst for the formation of the first true mass party organizations in the United States.... Scholars have associated Anti-Masonry with illiberal excess, if not right-wing extremism. In the 1950s it became fashionable to depict Anti-Masonry and other populist movements as irrational and paranoid. Less

judgmental observers, while granting that the movement often wreaked havoc on social comity, took a more neutral view, and emphasized its egalitarianism and defense of republican values, as well as its moralism.

The 1826 [Joseph Morgan] kidnapping and its aftermath led Anti-Masons to believe that Freemasonry possessed inordinate power throughout civil society, bending political factions and local and state government to the will of secret cabals. In fact, while Masonic lodges normally eschewed partisan action, they 'included substantial numbers of politically active and aware men.'... Masonry formed part of the post-Revolutionary infrastructure of power and authority, helping to constrain, channel, and facilitate political activities.

Political Anti-Masonry declined in large part because the social movement in New York (and elsewhere) had been so successful... By 1830 the 480 lodges of New York had fallen to under 100; by 1835 some 50 active lodges remained, mostly in the east. By early 1834 Anti-Masonry in the Empire State was ready to move into the new Whig Party....

During Anti-Masonry's career, some 115 to 125 Anti-Masonic newspapers overall may have existed, either created by activists or converted to Anti-Masonic principles. Many, however, were short-lived. Anti-Masonic leaders knew that most of the established press—perhaps as many as seven-eighths of the nation's newspapers—were hostile or neutral toward Anti-Masonry....

In many areas Anti-Masonry also served as a springboard for antislavery and abolitionist activity. The affinities between the two, though much greater numbers had been involved in Anti-Masonry, became evident as prominent Anti-Masons embraced abolitionism, and simultaneously or eventually moved on to antislavery societies or political organizing.



*Comical Anti-Masonic play-acting of Masonic ritualism*

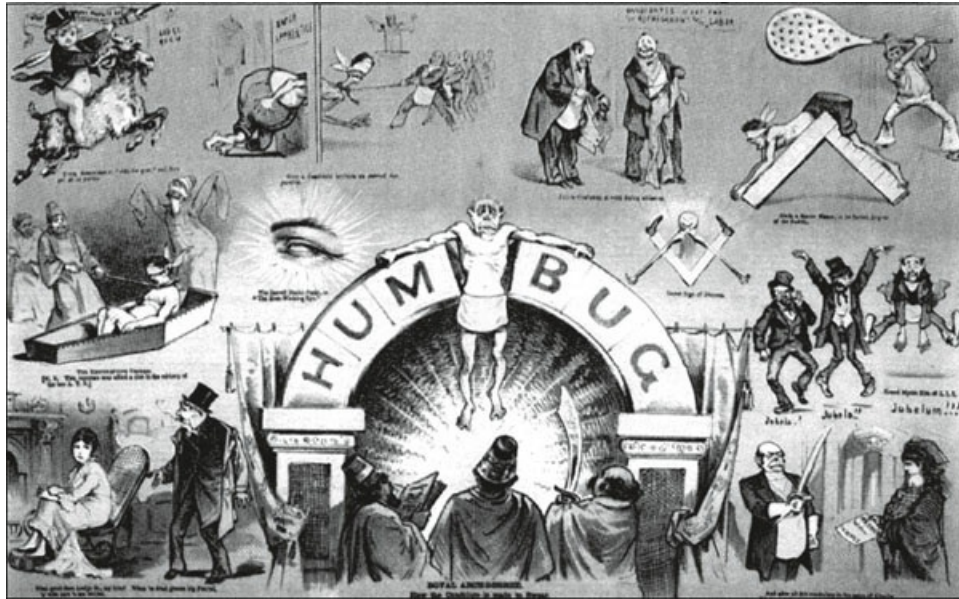


## **EVILS OF SECRET SOCIETIES**

BY THE HON. RICHARD RUSH, LATE U.S. ATTORNEY GENERAL, MINISTER TO GREAT BRITAIN AND SECRETARY OF STATE (FROM AN ANIMATED ADDRESS TO THE ANTI-MASONS OF PENNSYLVANIA)

After the developments I have given, I must, I do, believe the evils of Masonry to be stupendous; I must, I do, believe that they [c] ounterbalance, a thousandfold, any good it can achieve. It follows that I think favorably of the exertions which you and your anti-Masonic friends, here and elsewhere in the United States, are making to root out its bad influence from the face of our land. I hope that you may continue them with ardor. Taking care that they avoid personal slander or injustice, let them fall short of no just means that may give promise of success. You have a vigorous foe: but fact, and argument, and the force of truth, are with you! Employ these weapons vigorously on your side. If you do make up but a small band, more is the honor to your public spirit; and more the reproach to those who remain insensate under an attack so high-handed upon life and liberty, where guilt has been so presumptuous, where the bloody league continues, as malevolent as ever, unbroken, unabashed. Jenkins, the Englishman, when under torture by the Spaniards, and expecting death from those who were mutilating him, commended, says the English Historian, his soul to his God, and his cause to his country. But where is Morgan's country? Where the avenging arm for him? As yet, he has found none. Unrelenting and bloodthirsty conspirators could even dare to convert a fortress of the republic into his dungeon. Monsters in human shape, they thrust him into the cavern of death. But who takes up the cause of his wrongs? I perceive tens of thousands marshaled against it; but who espouses it? There are none but you. Go on then in your course. You are under the broad banner of the law, of patriotism, of humanity, of public order, of private safety; the banner of right reason and of right feeling. You have all the motives that can urge good citizens into action. You have shown that you are not afraid of Masonry, or bound by its spell; and as to those who chant its praises, say to them all, that they are as dust in the balance to the unfathomable guilt which bad men of the brotherhood have forever fastened upon it; and that the only way to stop the stream of blood and pollution, which you have detected simply in Morgan's case, is to dry up the fountain. Say that you will never cease from your endeavors to break down a power in the country, which has shown itself, in the face of millions if they will but look, to be an overmatch for the laws. Keep up an eternal battery against its dangers. "I like a clamor," said Burke, "where there has been outrage; the firebell at midnight breaks your sleep, but it saves you from being burned." We have been told that Masonry is too strong to be put down; that such attempts have been made in European countries, but have failed. Let this animate you but the more. Already it has been the glory of America to set Europe the example of conquest over public abuses, in many memorable ways. It may be her further

glory to be the first to dispel the solemn folly, and break the tyrannical fetters of Masonry. The day that shall witness this triumph among us, may well deserve to stand next in our celebration to the Fourth of July.



*“The Mummery of Masonry—A Relic of the Dark Ages.” Further Anti-Masonic cartoonery from the late nineteenth century.*



## **MASONIC ASSASSINS, LUCIFER, AND LODGE HOOKERS: LÉO TAXIL’S SATANIC PANIC**

Mothers, conceal your daughters—the Freemasons are passing.  
—Léo Taxil

Léo Taxil, originally Marie Joseph Gabriel Antoine Jogand-Pagès (March 21, 1854–March 31, 1907), was a French writer, originally anti-Catholic and ultimately responsible for the most famous and lurid accusations against the Masonic Lodge ever penned. Thanks to Taxil, the Freemasons became in the late nineteenth century a hotly whispered-about den of Satanists, assassins, and orgiasts, ultimately leading to an Anti-Masonic Congress of Trent, and crowned by a public retraction by Taxil, which raised even more questions than it answered, at least for some of his most ardent followers.





Léo Taxil was born in Marseille, and at the tender age of five embarked upon a religious education in a Jesuit seminary. As happens to many who have too much religion too fast, Taxil rebelled, and to the chagrin of his Jesuit teachers, he did it with pen in hand. Taxil began pouring out anti-Christian works such as *La Bible Amusante* (*The Amusing Bible*) and *La Vie de Jesus* (*The Amusing Gospel*), both satirical skewers of the Bible. Taxil went on to depict leaders of the Catholic Church in pornographic writings as fetish addicts in the mold of the Marquis de Sade, engaging in gleeful romps. In 1879 he was tried at the Seine Assizes for writing *À Bas la Calotte* (“Down with the Cloth”), accused of “insulting a religion recognized by the state.” He was acquitted.

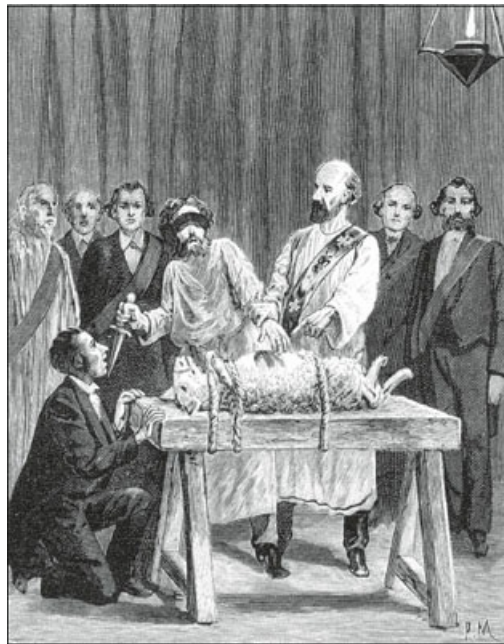
Suddenly, in 1885, Taxil did a 180-degree reversal and claimed a major conversion to Catholicism, becoming a zealous defender of the Faith and an arch-exposer of the Masonic Lodge. Taxil announced his reconciliation to the Church; he renounced his Masonic membership, went to the local bishop for absolution for his sins, and after a long penance, was squared away with the Church. He lost little time in turning his facile pen to a new tack: exposing Freemasonry. Taxil seemed to Catholics like Saul in the New Testament, who was knocked off his horse and turned into Saint Paul. Taxil the pornographic blasphemer had become the Great Catholic Champion, the renegade Mason who was ready to confirm every Catholic fear and reveal every last lurid detail of the real secret covered up by lodge oaths administered behind closed doors. That secret was Satanism.

Taxil’s books and articles started pouring out, detailing a Satanic inner sanctum in the lodges, a Free and Regenerated Palladium or Palladian Order. In fresh detail, Taxil described Palladist soirées in which initiates worshiped Baphomet, the Goat of Mendes—Satan—committed sacrilege and hooked up with the female Masons of the “adopted rites.” Taxil portrayed a massive devil-worshiping brigade at the core of the network of lodges, hell-bent on destroying the Catholic Church and pumping up the British Empire. As a master stroke, Taxil

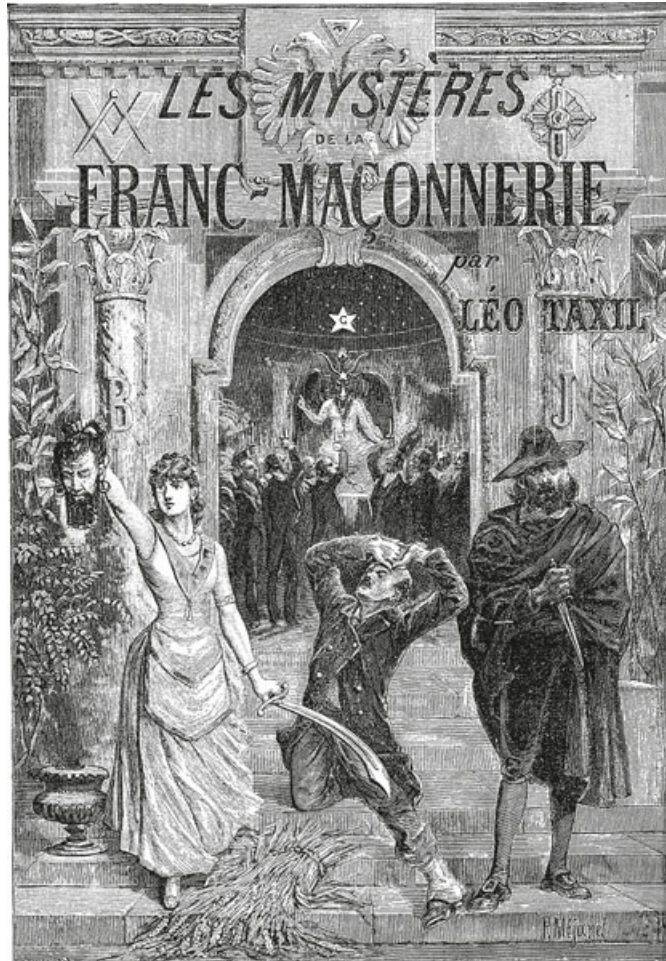


fingered Albert Pike, Grand Commander of the Scottish Rite in America, as sitting on top of it all as the kingpin—the “Sovereign Pontiff of Universal Freemasonry” and a die-hard secret Luciferian.

Taxil’s books became bestsellers, and in 1887 he was granted a private audience with Pope Leo XIII. Several other authors joined the fray apparently competing for increasingly shocking and fantastic revelations of Masonic depravity, including the confessions of one Luciferian Grand Priestess Diana Vaughan, put forth as the descendent of the English alchemist Thomas Vaughan and a female demon.



*Illustrating Taxil’s contention that Masons sacrificed goats in initiation ceremonies.*



By 1895 Taxil was getting some heat, assailed by liberals and defended by Catholic conservatives. That same year Diana Vaughan was heralded as yet another convert to the Church, making the headlines across France. From Taxil's press poured forth a new magazine from the former Palladist Priestess, billed as her *Memoirs* and recounting details of the orgiastic rites of the Palladium over which she had presided. Diana also fingered Adriano Lemmi (1822–1906), Grand Master of the Grand Orient of Italy, as the top European Palladian Satanist, and Baphomet buddy of Pike. Diana's memoirs in fact started naming names and in general stirred so much controversy that pressure started to mount for Léo or Diana to provide some proof. Taxil announced in 1897 that Diana Vaughan, the ex-Palladian Priestess herself, would make a public appearance at last. Taxil collected in advance, after staging an event at a spacious hall in Paris, and the event easily sold out ahead of schedule. But to the disappointment of ticket buyers, it was only Taxil who appeared on stage.

## **BAPHOMET'S BREASTS**

**STEP BY STEP**, as the affiliated advances in Masonic instruction, the occult chiefs of the sect gradually withdraw the veil of symbolism, the term “Great Architect” ceases to be a vague expression and the initiated, having been insensibly prepared for demon worship, first by blasphemy and then by sacrilege, finds himself rendering worship to the most abominable of idols.... Says the orator...“What harm is there in it, anyhow? Baphomet is the pantheistic and magical figure of the absolute. The torch placed between the two horns represents well-balanced intelligence... Will anyone reproach Baphomet for having the breasts of a woman?”

—Léo Taxil

**A MONSTER** throned upon an altar, mitred and horned, having a woman’s breasts and the generative organs of a man.... Below this figure we read a frank and simple inscription—**THE DEVIL**. Yes, we confront here... the Baphomet of the Templars... the goat of the Sabbath... yes, there existed in the past, and there may be still in the present, assemblies which are presided over by this figure, seated on a throne and having a flaming torch between the horns.

—Eliphas Lévi

**THIS SERPENT, SATAN**, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade “Know Thyself!” and taught Initiation. He is “The Devil” of the Book of Thoth, and His emblem is **BAPHOMET**, the Androgyne who is the hieroglyph of arcane perfection.

—Aleister Crowley

**NOW**, the original Order of the Palladium... made no mark whatsoever... Its alleged reconstitution in 1870 and its alleged diabolical rituals are inventions of Léo Taxil... [There are] other varieties of Satanism which are peculiar to the associations instituted for the express purpose of offering divine worship to the devil. There is evidence to show that such associations exist, and there was one at Naples in the year 1885, of which I have had a full account from a person who was initiated therein, and appears to have taken part in its orgies.... It remains only to say that the Society in question was not Masonic.

—A.E. Waite



**IN 1960** the Reverend Peale led a group of 150 Protestant clergymen to oppose the election of John F. Kennedy as president. “Faced with the election of a Catholic,” Peale declared, “our culture is at stake.” In a written statement Peale and his group declared that JFK would serve the interests of the Catholic church before the interests of the United States: “It is inconceivable that a Roman Catholic president would not be under extreme pressure by the hierarchy of his church to accede to its policies with respect to foreign interests,” and that the election of a Catholic might end free speech in America.

“**MUSLIMS** and non-Muslims as well as Freemasons have only to read English Translation of the whole of Holy Quran by anyone from beginning to the end and in particular Surah’s Baqarah, Alay Imran, Maidah, TaHa, Saba, Jinn from which it is clear that the teachings of Freemasonry are in conflict with the beliefs and practices of Islam.”

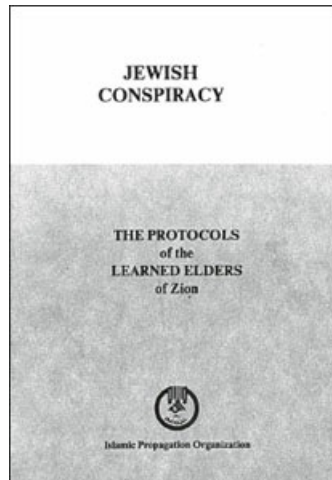
—Abdul Wahid Osman Belal in response to “Anti-Freemasonry in Islam” online

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“**ISLAM** is the religion of peace and harmony for all mankind. It was Islam that brought light in darkness. But the disbelievers have always tried to destroy Muslims and Islam. In Quran Allah says:

““O Ye who believe! take not for friends unbelievers rather than believers do ye wish to offer Allah an open proof against yourselves?” (4.144)

“This website [[antimasons.8m.com](http://antimasons.8m.com)] has been made to divert the attention of Muslims to one of their greatest enemies which they are unaware of The Free Masons.”



**TO STRENGTHEN** his political position he [the Jew] tries to tear down the racial and civil barriers which for a time continue to restrain him at every step. To this end he fights with all the tenacity innate in him for religious tolerance—and in Freemasonry, which has succumbed to him completely, he has an excellent instrument with which to fight for his aims and put them across. The governing circles and the higher strata of the political and economic bourgeoisie are brought into his nets by the strings of Freemasonry and never need to suspect what is happening.

—Adolf Hitler, *Mein Kampf*

**FREEMASONRY** is an ideological form of hostility to National Socialism, the significance of which, in the historical development of the past two centuries, must be deemed comparable to the effects of other supranational organizations, the political churches, world Jewry, and Marxism. In its present form, it must be viewed as the bourgeois-liberal advance troops of World Jewry.

—Dieter Schwarz, *Freemasonry: Ideology, Organization, and Policy*, 1944

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**IN THE WAKE** of this Freemasonic democracy swindle, the entire Marxist movement falsified the beginnings of a healthy protest by the workers, and controlled all social democratic parties in the service of the stock exchange with aid of Jewish finance, Jewish leaders, and the Jewish, partly individualistic, partly universalistic, ideology.

—Alfred Rosenberg, *The Myth of the Twentieth Century: An Evaluation of the Spiritual-Intellectual Confrontations of Our Age*, 1930

**ALL THE SUPPOSED** abominations, the skeletons and death's heads, the coffins and the mysteries, are mere bogeys for children. But there is one dangerous element and that is the element I have copied from them. They form a sort of priestly nobility. They have developed an esoteric doctrine not merely formulated, but imparted through the symbols and mysteries in degrees of initiation. The hierarchical organization and the initiation through symbolic rites, that is to say, without bothering the brain but by working on the imagination through magic and the symbols of a cult, all this has a dangerous element, and the element I have taken over. Don't you see that our party must be of this character—? An Order, that is what it has to be—an Order, the hierarchial Order of a secular priesthood... Ourselves or the Freemasons or the Church—there is room for one of the three and no more.

—Hermann Rauschning,  
*Hitler Speaks*, 1939



## **TAXIL'S CONFESSION: THE GAME BEGINS**

Taxil proceeded to confess. Unlike his confession to a bishop many years before, Taxil confessed publicly to hoaxing everyone who believed his writings. Diana Vaughan, he explained, was his typist; she had agreed to lend her name and photograph, but was (alas) hardly a big-time, devil-worshipping orgy queen. The rest of the authors that had corroborated Taxil and Vaughan were simply Taxil operating under several pseudonyms. His goal? To show how gullible Catholics were. The talk ended with Taxil scooting off just ahead of a riot. The gendarmes cleared the hall, and Taxil landed elsewhere at a nearby restaurant to celebrate.

The only remaining question for Taxil's readers was why?

For the Freemasons, it was simple (and still is): he had set up the Catholics and showed them to be a bunch of gullible idiots.

For his faithful Catholic readers, however, that was too hard to swallow. Either Taxil had been a Masonic agent sent to overplay the Satanic truth and then issue a phony retraction in order to discredit legitimate exposés of the lodge (the position of Monsignor Jouin, Vatican-blessed watchdog and leader of the journal *Review of International Secret Societies*), or... could he have been legit, yet threatened by the Masons and forced to recant?

Whatever the case may be, few put any stock in Taxil today.





## **PRAYER OF RELEASE FOR MASONS AND THEIR DESCENDANTS**

The following is an excerpt from an extensive Christian prayer regarding Freemasonry and other fraternal Orders. It can be downloaded online from dozens of Christian sites.

(If you or someone you love is a descendant of a Mason, I recommend that you pray through the following prayer from your heart. It is best to pray this aloud with a Christian witness or counselor present.)

### ***Shriners***

(AMERICA ONLY—DOESN'T APPLY IN OTHER COUNTRIES)

I renounce the oaths taken and the curses and penalties involved in the ancient Arabic Order of the Nobles of the Mystic Shrine. I renounce the piercing of the eyeballs with a three-edged blade, the flaying of the feet, the madness, and the worship of the false god Allah as the god of our fathers. I renounce the hoodwink, the mock hanging, the mock beheading, the mock drinking of the blood of the victim, the mock dog urinating on the initiate, and the offering of urine as a commemoration.

### ***All Other Degrees***

I renounce all the other oaths taken, the rituals of every other degree and the curses involved. I renounce all other lodges and secret societies, such as Prince Hall Freemasonry, Mormonism, the Order of Amaranth, Odd Fellows, Buffalos, Druids, Foresters, Orange, Elks, Moose and Eagles Lodges, the Ku Klux Klan, the Grange, the Woodmen of the World, Riders of the Red Robe, the Knights of Pythias, the Mystic Order of the Veiled Prophets of the Enchanted Realm, the women's Orders of the Eastern Star and of the White Shrine of Jerusalem, the girls' Order of the Daughters of the Eastern Star, the International Orders of Job's Daughters, and of the Rainbow, and the boys' Order of DeMolay, and their effects on me and all my family.

I renounce the ancient pagan teaching and symbolism of the First Tracing Board, the Second Tracing Board and the Third Tracing Board used in the ritual of the Blue Lodge. I renounce the pagan ritual of the "Point within a Circle" with all its bondages and phallus worship. I renounce the occultic mysticism of the black-and-white-mosaic chequered floor with the tessellated boarder and five-pointed blazing star.

I renounce the symbol "G" and its veiled pagan symbolism and bondages. I renounce and utterly forsake the Great Architect of the Universe, who is revealed in the higher degrees as Lucifer, and his false claim to be the universal fatherhood of God. I also renounce the false claim that Lucifer is the Morning

Star and Shining One and I declare that Jesus Christ is the Bright and Morning Star of Revelation 22:16.

I renounce the All-Seeing Third Eye of Freemasonry or Horus in the forehead and its pagan and occult symbolism. I renounce all false communions taken, all mockery of the redemptive work of Jesus Christ on the cross of Calvary, all unbelief, confusion and depression, and all worship of Lucifer as God. I renounce and forsake the lie of Freemasonry that man is not sinful, but just imperfect, and so can redeem himself through good works. I rejoice that the Bible states that I cannot do a single thing to earn my salvation, but that I can only be saved by grace through faith in Jesus Christ and what He accomplished on the Cross of Calvary.

I renounce all fear of insanity, anguish, death wishes, suicide, and death in the name of Jesus Christ. Death was conquered by Jesus Christ, and He alone holds the keys of death and hell, and I rejoice that He holds my life in His hands now. He came to give me life abundantly and eternally, and I believe His promises.

I renounce all anger, hatred, murderous thoughts, revenge, retaliation, spiritual apathy, false religion, all unbelief, especially unbelief in the Holy Bible as God's Word, and all compromise of God's Word. I renounce all spiritual searching into false religions, and all striving to please God. I rest in the knowledge that I have found my Lord and Savior Jesus Christ, and that He has found me.

I will burn all objects in my possession which connect me with all lodges and occultic organizations, including Masonry, Witchcraft, and Mormonism, and all regalia, aprons, books of rituals, rings, and other jewelry. I renounce the effects these or other objects of Masonry, such as the compass, the square, the noose, or the blindfold, have had on me or my family, in Jesus' Name.

(All participants should now be invited to sincerely carry out the following:)

**1.** Symbolically remove the blindfold (hoodwink) and give it to the Lord for disposal;

**2.** In the same way, symbolically remove the veil of mourning;

**3.** Symbolically cut and remove the noose from around the neck, gather it up with the cable-tow running down the body and give it all to the Lord for His disposal;

**4.** Renounce the false Freemasonry marriage covenant, removing from the fourth finger of the right hand the ring of this false marriage covenant, giving it to the Lord to dispose of it;

**5.** Symbolically remove the chains and bondages of Freemasonry from your body;

6. Symbolically remove all Freemasonry regalia and armor, especially the Apron;

7. Repent of and seek forgiveness for having walked on all unholy ground, including Freemasonry lodges and temples, any Mormon or other occultic Masonic organizations. (Shriners Hospital)

8. Symbolically remove the ball and chain from the ankle.

9. Proclaim that Satan and his demons no longer have any legal rights to mislead and manipulate me. (or the person(s) seeking help.)

Holy Spirit, I ask that You show me anything else which I need to do or to pray so that I and my family may be totally free from the consequences of the sins of Masonry, Witchcraft, Mormonism, and Paganism.



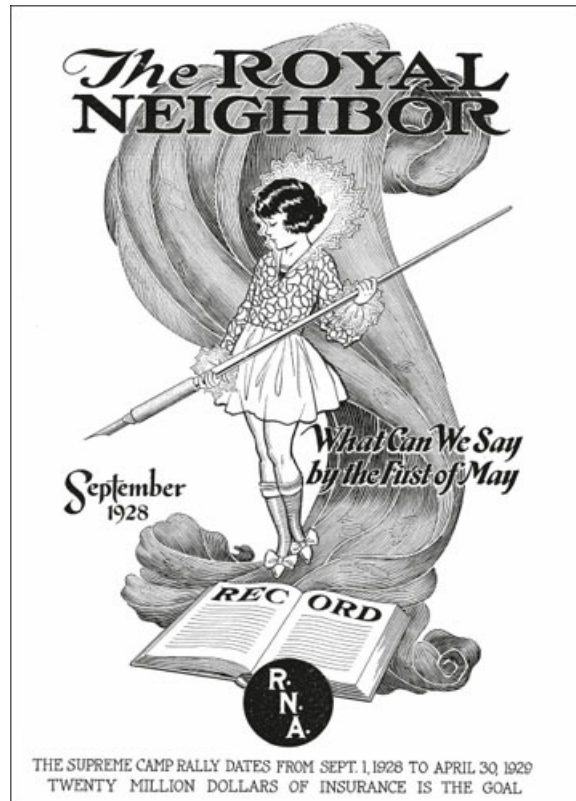
## **WHAT FREEMASONRY MEANS TO ME**

BY THE REVEREND DR. NORMAN VINCENT PEALE, 33RD DEGREE

I recently received a letter in which the writer asked, "Why are you a Freemason?" The question caused me to think and reaffirm my feelings about Masonry.

At first I thought about my own forebears. My grandfather was a Mason for fifty years, my father for fifty years, and I have been a Mason for sixty years. This means that my tie with Freemasonry extends back to 1869, when my grandfather joined the Masons.

My feelings on my first entrance into a Masonic Lodge are very clear in memory. I was a young man and it was a great thrill to kneel before the altar of the Lodge to become a Freemason. This must have been the same feeling my father and grandfather experienced before me. And it must also have been identical to the one that many great leaders of America and the world felt as they became Masons. Prominent among this select group are George Washington, Harry Truman, and twelve other presidents as well as countless statesmen and benefactors of humanity.



*Royal Neighbor: fraternal order that turned into full-time Insurance business*

So I found myself thinking: "What does Freemasonry mean to me?" Of course Masons say that Freemasonry actually begins in each individual Mason's heart. I take this to mean a response to brotherhood and the highest ideals. I recall the story of a man who came to me once and said: "I see that you are a Freemason. So am I." As we talked, he told me of an experience he had years ago. It seems that he joined the Masonic Fraternity shortly after he became twenty-one years old. When he was stationed in the military, he decided to attend various Lodge meetings. On his first visit to a Lodge in a strange city, he was a bit nervous. One thought was constantly in his mind: could he pass the examination to show that he was a Mason? As the committee was carefully examining his credentials, one of the members looked him squarely in the eye and said: "Obviously you know the Ritual, so you can enter our Lodge as a Brother Mason. But I have one more question. Where were you made a Mason?" With that he told the young visitor to think about it because when he knew the answer the examiner would not have to hear it. He would see it in his eyes. My friend told me that after a couple of minutes a big smile came to his face and he looked at the examiner, who said: "That's right, in your heart."



*Danny Thomas*



## ***IT IS GREAT TO BE A MASON***

BY DANNY THOMAS, 33RD DEGREE

The years found me an admirer of the great work the Masonic Order has been doing in making this world a better place for all of us to live. I have, for a long time, desired to be one of you and rejoice that now I can proudly boast of my membership in one of the world's greatest fraternal associations. I am grateful for those individuals who have in quiet ways motivated me in my work on behalf of unfortunate children. I am grateful for the high moment in my life when the doors of Freemasonry were opened to me. Since then I have had many pleasant times of fraternal fellowship and even opportunities for service in the work of many branches of Freemasonry.

Our Order, for now I can say, "our Order," teaches, "the brotherhood of man under the fatherhood of God" and this is great! The world needs so desperately to discover the value of this great truth in human relationships and world affairs. It is also a truth that will motivate men and women to continue to explore avenues of service and areas of common concerns in order to restore a measure of sanity to the madness of our day and to enrich the quality of life for all peoples everywhere. Now I join hands and heart with you in all your endeavors of philanthropy and say we must not slacken our efforts "to do good to all," especially those with needs that will not be met if we fail in our common task of service to humanity.

On stage, screen, platform, and in private life I have always sought to bring a smile to the face of others and put a little joy in their lives. I am grateful now for the larger opportunity which is mine to adopt the tenets of Freemasonry as my own and hopefully be able to have a small part in spreading Masonry's message of love and caring to a larger audience, for wherever I go, I will be proud to tell others of my work and concern in behalf of all that you are doing, unselfishly, for others.

Someone once asked me why did I want to be a Mason and my reply was: "Because Masons care for those who cannot care for themselves." The Shriners have always been a favorite of mine because of their work for crippled and burned children. Also I am excited about efforts proposed at the recent Conference of Grand Masters in regard to drug abuse among young people.

It is great to be a Freemason! I am proud of what we are doing. I shall assist in every way I can our work of mercy, and it doesn't hurt to be a Brother with a "big mouth and lots of television cameras" to help get the message across. Masons are people of goodwill who want to "keep our kids alive" and we are doing this throughout the world. Our purpose is noble and humanitarian. Our labors will be crowned with success, for as Freemasons we will bring to our mission the best we have, regardless of what it demands from us in the way of sacrifice and service. We will make sure that in the tomorrows, life will be better for those who suffer today.

I was a Freemason in my heart long before I was accepted as a member in this great Fraternity. I was an outsider but now I am one of you, and the remaining years of my life will be spent in seeking some small way to say to all: "Thank you for making me a Freemason." I want always to make you laugh but I trust that I will also make you care and that now, together, we will put melody in the heart of the world that will sing of a better life for all people. The task challenges us to larger efforts and higher goals that will demand from all of us the best we have to make a better life for others. My promise to Freemasons everywhere is that I will give the task my best!



## **FATWA REGARDING FREEMASONRY**

BY FAROOQ

COLLEGE OF ISLAMIC JURISPRUDENCE, MAKKAH, 15TH JULY 1978

The College of Islamic Jurisprudence considers Freemasonry one of the most dangerously destructive organisations to Islam and to Muslims. The full text of the Fatwa is as follows:

The College of Islamic Jurisprudence, in its session convened at Makkah on 15th July 1978, examined the issue of Freemasonry, of those affiliated with it and the legal Islamic judgment on it, after adequate study of this dangerous organisation, and the body of literature on it, inclusive of the College's own



published documents, books, and newspaper and journal articles.

From the totality of writings and texts, which the College examined, the following was evinced:

Freemasonry is a clandestine organisation, which hides as well as reveals its operations as it sees fit. Its true principles are guarded from all but its most venerated masters, who have, by virtue of their consecration at Freemasonry's highest Order degrees, proven worthy of this honour.

It establishes the relation of its members one to another, in all places of the earth, as is the alleged human brotherhood among all entrants in its organisation, without discrimination as to race, religion, and creed. Such overt misrepresentation of "fraternity" is simple-minded, at best.

It attracts persons whose affiliation is practicable for the organisation; its allure is largely of a personally lucrative nature for the individuals sought. The high-minded principles of this recruitment entail: pledged assistance to any Freemasonic brother the world over; firm support of any Freemasonic candidacy to public office; and unconditional loyalty in all Freemasonic endeavors, even in those where the individual must compromise his sense of honour, justice, truth, and right. Such lofty appeals often amass considerable financial contributions.

Admission to Freemasonry is based on the celebration of the new member's affiliation through symbolic and awe-inspiring ceremonies which serve to frighten the initiate if he is at variance with the instructions; the more threatening orders are issued successively with rank.

Gullible members are left free in the exercise of their religious beliefs; if they do not choose to benefit from the directives of guidance and the assignment of task appropriate to their status, they remain in lower degrees. As to the heretics, rank is calibrated in relation to individual experience and mastery, as well as demonstrated readiness to serve Freemasonry's purposes, principles, and plans.

It has political aims, and in most political and military upheavals, it has a visible, as well as an invisible, role.

Its original organisational roots are Jewish; its secret global high administration, Jewish; and its activity, Zionist.

In its secret real aims, it is against all religions: in general it seeks to destroy Islam for its Muslim adherents.

It strives to select its membership from among positions of influence—financial, political, social or scientific status (and to draw to its ranks kings, presidents and ministers, as tools to be manipulated in the forging of its dogma.

It has branches which adopt other names to thus misrepresent and divert attention away from activities which encounter resistance to the name of Freemasonry. Among the most conspicuous branches operating under pseudonym are the Lions and Rotary Clubs; many, under multiple guise, similarly contradict the fundamentals of Islam.

It has become evident to the College of Islamic Jurisprudence the strong relation of Freemasonry to world Zionist Jewry. Thus it has been able to

dominate many officials in the Arab countries concerning the question of Palestine and to interfere in the Palestine question on behalf of the Jews and world Zionism.

Therefore, and for the detailed data on Freemasonry's activity, its considerable danger, its wicked dressing and its cunning aims, the College of Islamic Jurisprudence considers Freemasonry one of the most dangerously destructive organisations to Islam and to Muslims.

Whoever would associate himself with it while in knowledge of its true nature and aims, would be a non-believer in Islam and uncounted among its adherents.

—Fatwa reproduced in *Freemasonry* by Muhammad Safwat al-Saqqa Amini and Sa'di Abu Habib



*In October 1941, the 'Grand Anti-Masonic Exhibit' opened in occupied Belgrade. Its central theme was the Jewish-Communist-Masonic plot for world domination. A few months later, Serbian authorities issued postage stamps commemorating the opening of the exhibit. At the time, the Third Reich popularized the idea that Freemasonry was "the bourgeois-liberal advance*

*troops of world jewry."*



## **TEAR AWAY THE MASK FROM FREEMASONRY**

BY POPE LEO XIII

(EXCERPTED FROM *HUMANUM GENUS*, THE ENCYCLICAL LETTER OF POPE LEO XIII ON FREEMASONRY, 1884)

At this period, however, the partisans of evil seem to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons....

The Roman Pontiffs Our predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy....

For as soon as the constitution and the spirit of the Masonic sect were clearly discovered by manifest signs of its actions, by cases investigated, by the publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, this Apostolic See denounced the sect of the Freemasons, and publicly declared its constitution, as contrary to law and right, to be pernicious no less to Christendom than to the State; and it forbade anyone to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty persons. The sectaries, indignant at this, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the Sovereign Pontiffs who had passed them either of exceeding the bounds of moderation in their decrees or of decreeing what was not just....

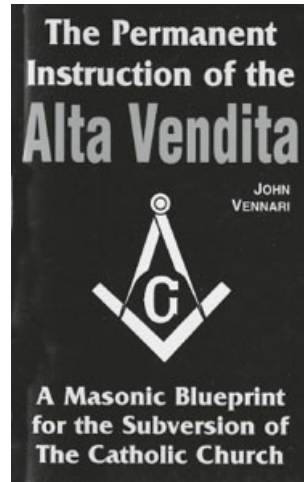
But, what is of highest importance, the course of events has demonstrated the prudence of Our predecessors... the sect of Freemasons grew with a rapidity beyond conception in the course of a century and a half, until it came to be able, by means of fraud or of audacity, to gain such entrance into every rank of the State as to seem to be almost its ruling power....

There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of the Freemasons, which is a kind of centre whence they all go forth, and whither they all return....

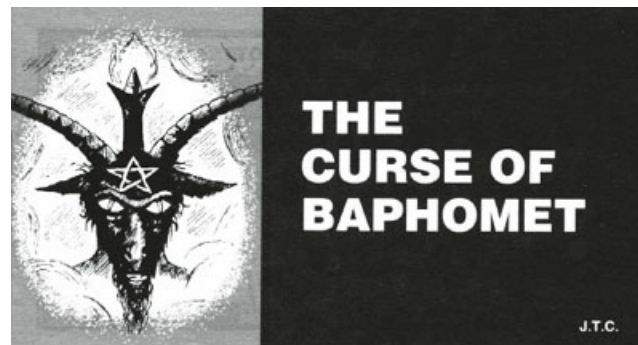
There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers, but from very many members also....

Moreover, to be enrolled, it is necessary that the candidates promise and undertake to be thenceforward strictly obedient to their leaders and masters with the utmost submission and fidelity, and to be in readiness to do their bidding upon the slightest expression of their will; or, if disobedient, to submit to the

direct penalties and death itself. As a fact, if any are judged to have betrayed the doings of the sect or to have resisted commands given, punishment is inflicted on them not infrequently, and with so much audacity and dexterity that the assassin very often escapes the detection and penalty of his crime....



*Instructions of the Alta Vendita: the alleged Masonic infiltration document published during Leo XIII's pontificate, and still circulating in Catholic circles*



*Albert Pike gets fingered by Jack Chick's comic to clinch an equation of the Masonic God with Satan.*

We wish it to be your rule first of all to tear away the mask from

Freemasonry, and to let it be seen as it really is... It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful.

... the negative position of the Church in regard to Masonic associations remains unchanged, since their basic principles have always been considered irreconcilable with the teachings of the Church, and consequently, membership in them remains forbidden. The faithful who belong to Masonic associations are in a state of grave sin and may not receive Holy Communion.

—Declaration of Masonic Associations, the Sacred Congregation for the Doctrine of the Faith, November 26, 1983 [issued by Cardinal Joseph Ratzinger, now Pope Benedict XVI]



## **SOUTHERN BAPTISTS: EIGHT PROBLEMS WITH FREEMASONRY**

The following is taken from the report and recommendations on Freemasonry issued by the Home Missions Board, Southern Baptist Convention, 1993. The report also contained positive statements regarding Masonic charitable activities and left membership up to the conscience of Southern Baptists.

1. The prevalent use of offensive concepts, titles, and terms such as “Worshipful Master” for the leaders of the lodge; references to their buildings as “mosques,” “shrines,” or “temples”; and the use of such words as “Abaddon” and “Jah-Bul-On,” the so-called secret name of God. To many, these terms are not only offensive, but sacrilegious.

2. The use of archaic, offensive rituals and so-called “bloody oaths” or “obligations,” among those being that promised by the Entered Apprentice: [listed in original] or that of the Fellow Craft degree: [listed in original] Or that of the Master Mason: [listed in original] Or that of other advanced degrees with required rituals considered by many to be pagan and incompatible with Christian faith and practice.

Even though these oaths, obligations and rituals may or may not be taken seriously by the initiate, it is inappropriate for a Christian to “sincerely promise and swear,” with a hand on the Holy Bible, any such promises or oaths, or to participate in any such pagan rituals.



From [nechesriverbaptist.org](http://nechesriverbaptist.org)

3. The recommended readings in pursuance of advanced degrees, of religions and philosophies, which are undeniably pagan and/or occult, such as much of the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchens, W.L. Wilmhurst and other such authors; along with their works, such as *Morals and Dogma*, *A Bridge to Light*, *An Encyclopedia of Freemasonry*, and *The Meaning of Masonry*.

4. The reference to the Bible placed on the altar of the lodge as the “furniture of the lodge,” comparing it to the square and compass rather than giving it the supreme place in the lodge.

5. The prevalent use of the term “light” which some may understand as a reference to salvation rather than knowledge or truth.

6. The implication that salvation may be attained by one’s good works, implicit in the statement found in some Masonic writings that “Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above where the Supreme Architect of the Universe presides.” Even though many Masons understand that the “purity of life and conduct” can only be achieved through faith in Jesus Christ, others may be led to believe they can earn salvation by living a pure life with good conduct.

7. The heresy of Universalism (the belief all people will eventually be saved), which permeates the writings of many Masonic authors, which is a doctrine inconsistent with New Testament teaching.

8. The refusal of most lodges (although not all) to admit for membership African Americans.





*A modern-day Iranian edition of the famous anti-Semitic propaganda, in English*



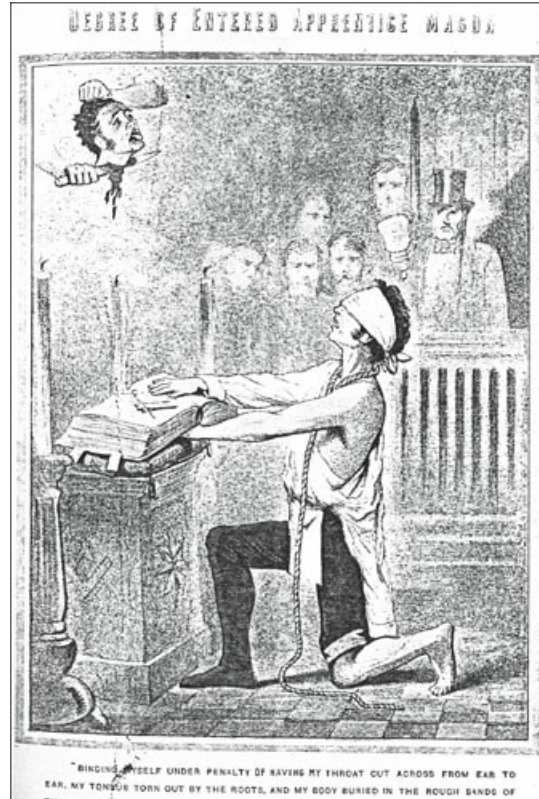
## **THE GRAND JUDEO-MASONIC PLOT**

*from The Protocols of the Elders of Zion*

The goyim enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others....

Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free Masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of Masonry and from whom will issue the watchword and programme. In these lodges we shall tie together the knot that binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and will fall under our guiding hands on the very day of their conception. Among the members of these lodges will be almost all the agents of international and

national police since their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, et cetera....



*The Scottish Rite's Ninth Degree as illustrated in Michael Di Gargano's 1876 book, Freemasons and Their Foreign Brothers*

The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir it up in order to break up its too great solidarity. But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants. It is natural that we and no other should lead Masonic activities, for we know whither we are leading, we know the final goal of every form of forbidden activity whereas the goyim have knowledge of nothing, not even of the immediate effect of action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought.



*Odd Third Reich anti-Masonic publication attempts to reconstruct a supposed Lodge Room with two Mogen David stars above the front door.*



## **EZRA POUND ON FREEMASONRY**

(APRIL 27, 1943)

FROM *EZRA POUND SPEAKING: RADIO SPEECHES OF WORLD WAR II*

I think quite simply and definitely that the American troops in North Africa, all of 'em ought to go back to America, IF they can get there.

America ought not to be makin' war on Europe, and America knows it. I think it is time the American U.S. citizen studied Mr. Morgenthau's treasury reports, whether or not he is out in front proclaiming the coming of Zion or not. I think it is time you opened Kipling's memoirs *Something about Myself*. I think it is time more American Masons developed a curiosity about the possible relations of their Order to Jewry as such, and to at least a sect or portion or selection of ORGANIZED Jews as a possible enemy of mankind, and of the American people, the British people in particular.

I think it might be a good thing to hang Roosevelt and a few hundred yidds IF you can do it by due legal process, NOT otherwise. Law must be preserved. I know this may sound tame, but so is it. It is sometimes hard to think so. Hard to

think that the thirty-five ex-army subalterns, or whatever, who wanted to bump off all the kike congressmen weren't just a bit crude and simpliste. Sometimes one feels that it would be better to get the job done somehow, ANYhow, than to delay execution.

A chair has been founded in the Sorbonne to study modern Jewish history, i.e., the role of the kike in modern history. It would be well to have similar chairs in ALL American universities, though Harvard and the College of the City of New York might find it hard to get the necessary endowments. I don't think there is any American law that permits you to shoot Nic. Butler. It is a pity but so is it. No ex post facto laws are to be dreamt of. Not that Frankfurter or any other damn Jew cares a hoot for law or for the American Constitution. But we are not here to uphold Frankfurter or the Jewish vendetta. In the midst of which YOU jolly well are. And every American boy that gets drowned owes it to Roosevelt and Baruch, and to Roosevelt's VIOLATION of the duties of office.

It is on the ground of those violations, those that occurred before Pearl Harbor, that you should impeach him. It is time that the matter was studied.



*Third Reich anti-Masonic propaganda*



*Illustration from the wartime anti-Fascist publication Mussolini: The Wild Man of Europe*



*Nazi publication equating Freemasonry with the Hebrew Golem monster*



*In 1958 Ezra Pound returned to Italy after being held for a dozen years in St. Elizabeth Hospital in Washington, DC under the charge of treason. As he arrived in Naples, Ezra saluted Italian soil.*

It is time that the practical means for doing the job were made subject of study. It will be difficult insofar as your press and radio are mostly in Chewisch hands. It will be difficult to coordinate effort in our so all-fired anarchic country. Instinctively anarchic BUT controlled, by an organization. An organization well worth your study. Be you Mason or Non-Mason. You will have to form cells, nuclei, and communicate. You will have to maintain some freedom of the press and get radio stations somehow. Congress should go on the air. Failing that, state senates and legislatures should go on the air. And state universities in states not wholly run by their ghettos should start a study of history of the Jew's role in history, of the role of usury, and currency control BY extraneous private bodies—all that should be made subject of study. You've got to start sometime.



## **THE ELKS INDULGE IN EVERY LUST OF THE FLESH**

Like no other Order, the Elks indulge in every lust of the flesh at their annual conventions. The *Detroit Free Press* called the convention of 1912 an orgy, and the Baptist young people in session in Portland, Oregon, 1912, went on record with a protest against the “reckless and unprecedented revelry of drunkenness,” the “veritable orgy of indecency and evil-doing,” which accompanied the Elks’ convention in that city.

—from Theo Graebner, *The Secret Empire: A Handbook of Lodges*





This 1943 Vichy France movie invokes against Freemasonry in documentary style.



## **BEING FAIR TO CATHOLICS, MASONS, AND LUCIFERIAN SPIRITS FROM MAX HEINDEL, *FREEMASONRY AND CATHOLICISM***

The Rosicrucian Fellowship aims to educate and construct, to be charitable even to those from whom we differ, and never to vent the venom of vituperation, spite, or malice even upon those who seem deliberately determined to mislead. We revere the Catholic religion; it is as divine in its essence, as Mystic Masonry —both are rooted in hoary antiquity, both were born to further the aspiration of the striving soul, and both have a message and a mission in the world not apparent upon the surface today, because man-made ceremonial as a scale has hidden the kernel of divinity in each. It is the object of the present articles to remove that scale and show the Cosmic purpose of these two Great Organizations, which are so bitterly antagonistic to each other. We do not aim to reconcile them, however, for though they are both designed to further the emancipation of the soul, their methods are different from the quality of the soul nurtured in the other School. Therefore the strife must continue until the battle for the souls of men has been lost and won.... The writer is not a Mason, and thus he is free to say what he knows without fear of violating obligations, but he is a Mason at heart, and therefore frankly opposed to Catholicism....

That which we see as Freemasonry today is an attempt by the *Hierarchs of Fire*, the Lucifer Spirits, to bring us the imprisoned spirit “*Light*,” that by it we may *see* and *know*. Catholicism is an activity of the *Hierarchs of water*, and places “*Holy Water*” at the temple door to quench the spirits seeking light and knowledge and to inculcate *faith* in Jehovah.

## HIGH PRIESTESS OF THE SECRET SOCIETY POTBOILER

Nesta Webster (1876–1960) was a much-discussed woman in her day: a pro-fascist British author, granddaughter of the Anglican bishop of Chichester, and an author that garnered praise from Winston Churchill and H.G. Wells, support from British Grand Lodge Masons, and a reputation as a fierce opponent of Freemasonry (although strictly speaking she only targeted “Illuminized” Freemasonry). The modern attacks against the Illuminati by anti-Masonic writers, while traceable to earlier authors such as Abbé Barruel and John Robinson (both former Masons, more so the latter), are all indebted in one way or another to her prolific pen and potboilers denouncing secret societies.

The truth is that Freemasonry in a generic sense is simply a system of binding men together for any given purpose, since it is obvious that allegories and symbols, like the x and y of algebra, can be interpreted in a hundred different manners. Two pillars may be said to represent strength and stability, or man and woman, or light and darkness, or any other two things we please. A triangle may signify the Trinity, or Liberty, Equality, and Fraternity, or any other triad. To say that any of these symbols have an absolute meaning is absurd....

In the same way the whole organization of Freemasonry, the plan of admitting candidates to successive degrees of initiation, of binding them to secrecy by fearful oaths, is one that can be employed for any purpose, social, political, philanthropic, or religious, for promoting that which is good or for disseminating that which is evil. It may be used to defend a throne or to overthrow it, to protect religion or to destroy it, to maintain law and order or to create anarchy....

Illuminism, Cabalism, and even Satanism are still realities.... I too have seen dozens of documents relating to occult groups in this country which practise rites and evocations that lead to illness, moral perversion, mental derangement, and even in some cases to death. I have heard from the lips of initiates themselves accounts of the terrible experiences through which they have passed; some have even urged me to bring the matter before the attention of the authorities. But unfortunately no department exists for the investigation of subversive movements. Yet since all these movements are intimately connected with revolutionary agitation they are well worth the attention of governments that desire to protect law, order, and public morality. Nevertheless, whether the power at work behind them is of the kind we are accustomed to call “supernatural,” or whether it is merely the outcome of the human mind, there can be no doubt of its potency for evil and of its very definite effects in the obliteration of all sense of truth and in sexual perversion.

—from Nesta Webster, *Secret Societies and Subversive Movements*



*Nesta Webster*

### **FROM NESTA WEBSTER, *WORLD REVOLUTION***

**I HAVE ALWAYS** clearly differentiated between British and Continental Masonry, showing the former to be an honourable association not only hostile to subversive doctrines but a strong supporter of law, order, and religion. I am in fact indebted to certain distinguished British Masons for valuable help and advice in my work, which I here gratefully acknowledge.

**“IT TOOK ME** 33 years for me to see the truth  
Ever so clear I was too young  
I couldn’t articulate myself the right way son  
But now let me break it down, pass it all around  
This is not a theory, lift the spirits, see his spirit  
They wanna put me in a straitjacket in a padded room  
And tell the world there’s 12 monkeys so they can be confused  
Illuminati want my mind, soul, and my body  
Secret society, tryin’ to keep they eye on me...”

—Prodigy, “Illuminati”

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**“ILLUMINATI** want my mind, soul, and my body ...  
Secret society, tryin’ to keep they eye on me...”

—Jay Z, “Devils”

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**“THEY DON’T** give a fuck about us...  
Some say they expect Illuminati take my body to sleep ...  
Before I flee computer chips...”

—2Pac, “They Don’t Give a Fuck About Us”



**“AIN’T TRYING** to stick around for the Illuminati...”

—Dr. Dre, “Been There Done That”



**“YOU THINK** Illuminati’s just a fucking conspiracy theory?”

—Immortal Technique, “The Cause of Death”

**“ILLUMINATI.** A secret society do exist.”

—Fatboy Slim, “Illuminati”



**“ILLUMINATI** want my mind, soul, and my body...  
Secret society, trying to keep they eye on me.”

—LL Cool J, “I Shot Ya”



**“ILLUMINATI,** You’ll never take control  
Your New World Order  
Will lead to none at all  
We all stand before you as one  
Heaven is for everyone  
To be free from the dark”

—Gamma Ray, “No World Order”



## **THE ILLUMINATI: QUIET RATIONALISTS, SATANIC SUBVERSIVES, OR A BIT OF BOTH?**

No survey of the controversies regarding secret societies could possibly omit

the Illuminati. We include several varying comments from authors—beginning with Adam Weishaupt himself, the founder of the legendary Bavarian Order (on May 1, 1776).

## ***From Diogenes' Lamp Or, an Examination of Our Present-Day Morality and Enlightenment***

BY ADAM WEISHAAPT

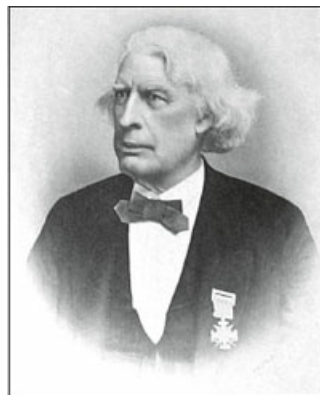
*But, Lords, we hear this fearful tempest sing,  
Yet seek no shelter to avoid the storm:  
We see the wind sit sore upon our sails,  
And yet we strike not, but securely perish,  
We see the very wreck that we must suffer;  
And unavoids is the danger now  
For suffering so the causes of our wreck.*

—*Richard II*, Act II, Scene 1

Our knowledge is a Whole. If our first principles and ideas are flawed, this error will spread to all branches of our knowledge. They even give our individual actions their unmistakable character. So, if we remain in the dark today about certain main questions upon which our welfare or woe depends, then it is solely because there is not enough respect for the higher principles, because we are considering a subordinated Purpose to be the chief Purpose, and consequently are not unifying the varying points of view into a Highest and Final point of view, as we ought to be doing. For this reason, despite our supposed Enlightenment, we do not know with certainty whether the world is heading toward Evil or toward Improvement, and this fact is the source of the most harmful results, as I have proven above. Even more harmful, we know equally little about whether we ourselves are good or evil, what the purpose of our existence is, whether we are in fact ruined, and whether our ruin is incurable. Likewise, we know not whether Reason and Enlightenment are Good or Evil things that ought to be encouraged or impeded. We even appear to think that a government's strength rests on the blindness and ignorance of its subjects. This leads one to the conclusion that we still have very inadequate ideas about even the foundations of the highest authority.



*Adam Weishaupt, founder of the Order of the Illuminati*



*Albert Mackey*

Before these questions are resolved, no one can be surprised if we are the same today as we were centuries ago. But they cannot be resolved before the point of view has been fixed. To place this point of view beyond doubt and thus to determine whether the world is good or evil, our ruin incurable, to determine the true foundation of the highest authority, whether ignorance is a lasting foundation for the same, whether Reason should be encouraged or suppressed—my goal in this treatise is to prove all these things. This subject appears vast to me. To me, it seems the most important but also the unhappiest subject a writer could choose. It seems important to me because it goes to the single and true core of the matter and grasps Evil by its roots. If anything can still be done to abet humanity's ennoblement and happiness, it can only be done in this way. But I tell you it is also the most unhappy way that can be selected by a writer, and I could wish that I had erred in my judgment. Success will prove me only too



right, however. This subject is an unhappy one to take up. For the examination itself is a thankless task and can do aught else but make hateful the writer.

It is a thankless subject. For it interests no one. Everyone already has their own system for dealing with this matter, and those who lack a system would prefer not to have one. Books of this sort are never read, or people read them to be able to refute them.

*Men read no morals now: It was a custom.  
But all are to their fathers' vices born  
And in their mothers' ignorance are bred.  
If you have children, never give them knowledge,  
'Twill spoil their fortune, fools are all the fashion.  
If you've religion, keep it to yourselves.  
Atheists will else make use of toleration  
And laugh ye out on't.*

—Ottway, *The Orphan*, Act III

But it is also a dangerous subject because it cannot be dealt with without disparaging humanity's moral conceit and administering a telling blow to our own self-love. Our egoism will not refrain from exacting revenge and repayment in kind. It has more than one false ground to choose from as justification for such intentions. Such enterprises awaken the suspicion however that people consider themselves wiser and better than everyone else. People seldom reprimand the errors and transgressions of others without betraying a certain maliciousness and proud *schadenfreude*. I must leave it to my readers to decide what they will be pleased to think about me in this regard. Any excuses on my part would only add weight to their suspicions. To this end, I have nothing better to say than what Rousseau declares at the start of his *Confessions*:

*Je ne suis fait comme aucun de ceux que j'ai vus; J'ose croire n'être fait comme aucun de ceux qui existent. Si je ne vaudrais pas mieux, au moins je suis autre. Si la nature a bien ou mal fait de briser le moule, dans lequel elle m'a jetté, c'est ce dont on ne peut juger qu'après m'avoir lu.*

So much is certain: My way of seeing things is quite different from others' ways. I do not deny that my way could be false. But anyone who wishes to disregard it completely is undeniably wrong. Precisely because it deviates greatly from their ways of seeing things, my way's great contrast can enable anyone who truly desires further perfecting to uncover many an unused aspect and find results that they never would have found in any other way. My work provides much food for thought and for comparison. I dare to vouch for this.

It is true that this sort of thing rarely occurs free of pretensions and vanity

and for the most part can be interpreted to mean nothing more than that I think people are no good because they are not as I am or as I require them to be. They would be better if they were as I need them to be to further my own intentions. But should this be grounds for eliminating all instruction and leaving people to their own devices with no further guidance? Should this be grounds for all writers to fall silent? Show me the writers who would consider themselves incapable of teaching others and thus less wise than their readers. What would be their purpose in writing if they did not believe that other people were not in need of a lesson in something, a lesson that, according to the writers' personal delusion, no one would be as capable of delivering as themselves. We authors are thus permitted our vanity, and we in turn allow our readers to judge our labors for themselves, according to their preferences; we only ask them to remember that the delusion that one can do without all instruction betrays no lesser an arrogance and is much more harmful.

Because we humans have too many reasons to wish that we never be recognized for what we in fact are; because we cannot be more painfully insulted than when someone takes the trouble to destroy the illusions in which our vanity has veiled itself, which happens when the baselessness of our virtues is demonstrated—for such reasons alone it is very easy to comprehend that a moral writer could not do more to spoil his relationship with his readers than by touching on this area they despise so much. Unfortunately, that is what occurs in this book; it is even this book's primary and most especial objective. The natural consequence is that everyone closes their minds and accuses anyone dealing with such topics of deliberate viciousness. Such people are thus feared and hated and lose any ability to successfully influence others. I concede quite freely that this is not the way to win people's hearts, and that it is even less suited for finding one's fortune in the world. No vanity could be more foolish than the wish to be known as a good judge of human nature. Everyone judges people who praise themselves, as Caesar praised Cassius, whether rightly or no.

He is a great observer, and he looks  
Quite through the deeds of men—  
Such men as he be never at heart's case.  
Whilst they behold a greater than themselves;  
And therefore are they very dangerous.

—*Julius Caesar*, Act I, Scene 2



## **BROTHER ALBERT MACKKEY ON THE ILLUMINATI**

The Masonic scholar Albert Mackey, author of the popular notes in the *Encyclopedia of Freemasonry*, eventually came to a mild opinion of Adam

Weishaupt and the Illuminati. His earlier views, not as well known, are reprinted here:

Illuminati... This was a secret society instituted in Bavaria in 1776 by Adam Weishaupt, Professor of Canon Law in the University of Ingoldstat. Weishaupt was a radical in politics, and an infidel in religion; and he organized this association, not more for the purpose of aggrandizing himself, than of overturning Christianity and the institutions of society.

—Albert Mackey, *Lexicon of Freemasonry*



## ROBERT ANTON WILSON ON WEISHAUPT

Robert Anton Wilson re-introduced the historic figure of Adam Weishaupt to a new generation of readers and students of parapolitics in 1975 with his remarkable satirical trilogy, *Illuminatus!*, co-authored with Robert Shea. By the time of his death in January 2007, Wilson had taken Weishaupt on a journey of many years through the sensibility of a conspiracy-obsessed subculture, blurring the line between the accepted canon of normal history and a more animated subtext best described as tongue-in-cheek. Factions of those cognizant of this subtext at various times declared both men as the head of the Illuminati, that ages-old conspiratorial secret society responsible for the world's evil, putting each on a par with Satan himself.

Amid endless controversy about them, all agree that the Bavarian Illuminati began on May 1, 1776, in Ingolstadt, Bavaria, created by a Freemason (and former Jesuit) named Adam Weishaupt. According to the Encyclopedia Britannica, the Illuminati managed to influence many Masonic lodges and gained “a commanding position” in the movement of anti-royalist, anti-Papist and pro-democratic “secular humanism.” They attracted such literary men as Goethe and Herder but the whole movement came to an end when the Bavarian government banned the Illuminati in 1785. So says the standard reference.

Most historians believe the Illuminati originally recruited only high-degree Freemasons, and every generation since 1785—when the Bavarian government discovered and outlawed the Illuminati—Freemasons have faced the charge that they remain “under Illuminati control.”

They all deny it, of course.

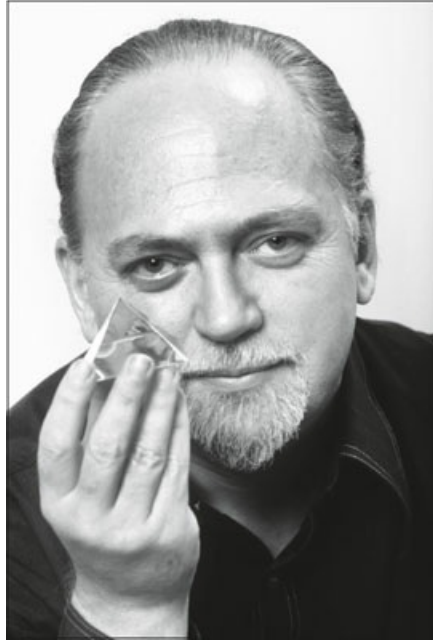
Well, not all of them; a Scotch Freemason, John Robison, in his *Proofs of a Conspiracy* [1801], claimed the damned Illuminati had taken over Continental European Masonry. He wrote chiefly to warn the lodges of England, Scotland, and Ireland against a similar coup. Ever since Robison, the Masonic/Illuminati debate has included those who think the Weishauptians have taken over all

Freemasonic lodges, those like Robison who think they've only infiltrated some, and those, including the Encyclopedia Britannica, who see Illuminism as a "short-lived movement of Republican free thought" which never had a major influence on Masonry—or on anything else. But the Illuminati debate covers a lot more ground than that.

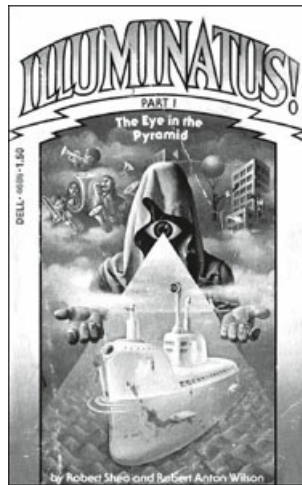
For example, Kris Millegan in his *Fleshing Out Skull and Bones* presents that Yale society as a branch of the Illuminati. In case you don't know, some prominent Bonesmen have included Bush I, Bush II, Henry Luce of *Time*, Justice Potter Stewart, an all-star cast of the Captains of American banking, publishing, and politics, and most of the directors of the CIA. Sure you really want to know more about this?

From another angle, Akron Daraul, in his *History of Secret Societies*, argues that Weishaupt did not invent but only refurbished the Illuminati, which he relates to earlier movements known as the Holy Vehm (Germany), Allumbrados (Spain), Roshinaya (Persia) etc.; while the more exuberant John Steinbacher in *Novus Ordo Seclorum* traces them all the way back to the Garden of Eden! They were founded, he says, by Cain, the son not of the holy marriage of Adam and Eve but of an illicit and Satanic coupling between Eve and the Serpent. How's that for Hot Stuff? Bestiality, Satanism and all the themes for a new *X-Files* movie.

Meanwhile, Eliphas Lévi's *History of Magic* traces the Illuminati back to Zarathustra and claims its secret doctrine came down to Weishaupt via Manicheanism, the Knights Templar and Freemasonry. This places them as part of the same occult tradition as Giordano Bruno, Dr. John Dee, Aleister Crowley, and the Sufis of Islam. But on the fourth or fifth hand, a British researcher named Nesta Webster sees the Illuminati as the brains behind socialism, communism, anarchism, and the Prussian government from 1776 to 1918. (She wrote shortly after England's first war with the latter.) On the sixth hand, J.F.C. Moore argues that the Illuminati, a secret source of fascist occultism, inspired such odd birds as Aaron Burr, Adolf Hitler, and J. Edgar Hoover; but Philip Campbell Argyle-Smith claims they are extraterrestrial invaders from the planet Vulcan. They call themselves "Jews" on this planet, he adds.



*Robert Anton Wilson. Wilson's Illuminatus! Trilogy satire (co-authored with Robert Shea), set off great interest in this conspiratorial meme.*



*Part I of The Illuminatus! Trilogy by Robert Shea and Robert Anton Wilson, first published in 1975.*

Whether that means all Jews are Vulcans, or only some of them, seems unclear to me, but the most famous Vulcan, Mr. Spock, is Jewish insofar as being performed by a Jewish actor makes one at least partially “Jewish,” whatever that means. Maybe Argyle-Smith has looked at too many Star Trek movies. He also credits the Illuminized Vulcans with managing the Thugs of India, the Zionists in Israel, the Rothschild banks, the Communist International,

the Theosophical Society, Freemasonry, and the Assassins of medieval Afghanistan. I don't know why he left out George Bush and Al Qaeda; maybe he just wrote too soon.

Another Cosmic Illuminati theory appeared in the *East Village Other* in June 1969; it included Skull and Bones, the Rothschilds, the Nation of Islam ["Black Muslims"], Richard Nixon, the Black Panthers, the Bank of America, the Rosicrucians, the Holy Vehm, the Federal Reserve, and the Combine's Fog Machine. That one must contain some hidden jokes [I hope]. According to the *RogerSpark*, a radical Chicago newspaper [July 1969] Weishaupt actually murdered George Washington and served in his place for his two terms as president. (Then who wrote *Diogenes' Lamp*? Hegel maybe; it sounds like him at times.)

The John Birch Society, of course, has a different slant on all this. According to Gary Allen, the editor of their news magazine, *American Opinion*, Adam Weishaupt was a "monster" but the Illuminati only got really monstrous after its capture by English adventurer/billionaire Cecil Rhodes, who used it to establish British domination of the world. The Council on Foreign Relations acts as its most important "front" in the U.S. today, according to Allen.

Sandra Glass, however, thinks of the Illuminati as a group of clandestine pot-heads which included the medieval Assassins, Weishaupt, Goethe, Washington, the first mayor Richard Daly of Chicago, and Ludwig van Beethoven.

"Beethoven?" you may gasp. Well, oddly enough, a recent, scholarly and non-conspiratorial biography of the great Ludwig van, by Maynard Solomon, says Mr. B wrote some of his music under commission from the Illuminati and had many friends in the Order itself. What does *Diogenes' Lamp* reveal about the "real" Adam Weishaupt and the "real" Illuminati?

A book works like a mirror, somebody said once: when a monkey looks in, no philosopher looks out. I can only tell you what this book seems to me; others, I feel certain, will find other things in it—including coded references to Vulcans, Skull and Bones, Zarathustra, the Holy Vehm, communism, Mary Magdalene, the Federal Reserve, the Combine's Fog Machine et al.

To me, this book seems to support the most cautious and conservative of my sources, the *Encyclopedia Britannica*, and old Adam looks much like a weary defender of "Republican free thought," eighteenth-century style. In other words, he seems a distant relative, philosophically speaking, of Adam Smith, Hume, Voltaire, Jefferson, Franklin, Tom Paine—i.e., of all those libertarian ideas currently as unfashionable in this country as in the Bavaria in Weishaupt's day. I know why he seems weary to me: trying to teach liberation to people who feel reconciled to their slavery can really grind you down, in 1804 or 2006.

I also think I see an influence of Kant, and perhaps a foreshadowing of Hegel, in the semantic structure used continually by Weishaupt—"X seems true; not-X also seems true; we'll have to think more about that." Aquinas did the same trick, but always comes down on the side of safe orthodoxy, Papist flavor.



Weishaupt throws the ball back to the reader, although you may not always catch him doing that.

I do not see any conclusive proof that the Illuminati plotted anything nefarious or even illegal, except insofar as free thought itself remained illegal in southern Europe. But I also don't see any conclusive proof that they wouldn't and couldn't and didn't do nasty things. As a secret society hidden inside the secret society of Freemasonry, the Illuminati will always remain somewhat mysterious, and pedants and paranoids will argue about it until the last galoot's ashore.

Perhaps Tom Jefferson got it right when he said that secret societies seemed necessary in Europe, haunted by monarchy and Papism, but not in the United States. Certainly, when the Constitution remained the law of the land no sane person would feel the need for secret societies here. Do I dare add "But now with the Constitution in cryonic suspension—"?

No: I better not... better safe than sorry.

On the other hand, not just secret societies but secrecy itself or even privacy seem increasingly impossible under the reign of George III. They have hidden cameras everywhere. They bug our phones. If they want to, they can "read" every keystroke on my computer, including this one: >>. They can even pry into the contents of our bladders, in random tests explicitly forbidden by that wonderful, moribund Constitution. Sweet grieving Jesus, there's no place we can escape or hide or feel alone, is there? Sometimes, tossing and trying to sleep in the wee hours, I explore the ideas rejected by my skeptical waking mind. Maybe the most paranoid fantasies about the Illuminati contain some truth... maybe. Maybe the All-Seeing Eye on the dollar bill does represent the fascist state those bastards want. Maybe all those Internet rants about Skull and Bones serving as a recruiter for the Illuminati have some foundation in fact, after all. Maybe we should really worry when the choice in a presidential election remained limited to two rich Bonesmen... What is it Weishaupt wrote?

"Whoever is rich—very rich—can do anything."

Maybe we should regard "Illuminati" as a generic term, or a metaphor? Maybe every Power Structure acts a lot like the most paranoid fantasies about the Illuminati, especially when it feels threatened?

No, no—that way lies madness, schizophrenia and Usenet trolls. After some sound sleep, I wake, the shadows flee, and I remember that "all's for the best in this best of all possible worlds." Voltaire didn't intend that as sarcasm, did he?



## **AN EPOPT SPEAKS: JAMES WASSERMAN ON THE ILLUMINATI**

From *Secret Societies: Illuminati, Freemasons and the French Revolution* by Una Birch: Edited, Enlarged and Introduced by James Wasserman. Mr. Wasserman is a distinguished author of several occult books, including volumes on the Knights Templars. A longstanding member of the O.T.O. and a more recent member of the Masonic Order, he is also an advocate of Second Amendment gun rights and keeps a watchful eye on the United Nations.

#### FROM THE INTRODUCTION:

I began my research into the Illuminati on the assumption that they represented a highly evolved ideology....

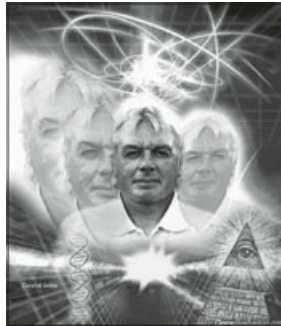
I considered them to be enlightened spiritual luminaries. Had not my mentors acknowledged that we are the descendants of the Illuminati? Am I myself not an Epopt of that illustrious Order? Yet, over time, I have come to understand them as a political rather than a spiritual phenomenon. And in this sense, one can understand their victories. For the period in which the Illuminati emerged was a dark one in serious need of reform. Although their social and political policies have since been proven abject failures in the empirical laboratory of history, they were successful in opening Europe to an anti-authoritarian possibility. And in this sense I do applaud them....

Following the French Revolution, Europe entered a period of revolutionary activity and secret society influence that continued unabated until the Communist takeover of Russia in 1917. Most of these movements shared ideas that can be traced back to the Illuminati. Among these are the following: a rejection of revealed religion, personal property, national boundaries, and “traditional” social values. Virtually all European revolutionary movements of the nineteenth century were opposed to marriage and rejected the independent family as the basic unit of social organization. While Illuminati prattled on about each man being the sovereign of his own home, their rejection of family, property, and rights of inheritance made that claim either hypocritical or naïve. Loyalty to the State is the goal of the collectivist: God and the family are unwanted competition on both ideological and emotional grounds....

The utopian collectivism of the Illuminati and later devotees of the French Revolution, and their incessant desire to “improve” mankind that we may become better-fitted subjects for their management goals, is alive and well today on “both sides of the aisle.” Hillary Clinton or George Soros could as easily be writing these prescriptions as Adam Weishaupt or Karl Marx. George W. Bush’s embrace of big-government “compassionate conservatism” is arguably the Christian socialism preached by the Illuminati, as his immigration policy proposals of 2006 could have been taken straight from the “open borders” page of the Illuminati playbook.

## DAVID ICKE ON THE ILLUMINATI

People don't quite know how to interpret the work of David Vaughan Icke, the 1952-born speaker and writer who famously describes leaders like George W. Bush and Queen Elizabeth II as being reptilian aliens. For Icke, borrowing from Nazi literature, situates Freemasonry as a Zionist-Illuminati structure with unlimited resources to drain human beings' energy and resources. The following is an excerpt from an article titled "The Lower 4th Dimension."

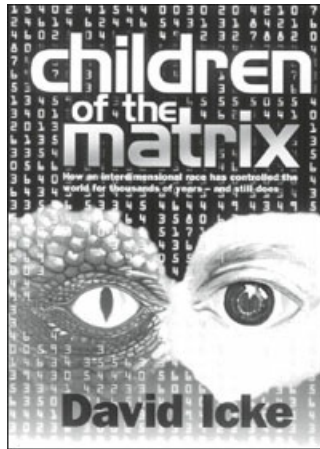


*David Icke*

### ***The Lower 4th Dimension***

BY DAVID ICKE

It is from the 4th dimension that the fallen angels police our vibrational prison—the Matrix—and seek to addict and restrict us to the dense physical senses. This world was once far less dense than it is today and the “fall” down the frequencies, caused by the manipulation of incarnate consciousness and DNA infiltration, has made it so much more difficult to maintain a multidimensional connection while in physical form. We are now in a cycle of change when the vibration of this “world” will be raised out of dense physicality and return to where it once was. In doing so, the reptilians’ ability to manipulate our physical form will be removed and this is why they are in such a panic at this time to prevent this shift from opening the vibrational prison door.



*David Icke's book explains the illuminated reptilian enemy.*

The reptilians and other manipulating entities exist only just outside the frequency range of our physical senses. Their own physical form has broken down and they can no longer reproduce. Thus they have sought to infiltrate human form and so use that to exist and control in this dimension. They chose the Earth for this infiltration because it most resembles in vibration the locations from which they originate. These reptilians are addicted to the dense physical “world” and the sensations it offers and they have no desire to advance higher. Their aim in this period is to stop the Earth and incarnate humanity from making the shift from dense physical prison into multi-dimensional paradise.

This dense physical world is caught in a manufactured time “loop,” in which “time” is a circle, constantly repeating itself. Note that one of the ancient symbols for “infinity” is the snake swallowing its own tail. The pentagram or five-pointed star, so prevalent in Satanism, is also symbolic of this unbroken “time” cycle, the vibrational prison.

The period we are now experiencing has, therefore, been played out before. We are just at that point again in the repeating circle or cycle, like a rat running on one of those wheels in a cage. No matter how fast it runs, it keeps covering the same ground. What we need to do is break the “time” circle and thus the prison. We are now in that part of the circle that is most vulnerable to this because of the vibrational changes taking place in this part of the Universe and this is why the control of humans has tightened so rapidly in this period—they are doing everything they can to defend their prison from the awakening of the inmates. The micro-chip is crucial to that.

Once activated, the DNA opens the body to possession by these reptilians and other beings, and this is what is happening, for example, to Freemasons in the rituals that most of them deliver parrot fashion while having no idea of their vibrational significance. This is why the Illuminati are so obsessed with knowing a person's bloodline. They know which have the potential for this activation and possession and which do not. The Mormon Church genealogical





*Charley Chase in Sons of the Desert*



## CHAPTER SIX



### SONS OF THE DESERT FREEMASONRY IN POPULAR CULTURE

**AS A DRAMATIC SUBJECT**, secret societies have it all. Furtive communications through body language and choreographed handshakes, elaborate rituals and costumes that take place in strange buildings, and its meetings closed off from the public by self-important, sword-wielding officers.

All this secrecy was originally developed when secret societies were, many claim, to have been freebooting pirates of the Scottish Sinclair family, who had formerly been Knights Templar. Some maintain that the Sinclair family controlled large Knights Templar fortunes, and forged an alliance with Masonic president James Monroe who in 1812 officially assigned the Sinclairs the job of operating a private naval army to board and seize any British vessels. There is, to this day, a Sinclair Lodge in South Carolina.

In time, secret rituals became unnecessary but the theatrical trappings appealed to club joiners who enjoyed the complex shadowplay of secret organizations.

One can easily see why a number of fraternal Orders were created by actors, novelists, poets, and playwrights, such as the Shriners, Ben-Hur, Elks Club, and Veiled Prophet Order, and why various Masonic Orders and copycat fraternal brotherhoods adopted theatrical rituals, costumes, and backdrops, and often used projections of odd, highly symbolic paintings. Even today, writers like Dan Brown feel the need to pump up ornate Freemasonic and Vatican settings with evil albino killers.



*John Wayne was a Master Mason of the Marion McDaniel Lodge of Tucson, Arizona. Earlier in his life he belonged to a DeMolay Order, and late in his life joined the Al Malaikah Shrine Temple in Los Angeles.*



## **BROTHERHOODS IN FILM AND TELEVISION**

Some information here is gratefully adapted from the website of The Grand Lodge of Columbia and Yukon ([freemasonry.bcy.ca](http://freemasonry.bcy.ca))

### ***About Schmidt* (2002)**

The Omaha headquarters of the friendly fraternal society turned insurance company, Woodmen of the World, was central to the thesis of the Jack Nicholson film, a Midwestern tragedy about meaningless and disposable lives in American culture.

### ***L'Âge d'Or* (1930)**

The Buñuel/Salvador Dalí film shows a Masonic certificate in a crucial moment.

### ***El Ángel Exterminador/The Exterminating Angel* (1962)**

In Luis Buñuel's allegorical film, two characters give each other what appears to be the sign of the Fellowcraft degree. Later a man lets out a cry that another man

then explains is the Masonic call for help.

***Are You a Mason?* (1915)**

Based on the play *Die Logenbrüder* in which two non-Masons attempt to convince others that they are Freemasons.

***Bimbo's Initiation* (1931)**

Max Fleisher nightmarish cartoon starring Betty Boop and dog character Bimbo receiving vicious secret society initiation.

***The Birth of a Nation* (1915)**

Based on the bestselling novel *The Clansmen* by Thomas Dixon Jr., which received widespread acclaim for director D.W. Griffith. The Ku Klux Klan, the Protestant fraternal society, is shown in Griffith's film in a positivist, racist manner.

***Bobby Bumps Starts a Lodge* (1916)**

A one-reel silent animated film. Young Bobby Bumps plays a trick on his friend who wants to be initiated into his lodge. When his friend outsmarts him and saves his life, they both agree to be initiated into the lodge together. Reference is made to a Lodge Apron, Riding the Goat, and the 3rd Degree.

***Bye Bye Birdie* (1963)**

With Janet Leigh, Ann-Margret, and Dick Van Dyke, a filmed version of the stage play that includes a sexualized scene in which Janet Leigh's character dances, flirts, and suggests further under-the-table naughtiness with a room full of crazed men at a Shriners convention. This scene was recently cut for a re-enacted stage play.

***Chawlie Takes His 2nd Degree* (1919)**

Cartoon by Eugene Zimmerman about a dog named Chawlie who undergoes initiation rites for entry into what he thinks is the Freemasons.

***Conspiracy Theory* (1997)**

Mel Gibson, as a programmed assassin, says "I mean George Bush knew what he was saying when he said New World Order. You remember those fatal words, New World Order? Well, he was a 33rd Degree Mason, you know, and an ex-director of the CIA."



*Glenn Ford. Co-author Adam Parfrey won the Glenn Ford Award for theater arts in his senior year at Santa Monica High School. He was awarded an inscribed plaque and not a fez.*



*Stan Laurel, Oliver Hardy, and Charley Chase in Sons of the Desert*

### ***Cremaster Cycle* (1995–2002)**

A set of five art films by Matthew Barney with numerous Masonic references

### ***The Da Vinci Code* (2006)**

Tom Hanks, as Robert Langdon, stands in front of a display of religious symbols, including a Masonic square-and-compass. The Langdon character describes the symbols found in Rosslyn Chapel. The Dan Brown novel is directed here by Ron Howard.

### ***The Devil Rides Out* (1968)**

Christopher Lee takes a break and plays a good guy, the Duc de Richleau, in the

Hammer Film version of the Dennis Wheatley novel which casts Charles Gray as Mocata, based on Aleister Crowley, whom Wheatley knew as a friend and fellow British agent. Mocata nearly sacrifices a girl as head of an evil occult secret society. Baphomet the Goat makes a personal appearance.

### ***Elmer Gantry* (1960)**

Edward Andrews as real estate agent George F. Babbit says, “Do you realize that practically every American president was a Mason and a Protestant?” He later exclaims, “I’m in business! I’m a 32nd Degree Mason!” Novel by Sinclair Lewis.

### ***Eyes Wide Shut* (1999)**

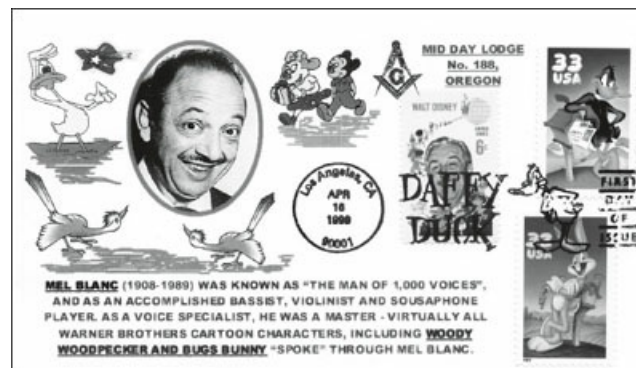
Stanley Kubrick’s last movie with extended sequences at a privileged and frightening secret society enacted sexual rituals.

### ***From Hell* (2001)**

Implicates the Craft as being responsible for the Jack the Ripper Whitechapel murders in London. Includes many Masonic images throughout. Based on a graphic novel written by Alan Moore and Eddie Campbell.

### ***Ghosts of Mississippi* (1996)**

Depicts killings in the racist backwaters of the deep South. Shriners and Order of Elks symbols and paraphernalia throughout.



*Brother Mel Blanc, the voice of Bugs, Daffy, Porky Pig, Yosemite Sam, and a thousand others*

### ***The Godfather Part III* (1990)**

Plays up images of the P2 scandal.

### ***The Imaginarium of Doctor Parnassus* (2009)**

Masonic/Illuminati symbolism throughout this Terry Gilliam/Johnny Depp film.

### ***Magnolia* (1999)**

Masonic rings and chitchat.

### ***The Man Who Would Be King* (1975)**

Based on a Rudyard Kipling story in which mercenary soldiers convince African tribesmen that they are gods after discovering Masonic symbols on religious artifacts. Directed by John Huston.

### ***Murder by Decree* (1979)**

Sherlock Holmes investigates the Jack the Ripper case and discovers that Jack has Freemasonic friends in high places.

### ***National Treasure* (2004)**

Benjamin Franklin Gates, played by Nicolas Cage, descends from a family of treasure-seekers who've all hunted for the same thing: a war chest hidden by the American founding fathers. This movie links Freemasons, the Knights Templar, and the founding of the USA.

### ***National Treasure Two: Book of Secrets* (2007)**

Artifact hunter Benjamin Franklin Gates, again played by Nicolas Cage, returns in this adventure sequel. Masonic references cite a secret correspondence between Queen Victoria and Albert Pike.



## **LADY GAGA TALKS OF ILLUMINATI DREAMS**

**“I HAVE** this recurring dream sometimes where there’s a phantom in my home and he takes me into a room, and there’s a blond girl with ropes tied to all four of her limbs. And she’s got my shoes on from the Grammys. Go figure—psycho. And the ropes are pulling her apart.”

But it gets even stranger. “I never see her get pulled apart, but I just watch her whimper, and then the phantom says to me, ‘If you want me to stop hurting her and if you want your family to be OK, you will cut your wrist.’ And I think that he has his own, like, crazy wrist-cutting device. And he has this honey in, like, Tupperware, and it looks like sweet-and-sour sauce with a lot of MSG from New



York. Just bizarre. And he wants me to pour the honey into the wound, and then put cream over it and a gauze.”

Gaga was confused by her dream and turned to other sources to find out its meaning. “So I looked up the dream, and I couldn’t find anything about it anywhere. And my mother goes, ‘Isn’t that an Illuminati ritual?’ And I was like, ‘Oh, my God!’”

—*Rolling Stone*, June 2010

### ***Pay Your Dues* (1915)**

Modern Woodmen of America present this two-reel comedy about “The Ancient Order of Simps.” Title cards: “Shhh—gaze into the sacred realms of the initiation chamber. The royal goat has had its whiskers trimmed and horns manicured,” and “Don’t raise the blindfold under penalty of death. We lost two or three members a week this way.”

### ***Revelation* (2001)**

The Knights Templar search for an ancient relic so that they can resurrect Christ.

### ***Rosewood* (1997)**

Based on an actual incident in 1923, this movie presents a scathing indictment of racist and Masonic times.

### ***Secrets* (1982)**

A group of girls at a boarding school re-enact a Masonic ritual based on one girl’s deceased father’s ritual book.

### ***Slacker* (1991)**

A montage of interconnected conversations and monologues—one is a rant on UFO conspiracies—Kennedy assassination conspiracies involving Freemasons. Directed by Richard Linklater.

### ***Sons of the Desert* (1933)**

The Laurel and Hardy feature, considered by many as being the “brothers’ best,” opens at a meeting of Oasis 13, “the oldest lodge of the great Order of the Sons of the Desert.” Members, dressed in tassled fezzes and sashes, sing “Auld Lang Syne.” The “brothers” are directed to sit with one knock of the “The Grand Exhausted Ruler’s” gavel, then told about their annual convention in Chicago in a week’s time.

### ***Things to Come* (1936)**

In the year 1936 a global war begins. This war drags out over many decades. Raymond Massey as John Cabal/Oswald Cabal makes a reference to “The

brotherhood of efficiency. The Freemasonry of science.”



*Future Shriner Harold Lloyd makes fun of fraternal brotherhoods with the silent two-reeler Pay Your Dues.*



*Barney Rubble and Fred Flintstone attend a Loyal Order of Water Buffaloes lodge meeting.*



*Mobile sphinx and harem as part of a 1913 Shriners parade in Los Angeles in the early days of the film industry*

# WE ARE THE SONS OF THE DESERT

BY FRANK CRAVEN

We are the Sons of the Desert,  
Having the time of our lives.  
Marching along, two thousand strong,  
Far from our sweethearts and wives,  
God bless them.  
Tramp, Tramp, Tramp,  
    the boys are marching,  
And dancing to this melody.  
Na Na Naa Na Na  
Na Na Naa Naa Na Na Naa  
Sons of the Desert are we!



## TELEVISED FRATERNITIES

The most notable of many references to fraternal Orders in episodic television programs.

### *The Dick Van Dyke Show*

Rob Petrie approaches two conventioners from the Seals Lodge who are sitting in a bar watching a televised boxing match. One of them accuses Rob of being an Odd Fellow.

### *Flintstones*

Fred and Barney belong to The Loyal Order of Water Buffaloes who wear a distinctive horned helmet with fraternal insignia.

### *The Honeymooners*

Ralph Kramden and Ed Norton belong to a fraternal Order, variously referred to as the International Order of Friendly Sons of the Raccoons, the International Order of Loyal Raccoons, or the Royal Order of Raccoons. The Raccoon's slogan is "E Pluribus Raccoon."

### *The Simpsons*

Several Masonic references have popped up in this show, most notoriously in "Homer the Great" which includes a lampoon on the Masons as the Stonecutters. But the Shriners and Freemasonry are not the only fraternal references in this

long-running television show; George Bush addresses the Springfield BPOE on the topic of teen alcoholism.



*Ernest Borgnine, who famously played a sadistic railroad bull in the film Emperor of the North, was also a Shiner.*



## **MOUTH TO EAR**

BY ERNEST BORGNINE

In 1946, I traveled with a friend down to a little town called Abingdon, Virginia, to see what the Barter Theater had to offer. It offered nothing except hard work and board. My friend, not accepting the work they offered him, stayed one day. I stayed five years. In that time I grew to love the town and all it offered. The people, in particular, were simply marvelous.

Occasionally I would be assigned to go down to the printing shop and get posters made for the upcoming shows at the Barter Theater. One day, in talking to the owner of the print shop, one Elmo Vaughan, I found that he belonged to the local Masonic Lodge, No. 48, in Abingdon. My father was also a Mason and had advanced to the 32nd Degree in Scottish Rite Masonry, and I told this to Elmo. He was pleased, and sensing his pleasure, I asked him if maybe I could join. He said nothing, continuing his work, and a short while later, I took my posters and left.

The next time I saw Elmo, I asked him again about joining the Masonic Order—again he said nothing, and again my work took me away. We became good friends and finally one day I passed by and again I asked if I could join the Masons. Instantly, he whipped out an application and I hurriedly filled it out. I didn't learn 'til later, that in those days, you had to ask three times.

I was thrilled! Not only was I going to be the first actor ever in Lodge No. 48, but I could just imagine my father's surprise when I would spring the old

greetings on him! I wanted only to surprise my Dad, and was I surprised, when after I was made an Entered Apprentice, I found I had to remember everything that happened to me at that event and come back and answer questions about it!

I was assigned to a dear old man of about ninety-two years of age who, I felt, must have been there when the Lodge first started. He was really of the old school, and he started me out with the foot-to-foot, knee-to-knee, and mouth-to-ear routine of teaching.

Besides doing my work for the Barter Theater and a little acting to boot, I was also going to that dear Brother for my work in Masonry. I'd tramp all over those lovely hills and work on my "Whence came you's" and one day—oh, one fine day—I stood foot-to-foot with my Brother and answered every question perfectly! I was ecstatic! I was overjoyed and couldn't wait to get to Lodge to show my ability as an Entered Apprentice.

After I quieted down, that dear Brother said, "You've done fine, but aren't you really only half started?" I couldn't believe him! I knew my work; what else was there? He said "Wouldn't it be better if you knew all the questions too?"

I couldn't believe my ears! All that hard work and only half done? He gently sat me down foot-to-foot, knee-to-knee, and mouth-to-ear and taught me all the questions. That didn't come easy, because I was almost doing the work by rote, but with careful listening and by really applying myself, I was soon able to deliver all the questions and answers perfectly!

The night that I stood in front of the Lodge and was asked if I were ready to answer the questions of an Entered Apprentice, I respectfully asked if I could do both—questions and answers. I was granted that wish and later found that I was the second man in my Lodge to have ever done so! I am truly proud of that, never having demitted, I am still a member in good standing in Abingdon Lodge No. 48.

## **TWEETS FROM ACTRESS LINDSAY LOHAN ABOUT FREEMASONS**

**"ILLUMINATI** want my mind, soul, and my body—secret society trying to keep their eye on me"

**"THIS** is the Freemason stalker that has been threatening to kill me—while he is TRESPASSING! im actually scared now—the blood in the 'cults' book was too much"

**"ALL MY FANS,** my supporters, please stand by me. g-d bless xxL."

(Accompanying photo of her stalker was reportedly taken by the surveillance system at her Venice, California home.)

All of the tweets have since been deleted.



## HAROLD LLOYD AND THE WORLD OF HIRAM ABIFF

TIME MAGAZINE COVER STORY

MONDAY, JULY 25, 1949

Dr. Gordon G. Johnson hung up his dentist's drill, got a bite to eat and headed for Medinah Temple, Chicago headquarters of the Ancient Arabic Order of the Nobles of the Mystic Shrine. Doc made a beeline for the third floor where the Temple's Oriental band was gathering.

Lanky Eddie Gall, traffic cop at Dearborn and Madison, rubbed his big bass drum with glass wax. Ed Roubik, warehouse foreman, licked the mouthpiece of his ebony musette pipe and squealed a few notes. Hefty Morton H. Petrie, salesman for a candy company, strapped on his whip drum and knocked off a couple of tiddybums, tiddybums. Shrieking pipes and throbbing drums in the hands of sixty middle-aged musicians swung informally into "The Hootchy-Kootchy," Little Egypt's tune at the 1893 World's Fair.



*Time magazine finds Imperial Potentate Harold Lloyd worthy of a cover story.*

For forty Friday nights Doc Johnson had been rehearsing his boys. Tonight's session was for last-minute touching up and instructions. "Bleach those leggings out," Doc directed. "Be sure they are white. I'll check up sure as hell and if they aren't right you won't get in the parade."

Diamond Jubilee. All around Chicago last week, the scimitar-crescent-and-star flag of the Shrine flapped from hotel windows. Hotels as far away as



Waukegan got braced for 75,000 fez-wearing nobles from the 160 Shrine temples in the US, plus wives and children. This week, in sweltering Chicago, they will celebrate the Shriners' Diamond Jubilee.

The first big event on the schedule was the parade down Michigan Avenue: Doc Johnson's boys and some 1,500 other temple bandsmen; the Medinah nobles in \$42,500 worth of new uniforms; the country's leading citizens decked out like Zouaves and harem guards; Imperial Potentate Galloway Calhoun of Tyler, Texas, sitting in a car in a bower of 120,000 Texas roses; 1,000 chanters (glee clubs), drill teams, the mounted Pinto Patrol from Oklahoma City, the Black Horse Patrol from the Kansas City, Missouri, Ararat Temple (whose most illustrious noble is Harry S. Truman).

### *New "Pote"*

After the parade, wealthy Medinah Temple, which values its building, equipment, robes, rugs, fezzes and investments at more than \$2 million, becomes the center of formal activities. Noble high jinks on Chicago's street corners and in Chicago bars are left to individual enterprise. For the climax, on stage at Medinah Temple, a new Imperial Potentate (sometimes referred to as the "Pote") would be named. This year he was no less a person than Harold Clayton Lloyd, of Burchard, Nebraska, and Los Angeles, California, better known as the comedian hero of such Jazz Age films as *The Freshman*, *Safety Last* and *Grandma's Boy*.

Chanters from Lloyd's Al Malaikah Temple in Los Angeles had practiced Lloyd's favorite songs ("Marcheta," "The Donkey Serenade"). Choice sequences from Lloyd films had been put together to be shown on a screen, finally dissolving into a shot of Mrs. Lloyd and her three children—Gloria, 23, Peggy, 22, and Harold Jr., 17—in the garden of their sixteen-acre Beverly Hills estate. Then there would be a bouquet of roses for Mrs. Lloyd, and a new Cadillac sedan for the new Pote, purchased with 10¢ contributions from 42,333 California nobles. Said Lloyd in pleased anticipation, "The whole thing is usually done in a very lovely style."

## NATIONAL AFFAIRS



HAROLD LLOYD & WIFE GREETED IN CHICAGO BY SHRINERS WERING "HAROLD LLOYD" GLASSES A noisy manifestation of a quiet phenomenon.

The Shriners' annual conventions are one noisy manifestation of a quiet and widespread U.S. phenomenon. Fraternal societies, which dwindled during the Depression and war, have flourished anew. This year they occupy a good deal of the leisure time of almost a quarter of the country's adult population.

Week after week, in thousands of halls, in darkened rooms over Main Street drugstores, men meet, exchange mystic signs and complicated handgrips. New members are sent upon symbolic journeys through wildernesses of sawhorses and overturned chairs. Old members toll bells and simulate the groans of lost souls, solemnly chant and portentously listen as the initiate promises to keep the secrets of the Order or have his throat cut and his tongue pulled out by the roots.

Masonry is an exclusively male reservation and one of unassailable respectability. ("You can get off any time you like for a lodge meeting.") Its grand titles satisfy a yearning for rank and prestige. "I am among other things," said a degree-draped Elgin, Illinois, photographer, "a Noble of the Shrine, a member of the Council of Royal and Select Masters of the York Rite, a Sublime Prince of the Royal Secret, a Knight of the East and West, a Knight of the Brazen Serpent, and a Knight of the Sword. Sometimes when I go home late at night crooked and my wife raises hell, I tell her that's what I am too."

Many join because their fathers belonged. Some join because membership is good for their business or good for their political careers (this is known scornfully as "button Masonry"). More join because they meet the town's best citizens on eye level. Some, perhaps, join out of mere curiosity over the mysterious rites. The majority join just to be with the gang—and are more or less surprised to experience a quite considerable spiritual uplift after they get in. Said a Rutland, Vermont, advertising salesman: "There's something gets under your skin at a lodge meeting which makes you think about God."

### *In the Focus*

The average Mason comes close to being the average U.S. male—a hearty fellow with an inner loneliness which he cannot quite define. He is anxious to share in good works. U.S. Masonry supports some 4,500 of its aged brethren and their wives in 30 homes, also supports homes for some 1,400 orphaned and needy children.

Other charitable projects include research in rheumatic fever and dementia praecox, an extensive hospital-visitation program. U.S. Masonry in 1948 spent more than \$9 million on various philanthropies (the figures are incomplete since the Order does not advertise its charities).

In the US, the theory has the same obvious chink as the theory of democracy. With very rare exceptions, negroes are kept out. There are, however, some 800,000 negroes practicing the rites, the vast majority of them in what are known as Prince Hall Grand Lodges. At least two negro lodges, one in New Jersey and one in Massachusetts, can lay claim to the legitimacy of their charters; the others, white Masons insist, are “clandestine” lodges, neither bona fide nor legitimate.

### *Tree of Learning*

The root stock of Masonry is the so-called Blue Lodge, which includes the first three degrees and is as far as the great majority of brethren ever progress. Degrees, for all their impressive titles, are simply grades in Masonry’s school. In the Blue Lodge the brethren learn all they need to know to be good Masons, including the legend of Hiram Abif.

A brother who wants to devote the time and effort to it can continue his education through various higher grades. He can go through the Scottish Rite (Northern or Southern Jurisdiction, depending on the location of his lodge), and up through the degrees. He will be dubbed along the way Grand Master Architect, Prince of the Tabernacle, Grand Inspector Inquisitor Commander, etc. At the 32nd Degree he is a Sublime Prince of the Royal Secret. Or he can work up through the York Rite with fewer degrees but just as much prestige, to the top grade of Knight Templar. Or he can learn both rites. He does not necessarily emerge a better man than his Blue Lodge brother; he merely becomes a more erudite Mason.

The Order of the Mystic Shrine, sometimes called Masonry’s “playground,” is a kind of detached and whimsical cloud floating somewhere above Masonry’s topmost branches. Its members must all be 32nd Degree Masons or Knights Templar. It was started about 1870 by William Florence who was fascinated by some Oriental rites he saw in Marseille. Florence was a well-known American comedian of his day. Harold Lloyd, the new Imperial Potentate, therefore follows in a noble tradition.

Outside of the fact that he is a movie comedian and worth more than \$10 million, Lloyd is a typical U.S. citizen. He works hard, rides a succession of hobbies (old cars, microscopy) with grim preoccupation, loves sports, and has

been happily married to the same wife for twenty-six years—Mildred Davis, once his leading lady. He keeps himself trim at fifty-six by exercising, and eschewing tobacco and drink.

He is the typical fraternity man who loves good fellowship. He joined the Masons with his father in 1924 because, he says, “It was a crosscut of a wonderful group of citizenry.” As enthusiastic about Masonry as he is about everything he has ever taken up, he went up through Scottish Rite with his father beside him, became a 32nd Degree Mason, then went up the other route to Knight Templar. In 1926 he “crossed the hot sands,” i.e., took the initiation into the Order of the Mystic Shrine.

## DAN BROWN AND THE MASON’S BOAST

**FINALLY**, perhaps it is a boast, but it is nice to know that Dan Brown in his latest book, *The Lost Symbol*, took the definition of *Heredom* that Art De Hoyos and Brent Morris composed for Volume 9 (2001) and claimed it to be an encyclopedia entry that Professor Langdon found on the Internet. Of course, the definition of “Heredom” was typeset to look like an entry from a dictionary. We apparently succeeded better than we imagined. Perhaps it is just one more example conspiracy theorists can use to bolster their persistent claim that the hand of Masonry is indeed behind everything.

—3rd Degree editor Robert G. Davis stated in his Introduction, *Heredom* vol. 17, 2009

### *Hero in Spectacles*

Sobriety’s rise had one interruption. Lloyd posed for a publicity gag shot lighting a cigarette from the lighted fuse of a small bomb. Someone had made a mistake: the bomb was no fake. It exploded, blowing a hole in the ceiling and taking away part of Lloyd’s face and the thumb and index finger of his right hand. Only determination pulled him through the accident and the subsequent surgery. But back into the movie business he went. The intent, slightly bewildered, obviously virtuous face of Harold Lloyd began popping out at movie audiences in thousands of Palaces and Bijous. The nation split its sides.

This week Lloyd, convalescing from a serious gall-bladder operation, stood at another satisfying apex of his life. He had given himself unstintingly to Shrine activities. He had been Al Malaikah Temple’s Potentate. For the past seven years he had worked among the Shrine’s crippled children’s hospitals, had been a director and trustee of that program, which is a substantial and sober part of Shrine activities. It maintains sixteen hospitals, and annually raises millions of dollars through its circuses, East-West football games, annual dues, and local contributions.

Ten years ago Lloyd’s temple nominated him for Imperial Outer Guard,

which is the first and only contested place in the Shrine's national hierarchy (candidates spend large sums on favors like fountain pens and tie clasps, and set up many a drink). Once in the hierarchy, called the Imperial Divan, the select and exalted nobles move up automatically one position each year until reaching the Imperial Potentate-ship. Lloyd was defeated for Outer Guard the first year; the next year his rivals withdrew, and he was unanimously elected.

As Imperial Potentate he now faces a strenuous and expensive year. The Imperial Potentate is expected to spend his year in office visiting temples. Lloyd plans to get around to more than 100 of the 160, including a temple in Honolulu to which he will go in September on a chartered ship, accompanied by 600 of his brethren (if the Honolulu dock strike is over). The Shrine puts up \$12,000 for his year's expenses, but tips, entertaining and other odds and ends will probably leave him some \$50,000 out of pocket by the end of his year. The job of Imperial Potentate is not only for good men, but for men who are well-heeled.

## INITIATION

**LONG YEARS AGO**, I climbed a stair

And rapped at an ancient door.

I passed within a temple fair

And trod the checkered floor.

I passed between the pillars two;

I climbed the winding stair;

The letter "G" then met my view;

I earned my wagers there.

I knelt beside the altar fair

I counted not the cost.

I searched afar with earnest care,

But still the Word was lost.

Though some may think

my search absurd,

When time shall ebb and fail,

I hope to learn the final Word

Beyond life's mystic veil.

—D.C. Tidwell, P. M., *The Texas Freemason*, August 1967

**THE MINISTER** was sympathizing with the recently bereaved widow.

"Your husband," he said, "was a man of many excellent qualities."

“Yes,” sighed the widow, “he was a good man. Everybody says so. I wasn’t much acquainted with him myself. You see he belonged to seven lodges and three clubs.”

—from Masonic joke book



*The Eagles lodge displays interest in a carnival’s 10-in-1 show.*



## ***FROM TIED TO MASONIC APRON STRINGS***

BY STEWART M.L. POLLARD

There was so much seriousness in even the lighter side of Masonry that instead of items for a book of humor, I was gathering material of inspirational character, too. There was so much similarity in the Masonic jokes—or because of their lack of taste they were not usable—it became evident that I was not going to have enough material for a book of humor that anyone would read.

I regrouped my conglomeration of humor, weeded out the sick jokes (most of them); purged many of the stories involving race, creed, religion and sex; added some educational material together with inspirational items and came up with what you’ll find on the following pages.

In Iowa is a town that was originally known as Shibboleth, later as Masonic Grove, and later still it became Mason City. It was founded by Masons.





*Not only does Disneyland have an exclusive "Club 33" but also sponsored a Masonic Club.*



## THE PALACE

BY RUDYARD KIPLING

When I was a King and a Mason—a master proven and skilled,  
I cleared me ground for a Palace such as a King should build,  
I decreed and cut down to my levels, and presently, under the silt,  
I came on the wreck of a Palace such as a King had built.

There was no worth in the fashion—there was no wit in the plan—  
Hither and thither, aimless, the ruined footings ran—  
Masonry, brute, mishandled; but carven on every stone:  
“After me cometh a Builder. Tell him I, too, have known.”

Swift to my use in my trenches,  
    where my well-planned ground-works grew,  
I tumbled his quoins and ashlar, and cut and reset them anew.  
Lime I milled of his marbles; burned it, slacked it and spread;  
Taking and leaving at pleasure the gifts of the humble dead.

Yet I despised not nor gloried; yet as we wrenched them apart,  
I read in the razed foundations the heart of that builder’s heart.  
As though he had risen and pleaded, so did I understand  
The form of the dream he had followed in the face of the thing he had planned.

When I was King and a Mason—in the open noon of my pride,  
They sent me a Word from the Darkness—  
    They whispered and called me aside.  
They said—”The end is forbidden.” They said—”Thy use is fulfilled,  
“And thy Palace shall stand as that other’s—  
    the spoil of a King who shall build.”

I called my men from my trenches, my quarries,  
 my wharves and my sheers.  
 All I had wrought I abandoned to the faith of the faithless years.  
 Only I cut on the timber—only I carved on the stone:  
 “After me cometh a Builder. Tell him I, too, have known.”

**PATRIARCHAL.**  
 [May be sung in whole or in part. Page 19 ]  
 AIR.—“*Bennie Haven, Oh!*”

1. From the pastures of Mount Horeb the happy shepherds come, Bringing  
 2. See the Pa-tri-arch-as wait-ing, a hos-pit-a-ble band, By the  
 3. Now in so-cred rises the shepherds, with mys-ti-cal accord, Sing -

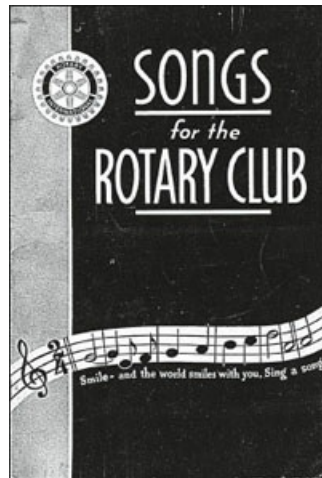
gled their year-ly greet-ing to the Pa-tri-arch-al home;  
 wells of liv-ing wa-ter, in a wel-come group they stand;  
 round the com-mon al-tar to re-vere the com-mon Lord;

Sing-ing, sing-ing in soft cho-rus, the shepherds' tuneful lay, Thro' the  
 In his tent-ed home the Pa-ther show'd his blessings on their head, While the  
 Then, with ho-ly oil anoint-ed, re-new the homeward way, And

wil-der-ness re-joic-ing and the sol-i-ta-ry way,  
 sing-ing shepherds feast up-on the Pa-tri-arch-al bread,  
 re-call with glad thank-giv-ing the Pa-tri-arch-al Day.

No cares op-press the bos-om, no sor-row dims the eye,  
 The des-ert is our tem-ple, and our God is in the sky:  
 Ev-'ry day in sol-enn worship, the night in slumber spent, We,  
 shep-herds of Mount Ho-reb, seek the Pa-tri-arch-al tent.

*Fraternal sheet music*





*The sex-appeal of a man in fez with secrets*

∞

## **THE MOTHER LODGE**

BY RUDYARD KIPLING

There was Rundle, Station Master,  
An' Beazeley of the Rail,  
An' 'Ackman, Commissariat,  
An' Donkin' o' the Jail;  
An' Blake, Conductor-Sargent,  
Our Master twice was 'e,  
With 'im that kept the Europe-shop,  
Old Framjee Eduljee.

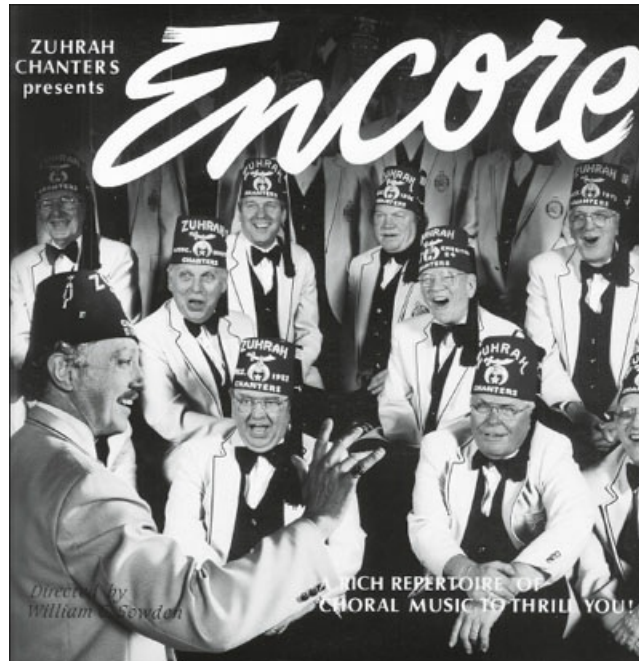
Outside—"Sergeant! Sir! Salute! Salaam!"  
Inside—"Brother," an' it doesn't do no 'arm.  
We met upon the Level an' we parted on the Square,  
An' I was Junior Deacon in my Mother-Lodge out there!

We'd Bola Nath, Accountant,  
An' Saul the Aden Jew,  
An' Din Mohammed, draughtsman  
Of the Survey Office too;  
There was Babu Chuckerbutty,

An' Amir Singh the Sikh,  
An' Castro from the fittin'-sheds,  
The Roman Catholick!

We 'adn't good regalia,  
An' our Lodge was old an' bare,  
But we knew the Ancient Landmarks,  
An' we kep' 'em to a hair;  
An' lookin' on it backwards  
It often strikes me thus,  
There ain't such things as infidels,  
Excep', per'aps, it's us.

For monthly, after Labour,  
We'd all sit down and smoke  
(We dursn't give no banquits,  
Lest a Brother's caste were broke),  
An' man on man got talkin'  
Religion an' the rest,  
An' every man comparin'  
Of the God 'e knew the best.



So man on man got talkin',  
An' not a Brother stirred  
Till mornin' waked the parrots

An' that dam' brain-fever bird;  
We'd say 'twas 'ighly curious,  
An' we'd all ride 'ome to bed,  
With Mo'ammed, God, an' Shiva  
Changin' pickets in our 'ead.

Full oft on Guv'ment service  
This rovin' foot 'ath pressed,  
An' bore fraternal greetin's  
To the Lodges east an' west,  
Accordin' as commanded  
From Kohat to Singapore,  
But I wish that I might see them  
In my Mother-Lodge once more!



*Shriners choral collective and brass band recordings*

I wish that I might see them,  
My Brethren black an' brown,  
With the trichies smellin' pleasant  
An' the hog-darn passin' down;  
An' the old khansamah snorin'  
On the bottle-khana floor,  
Like a Master in good standing  
With my Mother-Lodge once more!

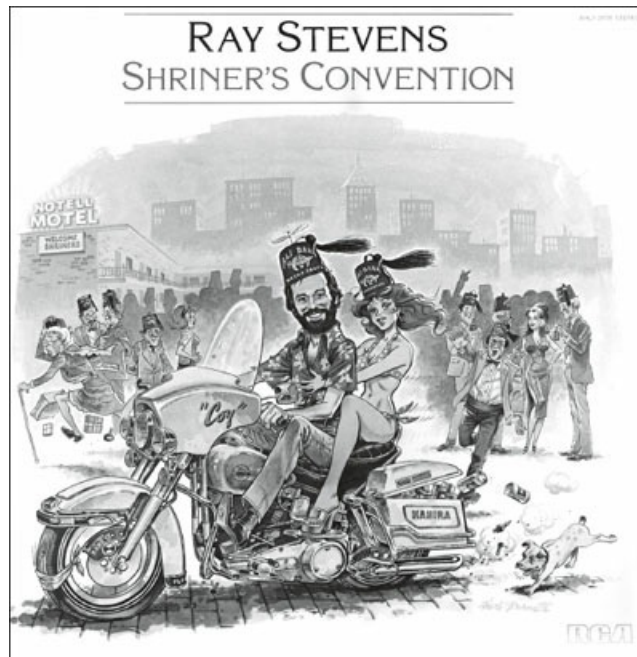
Outside—"Sergeant! Sir! Salute! Salaam!"  
Inside—"Brother", an' it doesn't do no 'arm.  
We met upon the Level an' we parted on the Square,  
An' I was Junior Deacon in my Mother-Lodge out there!



## THE LAMB SKIN

BY RUDYARD KIPLING

It is not ornamental, the cost is not great,  
There are other things far more useful, yet truly I state,  
Though of all my possessions, there's none can compare,



*Its video and recording approved by Shriner headquarters, Ray Stevens' Shriner's Convention highlights whoring and boozing aplenty.*

With that white leather apron, which all Masons wear.  
As a young lad I wondered just what it all meant,  
When Dad hustled around, and so much time was spent  
On shaving and dressing and looking just right,  
Until Mother would say: "It's the Masons tonight."

And some winter nights she said: "What makes you go,  
Way up there tonight thru the sleet and the snow,

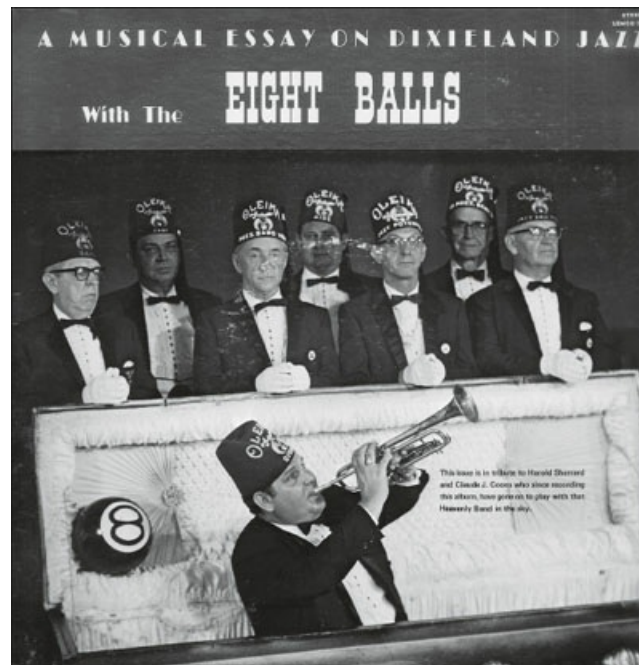


You see the same things every month of the year.”  
Then Dad would reply: “Yes, I know it, my dear.”

“Forty years I have seen the same things, it is true.  
And though they are old, they always seem new,  
For the hands that I clasp, and the friends that I greet,  
Seem a little bit closer each time that we meet.”

Years later I stood at that very same door,  
With good men and true who had entered before,  
I knelt at the altar, and there I was taught  
That virtue and honor can never be bought.

That the spotless white lambskin all Masons revere,  
If worthily worn grows more precious each year,  
That service to others brings blessings untold,  
That man may be poor tho’ surrounded by gold.



*Shriner Dixieland players celebrate the death liturgy of freemasonry in its coffin and eight ball symbolism.*

I learned that true brotherhood flourishes there,  
That enmities fade ‘neath the compass and square,  
That wealth and position are all thrust aside,  
As there on the level men meet and abide.

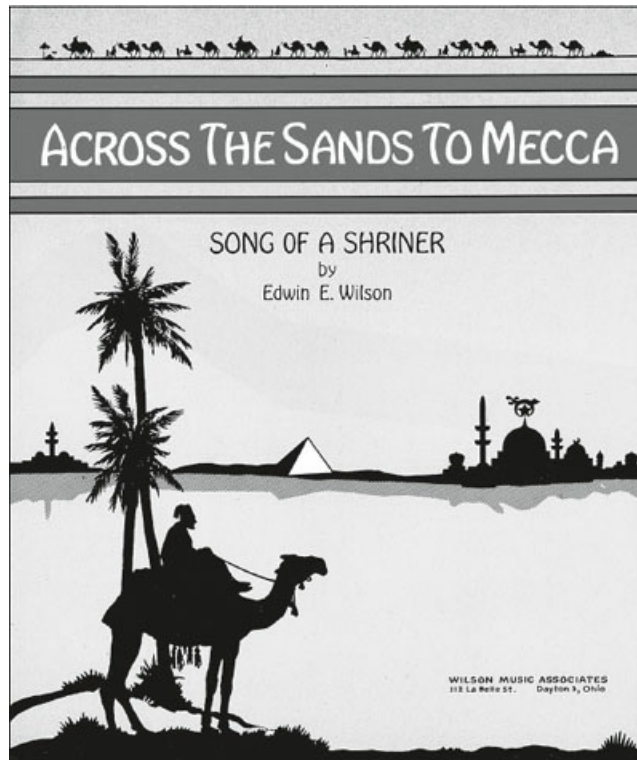
So, honor the lambskin, may it always remain  
Forever unblemished, and free from all stain,  
And when we are called to the Great Father's love,  
May we all take our place in that Lodge up above.



## FRATERNALLY YOURS

(A NONYMOUS)

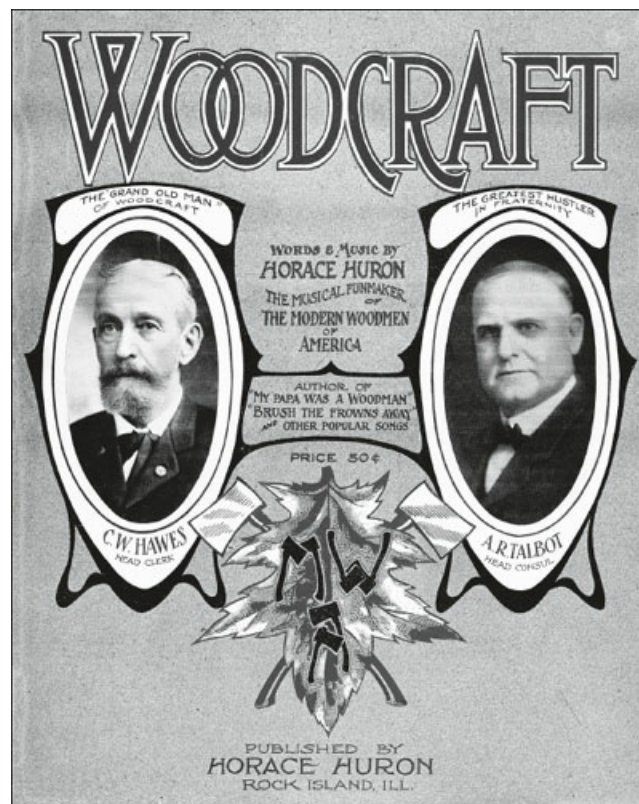
I met a dear old man today  
Who wore a Masonic pin.  
It was old and faded like the man,  
Its edges worn and thin.  
I approached the park bench where he sat,



*This celebration of Islamic holy land also serves as a hurrah for the Shriner initiation ceremony in which prospective members “cross the burning sand.”*

To give the old brother his due,  
I said, “I see you’ve traveled East,”  
He said, “I have, have you?”

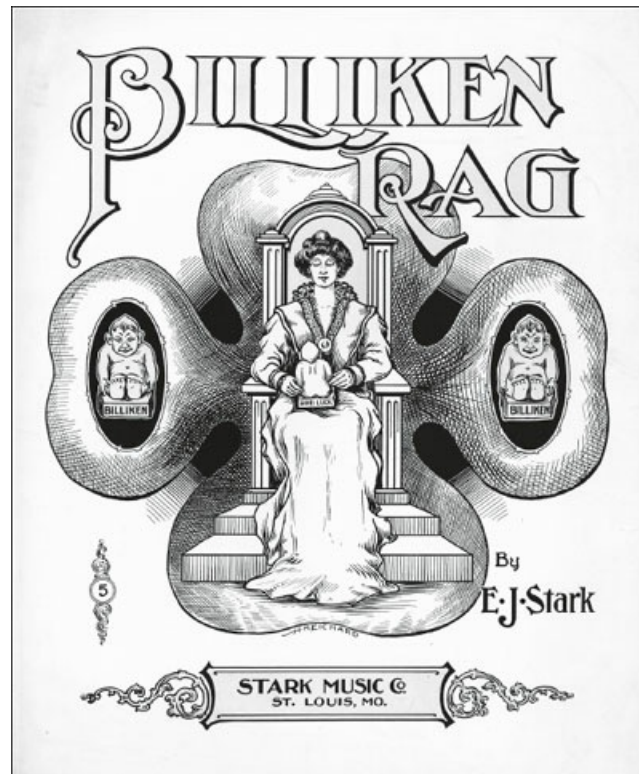
I said, I have and in my day  
Before the all-seeing sun  
I played in the rubble  
With Jubela, Jubelo, and Jubelum.  
He said don't laugh at the work my son  
It's good and sweet and true  
And if you've traveled as you said  
You should give these things their due.  
The word, the sign, the token,  
The sweet Masonic prayer  
The vow that you have taken  
You have climbed the inner stair.  
The wages of a Mason  
are never paid in gold,  
But the gain comes from contentment



*Modern Woodmen of America wasn't going to be outdone by other Orders.*

When you're weak and growing old.  
You see, I've carried my obligations  
For almost fifty years

It has helped me through the hardships  
And the failures full of tears.  
I'm losing my mind and body  
Death is near, but I don't despair  
I've lived my life upon the level  
And I'm dying on the square.  
Sometimes the greatest lessons  
Are those that are learned anew,  
And the old man in the park today  
Has changed my point of view.  
To all my Masonic brothers  
The only secret is to care,  
May you live upon the level  
And part upon the square.



*Order of the Jesters sheet music celebrating their retarded Buddha mascot*



**BATTLE HYMN OF WOODCRAFT**  
(TUNE: "BATTLE HYMN OF THE REPUBLIC")

Come on, ye Modern Woodmen, for your cause is just and right;  
You must not stop till you have won, the goal is just in sight;  
Take off your coats, roll up your sleeves, and trim yourselves to fight  
Under the banner of Woodcraft.

CHORUS

We are making Talbot happy!  
We are making Talbot happy!  
We are making Talbot happy  
In our Membership Campaign.

If your guns are out of order and your powder horns are damp  
You can't expect to win the fight and build a hustling Camp;  
We want two hundred thousand men to catch our step and tramp  
Under the banner of Woodcraft.

CHORUS



## **MASSA'S IN DE COLD, COLD GROUND**

Round de meadows am a-ringing  
De darkies' mournful song,  
While de mocking-bird am singing  
Happy as de day am long.  
Where de ivy am a-creeping  
O'er de grassy mound,  
Dare old massa am a-sleeping,  
Sleeping in de cold, cold ground.

CHORUS

Down in de cornfield,  
Hear dat mournful sound;  
All de darkies am a-weeping,  
Massa's in de cold, cold ground.



## **BRICK BY BRICK: EDGAR ALLAN POE'S ANTI-MASONIC SARCASM**

Edgar Allan Poe's famous anti-Masonic story *The Cask of Amontillado*

features a Roman Catholic taking murderous revenge on Fortunato, a Freemason named after the fictional hero of one of the most famous Freemasons of the day, Benjamin Franklin. Franklin's hero had appeared before Poe wrote his story, in his French *Bagatelles*. Various theses regarding Poe's angle of the story are explored in *Poe Studies*, vol. X, no. 1, June 1977, in "Montresor's Audience in 'The Cask of Amontillado'" by William H. Shurr:

One of the more ingenious [interpretations] is Shannon Burns' suggestion that Montresor addresses his tale to the buried bones of his Catholic family, now satisfactorily avenged for the insult of Fortunato's freemasonry.

Shurr then quotes and focuses on the "bagatelle," or tale of Franklin, in which Montresor makes the deathbed confession of a man without religion, and is told to enter Heaven "nevertheless" and to place himself "where he can." The moral of Franklin's tale is a type of typical Masonic indifference to specific religions; it contrasts the single-minded Catholic zeal of Fortunado, who takes his vengeance on Montresor by using the trowel of real stonemasonry to kill the Freemason and walls him up to die. An episode of the 1960s soap opera *Dark Shadows* more or less gave an occult reversal to this theme by having the vampire Barnabas Collins brick up the fanatical Reverend Trask.



## THE CASK OF AMONTILLADO

(ABRIDGED)

BY EDGAR ALLAN POE

The thousand injuries of Fortunato I had borne as I best could, but when he ventured upon insult, I vowed revenge. You, who so well know the nature of my soul, will not suppose, however, that I gave utterance to a threat. At length I would be avenged; this was a point definitively settled—but the very definitiveness with which it was resolved precluded the idea of risk. I must not only punish, but punish with impunity. A wrong is unredressed when retribution overtakes its redresser. It is equally unredressed when the avenger fails to make himself felt as such to him who has done the wrong....

He had a weak point, this Fortunato, although in other regards he was a man to be respected and even feared. He prided himself on his connoisseurship in wine....

It was about dusk, one evening during the supreme madness of the carnival season, that I encountered my friend. He accosted me with excessive warmth, for he had been drinking much. The man wore motley. He had on a tight-fitting parti-striped dress and his head was surmounted by the conical cap and bells. I was so pleased to see him that I thought I should never have done wringing his



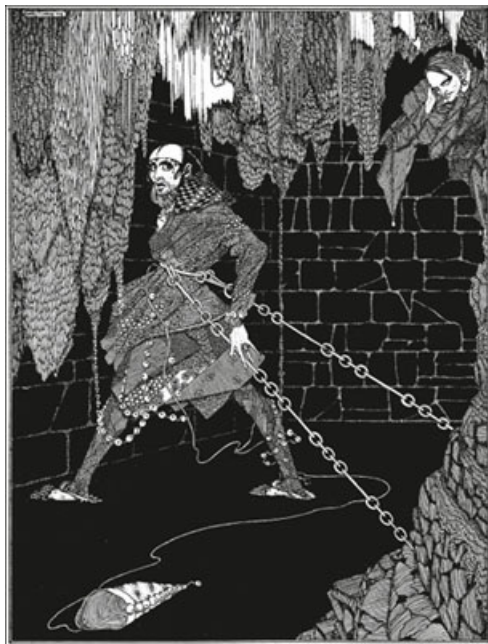
hand.

I said to him, "My dear Fortunato, you are luckily met. How remarkably well you are looking to-day! But I have received a pipe of what passes for Amontillado, and I have my doubts."

"How?" said he, "Amontillado? A pipe? Impossible? And in the middle of the carnival?"

"I have my doubts," I replied; "and I was silly enough to pay the full Amontillado price without consulting you in the matter. You were not to be found, and I was fearful of losing a bargain..."

"As you are engaged, I am on my way to Luchesi. If any one has a critical turn, it is he. He will tell me—"



"Luchesi cannot tell Amontillado from Sherry."

"And yet some fools will have it that his taste is a match for your own."

"Come let us go."

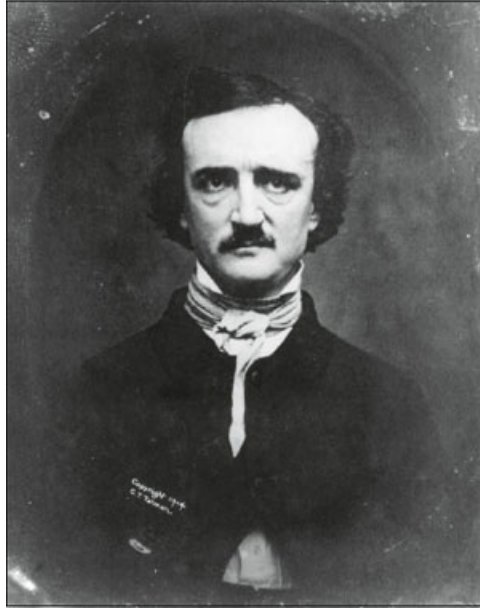
"Whither?"

"To your vaults..."

Thus speaking, Fortunato possessed himself of my arm. Putting on a mask of black silk and drawing a roquelaire closely about my person, I suffered him to hurry me to my palazzo....

I broke and reached him a flagon of De Grave. He emptied it at a breath. His eyes flashed with a fierce light. He laughed and threw the bottle upwards with a gesticulation I did not understand.

I looked at him in surprise. He repeated the movement—a grotesque one.



*Edgar Allan Poe*

“You do not comprehend?” he said.

“Not I,” I replied.

“Then you are not of the brotherhood.”

“How?”

“You are not of the Masons.”

“Yes, yes,” I said. “Yes! Yes.”

“You? Impossible! A Mason?”

“A Mason,” I replied.

“A sign,” he said.

“It is this,” I answered, producing a trowel from beneath the folds of my roquelaire.

“You jest,” he exclaimed, recoiling a few paces. “But let us proceed to the Amontillado.”

“Be it so,” I said, replacing the tool beneath the cloak, and again offering him my arm. He leaned upon it heavily. We continued our route in search of the Amontillado. We passed through a range of low arches, descended, passed on, and descending again, arrived at a deep crypt, in which the foulness of the air caused our flambeaux rather to glow than flame....

“Proceed,” I said; “herein is the Amontillado. As for Luchesi—”

“He is an ignoramus,” interrupted my friend, as he stepped unsteadily forward, while I followed immediately at his heels. In an instant he had reached the extremity of the niche, and finding his progress arrested by the rock, stood stupidly bewildered. A moment more and I had fettered him to the granite. In its surface were two iron staples, distant from each other about two feet,

horizontally. From one of these depended a short chain, from the other a padlock. Throwing the links about his waist, it was but the work of a few seconds to secure it. He was too much astounded to resist. Withdrawing the key I stepped back from the recess....

“The Amontillado!” ejaculated my friend, not yet recovered from his astonishment.

“True,” I replied; “the Amontillado.”

As I said these words I busied myself among the pile of bones of which I have before spoken. Throwing them aside, I soon uncovered a quantity of building stone and mortar. With these materials and with the aid of my trowel, I began vigorously to wall up the entrance of the niche.

I had scarcely laid the first tier of my Masonry when I discovered that the intoxication of Fortunato had in a great measure worn off. The earliest indication I had of this was a low moaning cry from the depth of the recess. It was NOT the cry of a drunken man. There was then a long and obstinate silence. I laid the second tier, and the third, and the fourth; and then I heard the furious vibrations of the chain. The noise lasted for several minutes, during which, that I might hearken to it with the more satisfaction, I ceased my labours and sat down upon the bones. When at last the clanking subsided, I resumed the trowel, and finished without interruption the fifth, the sixth, and the seventh tier. The wall was now nearly upon a level with my breast. I again paused, and holding the flambeaux over the mason-work, threw a few feeble rays upon the figure within.

A succession of loud and shrill screams, bursting suddenly from the throat of the chained form, seemed to thrust me violently back....

“FOR THE LOVE OF GOD, MONTRESOR!”

“Yes,” I said, “for the love of God!”

But to these words I hearkened in vain for a reply. I grew impatient. I called aloud—

“Fortunato!”

No answer. I called again—

“Fortunato!”

No answer still. I thrust a torch through the remaining aperture and let it fall within. There came forth in return only a jingling of the bells. My heart grew sick—on account of the dampness of the catacombs. I hastened to make an end of my labour. I forced the last stone into its position; I plastered it up. Against the new masonry I re-erected the old rampart of bones. For the half of a century no mortal has disturbed them.

In pace requiescat!

The following brief excerpt from the lengthy prose/poem “Lalla Rookh” by Thomas Moore inspired the Veiled Prophet Ball (and Parade) of St. Louis, founded in 1878, and other fraternal Orders, including the Dramatic Order Knights of Khorassan, an offshoot of the Knights of Pythias.



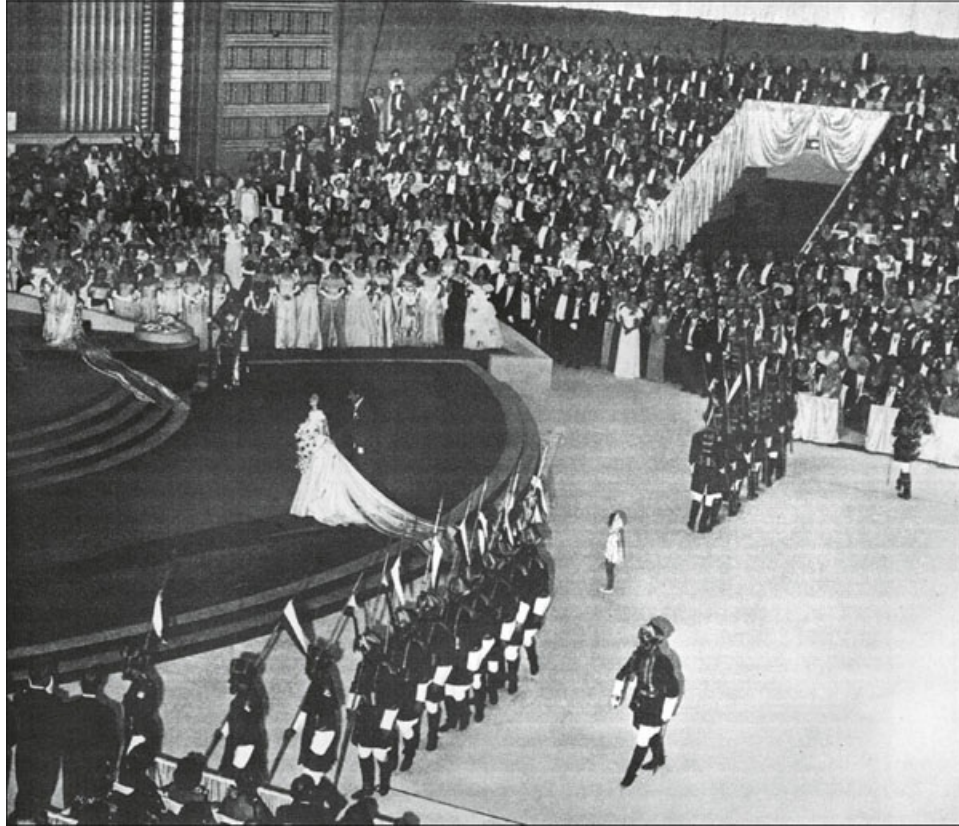
*Thomas Moore*

∞

## **LALLA ROOKH**

BY THOMAS MOORE (1817)

And, now thou seest my soul's angelic hue,  
'Tis time these features were uncurtain'd too:  
This brow, whose light—oh rare celestial light!  
Hath been reserv'd to bless thy favour'd sight;  
These dazzling eyes, before whose shrouded might  
Thou'st seen immortal Man kneel down and quake—



*From the Veiled Prophet Ball, St. Louis*

Would that they were heaven's lightnings for his sake!  
But turn and look—then wonder, if thou wilt,  
That I should hate, should take revenge, by guilt,  
Upon the hand, whose mischief or whose mirth  
Sent me thus maim'd and monstrous upon earth;  
And on that race who, though more vile they be  
Than mowing apes, are demi-gods to me!  
Here—judge if hell, with all its power to damn,  
Can add one curse to the fond thing I am!

He rais'd his veil—the Maid turn'd slowly round,  
Look'd at him—shriek'd—and sunk upon the ground!



*Mocking protest of Veiled Prophet Ball and Parade racism by black protesters*



*"Prophet is Wearing Mask at Veiled Prophet Ball, to Protect the Identity," Life magazine, October 28, 1946*





*AP photo opportunity for Shriners clown to show his love to a safety-helmeted crippled child.*

## CHAPTER SEVEN



# SEX, DEATH, CLOWNS, AND CRIPPLED CHILDREN

**MASONIC AND FRATERNAL SYMBOLISM** typically begins with moral instruction, but this frequently veers into the realm of sex if one gets beyond the double meanings and obscure esoterica.

The authors of this book have not been damaged by puritanical instruction and feel that virgin birth is the stuff of *Ripley's Believe It Or Not*. But if one reads fraternal authorities in their obscure decoding of Masonic sexual symbolism, one might actually believe just about anything.

Let us contemplate the Lodge Apron. Though we do not categorize the representation of human sexuality as evil or satanic, so do others regarding the hidden meanings of the Masonic point in the circle, the 47th problem of Euclid, or the not too subtle meanings of obelisk statuary as seen on gravestones or symbolized on a lodge apron.



## THE GEOMETRY OF GENERATION: THE 47<sup>TH</sup> PROBLEM OF EUCLID

It may be surprising to many readers to learn that the 47th Problem of Euclid, for which Pythagoras is noted, did not originate with him, but did originate at a much earlier time, and from an ancient religious formula connected with the worship of Osiris and Isis and their offspring Horus. Of it, Mackey says:

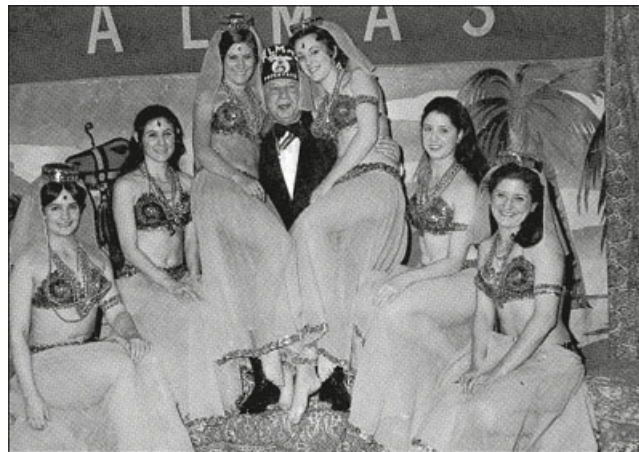
“The right-angle triangle is another form of the triangle, which deserves attention. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle and the hypotenuse, Horus, their son, or the product of the male and

female principles.... This figure has been adopted in the 3rd Degree of Masonry and will be there recognized as the 47th Problem of Euclid.”

—Horace Sykes, *Ancient Religious Traditions and Symbols in Freemasonry*



*Turn-of-the-century postcards celebrating the sexual desirability of fraternal members. Freemasonry, Knights of Pythias, Owls...*



*“Illustrious Potentate Harry J. Levine is surrounded with his favorite Harem Beauties and dancing girls who performed the pageantry.”*



*“One of the Harem Beauties is dancing to the rhythms of the Almas Oriental Band during the pageantry before the Dinner and Show.”*



## **PASCHAL BEVERLY RANDOLPH: TRANCE MEDIUM, FRIEND OF LINCOLN, AND MULATTO SEX MAGICIAN**

The Rosicrucian Society known as Fraternitas Rosae Crucis (that continues to this day) was founded in 1858 by an extraordinary man named Paschal Beverly Randolph, a spiritualist, trance medium, sexual instructor, and prolific author. Randolph's works on sex magick were reserved for another occult Order he founded, The Hermetic Brotherhood of Luxor. (We use the spelling “magick” to distinguish a serious occult endeavor from parlor games and the flashy venue of a David Copperfield.)



*The Big Generative Power symbol*

Writing about sex magick in the nineteenth century was a radical thing to do, especially considering Randolph's mixed-race background. Preceding Aleister Crowley's version of the Ordo Templi Orientis (O.T.O.) and its sexual rituals by more than fifty years, Paschal Beverly Randolph was one of a kind.

In 1851 Randolph met Abraham Lincoln. After Lincoln was assassinated in 1865, Randolph accompanied Lincoln's funeral procession in a train to Springfield, Illinois. Randolph was asked to leave the train when some passengers objected to the presence of a "Negro" in their midst.

From Randolph's *The Ansairitic Mystery: A New Revelation Concerning SEX!*, from the fascinating biography, *Paschal Beverly Randolph: A Nineteenth-Century Black Magician Spiritualist, Rosicrucian, and Sex Magician*:





*Sex magician Paschal Beverly Randolph*

Neglect of the man to bring his wife to the orgasm, either with, before, or after his own, constitutes a defective, selfish, infamous and infernal fraud; for whenever woman is capable of menstruation, is capable also of all her nature implies, and it is her right to experience it. And yet, not over one in fifty realizes that which is her due; but the grand mass go to their graves, even after mothering many babes, without ever tasting the slightest job in that most mysterious and sacred rite! Why? Owing to the universal Hogitude of what pass for but are not husbands, in any real sense of that prostituted term; for judging by the revelations and appearance of wives generally, the majority of their “lords and masters” know little, and care less, about cultivating passion in their wives....

The average husband’s wife is full of aches, pains, wrinkles, gray hair, fallen womb, leucorrhoea; and a good many of them are inoculated with syphilis by their lords, and the doctors hide it, and their ignorance too, and call it “*Fluor Albus*”; besides which, the usual husband attacks his victim as pigs their food, for all the world as if she had neither soul, sense, feeling, womanhood, delicacy, or human rights. At the beginning he says, “Now!” at the end he grunts, “There!” and, instead of a loving grateful hug and kiss, in five minutes he is snoring away like any other hog; while she, poor soul, sobs her life away, and wonders how long she is to remain in that particular section of Hell. He never tries to change her cold to warmth—her indifference to chaste desire; nor knows he aught of the meaning or use of gentleness, persuasive caresses, continual kindness, or of deliberation; above all, he utterly forgets that it is his duty to wait for her, if it takes six months till he wins the soul and passion, as well as the



“duty and obedience,” of the mysterious being he calls Wife!—God’s profoundest miracle, the bearer of the mysterious womb....



*Sex (point in circle) and death motifs figure prominently in Masonic symbolism.*



*Shriners at play*

The ejective moment is the most divine and tremendously important one in the human career as an independent entity; for not only may we launch Genius, Power, Beauty, Deformity, Crime, Idiocy, Shame, or Glory on the world’s great sea of Life, in the person of the children we may then produce, but we may plunge our own contemplar associate Gods, for then the mystic Soul swings wide its Golden gates, opens its portals to the whole vast Universe, and through them come trooping either Angels of Light or the Grizzly Presences from the dark corners of the Spaces. Therefore human copulation is either ascensive and

ennobling, or descensive and degrading; wherefore I proclaim:

The true Sex-power is God-power.

That he or she who, by, in, with, and through it, truly wishes, yearns, prays and craves, with WILL, FAITH, EARNEST, VERVE, any great Good, Favor, Energy, Power, Quality, Force, or Ability of whatsoever grade, degree, nature, or kind, possibly to any human being as Love, Self-Command, Retentive Power, Magnetic Presence, or any other achievable thing—beginning the mental work before, continuing it during, and decreeing it at love's culmination and demise—that coveted boon will come as certainly as the Soul is true that craves it.



*Cemetery backdrop used for Odd Fellows rituals*

*From fraternal order catalogue, Odd Fellow initiation banner reinforcing knowledge of every member's impending death*



*The promise of the Masonic goat, postcard circa 1905*

*The promise of the Masonic goat*

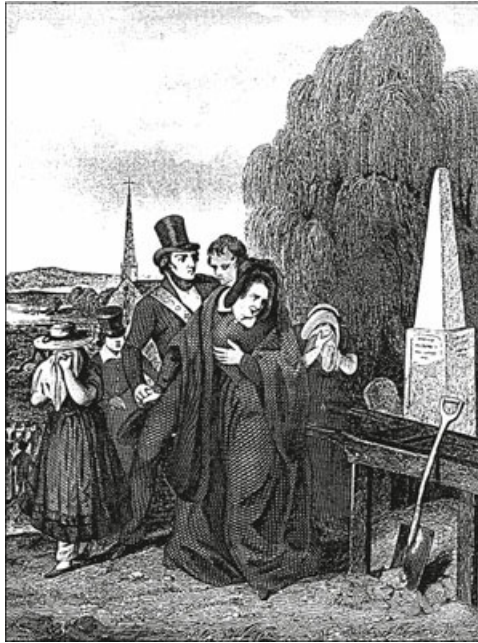
Randolph, it will be remembered, while on earth, was a devoted Rosicrucian, addicted to occultic rhapsodies, voodooistic charms, and magical mummeries; and claimed a membership in Oriental Theosophical lodges and brotherhoods. It seems unfortunate that, just as the theories and principles so ardently advocated by him for years should obtain prominence in Spiritualistic circles, he should pass to the spirit-existence, leaving others to reap all the glory accruing from the dissemination of Occultism. Were Randolph still alive in the fresh to-day, how he would revel in the present discussion of the mysteries of the occulto-Rosicrucian-hermetico-alchemico-astrologico-theosophico-astralo-theurgico-Isis-Unveilingo-elementalo-sub-mundano-Ansaiterico-voudouistic-cabalistico-thaumaturgico-Art-Magico-koboldo-akasoico-condensed vaporeo-elementary bombast and nonsense with which America and England are being flooded.

—from *The Truth Seeker*, March 30, 1878



Randolph had always stressed the existence of vast hierarchies of entities, living, disembodied, and never embodied, on both sides of the grave and stretching away through the universes toward the primal Central Sun of deity. He also, for the first time in modern English-speaking spiritualism, taught the existence of the elementals who never had been part of the world of men. With his recantation speech in 1858, he began in addition to introduce into the blithe Summer Land school of spiritualism the notion of evil—a notion which

amounted at times almost to the idea of an “evil center” operating the world. The chief expression of this center was the unregenerate souls of disembodied men, who roamed the world, confined to the middle state as “larvae,” and preyed as “vampires” upon mediums. It was these creatures, he thought, who inspired and possessed mediums and produced many of the phenomena of the séance room. Randolph envisioned descending hierarchies of these evil spirits, apparently culminating in the “Brethren of the Shadow” and their adherents who opposed the Brethren of the Light for their own selfish ends.



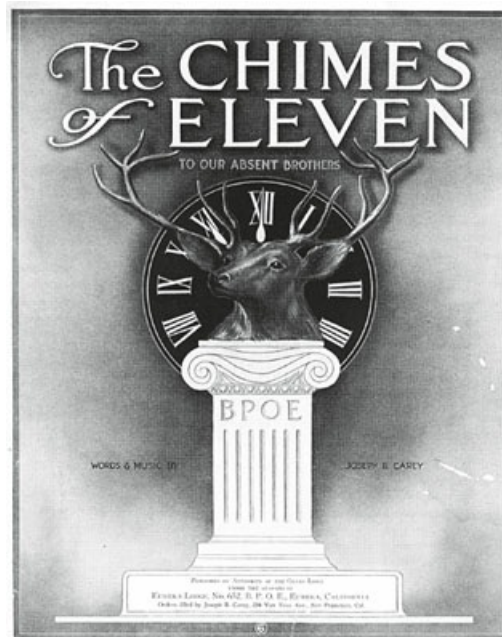
*Remembrance and insurance of loved ones was for many a primary reason to join a fraternal order. Image from Masonic Family magazine, 1878*



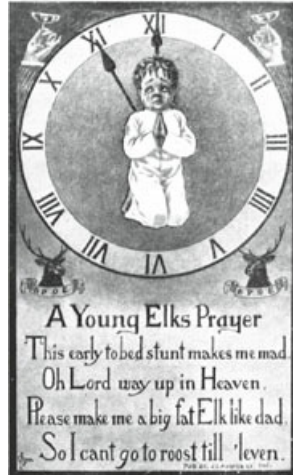
*Grim reaper costume from an Odd Fellow catalogue*

[...] for many of the scholars and occultists of the nineteenth century it was a self-evident fact that under the myriad guises of old mythologies and symbols there lay a substructure of universal phallicism, the “worship of the generative powers,” which was intimately connected with the “mystic theology of the ancients.” Much of this phallic conviction in the nineteenth-century was of the simple antiquarian variety—a fascination with chronicling the odd details of sexual worship of the ancients—but there was also a perception that in the preserved fragments of antique sexual lore (especially in the heresiologists’ descriptions of the Gnostics) there lay a forgotten key to spiritual progress, a practical method of developing the hidden powers in man. The ability to properly understand and to use this key, it was reasoned in turn, must lie in the mysterious East where isolated sects had preserved intact the spiritual practices of antiquity. This was the real fascination of the Druses and the Nusa’iri for the nineteenth century occultists. They were the living link with the practical wisdom of the past.

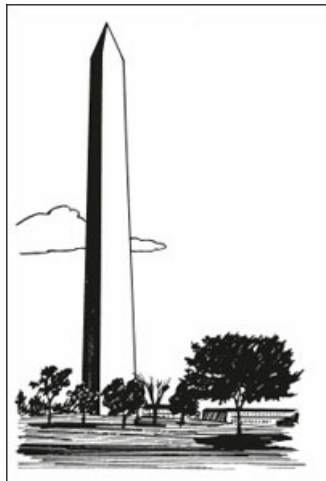
—John Patrick Deveney, *Paschal Beverly Randolph: A Nineteenth-Century Black America Spiritualist, Rosicrucian and Sex Magician*



*When the clock strikes eleven, the Elks will drink.*



*In an Elks postcard, a child prays to follow parental Elks drinking ceremonies.*



## **MYSTICAL SEXUAL EXPLANATIONS**

**IN THE CENTRE** is the Hebrew JOD... the Animating Spirit of Fire, the generative principle, represented by the letter G, initial of the name of Deity in the languages of the North, and the meaning whereof is Generation.... The subject of the meditations of the Fellow Craft, is the vegetable kingdom, symbolized by Schib (an ear of corn). In this reign begins the Generation of bodies; and this is why the letter G, in its radiance, is presented to the eyes of the adept. To us, Creation is Mechanism: to the Ancients it was Generation.... From this idea of generation came the reverence everywhere paid the image of generative power, which formed the Stauros of the Gnostics, and the philosophical Cross of the Masons.

As the procreative and generative agents, the Heavens and the Sun have always been regarded as male; as the generators that fructify the Earth and cause it



to produce.... The Compass, therefore, is the Hermetic Symbol of the Creative Deity, and the Square of the productive Earth or Universe.

—Albert Pike, *Morals and Dogma*

**THE PHALLUS** was the wooden image of the membrum virile, which being affixed to a pole, formed a part of the [sic] most of the pagan mysteries, and was worshipped as the emblem of the male generative principle.... We shall again have occasion to refer to it, in the article on the Point within a Circle, with which Masonic emblem the phallus has been identified by Dr. Oliver in an elaborate chapter in his ‘Signs and Symbols.’

—Albert G. Mackey, *Lexicon of Freemasonry*



**WE HAVE SEEN** that the phallus and the point within a circle come from the same source, and must have been identical in signification.

—Albert G. Mackey, *Encyclopedia of Freemasonry*



**FOR IT IS** well understood by Qabalists that though the name of the letter yod means hand, the letter is really an emblem of that divine power of creation in its own image belonging to Deity. Thus yod represents what the Greeks called the phallus, the male organ of generation. To some modern minds this may seem to be indelicate, but even a slight acquaintance with the symbols of the ancient mysteries from which Freemasonry is proud to claim descent will suffice to show that the hierophants of those days had no false modesty.

—Paul Foster Case, *The Masonic Letter G*



**THE EGYPTIAN OBELISK** is a phallic symbol. The same is true of steeples and minarets of later religions, during their earliest manifestations.

—Alain Danielou, *The Phallus: Sacred Symbol of Male Creative Power*



## **FRATERNAL DEATH**

You have heard the tolling of eleven strokes.

This is to impress upon you that with us the hour of eleven has a tender significance.

Wherever an Elk may roam, whatever his lot in life may be, when this hour falls upon the dial of night, the green heart of Elkdom swells and throbs. It is the golden hour of recollection, the homecoming of those who wander, the mystic roll call of those who will come no more. Living or dead, an Elk is never forgotten, never forsaken. Morning and noon may pass him by, the light of day sink heedlessly in the West, but ere the shadows of midnight shall fall, the chimes of memory will be pealing forth the friendly message, "To our absent members."

—Elks, *Eleven Strokes*

THERE'S a comforting thought  
at the end of the day,  
When I'm weary and lonely and sad;  
That sort of takes hold of my hungry heart,  
And bids it be merry and glad.

It gets in my soul, and it drives out the blues,  
And it thrills me through and through;  
It's just a sweet memory, that chants the refrain,  
"I'm glad I touched shoulders with you."

I'm glad that I live, that I labor and strive,  
For the place that I know I must fill;  
I'm thankful for sorrows—I'll meet with a grin  
What fortune may bring, good or ill.

I may not have wealth, I may not be great,  
But I know I shall always be true;  
For I have in my heart the courage you gave  
When once I touched shoulders with you.

TIME, like a mighty river, flows on unceasingly. It waits for no one and we must seize our precious opportunities, or they are gone forever.



*Title page from helpful Masonic book delineating the proper way to bury the dead*

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## **SUFFER THE LITTLE CHILDREN**

Despite its curious obsessions with fezzes, tiny go-karts, parades, circuses, clown competitions, and faux-Arabic wardrobe, it seems distinctly uncharitable to criticize a Shriners' primary goal: to support twenty-two Shriners Hospitals for Children that treat pediatric orthopaedics, burns, and spinal cord injuries. The authors applaud all services provided to needy children and the sincere goodwill which inspires such selfless care.

The goal is one thing; the methods along the way are another. In recent years, articles by Stephanie Strom for the *New York Times* and investigative pieces published by [CharityWatch.org](http://CharityWatch.org) and [WhereMostNeeded.org](http://WhereMostNeeded.org) (here called "Bookkeeping for Clowns") tell us of the Shriners' questionable fundraising methods and shaky handling of a huge \$9 billion endowment, one of the biggest in the country.

Of the aggregate \$32 million that the Shriners raised, only 43 percent goes to the hospitals. The rest covers expenses of the local shrines, including their entertainment and travel to Shrine events.



*Grateful crippled child pulls on an avuncular Shiner's fez tassel.*

At the local club level, controls, especially cash controls, can be inadequate, and those who try to bring greater accountability find themselves under attack. [The underfunded [CharityWatch.org](http://CharityWatch.org) was sued by the wealthy Shiner organizations and forced to settle, the terms of which cannot be discussed by either party.]

“Shrine Clown Units” is the military nomenclature used for groups of clowns formed at Shiner lodges. The International Shrine Clown Association celebrates its fiftieth anniversary in 2013, and reveals an ongoing serious role clowns have in intra-Shiner clown-skit competitions. Clown Alley, the Shiner clowns’ own publication, reveals the delight and satisfaction for middle-aged men to transform their aging bodies with exaggerated clothing and shoes, smear faces with bright and mismatched greasepaint, cover balding heads with crinkly plastic wigs, and noses with red bulbs or cucumber-sized extensions. Then the pleasure of getting love from a captive audience when they perform Punch-and-Judy clobbering skits with high-pitched voices, squeaky balloons, and honking horns.

Published research in recent decades has revealed that clowns may in fact terrify, and not help, the children the Shiner clowns presumably intend to assist.



*Crippled child is called by Islamic symbol for healing at a Shriners hospital.*

### ***Study Shows Children Fear Clowns***

Researchers at the University of Sheffield found that clowns are universally disliked by children, when they began examining how to improve the decor of a local children's hospital.

The study was reported in the *Nursing Standard* magazine and displayed a poll of 250 children between the ages of four and sixteen.

All 250 children were patients of the hospital's children's ward. The poll concluded that all 250 patients disliked clowns, even the older children.



*Shiner clown, shiner hospital*





2nd (TIE) Robert Johnson (Egypt F&F)



3rd Henry Bland (Kosair Funster)



3rd George G. Stewart (Cahaba Buffoons)



3rd Bob Wyatt (Yaarb)

### *Winners of Red Nose Awards for the International Shrine Clown Association Competition*

“As adults we make assumptions about what works for children,” said Penny Curtis, a senior lecturer in research at the university.

The fear of clowns that the children are experiencing is called *coulrophobia*, which is the fear of clowns and mimes. There are many assumptions as to why children fear clowns. The media sometimes portrays clowns as evil with movies such as *Poltergeist* and *Killer Clowns from Outer Space*. Of course most children between the ages of four and sixteen have most likely not seen such horror films. However, the television show *Rugrats* portrays Chuckie as being afraid of clowns.

In a more general sense, scary characters in any movie or television show use face masks and exaggerated facial expressions. This shows some similarity to the obscured facial features of clowns.

Most analysts and psychologists believe that children are scared of clowns because of their exaggerated face paintings. Clown acts may also show the clown going through physical pain. Most comedy has its origins in personal pain and slapstick comedy in particular emphasizes physical pain.

Fraternal lodge initiations, and even amusement park attractions, have their sadistic elements. Fun-goers exiting the Coney Island “Steeplechase” ride that closed in the 1960s would often face a pair of clowns prodding riders with electric stinger devices. Within the lodges, Shriner initiates were commonly electrocuted with “burning sands” floormats and even threatened with prank devices that promised decapitation or mutilation. Figurines, postcards, and posters of initiates, even children, toothless, black-eyed, and arms in slings, were sold by thousands to Shriners and other fraternal members in their Order’s magazines and newsletters.

Juggalos, the fans of the Insane Clown Posse band, face-painted as evil clowns, have been prosecuted for terrifying children. As mass murderer John Wayne Gacy remarked, “A clown can get away with murder.”

Knowing its penchant for sadistic effect, it would be difficult to say that Shriners, particularly, are unaware of the frightening effect of clowns and skits on a young, captive audience.

So as not to frighten children as much, particularly in non-Shriners facilities, some hospital clowns have modified their appearance to limit the greasepaint and seem more Patch Adams-like than a corpse-painted Bozo, and seem more like a friendly hippie than lunatic crazy.



*Shiner clown in full frightening regalia*



*'Tis the season...*



*Sad crippled children and Shriners clown: an excellent photo opportunity*

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## **CRIPPLE JOE'S BIG BROTHERS**

BY NOBLE JOHN EBERHARDT, ISIS TEMPLE

I used to get a heap o' joy jes watchin' children play.  
But when the kids were all in school, there was no other way:

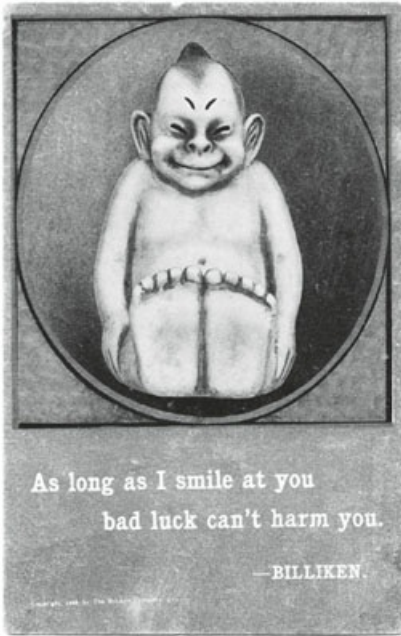
I had to make up playmates, an' games of every kind.  
But I'd git awful lonesome—jes playin' in my mind.

Some rainy days were long as weeks, 'n some as long as years,  
Specially when I ketched Ma a jidin' burny tears,  
But one day Doctor Bigboy spied me, in my wheelchair:  
He stopped and asked me some questions, 'n he said:  
    "Say would you care.

My boy, to let me help you? Might hurt you jes' a mite:  
I'll take you to our hospital" 'N I piped up: "Ar' right!  
I'm game! I'll go. 'N, doctor, I won't cry.  
Compared to livin' on like this, a operation's pie!"

They took me to the Shriners' place, where boys and girls galore,  
Kept "smilin' out" in bunches, a makin' room for more.  
The sadness on the faces o' the children goin' in  
Was paid for ten times over by the "outers" full moon grin.

They moved me off o' Limpin' Lane!  
    And, oh boy, say! It's so!  
They made a whole-world playground  
    for cured up Cripple Joe.  
'N while the "Masons' Playground"  
    to some may seem a sin,  
Thank God, they didn't play none  
    when they took this cripple in.



*Billiken, the Buddha-Down Syndrome good luck icon which served as the Royal Order of Jesters mascot*



## **THE MASONIC JESTERS**

Just as the Shrine requires Masonic membership, the Royal Order of Jesters requires good-standing membership within the Shrine. But it is even more elite, requiring an invitation. The Order contains local “courts” limited to thirteen initiates yearly; the ballot must be unanimous.

One would think that the Shriners owned the party wing of lodge life. Not so; the Jesters carry that capstone. The Jesters’ motto, “Mirth is King,” sums up the purpose of the Order.

Since there is nothing serious about the Order, there would appear to be nothing to hide. But the Jesters avoid the spotlight, and have even clamped down on members who have tried to post information on the Internet. They may be all about fun, but when it comes to secrecy, it’s no laughing matter. The Order’s current website is [www.iroj.org](http://www.iroj.org).



## **MIRTH IS KING AND SILENCE IS GOLDEN**

An unfolding story regarding the Royal Order of Jesters in the Buffalo, New

York, newspaper grew like Pinocchio's nose. What looked local began to look quite otherwise—and the tight-lipped secrecy of the Jesters began to look like a cover for sex games that involved minors. Is it all an aberration? Or a Masonic Jest on us all?

### ***Probe of Jesters' Carousing Goes National***

BY DAN HERBECK

AUGUST 20, 2010, *BUFFALO NEWS*

To hear the leadership of the Royal Order of Jesters tell it, the illegal activities that ensnared three Buffalo-area members in a federal investigation are isolated events not in keeping with Jesters' traditions.

But sources close to the investigation and former Jesters from other parts of the country tell a different story, one of bizarre activities—including routinely hiring prostitutes for gatherings, sex competitions, and degrading initiation rites for new members—at many Jesters outings, with off-duty police hired to keep nonmembers away.

“I quit the Jesters more than 20 years ago, and this kind of thing has been going on at least 40 or 50 years,” said Malcolm “Mutt” Herring, 90, of Montgomery, Alabama. “I quit because I don't drink, and I don't mess around with other women, other than my wife. Going to one of their events was like going to a whorehouse.”

While the case against the three Buffalo-area Jesters is wrapping up, with sentencings expected soon, federal agents have expanded their investigation and are looking into allegations that illegal activities occurred at outings sponsored by more of the Jesters' 191 chapters. The local men who pleaded guilty in the Buffalo case, and others, have cooperated with the feds, providing information about Jesters events in other cities....

The Jesters, a century-old, nationwide fraternal group whose past members have included movie stars, judges, prominent businessmen, and two presidents, is a tax-exempt organization that admits it is dedicated to one thing: the pursuit of mirth and merriment. Last year, the group put its Buffalo chapter on probation, after investigators from a human trafficking task force learned that Buffalo members took prostitutes—some of them illegal aliens—to Jesters weekend gatherings, known as “books.”





*Royal Order of Jesters membership certificate*



*Iconic Jester of the Royal Order of Jesters*

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## **CODE OF SECRECY**

With rare exceptions, the Jesters' 22,000 members operate under a strict code

of secrecy.

“When I joined, they told me their motto was, ‘What you hear here, what you see here, stays here when you leave here,’” said J.L. Edwards, a former member from South Carolina. “Everybody’s told to keep the secret.”

Edwards, a farmer in his sixties, said he belonged to the Jesters for seven years, ending in 1998. Edwards said he quit because he felt guilty about things he saw at the Jesters’ gatherings. Edwards told *The Buffalo News* the incidents he witnessed included prostitutes walking around parties, wearing only panties, soliciting Jesters to meet them later in their hotel rooms, and “sex contests,” involving prostitutes and Jesters members performing in front of large groups of Jesters.

Off-duty cops in uniform made sure that no non-Jesters entered the rooms where activities were going on.

“You had prominent people at these books—ministers, police chiefs. It’s an elite group, people like Judge Tills,” Edwards said. “A lot of these guys were prominent men in their sixties and seventies. They have beautiful young women with them, and it makes them feel like they’re a young buck again.”

A national Jesters spokesman, Robert Leonard, said the organization is unaware of any such activities. And if they ever did occur, he said, they were not part of the official functions. The case involving Tills, 74, of Hamburg, sent shockwaves through the national Jesters organization.

A former assemblyman and State Supreme Court Justice, Tills hastily retired in March 2008 from his \$300-a-day job as a hearing officer for the court. His resignation from the part-time post occurred shortly after he became aware that members of the Western New York Human Trafficking Task Force were investigating him and other Jesters.

Last September, Tills pleaded guilty in federal court to a felony violation of the Mann Act, which prohibits transporting people across state lines for prostitution. Between 2001 and 2007, Tills admitted, he arranged for prostitutes to perform at Jesters events in Dunkirk; Brantford, Ontario; Niagara Falls, Ontario; and unspecified cities in Florida, Kentucky, and Pennsylvania.

As the former director of the Buffalo Jesters, Tills has cooperated extensively with federal agents who are investigating other chapters, sources close to the case said. And court papers filed by Assistant U.S. Attorney Robert C. Moscati make clear that investigators do not believe Tills was the only Jester involved in procuring prostitutes....

Martin, the group’s president, is working to distance himself from what happened with the Buffalo chapter.



### *Bacchus, God of Shriners and the Jesters*

Last August Martin sent a directive to all 191 local chapters, forbidding the following conduct during initiation ceremonies: Any type of physical brutality, such as whipping, beating, striking, branding, electronic shocking, [or] placing of a harmful substance on the body; sleep deprivation, exposure to the elements, confinement to small spaces, or other activity that subjects Jesters to “an unreasonable risk of harm”; any activity involving consumption of food, liquor, drugs, or other substances that would expose a Jester to “an unreasonable risk of harm.”

Critics of the Jesters—including Sandy Frost, an online journalist from Tacoma, Washington—said it is outrageous the group gets tax-exempt status from the Internal Revenue Service since, as stated in its own literature, its sole purpose is to have fun.



### ***Human Trafficking Close to Home***

Sheriff’s deputy plays lead role as she works to help victims of all ages in local battle against atrocious crimes ranging from prostitution to slavery

BY PHIL FAIRBANKS, NEWS STAFF REPORTER,  
*BUFFALO NEWS*, JANUARY 30, 2011

When you hear the words “human trafficking,” chances are good you think of underaged prostitutes in Malaysia or child laborers in Saudi Arabia or Guatemala. Elizabeth Fildes wants you to think instead of Amherst, Lancaster, and Orchard Park.

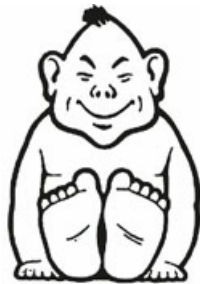
“There is no place tonight where human trafficking will not be happening,” said the 29-year Erie County sheriff’s deputy. Few know that better than Fildes, a key figure in nearly every local investigation into human trafficking during the past five years....

Even now, you can sense the anger when she talks about the people she helped put behind bars. Near the top of the list is retired State Supreme Court Justice Ronald H. Tills of West Falls. Tills was sentenced to 18 months in prison for transporting an illegal immigrant named Coco across state lines to serve as a prostitute at a Royal Order of Jesters convention in Kentucky.

“I will never forgive myself for the possible harm I’ve caused to the victims in this case,” Tills told a packed courtroom.

Possible harm? For Fildes, that was a chilling reminder of Tills’ lack of remorse.

“I’ll never forget that,” she said. “I remember sitting in the back of the courtroom, completely numb.”



*Billiken, Billiken and Billiken*

From the website of the Royal Order of Jesters:

***The Jesterman’s Creed***

Laugh and the glad world laughs with you,  
Weep and the sad World will sigh!  
Mirth is our Life's true Elixir;  
It shows you're a "Regular Guy!"  
There's nothing so banishes worry,  
nor puts such a big crimp in sin;  
Nor smooths out the wrinkles of trouble,  
Like a jolly old Jester's grin!  
It rolls off the years from your shoulders,  
You'll forget that you've grown to be men!  
Your youth turns once again to embrace you,  
For you've grown to be schoolboys again!  
So, if you've got grouches, don't bring 'em,  
It's your laugh and your joke that we need;  
For Mirth is the Doctor of Trouble,  
And Laughter the Jester's Creed.

The Royal Order of Jester's [sic] [Indianapolis] museum displays Shakespearean memorabilia and Jester paraphernalia to the general public with tours given to local schools and other interested parties by our members, without charge. In the ninety-three (93) years of our existence, we have amassed a great amount of various paraphernalia, previously scattered in various locations. With this facility, we are able to house the collection in one location.

The Royal Order of Jester's [sic] museum is 5,000 square feet. Founded in July 2003, the museum's purpose is to do research and education relating to the history of the Royal Order of Jesters and Jesterdom focusing on humor, laughter, and mirth, with particular emphasis on the works of William Shakespeare. This includes a museum to include artifacts, documents and related historical paraphernalia specifically related to the purpose.



## **THE MASONIC MASCOTS**

Fraternal Orders, like sports teams and military units, often adopt a mascot that serves as an emblem upon which the group mind can focus to provide luck or good fortune. And though these mascot figures appear to be no more than an inside joke to fans and fraternities, they have adopted life-and-death importance for many, resulting in extravagant and even violent conflicts among opposing groups.

## SHRINER'S MASCOT



### YOUR OWN SHRINE PUP

The Funniest-Dog-ee-est Little Pup you ever cast an admiring eye at—

His name is "BUDDY"—and his friendly disposition makes him the clubbiest, chummiest little Buddy a Shriner ever buddies—with.

Half again the size of this picture—he comes in unbreakable metal—all party'd up, hand-colored white enamel-sporting a lapel-sized red, black, and gold Shrine emblem attached to his collar, and a snappy little Fer at a forty degree tilt on the left side of his bright young bean. He is chuck full of good nature, and tickled pink to sit on your desk papers and WEIGHT till you take him off.

Every Shriner whose sense of humor allows him a happy percentage of laugh-kicks out of life's great battle is going to cheer for the big day he saw this "ad" and ordered "BUDDY" to get ebummy around his desk or home—

SO, right this minute—now—before you forget it—CLIP THIS AD—SIGN YOUR NAME AND ADDRESS—PIN A ONE DOLLAR BILL TO THE CORNER—shoot it to us real PRONTO—and BUDDY will come to you on the run—parcels post prepaid anywhere in the U. S. A., Canada, or Cuba. Elsewhere, \$1.50.

**THE PUP TOYS CO., Inc., 670 Rush St., CHICAGO**



*The rambunctious goat makes punctilious fur fly.*

It's not surprising that the goat has become a mascot symbol for many fraternal Orders, including Freemasons and the Woodmen of the World. Perhaps due to the prevalence of Masonic brotherhoods among military groups, the goat is also a mascot for the Royal Regiment of Wales.

The Masonic Golden Rule Lodge has even named its mascot "Morgan the Goat," a humorous reference to the murdered anti-Masonic writer William Morgan.

To prove that "Mirth is King," the Royal Order of Jesters adopted as its mascot the Billiken, the turn-of-the-century good luck charm that appears to be a Buddha stricken by Down syndrome.

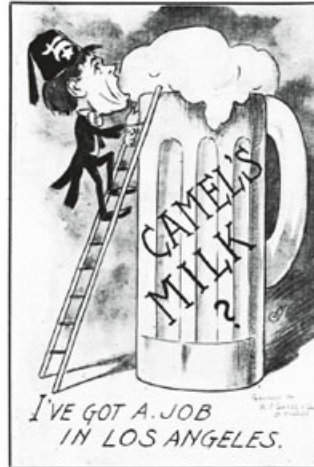
I am the God of Happiness,  
 I simply make you smile,  
 I prove that life's worth living  
 And that everything's worthwhile;  
 I force the failure to his feet  
 And make the growler grin,  
 I am the God of Happiness,  
 My name is Billiken.



I am the God of Luckiness,  
Observe my twinkling eye—  
Success is sure to follow those  
Who keep me closely by;  
I make men fat and healthy  
Who were quarrelsome and thin;  
I am the God of Luckiness,  
My name is Billiken.



*Sexy frontispiece to Dear Bill, a book of toasts for Elks Lodge brothers*



*Humorous postcard celebrating drunken Shriners Caravan pit-stop in Los Angeles, circa 1910*



## **ELKS, MOOSE, EAGLES AND CORKS**

The Benevolent and Protective Order of Elks originally began as a group of actors in New York City who met for lunch and “refreshments,” calling themselves the “Jolly Corks.” They soon organized as a secret, social, and benevolent fraternity, adopting the elk as a distinctly American symbol and broadening the membership beyond entertainers. The Elks incorporated many Masonic influences, and eventually instituted benefit programs to “spread the antlers of protection” to its members.

—from *Many Fraternal Groups Grew From Masonic Seed*, by Barbara Franco, at [www.phoenixmasonry.org/many\\_fraternal\\_groups\\_grew\\_from\\_masonic\\_seed\\_part\\_2.htm](http://www.phoenixmasonry.org/many_fraternal_groups_grew_from_masonic_seed_part_2.htm)



## **MASONIC LEAKS AND THE DE MOLAY MOLESTATIONS**

The reader has no doubt heard about Wikileaks. Another sort of Wikileaks has now impacted Freemasonry, and it’s called [MasonicLeaks.com](http://MasonicLeaks.com), a website of Freemasons dedicated to “Bringing Brotherly Light to Masonry through Honesty,” as it says. The website “was developed to ensure that the stories of good Masons are heard by the global Masonic community. Many men were removed from Freemasonry for abiding by and upholding the principles that Freemasonry is founded upon. The maintainers of this website are dedicated to honoring the legacy of these great brethren by providing an outlet to speak of their plight and to recognize those men for their strong moral character.”

Among the many stories posted on this site is the tale of the expelled Freemason behind the Masonic website known for its vast resources in many fraternal matters—[Phoenixmasonry.org](http://Phoenixmasonry.org). His story? He was kicked to the curb after he blew the whistle on DeMolay for child molestation going on therein. Here's a bit of the tale; the website attaches documents, scanned for perusal:

### *Brother Expelled*

At least sixteen boys were victims.... The leaders developed methods to abuse the protective Masonic landmarks for their own purposes, forever smearing the good name of Freemasonry.

Grand Lodges that have incorporated (and most have), are no longer purely private organizations, but have entered the civil realm, and are now subject to civil authority and to the rules of incorporation in their state. They can no longer legally violate the civil rights of their members, nor commit injustices with impunity. Civil courts will rule upon their practices because they've removed themselves from the exclusive private world, and become public entities.

My expulsion couldn't have happened at a better time in my life! I'd just finished serving as the Worshipful Master of Northside Lodge No. 283, in St. Petersburg, Florida, where I was confronted by the petty politics of those jealous of my accomplishments. I served as Curator of the Florida Masonic Museum at the Masonic Home, and was ready to spread my wings and move on to other Masonic projects I'd been planning!

The Internet was still new to me in 1998, but I quickly saw the educational value, and tried to persuade the Deputy Grand Master and incoming Grand Master, Jacques Couture, to display the museum collections online, thereby making them accessible to people all over the world. Grand Master Couture had already recognized my work on behalf of Masonry, and appointed me to the General Services Panel at the Masonic Home, as well as the Masonic Renewal Committee, and the Penal Affairs Committee.

The website, to which I'd hoped to dedicate my time, however, was not to be. Grand Master Couture claimed that the \$19.95 per month web hosting fee would be a strain on Grand Lodge finances, so it quickly became evident that I personally had to fund the new museum/library venture on my own. It became Phoenixmasonry.

Within days, I was sent a certified letter from the Grand Master, terminating my appointment as Curator of the Florida Masonic Museum. A few weeks later, my lodge charged me with un-Masonic conduct, and Grand Master Couture appointed a committee to investigate those charges. The committee determined the charges were unfounded....



*In keeping with Islamic imagery, the official headgear for the military of Sultan Mahmud II became the emblem of a Shriner.*

I believe the expulsion was imposed in an attempt to destroy my credibility, as I was to testify on behalf of the DeMolay boys who'd been molested! During the year that took place, I served on Grand Master Couture's Penal Affairs Committee, in Zone 6, District 21. It was my duty to report problems in my Masonic district, and I did report the incident of John Shirley giving alcohol to DeMolay boys and taking pornographic pictures of them at a Masonic youth camp. After my trial lodge filed its charges, on December 18, 1998, the *St. Petersburg Times* published an article about a Mason from a nearby lodge who was caught molesting DeMolay boys while serving as their chapter "dad."

I was a member of the Grand Master's District Publicity and Public Relations Committee, and on December 22, 1998, a reporter from the *St. Petersburg Times* asked me what I knew and when I knew it. I told the *Times* the same thing I'd told Couture months before, but when the reporter called Grand Master Couture to confirm it, Couture claimed I was lying! On December 23, 1998 (the very next day), the *St. Petersburg Times* confirmed I'd been telling the truth, and that the Grand Lodge of Florida, as well as DeMolay leaders at the State and National level, knew very well about Shirley's reported abuse, yet did nothing.

It's the old traditional view in Freemasonry that you keep everything in house no matter what the issue is; you don't sully the name of the fraternity with problems. The leadership of Florida wanted the problems to be "hush, hush" and to sweep it under the rug. They knew that if such horrors became public, it would destroy the fraternity's name and [cause] the membership to decline.

The worst thing about the molestation of these innocent boys by Shirley came when the abuse was made public.... The Grand Lodge of Florida and DeMolay International circled the wagons and treated the victims like filth. The boys believed in Freemasonry through DeMolay. No assistance was given for the needed help and counseling. As a result, St. Petersburg Chapter of DeMolay, a once thriving Chapter of one hundred or more, is now defunct.

The former DeMolay "dad," John Shirley, was convicted and sentenced to multiple life terms in the Florida Department of Corrections for molesting

sixteen boys! I received a letter from the Department of Corrections on September 28, 2010, informing me that John Shirley is now deceased. The victims and their parents sued DeMolay International, and settled their lawsuits for many millions of dollars using my deposition testimony! Grand Master Jacque Couture died of cancer in June 2003.



*Shriners doll Christmas gift*

From time to time, people ask me, “Why are you so loyal to Freemasonry, and why do you keep working so hard to promote the craft, after being tinged with expulsion?” I simply reply that I wasn’t expelled by Freemasonry, rather by men of questionable character who claim to be Freemasons, but have no real concept of the principles Freemasonry teaches, or what it’s truly all about!”

It would be a great success to see the Grand Lodge system reined in and reestablished as providers and protectors of true Masonic principles.



## **SCOUTS DISHONOR**

In May 1991 the *Washington Times* published a major five-part investigation entitled “Scouts Honor” on sex abuse in the Boy Scouts of America (BSA), the culmination of a two-year investigative effort combing through internal and personnel records from the Boy Scouts, tens of thousands of pages of court records from more than twenty states, more than a thousand newspaper articles about abused Scouts, and more than two hundred interviews of families of victims, Scout leaders, sex abuse specialists, lawyers, and even molesters. The report concluded that:

The Boy Scouts are a magnet for men who want to have sexual relations with children.... Pedophiles join the Scouts for a simple reason: it's where the boys are.

There have been more than two thousand U.S. cases of abuse within the Boy Scouts of America by Scout leaders. In the 1980s, the Boy Scouts of America created a sex abuse education and prevention program entitled the "Youth Protection Program" to help address the problem.



## **BOYS TOWN**

Father Edward Flanagan left Ireland in 1904 and was ordained a priest eight years later. In 1917, while living in Omaha, Nebraska, he came up with the concept of Boys Town to offer education and a home for the poor, delinquent boys of Omaha.

Demand for Boys Town became so intense as the years passed that Father Flanagan looked for larger grounds, eventually building on a farm ten miles from Omaha.

Boys Town became so well regarded that Hollywood and the President came calling. Spencer Tracy and Mickey Rooney starred in the 1938 movie *Boys Town*, and turned Father Flanagan into a living legend. He was internationally renowned as "the world's most foremost expert on boys' training and youth care."

When World War II ended in 1945, President and Freemason Harry S. Truman asked Father Flanagan to tour Asia and Europe in order to help the homeless and neglected children.





*With bruised cheeks, a Little Odd Fellow and a Little Shriner celebrate obtaining their first fraternal diaper pin.*

### ***Peculiar Ties Connect Boys Town to CIA***

FROM AN *AMERICAN FREE PRESS* INTERVIEW WITH JOHN DECAMP, AUTHOR OF *THE FRANKLIN COVERUP*

Former Nebraska State Sen. John DeCamp spearheaded an inquiry into a

massive pedophile ring with a base of operations in Omaha, Nebraska, that has been linked to high-ranking political figures in Washington. DeCamp won a \$1 million civil judgment against former big-name Republican Party figure Larry King (an Omaha credit union founder) on behalf of a young man, Paul Bonacci, who charged that King had molested him and brought him into the pedophile ring.

**When in the course of your investigations did you begin to realize that Boys Town in Omaha was essentially a “farm” for what you determined to be a national network of pedophiles that extended well beyond pedophilic priests?**

When the children I was representing—and in the course of interviewing others—brought the role of Boys Town up as a central point. At least certain elements of Boys Town were being improperly used....

**Now you have picked up a new client and it ties directly into Boys Town.**

My client is the former head of Boys Town. He was the head longer than anyone in the history of Boys Town. His name is Monsignor Robert Hupp. In 1976, he was appointed as a U.S. delegate to the United Nations, the only clergyman ever appointed to that position... what Monsignor Hupp asked me to do was to help get the true story out, because what he had to say was rather shocking....

**Your research has focused on Omaha, but this whole sex ring involving Larry King and Boys Town extends nationwide, all the way to Washington, and involves the CIA and parts of the military.**

I only focused on Omaha because it happened to be an important staging ground for so much of the intrigue that I documented. There was a confluence of institutions here in the Omaha area that are linked to all of this pedophile network. One of those institutions is Offutt Air Force Base, which, of course, is where the head of the Strategic Air Command (SAC) is located. The SAC is the most secure place in the world. That’s where they took President Bush on September 11.

**Your research (and that of others) indicates that, for a variety of reasons, this national pedophile network is tied to the mind control and mind-altering experiments that have been conducted by the CIA under such names as MK-ULTRA. These have been acknowledged by the CIA and written about even in such mainstream publications as *The New York Times*. This mind control programming includes getting small children and confusing them with sex and drugs.**

**As I pointed out in my book, many of the kids taken out of Boys Town and who were part of the sex ring being operated by Larry King were often**

**taken out to Offutt Air Force Base. I believe that Offutt was the military component, so to speak, or contact point, for what we now know were mind control experiments in the MK-ULTRA mode....**

I wrote my book at the suggestion of William Colby, the former director of the CIA. He said: “Write it for your own protection. Tell the story and nobody will have any reason to do you in, since you’ve already said it. They may try to make you sound like a kook, but at least they won’t have to kill you to shut you up.”



*Sharing the joy with the community*

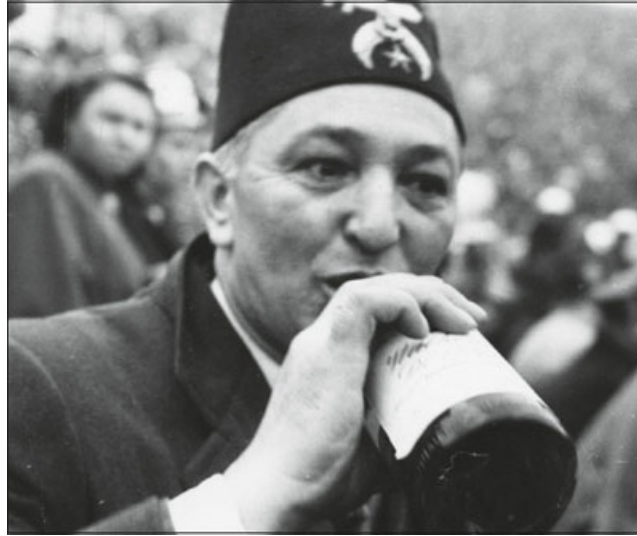
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### ***Masonic Directives to Drink***

FROM THE LODGE OF RESEARCH NO. 2429, LEICESTER,  
TRANSACTIONS FOR THE YEAR 1940–41:

Re-introduced then in 1719, the “drinking of Toasts” soon became a prominent feature of Masonic meetings: so much so, that during the singing of “The Master’s Song,” printed in the 1723 Book of Constitutions, and reprinted in the recently issued volume of this Lodge’s Transactions, the singer was interrupted no less than four times, in order that the Brethren might drink to the health, or to the memory, of some Brother or Brethren. In J. and B. (2nd Edit, 1762) we read that “the Ceremony of drinking healths, among the Masons, takes up much of their time, and in many of the old eighteenth-century “exposures,” there are whole pages full of Masonic Toasts from which the presiding officer could

select, and after every one of which a bumper was drunk by the Brethren present. Music and singing also occupied a very prominent position in the Masonic convivialities of the past. In every eighteenth-century Book of Constitutions, of both Grand Lodges, and in every Pocket Companion, there was included a selection of Masonic Songs, while book after book was issued from the press consisting exclusively of songs suitable—or supposed to be suitable—for Masonic Gatherings, in many cases with the music thereto, and printed from engraved copperplates.



*Shriner Caravans were a time for public merriment.*

And what is the theme of all this Masonic verse? High praise of the Masonic Craft; eulogies of Solomon. Hiram, Hiram Abiff, Tubal-Cain, the reigning Grand Master, Royal Masons, and other Masonic worthies; the exaltation of the Masonic virtues and incentives to charity and brotherly love; all very excellent and praiseworthy. But mixed up with all this, there is the everlasting Toast, the constant call to honour some person or some sentiment. There are songs in praise of wine and extolling the pleasures of the glass, full of references to “flowing wine,” “pure nectar,” “the generous glass,” “full bumpers,” “swelling cups,” “the flowing bowl,” “glasses charged full high,” “a noble toast,” “toast after toast.” There are injunctions to “charge your glasses high,” “to fill up the goblet,” “to crown the bowl and fill the glass,” to “pour the rosy wine again,” to “let the brisk bumper go merrily round,” and, when a specially important Toast was proposed, there rang out the command, “Charge, Brethren! Charge your glasses to the top. My Toast forbids the spilling of a drop.” And according to what we know of the eighteenth-century customs among Masons, this injunction was loyally obeyed. Toast followed Toast the evening through, the Brethren holding firmly to the belief that “the bonds of friendship always tighten when they are wet.”

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*Song*

(FROM COLE'S "ANTIEN'T CONSTITUTIONS," 1731)

**I.**

As I at Wheeler's Lodge one Night  
Kept Bacchus company;  
For Bacchus is a Mason bright,  
And of all Lodges free—free—free.

**II.**

Said I, great Bacchus is a-dry.  
Pray give the God some Wine;  
Jove in a Fury did reply,  
October's as divine—divine—divine.

**III.**

It makes us Masons more compleat,  
Adds to our Fancy Wings.  
Makes us happy and as great  
As mighty Lords and Kings—Kings—Kings.

—from The Lodge of Research, Transactions for the year 1940–41



**NOT TO DRINK: FROM THE *INTERNATIONAL GOOD  
TEMPLAR***

AN ILLUSTRATED MONTHLY MAGAZINE DEVOTED TO THE  
INTERESTS OF TEMPERANCE REFORM THROUGHOUT THE  
WORLD

Our Principles: Abstinence and Prohibition

Our Field: The World

Our Mission: To Save and Reclaim

September 1905

Lord Chesterfield's Speech on the Fin Act

Luxury, my lords, is to be taxed, but vice prohibited, let the difficulty in the law be what it will.

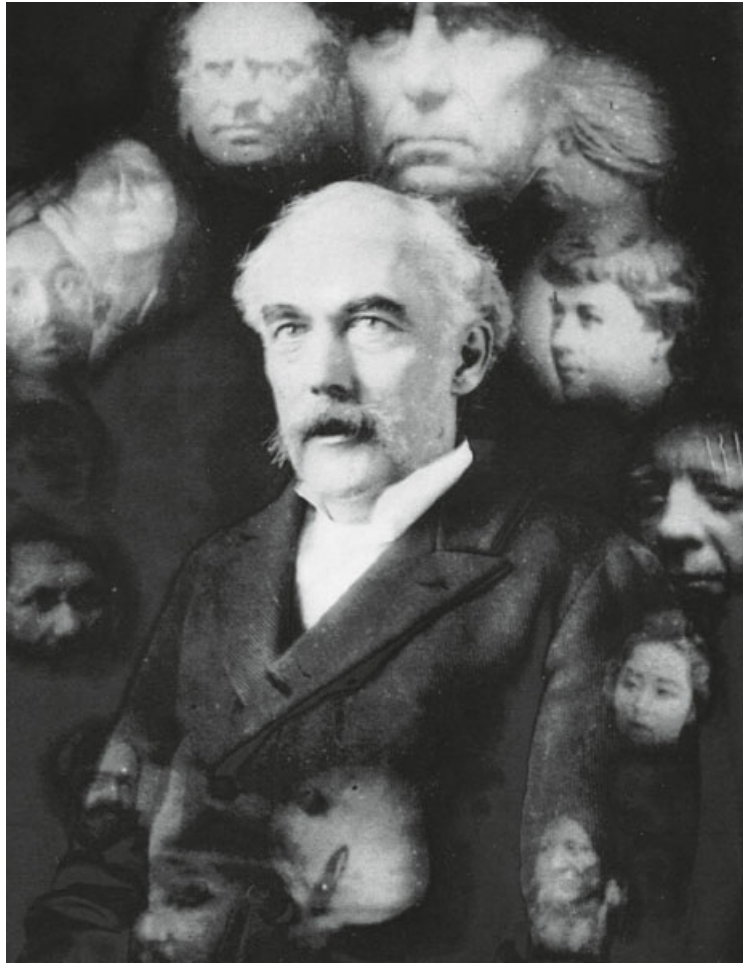
Vice, my lords, is not property to be taxed, but suppressed. Luxury, or that

which is only pernicious by its excess, may very properly be taxed, that such excess, though not strictly unlawful, may be made more difficult. But the use of those things which are simply hurtful in their own nature and in every degree, is to be prohibited. Drunkenness, my lords, is universally, and in all circumstances, an evil, and therefore might not be taxed, but punished.

It appears to me that since the spirit which distillers produce is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, the number of distillers should be no argument in their favor; for I never heard that a law against theft was repealed or delayed because thieves were numerous.

So little, my lords, am I affected with the merit of that wonderful skill which distillers are said to have attained, that it is, in my opinion, no faculty of great use to mankind to prepare palatable poison; nor shall I ever contribute my interest for the reprieve of a murderer because he has, by long practice, obtained great dexterity in his trade. If their liquors are so delicious that the people are tempted to their own destruction, let us, at least, my lords, secure them from the fatal draught by bursting the vials that contain them. LET US CRUSH AT ONCE THESE ARTISTS IN HUMAN SLAUGHTER, WHO HAVE RECONCILED THEIR COUNTRYMEN TO SICKNESS AND RUIN, AND SPREAD OVER THE PITFALLS OF DEBAUCHERY SUCH A BAIT AS CANNOT BE RESISTED. [capitalization in original]





*One of many Spiritualist photographs from the late nineteenth century. Specialties of darkrooms and thrilling to bereaved family members.*

## CHAPTER EIGHT



# FOLK MAGICK, CRYPTO-MASONRY, AND HOLDING IT

**THE EARLIEST REFERENCE** to freemasonry in English occurs in Anderson’s “Muses Threnody,” 1638:

For we be brethren of the Rosey Cross  
We have the Mason Word and second sight

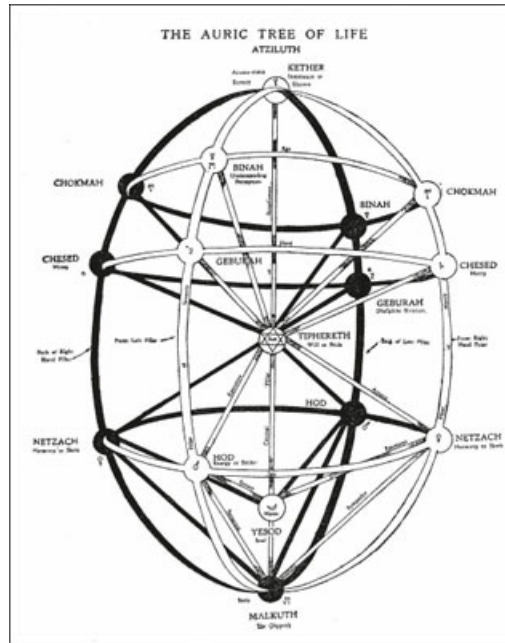
—Robert Anton Wilson, *The Illuminatus! Trilogy*

Like flies at dog parks, accusations—or promotions—of occultism have always buzzed around Freemasonry and other fraternal orders.

Many of these accusations have more to do with competitive fears by Catholicism and various fundamentalist sects. They also come care of political enemies such as the Third Reich, Fascist Italy and more recently Muslim regimes in Iran, Iraq and elsewhere.

No doubt the average member of the Elks, Masons, Woodmen of the World, Optimist Club or the Odd Fellows has little interest in ceremonial magic, arcane sexual-mystical rites, or conjuration of demons. But that doesn’t mean that these activities never happen. In fact there are entire Orders devoted to their teaching and practice.

In the nomenclature of the primary Masonic lodges, both domestic and foreign, these Orders are classified as “fringe-masonic,” “irregular” or “clandestine.” That said, there are leaders and scholars in the Grand Lodge and Scottish Rite also devoting themselves to a Hermetic Order on the side. It has happened for centuries.



*“The Sephirothal Tree: Together the ten Sephiras represent the emanation and development of the powers and attributes of Deity. Each number is an outward symbol for inner creative forces and processes and their personifications as Archangels or Builders of the universe.” From The Kingdom of the Gods by Geoffrey Hodson, published by The Theosophical Publishing House, India, 1952*

Does higher Freemasonry convey occult knowledge? Some of its leaders believe it does. Albert Mackey covered esoteric topics in his *Encyclopedia*. Albert Pike dropped hints about higher degrees endowing esoteric secrets, but in his case, the dream of distributing occult goodies didn’t happen in a clear manner. Anyone in a Blue Lodge, York Rite or Scottish Rite who wanted more knowledge of the occult and esoteric did so largely through their own personal study, or from joining a “fringe Masonic” entity.

Pike was also charted to lead a branch of the Rosicrucian/occult order the S.R.I.A. (Societas Rosicruciana in Anglia) around 1879—which eventually substituted “America” for “Anglia.” Several of its members were tried in court for sex magic rituals. Prominent members included Masonic historian John Yarker (who chartered Aleister Crowley), Paschal Beverly Randolph, author of sex magic ritual books, Dr. Wynn Westcott and S.L. MacGregor Mathers, both heads of the Hermetic Order of the Golden Dawn, a fountainhead for much of the occult teachings of the next century. Other S.R.I.A. members included Eliphas Lévi (French Magus and catalyst of the European occult revival), Theodor Reuss (head of the Ordo Templi Orientis or O.T.O. and mentor of Crowley), Masonic historian Kenneth Mackenzie, and prolific Masonic author Paul Foster Case, who came to

head his own Mystery School, the Builders of the Adytium (BOTA).

If you want to explore and practice occult rituals but bow to just the Grand Lodge, you are able to branch out to any number of Orders like thousands before you. And if you get involved in a scandal (like the S.R.I.A. members and their trials), the Grand Lodge and Scottish Rite will protest loudly that “none of it is regular; don’t look at us.” A judge caught in a sex-magical embrace will never need to tarnish the Lodge. Consider it a plausible denial control for Lodges who have a reputation to uphold in the public eye.

I suppose that if one were to categorize as “occult” anything having to do with the inner life of an individual’s consciousness, or with the use of symbolic “maps” derived from such sources as Kabbalah and alchemy, the term might superficially apply to the Craft... Better to just discard the term...

—Jay Kinney, 32°, *The Masonic Myth: Unlocking the Truth About the Symbols, The Secret Rites, and The History of Freemasonry*

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Some Masons who have read Pike and do not like his conclusions have also attempted to distance themselves from the man who single-handedly revived Scottish Rite in the United States. However, this lack of appreciation of Pike’s erudition, as well as the general ignorance of the many who have achieved their Thirty-second or Thirty-third degree without having read him, is further betrayed by a profound ignorance of the various genuinely occult rites connected with Freemasonry in Europe in both the eighteenth and nineteenth centuries.

—Mark Stavish, 32°, *Freemasonry: Rituals, Symbols & History of the Secret Society*

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The Occult Science of the Ancient Magi was concealed under the shadows of the Ancient Mysteries: it was imperfectly revealed or rather disfigured by the Gnostics: it is guessed at under the obscurities that cover the pretended crimes of the Templars; and it is found enveloped in enigmas that seem impenetrable, in the Rites of the Highest Masonry.

—Albert Pike, *Morals and Dogma*

Anton LaVey, the very theatrical leader of The Church of Satan, explains in his *Satanic Rituals* the rationale for the name of his group and its link to Freemasonry:

The rituals contained herein represent a degree of candor not usually found in a

magical curriculum. They all have one thing in common—homage to the elements truly representative of the other side.

The Devil and his works have long assumed many forms. Until recently, to Catholics, Protestants were devils. To Protestants, Catholics were devils. To both, Jews were devils. To the Oriental, the Westerner was a devil. To the American settler of the Old West, the Red Man was a devil. Man's ugly habit of elevating himself by defaming others is an unfortunate phenomenon, yet apparently necessary to his emotional well-being. Though these precepts are diminishing in power, to virtually everyone some group represents evil incarnate. Yet if a human being ever thinks that someone else considers him wrong, or evil, as expendable to the affairs of the world, that thought is quickly banished. Few wish to carry the stigma of the villain....

Masonic orders have contained the most influential men in many governments, and virtually every occult order has many Masonic roots.



*S.L. MacGregor Mathers in Egyptian garb, performing a Golden Dawn ritual*

“**THE CERNEAU** movement became a *bête noir* for Albert Pike. He had battled the Cerneaus during the early years of his tenure as Grand Commander... Then in 1881 when the Cerneaus once again rose up, Pike opposed them with an amazing zeal and fury. His attacks on the Cerneau Supreme Council seemed to go well beyond what was required to unseat an upstart challenger.”

—Bro. S. Brent Morris, 33° G.C., *Why Thirty-Three?*



*Aleister Crowley*



## **THE MASONIC HISTORIAN WHO CHARTERED CROWLEY**

John Yarker has been called a “Very Illustrious Brother,” a degree-monger, a charlatan, the “universal purveyor of fringe Masonic rites,” a Masonic historian, an “eccentric English Mason” who headed “innumerable ‘higher-grade’ Masonic orders that mainly led a paper existence,” and the Provincial Grand Master in Manchester of the Palladium of Satanic Masonry luridly put to paper by Léo Taxil.

John Yarker was born on April 17, 1833; the youthful Englishman became a freemason at the age of 21 in the Lodge of Integrity, No. 189, Manchester, on October 25, 1854, and became a Worshipful Master in 1857. His Masonic life became quite busy—a trend which he would continue and accelerate throughout his life, branching out with occult fervor to lesser-known realms—but at first his path seemed conventional enough. He entered Mark Masonry at Mottram in 1855, took the Ark and Link degrees, and became the first Worshipful Master of the Fidelity Lodge of Mark Masters, No. 31. In 1856 he was exalted to the degree of a Royal Arch Mason in the Industry Chapter, No. 466, and became P.Z. or Past Z (head of a Royal Arch Chapter) of the Chapter of Fidelity in 1858. The ambitious youth occupied the same office in the Industry Chapter for two years during 1861-62. When he was 23 years of age he was Installed a Knight Templar in the Jerusalem



Conclave on July 11, 1856.

The energy of Yarker found another outlet in marriage, and on January 4th, 1857, he paused from forming Masonic ties to tie the knot with Miss Eliza Jane Lund, a native of York. He punctuated his esoteric pursuits by fathering six children, all of which he fed and clothed by running a decent business as a bookseller.

Yarker began to collect patents in lodge after lodge, and many of them he began to regard as older and more legitimate than the Ancient and Accepted Rite—the official version of the United Grand Lodge of England, or U.G.L.E. His primary focus became the Ancient and *Primitive* Rite of Masonry, also called Memphis-Mizraim, which he blended from two older rites of a head-spinning ninety-six and ninety degrees. Yarker became the Supreme Grand Master General, and also involved himself with the Cerneau Rite, the competitor to Pike's Charleston-centered base of operations in the Scottish Rite realm.

His glittering Masonic career brought him into the inevitable turf war with U.G.L.E. Yarker wound up with the short end of the stick and was booted out. Nonetheless Yarker was a scholar, and not easily discounted: he continued with regular contributions to Masonic publications, including *Ars Quatuor Coronatorum*, the most prestigious journal of them all. But the greatest Masonic footprints of John Yarker undoubtedly lie in his Memphis-Mizraim occult Masonry, his turf wars with Pike, and not least of all his involvement with the famous sex-magician Aleister Crowley.





*John Yarker*



## EGYPTIAN RITES

“Clasp right hands; then pass the left hand round each others’ waist, bringing breast to breast.”

—from the Ritual for the 94° Prince of Memphis, in *The Secret High Degree Rituals of the Masonic Rite of Memphis*, John Yarker

Predating Yarker’s important involvement, the Rite of Memphis was founded in 1814 by Samuel Honis, an expatriate Frenchman living in Cairo, Egypt. After Napoleon’s demise, Honis returned to France and started up a lodge, “Le Disciples de Memphis,” in Montauban in 1815. Honis had created a dizzying 95 degrees of initiation (with an honorary 96<sup>th</sup> for the ruling Grand Hierophant). The lodge lasted one year, initiating one Gabriel-Mathieu Marconis de Nègre, whose son Jacques-Etienne jump-started it again in 1838. The younger Marconis had also been a member of the Rite of Mizraim (concocted in Milan in 1805, carrying 90 degrees), was kicked out, joined in a different city under another name, and then ran into trouble in 1841 with the French police who suppressed the Rite of Memphis as a subversive secret society. The Rite had indeed attracted radical members, many of whom also belonged to the Philadelphes, a major revolutionary secret society.

After the revolution of 1848 Marconis was able to launch the Rite one more time. Charters went everywhere: to Egypt, Romania, the United States. By 1862 Marconis handed it off to the Grand Orient, of France, which let it go to seed. That is, until the advent of one John Yarker.

Since both the Memphis and Mizraim Rites claimed ancient Egyptian origins, Yarker’s brainwave was to combine them into one Rite of Memphis and Mizraim,

which he called the Antient and Primitive Rite, and which he founded in Manchester in 1872. He lost no time in conferring charters and patents (certificates of initiation) all over the place, and produced a magazine for the rite, *The Kneph*, a term which can refer to the breath of life, a creator deity, or an “anointed serpent.” The magazine sported occult and Masonic articles, and while the Grand Lodge of England frowned on the whole Memphis-Mizraim business, many European occultists jumped at the chance to join, including the self-styled Great Beast 666 himself: Aleister Crowley.



## **YARKER PUTS A FRESH APRON ON THE BEAST**

“... Theodor Reuss... was Grand Master of Germany of the combined Scottish, Memphis and Mizraim Rites of Freemasonry. I remembered that I had been made a Sovereign Grand Inspector General of the 33° and last degree of the Scottish Rite in Mexico ten years before, but I had never bothered my head about it, it being evident that all freemasonry was either vain pretence, tomfoolery, an excuse for drunken rowdiness, or a sinister association for political intrigues and commercial pirates. Reuss... did persuade me that there were a few men who took the matter seriously and believed that the foolish formalism concealed really important magical secrets. This view was confirmed when *The Arcane Schools* of John Yarker came to me for review. I wrote to the author, who recognized my title to the 33° and conferred on me the grades of 95° Memphis and 90° Mizraim. It seemed as if I had somehow turned a tap.”

—*The Confessions of Aleister Crowley*

The narrative above, at least in its factual outline, is substantially correct. Theodor Reuss (1855–1923) had indeed been one of the occultists chartered by Yarker, and he in turn used the Rite as a basis for his own *Ordo Templi Orientis*, the famed Order of Oriental Templars or O.T.O., of whom the most famous leader was undoubtedly Crowley himself. And it was Aleister Crowley’s glowing review of Yarker’s 1909 work, *The Arcane Schools*, that prompted Yarker to contact Crowley. After some correspondence, Yarker bestowed on Crowley high rank in numerous orders, and his description of having “turned a tap” is dead on: Crowley’s list of Masonic honors of one sort or another at this time filled four pages.

After Yarker’s death in 1913 the Rite became yet one more battleground in the lodges, this time between the Theosophical leaders Annie Besant and Charles Leadbeater, both of whom wanted to tack it on to their gal-friendly Co-Masonry, and on the other hand a band of Yarker loyalists backed up by Aleister Crowley. With a little help from the Great Beast, the Theosophists (many of whom Crowley

despised) were beat back. The Rite more or less faded, yet still is boasted as a lineage in the O.T.O. to this day.

## **YARKER'S MASONIC BONA FIDES: A PARTIAL LIST**

1. Royal Grand Commander of the R+C and Kadosh, 1868 to 1874.
2. Scottish Rite of 33 degree (and received certificate dating from 1811), January 27th, 1871.
3. Admitted 33 degree of Cerneau Rite and Honorary member in New York.
4. Installed Grand Master 96 degree in Ancient and Primitive Rite at Freemasons Hall, London, October 8th, 1872.
5. Absolute Sovereign Grand Master, Rite of Mizraim, 90 degree, from 1871 until his death 1913.
6. Received over 12 Patents of 33 degree, of the Supreme Council in various parts of the world.
7. Past Senior Grand Warden of Greece by Patent, July 1st, 1874.
8. Received the "Crown of Kether," admitting to the 5th degree of the Grand Lamaistique Order of Light. Ninth degree of H.B.L., third degree, third series and of the secret grades of T... M...., higher levels of Kalachakra.
9. In 1882–3, he acted as General Giuseppe Garibaldi's Grand Chancellor of the Confederated Rites, which he arranged throughout the world.
10. Honorary Grand Master of the Sovereign Grand Council of Iberico, October 5th 1889.
11. Appointed Supreme Grand Master in 1876, of the Swedenborg Rite.
12. Elected Imperial Grand Hierophant, 97 degree, in the Ancient and Primitive Rite November 11th, 1902.
13. Grand Representative of the Grand Lodge of Germany, 1902–6.
14. Honorary Grand Master of the Grand Lodge of Cuba (by Patent), January 5th, 1907.
15. Honorary Grand Master ad vitam of the United Supreme Grand Council of Italy at Firenze, and of the Society Alchemica, 1910–12.
16. Appointed President of the Sat Bhai of Prague, 1871 to 1912.
17. Head of the Rite of Ishmael in England in succession to Dr. Mackenzie and Major F.G. Irwin.
18. Chief of the Red Branch of Eri in succession to Irwin.
19. High Priest of the 7th degree of Knight Templar Priests, Manchester revived from 1868 to 1875.
20. Head of the Ordre Martiniste for England. (Charter from Papus).

In addition he received many civil decorations from foreign countries as a testimony of appreciation for his notable work.

Constantinian Order of St. George, granted 1874 by H.H. Demetrius Rhodocanakis, Hereditary Grand Master and Prince of Rhodes, descendant of the Emperors Constantine and the Paelologi, actual heir of the Byzantine Empire.

Star of Merit from the Rajah of Calcutta.

Honorary Fellow of The Society of Science, Letters and Arts, 1882. Gold medal granted 1887.

Doctor of the Hermetic Sciences, Conferred by Pappus, October 10th, 1899.

Order of Glory, founded in one Class by Sultan Mahmoud II, in 1831. Granted by Sultan Abdul Hamid, June 13th, 1905.

Honorary Fellow of the Theosophical Society 1879, presented with a complimentary Jewel of the Society.

(Taken from the website of Memphis-Mizraim in England.)



## KICKING PIKE IN THE CROTCH

A serious rival to Albert Pike's Charleston-based Scottish Rite operation, the Ancient and Accepted Scottish Rite headed by Joseph Cerneau and supported by John Yarker remained a thorn in Pike's side until he grabbed the Masonic brass ring and was able to put down the Cerneau Rite as "clandestine," the Masonic approximate equivalent of "heretical," and consign it to virtual oblivion.

Started by Joseph Cerneau in New York in 1807, the rival Rite had legitimate authority to work the twenty-five Degree Rite of Perfection in Cuba. Joseph Cerneau began to compete, however, with Albert Pike, and after a lodge turf war, Cerneau seemed content to merge into the Northern Supreme Council in 1867. But in 1881 the Cerneau Supreme Council was revived and spread with great success.

The fraternal hatred was so intense that, according to Brent Morris, "In the archives of the Mother Supreme Council is a black leather-bound book prepared by Albert Pike and marked *Book of Infamy*. The book, mentioned in Carter's *History of the Supreme Council*, Vol. III, lists the names of several dozens of members of the Mother Supreme Council who went over to the Cerneau Supreme Council after 1881. The introduction to one section of names is particularly intriguing: *Perjurers, Apostates, and Renegades in the City of Baltimore who, disloyal and rebellious because they were not permitted to confine the A and A Scott Rite in Maryland to Knts. Templars, crowned themselves with dishonour and infamy by shameless recreancy and desertion to Cerneauism, April 1884.*"

Yarker got involved and supported Cerneau, writing with vigor that Pike's claims were based on a "a pretended Constitution" which "was forged." With perhaps a bitter tongue-in-cheek tone, Yarker also described "Albert Pike of Charleston" as "an able mason... undoubtedly a Masonic Pope..." In the Scottish Rite and Grand Lodge dust-up, Yarker wound up like most heretics: outside, but having made enough of a good case to attract a grudging hat-tip from his more

honorable opponents. With the passing of time, he has been acknowledged for the sincerity of his esoteric and Masonic pursuits.



## THE MAN WHO WOULD BE BEAST

Ritual America still lives within the swirling currents initiated in myriad ways by Aleister Crowley, the world-traveled poet, mystery writer, mountain-climber, British intelligence agent, drug addict, sex magician, Freemason and all-around Mack Daddy of modern Satanism who styled himself “The Great Beast 666.” His footprints are seen in places as diverse as Hollywood, Tarot decks, the Jet Propulsion Laboratory, modern Wicca, and multiple movie, music and pop culture pop-ups, from the Beatles to Batman to video games. The Beast just won’t lie down.

Edward Alexander Crowley was born on October 12, 1875. In a job at America, he later claimed he was born on that day to redeem the world from the disasters begun the same day in 1492—when Columbus’s America-interrupted expedition touched land. Crowley’s early years were spent holding his father’s hand and going door to door as his dad preached the Plymouth Brethren gospel to neighbors—the Plymouth Brethren being a fundamentalist sect started in Ireland which felt the Anglican Church had gone the way of the Antichrist, based on the views of John Nelson Darby. Darby’s pro-Israel interpretation of biblical prophecy influenced the Balfour Declaration, an official statement issued on behalf of the British government in 1917 that announced its support of a proposed home for the Jewish people in Palestine, a project which incidentally received support from many Freemasons. The young Crowley was (by his account) abused at his local Brethren school. The combination of a torturous upbringing, combined with his mother Emily’s allusions to him as the “beast,” ignited his rebellious identification with the notorious biblical Beast 666 in the Apocalypse or Book of Revelation, a self-concept which he would amplify through his occult pursuits and headline-grabbing escapades.

Crowley attended Cambridge in 1895 but dropped out, penning the sarcastic poetical work *In Residence: The Don’s Guide to Cambridge* in which he showed his early literary penchant for exacting published revenge. Around this time he began to travel by “Aleister” in order to allow the kabbalistic number of his name to total 666. Aleister signed his name with a large “A” which resembled a penis and two gonads as a flourish. Crowley also inherited a decent stash of money from his father, who despite his preaching, ran a brewery; Aleister was thus able to devote himself to publishing poetry and swan-diving into the world of the occult. His first inroad came at age 23 through the Hermetic Order of the Golden Dawn, which he



contacted and joined after reading Golden Dawn A.E. Waite's *The Book of Black Magic And Of Pacts* and started corresponding. Started by Freemasons, the Golden Dawn served up the foundation of Crowley's ceremonial magical training, although he eventually ran afoul of the group.

Crowley traveled, climbed the Himalayan peak K2 (setting a record but losing some of his crew, a controversy which dogged him), studied Buddhism and yoga and continued to write. Crowley published fiction, poetry, essays, and in general produced a monumental outpouring in print by anyone's measure. During both World Wars he worked for British Intelligence and, according to the latest research of Richard Spence, was involved in the sinking of the *Lusitania*, a plot to overthrow the government of Spain, thwarting Irish and Indian nationalist conspiracies, and the 1941 flight of Rudolf Hess. Crowley's intelligence work intersected with Agent Ian Fleming, later famous for his *James Bond* novels. Some biographers later theorized that Crowley's increasing notoriety and public persona as "The Wickedest Man in the World" was in part a cover for his spying, but on the other hand the voluminous occult works he produced would argue that he was just as serious about conjuring as he was about anything else.

After getting a revelation in Cairo, Egypt, in 1904 and penning *Liber Al*, or *The Book of the Law*, Crowley proclaimed himself the Logos of the New Aeon, a new savior for a new gospel which preached the dictum "Do What Thou Wilt," also dubbed "Thelema" (Greek for "Will"). Crowley's involvement with various Freemasonic lineages accelerated in 1910 with Memphis-Mizraim charters from John Yarker and a charter from Theodor Reuss, a German spy and founder of the *Ordo Templi Orientis* or Order of Oriental Templars, the O.T.O.. The O.T.O. claimed to be an "academica masonica" or graduate school for Freemasons, imparting the ultimate secret Eliphas Lévi, Albert Pike and others hinted at: sex magic. Reuss incorporated both sex and conferred "Illuminati" status in his upper degrees, and both were music to the ears of Aleister. In 1912, Reuss made Crowley the British branch of the O.T.O., and Crowley took a major leadership role after the death of Reuss as Outer Head of the Order.

By 1920 Crowley was on a roll, setting up a commune inspired by Rabelais—an Abbey of Thelema in Cefalù, Sicily, and impregnating women. Crowley ran into scandal when an Oxford undergrad died there, and his wife stirred up the press, leading Mussolini to throw Crowley out of the country.

Crowley's troublesome asthma was given a doctor's prescription of heroin, and the Beast became an addict, struggling against it unsuccessfully until he died. Crowley also spent time in and out of the British courtroom, grabbing headlines and garnering titles such as "The King of Depravity," "The Wickedest Man in the World" and "A Man We'd Like To Hang."

Nonetheless he made his mark in the New World; the O.T.O. spread to the United States with the help of the Canadian Charles Stanfield Jones. Crowley initiated the American Rosicrucian leader Paul Foster Case, and his O.T.O. start-ups included the important Agape Lodge in Pasadena run by John Whiteside Parsons, or Jack Parsons, the founder of Aerojet and co-founder of the NASA Jet Propulsion Laboratory or JPL. Parsons and other important leaders contributed to the intersection of the O.T.O. with Hollywood figures and NASA rocket launches and, at least according to the accusations of the disgruntled Brazilian O.T.O. wannabe leader Marcelos Motta, the CIA. Parsons also intersected with L. Ron Hubbard, later founder of the Church of Scientology. An unofficial successor to the Agape Lodge, the Solar Lodge is famous for the involvement of Charles Manson.

The O.T.O. and Crowley's writings synchronized with the explosion of Golden Dawn papers released by Crowley's secretary, Israel Regardie, to boost occultism like one of Parsons' rockets in America no less than in England. Crowley also collaborated with fellow Freemason Gerald Brosseau Gardner to imprint if not create modern Wicca before his death in 1947. Gardnerian Wicca crossed the Atlantic to plant seeds which today have ripened into a pop-craze of pentagrams.

But it was largely after Crowley's death that a revival of both Crowley and the O.T.O. took off, thanks to the inclusion of his image on the Beatles' *Sgt. Pepper's Lonely Hearts Club Band* album. Crowley also was said to inspire the look and work of Anton LaVey, founder of the Church of Satan, although LaVey was so put off by the Berkeley O.T.O. bunch he encountered that he eventually wrote off the Great Beast as a "druggie poseur." And speaking of drugs, Timothy Leary regarded Crowley as his neurogenetic predecessor, writing in *The Game of Life* that Crowley "represents human intelligence at its transition point."

Crowley continues to resonate, perhaps more than ever. Hollywood hasn't forgotten him: actor Robert Downey Jr. described his preparation for the *Iron Man* audition as though he were feeling like Aleister Crowley's "younger brother." Meanwhile, Thelemite graphic artist Alan Moore put Crowleyan themes in *Promethea* and *The League of Extraordinary Gentlemen*. Crowley has been portrayed as a reincarnated vampire in the comic series *Requiem Chevalier Vampire* and appears in the Batman comic *Arkham Asylum: A Serious House on Serious Earth* where he plays chess and discusses the Egyptian tarot. The Great Beast even appears as a demonic ghoul in the original PlayStation game *Nightmare Creatures*. American politicians may talk publicly about how much the country owes to (as it says on the coin) "trust in God" and Christianity, but deep in its subconscious recesses, Ritual America seems much more at home with the Do What Thou Wilt world of Crowleyanity.

## CROWLEY ON FREEMASONRY

“**ENGLISH CRAFT** masons do not permit religious, political or commercial motives to enter into freemasonry, yet they are in official relationship with certain masonic bodies whose sole raison d’être is anti-clericalism, political intrigue or mutual trade benefit.”

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“**I HAVE VISITED** Craft Lodges and Royal Arch Chapters in Fraternal Accord in England, where the ‘raising’ and ‘exaltation’ were carried out in shirt sleeves, while cigars were smoked and the legs conveniently disposed on other chairs, and only employed to kick the candidate as he went round.”

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“**AT ONE CEREMONY** in America, the officers being 33° masons, recognized by the orthodox Scottish Rite in England, there were two candidates, both Jews. They were hoodwinked and introduced into opposite ends of a tube through which they were instructed to make their way. In the middle of the tube was a live sow.”

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“**IT IS COMMON** to boycott men in trade and business for refusing to give unfair advantages to their fellow masons.”



## SEX MAGICK

Sex magick (pronounced mage-ick) is the occult and hidden secret behind many mystic orders, including some known as Illuminati, hermeticists, alchemists, and, in the East, some schools of Buddhism and Taoism. Although a jealously guarded secret for many centuries, allegedly because the powers unleashed are too dangerous to be revealed to all, the technique is simple enough to be revealed in a single sentence: Orgasm should be avoided for as long as possible, by always slowing down or altering position when it seems imminent, and each partner should visualize/idealize the other as some specially meaningful divinity—e.g., in Thelemic magick the male usually identifies the female with Nuit, the sky goddess, and the female usually identifies the male with Pan.

The only problem with this simple description is that you need considerable training in very advanced yoga before you can begin to even approximate the desired result. If you don’t see the “astral” light or some sort of blue-white energy fields, you need more practice.

—Robert Anton Wilson, *Everything is Under Control*

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### **From *Energized Enthusiasm: A Note on Theurgy* by Aleister Crowley**

Agree then that it does not follow from the fact that wine, woman and song make the sailor's tavern that these ingredients must necessarily concoct a hell-broth.

There are some people so simple as to think that, when they have proved the religious instinct to be a mere efflorescence of the sex-instinct, they have destroyed religion.

We should rather consider that the sailor's tavern gives him his only glimpse of heaven, just as the destructive criticism of the phallicists has only proved sex to be a sacrament. Consciousness, says the materialist, axe in hand, is a function of the brain. He has only re-formulated the old saying, "Your bodies are the temples of the Holy Ghost."

Now sex is justly hallowed in this sense, that it is the eternal fire of the race. Huxley admitted that "some of the lower animalculae are in a sense immortal," because they go on reproducing eternally by fission, and however often you divide "x" by 2 there is always something left. But he never seems to have seen that mankind is immortal in exactly the same sense, and goes on reproducing itself with similar characteristics through the ages, changed by circumstance indeed, but always identical in itself. But the spiritual flower of this process is that at the moment of discharge a physical ecstasy occurs, a spasm analogous to the mental spasm which meditation gives. And further, in the sacramental and ceremonial use of the sexual act, the divine consciousness may be attained.

The sexual act being then a sacrament, it remains to consider in what respect this limits the employment of the organs. First, it is obviously legitimate to employ them for their natural physical purpose. But if it be allowable to use them ceremonially for a religious purpose, we shall find the act hedged about with many restrictions.

For in this case the organs become holy. It matters little to mere propagation that men should be vicious; the most debauched roué might and almost certainly would beget more healthy children than a semi-sexed prude. So the so-called «moral» restraints are not based on reason; thus they are neglected.

But admit its religious function, and one may at once lay down that the act must not be profaned. It must not be undertaken lightly and foolishly without excuse.

It may be undertaken for the direct object of continuing the race.

It may be undertaken in obedience to real passion; for passion, as the name implies, is rather inspired by a force of divine strength and beauty without the will of the individual, often even against it.

It is the casual or habitual—what Christ called "idle"—use or rather abuse of

these forces which constitutes their profanation. It will further be obvious that, if the act in itself is to be the sacrament in a religious ceremony, this act must be accomplished solely for the love of God.

All personal considerations must be banished utterly. Just as any priest can perform the miracle of transubstantiation, so can any man, possessing the necessary qualifications, perform this other miracle, whose nature must form the subject of a subsequent discussion.

Personal aims being destroyed, it is «a fortiori» necessary to neglect social and other similar considerations.

Physical strength and beauty are necessary and desirable for aesthetic reasons, the attention of the worshippers being liable to distraction if the celebrants are ugly, deformed, or incompetent.

I need hardly emphasize the necessity for the strictest self-control and concentration on their part. As it would be blasphemy to enjoy the gross taste of the wine of the sacrament, so must the celebrant suppress even the minutest manifestation of animal pleasure.

Of the qualifying tests there is no necessity to speak; it is sufficient to say that the adepts have always known how to secure efficiency.

Needless also to insist on a similar quality in the assistants; the sexual excitement must be suppressed and transformed into its religious equivalent.

Crowley abhorred the Supreme Council, 33°, of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction (S.J.), United States of America, the Mother Council of the World, referring to it as the “Pike Fraud,” a prejudice learned from John Yarker who, alluding to its city of origin, called it the “Charleston Fraud.” In exchange for conferring the authority for these degrees, Crowley and Jones would be coroneted 33° members of the Supreme Council of the N.M.J. BAPHOMET was willing to make the necessary revisions in his O.T.O. rituals to eliminate the obvious plagiarisms from the Craft, the Royal Arch and the Scottish Rite. But fraternal good will was not in abundance with Crowley when Masons were concerned. Jones was to make it plain to those they wished to affiliate, especially Illustrious Brother Lodge, 33°, that “even our eighth degree wipes its arse with the thirty third. As you and I need toilet paper, they can give us or sell us their dirty sheep skins.” [Crowley to Jones, March 12, 1919, CSJ Papers]

“Whereas the institution of Free Masonry has fallen to complete and deserved contempt among all men, but especially among true Masons, and whereas the traditional knowledge which it was designed to guard has been lost, degenerated, prostituted, or exploited, and whereas, especially in America, the institution serves as little else but a cloak for the operation of various gangs of swindlers...” [from Crowley, “Preface to the revised rituals of the O.T.O. as presented to Frater Superior Merlin X” in *The Equinox* 3.

Martin Starr discusses a Detroit-area O.T.O. group that Crowley claimed was a more legitimate Masonic group than the Southern Jurisdiction.

Crowley wrote Jones: “I am more and more convinced that Free Masonry in the States is one of the most evil organizations that has ever existed. Despite individual exceptions and their professed principles, they are selfish, greedy and envious.”[Crowley to Jones, July 25, 1921, CSJ Papers]

—from *The Unknown God: W.T. Smith and the Thelemites* by Martin Starr, 33°

In his short 37 years, John Whiteside “Jack” Parsons filled at least several different roles in one tormented but glorious life.

By day, Parsons’ unorthodox genius created an explosive rocket fuel that helped the Allies win the war and NASA send spacecraft to the moon. The Aerojet Corporation—which Parsons personally founded—produced solid-fuel rocket boosters for the space shuttle (which just completed its last flight in July, 2011) based on his innovations. A large crater on the dark side of the moon was named after him. Every year, on Halloween, NASA’s Jet Propulsion Laboratory holds an open house memorial, complete with mannequins of Jack Parsons and cohorts for what JPL calls “Nativity Day.” In the aerospace community there is a joke that JPL actually stands for “Jack Parsons Lives.”

Though honored on “Nativity Day,” Jack Parsons called himself The Antichrist at night when he practiced Aleister Crowley’s Thelemic rituals to create a new sort of human being that would finally destroy Christianity.





*With an early version of his “E-Meter,” Church of Scientology founder L. Ron Hubbard tests the engrams of a threatened tomato plant.*

In his Pasadena mansion (called “The Parsonage”), the dark, handsome Parsons hosted soirées for science fiction, visited by writers such as Robert Heinlein, Jack Williamson, Anthony Boucher, Ray Bradbury and none other than L. Ron Hubbard. In front of Hubbard, Parsons enacted his dark “Babalon” rituals.

Parsons died in a huge, mysterious explosion that even today cannot be definitively explained.

## **THE QUOTABLE BEAST**

“**MR WAITE** [A.E. Waite, the prolific occult and Masonic author] still talks as if his mouth were full of hot potatoes. The length and obscurity of his archaisms renders him almost unintelligible to me, an affectation which I find intolerable.”

—Crowley, *Wisdom While You Waite*

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“**HELL** is the Secret Centre of the Self.”

—Crowley, *The Vision and the Voice*

---

“**THE CHRISTIANS** to the lions!”—Crowley, *The Law Is For All*

---

“**SOME OF** the most passionate and permanent attachments have begun with rape.”

—Crowley, *The Law Is For All*

---

“**BLIND ASSES!** who pretend that women are naturally chaste!”

—Crowley, *The Law Is For All*

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“**THE AVERAGE VOTER** is a moron.”

—Crowley, *The Scientific Solution of the Problem of Government*

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“**THEY THINK** we Jews must crouch and cringe;  
But—power’s the door itself, and money is the hinge.”

—Shackaback, in *Mortadello* by Aleister Crowley



*Wilhelm Reich*

## **OSHO/RAJNEESH ON WILHELM REICH**

**WHEN YOU** bring up the subject of sex, immediately you annoy all the people who are in power because nobody who is in power wants people to live to their optimum sexually. They want you to live your minimum sexually because at the minimum you can be enslaved. At the maximum, you are so powerful, you are so intelligent—you are a rock and you cannot be destroyed. Whoever tries to destroy you will be destroyed.

Wilhelm Reich will have a revival because what he was doing was absolutely scientific. No Christianity can prevent it, no government can prevent it. And perhaps... I have so many sannyasins educated in psychology, in psychoanalysis, in analytical psychology and different schools—perhaps a few of my sannyasins will start working on Wilhelm Reich.



*Israel Regardie, Reichian practitioner and disciple of Aleister Crowley, notorious for publishing the previously secret Golden Dawn papers*



## **PARSONS, HUBBARD, AND CROWLEY**

The Church of Scientology, a successful phenomenon which has a celebrity public face that includes Tom Cruise, John Travolta and others, has been a lightning rod of controversy. Attacked by Fundamentalists as a cult, the church has a crack legal team that has pursued its detractors in court like hounds of hell.

Scientologists are particularly sensitive to the history of their founder, L. Ron Hubbard, where it intersects with O.T.O. leaders Jack Parsons and Aleister Crowley. Yet certain connections are undeniable. Hubbard's early sci-fi writings are famous, his seminal work *Dianetics* even more so; but his work co-authored with Parsons, *Liber 49—The Book of Babalon*, somewhat similar to Crowley's *Book of the Law*, is less known—in part thanks to the Church of Scientology, which does not exactly broadcast the fact. Detailed at length in *Sex and Rockets* by John Carter, the history of Hubbard and Parsons was briefly summarized by professor Richard B. Spence in his work *Secret Agent 666*:

Another intrigue that wound through Parsons' last years was his unfortunate relationship with a man he identified to Crowley as "Frater H." This was a former U.S. Navy officer, L. Ron Hubbard, the future founder of Scientology. Hubbard did have a brief affiliation with the ONI [Office of Naval Intelligence] early in WWII, but his service record indicates nothing of the kind during the

time of his acquaintance with Parsons. Soon after the war, Hubbard and Parsons ventured into the Mojave Desert to perform the Babalon Working, a ritual aimed at achieving the Beast's [Aleister Crowley's] longtime goal of spawning a Thelemic messiah. Hubbard eventually ended up running off with Parsons' money and girlfriend. Years later, Hubbard explained his dealings with Parsons as part of his secret work for Naval Intelligence, or the FBI, or the local police (the story varies) to infiltrate a dangerous black magic cult, the O.T.O., which was being used by someone to enlist or compromise scientists.



*Jack Parsons, who blew himself up in what some say was a homunculus experiment that went south*

The controversies were flamed by a book issued by L. Ron Hubbard's son and former Scientologist Bent Corydon entitled *L. Ron Hubbard: Messiah or Madman?* in which his son alleges that his father extolled Aleister Crowley's *Book of the Law* as containing the key to his power, and claimed the mantle of "successor" to the Great Beast. The book further alleges that Hubbard lay motionless in weird, emotionless sex rituals atop scared women. The Church of Scientology attacked the book with a dispatch of lawyers but it survived attempts at suppression, which does not prove its allegations.

∞

## THE SON'S STORY

Hubbard was to reveal some of his occult beliefs to his son in a conversation documented by L. Ron Hubbard, Jr.

“I’ve made the Magick really work,” he (Hubbard, Sr.) says. “No more foolish rituals. I’ve stripped the Magick to basics—access without liability.”

“Sex by will,” he says. “Love by will—no caring and no sharing—no feelings. None. Love reversed. Love isn’t sex. Love is no good; puts you at effect. Sex is the route to power. Scarlet women! They are the secret to the doorway. Use and consume. Feast. Drink the power through them. Waste and discard them.”

“Scarlet?” I (Hubbard, Jr.) ask.

“Yes, Scarlet: the blood of their bodies; the blood of their souls.

“Release your will from bondage. Bend their bodies; bend their minds; bend their wills; beat back the past. The present is all there is. No consequences and no guilt. Nothing is wrong in the present. The will is free—totally free; no feelings; no effort; pure thought—separated. The Will postulating the Will.

“Will, Sex, Love, Blood, Door, Power, Will. Logical.

“The Doorway of Plenty. The Great Door of the Great Beast.”

—L. Ron Hubbard, Jr.



## **STRANGE, NEAR-IMPOTENT SEX MAGICK**

One woman who claimed to have a sexual encounter with Hubbard has publicly described a very strange experience. She was taken to a room in one of the Sea Org buildings in Los Angeles, and describes a man who fits the description of Hubbard:

Sitting on one of the chairs... was a heavy-set older man. He had reddish grey hair, slightly long in the back. He was wearing a white shirt, black pants, black tie, and black shoes, highly polished....

He didn’t say a word and slowly got up, motioned me to follow him into the next room.

I found myself in a lavish bedroom....

Without a word he suddenly began to undress me.

I was repelled by him.

I did not want to sleep with him. Yet, I felt really chilled and cold to the bone at that moment.

I acutely sensed real fear and danger in the room. In an instant I realized the calculated power coming from this person. If I resisted I knew that my punishment would be extreme.

His eyes were so blank, no emotion, no interaction, nothing was there.

I made the decision not to resist no matter what happened. I realized it would be a bad mistake for me to do so. He seemed to be completely divorced from reality. He was so strange that I realized that if I provoked him he could be extremely dangerous.

I let him undress me without resisting.

I was totally unprepared for what happened next.

He lay on top of me.

As far as I can tell he had no erection. However, using his hand in some way he managed to get his penis inside me.

Then for the next hour he did absolutely nothing at all. I mean nothing!

After the first twenty-five minutes I became about as frightened as I have ever been in my life. I felt as if in some perverse way he was telling me that he hated me as a female. I then began to feel that my mind was being ripped away from me by force.

That was the worst of it all. I really felt he coveted an aspect of my personality and he wanted it. This was weird, total control on a level I could not fathom at the time. I had no idea what was happening.

After half an hour I really thought I was going crazy. I couldn't move my body from underneath him, and I could feel he still had no erection.

He wouldn't look at me, but instead kept his head averted to the side and just gazed into space.

I had to discipline myself to keep from screaming because I felt I was having a nervous breakdown. Then I got the terrible thought that he was dead. He was hardly breathing. Then I thought he would kill me too. My thoughts became very morbid.

After an hour he got up and walked out.





*Odd Rosicrucian order illustration of kabbalistic symbolism*

I just lay there for ten minutes. Then mechanically I got dressed. Instantly after that I began crying hysterically. I cried and cried and cried....

I didn't say a word to anyone.

—from *L. Ron Hubbard: Messiah or Madman?* by Bent Corydon and L. Ron Hubbard, Jr. This book has been attacked and denounced as false by the Church of Scientology.

Scientists, like members of various Brotherhoods, ascend through various levels, such as “pre-clear” to “Clear,” in which one is free of the influence of “engrams” or unwanted emotions from the past, including past lives.

The next attainment is that of an Operating Thetan, which has numerous levels. In March 2008, the Church of Scientology's *Operating Thetan* documents were leaked on Wikileaks. The Church of Scientology claimed their hosting is a copyright violation implying that the collection is Church doctrine. The highest levels are said to carry godlike powers over life, thought, matter, energy, space and time. Similarities with Gnostic myths have been pointed out by critics.

∞

## **FREEMASONRY AND KABBALISM**

Our secret brotherhood, note, has a specially Judaic basis, our main legend is connected with that greatest Jewish law giver and ruler, Solomon. Our present

doctrine is Unitarianism, clothed with the Christian virtues....

I will not wander into the area of discussion which rages around the sole origin of Freemasonry from trade guilds, from Templarism, from the Jewish race, from the Hermeticists, or from the Rosicrucians.

I am content to recognize that all these associations have been concerned in its growth....

Freemasonry, as one special development of a long series of Monotheistic secret associations, being constituted on a basis of masonic operatives, has perhaps necessarily excluded females' many military and hierarchical mystical societies which have also from their essence consisted of males alone. The very low state of female culture in the ancient world and during the middle ages, also no doubt contributed toward the exclusion of women from mystic rites and from active interference with religious ceremonies; an exclusion which, were we about to constitute a new form of concealed worship, would hardly be tolerated in the present year of grace, and certainly could not be defended in argument.

—Golden Dawn Founder William Wynn Westcott, *The Religion of Freemasonry Illuminated by the Kabbalah*, published in *Ars Quatuor Coronatorum*, Vol. 1 (1886–88). Cited in *The Magical Mason: Forgotten Hermetic Writings of William Wynn Westcott, Physician and Magus*, edited by R.A. Gilbert



## **MADAME BLAVATSKY AND THE MAHATMAS**

In contrast to the Hermetic Order of the Golden Dawn, which focused specifically on fusing different elements of the Western esoteric tradition, the Theosophical Society sought to introduce the concept of a universal wisdom tradition which encompassed both Western and Eastern esoteric thought. Founded in New York in 1875 by Madame Blavatsky, Colonel H.S. Olcott and William Q. Judge, the Theosophical Society soon included the chemist and psychic researcher Sir William Crookes, the inventor Thomas Alva Edison, the astronomer Lord Crawford and the German mystic Rudolf Steiner—who later broke away to establish the Anthroposophical Society. The Irish poet William Butler Yeats was a member of both the Theosophical Society and the Hermetic Order of the Golden Dawn.

—Nevill Drury, *The History of Magic in the Modern Age*



*Annie Besant: President of the Theosophical Society and Most Puissant Grand Commander of the International Order of Co-Masonry, Le Droit Humain. Aleister Crowley held her in disdain.*

Madame Blavatsky launched a tidal wave of occultism, in founding the Theosophical Society and authoring two tomes to back up her teachings—*Isis Unveiled* and *The Secret Doctrine*. Many later staple occult teachings of other groups can be traced to her proclamations, including the notion of “Mahatmas,” or Adepts—a Great White Brotherhood of advanced beings with whom she claimed to be in touch. The Golden Dawn also would claim to have authorization from the Secret Chiefs—as would Aleister Crowley.

The esoteric writer René Guénon took exception to her claims:

Mme. Blavatsky was above all a “subject” or instrument in the hands of individuals or occult groups sheltering behind her personality, just as others were in their turn instruments in her hands! This explains her impostures, without excusing them, and those who believe she invented everything herself and on her own initiative are almost as much mistaken as those who, on the contrary, believe in what she said concerning her relations with pretended “Mahatmas.”

—René Guénon, *Le Théosophisme*

A few facts about the Theosophical Society and the teachings, and sources, of the cigar-smoking Russian occultist—and friend of Albert Pike—can be summarized. Like Pike, she had a thing for the Aryans...

THEOSOPHICAL SOCIETY: The most influential force in the great renaissance of occultism in the late nineteenth century... According to Blavatsky, the society was sponsored and supported by the Brotherhood of Luxor, and American occult secret society.... The publication of Blavatsky's first book, *Isis Unveiled* (1877)... transformed the Society into a major player in the western world's occult scene... Much of the material in it was drawn from the occult literature of the time, especially the writings of Eliphas Lévi and P.B. Randolph....

Finally, and most significantly, she wrote a second vast book, *The Secret Doctrine*, which was published in 1888...*The Secret Doctrine* took its inspiration from Hindu traditions and presented an immense vision of a cyclic cosmos in which souls, called monads in Theosophy, descend from cosmic unity to pass through a series of evolutionary journeys through the elemental, mineral, vegetable, animal, and human kingdoms and beyond. In order to pass through the human level, the souls of humanity must make seven "rounds" or circuits of a sequence of seven "globes" or worlds, while being reincarnated in seven different root races on each world during each sequence. Today's humanity is on the fourth globe of the fourth round; Europeans, Indians, and other Indo-Europeans are believed to belong to the fifth, or Aryan root race, while other humans belong to the fourth or Atlantean root race....

—John Michael Greer, *The Element Encyclopedia of Secret Societies*



## **CHARLES LEADBEATER: THEOSOPHIST, CONVICTED MASTURBATOR, AND CO-MASONIC LEADER**

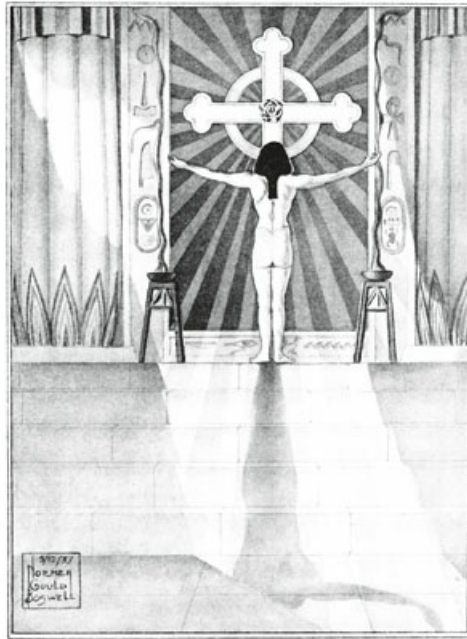
Ordained an Anglican priest in 1878, theosophist and associate of Annie Besant, Charles Webster Leadbeater was consecrated a bishop in the Liberal Catholic Church in July of 1916. He wrote, among other books, *The Science of the Sacraments* and *Glimpses of Masonic History*.

Much controversy is attached to his life. Leadbeater often claimed, for no apparent reason, to have been born on February 17, 1847, yet birth records clearly point to a later date. He was condemned in *The Equinox*, vol. X, by Aleister Crowley as a "senile sex-maniac." In 1906 he was forced to resign from the Theosophical Society for teaching masturbation yet, over the objections of some members, he was readmitted in 1909. His books on theosophy continue to receive wide distribution, although his promotion of Jiddu Krishnamurti (May 12, 1895–February 17, 1986) as "the World Teacher" has led to much criticism.

His initiation into International Co-Masonry on June 12, 1915 by James Ingall Wedgewood, his association with many of the "fringe masons" and his subsequent writings on masonic themes have led anti-masons to mistakenly assume he speaks with some masonic authority and often quote, out of context,

his writings on theosophy and the occult.

—from *the Grand Lodge of British Columbia and Yukon*



*An Egyptian leader discovers the Rose Cross. From an AMORC magazine in the '30s*



## **MORE OCCULT BATTLES**

It has taken over a century for primarily Caucasian Freemasonic orders to acknowledge the authenticity of so-called “Colored” orders, such as Prince Hall.

Conservative and longer-established Freemasonic orders have spent a great deal of time disputing the legitimacy of “spurious” orders, such as ones organized by John Yarker and used by Aleister Crowley. Internecine animosities often ruined and ruled the day of esoteric orders.

Brotherhoods that intimate or outwardly promote sexual ritualism, such as The Golden Dawn, and later, Aleister Crowley’s version of the O.T.O., or the Ordo Templi Orientis, have also been known to engage in psychic fistfights, such as one between Crowley and poet William Butler Yeats for control of The Golden Dawn, when MacGregor Mathers sent Aleister Crowley to repossess Golden Dawn paraphernalia in the so-called “Battle of Blythe Road.” Later, Crowley and his wife Rose fought with Mathers in a psychic battle described in *The Confessions of Aleister Crowley*:

**INDECISION**



*Are You Torn Between Conflicting Desires?*  
IS UNCERTAINTY ROBBING YOU OF PEACE OF MIND?

**H**ow often a crowd of your own, or & sometimes  
 helpful and curious others have on hands held  
 upon it? Can you master the mental struggle to  
 define your momentary desires, or is there always  
 that last something else to delay you? There may  
 be a vast opportunity for success in your desires—so  
 those things you would like to do—had it taken  
 mental discipline to make these momentary thoughts  
 that command and bring out the last objectives of  
 your system. You may desire a garden with its useful  
 or idle—perhaps you may develop an idea into a  
 successful enterprise with a solid commercial value  
 disregarding thoughts. Learn how to put your  
 thoughts in order—how to make important ideas  
 dominate your conscious life, so that each and each  
 idea adds to the thing you want to accomplish.

Masterly looking yourself to do something without  
 knowledge of the psychological principles of will  
 power in the mind and spirit is a mistake. The exer-  
 cise of will power is not a getting of itself, and a  
 willful attempt should be made to do the right  
 thing in the moment, intelligent management of your  
 thoughts—the things upon the focus of the mind  
 during the day you have—constantly and work—

without interference with your daily affairs and other  
 mental activities.

Don't let the years slip by with your hopes un-  
 fulfilled, with the knowledge of your capabilities, to  
 the last day. Start today to know what you can  
 do, what you want. Remember that indecision—the lack  
 of the proper use of will—is the thief of time.

**Accept This Free Discussion**  
*—WITHOUT ANY COST—*

Read the simple but carefully written discussion  
 entitled "Developing Will Power," in which you will  
 obtain the philosophical and psychological prin-  
 ciples for the use of the phenomenon of your mind.  
 Every man and woman who makes that be-  
 lieve that ever before, the future rests with the indi-  
 vidual will power and need this discussion. It is ad-  
 dressed to you freely, without obligation. Just send a  
 subscription to the "Rosicrucian Digest," for six  
 months, at the usual rate of \$5.00, and in addition,  
 or a gift, this discussion will be sent to you prepaid.  
 Send your subscription today to the address below,  
 and ask for the complimentary discussion, "Develop-  
 ing Will Power."

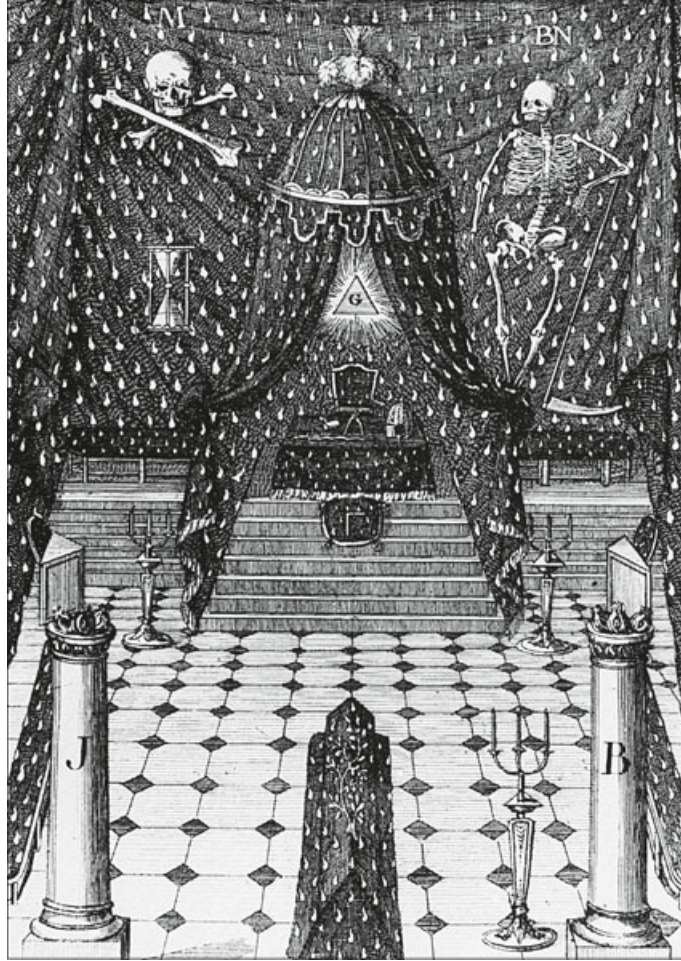
THE ROSICRUCIAN DIGEST, SAN JOSE, CALIFORNIA

*One of many fascinating AMORC advertisements*

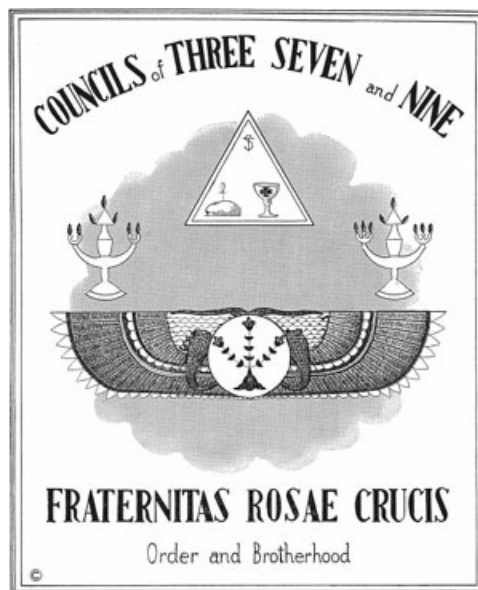
We had resumed Magical work, in a desultory way, on finding that Mathers was attacking us. He succeeded in killing most of the dogs. (At this time I kept a pack of bloodhounds and went man-hunting over the moors.) The servants too were constantly being made ill, one in one way, and one in another. We therefore employed the appropriate talismans from *The Book of the Sacred Magic of Abra-Melin* against him, evoking Beelzebub and his forty-nine servitors. Rose had suddenly acquired the power of clairvoyance. Her description of these servitors is printed in *The Baghi-Muattar*, pages 39, 40. (I may mention: Nimorup, a stunted dwarf with large head and ears. His lips are greeny bronze and slobbery. Nominon, a large red spongy jellyfish with one greenish luminous spot like a nasty mess. Holastri, an enormous pink bug.) As to this perfume of *The Book of the Law*, "let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me." One day, to my amazement, having gone into the bathroom to bathe, I discovered a beetle. As I have said, I take no interest in natural history and know nothing of it.

But this beetle attracted my attention at once. I had never seen anything like it before. It was about an inch and a half long and had a single horn nearly as long as itself. The horn ended in a small sphere suggestive of an eye. From the moment, for about a fortnight, there was an absolute plague of these beetles. They were not merely in the house, they were on the rocks, in the gardens, by the sacred spring, everywhere! But I never saw one outside the estate. I sent a specimen to London and the experts were unable to identify the species.





*Masonic lithograph with a particularly occult weight*



*The Rosicrucian Order founded by Paschal Beverly Randolph*

## **Mental Poisoning!** Thoughts that Enslave Minds

Tortured souls. Human beings whose self-confidence and peace of mind have been torn to shreds by invisible darts—the evil thoughts of others. Can envy, hate and jealousy be projected through space from the mind of another? Do poisoned thoughts, like mysterious rays, reach through the ethereal realm to claim innocent victims? All of us, from day to day and hour to hour, in every walk of life, in every circumstance, are possible victims of mental poisoning, unless we understand its nature, and can quickly recognize its infectious inoculation.

### **This FREE Sealed Book**

Do you know the strangest of all laws in man's body? Man's life, happiness, health, and enjoyment of the things of life depend on his understanding of the working of the human mind. Let the Rosicrucians explain how you may acquire an age-old method for mind development and the proper use of your latent inner powers. If sincere, write for the free sealed book. Address: Scribe F. W. B.

**The ROSICRUCIANS**  
(A M O R C)  
San Jose, California



*Provocative AMORC advertisement as seen in Popular Mechanics and other blue-collar magazines*

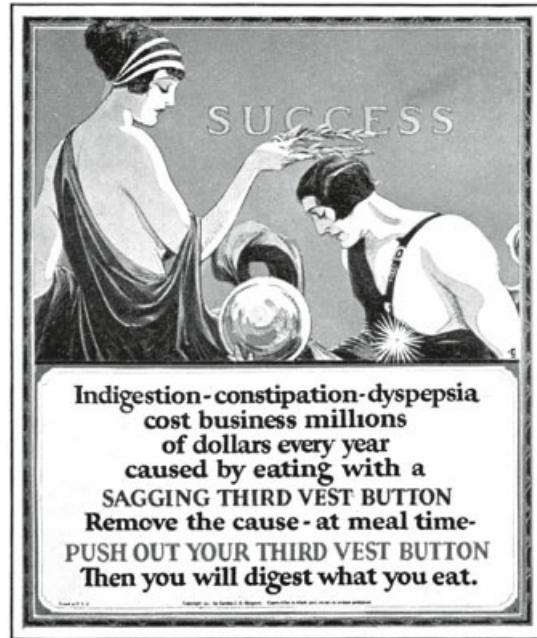


## **THE BLACK ROSE**

Rosicrucian wars came to America in the 1930s when two separate orders battled for legitimacy. R. Swinburne Clymer, Supreme Grand Master of Fraternitas Rosae Crucis (founded by Paschal Beverly Randolph in the mid-nineteenth century) disputed the right of Spencer Lewis' successful AMORC (Ancient and Mystic Order Rosae Crucis) organization to exist, and who was characterized by Clymer as being "The Baron Munchausen of the Occult."

Clymer attacked AMORC for being associated with "black magic" when Clymer's own organization was founded by Paschal Beverly Randolph, known for his books and instructions regarding sex magick.

A two-volume 1935 set, *The Rosicrucian Fraternity in America*, is Clymer's expensively produced attack against AMORC's worthiness and morality.



*Suggestions for success by avatars of the New Thought Movement*



## **SATAN FOR SALE**

Founded in 1966 by Anton LaVey and his mate Diane Hegarty, the Church of Satan soon became the subject of a great deal of fascinated press and documentaries which brought on thousands of members, who sent fees in exchange for membership cards. More Active members of the Church of Satan were able to climb a Masonic-like ladder of five degrees.

An involved and active member of the Church of Satan, Michael Aquino, expressed unhappiness with the CoS' decision to demand payments for degrees, much like any Masonic organization. Aquino's despair regarding Satanic financial policy resulted in his break from the organization and his founding of the Temple of Set that sees Satan as a more actual than philosophical conceit. Anton LaVey:

"I don't feel that raising the devil in an anthropomorphic sense is quite as feasible as theologians or metaphysicians would like to think. I have felt his presence but only as an exteriorized extension of my own potential, as an alter-ego or evolved concept that I have been able to exteriorize. With a full awareness, I can communicate with this semblance, this creature, this demon, this personification that I see in the eyes of the symbol of Satan—the goat of Mendes—as I commune with it before the altar. None of these is anything more than a mirror image of that potential I perceive in myself.

"I have this awareness that the objectification is in accord with my own ego.

I'm not deluding myself that I'm calling something that is disassociated or exteriorized from myself the godhead. This Force is not a controlling factor that I have no control over. The Satanic principle is that man willfully controls his destiny; if he doesn't, some other man—a lot smarter than he is—will. Satan is, therefore, an extension of one's psyche or volitional essence, so that that extension can sometimes converse and give directives through the self in a way that thinking of the self as a single unit cannot. In this way it *does* help to depict in an externalized way the Devil per se. The purpose is to have something of an idolatrous, objective nature to commune with. However, man has connection, contact, control. This notion of an exteriorized God-Satan is not new."

—from Jack Fritscher's *Popular Witchcraft* (Bowling Green University, 1973)



**THE INVISIBLE EMPIRE . . .**

• • that rules the destinies of men

Justing, mingling with the crowd, are the rulers of men. They wear no crown of glory, nor carry a scepter of political force—yet they exert a strange influence upon the lives of all they meet! In the throngs hoping about you are men and women who are behind business-men who have a vision of greater life HERE AND NOW—who accomplish the seemingly impossible, while others are in despair. With their greater perception of life they push the horizon of civilization farther and farther—contribute the four things which we all hope to enjoy later. There are the women, too—those who have a glow of beauty, a charm that comes from a dynamic personality, which far exceeds an effect induced by the artificiality of cosmetics, for it is truly more than “skin-deep.”

These form an INVISIBLE EMPIRE of persons who possess a rare knowledge of the laws of life, which makes of them masters of destiny. Like a sharp thread woven through civilization they bind mankind together with their wisdom and achievement. Fortune has not smiled upon them. They have taken the initiative: they have sought the suppressed knowledge of all times. They have turned to channels whence this knowledge came—studied, learned, mastered.

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## SATAN ASKS, “WHO’S IN CHARGE?”

The following excerpts from letters, from Anton LaVey’s mate Diane Hegarty to Michael Aquino, and his reply, reveal Aquino’s demands for purity on the part of worshipping Satan.



*Anton LaVey and mate Diane Hegarty in The Black House, 1970*

***Letter, Diane Hegarty [LaVey] to Michael Aquino***

June 4, X/1975

Dear Mike:

My first question is: Why did you not voice any disagreement the night we sat for several hours discussing the new plans and reading you the essay which is identical to the one we sent for inclusion in the *Hoof*? Anton said that it was to be printed exact, except perhaps for a word changed here and there to smooth it out. If your objections are as strong as they now appear, it seems inconceivable that they would not have occurred to you during the initial discussion.

Second, why do I get the impression that your latest letter was written, in part, for the eyes and ears of others besides ourselves. On a number of points it raises, you know the facts are not as you have presented them. So I feel your subjective reaction to the bluntness of the original draft for the lead essay has colored your feelings about many things, some of which are totally unrelated. I was tempted to answer your didactic letter with a simple one-line note: "If you can't stand the heat ..." (one of your favorite retorts). But I feel you deserve to know our reaction, considering the kinship the three of us have had over the past six years.

I will comment on each of the issues raised by your letter, but first I want to clarify that you certainly are not the "only one to tell you (Anton) things you don't want to hear." I have told him many, many things over the past twelve years that he did not want to hear. (That's called criticism.) He has often taken my criticism to heart and acted upon it—as he has yours—even when unsolicited. He has also often hotly rejected my criticism and suggestions and done exactly what he thinks best. I respect him for both responses. His willingness to listen, then accept or reject as he sees fit, is indicative of the intelligence and strength that first attracted me to him and makes me continue to



love him more each year. I've always had an abhorrence for fraidy cats. I have stuck by him, regardless of whether I strongly disagree with him at times, because I respect and believe in him. (That's called loyalty.) And I am not the only one. We are not "yes men" (or "yes women"), because we do tell him when we disagree, but his word is the final one, like it or not.

How many friends do you think strongly advised him not to form the Church of Satan? Many. Their reasons? Too commercial. What if he had listened to their accusations of "selling out" or "cheapening" the Black Arts? Anton hates hypocrisy—and that, my dear Brother of the Night, is what the essay is geared to eradicate.

The people who will establish the Church of Satan as a great and lasting institution are those who are realists! That—realism—is the philosophy behind Satanism. How do you know the present II° and III° people will feel betrayed? In this case, I don't think you can cite Lilith's reaction, since—comment from you or not—she knows you pretty well, and facial expression can say what no words can. We credit them with more sophistication than you do. It is the very intelligence, dedication, and accomplishment (i.e. life experience) which will enable them to comprehend the reasons for the alternate means of attaining higher degrees within the Church. Why not let the II° and III° people speak for themselves?

If a big shot is really a big shot and/or capable of offering the Church a sizable contribution, he has had his fill of fancy dinners, honor guards, and fifteen-word honorary titles. And if our title didn't mean anything to him, he wouldn't be willing to pay for it. [The wealthy are notoriously more tight-fisted than those less well endowed financially.]

You know us better than to think we're going to make some blow-hard moron who doesn't know a Baphomet from a Mogen David, Third Degree. Chances are we wouldn't even be placed in a position of talking with anyone like that long enough for the subject to come up. We would feel either indifference or contempt, hence nothing could come of such an encounter. San Francisco tried to sweep Anton LaVey up in its big social scene a couple of years after the Church was formed. She failed. Because he couldn't stand being in the same room with most of the socialites he met. And he still can't.

As for prostituting ourselves, we all do it. It's just a matter of semantics and extent. From what you said about your stint at Merrill Lynch, I would think you would be the first to recognize that prostitution is necessary sometimes, and that it is only when it becomes all-pervading that our lives go sour. We don't think we're prostituting ourselves... anymore. When Anton had to pose for Devil-Man pictures and play court jester anytime the press needed something to liven things up a bit, yes. But not any more. If you regard us as such, then perhaps you can console yourself with the old saw, "This too will pass."

From the very beginning, Anton has placed very little importance on titles. They were created because members demanded them. You know he has more respect for certain I° people than for some III°. He has always been direct with



you on this point. Your own title was well earned and stands for exactly what it has been described as standing for. But you should know by now that it is the chemistry between Anton and certain individuals that determines his respect (or lack of it) for them. Call it the roots of a personality cult if you wish, but I think if you consider the matter objectively you will agree that no organization can survive without at least some element of hero-worship. Otherwise the role of leader would be nonexistent in society. Matter of fact, I have correspondence from you about a year ago saying that very thing. It was in reference to the Anton LaVey Fan Club business.

I can't believe you are as naïve as your statement "People won't give a cent to a church known to pawn its priesthood and initiatory degrees" makes you appear. What about the Shriners, other branches of Masonry, the Catholic Church and its WASP counterparts? They may not like to admit it to themselves, but deep down they know that, if they don't have the time or inclination to work for positions of esteem in the organization, they can cast their bread and get it back buttered.

Do you truly understand the "Circus of Dr. LaVey"? You certainly described it well.... We always thought you knew the rigging, but your last letter shows signs of a loosening of the ropes. Apollonius spoke, and you reacted like one of the rubes. We have never misled you. And this latest essay is just the same thing you've been hearing all along, with the sham stripped away. Our ideals are no different than they ever were. Methods change from time to time, but the goals remain the same.

Your comment about our living behind a protective fence was ill-timed, considering that just last night I was shot at through the front window at 6114. It was only a pellet gun, but came through the window and shade at a velocity sufficient to embed itself in the ceiling diagonally above me. In measuring the line of fire, had I been seated at my desk (from which I had a split-second before I stood up), I would have been in real trouble. You see, therefore, why this is a particularly touchy subject today, even though the perpetrators were apprehended six blocks away....

Since you find this issue of the *Hoof* too abrasive to your sensibilities, it will go out from here. Some of your text will be retained, but don't worry about having to take responsibility for the lead essay. Rex Kincaid's byline will be on it.

You have made it clear that you find the current elucidation of policy repugnant. Now we will give the others an opportunity to make their feelings known, pro or con. Any reaction the forthcoming *Hoof* elicits must be spontaneous. Therefore please contain your feelings as you have thus far.

Rege Satanas! /s/ Diane LaVey

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***Letter from Aquino to Diane Hegarty and Anton LaVey***

Dear Diane and Dr. LaVey,

This is in answer to your letter of June fourth.

During our meeting in San Francisco I voiced no objections to your proposed *Hoof* article for three reasons:

1) It was read to me only once and in excerpts, and I did not have the opportunity to examine the text for myself.

2) I was told it was the gist of an article, and that I would subsequently be able to, as you put it, smooth it out. [That is precisely what I attempted to do in my "*Bon Chat*" and "Back-scratching" substitute articles, because I did not think that it was your intention to sell the degrees.]

3) I did not come to 6114 expecting to hear that, and I would have doubted my own hearing had I understood it from the conversation.

My letter of May 31 was written for Anton Szandor LaVey alone. If it seems overly formal in tone, it is perhaps because it was extremely painful for me to write. When I bring up issues as serious as those in the letter, I try to be as precise in what I say as possible. As for the contents, the facts were then and are now exactly as I presented them. Had I been able to place any other interpretation on them, I would have done so.

That *Hoof* article of yours is not geared to eradicate hypocrisy, but rather to institute it as official policy of the Church of Satan....

I am disappointed with you beyond expression. Not because you chose to answer my last appeal to you in a way that was rude and contemptuous. Not even because, under the guise of friendship, you have abused and exploited my trust in you. But because you have now acted to deliberately destroy a great institution that would have revolutionized human philosophy and established the name of Anton LaVey as one of the great men of all time....

I reaffirm my degree as Magister Templi, and I reaffirm the degrees of all those who have won them and honored them according to the standards Satan himself has upheld since the dawn of human civilization. Since you—Satan's High Priest and High Priestess—have presumed to destroy these standards and replace the true Church of Satan with a "Church of Anton," the Infernal Mandate is hereby withdrawn from the organization known as the "Church of Satan, Inc." and you are no longer empowered to execute your offices. The degrees you scorn are no longer yours to administer, but shall be safeguarded according to the Will of Satan. "Whenever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret."

Until this time the Church of Satan has rightly affirmed its legitimacy, and those who contest that will find no ally in me. I shall never forget the greatness of its legacy or the incomparable debt all Satanists owe to its founder. And, personally, I shall never cease to love the two of you as gentle and sensitive people whose only fault, perhaps, was in falling victim to pressures no human being should be expected to endure for long. In time I hope you may understand this, and that then you will not think ill of me for what I now do. For so I am

bound by my sacred oath to Satan.

Rege Satanas! /s/ Michael A. Aquino



## FOLK MAGICK IN AMERICA

Magick was not only the province of American (and European) fraternal secret societies; it spilled over and cross-pollinated with a culture ripe with folk traditions of occult lore, spells, incantations, witchcraft, séances, divination, psychic goings-on, and much more. From the Fox Sisters and Spiritism, ectoplasm, and table-rappings, to the Freemason and Prophet Joseph Smith, the Urim and Thummim and the discovery of gold plates through hidden means, America has had its own *sub rosa* traditions of searching for gnosis and esoteric wisdom or simply gain.

These traditions were often drawn from kabbalistic and occult sources, such as the Black Pullet or “extra” books by Moses which conveyed the legends and the lore which swirled around secret societies.

The lines of demarcation between an Occult Order and a town witch were not always clear. Ritual informed both, and both influenced America.

FROM WIKIPEDIA:

*The Black Pullet* (La poule noire) is a *grimoire* that proposes to teach the “science of magical talismans and rings,” including the art of necromancy and *Kabbalah*. It is believed to have been written in the 18th century by an anonymous French officer who served in Napoleon’s army. The text takes the form of a narrative centering on the French officer during the Egyptian expedition led by Napoleon (referred to here as the “genius”) when his unit are suddenly attacked by Arab soldiers. The French officer manages to escape the attack, but is the only survivor. An old Turkish man appears suddenly from the pyramids and takes the French officer into a secret apartment within one of the pyramids. He nurses him back to health whilst sharing with him the magical teachings from ancient manuscripts that escaped the “burning of Ptolemy’s library.”

The book itself contains information regarding the creation of certain magical properties, such as talismanic rings, amulets and the Black Pullet itself. The book also teaches the reader how to master the extraordinary powers from these magical properties. Perhaps the most interesting magical property claimed in the book is the power to produce the Black Pullet, otherwise known as the Hen that lays Golden Eggs. The grimoire claims that the person who understands and attains the power to instruct the Black Pullet will gain unlimited wealth. The notion of such a lucrative possession has been reflected throughout history in fables, fairy tales and folklore.

Money Answers All Things - Ecclesiastes 10:19

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"This book of the law shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do according to all that is written therein: for then YOU SHALL MAKE YOUR WAY PROSPEROUS, and then YOU SHALL HAVE GOOD SUCCESS." - Joshua 1:08

REV. IKE, P.O. BOX 55000, BOSTON, MA 02205

Money Answers All Things - Ecclesiastes 10:19

**HOW MUCH MONEY CAN GOD TRUST YOU WITH?**

A man came to a Preacher, asked for prayer and help with his Money Troubles. The Preacher told him to do the right things about giving his Tithes and Donations for God's work. Then the Preacher prayed for the man to be Blessed with more Prosperity and Money. The man was only making \$150 a week. But the Preacher told the man to start giving his Tithes and Offerings out of whatever he made. So the man started giving \$15 a week, plus an Offering.

Then God gave the man an idea to start his own business and in about a year the man was clearing One Thousand Dollars a week. But the devil told the man, A Hundred Dollars a week plus an Offering is too much to give to the Church and the Preacher!

So the man came back to the Preacher and said, "Reverend, the devil is giving me a hard time about giving so many Tithes out of my income since God is Blessing and Prospering me with so much more. Please pray for me!"

The Preacher said, "Okay, let's pray. O Lord, bring this man's income back down low, so he won't have to give so many Tithes and Offerings!" The man shouted, "NO, Preacher! Don't pray that! I get the point. Tell the Lord to keep on Prospering me. And no matter how much Money he Blesses me with, I'll gladly give my 10% Tithes, plus Offerings."

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*Reverend Ike, a modern-day version of The Black Pullet, The Secret, and the New Thought Movement*

*From The Black Pullet, or the Hen with the Golden Eggs:*

Comprising the Science of Magical Talismans and Rings; the art of Necromancy and the Kabbalah, for conjuring the aerial and infernal spirits, sylphs, undines, and gnomes; for acquiring knowledge of the secret sciences; for discovering treasures, for the gaining of power to command all beings, and for unmasking all evil spells and sorceries,

From the teachings of Socrates, Pythagoras, Plato, Zoroaster, son of the great Aromasis, and other philosophers whose manuscripts escaped the burning of Ptolemy's library, and translated from the language of the Magi and of the Hieroglyphs, by the Doctors Mizzaboula-Jabamia, Danhuzerus, Nehmahmian, Judahim, Eliaeb, and translated into French by A.J.S.D.R.L.G.F. in Egypt 740.

The earth and the heavens are populated, my dear son, with spirits to whom the Supreme Being has confided the administration of the Universe; He has distributed them everywhere nature appears to be animated but principally in those regions which stretch around and above us from the earth up to the sphere of the Moon. It is there where an immense authority is exercised, they dispensing life and death, the good and the bad, light and darkness.

Each nation, each individual finds in these invisible representatives an ardent friend to protect him, an enemy no less ardent to pursue him. They are clothed in an aerial body; their essence holds the middle between Divine Nature and nature; they surpass us in intelligence; some of them are subject to our passions, mostly in the changes which pass them on to a superior rank. Because of their innumerable multitude, spirits are divided into four classes: the first of perfect beings whom the common herd adore and who reside in the stars; the second, those of the spirits properly called and of whom I conversed with you; the third, those beings less perfect who however, render great service to humanity; the fourth, those of our souls, after they have been separated from the bodies which they inhabited. We may discern from the first three the honors which will one day become part of our nature if we cultivate exclusively wisdom and virtue.

To render you more sensible of that which I have put forward to you relative to the spirits, I will give you an account of what befell me with those who are submissive to me. Know also that they only communicate to souls after a long time of preparation in meditation and prayer. The dominion which I have obtained over my spirit is the result of my constancy in the practice of the virtues. In the beginning I saw him only rarely; one day yielding to my repeated entreaties he transported me to the realm of the spirits. Listen, my son, to the story of my voyage.

The moment of departure having arrived, I felt my soul detach itself from the bonds which attached it to the body, and I found myself in the middle of a new world of animated substances, good or malignant, blithe or sad, prudent or careless. We followed them for some time, and I thought I recognized some who were directing the interests of nations and those of individuals, the researches of sages and the opinions of the multitude.

Soon a woman of gigantic stature extended her black veils over the vault of the skies; and having descended slowly to earth, she gave her orders to the cortege which had accompanied her. We glided into several houses. Sleep and its ministers scattered poppies with full hands; and while silence and peace spread gently around virtuous men, remorse and frightful spectres shook the beds of the wicked with violence.

“Dawn and the hours open the barriers of the day,” my guide said to me. “It is time to rise into the air. See the tutelary spirits of Egypt soaring over the different towns and regions which the Nile irrigates. They dispel as much as possible the evils with which they are menaced; nevertheless, their countryside will be devastated because the spirits enveloped in dark clouds are advancing and thundering against us; he then announced to me the arrival of the army of which you formed a part because he had knowledge of its coming.



*Occult sigil for The Black Pullet*

“Observe now these assiduous agents, who, with a flight as rapid and as restless as the swallow, skim over the earth and cast piercing looks on all sides for greed and avidity; these are the inspectors of human affairs. Some spread their sweet influence over the mortals whom they protect; others launch the relentless Nemesis against grave transgressions. See these mediators, these expounders who rise and descend without cease; they carry your prayers and your offerings to the gods; they bring back to us happy or distressing dreams and the secrets of the future which are then revealed to you by the mouth of the oracles.”

“Oh my protector!” I cried suddenly, “here are beings which in their stature and sinister appearance inspire terror; they come to us.”

“Flee,” he said to me, “they are unhappy, the good fortune of others irritates them, and they spare only those who pass their life in sufferings and in tears.”

Escaping from their fury, we found objects no less afflicting. Discord, the detestable and eternal source of dissensions which torment men, marched proudly above their heads and whispered outrage and vengeance into their hearts. With timid steps and lowered eyes, the prayers trailed on their steps and endeavoured to recall everywhere the calm they had showed themselves. Glory was pursued by envy who tore her own sides; truth changed its face from moment to moment; each virtue by several vices which carried snares or knives.

Fortune appeared suddenly. My guide said to me, “You can speak with her.” I felicitated her on the gifts which she distributed to mortals. She told me in a serious tone that she did not give but took a great interest. While uttering these words, she soaked the flowers and fruits which she held in one hand in a poisoned cup which she held in the other.....

## **MORMONS VS. MASONS**

**APOSTLE** Heber C. Kimball, a Freemason for many years, expressed his view a month after receiving the Mormon endowment in 1842: “we have received some pressious things through the Prophet [Joseph Smith] on the preasthood that would caus your Soul to rejoice [—] I can not give them to you on paper fore they are not to be riten.... there is a similarity of preast Hood in



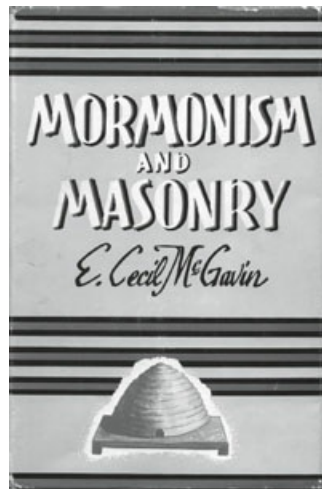
masonry. Br Joseph ses Masonary was taken from preasthood but has become deg[e]gerated. But menny things are [made] perfect.”

—D. Michael Quinn, *Early Mormonism and the Magic World View*

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“[I]T WAS JOSEPH SMITH who first pointed [“patternism”] out, recalling a common heritage from what he calls the archaic religion, coming down from Adam in such institutions as Freemasonry, and clearly pointing out their defects as time produced its inevitable corruption. What he himself supplied single-handedly is the original article in all its splendor and complexity.”

—Don E. Norton, ed., *Temple and Cosmos* (Salt Lake City and Provo, UT: Deseret Book and FARMS, 1992)



“**QUESTION:** Where did the Masons get the ceremonies they have today? Did they come from these documents? Answer: Their ceremonies didn’t come from these documents. Nobody had the texts until recently. They do give us an interesting check. The Masonic rites have a lot in common with ours. Of course in part they do have the same source, if you trace them way back. But what a different picture you see. The Masons don’t give any religious meaning to them. They think of them as symbolic, as abstract. They don’t see any particular realities behind them. The rites have nothing to do with salvation, but consist only of broken fragments.... They have been picked up from various times and places, and you can trace them back.”

—Don E. Norton, ed., *Temple and Cosmos*



**GRASS ELF:** “The elves are from three to six inches in height. They are little, force-built figures, shining with a green light, and looks as if they were clothed with a single, close-fitting grass-green garment. Their faces are chubby and childlike. The eyes have a somewhat arch expression and they are wholly absorbed in the short, swinging flights with which, alone and in groups, they move about the field.”

—from *Kingdom of the Gods*



**SYLPH:** “These sylphs are rather below human height, but quite human in form, though asexual. They are disporting themselves wildly in groups of two and three, traveling at great speed across the sky. There is a certain fierceness in their joy as they call to each other, their cries sounding like the whistling of the wind, reminiscent of the call of the Valkyries in Wagner’s opera of that name.”

—from *Kingdom of the Gods*



## OUR MAN MOSES

Of all the popular handbooks of magic, *The Sixth and Seventh Books of Moses* (‘6/7 Moses’) is perhaps the most influential. It has become quite important in

American folk magic, being extensively used by Pennsylvania Dutch hexmeisters, Hoodoo practitioners, African-American root workers, witches of various sorts, and rural Germans and Swiss, among others. It is also widely used by practitioners of obeah (for magic of the West Indies), as well as West Africa. Gerald Gardner, arguably the founder of modern Wicca, owned a copy of the De Laurence edition (1930).

Why is it so popular? One reason may be its claim of biblical roots. Another is undoubtedly its sinister reputation. Folklorists have collected many reports of its successful use, but frequently these practitioners are claimed to become ensnared by it. A glance through the pages tend to support the view that an evil magic pervades it, with plague spells and the sinister Faustian materials. Dorson noted that it is “constantly alluded to in European popular tradition as diabolical writings.” In American folklore, too, it has the reputation of being powerful but evil: “*The Sixth and Seventh Books of Moses*, however, is an evil book. With that book one can do all kinds of evil, if one renounces God and swears allegiance to the devil.” Even touching it is shunned. Others believe this text was meant to “counteract the Black Bible, a Satan-inspired book, and that Moses delivered it to provide power over the hexes of a witch.”

Other reasons for its popularity are the simplicity of its methods (simple amulets and a few words are all that’s needed in most cases), and the availability of low-cost editions (despite the fact that these are almost always cheaply printed on poor quality paper with practically unreadable illustrations).

In spite of its public popularity, and a resurgence of scholarly interest in Jewish magic, it has been scarcely noticed by scholars outside the field of folklore. Much of this can be attributed to the fact that it is a relatively modern compilation albeit with medieval roots.

—from the Foreword to *The Sixth and Seventh Books of Moses or Moses’ Magical Spirit-Art Known as the Wonderful Arts of the Old Wise Hebrews, Taken from the Mosaic Books of the Kabbalah and the Talmud, for the Good of Mankind. Translated from the German, Word for Word, According to Old Writings. With Numerous Engravings. New Edition, Corrected and Expanded by Joseph H. Peterson.* Ibis Press, Lake Worth, FL, 2008.



## **THE PROPHET, FREEMASON AND MARTYR JOSEPH SMITH**

A lightning rod of controversy in religious circles, the relationship of Freemasonry to Mormonism reflects the intersections of Ritual America. Many authors have discussed the relationship between the Mormon Church and Freemasonry—largely anti-Mormons and anti-Masons. Mormons admit that the founder Joseph Smith and many early leaders of the Latter-Day Saints (LDS) or

Mormon Church were Freemasons; they admit similarities in their Temple rituals and Freemasonic rituals; they admit many symbols, such as the beehive, that are common between Masonic and Mormon temples.

The explanation for these similarities could not be wider between the two opposing camps: one side sees the Hand of God; the other, the Cloven Hoof of the Devil.

Mormons explain that original truths from Heaven itself were corrupted by mankind and existed as such within Freemasonry—and that the Prophet Joseph Smith restored them, making Mormonism actually the “original” or corrected Freemasonry, something only given pale imitation in the lodges. Anti-Mormons cynically conclude that the Prophet ripped off the Lodge, changed things around a bit, and used Masonic rites and symbols for his own purposes, giving his new church a religious and secretive structure.

Mormons view Joseph Smith as the restorer of true Christianity. Anti-Mormons allege that Joseph Smith actually delved into the occult, perhaps conjuring up the supernatural visitors that appeared to him.

Early Mormonism also seemed to be caught in the crossfire of the controversies surrounding the anti-Masonic movement sweeping the country at the same time. Were the fingers on the triggers of the mob that shot Joseph Smith adorned with Masonic rings? Or were the guns fired by anti-Masons? Were his killers angry Lodge Brothers who considered that Joseph Smith violated his Masonic oaths by stealing rites and secrets for his church? Did he begin to give a “grand hailing sign of distress” from Freemasonry, starting the secret cry, “Oh Lord my God, is there no help for the widow’s son”—as Freemasons are told to do in the direst emergencies? Freemasons are duty-bound to help upon hearing such a cry—unless they were already (allege some) assigned to gun him down as the payment for violating his Masonic oath. Or were his dying words before he was shot a mere, extreme coincidence?

Freemasons, Mormons and occultists continue to wrestle over the meaning of these events. We give a selection below, a window seat on the wrestling match.



## **THE ANTI-MORMON POINT OF VIEW OF ITS ORIGIN**

The following extracts from an anti-Mormon article contain the accusations of occult practices and Masonic parallels, interpreted from a Fundamentalist religious perspective.

“There is absolutely no question in my mind that the Mormon ceremony which

came to be known as the Endowment, introduced by Joseph Smith to Mormon Masons, had an immediate inspiration from Masonry.”

—Dr. Reed Durham, LDS Historian

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... Both Joseph Smith and his father were involved in the occult practice known as “money digging.” This involved special rituals and ceremonies which were performed for the purpose of obtaining buried treasure thought to be guarded by evil spirits... Joseph Smith, Jr.’s role in the quest for treasure was especially important since he had a seer stone. Joseph would place this small, special rock in his hat then pull the hat up to his face to block out all light. By doing this he claimed he could see supernaturally, and would help those who were digging by locating the place where the treasure was buried and observing the spirits that were guarding it. Joseph Jr. himself admitted to being a money digger, though he said it was never very profitable for him (*History of the Church*, V. 3, p. 29)....

It was with the seer stone that he claimed to both find the plates and later produce the Book of Mormon. This was known by early converts but has since been replaced with later accounts of an angelic visitor.... Former BYU professor and historian D. Michael Quinn writes:

During this period from 1827 to 1830, Joseph Smith abandoned the company of his former money-digging associates, but continued to use for religious purposes the brown seer stone he had previously employed in the treasure quest. His most intensive and productive use of the seer stone was in the translation of the Book of Mormon. But he also dictated several revelations to his associates through the stone (*Early Mormonism and the Magic World View*, D. Michael Quinn, Signature Books, SLC, 1987, p. 143).

... By drawing only on authorized descriptions of the endowment by LDS leaders, I believe it is possible to see within historical context how the Mormon endowment reflected the ancient and occult mysteries far closer than Freemasonry (*Early Mormonism and the Magic World View*, p. 186).

Quinn outlines the following ten essential characteristics common to both occult rituals and Mormon Temple ceremonies:

They are revealed by God from the beginning,  
but distorted through apostasy.

They place an emphasis on the worthiness of initiates.

They include washings and anointings, a new name and garments.

They emphasize vows of non-disclosure.

There are both “lesser” and “greater” rituals.

They feature presentation of the ritual through drama.

They contain an oath of chastity requiring strict purity and virtue of the participants.



*Might this AMORC advertisement suggest sex magick?*

- They feature prominent use of the sun, moon and stars as key symbols.
- The purpose of the ritual is to assist mortals to attain to godhood.
- They employ titles and offices of prophets, priests and kings to those in leadership.

John L. Brooke in his book *The Refiner's Fire: The Making of Mormon Cosmology, 1644–1844*, noted the following in reference to the story of the discovery of the gold plates and the narrative structure of the Book of Mormon:

Freemasonry provides a point of entry into this very complex story. As it had been in Vermont, Masonic fraternity was a dominant feature of the cultural landscape in Joseph Smith's Ontario County.... The dense network of lodges and chapters helps explain the Masonic symbolism that runs through the story of the discovery of the Golden Plates. Most obviously, the story of their discovery in a stone vault on a hilltop echoed the Enoch myth of Royal Arch Freemasonry, in which the prophet Enoch, instructed by a vision, preserved the Masonic mysteries by carving them on a golden plate that he placed in an arched stone vault marked with pillars, to be rediscovered by Solomon. In the years to come the prophet Enoch would play a central role in Smith's emerging cosmology. Smith's stories of his discoveries got more elaborate with time, and in June 1829 he promised Oliver Cowdery, David Whitmer and Martin Harris that they would



see not only the plates but other marvelous artifacts: the Urim and Thummim attached to a priestly breastplate, the ‘sword of Laban,’ and ‘miraculous directors.’ Oliver Cowdery and Lucy Mack Smith later described three or four small pillars holding up the plates. All of these artifacts had Masonic analogues.

Smith’s sources for these Masonic symbols were close at hand. Most obviously, Oliver Cowdery would have been a source, given that his father and brother were Royal Arch initiates; one Palmyra resident remembered Oliver Cowdery as ‘no church member and a Mason’... A comment by Lucy Mack Smith in her manuscript written in the 1840s, protesting that the family did not abandon all household labor to try ‘to win the faculty of Abrac, drawing magic circles, or sooth-saying,’ suggests a familiarity with Masonic manuals: the ‘faculty of Abrac’ was among the supposed Masonic mysteries (*Refiner’s Fire*, Cambridge University Press, 1994, pp. 157–158).



*Showman Harry Houdini invokes against the mysticism of the magic racket.*

Mormon Apostle John A. Widtsoe stated:

Many of the Saints were Masons, such as Joseph’s brother Hyrum, Heber C. Kimball, Elijah Fordham, Newel K. Whitney, James Adams, and John C. Bennett.... With the acquiescence of the Prophet, members of the Church already Masons petitioned the Grand Master of Illinois for permission to set up a lodge in Nauvoo.... it was March 15, 1842, before authority was given to set up a lodge in Nauvoo and to induct new members. Joseph Smith became a member (*Evidences and Reconciliations*, 1 volume, pp. 357–358).

Joseph Smith admitted to being a Mason in his *History of the Church*, volume 4, page 551. Under the date of March 15, 1842, it reads: “In the evening I received the first degree in Free Masonry in the Nauvoo Lodge, assembled in my general business office.” The record for the next day reads, “I was with the Masonic Lodge and rose to the sublime degree” (page 552).

Dr. Durham, who has served as president of the Mormon History Association, provides a number of interesting parallels between the two. He

gives these as evidence for Masonry's clear influence on Mormonism.

I am convinced that in the study of Masonry lies a pivotal key to further understanding Joseph Smith and the Church.... Masonry in the Church had its origin prior to the time Joseph Smith became a Mason.... It commenced in Joseph's home when his older brother became a Mason. Hyrum received the first three degrees of Masonry in Mount Moriah Lodge No. 112 of Palmyra, New York, at about the same time that Joseph was being initiated into the presence of God... The many parallels found between early Mormonism and the Masonry of that day are substantial...

I have attempted thus far to demonstrate that Masonic influences upon Joseph in the early Church history, preceding his formal membership in Masonry, were significant. However, these same Masonic influences exerted a more dominant character as reflected in the further expansion of the Church subsequent to the Prophet's Masonic membership. In fact, I believe that there are few significant developments in the Church that occurred after March 15 1842, which did not have some Masonic interdependence. Let me comment on a few of these developments. There is absolutely no question in my mind that the Mormon ceremony which came to be known as the Endowment, introduced by Joseph Smith to Mormon Masons, had an immediate inspiration from Masonry. This is not to suggest that no other source of inspiration could have been involved, but the similarities between the two ceremonies are so apparent and overwhelming that some dependent relationship cannot be denied. They are so similar, in fact, that one writer was led to refer to the Endowment as Celestial Masonry.

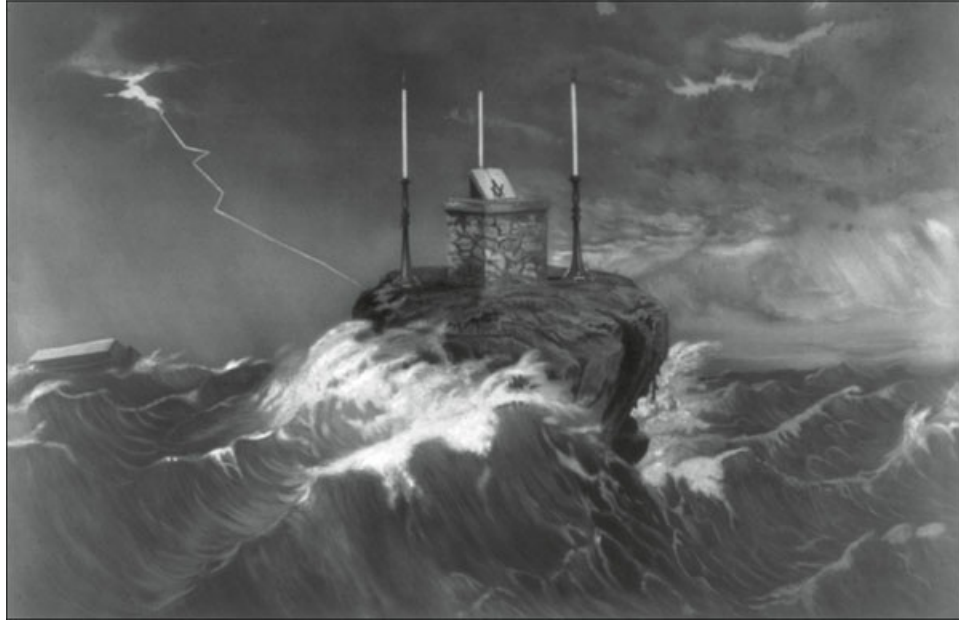


*The Fox Sisters. From left to right: Margaret, Kate, and Leah.*

### ***The Fox Sisters and Mr. Splitfoot***

Leah Fox and her sisters Margaret (Maggie) and Kate touched off a spiritualist phenomenon in America in the mid-1800s, kicking off the fascination with table-rappings, mediums, seances, and ectoplasm—although in 1888 Margaret confessed that their spook-rappings had been a hoax. She attempted to recant her confession the next year, but the damage had been done to their reputation. In less than five years they were all dead. Spiritualism continued as if the confessions of the Fox sisters had never happened.

How did it all start exactly, this movement which would claim the attention of Abraham Lincoln (who allegedly attended at least one seance at the White House with Mrs. Lincoln)? In 1848, the two younger sisters—Kate (age 12) and Margaret (age 15)—lived in Hydesville (now part of the township of Arcadia in Wayne County) in a haunted house. Tales began to emerge of knocks and moving furniture.



*Masonic altar weathers the apocalyptic storm.*

One night Kate challenged the spirit to repeat the snaps of her fingers, which it did. The girls called the spirit “Mr. Splitfoot”—a nickname for the Devil and his “cloven hoof.” Tales developed around the events, with claims that the spirit was a murdered peddler buried in the cellar.

Kate and Margaret were sent to Rochester—but the rap-pings followed them. A radical Quaker couple took them in and helped spread Spiritualism among the Quakers. Soon new linkages were appearing between Spiritualism and abolition, temperance, and equal rights for women.

The 1850 public séances in New York given by the Fox sisters attracted notable people including William Cullen Bryant, George Bancroft, James Fenimore Cooper, Nathaniel Parker Willis, Horace Greeley, Sojourner Truth and William Lloyd Garrison. The show with Splitfoot had quite a draw.

Both Kate and Margaret became well-known mediums—and alcoholics. Margaret became a Catholic, gave up medium-ship, then went back to it, and started alleging that her powers were diabolical.

It got stranger: Margaret came out with a sensational signed confession given to the press and published in *New York World*, October 21, 1888:

“Mrs. Underhill, my eldest sister, took Katie and me to Rochester. There it was that we discovered a new way to make the raps. My sister Katie was the first to observe that by swishing her fingers she could produce certain noises with her knuckles and joints, and that the same effect could be made with the toes. Finding that we could make raps with our feet - first with one foot and then with both - we practiced until we could do this easily when the room was dark. Like most perplexing

things when made clear, it is astonishing how easily it is done. The rapping are simply the result of a perfect control of the muscles of the leg below the knee, which govern the tendons of the foot and allow action of the toe and ankle bones that is not commonly known. Such perfect control is only possible when the child is taken at an early age and carefully and continually taught to practice the muscles, which grow stiffer in later years.... This, then, is the simple explanation of the whole method of the knocks and raps.”

Harry Houdini (a Freemason) made it a passionate pursuit to debunk claims of Spiritualists.

Both Margaret and Katie had this to say:

“That I have been chiefly instrumental in perpetrating the fraud of Spiritualism upon a too-confiding public, most of you doubtless know. The greatest sorrow in my life has been that this is true, and though it has come late in my day, I am now prepared to tell the truth, the whole truth, and nothing but the truth, so help me God!... I am here tonight as one of the founders of Spiritualism to denounce it as an absolute falsehood from beginning to end, as the flimsiest of superstitions, the most wicked blasphemy known to the world.”

—Margaretta Fox Kane, quoted in A.B. Davenport, *The Death-blow to Spiritualism*, p. 76



“I regard Spiritualism as one of the greatest curses that the world has ever known.”

—Katie Fox Jencken, *New York Herald*, October 9, 1888

Margaret recanted her confession in writing in November, 1889, about a year after her toe-cracking exhibition.





## EPILOGUE



## FAST-FOOD FRATERNALISM

**THE IMMENSE HISTORY** of American ritualism has barely been explored in this visual tour. The fraternal pantleg has been rolled up, the calf exposed, and the hoodwink lifted, but many caverns remain. One could tunnel for years and still find forgotten routes and Lodge lore lurking behind another everyday facet of life, bypassed because it is simply common.

What happened to the Lodges? Many still exist but membership has undeniably declined. Brother Mark Stavish hopes that an energized core of occultists will bring a new energy to the scene and rejuvenate the real meaning—the esoterica behind it all. Everyone admits that on Lodge Night, things are not what they used to be. The members are fairly old and knife-and-fork Masons seem the norm. Meals mean more than mysticism.

Today's individualist, anti-traditional, and anti-ritual tendencies are reflected in informal church services, in which the faithful gather with a Starbucks frappuccino in hand and watch PowerPoint presentations at megachurches, or at home on YouTube.

The old, ponderous requirements of initiation have been greatly reduced. Elaborate costumes are now seldom employed. Where degree advancement once required a great deal of study and application, one can now sail upwards in one afternoon—even soar up to the 32nd degree in a day in some cases. The requirement for joining the Shriners—32nd degree first—has seen the entry bar lowered to the Third Degree. The O.T.O. originally required Master Mason status first; now, members need not bother. Brotherhoods have adapted themselves to the fast and easy to acquire members.

The New Thought movement was a perfect marriage of the twin tendencies of anti-ritualism and individualism. It came out of the lodges or was born in many of them, and emphasized that magick needed no real ritual. New Thought started a trajectory in the esoteric which has merged with a fragmenting of communities to give us

preachers of *The Secret* on *Oprah*, wherein one can gain initiation simply by watching a screen, or simply by believing in one's wish. The result was a fast-food fraternalism: a type of no-frills modern magick faith, created to fit anything.

Such prosperity consciousness made Lodge meetings unnecessary. Through the teachings of Wayne Dyer or Tony Robbins one could download enlightenment like an app.



## **BOWLING ALONE AND SELF-INITIATING IN THE ARMCHAIR**

The bestselling book *Bowling Alone*, by professor Robert D. Putnam, discusses the continuing collapse of civic engagement among Americans, a trend that has impacted membership in fraternal lodges. Writes Putnam:

“Let us sum up what we have learned about the factors that have contributed to the decline in civic engagement and social capital...

“First, pressures for time and money, including the special pressures on two-career families, contributed measurably to the diminution of our social and community involvement during these years. My best guess is that no more than 10 percent of the total decline is attributable to that set of factors.

“Second, suburbanization, commuting, and sprawl also played a supporting role. Again, a reasonable estimate is that these factors together might account for perhaps an additional 10 percent of the problem.

“Third, the effect of electronic entertainment—above all, television—in privatizing our leisure time has been substantial. My rough estimate is that this factor might account for perhaps 25 percent of the decline.

“Fourth and most important, generational change—the slow, steady, and ineluctable replacement of the long civic generation by their less involved children and grandchildren—has been a very powerful factor...”

Professor Putnam's book, written in the 1990s, missed newer trends, the dominance of Internet culture and electronic devices, such as iPods and smartphones, which appear to have increased the public's sense of isolation (despite the incidental hype of flash mobs and Facebook's influence of riots and disorder in the Middle East). The acceleration of technology plugged people into a variety of virtual rather than physical communities. Rather than working on the Sanctuary of the Gnosis in the O.T.O., one could simply join a Facebook group.

And yet the communities continue, whether the Congregational Illuminism of former O.T.O. luminary Allen Greenfield, who had it with the O.T.O. and is running a different structure outside of those Lodges—or simply a gathering at a sports bar,

which can be seen as the modern-day Lodge, or a Lady Gaga concert. Americans aren't free of rituals; they're simply varied, and their targets fail to notice the impact upon their psyches. The vulnerability to unconscious group processing, perhaps most obviously manifested in the ritual stage show of a presidential election.

Are these signs that secret societies are no longer relevant? Or could it be taken for the opposite: that Masonic principles are so ingrained that the structural cells aren't considered necessary. Perhaps the country is hoodwinked, and the cable-tow around the American neck is now so virtual that it remains barely noticed.





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∞

## **CRAIG HEIMBICHNER**

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## **MISCELLANEOUS**

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