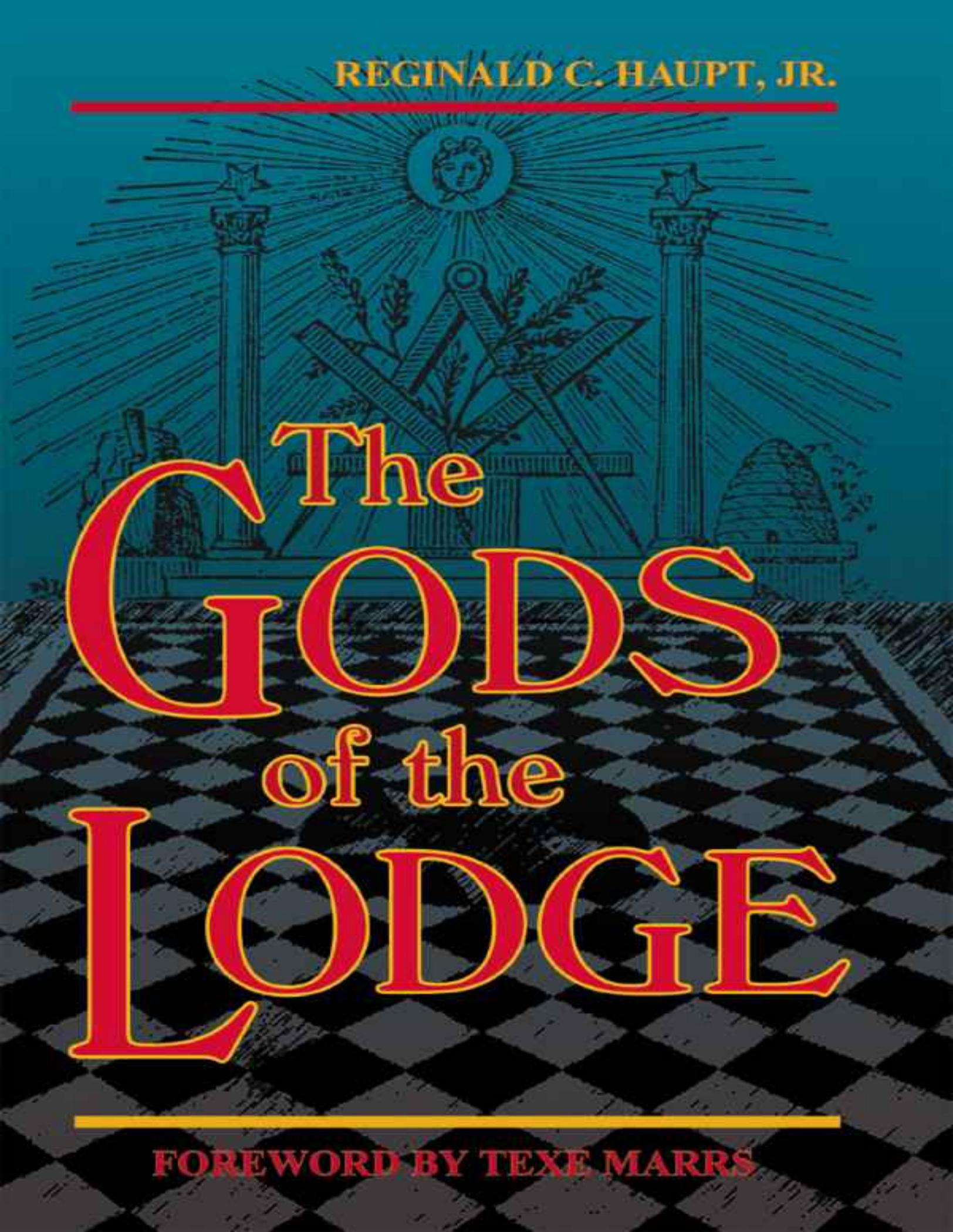


REGINALD C. HAUPT, JR.

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The background of the cover is a detailed illustration of a Masonic lodge interior. At the top center is a sunburst with a face in the center. Below it are two columns with stars on top. In the center, there is a large 'X' formed by a square and a compass, with a wreath and a gavel. To the right is a beehive. The floor is a checkered pattern. The title is written in large, stylized letters over the scene.

The  
GODS  
of the  
LODGE

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FOREWORD BY TEXE MARRS

# **The Gods of the Lodge**

**by  
Reginald Haupt, Jr.**

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## **Foreword by Texe Marrs**

# **Masonic Hoodwink—Deceiving and Being Deceived**

*“But evil men and seducers shall wax worse and worse, deceiving and being deceived...” (II Timothy 3:12)*

This book may be one of the most important you will ever read. That is especially the case if you or a loved one is a Freemason. The information in *The Gods of the Lodge* could be the key to a Mason’s understanding why renouncing and leaving the Lodge is so vital and necessary.

As Reginald Haupt, Jr. so ably documents, the Masonic Lodge is anything but a Christian institution. After over three decades of determined study of Freemasonry, its rituals and ceremonies, and its purpose and goals, I can affirm that what Mr. Haupt reports in these pages is both reliable and true. The fact is the Masonic Lodge is a Luciferian cult and a vehicle being used by dark forces to create chaos, confusion, and tragedy in America and throughout the world.

Through study and knowledge of what goes on in the Lodge, many good men have, come to the same conclusion as have Reginald Haupt and Texe Marrs. John Quincy Adams, our nation’s sixth president, a leader respected and admired for his integrity and intellect, was one who keenly studied this evil institution. In revealing letters to friends and to other wise leaders, he warned that, “Masonry ought forever to be abolished. It is wrong—essentially wrong—a seed of evil which can never produce any good.” (*Letters on Freemasonry*, available from RiverCrest Publishing, phone 1-800-234-9673)

Many Christian churches and denominations have issued proclamations denouncing Freemasonry as an anti-Christian group or cult. Entire governments have done so. The history of the Lodge is sordid, with allegations of its members or the fraternity itself being involved in the most

nefarious of revolutionary activities. Its role in the bloody French Revolution and in Bolshevik Communist genocidal crimes has been reported. Of course, the Lodge denies such unlawful activities, but I believe that the preponderance of evidence leads otherwise.

It is not only its political perversions that make the Lodge a formidable foe of truth and virtue. The Lodge's religious philosophy and dogma, as set forth in its most revered textbooks by 33rd degree Masons Rex Hutchens, Albert Pike, Manly P. Hall, and others, demonstrate that Freemasonry is occultic in nature and detrimental to Christianity.

Reginald Haupt, Jr. focuses on the religious nature of the Lodge and proves, by its own teachings and doctrines, that Freemasonry is a pagan cult whose roots are traced all the way back to ancient Babylon and Egypt. The "gods" of Freemasonry are the same as those worshipped by the pharaohs and by Nimrod in Babylon.

Sad is the fact that the United States reportedly has some three million men who identify themselves as Masons, which proves that, just as the Apostle Paul prophesied in his letter to Timothy, in the last days men will go about, "*deceiving and being deceived.*"

As I express in my exposé book, *Codex Magica*, the Lodge's top authorities have even admitted that it purposely "hoodwinks" (deceives) its lower-level membership. Thirty-third degree Mason author Lynn Perkins writes:

"The true wisdom is concealed and hidden, not only from those who do not join the Masonic Order, but also from those who take the degrees."

Manly P. Hall, 33°, asserts: "Masonry, like all the (ancient) Religions, all the Mysteries, Hermeticism, and Alchemy, conceals its secrets from all except the...elect."

*Hoodwinked!* Pity the foolish man who becomes a Mason. In the first degree ceremony, he is blindfolded and a cable tow hung around his neck. This symbolism aptly informs him that he is ignorant of the true meaning of Freemasonry and will only be informed if and when he “progresses” up the ritual chain.

Thankfully, you, the reader, and lower-level Masonic initiates alike need not suffer the horrors of being hoodwinked by the Masonic Craft that intentionally misleads men. Simply read this book, *The Gods of the Lodge* and have the blindfold ripped away from your eyes. Yes, let the light of truth enter in and discover what the Masonic Order is so desperately seeking to keep hidden.

—Texe Marrs

**Texe Marrs** is author of over 40 books, including the #1 bestseller, *Dark Secrets of the New Age*, and *Codex Magica: Secret Signs, Mysterious Symbols, and Hidden Codes of the Illuminati*. A retired career U.S. Air Force officer, he has taught at the University of Texas at Austin and three other universities.

# Introduction

This work will be considered by most to be extremely controversial and divisive among Christians. It will be considered fanatical and shoved aside as just another smear at the Masons. However, it was not written to condemn anyone, especially the individual Mason. I have many close friends that are loyal Masons and I trust that they will understand that what God's Holy Spirit leads me to do, I must do. If my research is wrong, then my conclusions are equally wrong. I truly hope that there is some other Masonic literature and authority that will contradict the New Freemasonry Encyclopaedia and will lend support to other conclusions than I have authored.

I began this work when a pastor called me one day and asked me if I knew anything about Masonry. I replied that I did not, other than seeing a television evangelist reveal certain secret oaths that he believed that Christians should not take. The pastor asked me to look into the subject so that he could advise some members of his church. I agreed to do this and I advised that I would be back to him in a couple of weeks.

I thought that a trip to the local public library would be sufficient. I was mistaken. After six months of research that took me as far as the Library of Congress, I concluded that very little has been written on the history of Masonry and its hidden and symbolic meaning. That which has been written has been by Masons. Consequently, this work is based on their interpretations of the Rites and Ceremonies in Masonry.

The reader is also asked to take into consideration that much of the ceremonies and secret words and pageants are not available to the public or the libraries. However, there is enough concerning certain degrees and symbols for the average Christian reader to form their own thoughts concerning Masonry. Whether or not they agree with mine is unimportant, because some of this material is open to self-interpretation. What is important, however, is that the reader is exposed to the meaning of

Masonry, its history, its origin, its signs and its symbolism. Then the reader can form his own opinion of the most powerful organization in his community and in this country.

Please remember that this work is done in love and without condemnation. I am certainly one that should throw no stones. I have simply been obedient to what God has led me to do. The rest is in His hands. Let Him have His way with you!



## Chapter 1: Divine Wisdom

There is a storm brewing in the Church of Jesus that will tear down the very structure of the leadership of major denominations. That storm is the highly regarded philosophy that a Christian can seek divine wisdom outside of Jesus Christ and receive it! This philosophy is taught and shared in by the leaders of this country as well as the leaders of the Church. To reveal and to expose this false doctrine will divide many church fellowships, but it will reveal the truth and set millions free. The Church must seek holiness and the blemishes must be cleansed.

When the serpent approached Eve concerning the forbidden tree of knowledge he said:

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, *and ye shall be as gods, knowing good from evil.*”

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, *and a tree to be desired to make one wise*, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (*Genesis 3:5-6*).

What Satan offered Eve was “divine wisdom.” He offered her something that he could not give, and she sought something that she could not have. Out of all the fruit in the Garden of Eden only the fruit from the tree of knowledge was forbidden. Why? Because only God has divine wisdom. They could partake of the tree of life and the fruits of the paradise God made for His own. But never were they allowed to partake of or seek divine wisdom. The serpent had lied! He could not give anyone divine wisdom. That is and has been his quest since his fall.

Today the serpent is still offering this lie. The largest single organization in the western world, numbering more than 10 million, has as its sole aim

and written intention the quest for “divine wisdom.” A leading authority on this institution, W.L. Wilmshurst, [1](#) writes:

“...if [a candidate] really desirous of learning the secrets and mysteries of his own being, he must be prepared to divest himself of all past preconceptions and thought-habits and, with childlike meekness and docility, surrender his mind to the reception of some perhaps novel and unexpected truths which Initiation promises to impart and which will more and more unfold and justify themselves within those, and those only, who are, and continue to keep themselves, properly prepared for them. ‘Know thyself!’ was the injunction inscribed over the portals of the ancient temples of Initiation, for with that knowledge was promised the knowledge of all secrets and all mysteries. And Masonry was designed to teach self-knowledge.

“...The full Master-Mason—the just man made perfect who has actually and not merely ceremonially traveled the entire path, endured all its tests and ordeals, and become raised into conscious union with the Author and Giver of Life and able to mediate and impart that life to others—is at all times hard to find.

“...Nevertheless to point to that attainment as possible to us and as our destiny, to indicate that path of self-perfecting to those who care and dare to follow it, modern Speculative Masonry was instituted.”

Mr. Wilmshurst was a noted scholar and a historian of Freemasonry with many works available in any public library. He is a recognized authority on the subject and was until the time of his death in 1939 a Mason’s Mason. The quotation above was taken from his book *The Meaning of Masonry*.

On “divine wisdom” Wilmshurst asserted:

“Now the Hebrew word for Hiram means ‘Guru,’ teacher of ‘Supreme Knowledge,’ divine light and wisdom, and the liberty that comes therewith. But this knowledge is only for the perfected man. It is that knowledge that Hiram said was known ‘to but three in the world,’ i.e.,

known only in the counsels of the Divine Trinity, but it is knowledge that with patience and perseverance every Mason, every child of the Creator, ‘may in due time become entitled to a participation in.’” [2](#)

The Hiram to which he refers to as quoting was not King Hiram of Tyre, but a man named Hiram, a widow’s son that was sent to Solomon to help in building the Temple. He is referred to in *2 Chronicles 3:13-14* and in *1 Kings 7*. He was a skilled craftsman and was given the name Hiram Abif by the Masonic historians. He was given credit with being the “Master Architect” and one of the three most exalted men in Masonic allegory. [3](#) It is taught in Masonry that he was assassinated, buried and rose again. [4](#) It is admitted in the *New Encyclopaedia of Freemasonry* that the prominence attached to this man is purely Masonic legend only with no historical evidence. [5](#) Yet this mere Temple worker is credited with the doctrine that everyone has the ability to obtain “divine knowledge.” He is revered in every Masonic Lodge in the world as the “Master Builder” and his life and resurrection is taught to every initiate in Masonry. [6](#)

Wilmshurst spoke of Hiram as *the* source of enlightened wisdom:

“The tragedy of Hiram Abif, then, is not the record of any vulgar, brutal murder of an individual man. It is a parable of cosmic and universal loss; an allegory of the breakdown of a divine scheme. We are dealing with no calamity that occurred during the erection of a building in an eastern city, but a moral disaster to universal humanity. Hiram is slain; in other words, the faculty of enlightened wisdom has been cut off from us. Owing to that disaster mankind is here today in this world of imperfect knowledge, of limited faculties, of chequered happiness, of perpetual toil, of death and frequent bitterness and pain.” [7](#)

And,

“The absence of a clear and guiding principle in the world’s life reminds us of the utter confusion into which the absence of that Supreme Wisdom, which is personified as Hiram, has thrown us all,

and causes every reflective mind to attribute to some fatal catastrophe his [Hiram] mysterious disappearance. We all long for that light and wisdom which have become lost to us.” [8](#)

This doctrine is being taught by the elders, deacons and Sunday School teachers of every major denomination in the world where Masonry thrives. But what was just revealed to you is only the tip of the iceberg. In the following sections this author will discuss many aspects of Masonry that make it incompatible with Christianity. In fact, it will be proven to the reader that Masonry is more aligned with Satan worship and is the greatest threat to the Church today. At no point will the author use material prepared by any scholar or historian that is not pro-Mason. The entire research material cited herein can be found in any public library in America. It is urged that the reader should be provoked to check every quote and every authority cited. Take nothing for granted, because when you come against the Masons you must come with the unquestionable truth in black and white and with their own books!



## Chapter 2: Osiris

In Egyptian mythology, the ruler of the underworld and judge of the dead was OSIRIS. [1](#) He was a culture hero and credited with establishing religion. His father was Geb (Earth) and his mother was Nut (Sky). He married his sister, Isis, and they had a son named Horus. His brother, Set, murdered him and cut him into 14 pieces and distributed them in various places throughout Egypt.

Isis gathered all the pieces and reassembled the body and endowed it with life. Osiris then became ruler of the underworld and judge of the dead. A temple to Osiris was built at each spot where one of the pieces of his body was found. As presiding judge of the underworld court passing sentence on the dead, he has a hawk's head. [2](#) Below is an illustration of Osiris as it appears in the New Encyclopaedia of Freemasonry. [3](#)



**Osiris**

What does Osiris have to do with Masonry? Rather than this author expressing an opinion of this vital and shocking issue, I would rather the reader decide for himself.

The rites and ceremonies of Mason Grades and Degrees reflect its doctrines and teachings. [4](#) Masonry Initiation of its candidates is based primarily on the ancient mysteries of Egypt, and Egyptian mythology. [5](#) It is expressly stated within their own encyclopaedia:

“As to old Egyptian Mysteries, the mouths of official, authorised Egyptologists seem not only closed but sealed: they open only in the vast region of funerary texts, regarding the BOOK OF THE DEAD and all the cognate records as representing the Rites and Ceremonies developed at various periods out of the eschatological doctrine of ancient Egypt. They are highly important from this point of view and indicate to me as a mystic that the shadowed lights at least of the soul’s eternal union with God were manifested in no uncertain manner at Heliopolis and Memphis in ‘the early dawn and dusk of time.’ But the travels and initiations of the soul after death, according to a hypothesis of mythology, are one thing, while the initiation and advancement of the candidate on this side of the world are another and very different. It comes about also that where the voice of scholarship is silent, it is unbecoming and ridiculous for those who are still in the classes to hazard a single word. I forbear therefore to enlarge, as many have done before me, on the analogies between the Hiramic Legend in Masonry and the Egyptian Legend of Osiris. It is familiar and exceedingly shallow, for reasons which can be specified only in vague terms, namely, that, at least within the field of the Craft Degrees, the analogy—such as it is—subsists between Osiris and the Candidate who is ultimately raised to life.” [6](#)

The Mason’s encyclopaedia goes further and says:

“There is no question that the Myth of Osiris covers the whole story of mystical life and is presented in the Funerary Ritual as the soul’s own story. There is no more eloquent valediction to the departing soul than

that which says: Thou hast gone living to Osiris. *The promise of life is in Osiris. The great doctrine, the great revelation of all the true Mysteries is that Osiris lives: but he is known by other names. We also as Masons look forward to union of the departed with Osiris, as we believe in the resurrection of Hiram... To be united with Him for ever.*" [7](#)

And

"It is recognised, however, that a 'real and spiritual signification' lies behind the 'physical aspect,' and that as the sun dies and rises so also does the soul. *In attaining perfection it 'becomes an Osiris, or incarnation of Deity.'*" [8](#)

Wilmshurst compares Osiris to Jesus Christ! [9](#)

"In the great Mystery System of Egypt, which long anteceded the Hebrew system, the regenerate candidate, who has achieved the highest possible measure of self-transmutation of his lower nature, *was accorded the title of Osiris. It was the equivalent of attaining Christhood.*"

And

"If in Masonry the mystical death is dramatized more realistically than the resurrection that follows upon it, that resurrection is nevertheless shown in the 'raising' of the candidate to the rank of Master Mason and his 'reunion with the companions of former toils,' implying the reintegration and resumption of all his old faculties and powers in a sublimated state, just as the limbs of the risen Osiris were said to reunite into a new whole and as the Christian Master withdrew His mutilated body from the tomb and reassumed it, transmuted into one of supernatural substance and splendour." [10](#)

To the Royal Arch Mason, Osiris is known as the senior Scribe of the Royal Arch.

“In Hebrew the title Osiris became changed into Azarias (and sometimes Zeruah) and still further corrupted into Esdras and Ezra, the name of the senior Scribe of the Royal Arch.” [11](#)

In a detailed explanation of the Symbols and signs of Masonry in another chapter of this work, Osiris will be described as the Sun and representing “good” in the battle with darkness and “evil.” [12](#)

From the foregoing the reader can readily see that Osiris, the Egyptian god of the underworld and judge of the dead, plays an important part in Masonry as revealed in Masonry history books that are open to the general public, or the uninitiated. What the “secret” oaths and ceremonies reveal of the “hawk head” is something for the Christian Mason to be concerned about.

To the uninitiated Christian the prospect of Osiris is horrifying, and to give credence or meaning to an ancient god with a hawk’s head as the equivalent to Jesus Christ is an abomination to God and mocks the cross of Calvary. This is true whether or not it is taught as an allegory or revealed through signs and symbols. Further, this could very well be the unforgivable sin of blaspheming the Holy Spirit. This certainly gives divinity and deity to an idol, and the same idol that King Solomon left God for.

This writer cannot close this chapter on Osiris without revealing the part that “ole hawk head” plays in America today outside of the prominent role that Masonry gives him. Take a one dollar bill out of your pocket and look on the opposite side of George Washington’s picture. Look at the seal on the left. At the bottom of the seal there is a phrase that says, “THE GREAT SEAL,” and at the top of the pyramid is a bright eye that is known in Masonry as the “All Seeing Eye.” Guess whose eye this is? That’s right, it’s Osiris’ eye. This is the symbol of Osiris as it appears in the funeral chambers of the Pharaohs and in the history books of ancient Egypt. [13](#) This is also the same symbol that appears on the apron of every Master Mason in America. Yes, Osiris reigns over our currency and in the halls of the

Congress. His great seal is on us and the uninitiated is totally unaware. As a matter of fact, neither is the ordinary Master Mason aware. [14](#)

Above the eye is the phrase, “ANNUIT COEPTIS”; this is the Latin motto meaning “He has smiled on our undertakings.” Below the pyramid is the second phrase, “NOVUS ORDO SECLORUM” and this means “A NEW ORDER OF THE AGES.” [15](#) Now, if the eye was the eye of our God, Jehovah, then we would have no problem. But that is not the case, and we have to seriously look at the meaning of the second phrase. What new age? The age of Osiris?

How did these Mason symbols get on our currency? Easy. Thirty-three of the signers of the Declaration of Independence were Masons and most of the early Presidents were Masters of their lodges, including George Washington, Thomas Jefferson and Benjamin Franklin. In fact, the famous Boston Tea Party was a Masonic affair and occurred after the meeting of the St. John’s Lodge in Boston.

Millions of Christian Masons through the years have been unaware of the true inner history of Masonry and the real meanings of their craft.

“What then was the purpose the framers of our Masonic system had in view when they compiled it? To this question you will find no satisfying answer in ordinary Masonic books. Indeed there is nothing more dreary and dismal than Masonic literature and Masonic histories, which are usually devoted to the external development of the craft and to its antiquarian aspect. They fail entirely to deal with its vital meaning and essence, a failure that, in some cases, may be intentional, but that more often seems due to lack of knowledge and perception, for the true, inner history of Masonry has never yet been given forth even to the Craft itself. There are members of the Craft to whom it is familiar, and who in due time may feel justified in gradually making public at any rate some portion of what is known in interior circles.”

[16](#)

Yes, Osiris does live in the darkness and shadows of the Masonic lodges and temples throughout this country and the world. And, yes, he does oversee our currency system and is on every apron of every Christian who is a member of that system. He is the HE that the altar in the middle of every lodge is built for. He was the God of Solomon and is the reason God tore the Kingdom of Israel from Solomon's throne. [17](#) Solomon died serving the God of Egypt. Yet, the Masonic system is built on the greatness and wisdom of Solomon as this writer will discuss in another chapter. [18](#)



## Chapter 3: The East

Since every Mason is taught that Masonry is “a system of morality veiled in allegory and illustrated by symbols,” [1](#) then we must look to the allegory and symbols to unveil just what system of morality Masonry is really under.

Masonry is a “Divine Quest” as defined by their encyclopaedia: [2](#)

“It communicates knowledge of that Quest and its terms in symbolism; while those who are willing to take symbolism into their heart—and the inmost heart—or in other words to translate it into life, may find that it becomes an open gate into a world of real knowledge, where the Divine Quest ends in Divine Attainment.”

The quest is necessary due to the “fall of man”:

“Humanity as a whole has fallen away from its original parent-source and place; that from being imbedded in the eternal centre of life man has become projected to the circumference; and that in this present world of ours he is undergoing a period of restriction, of ignorance, of discipline and experience, that shall ultimately fit him to return to the centre whence he came and to which he properly belongs. ‘Paradise Lost’ is the real theme of Masonry no less than of Milton, as it is also of all the ancient symbols of the Mysteries. The Masonic doctrine focuses and emphasizes the fact and the sense of this loss. Beneath a veil of allegory describing the intention to build a certain temple that could not be finished because of an untimely disaster, Masonry implies that Humanity is the real temple whose building became obstructed, and that we, who are both the craftsman and the building materials of what was intended to be an unparalleled structure, are, owing to a certain unhappy event, living here in this world in conditions where the genuine and full secrets of our nature are, for the time being, lost to us; where the full powers of the soul of man are curtailed by the limitations of physical life; and where, during our apprenticeship of

probation and discipline, we have to put up with the substituted knowledge derivable through our limited and very fallible senses.” [3](#)

The Quest is to the East, which is the symbolic centre, the source of all light, and the place of the throne of the Master of all life. The West is where we (the world) are held captive in a world of imperfection and darkness from which the divine spiritual light is in large measure withdrawn and only shines by reflection. [4](#)

So, all Masons look to the East for their light, the source of all light, the throne of the Master of light. The Conquering Light. The seat of Divine Wisdom or attainment. In this regard the following symbol is found in the front of the *New Encyclopaedia of Freemasonry*, the accepted authority in all MASONDOM. [5](#)



Its title is “THE EAST.” It appears to be a woman in a chariot drawn by four horses with a sphere (a globe) in her right hand, and a palm branch in her left hand. Standing on the sphere is a child (male) holding a torch that is

lit. The woman appears to be offering the child the palm branch. Underneath the chariot is an old man that appears to have been either defeated or dying. He has a palm branch in his right hand also.

If I were called upon to interpret this symbol, then I would immediately acclaim that the young woman was Mary offering to the world her child, Jesus Christ, as the hope and bearer of the light of the world. The palm branch would symbolize peace and the horses would represent power and might. The old man is harder to interpret, but I would say he represents the old order of the world which was put under the feet of Christ. The branch would indicate an offering of peace to the redeemer.

Do you agree? Well, if you do, then you are not close to the meaning Masonry gives, it. The Freemasonry Encyclopaedia says:

“The East. From the Arch of Constantine, representing the victories of Trajan. Aurora is guiding the chariot of morning, to which are yoked four horses in the act of rising upward. There is a globe in her right hand on which is balanced a Genius, holding a torch, and said to typify the *Morning Star* or *Lucifer*, emerging from clouds—represented by the veil about him. Aurora bears a palm in her left hand. The bearded figure reposing on the waves has been regarded as the Guardian of the Euphrates or Tigris—because of the wars of Trajan. *From the Masonic point of view, the symbol in its plenary sense is the coming forth of conquering light.*” [6](#)

Shocked? We Christians should be! But let's look further into their explanation. “Aurora is the Greek goddess of the dawn.” [7](#) The chariot is “the chariot of morning.” The *Sun* rises in the East. In other words, the light of this world rises in the East. It is the claim of Masonry in its plenary (complete) sense that Lucifer holds that light! Not Jesus Christ! The veil that the child (Lucifer) is shrouded with indicates to this writer that the personage of the bearer is clouded, and appearing as a child it is telling me that the evil one is appearing to the world to be wrapped in goodness and coming in peace. Isn't this what Masonry does to the Christian member or prospective member?

What appears to be a Quest to the East for Divine Wisdom looks now to be a Quest to receive Divine Wisdom from Satan, the bearer of the “light.” But, again, he could not give this to Eve, and neither can he give this to a Mason! To the Christian this is a Quest that he cannot take, because the Christian believes that only Jesus Christ is the light of this world, and that Satan holds nothing for him but death. Certainly, he cannot accept a doctrine or teaching that Satan is the bearer of the conquering light or Divine Wisdom in the East.

Again, the average Mason is not aware of this and he is urged to verify this by checking out the Freemasonry Encyclopaedia in his local library. The Christian Mason is now on notice of what “The East” is and what the Quest entails. Having this knowledge the Christian Mason must either prove me to be a liar, or renounce his oath to Freemasonry!



## Chapter 4: The Structure of Freemasonry and Its Degrees

Its actual name is ANCIENT FREE AND ACCEPTED MASONS. It is an entity that involves an elaborate system of symbolic ritual, beginning at the point of the initial step, and continuing throughout Craft Masonry. All the work of the Masonic Lodge is carried on through symbols and symbolic procedures. It is said that “the symbol constitutes the very essence of Freemasonry.” [1](#) Freemasonry is essentially the science of symbolism; it is a system of morality developed and inculcated by the science of symbolism.

“It is this peculiar character as a symbolic Institution, this almost exclusive use of the method of instruction by symbolism, which gives peculiarity to Freemasonry and marks its distinctive difference from every other institution devised by the ingenuity of man. This distinction also clearly establishes the antiquity of the Institution, bestows upon Freemasonry its pre-eminent power for cementing men into a common brotherhood, and contributes effectively to the perpetuity of Masonry.” [2](#)

The basic and fundamental principles of Freemasonry are found in what is ordinarily known as “Blue Lodge Masonry.” Blue Lodge Masonry consists of three degrees: The Apprentice, the Fellow-Craft, and the Master. Royal Arch Masonry, which now forms a part of what is known as “York Rite,” was formerly a part of the Third Degree of Blue Lodge Masonry. Each of these Degrees of Masonry is set out insofar as a non-Mason can determine from what Freemasonry permits to be made public in the following pages.

### BLUE LODGE MASONRY

*The Entered Apprentice Degree:* This is a preliminary degree intended to prepare the candidate for the higher and fuller instructions of the succeeding

degrees. The candidate is a voluntary applicant for membership in the Lodge; he comes without an invitation from the Lodge or from any member of the Order, even though he may have been told by a Mason friend that he would probably become a true, tried and trusted material for the Masonic superstructure. Of his own free will and accord he petitions the Lodge, and seeks admission that he may begin his search for Light, *the light of divine truth*. At the threshold of the Lodge he is required to profess a belief in a supreme being. What supreme being depends upon the country and culture where the Lodge might be located. No Deity is disallowed under the tenets of the Order. [3](#)

Although lacking in valuable historical information, the work of the Degree is replete with the instructions of the internal structure of the Order, especially in its lectures. The religious character of Masonry is impressed upon his mind, not only by a confession of a belief “in a deity,” but by the recitations of assigned passages of Scripture, by the open Bible upon the altar, and by his own dedication in prayer and meditation. If the Lodge is in an area of Moslem predominance, then it is the Koran that lies open upon the altar. In a Buddhist culture, then their holy book is used. Again, belief in a Deity is all that must be confessed.

The candidate now learns that a Masonic Lodge is an assemblage of Freemasons, duly congregated, having the Sacred Writings (this could be the Bible, the Koran, etc.), and Compass, Square, a charter, or warrant of constitution, authorizing them to work. It is explained that the room where the meeting is held represents some part of king Solomon’s Temple.

The candidate is told that the Lodge is supported by three great columns representing Wisdom, Strength, and Beauty. These are represented by the Master, Senior Warden and Junior Warden. In comprehending the course of the candidate’s movement around the Lodge room, the significance of the symbols employed, and the lectures given, including every phase of the Ritual, the Entered Apprentice Mason realizes that he has begun a noble pursuit for Truth. The aspiration of his soul toward the Absolute and Infinite Intelligence is encouraged and strengthened. The faculties of his mind have been directed toward the great ARCHITECT of the universe (whoever he

may be), his own Creator, Preserver, and Benefactor; through the majestic irradiations of thought, meditation, prayer, and sublime comprehensions of instructions given, his soul pierces through the shadows of materialism and earthiness toward the Light for which his search has begun. When he has proved his proficiency in the work of the Entered Apprentice Degree, he will be ready for the next Degree of Blue Lodge Masonry.

The Apprentice is then entrusted with certain secrets of the Order, all of them moral, ethical and wholesome. He then pledges to “keep counsel” of all things spoken in Lodge or chamber by any Masons, Fellows, or Freemasons. <sup>4</sup> He is invested with certain “Secrets,” which he must keep inviolate and communicate them only in accordance with Masonic Law. He swears to submit to death in many and sundry ways if he should break these vows to the Order.

## **THE FELLOW-CRAFT DEGREE**

*Fellow-Craft Degree:* This is the second degree of Blue Lodge Masonry and is derived from the union of Operative Masons, who were especially skilled in cutting and fitting stones for structural use, but less skilled than the Master Mason. The emphasis of this Degree is on the significance of the term “fellow.” Its ordinary meaning is “a companion,” “a brother.” The work of this Degree is also a preparatory step for advancement to the higher Degree of Master, but it differs from the Apprentice in the character and, import of its symbolism.

The fundamentals of Masonry which claim for man the threefold heritage of Liberty, Equality, and Fraternity are symbolized and expounded in the Fellow-Craft Degree.

“Among the ancients, all religion was more or less a mystery, and hence religions, and especially the mysteries of religions, were closely associated with philosophy. Among pagans, the multitude of allegories and symbols in their religions became accepted as realities, and the worship of celestial luminaries; of imaginary deities with human

passions, appetites, and lusts; of idols in the forms of stones, animals, and reptiles, was the natural result. Hence the emphasis placed upon philosophy, upon intellectual enlightenment, upon advancement in reasoning faculties in order that these tendencies to idolatry might be counteracted. There, was innate in the hearts of humanity deep spiritual longings, lofty aspirations after a Living Deity, and a desire for logic in religion. Thus religion joined with philosophy in the use of symbols to illustrate what could not be explained, to excite an appropriate feeling even where the idea could not be made plain in words, to make the image a subordinate conveyance to right conceptions of moral and spiritual truth. Knowledge was conveyed by symbols, rites and ceremonies were employed to make attractive to the eye truth which was imperfectly comprehended merely through the Word. Masonry, successor of the Mysteries of antiquity, follows these ancient methods of instruction. This becomes more evident in the Ritual, Rites and Ceremonies of the Fellow-Craft Degree. Instruction is given by symbols, similar to the philosophy of the ancient mystics, and there is marked out for the Fellow-Craft a path of study, of meditation, of investigation, of intellectual progress—all of which means progress in the search for Truth.” [5](#)

The vows and obligations of the candidate are advanced and more extensive than those of the Apprentice. The pledge to secrecy is broadened and more strongly enforced. Having completed the work of the Fellow-Craft Degree, the initiate is now prepared for advancement to the Sublime Degree of a Master Mason, after proving his proficiency in the Degree just completed through examination, and rigid instructions.

## **THE MASTER DEGREE**

Master Mason constitutes the Third and last Degree of Blue Lodge Masonry. In explaining this degree Mason authorities believe that Royal Arch Masonry must be included as part of the symbolism.

“The symbolism of Arch Masonry is in reality a part of the symbolism of the Third Degree. As we have it today, the Master Mason Degree is actually incomplete, because it needs a complement which is only supplied in the Royal Arch Degree. The symbolism of the Master Degree as we have it now, is necessarily restricted to the First Temple and to the present life, although it reaches a climax in the assurance of a future life. For the symbolism relating to the destruction of the first Temple, the Babylonian Captivity of Judah, the return of the Jews to Jerusalem, and the erection of the Second Temple, we are dependent upon Royal Arch Masonry. Without these, the symbolism of the Third Degree of the Blue Lodge is incomplete.” [6](#)

The whole system of Masonry is intended to present the symbolic idea of man’s pilgrimage on earth. The First Degree represents youth, a period of learning, a time for purification of affections and preparation for advancement into higher spheres of life here on earth. The Second Degree represents the period of man’s adult life, of manhood, a time for increased learning and work. The Third Degree is symbolic of mature life, ripened experiences, a time of continued activities, but of decrease in toil and labor. That there should be continued increase in knowledge and wisdom must be taken for granted. It is also a period for heavier responsibilities, of trials, of sufferings, and of inevitable termination in death.

“Foremost in the conceptions of this period of life is that it is a time of waiting by the wearied workman for the word of the Grand Master of the universe which will summon the Master Mason from the labors of earth to the eternal refreshments of heaven. For these reasons, and because of the superlative beauty and significance of the Ritual, the Ceremonies, and the Symbols of the Degree, it is called ‘The sublime Degree of a Master Mason.’” [7](#)

As an Entered Apprentice the Mason is given instructions necessary to advance his Masonic career. These are elementary rudiments to prepare for ordinary daily life. As a Fellow-Craft he is taught to advance his investigations into the science of the Order, just as a man is required to enlarge his mind by new ideas and to extend his labors for the welfare of his

fellowmen. As a Master Mason he is taught the most necessary of all Truth, that having been faithful to all his trusts, he is at last to die, and receive the reward of his fidelity. He is taught that the foremost of all the truths is the immortality of his soul and the certainty of the resurrection of the body after death to eternal life. [8](#)

“The whole scope of the Ritual and the ultimate of the symbols of the Master Mason Degree place supreme emphasis upon the truth that when man’s life has spent itself on the earth, has passed away as fleeting shadows, his soul returns to God who gave it and his body which returns to dust shalt be raised, incorruptible and glorified and qualified for entrance into the Grand Lodge of the Celestial City of God. By the instructions of that notable legend and the entire Ritual, it is implied that we have been redeemed from the death of sin and the sepulcher of pollution. The essence of principles illustrated in the third degree brings ultimate triumph to every true, tested, tried, and faithful Master Mason.” [9](#)

It is unquestioned in Masonry authorities as the above quoted section details, that Masonry holds out the promise of resurrection, redemption of sin, and eternal life with God in a Grand Lodge in the holy city, Jerusalem. This promise is made without the requirement of believing in Jesus Christ! The only requirement they teach is be a “true, tested, tried, and faithful Master Mason.” [10](#) This promise of eternal life and immortality extends to the Masons that are Jews, Moslems, Buddhists, Hindu, Jehovah Witnesses, Mormons, Moonies and whatever. In another chapter of this work this false hope of Glory will be discussed along with Masonic doctrine of REBIRTH, BAPTISM AND HOLINESS. This writer only mentions resurrection and the promise of eternal life at this stage, because it is promised to those that complete the Third degree and have become a Master Mason.

Upon completion of the Third Degree, the Initiate is a full-fledged Mason in the highest sense of the word. If he keeps his vows, assimilates the principles of the Order, obeys the teachings, conforms his life to the ideals set forth in the Degrees, he has fulfilled all and received all there is in Masonry. However, there are higher degrees available in either “York Rite”

Masonry or “Scottish Rite” Masonry that are desirable for the implementation of “Blue Lodge Masonry” and for enlarged opportunities and advantages in ministries of a distinct Masonic character. This writer will outline these advanced degrees in brief form only. A few of the degrees will be discussed in other sections.

## **ROYAL ARCH MASONRY AND THE YORK RITE**

Royal Arch as a separate distinct branch of the Order first appeared in the city of York in England in the early part of the eighteenth century. It was introduced in America during the same period.

The Royal Arch is known as the “Chapter,” and consists of four degrees. They are Mark Master, Past Master, Most Excellent Master, and the Royal Arch. They are a continuance of the Third Degree of the Blue Lodge. The legends of these degrees relate to the history of king Solomon’s Temple after its completion and dedication, to the destruction of the Temple by the Chaldeans and the Babylonian Captivity of the Jews, and to the erection of the Second Temple by Zerubbabel. A distinct connection with the Third Degree of the Blue Lodge is the “recovery of certain secrets” which were lost when Hiram Abif was slain. [11](#) The life and significance of Hiram Abif will be detailed in a later section.

## **MARK MASTER DEGREE**

This first degree is based upon the dedication of the Operative Masons who were employed to build the Temple at Jerusalem. It teaches through symbolic signification that the Mason must perform his stations and positions in life with precision and perfection as the Great Overseer and Judge of Heaven and earth may see fit to approve.

## **PAST MASTER DEGREE**

This second degree of Royal Arch Masonry was originally an honorary degree conferred upon the Master of a Lodge at his installation by three or more Past Masters. In the Royal Arch it has no significance historically or any direct connection with the degree before or after it. The brief Ritual has no significance to the Mason in the advancement in Royal Arch Masonry.

### **MOST EXCELLENT MASTER DEGREE**

This third degree is based upon certain historic facts and legends with reference to the dedication of the Temple by king Solomon. The presiding officer represents king Solomon under the title of Most Excellent. The officers are the same as in a Symbolic Lodge, although there are some Rituals in which the Junior Warden is omitted. The symbols, the lessons drawn therefrom, and the lectures are meaningful sequels to certain parts of Blue Lodge Masonry. They implement much of the instructions previously given and enforce some of the sublimest lessons already learned.

### **ROYAL ARCH DEGREE**

This is the climax of the Royal Arch Masonry and illuminates all that has gone on before. Much is supplied for practical guidance for following the tenets of Masonry in daily life.

### **CRYPTIC MASONRY**

The term "Crypt" signifies a concealed or hidden place. The existence of crypts of concealed and hidden rooms under the Temple of Solomon is revealed both by Masonic legend and recent topographers of Jerusalem. Within these hidden places the Masons contend that the most sacred and meaningful secrets relating to Ancient Craft Masonry are and were preserved. Hence Cryptic Masonry is for those Masons who wish a better understanding of all Masonic procedure and of the legends upon which great symbolic truths are based. Crypt Masonry is represented by the

Council of Royal and Select Master, an adjunct of the York Rite. It consists of three degrees: Royal Master, Select Master, and Super-excellent Master. The work of each is historic and educational to the Mason that longs for the knowledge of his craft.

## ROYAL MASTER DEGREE

This Degree cannot be explained without a discussion of Hiram Abif or the Hiram Legend in Masonry. He is referred to as “The Master Architect” in Freemasonry and is used as a major figure of Masonic teaching. He is mentioned twice in the Bible. In *1 Kings 7:13-14* it is said:

“And king Solomon sent and fetched Hiram out of Tyre.

“He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was full of wisdom, and understanding, and *cunning to work all works in brass*. And he came to king Solomon, and wrought all his work.”

And, in verse 40 of the same chapter:

“And Hiram made the lavers, and the shovels, and the basons. *So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord.*”

Hiram is further mentioned in *2 Chronicles 2* and in *2 Chronicles 4:11*:

“And Hiram [this is another spelling of his name] made the pots, and the shovels, and the basons. *And Hiram finished the work that he was to make for king Solomon for the house of God.*”

In both accounts in the Bible he was not mentioned as an architect, but a worker in brass. Why he is accounted for as an architect in Masonic legend is questioned also in the *New Encyclopaedia of Freemasonry*. [12](#)

Masonic legend has it that Hiram was assassinated by three men, buried in a secret grave and rose again. [13](#) Masonry declares that this evil act was done before the completion of the Temple under Hiram. [14](#) Again, this is not based upon historical fact and is exactly opposite of the Scripture quoted above from *1 Kings 2:40* and *2 Chronicles 4:11*. Hiram finished all the work he was to do for king Solomon on the Temple. When Freemasonry asserts otherwise, it contradicts the word of God. Do the Masonic authorities have an explanation? Yes.

“It matters nothing whether the prototype be one whose historic actuality and identity can be demonstrated, or whether he can be regarded only as legendary or mythical; the point being not to teach a merely historical fact, but to enforce a spiritual principle... In Masonry the prototype is Hiram Abif, who met his death as the result of a conspiracy by a crowd of workmen of whom there were principal ruffians. In the Christian and chief of all systems, since it comprehends and re-expresses all the others, the greatest of all the Exemplars died at the hands of the mob, headed also by three chief ruffians: Judas, Caiaphas and Pilate.” [15](#)

Now that you understand who Hiram Abif was or wasn't, this writer can continue to explain the Royal Master Degree. The officers conferring this Degree are a Thrice Illustrious Grand Master, representing king Solomon; Illustrious Hiram of Tyre; Principal Conductor of the Works, representing Hiram Abif and three others of little significance.

The place of the meeting is called the “Council of Chamber,” and represents the private apartment of Solomon, in which he is said to have met in consultation with his two Hiram's during the construction of the Temple.

The mystery of this Degree is dedicated to the legend of Hiram Abif.

“From a legendary point of view, the historical events represented occurred during the brief period of time which elapsed between the death of the ‘Builder’ and the discovery of his body and its ‘Masonic

interment.’ Thus, the mystery of this Degree is dedicated to the legend of Hiram Abif. In this legend we learned in the Third Degree of Blue Lodge Masonry of the loss of certain secrets denoting the Ineffable Name, and of the substitution of others.” [16](#)

The workers present in the Chamber are Fellow-Crafts, and a spokesman makes an appeal for the means by which they may receive the reward of becoming Master Masons. In short, the ceremonies provide the Masonic idea that the laborer deserves and may seek his reward.

The spokesman was Adoniram who symbolizes the Speculative Mason, who has:

“...faithfully labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labors may be consummated by the acquisition of Divine Truth. His earthly tabernacle is to perish, but he is certain of reward in receiving the Temple, not made with hands, eternal in the heavens.” [17](#)

## **SELECT MASTER DEGREE**

This Degree is noted for its Ritualist revelations. The officers are similar to the preceding Degree. Solomon and the two Hiram represent the three Grand Masters of the building of the Temple. The meeting place is a secret vault beneath the Temple. The object of the Degree is to commemorate the deposit of an important secret or treasure which is said to be Hiram Abif’s.

Tradition relates that the Select Masters performed a secret service for which they had been selected, and closed their labors during the construction of the Temple. Their work was not revealed until the building of Zerubbabel’s Temple. [18](#)

## **SUPER-EXCELLENT MASTER DEGREE**

This was formerly an honorary degree conferred in the Ancient and Accepted Scottish Rite. It was transferred to Cryptic Masonry and forms the last degree of the Royal and Select Council. The Masonic legend of the Degree refers to the last day of the siege of Jerusalem by Nebuchadnezzar as a punishment of King Zedekiah for his perfidy and rebellion.

In the symbolic ritualism, Zedekiah is the symbol of perfidy and rebellion, and although the punishment was severe, it was just. The punishment inflicted serves as a warning of the effects that will ensue from a violation of the sacred vows assumed in Freemasonry.

## **THE ORDER OF KNIGHTS TEMPLAR**

This Order is composed of three orders: the Illustrious Order of the Red Star, the Order of Malta, and the Order of Knights Templar. Knights Templar Masonry was evolved from the various Christian Orders of the Crusade period in Palestine from the tenth to the thirteenth centuries.

Knighthood is the theme. The Order stresses the qualities of the traditional "Knight." The oath of a knight requires him to defend the poor, the widows, the orphans, and the helpless of either sex. The most rigid of all the laws of chivalry is the defense of the truth. The lesson of this symbolism is to inculcate better manhood, better citizenship, and a better society.

## **THE ILLUSTRIOUS ORDER OF THE RED CROSS**

This Degree has no connection with Knighthood, but is intimately connected to the Royal Arch Degree. The legend behind the Degree is that of the Embassy of Zerubbabel to the court of Darius complaining of the Samaritans who were hampering the work of the Jews in rebuilding the Temple. It celebrates the success of the Embassy.

## **THE ORDER OF MALTA**

This Degree refers to the period of the Crusades. It is believed to be the successor to the Order of St. John of Jerusalem organized in Jerusalem as a successor to the “Hospitalers,” an organization set up for the care and protection of sick and oppressed Christian pilgrims in the time of the Crusades. After taking up arms for the protection of the holy places against the Saracens, they called themselves Knights Hospitalers. Later, they migrated to Rhodes, that became the Island of Malta, and the name Knights of Malta was adopted. The ceremonies and rites of the degree inculcate lessons of chivalry and courage, and inspire a militant spirit in opposition to all anti-Christian ideologies and powers.

## **THE ORDER OF KNIGHTS TEMPLAR**

The Templars of the Crusade era were known as warriors of the cross. They were famed for self-denial, frugality, piety, modesty and bravery. The original Templars at Jerusalem were men that chose to lay down their lives for the oppressed and to defend the mysteries of the faith. The Templar Order was eventually driven from Jerusalem and scattered throughout Europe. In the fourteenth century the Order was forced to disband by the king of France and Pope Clement.

Masons claim to be the successors to the Templars of Jerusalem. They swear to defend all Christian truths, principles, and practices. This Order is by far the most popular in America. But it is not available to the non-Christian. The oaths of allegiance to Christ make this Order an exception in Masonry.

## **ANCIENT AND ACCEPTED SCOTTISH RITE MASONRY**

Of all the Rites of the Order that are above or supplementary to Blue Lodge Masonry, this branch of Freemasonry is the most popular. Like

Royal Arch Masonry, all applicants must be Master Masons in good standing.

Originally referred to as the “Rite of Perfection,” this branch consists of thirty-three degrees and includes the first three degrees of the Blue Lodge. Briefly stated, they are:

#### ***4. Secret Master Degree***

This Degree refers to the time when Hiram Abif is slain, and Solomon has the task of replacing him with seven experts. The lecture concerns the mystical meaning of the sacred articles placed in the Holy of Holies. Solomon is seated in the East, and is called the Master. Adoniram, the “Venerable Inspector,” is seated in the West. Secrecy, obedience, and fidelity are distinctive virtues taught by this Degree

#### ***5. Perfect Master Degree***

The ceremonies of this Degree were originally established as a tribute to a worthy departed brother. The Master is Adoniram, the Inspector of the works. The symbolic color is green, to remind the Perfect Master that being dead in vice, he must hope to revive in virtue. His jewel is a compass extended sixty degrees, to teach him that he should act within measure and always pay due regard to justice and equity. Industry and honesty are the virtues taught here.

#### ***6. Intimate Secretary Degree***

The background of this Degree refers to the twenty cities that king Solomon gave to Hiram, king of Tyre. King Hiram refused the gift because of their worthless character, and he renamed them Cabul. The lessons taught are zealousness and faithfulness, disinterestedness and benevolence in

serving others, the duty of being a peacemaker among the brethren. Duty is the true magnetism which guides the Mason in the course of life.

### ***7. Provost and Judge Degree***

The history of this Degree relates that it was founded by king Solomon for strengthening order among the vast number of Craftsmen engaged in the construction of the Temple. The lesson is justice, equity in decisions of judgment, and in dealings with one's fellowman. They teach that in rendering judgment in any issues of life, one must avoid personal considerations of interest, refuse bribes, and not be erroneously influenced by appeals for sympathy.

### ***8. Intendant of the Building Degree***

This Degree is sometimes called "Master in Israel." The legend is that it was instituted to supply the place of the chief architect of the Temple. The important lesson is that none are entitled to advance in the Ancient and Accepted Scottish Rite who have not by study and application made themselves familiar with Masonic learning and jurisprudence.

### ***9. Elect of the Nine Degree***

Here we have details of how certain traitors who, before the completion of the Temple, had engaged in an execrable deed, and received their punishment. The lessons are fidelity, obedience, and devotion are certain of reward; that bravery and patriotism are qualities of all Masons; and that the villain is certain to be punished.

### ***10. Illustrious Elect of the Fifteen Degree***

This is a continuation of the preceding degree. This is the conclusion of the punishment of the three traitors that had committed this terrible crime. The crime was the killing of Hiram Abif. While fanaticism in religion and politics are denounced in this Degree, toleration and liberality are encouraged. The lesson of the importance of education, instruction, and enlightenment as bulwarks against error, barbarism, and ignorance is taught.

### ***11. Sublime Knights Elect of the Twelve Degree***

After the three traitors were punished king Solomon chose to reward the zeal of the Illustrious Elect of Fifteen who had discovered the traitors, by electing twelve of the fifteen Sublime Knights, and made the selection by ballot by putting their names in an urn and drawing the names. The first twelve drawn he formed into a chapter and gave them command of the twelve tribes. Truth in all things is the lesson. Trust and honesty are instilled.

### ***12. Grand Master Architect Degree***

This Degree is strictly a scientific degree. In it the principles of architecture and the connection of liberal arts with Masonry are unfolded. The Mason is taught again to reflect upon the dignity of human nature, and the vast powers of the human soul. He is inculcated to develop these powers in his own life in the largest measure possible.

### ***13. Knight of the Ninth Arch***

Although this Degree is called “The Royal Arch of Solomon,” the legend behind it concerns Enoch. Masonic authorities differ as to whether it is historical or mythological. [19](#) It is one of the Ineffable Degrees and relates the events celebrated to the Ineffable Name. (“Ineffable” means unspeakable.) The legend refers to the methods by which Enoch was able to

preserve certain important secrets to be afterwards communicated to the Craft, in spite of the flood and the lapse of time.

Masonic ritualism owes very much to the deductions of this Degree, and under various modifications, they are found in almost all the Rites. Masons contend that without this Degree, the symbolism of Freemasonry would have to be regarded as incomplete.

“It appears evident to all students of sacred history that the Ineffable Name of Deity, forbidden to be uttered by the Hebrews throughout their history, dates back to the earliest of times. Masons have proof of this.” [20](#)

#### ***14. Grand Elect, Perfect and Sublime Mason Degree***

This is the last degree of what is referred to as The Lodge of Perfection. This is called the ultimate degree of ancient Masonry and concludes all reference to the Temple. It is also the last degree that refers to the Ineffable Word.

This Degree relates the story of the dissemination of Freemasonry from King Solomon’s Temple. Its background historically is centered on the apostasy of Solomon and the destruction of the first Temple by the Chaldeans and the consequent captivity of the Jews in Babylon. They contend that when the Temple was completed, the Masons working on the Temple gained immortality. [21](#)

“When the Temple was completed, the Masons who had been employed in its construction acquired immortal honor. Their Order became more uniformly established and more strictly regulated than it had been before. Their caution and reserve in admitting new members commanded respect, and merit alone was requisite for membership. Governed by these principles, many of the Grand Elect left the Temple after its dedication and dispersed themselves among the nations of the world.”

Centuries later when Jerusalem was occupied by the enemies of the Jews and Christianity, the Masons joined with the princes of Christendom and fought the infidels. The valor and fidelity of these Knights of Masonry gained respect of the world. Thus, they contend, Masonry became popular and honorable among the great men of the world where it has remained in the world until today.

### ***15. Knight of the East or the Sword Degree***

The legend and ceremonies of this Degree are centered on the construction of the second Temple. It is founded upon the assistance rendered by Cyrus, King of Persia, to the Jews that were in captivity, in rebuilding the Temple. Thus the Knights of the East derive their origin from the Babylonian captivity, seventy years of captivity and servitude, the notable recognition of the work on the second Temple, and in rehabilitation of Jerusalem under King Zerubbabel and Nehemiah. The lessons of this Degree are Fidelity of obligation, and Constancy and Perseverance under difficulties and discouragement.

### ***16. Prince of Jerusalem Degree***

The legend of this Degree is based upon the opposition of the Samaritans and other neighboring nations to the erection of the second Temple. The Jews in response to this opposition sent an embassy to Darius, King of Persia, to acquire his favor and protection, which was obtained. The lessons of the Degree relate to the building of the Temple of true character, and to the erection of the Temple of righteousness in the world through Love, Peace, Charity and Toleration.

### ***17. Knight of the East and West Degree***

This is the first of the philosophic Degrees of the Scottish Rite.

“It is the beginning of a course of instruction which is capable of fully unveiling the heart and inner mysteries of Freemasonry. Truth, throughout all time, has been hidden under symbols, and often beneath a succession of allegories, and one’s search for Truth and Divine Light must be persistent and neverending.” [22](#)

The legend relates to the Crusades; and has a close relation to Templar Masonry. The Knights of the East represent the Masons who remained in the East after the building of the first Temple, while the Knights of the East and West represented those who traveled West and dispersed the Order over Europe, but who returned during the Crusades, and united with their ancient brethren.

### ***18. Prince, or Knight Rose Croix Degree***

This Degree is found in numerous Masonic Rites other than the Scottish. It is known by various names, such as Sovereign Princes of Rose Croix; Princes of Rose Croix de Heroden; and Knights of the Eagle and Pelican. [23](#) The name “Rose Croix” is derived from the emblems of the Rose and Cross. There is no question of its Christian design and character, even though it is in Scottish Rite rather than in Knights Templar.

Its Rites and Ceremonies present a Third Temple, a spiritual one. This the Masonic authorities contend is the ultimate goal of Freemasonry.

“The Wisdom, Strength, Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope, and Charity; the great Lights remain, for they are not only the essence of Freemasonry, but also fundamentals in their symbolic truths and in the realities of some in the building of character; the three lesser lights give way to thirty-three, which to most interpreters represents the thirty-three years of the Messiah’s sojourn on earth.” [24](#)

The teachings of this Degree relate to the “dogma” of the “Master of Nazareth,” its universal system of truth, and how it is adopted to the

Masonic dogma of Toleration. Religious tolerance is the theme and tolerating Christianity is the teaching.

### ***19. Grand Pontiff Degree***

This Degree is by far the most controversial of all the Degrees of the Order as it applies to the Christian believer. This writer will first summarize an explanation as offered by the Masonic authorities that publish the official “Masonic Bible.” This Bible is a regular King James Version and carries Masonic teachings, history and definitions. This Bible is the primary source used in the explanations of the Order by this writer. The information is supplied by C.R. Stauffacher and Charles P. Roney. Both men are Masons and Doctors of Divinity in the Christian faith.

“This Degree is occupied in an examination of the Apocalyptic mysteries of the New Jerusalem, as set forth in the Revelation of John the Evangelist. Its officers are a Thrice Puissant, seated in the East on a throne canopied with blue, wearing a white satin robe; and one Warden, seated in the West, and holding a staff of gold. The members are clothed in white, with blue fillets embroidered with twelve stars of gold, and are called True and Faithful Brothers. The decorations of the Lodge are blue, sprinkled with gold stars. The lessons of the Degree are sublime, clearly teaching that a true Mason must labor for the benefit of those who come after him, that he should strive to leave something more substantial and eternal when he departs this life than the fading memories of a transient sojourner, and that he should produce some living stones which will have a place in the New Jerusalem of the future life.” [25](#)

*The Freemasonry Encyclopaedia* goes further and explains the “real” meaning of the rite and ceremony of the Degree.

“Amidst darkness and isolation thereafter the officers of the Chapter proclaim the dominion of the beast, the opening of the seven vials of REVELATION and the fall of Babylon. But it is the city of intolerance

which has passed, the city of fraud and falsehood. So also when the Candidate is brought into light and is shown the four-square city coming down out of Heaven, when he hears of the new Heaven and the new earth, the apocalyptic account is reduced so that *the city appears to be one of simple theism, governed by principles of good-will, while He Who sits upon the throne, though He is called the Lord God Almighty and Redeemer, is not the Christ of St. John.*

“The Candidate is anointed with oil, is made and proclaimed a priest for ever according to the Order of Melchizedek, but the equivalent of this title in the nameless banality of the scheme is Scottish Mason. *The New Jerusalem is interpreted as Ancient Masonry.*” [26](#)

To the Christian the Masonic meaning is offensive for more reasons other than just the fact that it is expressly anti-Christ. It changes the Scriptures. The New Jerusalem is not governed by “good-will,” and is not “Ancient Masonry.” The Holy City, New Jerusalem, is a heavenly city governed by Jesus Christ, and not “good-will.” [27](#)

“And the city had no need of the sun, neither of the moon, to shine in it, and *the Lamb is the light thereof.*” [28](#)

Yes, and the Lamb, Jesus Christ, is the light of the New Jerusalem. Not Ancient Masonry! It is inconceivable that a Christian, regardless of denomination, could partake of this doctrine, and feel honored that he is a Mason of high degree.

The next problem the Christian should be offended by is the anointing of the Candidate as a priest “of the Order of Melchizedek.” Who is the *only* priest of the order of Melchizedek? The New Testament says that Jesus Christ was and is such a priest.

“For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

“And this is clearer still, if another priest arises according to the likeness of Melchizedek,

“who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.

“For it is witnessed of Him [this means Jesus—not a Mason], ‘Thou art a priest forever according to the order of Melchizedek.’” [29](#)

Yet, we have Christians of high rank within their church and community anointing mere men as equal to Jesus Christ. This truly is blasphemy!

Lastly, and certainly not least, Freemasonry and its Christian partakers are in serious danger of falling victim to the last warning of the holy Scriptures:

“I testify to everyone who hears the words of the prophecy of this book; if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book.” [30](#)

## ***20. Grand Master of Symbolic Lodges Degree***

This Degree promotes the blend of philosophy and religion. The historical theme used is the dispersion of the Freemasons after the destruction of the third Temple by Titus. The Masons contend that their brothers left the holy land determined to build a fourth Temple. They dispersed throughout Europe with the greatest number going to Kilwinning, Scotland, where they established a Lodge, built an Abbey and deposited the records of the Order there.

Emphasis is placed upon the true Mason as a philosopher, both practical and religious, who under religious emblems and moral principles, seeks to build his own life according to his glorious heritage (Masonic heritage).

## ***21. Noachite, or Prussian Knight Degree***

This Degree stands alone in Masonry. It is based solely upon the destruction of the tower of Babel, and contends that the whole earth was peopled as a result of the dispersion at Babel. The Prussian Knights called themselves Noachites, or the disciples of Noah, while they designate other Masons as Hiramites, or disciples of Hiram Abif.

In this Degree they contend that a man named Peleg is the founder of this Degree by virtue of his position as the Grand Architect of the Tower of Babel. He is said to have traveled to Prussia during the dispersion where he died. In A.D. 553 his tombstone was found with this inscription: "Here rests the ashes of Peleg, our Grand Architect of the Tower of Babel. The Almighty had pity on him because he became humble." Thus, the charge of this Degree is that Masons are to be modest and humble, and that they should never place self above Deity or claim greater wisdom than him.

## ***22. Knight of the Royal Ax Degree***

This Degree honors "work" and in particular, manual labor. The legend honors and glorifies the cutting of the cedars of Lebanon, or Libanus. This Degree is sometimes called the "Prince of Libanus." According to Masonic historians the Sidonians were employed to cut the cedars on Mt. Lebanon for Noah's Ark, the Ark of the Covenant, Solomon's Temple and Zerubbabel's Temple. They formed colleges on Mt. Lebanon, and during Solomon's days they became affiliates of the Masonic Order in Tyre and Jerusalem. It is believed by the Masons that these Sidonians belonged to the Druses, that secret sect of Theists who still reside on Mt. Lebanon and whose mysterious ceremonies still attract Eastern travelers.

The assemblies of Knights of the Royal Ax are called Colleges. The aprons worn by its members have a "three-headed serpent." This emblem will be discussed in a later chapter.

### ***23. Chief of the Tabernacle Degree***

This Degree commemorates the institution of the order of the priesthood in Aaron and his sons, Eleazar and Ithamar. The Lodge is called a “Hierarchy” or a “Court.” Its members are called “Levites.” Masons base this Degree on the mysteries of the ancient Hebrews that were known only to the initiates. The goal is increased powers and proficiency for serving humanity.

### ***24. Prince of the Tabernacle Degree***

This Degree concerns the mysteries of the tabernacle at Sinai, commonly called the Mosaic tabernacle. Its three principals are Moses, Aaron and Ithamar. This is another degree that teaches through symbols the truths of religion, morals and practical living.

### ***25. Knight of the Brazen Serpent Degree***

The history of this Degree is centered on the serpents that God sent among the people of Israel in the wilderness as punishment for rebellion as recorded in *Numbers 21:4-9*:

““Then the Lord said to Moses, ‘Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live.’

“And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.”

In this Degree the bronze serpent is called a “Brazen Serpent” and it is symbolized upon the apron of this Degree. The serpent is entwined around a cross. On the upright of the cross is engraved in Hebrew “khalati,” meaning “I have suffered.” On the arms of the cross is the Hebrew word “nakhushtan,” meaning “a serpent.” [31](#) Again, this symbol containing a serpent will be discussed later.

This Degree emphasizes that the rule of evil and darkness is only temporary, and that light and goodness will prevail and be eternal.

## ***26. Prince of Mercy Degree***

This Degree is also called the Scottish Trinitarian and is Christian in construction. It concerns the three acts of divine mercy through the three covenants God made with man. They are: first with Abraham by circumcision, second with Israel through Moses, and third, in the suffering and death of Jesus Christ. The Masonic Bible justifies or explains this Degree with this disclaimer:

“While Masonry is a religious Institution, it has never, and it does not today, invade the field of distinctive religious controversies, nor does it question or challenge the devout religions which worship One God, and One God only, even though there may be difference with references to Intermediation and the basis of approach or access to the One God for worship and service.” [32](#)

The dogma of the Degree is the importance of Truth, and the Masonic search for the Truth.

## ***27. Knight Commander of the Temple Degree***

This Degree contains neither symbols nor allegories and appears to be out of place in the midst of the philosophical degrees. It serves to break the weariness of continuity in these advanced stages of the Scottish Rite. This

Degree is sometimes called Sovereign Commander of the Temple, and it teaches that the Mason is also a soldier, a successor of the Knights of the Middle Ages. The fight is for righteousness.

### ***28. Knight of the Sun, or Prince Adept Degree***

Masonic authorities believe this Degree to be the most important and interesting of all the high degrees, and it is the last of the ancient initiations teaching. The Degree is veiled in Kabbalistic and Hermetic symbols and instructions, allegorizing in the old rituals the search of Man after Truth. The principal characters are Father Adam and Brother Truth. The six northern signs of the zodiac appear on the reverse side of the jewel of this Degree.

The definitions of Kabbalism and Hermetic Masonry are being reserved for the time being, but the reader is reminded to review this Degree afterward.

The Knight of the Sun highlights the nature, quality, attributes and perfections of God.

### ***29. Grand Scottish Knight of St. Andrew Degree***

Sometimes called “Patriarch of the Crusades” this Degree highlights religious tolerance. The ritual is founded on the legend which says that Freemasonry of the Middle Ages consisted of a society of Knights founded in Palestine for the purpose of building churches. The Saracens opposed them and infiltrated their ranks. To combat this they developed secret symbolic ceremonies to detect an intruder. When the Saracens became too strong they accepted an invitation of a king of England and moved into his dominion where they devoted themselves to the cultivation of architecture and the fine arts.

Modern Masonry adopted the traditions associated with St. Andrew when this Degree was implemented two hundred years ago. St. Andrew's vision of his cross that gave courage and faith to the armies of England adds to the teachings of this popular Degree.

### ***30. Knight of Kadosh Degree***

The word Kadosh is a Hebrew word meaning holy or consecrated and thus denotes the elevated character of this Degree and the Truths taught. Masons contend that the degree of Kadosh appears in all the degrees of the Knights Templar. [33](#) According to the Kadosh system, the ancient Templars are the modern Kadoshes, the builder of the Temple of Solomon is now replaced by James de Molay, the Martyred Grand Master of the Templars, and the three assassins are now the King of France, Pope Clement V, and Naffodei, the informer against the Order. The persecutions against the Templars form the rituals and the teachings. The Degree teaches that persecutions have only strengthened Freemasonry and have contributed to its growth and purity.

### ***31. Grand Inspector Inquisitor Commander Degree***

This Degree has no historical, philosophical or symbolical significance. It is simply a judicial power of the higher degrees. It points out fairness and patience in judging others with the understanding that everyone is to face a judgment before their God eventually.

### ***32. Sublime Prince of the Royal Secret Degree***

This originally was the twenty-fifth degree of the Lodge of Perfection, and when eight additional degrees were added, forming Scottish Rite Masonry, this degree was made the thirty-second degree. In the ritual and teachings of this Degree advanced light and progress in the search of Truth

are supplied to the serious student of Masonry, and by the revelations of truth many agencies of past history.

Through the centuries of the past, Mason authorities contend that Freemasonry has drawn from the symbolisms and mysteries of ancient cults:

“With the unveiling of great spiritual truths by the Hebrew writers, and the reflection of Divine light upon the mysteries of many ancient religions through these revelations, Masonry became the depository of Divine Truth in its symbols, traditions, legends, and mysteries and has preserved Truth through all the centuries of the past.” [34](#)

The symbolism of the apron worn by the members of this Degree deserves mentioning for later discussions. The apron bears a Teutonic cross with an all-seeing eye above it. On the cross is an uncrowned eagle with two heads.

### ***33. Sovereign Grand Inspector General Degree***

This Degree is defined as the administrative head of the Order of Scottish Rite. It grants its bearers great esteem and honor in the Masons. Their mission is:

“To teach and enlighten the brethren; to preserve charity, union and fraternal love among them; to maintain regularity in the works of each degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy.” [35](#)

The major emblems of the Degree are the Teutonic cross in different settings, a double-headed eagle crowned with golden crown of Prussia, and

two serpents biting their own tails. To the public viewers the word "S.A.P.I.E.N.T.I.A." is revealed on the shield.



## **Chapter 5: The Masonic Initiation**

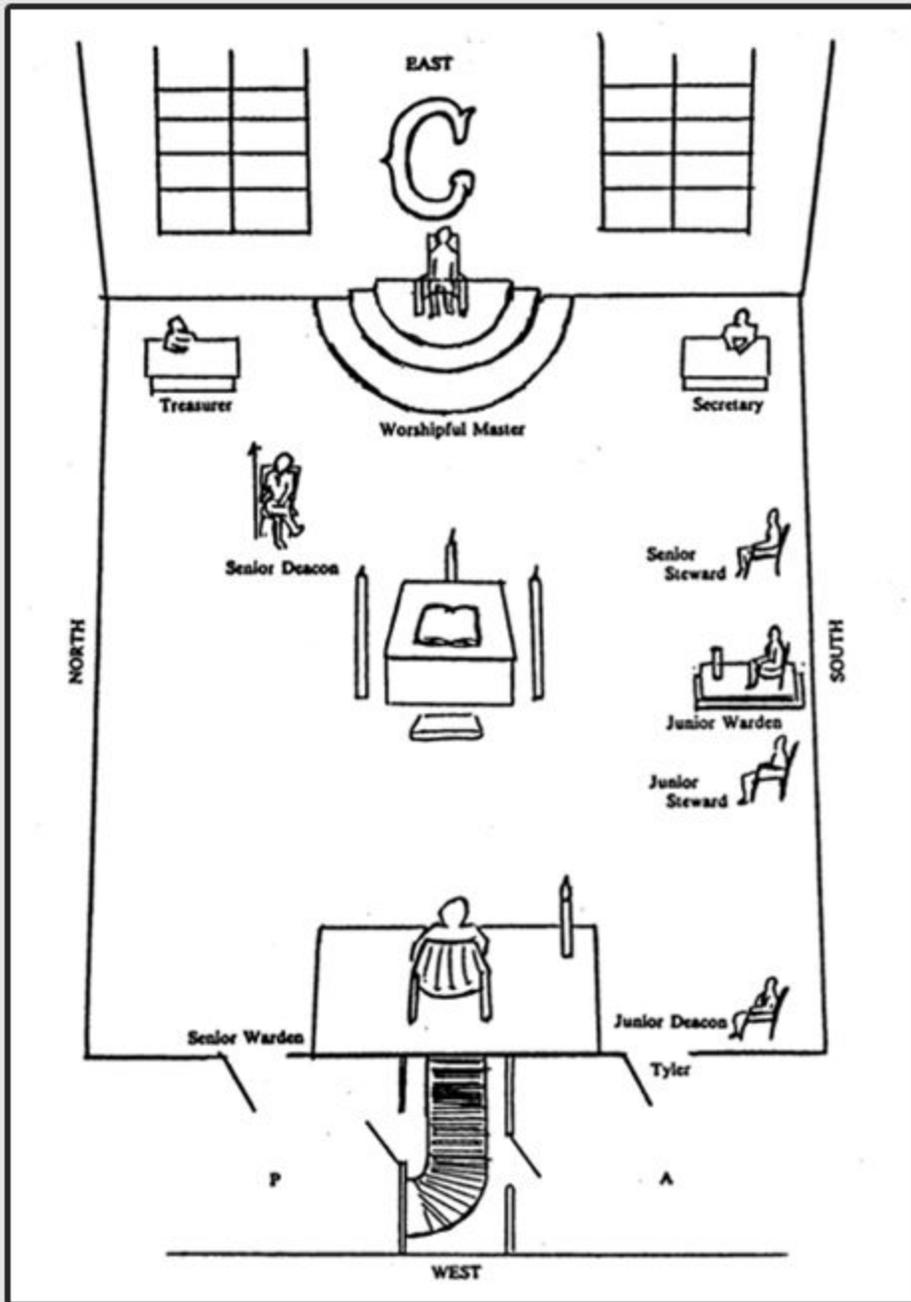
We have already discussed the three degrees of the Blue Lodge, and that these degrees make up basic Masonry. This writer will set out the “ritual” of the initiation of each of these degrees. The material in this chapter has been taken from decodings of the published *Ecce Orienti* (also referred to as *King Solomon’s*) books which are used by most lodge officers. The details of the ritual here presented are corroborated by other authors, Masonic texts and Masonic Monitors.

A duly assembled Lodge consists of at least seven Freemasons acting under a warrant or dispensation from some Grand Lodge. They assemble in a lodge room on the second or third floor of a building well guarded against “cowans,” a Masonic term for eavesdroppers, and the non-Masonic “profane.” When the candidate petitions for membership and submits his initiation fee, the Master, upon hearing the application read in meeting, appoints an Investigating Committee of three Masons to study the character of the applicant and to make a report at the next regular meeting. Favorable recommendations from at least two of the three committee members are sufficient to bring the application to a vote before the Lodge. If on the first ballot all balls or cubes are white (clear), then the candidate is elected to receive the degrees. However, if even one black ball or cube appears, the ballot is termed as “cloudy” and another ballot is taken. If on this ballot a black ball appears, then the candidate is rejected. An unanimous vote is required.

On the appointed night for conferring the First or Entered Apprentice Degree, the local lodge conducts a Lodge of Entered Apprentices. The usual officers include the Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, Junior Deacon, Senior and Junior Stewards, and the Tyler.

The interior of the lodge room features an altar in the center on which rests the Volume of the Sacred Law, usually the Bible (depending what

country the lodge is assembled in), and the Square and Compass. Nearby are three tapered lights. The letter “G” is suspended or painted over the Master’s chair and may be interpreted to stand for geometry or God. The former is used more frequently by most Masonic authorities. The Master sits in the East and wears his apron, hat, sash and jewel of office. Other members wear their aprons and their respective jewels and ranks. A floor plan of the Masonic lodge appears below.



**Floor plan of Masonic lodge indicating position of officers.**

The Master calls the Lodge to order. He begins, "I now declare this Lodge of Master Masons closed and Entered Apprentice in its stead. Brother Junior Deacon, inform the Tyler (doorkeeper); Brother Senior

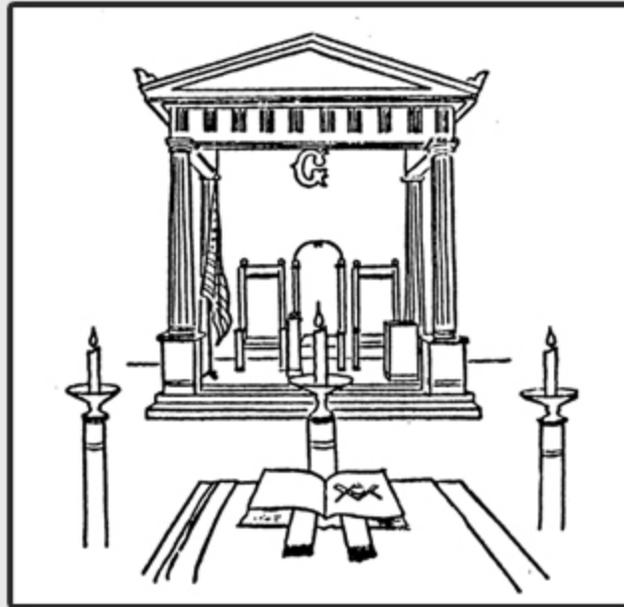
Deacon, attend at the altar (place both points of the compass under the square).” He raps once and the members take their seats. He then instructs the Junior Deacon to take his assistants (Senior and Junior Stewards) to the anteroom where the candidates are waiting.

The Secretary accompanies them to the anteroom and obtains affirmative answers to the following questions:

“Do you seriously declare, upon your honor, that, unbiased by friends, and uninfluenced by mercenary motives, you freely are prompted to solicit the privileges of Masonry by a favorable opinion of the institution, a desire for knowledge, and a sincere wish to being of service to your fellow creatures?”

“Do you seriously declare, upon your honor, that you will conform to all the ancient established usages of the Order?”

The Secretary returns to the lodge room and reports that the candidate has given the required answers. The candidate is now prepared for the first degree. He is instructed to remove his coat, shoes, stockings, and trousers and is divested of all metal articles: coins, watch, rings, etc. The Junior Deacon gives him a pair of trousers furnished by the lodge and asks him to put his left arm through the front of his shirt, exposing a bare arm and left breast. The Deacon then puts a blindfold (called a hoodwink) on the candidate, places a slipper on his right foot and loops a blue silk rope, called a cable tow, around his neck.



**Interior of a Masonic lodge facing the Master's station.**

He leads the hoodwinked candidate to the lodge door and gives three knocks. The Senior Deacon inside reports, “Worshipful Master, there is an alarm at the inner door of our Lodge.” The Master asks him to ascertain the cause of the alarm, and the Junior Deacon speaking for the Candidate responds, “Mr. \_\_\_\_\_, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful Lodge, erected to God, and dedicated to the holy Sts. John, as all brothers and fellows have done before.”

(The dedication of the Lodge to the Sts. John—St. John the Baptist and St. John the Evangelist—is one of the few vestiges of Christianity found in contemporary Freemasonry.) In a series of questions put to the Junior Deacon, the Senior Deacon asks if the candidate is “worthy and well qualified,” “duly and truly prepared,” “of lawful age and properly vouched for,” and “a man, free born, of good repute, and well recommended.” The Senior Deacon closes the door, relays the answers to the Master, and takes the compass from the altar.

As the candidate and Junior Deacon enter the Lodge room, the Senior Deacon presses one of the points of the compass to the candidate's bared left breast. "Mr. \_\_\_\_\_, on entering this Lodge for the first time, I receive you on the point of a sharp instrument pressing your naked left breast, which is to teach you, as this is an instrument of torture to your flesh, so should the recollection of it ever be to your mind and conscience, should you attempt to reveal the secrets of Masonry unlawfully." This ceremony is known as the "Shock of Entrance" or "Rite of Induction."

The Senior Deacon now takes over from the Junior Deacon and guides the candidate around the room. The Master interrupts, however, by asking, "Let no one enter on so important a duty without first involving the blessing of the Deity. Brother Senior Deacon, you will conduct the candidate to the center of the Lodge, and cause him to kneel for the benefit of prayer." The Master leaves his seat and kneels next to the candidate at the Masonic altar. They repeat the following prayer:

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of brotherly love, relief, and truth, to the honor of Thy Holy Name. Amen.



**Masonic candidate  
prepared to receive  
the first or Entered  
Apprentice degree.**

All respond with the Masonic “So mote it be.”

The Master rises, replaces his top hat and takes the candidate by the right hand. "Mr. \_\_\_\_\_, in whom do you put your trust?" The candidate is prompted to answer, "In God." The Master comments, "Since in God you put your trust, your faith is well founded. Arise, follow your conductor and fear no danger." The candidate is then led around the lodge, and the same questions put by the Senior Deacon earlier are repeated by the Junior Warden and Senior Warden. The Master also interrogates the candidate and continues, "From whence come you, and whither are you traveling?" The Senior Deacon answers for the candidate, "From the west, and traveling toward the east." Master: "Why leave you the west and travel toward the east?" Senior Deacon: "In search of light."

Master: "Since light is the object of your search, you will reconduct the candidate, and place him in charge of the Senior Warden in the west, with my orders that he teach this candidate to approach the east, the place of light, by advancing with one upright, regular step to the first stop, the heel of his right placed in the hollow of his left foot, his body erect at the altar before the Worshipful Master in the east."

The Senior Warden sees that the candidate assumes the proper posture and tells the Master that he is ready. Again the Master leaves his seat and approaches the altar. "Mr. \_\_\_\_\_, you are now at the altar of Masonry for the first time, before you can be permitted to advance any further in Masonry, it becomes my duty to inform you, that you must take upon yourself a solemn oath or obligation, appertaining to this degree, which I, as Master of this Lodge, assure you will not materially interfere with the duty that you owe to your God, yourself, family, country, or neighbor. Are you willing to take such an oath?"

He replies that he is willing and the Master continues, "Brother Senior Warden, you will place the candidate in due form, which is by kneeling on his naked left knee, his right forming the angle of a square, his left hand supporting the Holy Bible, square and compass, his right hand resting thereon. Mr. \_\_\_\_\_, you are now in position for taking upon yourself the solemn oath of an Entered Apprentice Mason, and, if you have no objections still, you will say I, and repeat your name after me."

“I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to Him, and dedicated to the holy Sts. John, do hereby and hereon [Master presses his gavel on candidate’s knuckles] most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any of the arts, parts, or points of the hidden mysteries of Ancient Free Masonry, which may have been, or hereafter shall be, at this time, or any future period, communicated to me, as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regularly constituted Lodge of Masons; nor unto him or them until, by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to the same as I myself. I furthermore promise and swear that I will not print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, on any thing movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Masonry thereby unlawfully obtained through my unworthiness.

“All this I most solemnly, sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this oath. The Master and Senior Deacon then engage in a routine on the following order:

Master: What do you conceal?

Senior Deacon: All the secrets of Masons in Masonry to which this [here presses his thumb on the joint] token alludes.

Master: What is that?

S.D.: A grip.

Master: Of what?

S.D.: Of an Entered Apprentice Mason.

Master: Has it a name?

S.D.: It has.

Master: Will you give it me?

S.D.: I did not so receive it, neither will I so impart it.

Master: How will you dispose of it?

S.D.: I will letter and halve it with you.

Master: Letter and begin.

S.D.: No, you begin.

Master: You must begin.

S.D.: A.

Master: Z.

S.D.: Az.

Master: B.

S.D.: O.

Master: Bo.

S.D.: Boaz.

The candidate passes around the room, giving the due guard and sign of the Entered Apprentice at the various officers' stations. The Master presents a white lambskin apron to the candidate and says: "Brother, I now present you with a lambskin or white apron, which is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, and, when worthily worn, more honorable than the Star and Garter, or any other order that can be conferred on you at this time, or any future period, by kings, princes, and potentates, or any other persons, except it be by Masons. I trust that you will wear it with equal pleasure to yourself and honor to the fraternity. You will carry it to the Senior Warden in the west, who will teach you how to wear it as an Entered Apprentice." The Senior Warden ties it on the candidate with the flap turned up.



**Due guard of an Entered Apprentice**



**Sign of an Entered Apprentice**



**Due guard of a Fellow Craft Mason**



**Sign of a Fellow Craft Mason**



**Due guard of a Master Mason**



**Sign of a Master Mason**



**Grand hailing sign of distress**

Now the Master addresses the candidate, “Brother \_\_\_\_\_, agreeably to an ancient custom, adopted among Masons, it is necessary that you should be requested to deposit something of a metallic kind of nature, not

for its intrinsic value, but that it may be laid up among the relics in the archives of this Lodge, as a memento that you were herein made a Mason. Anything, brother, that you may have about you will be thankfully received—a coin, a pin, anything.”

Since the candidate was stripped of all his metallic possessions in the anteroom prior to entering the lodge, he has nothing to contribute. His offer to get something from his coat or trousers is refused and he is usually somewhat embarrassed.

“Brother \_\_\_\_\_, you are indeed an object of charity—almost naked, not one cent, not even a button or pin to bestow on this Lodge. Let this ever have, my brother, a lasting effect on your mind and conscience; and remember, should you ever see a friend, but more especially a brother, in a like destitute condition, you will contribute as liberally to his support and relief as his necessities may seem to demand and your ability permit, without any material injury of yourself or family.”

Now the candidate is allowed to return to the preparation room and get dressed. He puts on his apron and returns to the room, where the Master may take the occasion to deliver a sermon on the glories of the Craft and the meaning of the working tools of the Entered Apprentice degree: the twenty&ndahs;four-inch gauge and the common gavel. The candidate is assigned to an older Mason who will instruct him in the lecture of the degrees, a sort of catechism which the candidate must memorize prior to receiving the next degree and repeat at a later meeting to a committee designated to test his proficiency. It recapitulates the details of the ritual.

Finally the Master delivers the Charge:

“As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having existed from time immemorial; and honorable, as tending in every particular so to render all men who will conform to its precepts. No human institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid

down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

“There are three great duties, which, as a Mason, you are strictly to observe and inculcate—to God, your neighbor, and yourself. To God, in never mentioning His name but with the reverential awe which is due from a creature to his Creator: to implore His aid in all your laudable undertakings, and to esteem Him as your chief good. To your neighbor, in acting upon the square, and doing unto him as you would he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

“In the State you are to be a quiet and peaceable citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

“In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice bias your integrity, or influence you to be guilty of a dishonorable action. And although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry would interfere with your necessary avocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into arguments with those who, through ignorance, may ridicule it. But, at your leisure hours, that you may improve in Masonic knowledge, you are to converse with well informed brethren who will be always as ready to give as you will be ready to receive instruction.

“Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not

to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.”

The lodge is now closed and the candidate will return on a later evening to take the second degree, that of Fellow Craft.

Many lodges find that few members bother to turn out for the working of this second degree. The curiosity about the new member is satisfied, and the substance of this degree is dull and commonplace.

The candidate is stripped of his clothing as in the preparation for the Entered Apprentice degree, but this time he slips his right arm out of his shirtsleeve exposing his right arm and breast. The cable tow is wound twice around his arm and the right foot and knee are bared. He is blindfolded, and a slipper is placed on his left foot. The Junior Deacon knocks on the lodge-room door and answers the Senior Deacon’s inquiry with “Brother \_\_\_\_\_, who has been regularly initiated as Entered Apprentice, and now wishes to receive more light in Masonry by being passed to the degree of Fellow Craft.” He answers a short series of questions regarding the candidate’s proficiency in the first degree. The Junior Deacon whispers the password “Shibboleth” to the Senior Deacon, who closes the door, reports to the Master, and repeats the interrogations.

This time the Senior Deacon takes the square rather than the compass from the altar, and opening the door, says, “Let him enter and be received in due form.” He places the angle of the square against the candidate’s bare breast and declares, “Brother \_\_\_\_\_, on entering this Lodge the first time you were received on the points of a compass; I now receive you on the angle of the square, which is to teach you that the square of virtue should be the rule and guide of your conscience in all future transactions with mankind.”

As the candidate is led twice around the lodge room, the Master reads a passage from the Old Testament: *Amos 8:7-8*. He is questioned by the Junior and Senior Wardens and the Master regarding his proficiency in the

previous degree, and he tells the Master that he is in search of more light. Again the Master instructs the Senior Warden to teach the candidate the proper way to approach the east, this time by “two upright regular steps, his feet forming an angle of a square.” He then places the candidate in position for taking his second oath. He kneels on his naked right knee before the altar, making his left knee form a square. His left arm from the shoulder to the elbow is held in a horizontal position with his forearm in a vertical position, forming a square. His right hand rests on an open Bible. The Master once more assures the candidate that nothing in the oath will interfere with any obligation to God, family, country, neighbor, or self. The oath follows:

“I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to Him and dedicated to the holy Sts. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, and ever conceal, and never reveal any of the secret arts, parts, or points of the Fellow Craft Degree to any person whomsoever, except it be to a true and lawful brother of this degree, or in a regularly constituted Lodge of Fellow Crafts; nor unto him or them until, by strict trial, due examination, or lawful information, I shall find him, or them, as lawfully entitled to the same as I am myself.

“I furthermore promise and swear that I will stand to, and abide by, all the laws, rules, and regulations of the Fellow Craft Degree, as far as the same shall come to my knowledge.

“Further, I will acknowledge and obey all due signs and summons sent to me from a Lodge of Fellow Crafts, or given me by a brother of that degree, if within the length of my cable-tow.

“Further, that I will aid and assist all poor, distressed, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require, and my ability permit, without any injury to myself.

“Further, that I will not cheat, wrong, nor defraud a brother of this degree, knowingly, nor supplant him in any of his laudable undertakings.

“All this I most solemnly promise and swear with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or self-evasion of mind whatever, binding myself under no less penalty than of having my breast torn open, my heart plucked out, and placed on the highest pinnacle of the temple there to be devoured by the vultures of the air, should I ever knowingly violate the Fellow Craft obligation. So help me God, and keep me steadfast in the due performance of the same.”

The ritual closely follows that of the first degree: the candidate asks for more light, the hoodwink is removed, the Master instructs him in the grip and password. The pass grip of a Fellow Craft is “Shibboleth” while the name of the real grip is “Jachin,” which is given letter by letter. The candidate, speaking through the conductor, now relays this information on pass and grips to the Junior and Senior Wardens. The latter tucks a corner of the Masonic apron under the string, which is the manner in which Fellow Crafts must wear the emblem. The Master then explains the working tools of the degree: the plumb, square, and level.

Now the candidate is escorted out of the lodge room back to the anteroom and the lodge room is rearranged for his second entry. Two large pillars about seven feet high are placed five feet apart near the door. Fifteen painted boards are arranged to represent three, five, and seven steps. The conductor addresses the candidate: “Brother \_\_\_\_\_, we are now about to make an ascent through a porch, by a flight of winding stairs, consisting of three, five, and seven steps, to a place representing the Middle Chamber of King Solomon’s Temple, there to receive instructions relative to the wages due, and jewels of a Fellow Craft.”

The conductor delivers a short commentary on Operative and Speculative Masonry. He reveals that the name of the left hand pillar is Boaz and that on the right, Jachin. They are supposed to represent the two pillars erected at the outer porch of King Solomon’s Temple.

The first three steps have at least three meanings: the three principal stages of human life, namely, youth, manhood, and old age; also the “three

principal supports in Masonry,” Wisdom, Strength, and Beauty; and finally the three principal lodge officers, Master and Senior and Junior Wardens.

The five steps have two meanings: five orders of architecture (Tuscan, Doric, Ionic, Corinthian, and Composite) and five senses. The seven refer to all sorts of combinations: seven Sabbatical years, seven years building the temple, seven wonders of the world, seven planets, seven liberal arts and sciences.

Completing these fifteen steps, the Junior Warden asks the Senior Deacon to explain the pass “Shibboleth.” He elaborates: “In consequence of a quarrel which long existed between Jephthah, judge of Israel, and the Ephraimites: the latter had been a stubborn rebellious people, whom Jephthah had endeavored to subdue by lenient measures, but to no effect. The Ephraimites, being highly incensed for not being called to fight and share in the rich spoils of the Ammonitish war, assembled a mighty army, and passed over the river Jordan to give Jephthah battle; but he, being apprised of their approach, called together the men of Gilead, and gave them battle, and put them to flight; and, to make his victory more complete, he ordered guards to be placed on the different passes on the banks of the river Jordan, and commanded, if the Ephraimites passed that way, Say ye Shibboleth; but they, being of a different tribe, could not frame to pronounce it aright, and pronounced it Sibboleth; which trifling defect proved them to be spies, and cost them their lives; and there fell at that time, at the different passes on the banks of the river Jordan, forty and two thousand. This word was also used by our ancient brethren to distinguish a friend from a foe, and has since been adopted as a password, to be given before entering every regulated and well-governed Lodge of Fellow Crafts.”

Then the Senior Deacon asks for the real pass, “Jachin,” and they pass to the Master, who delivers the following homily:

“The first thing that particularly attracted your attention on your passage here was a representation of two brazen pillars, one on the left hand and the other on the right, which was explained to you by your conductor; after

passing the pillars you passed a flight of winding stairs, consisting of three, five, and seven steps, which was likewise explained to you; after passing the stairs, you arrived at the outer door of the Middle Chamber, which you found closely guarded by the Junior Warden, who demanded of you the pass and token of the pass of a Fellow Craft; you next arrived at the inner door of the Middle Chamber, which you found guarded by the Senior Warden, who demanded of you the grip and word of a Fellow Craft. You have now arrived at the Middle Chamber, where you are received and recorded a Fellow Craft. You are now entitled to wages, as such; which are, the Corn of nourishment, the Wine of refreshment, and the Oil of joy, which denote peace, harmony, and strength. You are also entitled to the jewels of Fellow Craft; which are, an attentive ear, an instructive tongue, and faithful breast. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts.”

He concludes with the charge, and the candidate is left to memorize the lecture which rehashes the degree work.

At last the Masonic candidate is ready for the concluding degree, the third. As many as three candidates for the third degree will be inducted in one evening. All will go through the first section of the work together, but then each candidate must complete the degree in a separate ceremony which lasts from an hour to an hour and a half. A medium-sized lodge which enrolls perhaps 30 new members a year will thus have to schedule at least ten Master Mason initiations.

This degree, built around the legend of the assassination of Hiram Abif, the builder of King Solomon’s Temple, sometimes takes up to two hours for its full performance. Nowhere in the Bible do we read anything about Hiram’s tragic death; only Masonic myth fills in the details of his demise. During the conferring of this degree the lodge is known as the “Sanctum Sanctorum of King Solomon’s Temple.”

This time the candidate rolls up his trousers on both legs and takes both arms out of his shirt, leaving legs and breast bare. The silk cable tow is

wrapped around his waist three times and he is blindfolded. He gains entry into the lodge room by answering the usual questions through his spokesman, the Junior Deacon, and gives the password, “Tubal Cain.”

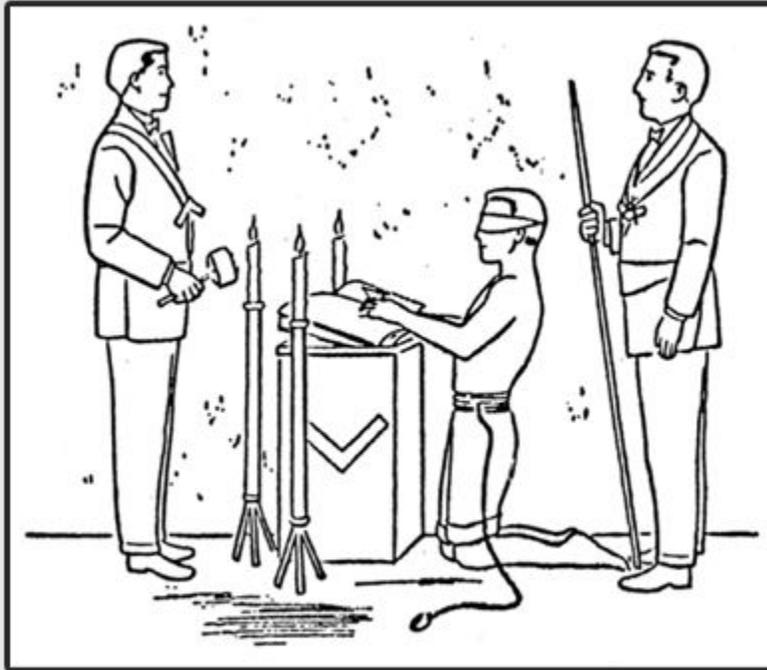
The Senior Deacon stops him at the door: “Brother \_\_\_\_\_, on entering this Lodge the first time, you were received on the point of the compass, pressing your naked left breast, the moral of which was explained to you. On entering the second time, you were received on the angle of the square, which was also explained to you. I now receive you on both points of the compass, extending from your naked left to your naked right breast, which is to teach you that as the vital parts of man are contained within the breast, so the most excellent tenets of our institution are contained between the points of the compass—which are Friendship, Morality, and Brotherly Love.”

The Senior Deacon escorts the third-degree candidate around the lodge room three times while the Master recites a passage from the Bible. Sometimes in larger lodges a musical paraphrase will be sung and accompanied on the organ. He is instructed by the Senior Warden to place his feet, heels touching and toes pointed outward. The Master than asks that the candidate kneel at the altar with both hands on the Volume of the Sacred Law, square, and compass. The Master Mason’s oath follows:

“I, \_\_\_\_\_, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to Him and dedicated to the holy Sts. John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any of the secrets, arts, parts, point or points, of the Master Masons’ Degree, to any person or persons whomsoever, except that it be to a true and lawful brother of this Degree, or in a regularly constituted Lodge of Master Masons, nor unto him, or them, until by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to the same as I am myself.

“I furthermore promise and swear, that I will stand to and abide by all laws, rules, and regulations of the Master Masons’ Degree, and of the

Lodge of which I may hereafter become a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitution, laws, and edicts of the Grand Lodge under which the same shall be holden.



**Candidate takes the oath of a Master Mason.**

“Further, that I will acknowledge and obey all due signs and summons sent to me from a Master Mason’s Lodge, or given me by a brother of that Degree, if within the length of my cable tow.

“Further, that I will always aid and assist all poor, distressed, worthy Master Masons, 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 worthy brother Master Mason’s secrets inviolable, when communicated to and received by me as such, murder and treason excepted.

“Further, that I will not aid, nor be present at, the initiation, passing, or raising of a woman, an old man in his dotage, a young man in his nonage, an atheist, a madman, or fool, knowing them to be such.

“Further, that I will not sit in a Lodge of clandestine-made Masons, nor converse on the subject of Masonry with a clandestine-made Mason, nor one who has been expelled or suspended from a Lodge, while under the sentence, knowing him or them to be such.

“Further, I will not cheat, wrong, nor defraud a Master Mason’s Lodge, nor a brother of this Degree, knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off all danger.

“Further, that I will not knowingly strike a brother Master Mason, or otherwise do him personal violence in anger, except in the necessary defense of my family or property.

“Further, that I will not have illegal carnal intercourse with a Master Mason’s wife, his mother, sister, or daughter knowing them to be such, nor suffer the same to be done by others, if in my power to prevent.

“Further, that I will not give the Grand Masonic word, in any other manner or form than that in which I shall receive it, and then in a low breath.

“Further, that I will not give the Grand Hailing Sign of Distress except in case of the most imminent danger, in a just and lawful Lodge, or for the benefit of instruction; and if ever I should see it given, or hear the words accompanying it, by a worthy brother in distress, I will fly to his relief, if there is a greater probability of saving his life than losing my own.

“All this I most solemnly, sincerely promise and swear, with a firm and steady resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself, under no

less penalty than that of having my body severed in two, my bowels taken from thence and burned to ashes, the ashes scattered before the four winds of heaven, that no more remembrance might be had of so vile and wicked a wretch as I would be, should I ever, knowingly, violate this my Master Mason's obligation. So help me God, and keep me steadfast in the due performance of the same."

The usual routine of asking for further light and removing the hoodwink follows the administration of the oath. He is shown how to wear the apron of a full-fledged Mason and is told about the use of the trowel, the main third-degree working tool. The Master tells the candidate he may retire to the anteroom while the lodge takes thirty minutes of refreshment, a Masonic term for recreation.

Unless forewarned, the candidate may expect that nothing more remains but the usual platitudes in the charge. As a matter of fact, the work on his final degree is just beginning. The altar, lights and pillars are removed, and some of the brethren fetch the paraphernalia used in the completion of the ceremony.

The candidate returns to the lodge room to receive the congratulations of the other members. They ask him how he enjoyed the work and if he is not glad it is through. The Master calls the lodge to "labor" and asks the Senior Warden, Junior Warden, and Secretary if they have any further business for the evening. They reply in the negative, but the Master calls the candidate to his seat in the east. "Brother \_\_\_\_\_, I presume you now consider yourself a Master Mason, and, as such, entitled to all the privileges of a Master Mason, do you not?" He replies that he does.

"Brother \_\_\_\_\_, you are not yet a Master Mason, neither do I know that you ever will be, until I know how well you will withstand the amazing trials and dangers that await you. The Wardens and brethren of this Lodge require a more satisfactory proof of your fidelity to your trust, before they are willing to entrust you with the more valuable secrets of this Degree. You have a rough and rugged road to travel, beset with thieves, robbers, and murderers; and should you lose your life in the attempt, it will not be the

first instance of the kind, my brother. You will remember in whom you put your trust, with that divine assurance, that 'he who endureth unto the end, the same shall be saved.' Heretofore you have had someone to pray for you, but now you have none. You must pray for yourself. You will therefore suffer yourself to be again hoodwinked, and kneel where you are, and pray orally or mentally, as you please. When through, signify by saying Amen, and arise and pursue your journey."

At this point the Junior Warden assumes the role of Jubela, the first ruffian, and grasps the blindfolded candidate by the collar. A dialogue follows.

Ruffian: Grand Master Hiram Abif, I am glad to meet you thus alone. I have long sought this opportunity. You will remember you promised us, that when the Temple was completed, we should receive the secrets of a Master Mason, whereby we might travel in foreign countries, work, and receive Master's wages. Behold! the Temple is now about to be completed, and we have not obtained that which we have so long sought. At first, I did not doubt your veracity; but now I do! I therefore now demand of you the secrets of a Master Mason!

Conductor (for candidate): Brother, this is an unusual way of asking for them. It is neither a proper time nor place; but be true to your engagement, and I will be true to mine. Wait until the Temple is completed, and then if you are found worthy and well qualified, you will unquestionably receive the secrets of a Master Mason; but, until then, you cannot.

Ruffian: This does not satisfy me! Talk not to me of time or place, but give me the secrets of a Master Mason, or I will take your life!

Conductor: I cannot; nor can they be given, except in the presence of Solomon, king of Israel, Hiram, king of Tyre, and myself.

Ruffian: That does not satisfy me. I'll hear no more of your caviling! Give me the Master's word, or I will take your life in a moment!

Jubela brushes the candidate's throat with his hand and steps aside so that the conductor may shuffle the candidate along to the Senior Warden's station. The Senior Warden, playing the part of Jubelo, also seizes the candidate's collar and demands the secrets of a Master Mason. He brushes the left breast of the candidate who is hustled along to the Master's seat. The Master takes both collars of the candidate's coat while shouting. "You have escaped Jubela and Jubelo—me you cannot escape. My name is Jubelum. What I purpose, I perform. I hold in my hand an instrument of death; therefore, give me the secrets of a Master Mason, or I will take your life instantly!" The conductor answers for the jostled candidate, "I will not." Jubelum declares, "Then die!"

At this Jubelum hits the candidate a light blow on the head with a stuffed setting maul, pushes him backward and trips him so that he falls into a seven-foot-by-six-foot canvas held by several of the brethren. He is lowered to the floor, bewildered and perhaps frightened. Remember that he is blindfolded.

Jubelum asks if he is dead, and the brethren reply, "He is; his skull is broken in." Jubelum: "What horrid deed is this we have done? Brethren: We have murdered our Grand Master, Hiram Abif, and have not obtained that which we have sought; this is not time for vain reflection—the question is, what shall we do with the body?" They decide to bury it in the rubbish of the Temple until low twelve when they plan to meet and give it a decent burial. The lodge becomes silent until the Master strikes the hour of low twelve (12:00 midnight) on a triangle or bell. The three ruffians appear to carry out the burial, and a group of brethren hoist the canvas-wrapped body of the candidate onto their shoulders and carry it around the lodge three times. They pretend to bury it and plant an acacia plant at the head in order to identify the spot. The conspirators plot to escape but are unable to deliver the pass needed to board a ship to Ethiopia; they decide to flee to the interior.



**Jubelum taps candidate with a setting maul as members of the lodge wait to catch him in canvas.**

Now the remaining brethren begin to shout, laugh, and move about. They are supposed to be Temple workmen who report to the Master (who now plays King Solomon) that no work has been laid out on the trestle board and

that they therefore have no work to do. A search is undertaken for Hiram and a roll call taken of the Fellow Crafts. They soon discover that the three assassins are absent. Meanwhile twelve Fellow Crafts are admitted to King Solomon's presence, kneel before him and confess that they and the three murderers entered into a conspiracy to extort the secrets of a Master Mason from Hiram but they backed out. The King deputizes them to find the three escapees. Three of them sit down near the candidate, discover the newly planted acacia, and hear the assassins accusing themselves of their crime. They overpower the ruffians and drag them to Solomon, to whom they admit their guilt.

“Vile, impious wretches! despicable villains! reflect with horror on the atrocity of your crime, and on the amiable character of your Worshipful Grand Master, whom you have so basely assassinated. Hold up your heads, and hear your sentence. It is my orders that you be taken without the gates of the court, and be executed, according to your several imprecations, in the clefts of the rocks. Brother Junior Grand Warden, you will see my orders duly executed. Be-gone!”

The brethren rush into the anteroom and set up a clamor amid the groans of the “dying” ruffians. They return to tell Solomon that they have carried out the execution, and he further orders them, “You twelve Fellow Crafts will go in search of the body, and, if found, observe whether the Master's word, or a key to it, or anything that appertains to the Master Degree, is on or about it.”

They stroll over to where the candidate lies shrouded in the canvas and discover the grave. “Here is the body of our Grand Master, Hiram Abiff, in a mangled and putrid state. Let us go and report. But what were our orders? We were ordered to observe whether the Master's word, or a key to it, or anything appertaining to the Master's Degree was on or about the body; but, brothers, we are only Fellow Crafts, and know nothing about the Master's word, or a key to it, or anything appertaining to the Master's Degree; we must, however, make an examination, or we will be put to death.”

They fumble around the candidate's body and find the jewel which was attached to the yoke around his neck. "This is the jewel of his office," they exclaim, and they detach the jewel and take it to King Solomon. They inform Solomon that they have been unable to find the Master's word, and he tells the Treasurer: "My worthy brother of Tyre, as the Master's word is now lost, the first sign given at the grave and the first word spoken, after the body is raised, shall be adopted for the regulation of all Master's lodges, until future generations shall find out the right." By this the lodge hints at the discovery of the true Master's word which is given in the Royal Arch degree for those who wish to advance through the York rite.

All now form a circle around the body and sing the Masonic funeral dirge, which is also used in Masonic burial services.

At the conclusion of the hymn the Master makes the grand hailing sign of distress by throwing both arms in the air. He exclaims, "O Lord my God, I fear the Master's word is lost forever." He tells the Junior Warden, "You will take the body by the Entered Apprentice grip, and see if it can be raised." He halfheartedly grasps the candidate's hand but lets it slip out. "Most Worshipful King Solomon, owing to the high state of putrefaction, it having been dead already fifteen days, the skin slips, and the body cannot be raised," he relates. The Master repeats the grand hailing sign and ejaculation and asks the Senior Warden to try raising the body with the Fellow Craft's grip. He too reports, "Owing to the reason given before, the flesh cleaves from the bone, and the body cannot be so raised." The Master wails, "O Lord my God; O Lord my God! O Lord my God! Is there no hope for the widow's son?" All kneel and repeat the following prayer:

"Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; that hast appointed his bounds that he cannot pass, turn from him that he

may rest, till he shall accomplish his day. For there is hope of a tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer and comfort in time of trouble, and save them with an everlasting salvation. Amen.”

Finally the Master sighs, “My worthy brother of Tyre, I shall endeavor to raise the body by the strong grip, or lion’s paw, of the tribe of Judah.” He grips the candidate with the Master Mason’s grip and pulls him to his feet, giving him the grand Masonic word on the five points of fellowship. The word is “Ma-hah-bone” which the Master whispers to the candidate and asks him to repeat with him. The two exchange this word on the so-called five points of fellowship: foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear. The candidate’s blindfold has been slipped off, and he sees light for the first time in about an hour. The following explanations of the five points is given by the Master:



**The five points of fellowship**

First: Foot to foot—that you will never hesitate to go on foot, and out of your way, to assist and serve a worthy brother.

Second: Knee to knee—that you will ever remember a brother's welfare, as well as your own, in all your adorations to Deity.

Third: Breast to breast—that you will ever keep in your breast a brother's secrets, when communicated to and received by you as such, murder and treason excepted.

Fourth: Hand to back—that you will ever be ready to stretch forth your hand to assist and save a fallen brother; and that you will vindicate his character behind his back, as well as before his face.

Fifth: Cheek to cheek, or mouth to ear—that you will ever caution and whisper good counsel in the ear of an erring brother, and, in the most friendly manner, remind him of his errors, and aid his reformation, giving him due and timely notice, that he may ward off approaching danger.

All the brethren take their seats while the candidate stands before the Master in the east and hears a lecture on the degree. This recounts the parts of the degree and the Hiram Abif legend. He concludes by explaining the three grand Masonic pillars:

“The pillar of Wisdom represents Solomon, King of Israel, whose wisdom contrived the mighty fabric; the pillar of Strength, Hiram, King of Tyre, who strengthened Solomon in his grand undertaking; the pillar of Beauty, Hiram Abif, the widow's son, whose cunning craft and curious workmanship beautified and adorned the Temple.

“The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn, that although seven years were occupied in building it, yet, during the whole time, it rained not in the daytime, that the workmen might not be obstructed in their labor, and from sacred history it appears that there was neither the sound of hammer, nor

axe, nor any tool of iron, heard in the house while it was building. This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters—all hewn from the finest Parian marble.

“There were employed in its building three Grand Masters; three thousand three hundred Masters, or overseers of the work; eighty thousand Fellow Crafts, or hewers on the mountains and in the quarries; and seventy thousand entered Apprentices, or bearers of burdens. All these were classes and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord, nor confusion was suffered to interrupt that universal peace and tranquility which pervaded the world at that important period.

“Brother \_\_\_\_\_, seven constitute a Lodge of Entered Apprentices—one Master Mason, and six Entered Apprentices. They usually meet on the Ground Floor of King Solomon’s Temple.

“Five constitute a Lodge of Fellow Crafts—two Master Masons and three Fellow Crafts. They usually meet in the Middle Chamber of King Solomon’s Temple.

“Three constitute a Lodge of Master Masons—three Master Masons. They meet in the Sanctum Sanctorum, or Holy of Holies of King Solomon’s Temple.”

He also explains more Masonic symbols such as the three steps, the pot of incense, beehive, book of constitutions, sword pointing to a naked heart, the all-seeing eye, the anchor and ark and the forty-seventh problem of Euclid, the hourglass, scythe, setting maul, coffin, grave, acacia, and spade.

The Master delivers a charge to the lodge which follows:

“And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven may call for us, we may be found ready;

let us cultivate assiduously the noble tenets of our profession—brotherly love, relief, and truth—and, from the square, learn morality; from the level, equality; from the plumb, rectitude of life. Let us imitate, in all his various perfections, him who, when assailed by the murderous band of rebellious craftsmen, maintained his integrity, even in death, and sealed his pledge with his own blood. Let us emulate his amiable and virtuous conduct, his unfeigned piety to his God, his inflexible integrity to his trust; and as the evergreen that bloomed at the head of the grave betoken the place of his interment, so may virtue's ever-blooming loveliness designate us as free and accepted Masons. With the trowel, spread liberally the cement of brotherly love and affection; and, circumscribed by the compass, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Warden's approbation. Thus, when dissolution draws nigh, and the cold winds of death come sighing around us, and his chilly dews already glisten on our foreheads, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to everlasting refreshments in the Paradise of God. Then, by the benefit of the pass—a pure and blameless life—with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the Supreme Grand Warden forever presides—forever reigns. When, placed at his right hand, he will be pleased to pronounce us just and upright Masons, then shall we be fitted as living stones for that spiritual temple, 'that house not made with hands, eternal in the heavens,' where no discordant voice shall be heard, but all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine shall ennoble every heart, and hallelujahs exalted employ every tongue."

The degree work concludes with the following charge to the newly made Master Mason:

"Brother, your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object for our favor and esteem.

“You are now bound by duty, honor, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Order.

“In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity.

“To preserve the reputation of the fraternity unsullied must be your constant care; and, for this purpose, it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to cultivate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

“Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence we have reposed.”

As usual, there is a catechism or lecture which the candidate must commit to memory and recite at a later meeting. The candidate is now in possession of all Masonic secrets whose disclosure he has sworn to protect by a solemn oath that includes death.

The monotony of these three degrees drives many older members to discontinue attending the lodge on any regular basis or to enter the Scottish and York rites in search of a greater variety and newer experience in Masonry.



## Chapter 6: The Symbolism of Freemasonry

As previously stated, Masonry says that it is a system of morality veiled in allegory and illustrated by symbols. <sup>1</sup> This is a glossed over often repeated statement that means nothing to the uninitiated, and cries out for an interpretation. Wilmshurst agrees.

“It is well to emphasize then, at the outset, that Masonry is a sacramental system, possessing, like all other sacraments, an outward and visible side consisting of its ceremonial, its doctrine and its symbols which we can see and hear, and an inward, intellectual and spiritual side, which is concealed behind the ceremonial, the doctrine, and the symbols, and which is available only to the Mason who has learned to use his spiritual imagination and who can appreciate the reality that lies behind the veil of outward symbol. Anyone, of course, can understand the simpler meaning of our symbols, especially with the help of the explanatory lectures; but he may still miss the meaning of the scheme as a vital whole. *It is absurd to think that a vast organization like Masonry was ordained merely to teach to grownup men of the world the symbolical meaning of a few simple builders’ tools, or to impress upon us such elementary virtues as temperance and justice—the children in every village school are taught such things; or to enforce such simple principles of morals as brotherly love, which every church and every religion teaches; or as relief, which is practiced quite as much by non-Masons as by us; or of truth, which every infant learns upon his mother’s knee.* There is surely, too, no need for us to join a secret society to be taught that the volume of the Sacred Law is a fountain of truth and instruction; or to go through the great and elaborate ceremony of the third degree merely to learn that we have each to die. The Craft whose work we are taught to honour with the name of a ‘science,’ a ‘royal art,’ has surely some larger end in view than merely inculcating the practice of social virtues common to all the world and by no means the monopoly of Freemasons. *Surely then, it behooves us to acquaint ourselves with what that larger end consists, to inquire why the fulfillment of that*

*purpose is worthy to be called a science, and to ascertain what are those 'mysteries' to which our doctrine promises we may ultimately attain if we apply ourselves assiduously enough to understanding what Masonry is capable of teaching us." [2](#)*

Wilmshurst is writing this to his fellow Masons and appealing to them to learn the “true” meaning of the symbols and the “mysteries,” and not to stop with the simple meanings given to the uninitiated public. However, the simple meanings to Masonry symbols must be presented first so that the deeper meanings can be understood. To the average well meaning Mason the deeper meanings were never told him, although he lives and functions under the signs, symbols and mysteries of the Masonic doctrine. He has taken for granted that they are all honorable, moral and godly. The following is presented for the reader of this work, whether Mason or not, to make an inquiry, and, hopefully to make their own decision as to the godliness of the symbolic meanings of Masonry.

### ***The Three Greater Lights [3](#)***

1. *The Divine Word*: It is the unwritten Eternal Word or the Substantial Wisdom of Deity out of which every soul has emanated and which is the base of human life. The initiate is taught that the Divine Word was resident in him from the beginning, and was shining within his own darkness and ignorance. He is told that he has lost all consciousness of that truth, and this dereliction is the “lost word” of which every Mason is in search of and which with due instruction and his own industry he can find it. The candidate is taught that he will find his deity within himself, the Divine Light.

(It is important to emphasize here that the reference to the “Divine Word” does not necessarily mean the Holy Bible of the Christian. It means the “Sacred Word” of whatever religion you prefer, in other words, if you are Muslim, then the Koran is this light to you. If you are a Jew, then the Old Testament only. Whatever doctrine of religion you embrace is accepted in Masonry, provided, however, that in certain Lodges of the world you have

to profess a belief in a Supreme Being, whoever or whatever that may mean to you as a candidate.)

2. *The Square*: Masonry teaches that the Square, resting upon the Sacred Volume, is the symbol of the human soul as it was generated out of the Divine Word which underlies it. That the soul was created perfect, “square,” and symbolizes justice “par excellence.”

3. *The Compass*: The Compasses interlaced with the square are the symbol of the Spirit of the Soul, its functional energy and fire. They teach that the soul by itself is but a mere inert passivity, a negative quantity unbalanced by a positive opposite, and that its active properties are the product of the union of itself with its underlying and inspiring divine basis, as modified by the good or evil tendencies of the soul itself. This product, or fiery energy, of the soul is the spirit of man and is symbolized by what has always been known as the Fire Triangle (with apex upward and base downward), which symbol is approximately reproduced in the Compasses. They say that this is the “power that sustains the weak and causes the wicked to tremble.” [4](#)

### ***The Three Lesser Lights* [5](#)**

1. *The Sun*: The “Sun” stands for the illuminated human intelligence and understanding, which results from the material brain-mind being thoroughly permeated and enlightened by the Spiritual Principle. This “Principle” can make the Master Mason more than a man:

“Because of its presence in him he can become more than human. By cultivating his consciousness of it he may become unified with it in proportion as he denies and renounces everything in himself that is less than’ divine. It is the inextinguishable light of a Master Mason which, being immortal and eternal, continues. to shine when everything temporal and mortal had disappeared.” [6](#)

(“and ye shall be as gods, knowing good from evil” *Gen. 3:5*).

2. *The Moon*: The Moon has no light of its own and reflects the greater light from the East. Masonry teaches that the Moon symbolizes the soul, the psychic or animistic principle in man, which, if unassociated with or unilluminated by the greater light of the Spirit or Master-Principle, has no inherent light of its own. If a Mason accepts light from the East, or the Master-Light, then he is transmitting Supreme Wisdom. If, however, he rejects this light, then he can display nothing better than brute-reason.

3. *The Master of the Lodge*: The “Master” represents the Divine or Spiritual Principle in man. They contend that without the presence of this Divine Principle in a man, he would be less than human. The Master sits in the East position of the lodge or chapter room and symbolizes the Master-Light. The second in command is the Senior Warden who represents the Moon and sits in the West. The Junior Warden symbolizes the Sun and sits midway between the East and the West.

### ***Circumambulation***

All the movements by the Consecrating Officers of the Masonic Lodge or Chapter follow the course of the Sun. The Master and the Wardens enter and leave their chairs as the Sun returns to the East and goes forth therefrom. Most processional occasions are governed by these principles of what is known as “circumambulation.” This ritual came from the ancient pagan rites of the Egyptians and from the worship of their Sun Gods and of the sun itself. [7](#)

### ***The Working Tools***

*Plumb*: The plumb is an instrument used by operative masons to erect a perpendicular line. To the Mason it is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man.

*Plumb-line*: This is a line to which a piece of metal is attached so as to make it hang perpendicularly. Its use is similar to that of the plumb, and it is

used by the Past Master in Masonry as his working tool. The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct their steps in the path which leads to immortality.

*Trowel:* This is a tool used in spreading the mortar or cement for binding the stones together. In Masonry this symbolizes the spreading of the cement of affection and kindness, which unites all the members of the Masonic family, wherever dispersed over the globe, into one companionship of brotherly love.

*Level:* This is the symbol of equality of all humanity. Freemasonry teaches further that some men, by discipline, training, and proper use of the endowments of nature, climb above the common level; while others, by reverse use of life, sink below the common level of their inheritance.

*Ladder:* Masonry uses Jacob's ladder as its symbol of access to heaven. It teaches that the ladder, as now used, has the foot resting upon the floor of the Lodge room, representing the earth, and its top rests on the covering of the Lodge, representing heaven. It has three steps, representing Faith, Hope, and Charity. It could consist of seven steps symbolizing Temperance, Fortitude, Prudence, Justice, Faith, Hope and Charity.

*Cable Tow:* This is a rope or line for drawing or leading. This symbol is important in the first three degrees of the Blue Lodge in that it symbolizes the covenant by which all Masons are bound.

*Mallet:* This is the instrument used in setting up the stone in the building of King Solomon's Temple. It is the emblem in the Third Degree and symbolizes the correction of ones temper, the curbing of the aspirations of unbridled ambition, and the suppression of the malignity of envy.

*Chisel:* This tool symbolizes the advantages of discipline and education.

*Twenty-four-inch gage:* This is a working tool of the Entered Apprentice Degree and symbolizes time well spent.

## ***The Masonic Apron*** [8](#)

The Masonic Apron is made of lambskin of pure white and is presented to all initiated members throughout all the degrees. The Apron is a symbol of purity and is said to have originated in the ancient times of Persia and Israel. The Lamb is the symbol of innocence. This apron becomes the “badge of the Mason” and is his permanent property. As he advances through the degrees he will receive other aprons bearing the ornaments or symbols of the degree.

Wilmshurst describes the adornments in this fashion:

“The unadorned white Apron of the First Degree indicates the purity of soul contemplated as being attained in that Degree. The pale blue rosettes added to the Apron in the Second Degree indicate that progress is being made in the science of regeneration and that the candidate’s *spirituality is beginning to develop and bud through*. Blue, the colour of the sky, is traditionally associated with devotion to spiritual concerns.

“In the Third Degree still further progress is emblemized by the increased blue adornments of the Apron, as also by its silver tassels and the *silver serpent* used to fasten the apron-strings...With Mastership he has attained an influx of those riches under the emblem of the tassels of silver, a colorless precious metal always associated with the soul, as gold by the reason of its supreme value and warm color is associated with the Spirit. *The Silver Serpent is the emblem of Divine Wisdom* knitting the soul’s new-made vesture together.” [9](#)

Last, but certainly not least, is the all-seeing eye of Osiris that appears on all the aprons at the top.

## ***Point and Circle***

These are given various symbolic meanings. For the rank and file of Blue Lodge Masonry they typify the “individual brother” by means of the point and the limits of His duty to God and man by means of the circumference. However, the Freemason’s Encyclopaedia assigns deeper meanings:

“It is the Divine Spirit indwelling creation and abiding in the nature of man...*it is the Secret Church within that which is official.*” [10](#)

The reader is asked to remember the underlined meaning for a deeper discussion of the Secret Church in a later chapter.

### ***Minerva (Pallas)***

Minerva, also known as Pallas, is the Greek Goddess of war. The most prevalent legend claims she sprang—fully armed—from the brain of Jupiter. In Masonry she is the symbol of “Victorious Wisdom,” overcoming the darkness of ignorance. The picture below is taken from the Freemason’s Encyclopaedia, page 200.



**Minerva (Pallas)**

### *Venus*

Venus, also known as Aphrodite, was the Greek Goddess of love and beauty. Unlike other illustrations of her appearance as one of beauty, she appears as having horns in the Freemason's Encyclopaedia on page 466.

She is said to be “the mystical horned Venus” and symbolizes the Mysteries in their *perfect purity*.



Venus

### *Temple of the Mysteries*

Pictured below is the Temple that contains the mysteries of Freemasonry. This picture is taken from page 110 of the Freemason's Encyclopaedia and

is offered without much explanation, except that the circle of the Zodiac represents the cosmos and the five-pointed star (pentalfa) represents the centre and end of the veridic Instituted Mysteries. One can see the various Masonic symbols that are mentioned in this work. The all-seeing-eye of Osiris is the obvious center of the Temple.



**Temple of the Mysteries**

## **Isis**

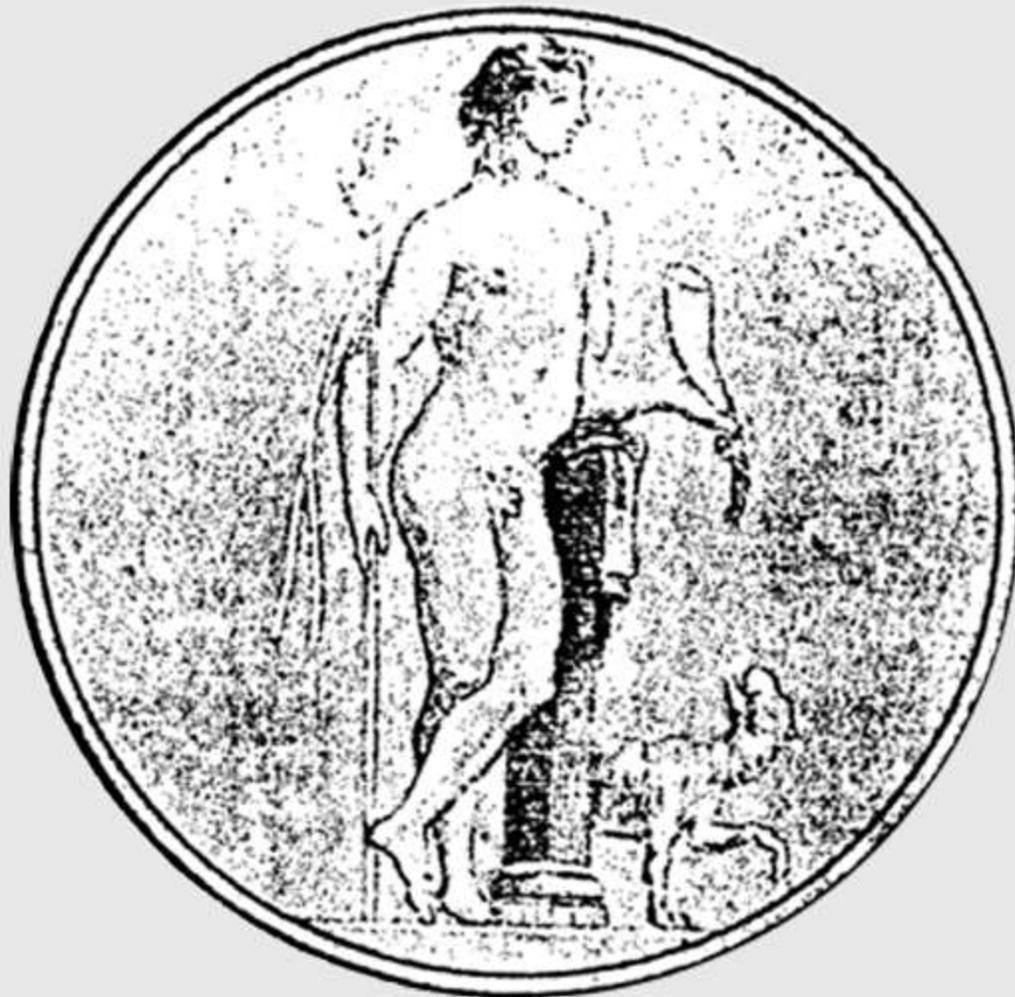
She is known as the “great goddess of Egyptian Mysteries.” She was the sister and wife of Osiris and is responsible for reassembling his body and his much heralded resurrection in Masonry. Masons regard her as the symbol of the knowledge of all the secrets of initiation. Several degrees are named and fashioned after her in recognition of her importance in Masonry. She is depicted below on page 402 of the Freemason’s Encyclopaedia.



Isis

*Bacchus*

His Greek name was Dionysius, the son of Jupiter and Proserpine. This is the god of wine and is one of the most exalted of all the gods on the Masonic claimed genealogy. He was torn to pieces as Osiris, reassembled and was raised from the dead. He is pictured below from page 86 of the Freemason's Encyclopaedia, Volume I. He bears a thyrsus in his right hand, and the mystic fir-cone is superposed thereon. In his left hand is a horn of wine. The cone is a recurring symbol of the Ancient Mysteries, and the radiant, youthful Bacchus is known as the suffering god. A later chapter will discuss him, his resurrection and his importance to Masonry.



**Bacchus**

*Ceres*

Ceres, who is also Demeter, a principle goddess in the Eleusinian Mysteries, is shown here as on page 203 of the Freemason's Encyclopaedia, Volume I. She is seated on the celestial globe bearing ears of corn in her right hand and a great horn of plenty in her left. They assert that it is she who gives fruit in plenty, even all manners of fruit, but the sphere of heaven is the source of all fecundity. This means that the good things of the earth are but shadows, as the earth reflects only the Land of the Living. The Mysteries begin on earth and ascend into heaven. The Mysteries will play an important part in the Masonic doctrine as I will discuss in a later chapter.



**Ceres**

*Cybele*

She is acknowledged in Freemasonry as the Queen of Heaven, the Great Mother, the Mother of the Gods, and Earth-Mother. The illustration below was taken from the Freemason's Encyclopaedia on page 166. She has a globe under her left hand, a sphinx on both sides and fruit and foliage. She will be mentioned later in this work regarding her importance in Masonic Initiation and the Mysteries.



Cybele

*Psyche*

Psyche is a mythical woman who drew the jealousy of the goddess, Venus, because of her great beauty. Her name means “soul” and in Masonry she symbolizes the bondage of the soul under the mastery of passion. Depicted below from the often referred to Freemason’s Encyclopaedia at page 308, she is presented as less than beautiful, kneeling, bound and wing damaged. In her legend she had no wings.



**Psyche**

*Mithra*

The Mysteries of Mithra and the Mithriac Initiation could consume an entire chapter, and will be discussed briefly in another part of this work. However, because of his importance in Masonry he is identified here along with what he symbolizes. Mithra is the God and Lord of Heavenly Light and is portrayed in the Freemason's Encyclopaedia on page 387 as a winged young man plunging his sacrificial knife into the heart of a bull.



Mithra

### *The Pentagram and the Blazing Star*

The grand and universal symbols of Freemasonry are the Pentagram and the Blazing Star. To the uninitiated they appear the same, but to the Masonry student they are different. Both are a five-pointed star. However, they are distinguished by the Blazing Star having five wavering rays and the Pentagram has five points. Since each have common meanings we will discuss them together.

First, the Blazing Star is a Masonic variant of the Pentagram. Their Encyclopaedia at page 108 of Volume II states:

“The voice of Masonry offers several explanations of the emblem (Blazing Star) adopted by the Order in 1735. It is (1) the Star of the Magi... (3) Divine Providence... (6) the sign of a true Mason... (the Dog-Star, or Star of Anubis, and in fine (10) it is Nature regarded as a volatile spirit animated by the Universal Spirit.”

The Pentagram in the same Encyclopaedia in Volume II at page 109 is defined in Masonry as:

“...(5) that it expresses the mind’s domination over the elements; (6) that it is the Star of the Magi, the Blazing Star of the Gnostic Schools, the sign of intellectual omnipotence and autocracy.”

As you see, both are symbolic of the Star of the Magi, among other important meanings. But, it is the Star of the Magi symbolism that the Christian must concern themselves with. The reference to Gnosticism is equally important, but that will be discussed in a chapter devoted to religion. That it represents Gnosticism in Masonry is all that needs to be remembered at this point.

The Magi, from whom the word “magic” was derived, were the priests of the ancient religion of the Persian Empire known as Zoroastrianism. In the book entitled *The Occult*, written by Colin Wilson, cited above, an attempt is made to define this religion of the Magi. He says that their original God, Ahura Mazda, created two twins, who produce reality and unreality; both were positive thinkers and eventually became good and evil. The religion was one of positive consciousness from which a person draws power. Negative thought drew the opposite: weakness.

The magian religion had no temples, no altars and no images of gods. They ascended to the mountaintops and offered sacrifices to the elements of nature, such as the sun, moon, fire, water, winds and the earth. The Persians later developed the worship of the sungod, Mithras, who was considered as a savior. At the time of the rebuilding of the Temple under the rule of Cyrus, the Magi had degenerated into a cult that dominated Persian society.

What is known of the Magi is scant, except that their beliefs were close to the Hindus, and that they believed in the transmigration of the soul and were skilled in the interpretation of dreams. Eliphaz Levi, an occult authority recognized by the much mentioned Masonic Encyclopaedia, speaks of the Magi as having possessed “secrets that gave them mastery over the occult powers of nature.” They are also credited with having knowledge of mathematics and astrology and were skilled in divination. [11](#)

What does this leave us with in discussing Freemasonry? Simple. The star, usually red in color, symbolizes an ancient cult of priest known as the Magi. It has nothing to do with the star that appeared over Bethlehem at the time of the birth of Jesus Christ as Blue Lodge Masonry is led to believe. It is an acknowledged sign of the occult or the “black arts” as the Magi practiced it. It represents the depths of the evil one, and not the heights of the blessed birth of the Messiah. The Blazing Star or the Pentagram is therefore the sign of the mystic and not the sign of a Christian. Perhaps the best clue to this conclusion should have been the much published symbol of the Shriners. Their real name is “Nobles of the Mystic Shrine,” and their logo is the red Blazing Star hung from the head of a dead pharaoh. The word, “Mystic,” is signified by the star. On the following page is the sign that appears all across this country in the name of good.

### ***The Hexagram***

The Hexagram is a double triangle making a six-pointed star. It is known as the Star and Seal of Solomon and is the sign of the Macrocosmos, which is the great world. The Mason’s Encyclopaedia at page 110 of Volume II defines the Hexagram as symbolizing:



**Hexagram and Blazing Star**

“...(1) the sign of generation, (2) of divine fruitfulness and (3) of creative potency, the reason being that (4) the number six was consecrated of old to Venus.

“According to Magus Eliphas Levi, the conception of the infinite and the absolute is expressed by this sign, which he terms the ‘Grand Pentacle.’ That is to say, it is the most simple and complete abridgement of universal science.”

Thus, the symbol of the “great world.”

### ***The Cubic Stone***

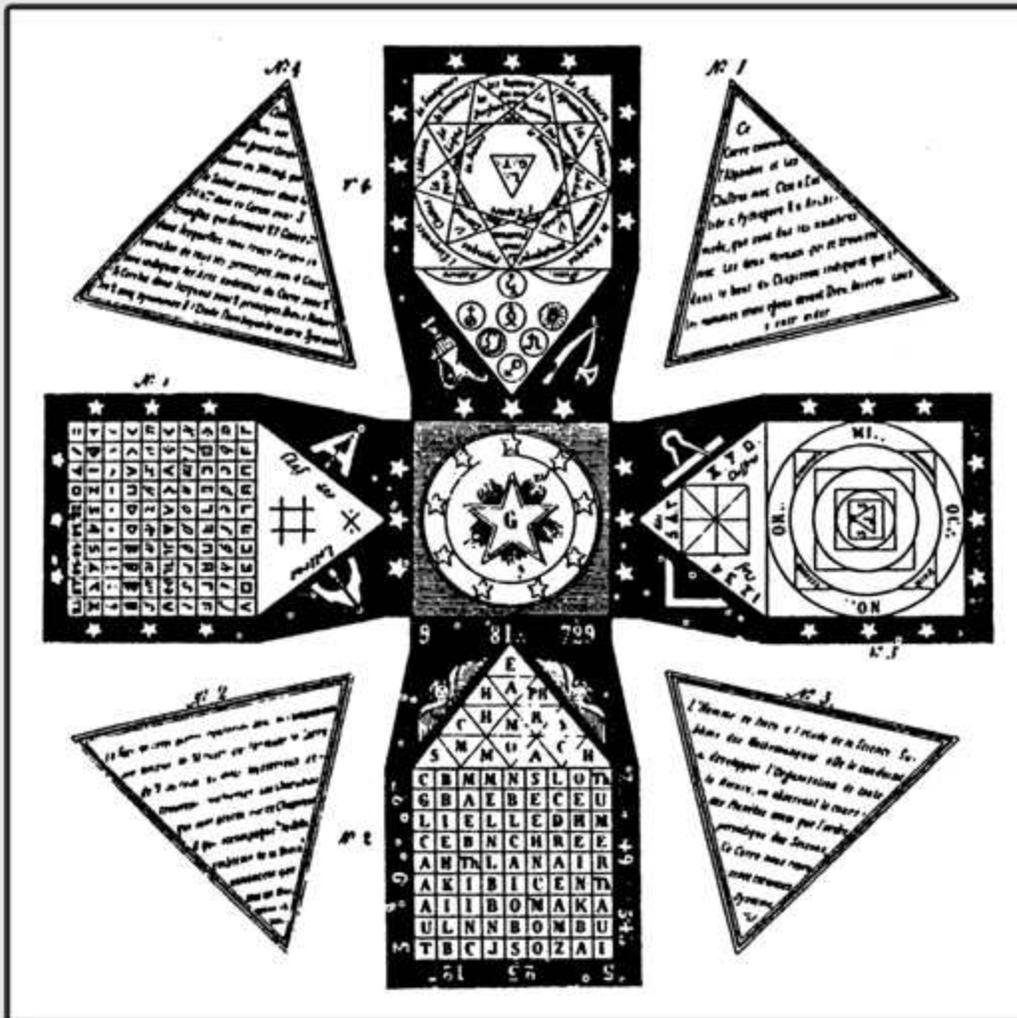
The diagram below of the Cubic Stone and the interpretation herein is taken from the Freemason’s New Encyclopaedia, Volume II, pages viii and

112. It will be seen that the four arms of the cube, or cross as the Masons like to refer to it as, contain (1) a Masonic cipheralphabet; (2) an alphabetical square, reminiscent of the so-called Enochian Tablets and said to contain mysterious words or names referable to the Cherubim; (3) a set of geometrical designs and the key thereto, referable to the four quarters, the four seasons and their philosophical correspondences; (4) a circle representing the diurnal (daily revolution) course of the sun and containing three interlaced triangles, variously inscribed, exhibiting the invariable order of all principles. It is also seen that the four squares, within the four arms, are surmounted by triangles, recalling the Masonic Apron, with the flap forward. In the midst of the Cosmic (harmonious system of the universe) Cross is a five-pointed star (the Blazing Star), enclosed within a square and a circle, while the star itself contains the letter "G." This represents a double symbolism, God in man, and Geometry.

Geometry? Yes, and the Masonic authorities attribute the science as an "art" upon which the entire system of Masonry is built upon. Although we will discuss this subject a little further in another chapter, it is important to note that the letter "G" as it appears to the public on pins and belt buckles, does not necessarily mean "God." As Wilmshurst puts it on page 89:

"Geometry, therefore, is synonymous with self-knowledge, the understanding of the basic substance of our being, its properties and potentialities... Masonry is the science of the attainment of that supreme knowledge and is, therefore; rightly said to be founded on the principles of Geometry as thus defined."

Accordingly, the big "G" does not support the conclusion that Masonry credits God for its principles and morals. The art and science of Geometry does, and it rightly forms the center of the cubic stone and all other high symbols of Masonry where the "G" appears. On the following page is the "cubic stone":



**The Cubic Stone**



## Chapter 7: The Master Builder

In Masonry there are three so-called master builders. They are: King Solomon, who laid the plans for the Temple, King Hiram of Tyre, who provided the materials and workmen, and Hiram Abif, who the Masons give credit as to being the architect, or the one who supervised the construction. Wilmshurst at page 69 compares these three master builders to “the Holy Trinity of the Christian religion”:

“Hiram Abif being the chief architect, he ‘by whom all things were made’ and ‘in whom [as St. Paul said, using Masonic language] the whole building fitly framed together groweth unto a holy temple in the Lord.’”

The perfect Temple was to be built and all the ingredients were in place. But, something happened that wrecked the scheme and delayed the fulfillment of the plan indefinitely. A conspiracy took place to kill Hiram Abif among the craftsmen. This event began the legend of Masonry and formed its doctrine. Again Wilmshurst is the Masonic authority that explains the importance of this event on page 70:

“This was the Fall of Man; the conspiracy of the craftsmen. Turn to the book of Genesis, you will find the same subject related in the allegory of Adam and Eve. They were intended, as you know, for perfection and happiness, but their Creator’s project became nullified by their disobedience to certain conditions imposed upon them. I will ask you to observe that their offence was precisely that committed by our Masonic conspirators. They had been forbidden to eat of the Tree of Knowledge; or in Masonic language, they were under obligation ‘not to attempt to extort the secrets of a superior degree’ which they had not attained. Now the Hebrew word Hiram means Guru, teacher of ‘supreme knowledge,’ divine light and wisdom, and the liberty that comes therewith. But this knowledge is only for the perfected man... But just as Adam and Eve’s attempt to obtain illicit knowledge caused their expulsion from Eden and defeated the divine purpose until they

and their posterity should regain the Paradise they had lost, so also the completion of the great mystical Temple was prevented for the time being by the conspirators' attempt to extort from Hiram the Master's secrets, and its construction is delayed until time and circumstances we create for ourselves restore to us the lost and genuine secrets of our nature and of the divine purpose in us.

“The tragedy of Hiram Abif, then, is not the record of any vulgar, brutal murder of an individual man. It is a parable of cosmic and universal loss; an allegory of the breakdown of a divine scheme. We are dealing with no calamity that occurred during the erection of a building in an eastern city, but with a moral disaster to universal humanity. Hiram is slain; in other words, the faculty of enlightened wisdom has been cut off from us. Owing to that disaster mankind is here today in this world of imperfect knowledge...*The temple of human nature is unfinished and we know not how to complete it. The want of plans and designs to regulate the disorders of individual and social life indicates to us all that some heavy calamity has befallen us as a race.*”

Then Wilmshurst makes an astonishing statement that should make every Christian Mason question what they are into. On page 71:

“*The absence of a clear and guiding principle in the world's life reminds us of the utter confusion into which the absence of that Supreme Wisdom, which is personified as Hiram, has thrown us all, and causes every reflective mind to attribute to some fatal catastrophe his mysterious disappearance. We all long for that light and wisdom which have become lost to us.*”

Unfortunately, there is more.

“Hiram Abif is slain. The high light and wisdom ordained to guide and enlighten humanity are wanting to us. The full blaze of light and perfect knowledge that were to be ours are vanished from the race, but in the Divine Providence there still remains to us a glimmering light in

the East.” (Note the Masonic symbol of the East and the description of the “Conquering Light.”)

Now, who is the Master? Jesus Christ? No! Read on:

“Where is Hiram buried? We are taught that the Wisdom of the Most High—personified as King Solomon—ordered him to be interred in a fitting sepulchre outside the Holy City, “in a grave from the centre 3 feet between N. and S., 3 feet between E. and W., and 5 feet or more perpendicular.” Where Brethren, do you imagine that grave to be? Can you locate it by following these minute details of its situation? Probably you have never thought of the matter as other than an ordinary burial outside the walls of a geographical Jerusalem. *But the grave of Hiram is ourselves. Each of us is the sepulchre in which the smitten Master is interred.* If we know it not it is a further sign of our benightedness. At the centre of ourselves, deeper than any dissecting knife can reach or than any physical investigation can fathom, lies buried the ‘vital and immortal principle,’ the ‘glimmering ray’ that affiliates us to the Divine Centre of all life, and that is never wholly extinguishing however evil or imperfect our lives may be. *We are the grave of the Master. The lost and guiding light is buried at the centre of ourselves.*”

The legend of Hiram Abif is the great allegory of Masonry. This is proclaimed without contradiction by all Masonic authorities this writer could find. It is stated as a basic fact in the *New Encyclopaedia of Freemasonry* at page 366 of Volume I.

He is proclaimed the Master-Builder, “The Master,” the “glimmering ray,” the “vital and immortal principle,” and the “lost and guiding light.” Each of these titles are quoted from Wilmshurst cited above. No Masonic authority refutes the high status of Hiram.

For the edification of the Christian reader it is important to discuss the role given to Hiram, the widow’s son, as the great allegory of Masonry. First, the legend assumes that the man was an architect. This is not true! As

the writer brought out at the beginning of this work, he is only mentioned in two portions of Scripture of the Holy Bible. He is referred to in *2 Chronicles 3:13-14* and in *1 Kings 7*. He was described as a widow's son and a skilled craftsman. He worked on only one portion of the Temple and that dealt with the brass. What work he did he finished.

“And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord” (*1 Kings 7:40*).

The legend says that Hiram was assassinated before he finished his work and that the Temple was not completed. Both of these assumptions are incorrect. Hiram was not assassinated and the Temple was completed.

“Thus all the work that Solomon made for the house of the Lord was finished” (*2 Chronicles 5:1*).

“So was ended all the work that king Solomon made for the house of the Lord” (*1 Kings 7:51*).

Yes, the Temple was completed and Hiram, the worker in brass, finished his task and was not killed. Hence, the legend is false! No authority, Masonic or otherwise, can point to one shred of evidence from history that lends credence to the truth of the legend.

But what about the teaching that the legend gives? To the Masons it is vital. To the Christian it is another Gospel. The great fall of man was not Hiram, it was Adam. Hiram was not resurrected, Jesus was. Hiram is not the Master, Jesus Christ is! Hiram is not buried within us. To the contrary, Jesus lives within us (the Christian, that is). The “guiding light” is not lost to us. We have that light:

“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the *light of life*” (*John 8:12*).

To the Christian there can be no other light or hope of another way of light. Certainly, not the absurd notion of a light glimmering from a brass worker that lived 3,000 years ago with no record of his beginning nor ending. No. A Christian cannot partake of such a doctrine or entertain someone who does.

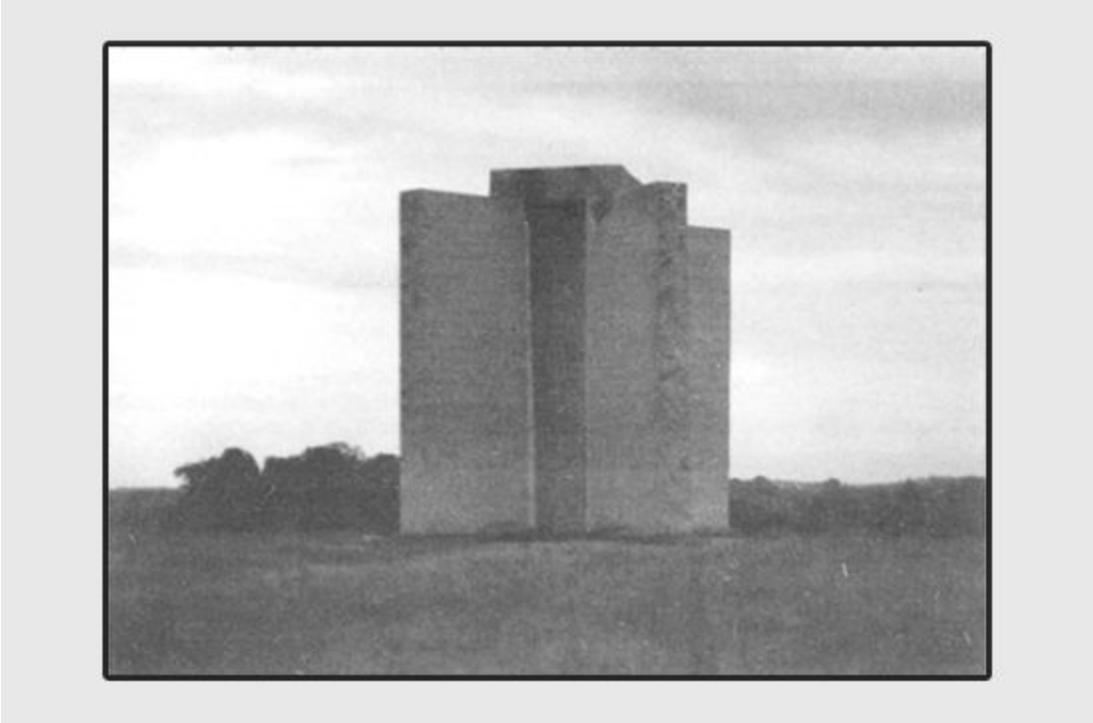
Concerning the Temple it should be stated that the legend makes its completion the primary goal of Masonry. But since the Temple of Solomon was completed, then what temple are they speaking of?

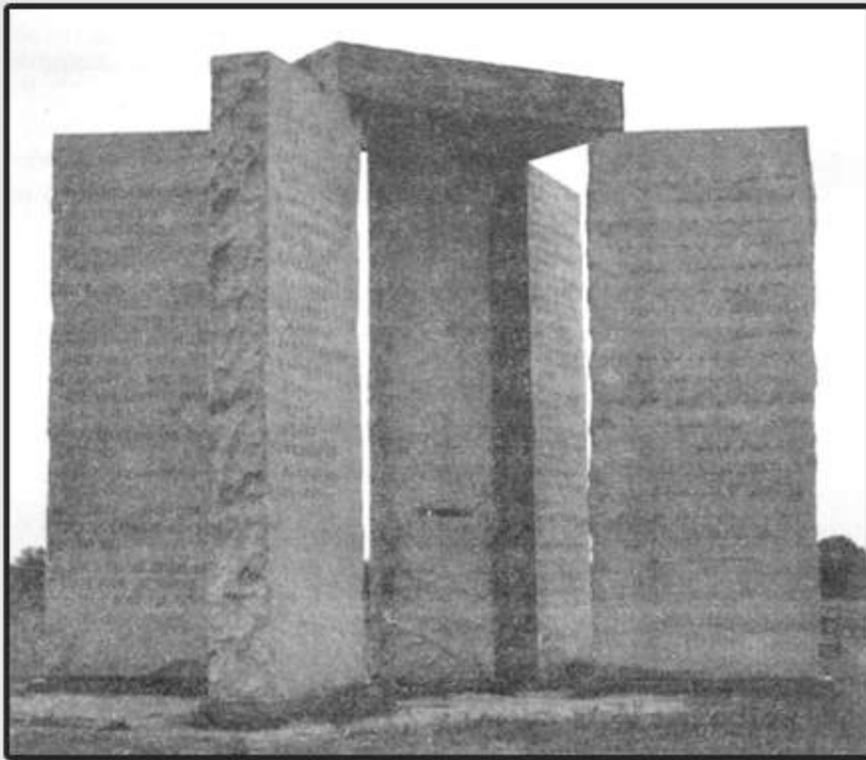
“The temple, brethren, that is still incomplete and unfinished is none that can be built with hands...*it is the collective body of humanity itself*” (Wilmshurst, p. 69).

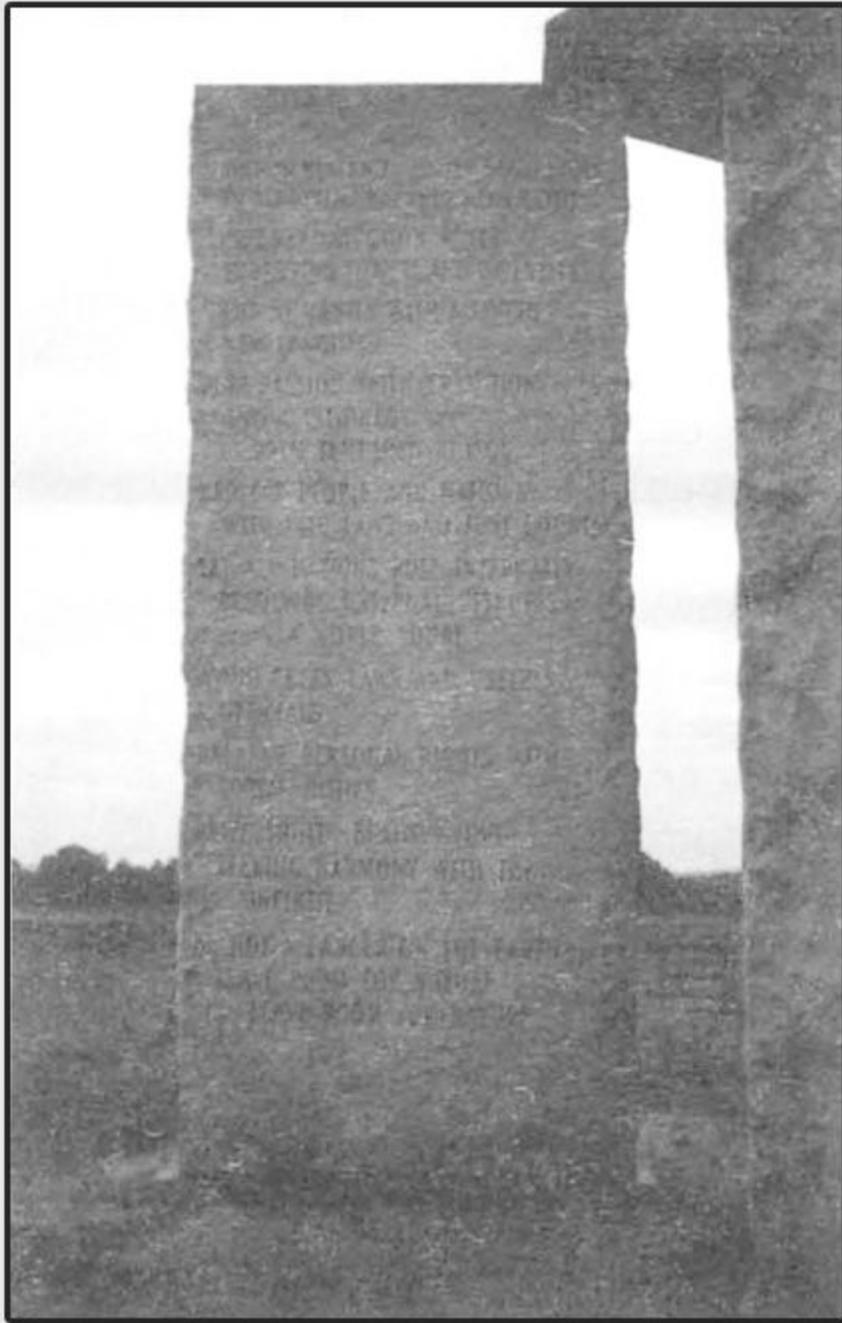
Hence, Masonry’s objective is to perfect the collective body of humanity. In layman’s terms, the temple is humanity, and Masonry is an attempt to make this earth and the people within it perfect. Yes, a brotherhood of all religions, nations and creeds. And this perfection of the soul, or this quest for Divine Wisdom, is done, or accomplished, by becoming a Master Mason. The first three degrees of Freemasonry is the key to this perfection of the soul, or the completion of the temple. The cross of calvary and the resurrection of God’s only Son has no place in this perfection of mankind. Doesn’t this offend a Christian? Isn’t this another gospel? Isn’t this Gnosticism?

There appears to be a lot of questions in this writer’s mind at this point. Does all of humanity include women? How about black people in the United States? If so, then why are there no women Masons, or why have blacks been excluded from Masonic Lodges in America? Sure, women can be members of the Eastern Star, and black males may become members of the Order of Prince Hall. Both of these organizations are known as “clandestine” or “adoptive.” Neither are part of the Free and Accepted Masons or come within the term, “Masons.” Neither are under the authority of the Grand Lodge of England.

Perhaps this is the best opportunity this writer will have in revealing a Masonic message inscribed on certain stones known as the “Guide Stones.” These stones are of granite and consist of four sixteen feet high smoothly carved stones approximately four feet wide. They are located in Elbert County, Georgia, and are entitled, “The Age of Reason.” This appears to be a menu of the ‘Perfect Temple’ of humanity. Below is a photograph of the stones taken in November 1988. The inscription is on the following page.







**The Georgia Guide Stones**

## **The Georgia Guide Stones**

**Maintain humanity under 500,000,000  
in perpetual balance with nature.  
Guide reproduction wisely improving  
fitness and diversity.  
Unite humanity with a living new language.  
Rule passion-faith-tradition and  
all things with tempered reason.  
Protect people and nations with  
fair laws and just courts.  
Let all nations rule internally  
resolving external disputes in a world court.  
Avoid petty laws and useless officials.  
Balance personal rights with social duties.  
Prize truth-beauty-love seeking  
harmony with the infinite.  
Be not a cancer on the earth.  
Leave room for nature leave  
room for nature.**

These stones are in Elbert County, Georgia, and are inscribed in Russian, English, Hebrew, Greek, Chinese, Aramic, Swahilie and Islam. They bear Masonic symbols at the top of the structure and also contain the phrase, "The Age of Reason."

Adolph Hitler could not have written a more restrictive plan for a master race. Limiting humanity to a population of a mere 500,000,000 would be tantamount to the extermination of over two billion people on this earth. The inscription says that this is necessary in order to keep humanity in perpetual balance with nature. It says to “guide reproduction wisely—improving fitness and diversity,” and to “unite humanity with a living new language.”

It is inconceivable that intelligent leaders who double as church leaders could be a part of such a doctrine. It is inconceivable that Jews in this country and in Europe could ever partake of this definition of “perfect humanity” in view of the death camps in World War II that were the results of the same thoughts of prominent men in Germany during Hitler’s time. But, it is now rising in our country within a secret society with a prominent name and membership role. All in the name of “goodness,” and “brotherly love.” Yes, in brotherly love that excludes an entire race of citizens in this country.

The Master Builder is Hiram, the widow’s son, and the perfect Temple that must be built is Humanity. So says Masonry!



## Chapter 8: The Instituted Mysteries

Prior to the year 1717 Freemasonry had no evidence of a past history. To all Masons this is a ridiculous statement in view of the instructions they received through the first three degrees. They believe that they have a glorious past as the Bible says in the books of *1 Kings* and *2 Chronicles*. But, I did not make up this statement which is fact. In the *New Freemasonry Encyclopaedia*, Volume One, page 383, it is proclaimed:

“It will be seen that we are in the presence of a mystery, and indeed it is literally true to say that our Emblematical Order [modern Freemasonry] is in this respect without a parallel in history. History of its own there is next to none available prior to the year 1717. In place of it there is speculation—romantic reverie, invention of every kind.”

Where did Freemasonry obtain its past from? How did its doctrine originate? Where and how did its symbols begin? All of these answers are discoverable by reading the Masonic writers of the past and by reading the oft quoted Encyclopaedia.

William Hutchinson (1732-1814) is termed “the father of Masonic symbolism.” He was an author of many Masonic books and lectures and is most noted for his work entitled *The Spirit of Masonry* published in 1775, in England. He is a recognized authority in the Mason’s Encyclopaedia.

Hutchinson maintained that (1) the origin of Masonry is not solely from builders, architects and mechanics; (2) that Masons became such when Moses ordained the Sanctuary and Solomon the Temple. They chose enlightened men by the true faith to conduct these “works of piety.” (3) The Masonic symbols were deduced from the Egyptians, Chaldeans, Israel, the Assideans, the Essenes, the Greeks and the Romans. In other words, a combination of the Instituted Mysteries of the past. It is to these Mysteries that we must look to and reveal before anyone can understand the real meaning of Masonry and its adopted history. None of these Mysteries are

Christian. Most are occult and of other gods. In the chapter of Symbolism you were introduced to some and referred to the present discussion for enlightenment.

Wilmshurst in *The Meaning of Masonry* at page 23, suggests that all of the “Mysteries” ultimately teach the same doctrine, and that doctrine is expressed in Masonry.

“In all periods of the world’s history, and in every part of the globe, secret orders and societies have existed outside the limits of the official churches for the purpose of teaching what are called ‘the Mysteries’: for imparting to suitable and prepared minds certain truths of human life, certain instructions about divine things, about the things that belong to our peace, about human nature and human destiny, which was undesirable to publish to the multitude who would but profane those teachings and apply esoteric knowledge that was communicated to perverse and perhaps disastrous ends... but since the ultimate truth the ‘Mysteries’ aim at teaching is always and the same, there has always been taught, and can only be taught, one and the same doctrine. What that doctrine was, and still is, we will consider presently so far as Masonry gives expression to it. For the moment let me merely say that behind all the official religious systems of the world, and behind all the great moral movements and developments in the history of humanity, have stood what St. Paul called the keepers or ‘stewards of the Mysteries.’ From that source Christianity itself came into the world. From them originated the great school of Kabalism, that marvelous system of secret, oral tradition of the Hebrews, a strong element of which has been introduced into our Masonic system.”

What is the single teaching that the ancient mysteries will have in common that Masonry adopts? That answer is found in the legend of Osiris and the resurrection of Hiram. *It is symbolic or mystical death and resurrection.* Otherwise referred to as “*Initiation.*” Wilmshurst at page 132 advises that the third degree alone constitutes the Masonic Initiation, and then explains:

“To those unacquainted with what is really involved in actual as distinct from merely ceremonial initiation, and who have no notion of what initiation meant in the old schools of Wisdom and still means for those who understand the theory of Regenerative Science, it is well nigh impossible to convey any idea of its process or its results. The modern Mason, however high in titular rank, is as little qualified to understand the subject as the man who has never entered a Lodge. ‘To become initiated [or perfected], says an old authority, Plutarch, ‘involves dying’; not a physical death, but a moral way of dying in which the soul is loosened from the body and the sensitive life, and becoming temporarily detached therefrom is set free to enter the world of *Eternal Light and Immortal Being*. This, after most drastic preliminary disciplines, was achieved in a state of trance and under the supervision of qualified Masters and Adepts who intromitted the candidate’s liberated soul into its own interior principles until it at last reached the Blazing Star of Glory at its own Centre, in the light of which it simultaneously knew itself and God, and realized their unity and the ‘points of fellowship’ between them. Then it was that, from this at once awful and sublime experience, the initiated soul was brought back to its bodily encasement again and ‘reunited to the companions of its former toils,’ to resume its temporal life, but with conscious realization of Life Eternal superadded to its knowledge and its powers. *Then only was it entitled to the name of Master Mason*. Then only could it exclaim, in the words of another initiate [Empledocles], ‘Farewell, all earthly allies; henceforth am I no mortal wight, but an immortal angel, ascending up into Divinity and reflecting upon that likeness of it which I have found in myself.’

“The ‘secrets’ of Freemasonry and of initiation are largely connected with this process of introversion of the soul to its own Centre, and beyond this reference to the subject it is inexpedient here to say more. But in confirmation of what has been indicated it may be useful to refer to the 23rd Psalm, in which the Hebrew Initiates speak of both the supreme experience of being passed through ‘the valley of the shadow of death’ and the preliminary phases of mental preparation for that ordeal. Stripping that familiar psalm of the gorgeous metaphor

given it in the beautiful Biblical translation, *its real meaning may be paraphrased and explained for Masonic students as follows:*

“(Then followed a revised version of the 23rd Psalm for the Masonic student to understand the ‘real’ meaning. David apparently said it wrong and he must not have been inspired by God when he wrote the Psalms. The Christian Mason should have a hard time with this revised ‘word of God.’)

“The Vital and Immortal Principle within me is my Initiator; and is all self-sufficient to lead me to God.

“It has made me lie down [in self-discipline and humiliation] in ‘green pastures’ of meditation and mental sustenance.

“It has led me beside ‘still waters’ of contemplation [as distinct from the ‘rough sea of passion’ of my natural self].

“It is restoring my soul [reintegrating it out of chaos and disorder]. “

“Even when I come to pass through the valley of deadly gloom [my own interior veils of darkness] I will fear no evil; for *It* is with me [as a guiding star]; *Its* directions and disciplines will safeguard me. *It* provides me with the means of overcoming my inner enemies and weaknesses; *It anoints my intelligence with the oil of wisdom*; the cup of my mind brims over with new light and consciousness.

“The Divine Love and Truth, which I shall find face to face at my Centre, will be a conscious presence to me all the days of my temporal life; and thereafter I shall dwell in a ‘house of the Lord’ [a glorified spiritual body] for ever.”

That, my Christian friend, was the 23rd Psalm, Masonic style!

Now to the Mysteries and the Masonic claim to their heritage and Initiation.

## *Egyptian Mysteries*

Except when otherwise noted this information concerning the Egyptian Mysteries is taken from the *New Freemason's Encyclopaedia*, Volume I, pages 225, 226 and 268. Masonic Authorities look to Egypt as the cradle of all antique Mysteries, and as the country of initiation. The legend of Osiris has already been dealt with in earlier sections, but keep in mind that his legend and his purported resurrection is the great lesson or teaching of “initiation” in Masonry. In fact the Oriental Rite of Memphis, popular in Masonry in Europe, was founded and governed by the *Grand Lodge Osiris* in Brussels.

“Egypt more than India and far more than Greece in the days when Mysteries flourished—was regarded as the country of initiation. At the value of each in respect of real warrants of research, there are witnesses to the same effect in the present day, and it seems to me—as one who watches without—that the more we learn concerning the Sanctuaries of the Delta, the greater looms their science, of which astronomy stands in the forefront as a mighty signpost or indicator.”

It is asserted that all that is sublime in Masonry was birthed in the land of Egypt. Perhaps I should record this in ‘quotes for the Christian Mason to remember. This is found on page 268, Volume II:

“(1) The spirit of the Mysteries is in the universal Law of Correspondence, which binds all things together; (2) the great triad is indestructible spirit, life and matter; (3) the land of Egypt was the birthplace of all that is sublime in Masonry; (4) it is there that the Rite was formed, in the valley of Memphis; (5) the most learned and powerful of the population were members ‘of the Mystic Tie’; (6) buildings of enormous magnitude were erected for the celebration of the Mysterious Masonic Rites; (7) the valiant, the learned, the powerful of all nations, sought admission within the sacred portals; and when the time came for the celebration of analogous Rites in Greece and Rome, they were but corruptions and perversions of ‘the moral teachings of Masonry.’”

Yes, Egyptian Mysteries and Egyptian mythology represents Masonic initiation and are reflected in its rites and ceremonies, from funeral ritual to circumambulation as we discussed earlier. They were sun worshipers and diviners, and were everything that God told the children of Israel not to be. They believed in other gods and sent their dead to Osiris to be judged and united with him forever. Their Pharaoh's went in grand style via the great pyramids which are but tombs. On our one dollar bill such a tomb appears. Why? You know the answer already. That is simply Masonic influence in the structure of America. The pyramid represents the steps one must climb to obtain Divine Wisdom, eternal life, ultimate truth and a bunch of other garbage that has nothing to do with Jesus Christ or the one and only Gospel in this world.

In short, the Egyptian's sun god, Re, and Osiris has as much influence on Masonry as Hiram Abif and his legend. At page 13 of the Freemason's Encyclopaedia points out the importance of Egypt and its effect on Moses and the later mysteries of Greece and Rome:

“The descent from Mysteries of Egypt into those of the classical world has been compared with the descent of the soul into material things. It is a false analogy, marking personal predilection; but it connotes an idea of derivation, that Greece inherited from Egypt, nor that at so great a distance. I suppose that the scholars of both subjects would challenge the assumption, which is crude enough in its derivation. The quest of Persephone is not the quest of Isis; the story of the rending of Iacchos has no real connection whatsoever with the dismemberment of Osiris; and those Masonic virtuosos who mistook accidents of analogy for root-identity and essential consanguinity were misled herein, as in most of their other reveries. It goes without saying that there is a general likeness between all mystical symbolism because there is a veridical and vital likeness in all mystical experience. That which is at issue is not a question of descent but one of common origin in the science of the soul, which science—so far as it existed in Egypt—has the appearance of being more overlaid and encumbered than it was in the classical world. Egypt, however, was the conventional fountainhead for the earlier Masonic literati, and perhaps after all the reason is not far to seek. They had heard on very high authority that

Moses was learned in all the wisdom of Egypt, and they magnified the measures of that wisdom because of the mission of Moses, their mythical first Grand Master. Outside Masonic circles, in those days when the world of learning stood agaze at great masses of hieroglyphical writing which no one could read, Egypt was a world wonder.”

Perhaps this is what the prophet Ezekiel saw in his vision recorded in Ezekiel 8 concerning Israel and the house of Judah.

“And he brought me to the door of the court; and when I looked, behold a hole in the wall.

“Then he said unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

“Then he said unto me, Go in, and behold the wicked abominations that they do here.

“So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

“And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

“Then said he unto me, *Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.*

“He said also again to me, Turn thee yet again, and thou shalt see greater abominations that they do.

“Then he brought me to the door of the gate of the Lord’s house which was to the north; and, behold, *there sat women weeping for Tammuz.*”

“Then he said unto me, Hast thou seen this, O Son of man? turn thee yet again, and thou shalt see greater abominations than these.

“Then he brought me into the inner court of the Lord’s house, and, behold, *at the door of the Temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.*”

Ezekiel is being shown the past, present and the future of mankind in this vision. The seventy men represent the leaders of Israel before their destruction and dispersion by Assyria. They worshipped “every form of creeping things, and abominable beasts” in the hidden chambers of the Temple. They did this in the dark and in secret, believing themselves to be out of the sight of God. And they did this together as a brotherhood or one group in one accord.

Their women weeped for “Tammuz.” This is another name for Adonis, the Greek God who died and was resurrected. The Freemason’s Encyclopaedia at page 7 of Volume I gives the history of the Mysteries of Adonis and the “cultus of Tammuz.” If I may quote from a portion of this account:

“We must set aside what is said of them on the part of Masonic writers, who have supposed fondly that they are in close ‘connection with the early history and reputed origin of Freemasonry.’”

Then Ezekiel was taken to the house of the Lord. This is the modern-day Church established by the Lion of Judah—Jesus Christ. There he saw five and twenty men with their backs to the, Temple and altar, and they were facing the east worshipping the sun (nature). These men represent the leaders of the Church as it exists today. Their eyes are not on the Lamb of God (altar), but on the Gods of Egypt and the east. They profess Christ, but

are led by a doctrine that teaches that morality saves and that the brotherhood of man is the best work of life.

Yes, they symbolize the cross as a form of initiation, but they place the same value in a hawk head, a horned Venus, a silver serpent, a double headed eagle, a God of wine, a simple compass, a square, and “every form of creeping things, and abominable beasts.” That doctrine that has their eyes and controls their lives is called Freemasonry. Their movements are governed by the sun (circumambulation) and they go to meetings at “holy Lodges” to worship the moon and the stars. They seek divine wisdom through a simple brass maker named Hiram Abif who has long been dead with no record that he was ever a godly man. They also idolize a king that fell from grace when he turned his back on God and faced the east by worshipping the gods of one of his wives, the Pharaoh’s daughter. They believe and teach their young that these men are immortal, and that they possessed and passed down a secret word that will and does save humanity.

Shocked that your Church and governmental leaders are controlled by such abominations and idolatry? You shouldn’t be. Ezekiel foretold it for the Church to receive it. Perhaps we are just beginning to dig out the hole in the wall.

### ***The Eleusinian Mysteries***

These mysteries are the earliest and the greatest of the Greek Instituted Mysteries and play an important role in Masonic doctrine and instruction. Much print is given this subject in the Freemason’s Encyclopaedia beginning at page 233 of Volume I.

“The central myth of the Mysteries is as familiar to classical readers as the story of Hiram is to Masons, and to those outside the Order who can be classed as students of Masonry. Demeter, a daughter of Saturn and Cybele, had Persephone as the fruit of her union with Zeus. Persephone was accounted beautiful, even among the womanhood of the Greek pantheon, and for her protection she was carried by her

mother to Sicily, where she was placed in a secret house by the Cyclops in the midst of an earthly paradise. It was, however, to prove a place of doom, for when she and her maidens—Rhodope, Calypso and others—were gathering roses and lilies, with other of the garden's flowers, the earth opened, and Pluto, god of the underworld, appeared in a golden chariot. There came about in this manner the Rape of Proserpine, who was borne lamenting to the darksome region and was exalted as Queen of Infernus. A quest legend follows on that of the rape, for Demeter went over the world, seeking her lost child in the disguise of an old woman. In this manner she came fasting to Eleusis, where she was as the nurse of Triptolemus or Demophon, son of Celeus, King of Attica, by his wife Metanira. The story is told at length in a Hymn of the sixth century B.C. which passes under the name of Homer. The points which concern us are (1) that the goddess in her dereliction received the hospitality of Celeus and (2) that at length she threw off her disguise and was manifested in her divine attributes. She gave orders for the erection of a great temple, in which she herself established her august Mysteries. But we have seen that Demeter was goddess of corn, and during her sojourn at Eleusis the earth remained sterile. Foreseeing as the Hymn tells us, that he would be deprived of the homage of mortals, Zeus intervened and promised to restore Persephone to her mother, on condition that she had eaten nothing in Hades. But the fatality was still working and she had partaken of four pomegranate seeds, the consequence being that Pluto had power upon her for a certain term of months in every year, during which she must abide with him in the underworld. The term is variously described as six and four' months: in the first case the six remaining were spent with Demeter; in the second the mother had four and Olympus claimed half of the remaining period. However it may be, Demeter was pacified; seed-time and harvest resumed their normal course, the earth was filled with plenty, and Zeus secured his need of human worship."

Thus, you have the beginning of the Eleusinian Mysteries. Throughout the Greek and Roman worlds they were held in especial veneration. Cicero, writing in the century before Christ, says: "Nothing is higher than these mysteries. They have sweetened our characters and softened our customs; they have made us pass from the condition of savages to true humanity.

They have not only shown us the way to live joyfully, but they have taught us how to die with a better hope.”

Out of these mysteries came the Greek god, Dionysus, also known as Bacchus, according to the Romans. He was the god of wine and was considered the most important of the gods of Greece. Many books are written of this wine god, and some college courses are based upon him for some strange reason. Why and what makes him so important to our lives and that of the Masons? To answer these questions I have chosen a book written by Edith Hamilton entitled *Mythology*. She wrote at page 73:

“Under his influence courage was quickened and fear banished, at any rate for the moment. He uplifted his worshipers; he made them feel that they could do what they had thought they could not. All this freedom and confidence passed away, of course, as they either grew sober or got drunk, but while it lasted it was like being possessed by a power greater than themselves. So people felt about Dionysus as about no other god. He was not only outside of them, he was within them, too. They could be transformed by him into being like him. The momentary sense of exultant power wine-drinking can give only a sign to show men that they had within them more than they knew; *they could themselves become divine.*”

The Greeks celebrated him with a festival that lasted five days. During those days joy and peace prevailed. All ordinary business stopped, no one could be put in jail, and those in jail were released to join in the celebration. Unlike other celebrations of other gods where unabashed orgies prevailed, this festival was held in a theater, and the ceremony was the performance of a play. The greatest poetry of Greece was written in honor of Dionysus. The performances were sacred, and the spectators, writers and the actors were all engaged in an act of worship.

Edith Hamilton’s *Mythology* at pages 74 and 75 express the admiration and worship given to Dionysus by the Greeks:

“It is clear, therefore, that the idea of the god of holy inspiration who could fill men with his spirit to write gloriously and to act gloriously became far more important than the earlier ideas of him. The first tragic plays, which were among the best there are, never equaled except by Shakespeare, were produced in the theater of Dionysus. Comedies were produced there, too, but tragedies far outnumbered them, and there was a reason why.

“This strange god, the gay reveler, the cruel hunter, the lofty inspirer, was also the sufferer. He, like Demeter, was afflicted, not because of grief for another, as she was, but because of his own pain. *He was the vine*, which is always pruned as nothing else that bears fruit; every branch cut away, only the bare stock left; through the winter a dead thing to look at, an old gnarled stump seeming incapable of ever putting forth leaves again. Like Persephone Dionysus died with the coming of the cold. Unlike her, his death was terrible: he was torn to pieces, in some stories by the Titans, in others by Hera’s orders. He was always brought back to life; *he died and rose again. It was his joyful resurrection* they celebrated in his theater, but the terrible deeds done to him and done by men under his influence was too closely associated with him ever to be forgotten. *He was more than a suffering god. He was the tragic god. There was none other.*

“He had still another side. *He was the assurance that death does not end all. His worshipers believed that his death and resurrection showed that the soul lives on forever after the body dies. This faith was part of the mysteries of Eleusie.* At first it centered in Persephone who also rose from the dead every spring. But as queen of the black underworld she kept even in the bright world above a suggestion of something strange and awful: how could she who carried always about her the reminder of death stand for the resurrection, the conquest of death? Dionysus, on the contrary, was never thought of as a power in the kingdom of the dead. There are many stories about Persephone in the lower world; only one about Dionysus—he rescued his mother from it. *In his resurrection he was the embodiment of the life that is stronger than death.* He and not Peresphone *became the center of the belief* in immortality.”

From this you can see that Dionysus, like Osiris, was killed, torn into pieces, put back together, and rose again to become a god. The figurative death and resurrection—rebirth—is the heart of the Eleusis and its greatest god, Dionysus. This, again, was “initiation,” the gift of the Instituted Mysteries.

What importance does Masonry place on this ridiculous fairy tale? Look on page 238 of the Freemason’s Encyclopaedia for this answer.

“In the year 1850, and in England, an explanation of the Mysteries was offered.... The Initiations are described as—the beginning of a life of reason and virtue, leading up to the hope of a blessed immortality hereafter, founded on a participation attained already therein.”

And on page 237:

“The Eleusinia therefore were above all things sacred, as an inward heart of religion, and here is the first note which calls to be registered concerning them... there would seem but one answer to the question whether the traditional beatitude and wisdom of the Mysteries were communicated in the symbolism of ceremonial act and in the allegory of verbal discourse, or whether the candidates came into the hands of such wise and illuminated Masters that they passed under their influence into a spiritual and interior state, in which—for the time being—*they attained experience at firsthand of the Blessed Life and Divine Communion*. I have suggested that there is but one answer on the faith of all the evidence, and the first alternative is affirmed thereby; but as it happens that in several modern schools—mostly of the occult kind—the second has been maintained in one or another form, it intervenes here for consideration, since it is obviously an important issue. *As between the Rites of Eleusis and the Rites of Emblematic Freemasonry*, it postulates unawares precisely that kind of distinction which would subsist between the Lord’s Supper commemorated in a Protestant Church of the old type and an archnatural Mass celebrated in the Mystical Sanctuary of Eckartshausen or Lopukhin.”

In other words, the meaning remains the same, only the place and ceremony differs. The attainment of the “Blessed Life and Divine Communion” of the Rites of Eleusis is the same as is attained in the Rites of Freemasonry. Both symbolizes “initiation” and the attainment of “Divine Wisdom” and life eternal through figurative death, burial and resurrection. And, this is true without having to accept Jesus Christ as one’s personal Savior. As immortality was gained through the wine god, Dionysus, the Mason’s claim the same through the Rites of the Third Degree as previously discussed. The “initiated” attain life eternal. Consequently, Dionysus and the Eleusian Mysteries loom large in the claimed history and origins of Masonry.

In a work published by Random House entitled *The Occult* written by Colin Wilson, Dionysus and his worshipers are linked to black magic and Satan:

“Dionysus is fundamentally the god, or patron saint, of magic. The spirit of Dionysus pervades all magic, especially the black magic of the later witch cults, with their orgiastic witch’s sabbath so like the orgies of Dionysus’s female worshipers, even to the use of goats, the animal sacred to Dionysus. [Is it not also significant that Dionysus is a horned god, like the Christian devil?]”

Wilson further details a religion under Dionysus that spread like wildfire throughout Greece in the seventh century B.C.:

“It became a religion of orgies; women worked themselves into a frenzy and rushed about the hills, tearing to pieces any living creature they found. Euripides’ play ‘The Bacchae’ tells how King Pentheus, who opposed the religion of Bacchus [Dionysus], was torn to pieces by a crowd of women, which included his mother and sisters, all in ‘Bacchic frenzy.’ In their ecstasy the worshippers of Bacchus became animals, and behaved like animals, killing living creatures and eating them raw.”

Is it fair to say that Dionysus either symbolizes, or is indeed, Satan? Is this a part of the genealogy of Freemasonry? Does the death, burial and resurrection of a wine god, and the god of magic, mock the Cross of Jesus Christ? I submit that it does. I further submit that any doctrine that teaches the Instituted Mysteries as a substitute for the Gospel of Jesus Christ is a deadly false one. Dionysus, Osiris and a god I am about to discuss has nothing in common with a Christian.

### ***Orphic Mysteries***

These mysteries concern a pagan god named “Orpheus.” The Freemason’s Encyclopaedia on page ix describe him as “the father of pagan theology and the founder of the mysteries.” Before we discuss his death, burial and resurrection as a much honored god in Masonry, I have taken the picture below from the *Mason’s Encyclopaedia*, Volume II, page 250. Take a look at Orpheus.



**Orpheus**

In discussing Orpheus you must first understand that the Mason's believe that "all of the Instituted Mysteries end—and must end—in attainment." Attainment of "perfection," "Divine Communion," "rebirth," "immortality," or what we have been discussing, "initiation." A good explanation of this "attainment" is found on page 249 of the Freemason's Encyclopaedia, Volume II. You will also find the following comment concerning Orpheus:

“In Heaven, on Earth and in Hades we know that ecstasy suspended all who heard the lyre of Orpheus.”

According to this same Masonic authority in the same discussion above, Orpheus merged into the symbolism of the Mysteries when he was torn to pieces by the Thracian (Greek) women, resurrected, receiving divine honors, and his lyre was translated into the sky and became one of the constellations. He attained! Or so the Masons say. Again, on page 249:

“The Orphic Rites... derived their true source in the world of the Delta. Those initiated therein were required to abstain from flesh meat and every bloody-sacrifice. The god of these Mysteries was represented as having wielded the sceptre of the universe, and according to Proclus he would resume his’ empire, so that he who was the first sovereign would be also the last. The doctrine like the Rites ended therefore in attainment.”

To keep some kind of order in this work on the Instituted Mysteries, Orpheus carried the Rites of attainment from Egypt to Greece. Dionysus carried it from Greece to Rome where his name was changed to Bacchus.

Although there are other Mysteries contained in the Masonic authority that I have quoted at length such as the Hermetic, Phallis and Kabbalic, I would like to close this chapter without having to expound on these Rites as they would add nothing to what has been said concerning attainment or initiation in Masonry. However, I believe that I should touch on the Mysteries of Mithra for reasons that will be obvious, and because the Rite itself will alarm the Christian, or at least make him search for the truth of what he has sworn allegiance to.

### ***Rites or Mysteries of Mithra***

The following information comes from pages 366 to 367 of the Freemason’s Encyclopaedia, Volume II:

“Mithra was originally the God and Lord of Heavenly Light and is represented on the monuments as a young man who, with face averted, plunges his sacrificial knife into the heart of a bull.

“It appears... that the Mithriac Mysteries depicted the descent of souls into generations and their emancipation of ascent therefrom, by which they were delivered from the law of metempsychosis, one of the doctrines being that human souls ‘are clothed in bodies of every kind.’ Such an ascent connotes readily enough the idea of regeneration, which has been called the Secret of the Rites. These were celebrated in caves, considered as the image of the world, and hence having two gates. That on the northern side symbolized the way of coming in, namely, by the law of regeneration; that on the southern side represented the way of going out and following a path of ascent from the life of humanity on earth to the life of the celestial gods.

“Celus... speaks of souls going down and up through the planetary spheres and says that in the Mithriac Initiation this is represented by ‘a ladder with seven gates and at its summit an eighth gate,’ corresponding Saturn, Venus, Jupiter, Mercury, Mars, Moon and Sun, the eighth and last being presumably that of the souls deliverance.”

The candidate for initiation went through seven degrees, being (1) Raven, (2) Griffin, (3) Soldier, (4) Lion, (5) Persian, (6) Runner of the Sun, and (7) Father, through which the soul attained the Region of the Blessed. There was purification by water, fire and fasting at the beginning of the ordeals. The remaining stages of the initiation I wish to quote verbatim from page 367:

“St. Gregory Nazianzus speaks of... a kind of baptism—involving complete immersion—and *a seal set in the forehead; of a crown presented at the point of a drawn sword, but this was to be rejected by the Candidate with the words: ‘My crown is Mithra’; of anointing with oil; and finally of investiture with armour and a wreath of olive.*”

Does this remind you of Revelation and an accurate description of what the Antichrist will require? Is this not another mockery of the Savior of this world? Yet, this ritual is recognized in Masonry. Thus you see why I had to include Mithra.

Allow to me close this discussion on the Instituted Mysteries by simply saying that all recognized Masonic authorities over the past 200 years have adopted these Mysteries as the origin or genealogy of Freemasonry. Modern Masonic Rites and Ceremonies presently reflect something from each, and its doctrine of “initiation” was birthed on the Delta in the shadows of Egypt.

By reading and studying their books and lectures, I am firmly convinced that the Masons can claim Egypt as its roots, and can refer to their Craft as ancient and pre-dating the New Testament. Unfortunately, this claim should not render the Christian Mason proud. I would be extremely distressed to learn that I have taken an oath that I have been taught to be unbreakable and eternal to a god with the head of a hawk. And if you will recall from the Funeral Ritual in the chapter devoted to him, he has other names. These names are revealed in the Instituted Mysteries as Osiris, Adonis, Tammuz, Dionysus, Bacchus, Orpheus, Mithra, and, last, but certainly not least, S A T A N!



## Chapter 9: Masonry as a Philosophy

Perhaps it is time to determine just what Freemasonry is. Is it a philosophy? A religion? A social organization? Or, is it just an elementary code of morality that functions in our churches, banks, judicial systems, local and national governments, and economical spheres? First, let's discuss Masonry as a philosophy.

The meaning of the term philosophy is defined by *Funk and Wagnalls Standard Dictionary* as “the love of wisdom as leading to the search for it; hence, knowledge of general principles—elements, powers or causes and laws—as explaining facts and existences.” Certainly, Masonry is a quest or search for wisdom, and teaches knowledge of the elements and powers. But, in keeping with my first promise to seek the answers through Masonic authorities only, I turn again to Wilmshurst beginning at page 54:

“Signs are not wanting that a higher Masonic consciousness is awakening in the Craft. Members of the Order are gradually, and here and there, becoming alive to the fact that much more than meets the eye and ear lies beneath the surface of Masonic doctrine and symbols. They are beginning to think of themselves instead of taking the face-value of things for granted, and, as their thought develops, facts that previously remained unperceived assume prominence and significance. They discern the Masonic system to be something deeper than a code of elementary morality such as all men are expected to observe whether formally Masons or not. They reflect that the phenomenal growth of the Craft is scarcely accountable for upon the supposition that modern speculative Masonry perpetuates nothing more than the private associations that once existed in connection with the operative builders' trade [by ‘operative’ is meant real masons that work with bricks and stones]. They recognize that there can be no peculiar virtue or interest in continuing to imitate the customs of ancient trade-guilds for the mere sake of so doing; or of keeping on foot a costly organization for teaching men the elementary symbolism of a few working tools, supplemented by a considerable amount of social

conviviality... It maybe urged that we have our great charity system and that the social side of our proceedings is a valuable and humanizing asset. Granted, but other people and other societies are philanthropic and social as well as we; and a secret society is not necessary to promote such ends, which are merely supplemental to the original purpose of the Order. The discernment of such facts as these, then, suggests to us that the Craft has not yet entered into the full heritage of understanding its own system, and that side matters connected with Masonry which we have long emphasized so strongly, valuable in their own way as they are, are not after all the primary and proper work of the Order. The work of the Order is to initiate into certain secrets and mysteries and obviously if the Order fails to expound its own secrets and mysteries and so to confer real initiations as distinguished from passing candidates through certain formal ceremonies, it is not fulfilling its original purpose whatever other incidental good it may be doing.”

And, at page 56:

“The first stage, the first conception of what Masonry involves, is concerned merely with the surface-value of the doctrine... Beyond this stage the vast majority of Masons, it is feared, never passes. This is the stage of knowledge in which the Craft is regarded as a social, semi-public, semi-secret community to which it is agreeable and advantageous to belong for sociable or even for ulterior purposes; in which the goal of the Masons’ ambition is to attain office and high preferment and to wear a breastful of decorations; in which he takes a literal, superficial and historic view of the subject matter of the doctrine....”

Then Wilmshurst challenges each Mason to go further into the true and more significant reasons behind the Masonic doctrine, and he asks the question at hand—what is Masonry?

“To some extent I endeavoured to formulate that answer upon a previous occasion, but whilst I then entered rather into the details and

minutiae of the Craft system and symbols, I will treat the ‘Subject now upon broader lines and deal with Masonry in its wider and more philosophic aspect. I said upon that occasion—and I must repeat it now—that in its broad and more vital doctrine *Masonry was essentially a philosophic and religious system expressed in dramatic ceremonial*. It is a system intended to supply answers to the three great questions that press so inexorably upon the attention of every thoughtful man and that are the subject around which all religions and all philosophies move: What am I? Whence come I? Whither go I? It is a truism to say that in our quieter and more serious moments we all feel the need of some reliable answer to these questions. Light upon them is ‘the predominant wish of our hearts’; and upon such light as we can obtain, whether from Masonry or elsewhere, depends our philosophy of life and the rule of conduct by which we regulate our life. In a larger sense, then, than our conventional limited one, *the Masonic candidate is presumed to enter the Order in search of light upon these problems; light that he is presumed not to have succeeded in finding elsewhere.*”

Could there be a clearer statement on the purpose of Freemasonry and its philosophy? Masonry is a religion! It presupposes that a man is lost and undone before he enters the Order. He is then brought into the light of wisdom through what is termed “initiation.” This means that once he is initiated into the Order he has figuratively died to his old self and resurrected into a new life of perfection in Masonry. He is reborn! That experience is what the Masons obtained from the Instituted Mysteries.

So that there will be no question as to the validity of what I have just concluded, let me quote from Wilmshurst once again at page 60:

“What is the motive and reason for the existence of a Masonic Order and of many other Orders of Initiation, both past and present? Why should they exist at all? I might reduce the matter to the compass of a small and personal point by asking why have you come to hear this lecture, and why should I have been striving for many years to acquire the information that enables me to give it—if it be not the fact—as

indeed it is, that every man in his reflective moments realizes the sense of some element of his own being having become lost; that he is conscious, if he be honest with himself, of the sense of moral imperfection, of ignorance, of restricted knowledge about himself and his surroundings; that he is aware, in short, of some radical deficiency in his constitution, which, were it but found and made good, would satisfy this craving for information, for completeness and imperfection, would ‘lead him from darkness to light,’ and would put him beyond ignorance and beyond the touch of the many ills that flesh is heir to. The point is too obvious to need pressing further, and the answer to it is to be found by a reference to a great doctrine that forms the philosophical basis of all systems of religion, and all the great systems of the Mysteries and of Initiation of antiquity, viz., that which is popularly known as the *Fall of Man*.”

And on page 64:

“I have already said that Masonry is a modern perpetuation of great systems of initiation that have existed for the spiritual instruction of men in all parts of the world since the beginning of time. The reason for their existence has been the obvious one, resulting from the cardinal truth already alluded to, *that man in his present natural state is inherently and radically imperfect; that sooner or later he becomes conscious of a sense of loss and deprivation and feels an imperative need of learning how to repair that loss. The great world-religions have been ordained to teach in their respective manners the same truths as the Mystery systems have taught.*

“...Whether in ancient India, Egypt, Greece, Italy or Mexico, or among the Druids of Europe, temples of initiation have ever existed for *those who felt the inward call to come apart from the multitude and to dedicate themselves to a long discipline of body and mind with a view to acquiring the secret knowledge and developing the spiritual faculties by means of experimental processes of initiation of which our present ceremonies are the faint echo.*”

Masonry is a religion, and by their standards, one of the world's great religions. Repairing the loss caused by the "Fall of Man" is its quest. They believe that man can repair the breach himself by following the teachings and precepts of Masonry. They believe that Masonry can lead him from darkness to light. They care not that you are Christian, Jew, Hindu, Mormon or Moslem. The reason becomes obvious. They seek to convert you to Masonry. Now, what kind of religion is our next discussion and the revelations contain herein should alarm the Church of Jesus Christ as well as enlighten it as to the enemy within.



## **Chapter 10: Masonry as a Religion**

Webster defines religion as (a) any system of belief, worship, conduct, etc., often involving a code of ethics and a philosophy; as, the Christian religion, the Buddhist religion, etc.; (b) loosely, any system of beliefs, practices, ethical values, etc., resembling, suggestive of, or likened to such a system; as, humanism is his religion.

We already know that Masonry has a philosophy, and that it meets the definition of the term “religion” through its system of beliefs and code of conduct. This is true independent of Wilmshurst’s claim that it is indeed a religion as the previous chapter discloses. But, I wish to go further than the mere fact that Masonry fits the description of a religion. I intend to reveal certain teachings, rituals and observances that the Church is unaware of as much so as the ordinary local Mason is. Again, what I am revealing is found in the Mason’s catechism and is not given to me from someone or authority that hates or attacks the Masons.

### **Pre-Existence**

The fundamental doctrine of the Mysteries was that of Preexistence. By “pre-existence” I mean that man existed prior to his birth in a high spiritual state. The soul comes down, so to speak, not in virtue of obedience or in view of a mission, but as a penalty imposed on trespass because of the Adamic sin, or Fall of Man. This belief is under the obedience of the Grand Lodge of England which is in authority over the Masonic Order in the United States. This doctrine is found in the Freemason’s Encyclopaedia, Volume II, pages 291 and 292, and reads as follows:

“Whether it passes into expression or is only implied, the fundamental doctrine of the Mysteries is that of Preexistence. I am speaking of those that matter, and some insolent inventions of modern times are of course excluded. The reference, moreover, is to those which can be

classed as Rites and present a complete pageant within the measures of their particular symbolism. Pre-existence in the Greater Mysteries did not connote reincarnation... It connoted the high spiritual estate which goes before and comes after the manifestation of mortal life. Those who are acquainted with some at least of the several Orders which—at the present day—continue to dispense initiation in secret places will know that this doctrine still prevails among several. I allude to mystical fraternities. Speaking quite broadly, the picture which is presented to the Candidate is the successive Grades of his progress is the operation of that universal law by which he was brought originally into natural life and by which—under the providence of a peculiar guidance—*he is taught how he must reascend and in fine go back whence he came*. The condition of illumination is the turning of will by a voluntary act of obedience in the directions indicated, and this corresponds symbolically with the imputed position of a Candidate for participation in the light of this mortal world, when he comes down, ‘ex hypothesi,’ by a voluntary act, to put on mortality and assume its law of obedience. But the root of correspondence is in antithesis, for the Instituted Mysteries deals with the quest of going back, while the cosmic event is that of coming forth.

“Fall of Man. There is, however, an alternative of the legend, which involves variations in the Mysteries by which it is recognized. In this the soul comes down, not in virtue of obedience or in view of a mission but as a penalty imposed on trespass. *The Myth of Eden is a characteristic Legend of Pre-existence, and it must be observed in this connection that so long as we elect to regard the Holy Royal Arch as a completion of the Third Degree, it follows that Craft Masonry—under the obedience of the Grand Lodge of England—teaches Pre-existence, since it insists on the Fall of Man.*”

If Masonry is nothing more than an elementary code of ethics, or a quasi-social organization, as some are led to believe, then why is there a doctrine concerning the pre-existence of man taught? Or, does the local Mason understand that the Order is under a greater authority than just the local ruling staff? I believe that he is not aware of either, although he has taken an unbreakable oath to uphold both.

## **Resurrection and Rebirth**

The Masons teach that unless a man “be born again” he shall not enter the “Secret Kingdom of the Rites.” That phrase should be familiar to the Christian Mason, although it is distorted to a great degree, as the reply that Jesus made to Nicodemus when Jesus was asked, “What must I do to enter the Kingdom of Heaven?” The actual reply was simple. He told the religious leader that he must be born again (John 3:3). The Masons, however, give credit to the Instituted Mysteries for this experience, which they term “Initiation.”

“There is one form of Sacramentalism which characterizes the highest Orders of Initiation, and is found—at least as an implicit—in all their Grades. It is usually overlooked because it is easy to miss the great things unless they are in patent evidence and are written—so to speak—in the starry heavens. It is comprised in the simple statement that all true initiation is concerned with communicating, by the mediation of symbols, a new life, the pageant of an inward generation. It proclaims, in other words, to every Candidate that ‘except a man be born again’ he shall not enter—that is, essentially and truly—into the Secret Kingdom of the Rites. There are, of course, lesser Orders; Assemblies and Cofraternities which, having little or no inheritance from the past, are neither built upon nor offer any trace of that sacramental life which is understood in the—idea of rebirth. But it is met with—by implication—or otherwise under many conditions; and among all the Holy Houses which can be held to count as such there is scarcely one where we shall not find it enshrined, sometimes visibly on the surface, sometimes far below the common plummet of the interpretation of symbols. It is not by this alone, but it is by this above all that all are interconnected, as by one root belonging to a great tree of concealed life and brotherhood.

“It is this which makes Masonry a mirror not only of all the Instituted Mysteries which went before it but of some which once subsisted concurrently, and also the elder sister of a few that are still among us—

less obvious than she but less unconscious of the surface of their proper geniture and pedigree. It is the consideration of this thesis that the depth and height of *the Masonic Message to Humanity* finds a natural utterance and can hence be put forth most simply. It is by no means the only witness here and now among us; could I speak of all—but some of them are in a sacred cloud of hiddenness—it might not prove the greatest of all, but it is of all most obvious, the nearest at our doors and the most universally diffused. It can stand as a pattern or illustration at large of the others, for which it testifies as well as for itself, and hence for the present purpose it can be held to include them.

“Symbolism of Rebirth—In the light of that experience which is brought away from the chief Degrees of Masonry, let us consider therefore the idea of Rebirth. Those who have failed to gather fruit of knowledge concerning it within the circles of initiation will remember at least the words of him—a great Apostle and Master—who has told us that we do not put into the earth that which will come forth out of earth, but that we sow something which is natural to reap what is spiritual in a due season. It follows also from St. Paul that we sow what is dead, but that we look for something which is alive, and will indeed live forever. Now, certain Schools of Symbolism and several Secret Orders teach, and have long taught, that a sacred and highly symbolic object—which varies in each Cofraternity—once entered into the region of death, with sacramental accessories in the Legends of certain Rites, whereby the conditions of death and even of corruption are made indubitable; but that something issued forth subsequently and is found to be alive. It is not exactly the same, for even in the symbolic order a substitution has occurred, and this is really a vital point of the Mystery... *but the Candidate at a memorable moment in Masonic Ritual is raised, and it is not in his own power... The Candidate passes also through a figurative death, and the only kind of resurrection which is possible to him at the epoch ensues thereafter*” (*A New Encyclopaedia of Freemasonry*, Volume II, pages 331-333).

And then on page 479 of the same Volume (and just over the portrait of Osiris) is the following statement which should horrify the Christian

Mason:

“Let us realize on our own part, *as heirs of the Greater Mysteries and sons of their Doctrine*, that the Vatican is not the Church; that Latin Catholicism is the witness of a living tradition which does not differ from our own; and that both are rooted in experience. The doctrine is always ‘that God is and that He recompenses those who seek Him out.’ *This search is the quest of Masonry; it leads through a new birth, new life, figurative death and mystical resurrection into an eternal union.* We have found the memorials of this quest in Masonry; but it has also been found by the Catholic saints of God from time immemorial in Christ. The Vatican can rave and fulminate; all its thunders notwithstanding, true Masonry remains a Church of God and one at the roots as such with the Catholic and Christian Church.”

Without question Masonry promises or offers the hope of resurrection and salvation through its doctrine alone. There is no requirement of Jesus Christ being the one that saves, and the cross of calvary is of no consequence whatsoever. The born-again experience is attained upon the completion of the third degree (Master Mason). It is at this time that the Candidate passes through figurative death into a mystical resurrection which leads him, if he stays true to his calling in Masonry, into a perfect eternal union with God. This is probably true, if the god is Osiris, otherwise, he dies in the eternal flames of the lake of fire that God has prepared for Satan and his angels.

The deadly sting of this doctrine which has a minimum of 10,000,000 members in the United States alone, is that it lulls Masons into a false sense of security when the question of his salvation arises. In other words, while the preacher is urging repentance and the necessity to make and accept Jesus as the Lord of their lives, the Mason sits there and is not moved by such rigid pleas, because he has been taught and has accepted the Masonic teaching that Masonry alone can save him. Moreover, he has been taught that men of all religions, such as Buddhists, Hindus, Moonies, and Moslems will and can attain eternal union with God through Masonry under a

teaching and doctrine of “toleration,” which I will discuss at more lengths in a later portion of this work.

So, preacher, when you ask a man if he has been born again, or is saved, you may not be talking about the same thing that your Masonic members are thinking. They are under another gospel of salvation that has its roots in the land of Egypt. They are “heirs of the Greater Mysteries and sons of their doctrine,” and the Gospel of Jesus Christ is just another Mystery, and another example of “initiation,” resurrection and rebirth on the same level as that of Dionysus, Bacchus, Osiris, Mithra, etc., etc. But, remember, their answer to your question will be “Yes!”

## **Masonic Baptism**

At the turn of the eighteenth century the Masons adopted two Rites of baptism. One was known as the “Rite of Masonic Baptism” and the other as the “Reception of a Louveteau or Lewis.” Both were available to the children of Masons. The former to children of both sexes, while the latter was confined to males only. The Freemason’s Encyclopaedia, Volume II, at pages 38 and 39, explains these two rites in detail. They are mentioned here only for the purpose of discussing the ingredients of a “religion.” Baptism seems to me to be a major part. The stated purpose of the baptism was to prepare the children for a future Masonic initiation. Until then it gave them the protection of the Lodge.

About 1860 a noted Masonic writer and authority named J.M. Ragon, reinstated the Masonic Baptisms of the young through what was called “Ritual of Adoption.” The ceremony was only available to the children of Masons that had attained the age of seven. The ceremony was described as follows on page 39 of the above cited Freemason’s Encyclopaedia:

“The Master lays hands on the children, places honey on their lips, dips the right hand of each in water and gives them bread and wine. An apron is put about them and they receive white gloves as a gift, after which they are saluted by the Master with a triple kiss of peace on the

cheeks and forehead. They are also consecrated, with hands extended over the head. In fine, they are proclaimed adopted Lowtons and children of the Lodge.”

Another reference to baptism comes from page 287 of the same encyclopaedia quote from above. This is under the subtitle of “Waters of Cleansing” and applies to adults who are passing through initiation.

“Prior to any initiation the Candidate from all time was required to undergo that which is termed in the Mysteries a Rite of Lustration. The external was not, of course, without the inward cleansing by the hypothesis of such procedure and was obviously symbolical. *The Candidate passed through a kind of baptism*, the intention and significance of which were in analogy with those of the Christian Rite performed on every child of the present age. It had correspondence also with the sacrament of penance. The baptismal rite is regarded at this day by the great churches as automatically communicating a grace and creating a condition in the recipient, and this confusion of the sign with the thing it signified seems to have been characteristic also of the old Temple procedure: the ceremonial act looms so largely in the records that the spirit and meaning behind it emerge nowhere; but they may by possibility have been present in the consciousness of the Mysteries as these were formulated at the beginning, while something must be allowed—here and there—for a state of awareness in the Candidate respecting the meaning behind ceremonial. As the act of will is exercised by sponsors on behalf of the child in baptism, so the Candidate for initiation—though, in a sense, he has also sponsors—exercises it on his own behalf, and some in the old days who sought the secret life of the Temples with zeal of heart may have brought a certain understanding as a warrant for desire and aid.”

As you can see the Masons use baptism as a form of cleansing in preparation for initiation into the Order. In most instances it is cleansing through water as in the scriptures, and it is a form of repentance. Page 287 of the above quoted encyclopaedia provides:

“It so happens that the preliminaries in question [baptism] are practically those which are imposed on every person who has placed himself under any form of spiritual direction, and thus far therefore the regimen which preceded initiation translates easily into corresponding terms of ordinary devotional life. *So rendered, the initial processes comprehend repentance—which is the rebaptism of a sinner - prayer, fasting and works of charity.*”

### **Purification by Fasting**

Another form of preparation of the Candidate deals with dietary fasting. They believe that by the reduction of diet the channels of communication are cleansed between the soul and the world-soul. This is particularly true regarding the preparation of the Candidate in the Rites to come. Page 288 of the Freemason’s Encyclopaedia defines this necessity:

“Purification by Fasting—In this way we come to understand why it was that—in some modified form or strict, for the regimen varied—fasting was expected of the Candidate. The intellectual philosophy of initiation—for there was certainly this in the background, if not something deeper—regarded the senses as a clouded means of communication between the soul and the world soul: it endeavored by the reduction of diet and other precautions to cleanse the channels of communication for the purpose of the Rite to come, to modify and—so far as possible to transfigure the appeal of things manifested through the senses and thus to create within the recipient a new point of relationship towards that which was external to himself. I shall not need to say that such purification and such an altered standpoint, on one or another degree, are required of all persons who are elected to any spiritual life.”

Have you any doubts remaining that Masonry is a religion? Rebirth, resurrection, salvation, baptism and fasting is a part, and perhaps by far the most important part, of the Masonic doctrine, or should I say religion? But, there is more!

## Purification by Prayer

Prayer is cited by the Masons as a part of the purification of the Candidate for initiation in attaining his “born-again” experience on becoming a Master Mason. However, they also teach that prayer should be put in practice by the everyday Mason. Unfortunately, they limit prayer to that which is reasonable and coincides with law and order and does not disturb universal harmony. Page 288 of the Mason’s Encyclopaedia points this out:

“Prayer also was imposed on the Postulant, at least in the sense of the external Rites, Festivals and Offices of the Temple on their external side, and sometimes in one that was deeper. I can speak of it only in the light of our present understanding on the mystical side, for I think in my heart that it was dead and empty in the pagan world of the West. *We are told that the prayer of the just man availeth much, and the reason is that it coincides with the law and the order.* In other words, it is fulfilled—or becomes an operating power—because it lies wholly within the sovereign reason of things. *The prayer which suspends that reason or is contrary to such law avails nothing, unless indeed as a disturbing element in the universal harmony.* The mountains which are moved by supplication, even as by faith, are within us, not without us, and the Kingdom and the bread which we ask for are not of this external world.”

Can the Christian Mason accept this teaching, doctrine or belief? Is prayer really that limited by nature? If so, what is the need for prayer? Let’s discuss this doctrine on prayer.

The Scripture the Masonic authority was attempting to quote is found in *James 5:16*, and it reads like this:

“The effectual fervent prayer of a righteous man availeth much.”

Unfortunately he did not go to the very next verse and the one after that. They read:

“Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

“And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

Elias’ prayer certainly defied nature! That was the purpose of James using the example of the mighty prayer of Elias. He is saying that Elias was no different than you or me, but because he was righteous and full of faith, his prayers were heard even though they stopped the rain for three years. The Masonic teaching is exactly opposite to what James was trying to tell the followers of Jesus Christ. It had nothing to do with nature or with reason. It has to do with righteousness and faith! To limit a prayer of a righteous man to “universal harmony” is a bunch of baloney, and robs the Christian Mason of his faith and power through the Holy Spirit. Jesus said that whatever we ask of the Father in his name, it would be granted unto us. He did not put limitations upon that promise and, certainly, did not limit our prayers to reasonable requests consistent with law and order, and universal harmony. Our prayers are answered through the Holy Spirit who has no limitations.

The local Mason will deny and argue that Masonry is not a religion, but the reader can make his own decision. As for the men that wrote, created and developed the Masonic doctrine there is no confusion.

There is Albert Pike. He wrote and developed the revision of the Scottish Rite under the auspices of the Southern Jurisdiction, U.S.A., served as sovereign grand inspector of the Scottish Rite for many years and is considered American Freemasonry’s most eminent philosopher. Pike writes in his *Morals and Dogma* at page 213:

“Every Masonic lodge is a temple of religion and its teachings are instruction in religion.”

and, at page 161:

“But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; all have overlaid the truth with error.”

What Pike is saying is that Masonry is not only a religion, but that it is the universal religion. It has stripped sectarian religion of encrusted “errors” and reveals itself as the universal religion. While religion gathers superstition and error, Masonry remains pure and undefiled. It becomes Christianity without Christ, Judaism without the law, Islam without the prophet.

Another noted Masonic authority, Albert A. Mackey, in his *Encyclopaedia of Freemasonry*, at pages 617-619 writes:

“I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution... that without this religious element it would scarcely be worthy of cultivation by the wise and good... Who can deny that it is eminently a religious institution?... But the religion of Masonry is not sectarian... It is not Judaism, though there is nothing in it to offend the Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men agree and in which no men can differ. It inculcates the practice of virtue, but supplies no scheme of redemption of sin.”

Mackey writes further in his *Text Book of Masonic Jurisprudence* at page 95:

“The truth is that Masonry is pure theism. The truth is that Masonry is undoubtedly a religious institution...which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul.”

And, again in his *Encyclopaedia* at page 731:

“The Religious Doctrines of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology but stand out in broad light, intelligible and acceptable by all minds, for they ask only for a belief in God and in the immortality of the soul.”

Mackey at page 619 adds:

“Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?... Masonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.”

Contemporary Masonry’s most distinguished scholar and authority, Henry Wilson Coil, offers this opinion in his *Coil’s Masonic Encyclopedia* at page 512:

“Some attempt to avoid the issue by saying that Freemasonry is not a religion but is religious, seeming to believe that the substitution of an adjective for a noun makes a fundamental difference. It would be as sensible to say that man had no intellect but was intellectual or that he had no honor but was honorable. The oft repeated aphorism: ‘Freemasonry is not a religion, but is most emphatically religion’s handmaid,’ has been challenged as meaningless, which it seems to be.”

Coil devoted over fifteen thousand words to this question and at page 512 asks these questions of his own:

“Does Freemasonry continually teach and insist upon a creed, tenet, and dogma? Does it have meetings characterized by the practice of rites and ceremonies in and by which its creed, tenet, and dogma are illustrated by myths, symbols, and allegories? If Freemasonry were not a religion, what would have to be done to make it such? Nothing would be necessary or at least nothing but to add more of the same.”

Coil continues:

“That brings us to the real crux of the matter; the difference between the lodge and a church is one of degree and not of kind. Some think that, because it is not a strong or highly formalized or highly dogmatized religion such as the Roman Catholic Church where it is difficult to tell whether the congregation is worshipping God, Christ, or the Virgin Mary, it can be no religion at all. But a church of Friends [Quakers] exhibits even less formality and ritual than a Masonic lodge. The fact that Freemasonry is a mild religion does not mean it is no religion.”

Can the local Mason reasonably contend that Masonry is not a religion when the great Masonic writers and creators say otherwise? Perhaps he contends such because he has no idea what he is into, and has no incentive to find out. A universal religion? How ridiculous! But listen to Pike again at page 226:

“Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all Baalim, must needs leave to each of its Initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself it finds those truths definite enough, which are written by the finger of God upon the heart of man and on the pages of the book of nature.”

Masonry is a religion and one that is complete in itself. At no time does it refer a member to another source of religion such as a church. In fact, Masonry contends that the lodge is church enough, and that one can find in Freemasonry a completely satisfying spiritual home. Those that desert the church for the lodge would receive the commendation of the Masonic writer Sir John Cockburn, who contends, "Creeds arise, have their day and pass, but Masonry remains. It is built on the rock of truth, not on the shifting sands of superstition."

Just what kind of religion is the subject of the next chapter? Is it compatible with Christianity? Is it really based upon the Bible as the local Mason so emphatically believes? The answers to these questions will surprise you and may disappoint a lot of Christian Masons.



## Chapter 11: What Kind of Religion is Masonry?

Let us put one notion to rest that all local Masons believe. All claim that Masonry is based on the Bible! Not so. Masonry has nothing to do with the Bible. No special authority is placed on the Old or New Testament. A Masonic lodge of Muslims substitute the Koran, a predominately Hindu lodge the Vedas, etc. *The Digest of Masonic Law*, written by George Wingate Chase, makes it abundantly clear at page 207:

“To say that a candidate profess a belief in the divine authority of the Bible is a serious innovation in the very body of Masonry. The Jews, the Chinese, the Turks, each reject either the Old or the New Testament, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible; it is not founded on the Bible. If it was, it would not be Masonry; it would be something else.”

Could that be any clearer? Masonry is not based upon the Bible! Period! Brother Pike strengthens this at page 11 of his *Morals and Dogma*:

“The Bible is an indispensable part of the furniture of a Christian lodge only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, belong on the Altar; and one of these, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work. The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you are of what religion you were. *We have no other concern with your religious creed.*”

Consequently, the Bible (or whatever) in the lodge room is not a standard of religious belief but only a symbol of a religious attitude toward life. No certain religion is required, and certainly not Christianity. The best example of Masonry being an independent and universal religion is the restriction

that neither the church nor any other organization may participate in a Masonic funeral service. Read what Coil observes in his Encyclopedia at page 512:

“A man may be born without religious ceremony; he may be married without religious ceremony; but one moment comes to every man when he feels the need of that missing thing—when he comes to crossing into the great beyond. Freemasonry has a religious service to commit the body of a deceased brother to the dust whence it came and to speed the liberated spirit back to the Great Source of Light. Many Freemasons make this flight with no other guarantee of a safe landing than their belief in the religion of Freemasonry.”

If the Bible is not the foundation upon which Freemasonry was laid, then upon what is this religion based? The root of Masonry is more than the Hiramatic legend (which is only a myth). It goes back to the beginning of this work. It has to do with Osiris and the “ineffable name.” Yes, it is more than naming the doctrine as a religion of naturalism as the Roman Catholic Church has done on many occasions. It has to do with Egypt, the Instituted Mysteries and the other pagan legends of resurrections and gods. It has to do with the temptation of Eve and the fall of Lucifer—not man! Masonry is a misguided quest for Divine Wisdom. It is the same deal that slew foot offered Adam’s bride. As Eve discovered, Divine Wisdom was not available to her and she and her husband were brought down. The same is true of Masonry. They teach a religion of self-knowledge that is supposed to gain them immortality. If there is a label it is “Gnosticism.”

The word “gnosis” comes from the Greek language and means superior wisdom; knowledge of mysteries and spiritual truths, or wise. Masonry is wisdom teaching and its scholars agree. Wilmshurst in his *Meaning of Masonry* at page 87 and 88 states this in clear terms:

“The Instruction Lectures associated with each Degree of the Craft purport to expound the doctrine of the system and interpret the symbols and rituals. But these Lectures themselves stand in similar need of interpretation. Indeed, they are contrived with very great

cunning and concealment. Their compilers were confronted with the dual task of giving a faithful, if partial, expression of esoteric doctrine and at the same time of so masking it that its full sense would not be understood without some effort or enlightenment, and should convey little or nothing at all to those unworthy of or unripe for the ‘gnosis’ or wisdom teaching. They discharged that task with signal success and in a way which provokes admiration from those who can appreciate it for their profound knowledge of, and insight into, the science of self-knowledge and regeneration.”

Then on page 183 of Wilmshurst:

“Hence it is that in Masonry an installed Master is still called a ‘Master of Arts and Sciences,’ for he is supposed to have mastered the art of living in accordance with the theoretic gnosis or science imparted to him in the course of his progress.”

Now turn back to the chapter that revealed the “23rd Psalm.” Wilmshurst on page 134:

“The Vital and Immortal Principle within me is my Initiator; and is all-sufficient to lead me to God... It provides me with the means of overcoming my inner enemies and weaknesses; It anoints my intelligence with the oil of wisdom; the cup of my mind brims over with new light and consciousness...”

That, my friend, should convince you that the closest term for the Masonic religion is “Gnosticism.” However, this writer does not deny that the Masonic worship is built around the sun, moon, and the stars, and could easily be classified as a religion that worships nature as the Catholics contend.

Having labeled it to some degree we should discuss its roots. I have no problem in my conclusions. The shadows of Egypt are all over it. The gods that King Solomon chased after are in the rooms of the lodge. They

destroyed Israel and they are ruling in this country today. The Great Architect of the Universe is not Jehovah!

Let's begin with the "ineffable name." In the ritual of exaltation, the name of the Great Architect of the Universe is revealed as JAH-BUL-ON. This is not a term or name open for any interpretation of the local Mason. This is a name that has a precise designation that describes a specific supernatural being—a compound deity composed of three separate personalities fused into one. Each syllable of the "ineffable name" represents one personality of this Trinity. They are:

“JAH—Jahweh, the God of the Hebrews.

BUL—Baal, the ancient Canaanite fertility god associated with 'licentious rites of imitative magic.'

ON—Osiris, the Ancient Egyptian god of the underworld.

Shocked? Albert Pike was when he was confronted in 1873, and he wrote his reaction:

“No man or body of men can make me accept as a sacred word, as a symbol of the infinite and eternal Godhead, a mongrel word, in part composed of the name of an accursed and beastly heathen god, whose name has been for more than two thousand years an appellation of the Devil.”

I doubt that the average local Blue Lodge Mason is aware that the name of The Great Architect of the Universe is JAHBULON and not JEHOVAH. It is only in the higher degrees that the "ineffable name" is communicated to him. He has only been given the name of MAHABONE as a substitute.

If the Masonic deity is composed of Baal and Osiris, then do we not have a serious problem for Christian Masons? Is there any question that Baal is the false god that led the children of Israel to destruction? Is there any doubt that Baal was just another name for "other" gods? The first mention of Baal

in the history of mankind comes from ancient Babylon. *The New Standard Encyclopedia* describes Baal as:

“The name of many gods worshiped by early Semetic peoples. The name meant ‘owner’ or ‘lord.’ In early Palestine the people had a Baal for each locality, and they had Baal’s or Baalism [plural] for objects such as trees, springs, and mountains. The Baal of each locality was the local god of fertility, and the people brought offerings to him in the hope that he would make the crops grow. The Baal was the male element in creation, and his female counterpart was Astoreth or Astarte.”

Israel gave him many names as well. In *Judges 8:33* Israel adopted a god known as “Baalberith,” which means “Baal in covenant.” They worshiped Baalism in *Judges 2*, and “Baal-Peor” was called a god of the Moabites. In *1 Kings 18* Baal was called the “god of fire.”

In 1921 the ancient ruins of Beth-Shan in the valley of Jezreel were excavated and Temples to a god known as “Mekal” were unearthed. The importance of this find was the inscription identifying the deity as “Mekal, the Baal of Beth-Shan.” This find confirmed the belief that Baal was not one certain god but “whatever god you may choose to serve, other than Jehovah.”

In the excavations at Ras Shamra, known in the ancient world as “Ugarit,” a great religious center forty miles, from Antioch, Temples were revealed honoring Baal and the “Egyptian hawk god.” In the 1910 excavation of the ancient city of Samaria the palace of King Ahab of Israel produced ivory images honoring the gods, Isis and Horus. Remember those from previous chapters? They are the sister, wife and son of Osiris. Thus, one can see the strong influence that the Egyptian deity had on the people of Israel. With Baal was Osiris and his wicked family. Read *1 Kings 16:30-33*:

“And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

“And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

“And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

“And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel than all the kings of Israel that were before him.”

In the excavations of Baalbek, renamed “Heliopolis” by the Greeks, temples were uncovered honoring Baal and Bacchus. The same is true at the site of Sidon. The temple there is named the Temple of Baal of Sidon. But, by far of greater importance was the temple of Baal found on Mount Hermon. Perhaps it would be more meaningful to you if I quote direct from my source. In the 1982 edition of the *Thompson Chain Reference Bible*, Fourth Improved Edition, the Archaeological Supplement was provided by G. Fredrick Owen, D.O., Ed.D. Doctor Owen wrote on page 376 of his supplement the following:

“Mount Hermon, the ‘Chief of the Mountains’ of Palestine, is five miles wide and twenty miles long. It has three peaks, the tallest of which “is 9,166 feet above the Mediterranean Sea. For centuries before Abraham’s time the mountain had been venerated in connection with Baal.

“Baal worship was the leading religion of Canaan. On most of the high peaks of the country were shrines known as ‘high places’—the higher the holier. Here groves were planted and shrines erected for worship. Since Mount Hermon towered above all other mountains in the region, it was the chief high place, the shrine of shrines. Canaanites looked to Mount Hermon much as the Moslems face Mecca when they pray.

“In contrast to this practice, David asked the question, ‘Shall I lift up my eyes unto the hills? From whence cometh my help?’ He then

answers, 'My help cometh from the Lord, which made heaven and earth' (*Psalms 12:1-2*).

“During the summer of 1934, Dr. Stewart Crawford and the present writer led a small expedition in which we studied the ancient Baal shrines surrounding Mount Hermon. We located many ruins and in each case the shrine was so oriented that when the priest and the devotees were at the altar they faced the chief Baal sanctuary, or Quibla, located on the highest of the three peaks of Hermon.

“We then ascended the mountain and found the ruined temple of Baal, constructed of Herodian masonry, which dated it just previous to and during the early Christian era. In a low place near the northwest corner of the temple, we excavated and found loads of ashes and burnt bone which had been dumped there as a refuse from sacrifices. *This Baal temple evidently was in full use when Jesus Christ was transfigured on the summit to the south.*”

This discovery contradicts a lot of Bible scholars that had contended that Baal was the false god that plagued the nation of Israel only in the Old Testament. No, Baal or Baalism, is still going strong today. Baal and Osiris are two of the trinity of the Great Architect of the Universe. Their names make up the “ineffable name” of Freemasonry, and JAHBULON is their god, not Yahweh (Jehovah).

But, why Baal? Prior to this chapter there is no mention of a god named Baal in the history or legend of Masonry. To answer this we must just look to the real meaning of the name “Baal.” Remember that it means “the names of many gods,” “lord,” or “any other god or gods.” With Baal in the trinity of the Great Architect a man may believe in Jehovah or any other god, hence, the meaning of Baal. Whatever supreme being you believe in can come within the great umbrella of the Masonic religion.

In *The Brotherhood* written by Stephen Knight at page 233, a good discussion of this concept of Masonry is put forward by an author who approached this question impartially:

“This ‘Total God’ which Masonry claims for itself is not presented to potential initiates as such. Thousands of practicing Christians in Britain today worship the Freemasonic God, believing it to be precisely the same as the Christian God, if they will it. This is the most prevalent misunderstanding by the average Freemason of his own Brotherhood.

“Candidates for initiation are told that one of the basic qualifications for membership is belief in a Supreme Being of some kind—Jehovah, Allah, the Trinity of Christianity, it does not matter. So long as this belief is present, then whichever divine creator an individual Freemason wishes to follow can be accommodated under the Masonic umbrella term for all Supreme Beings [the impossibility of more than one Supreme Being is ignored], that of Great Architect of the Universe, or sometimes the Grand Geometrician, who created everything with one sweep of His divine compasses.”

An Anglican vicar, a Mason, and writing under the pseudonym Vindex, wrote a pro-Mason book entitled *Light Invisible*. As Vindex puts it in his general downgrading of all the Faiths as mere parts of the Masonic Whole:

“As Masons, we believe in God, the Father, Almighty. As Christian Masons we may believe in a symbolical triune essence, and that Jesus Christ is His Son, Our Lord. As Moslem Masons we are equally entitled to believe that Mahomet is His prophet. With these subsidiary and secondary beliefs Masonry has nothing to do, giving her members a perfect liberty to interpret the Godhead as they please.”

Vindex adds further:

“I for one can never understand how anyone who takes an exclusive view of Christ as the only complete revelation of God’s truth can become a Freemason without suffering from spiritual schizophrenia.”

What kind of religion is Freemasonry? A quick review of its doctrine should give us the answer:

1. The Brotherhood of man is the great work of life.
2. One does not have to believe in Jesus Christ in order to attain eternal life with God...
3. The Muslim, the Hindu, the Jew, the Buddhist, etc., can all attain eternal life with God through Masonry.
4. That man is fully capable within himself and through his own intellect to attain Divine Wisdom and eternal union with God.
5. That regardless of your beliefs and spiritual walk, you were lost and undone prior to becoming a Mason. This applies to the Christian minister who chooses to be a Mason.
6. It provides a way of justification by works which, if followed, will lead to salvation.
7. It inculcates the practice of virtue, but requires no redemption of sin or forgiveness to attain salvation.
8. Human reason becomes the only guide to religious belief, and the Gospel of Jesus Christ stands on equal footing with the scriptures of Hinduism, the Koran, and the Book of Mormon.
9. That the Mason attains salvation not through the death and resurrection of Jesus Christ, but through the mystical assassination and resurrection of Hiram Abif.
10. The Bible is one of many acceptable Volumes of the Sacred Law.
11. Jesus Christ was a great religious teacher, but so were the founders of Islam and Buddhism and the other world religions.
12. That every man pre-existed in heaven, is sent to earth because of Adam's sin, then must find his way back (pre-existence).
13. That a man is born again upon achieving or becoming a Master Mason (the third degree of the Blue Lodge).
14. Believes that the Egyptian god Osiris was the beginning of the Masonic teaching on death, resurrection and the immortality of the soul.
15. That the images, symbols and mysticism of ancient Egypt are important today in the great quest of man's soul for eternal reunion with the Great Architect of the Universe.
16. That the Great Architect of the Universe is the father of all men.

What kind of religion? It should be plain by now, but let's go to the scriptures of the Bible for a direct answer. To the Christian that should be the primary source.

“Then spake Jesus again unto them, saying, I am the light of this world: he that followeth me shall not walk in darkness, but shall have the light of life” (*John 8:12*).

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (*John 11:25*).

“Jesus saith unto him, I am the way, the truth, and the life: *no man cometh unto the Father, but by me*” (*John 14:6*).

It couldn't be plainer. Jesus Christ is the only way to eternal life with the Father. NO MAN COMETH UNTO THE FATHER, BUT BY JESUS CHRIST! Any other doctrine, religion or philosophy is a deception of the devil! And, is terminal. The Apostle Peter gave this message to the leader of the Jews 2,000 years ago and it applies more so today:

“Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel.

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

“This is the stone which was set at nought of you builders, which is become the head of the corner.

“*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*” (*Acts 4:8, 10-12*).

The ancient gods and myths of Egypt have nothing to do with the salvation of man. Osiris, Bacchus, Isis, Horus, Baal, etc., have nothing to do with life or immortality. They have to do with death for those who believe that a way has been made through their teachings and myths, Freemasonry notwithstanding. Such a doctrine or religion is false!

To say that God is the Father of all men sounds good, but that too is a lie from the pits of hell. Only those who believe in and love the Christ, the Son of God, can call God their Father. Listen to what the Savior told the Jews that questioned Him in *John 8:42-47*:

“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

“Why do ye not understand my speech? even because ye cannot hear my word.

“Ye are of *your father the devil*, and the lusts of *your father* ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

“And because I tell you the truth, ye believe me not.

“He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.”

The same is true today. The Jew must accept Jesus Christ as his Savior or he will not see God. Joining the Masons will not help him gain immortality. Jesus was an offense to the Jew, because He offended them by telling them that if they did not believe that He was their Messiah, they would perish. They did not, and they killed Him. The fact that Masonry is not an offence to the Jew should tell the Christian that he is in the wrong “Holy” assembly.

No, God's children have accepted His only begotten Son and have been truly born again, and not through some ritual of man and through wisdom of words. He has been born again through the blood of Jesus Christ. Those who have not accepted His Son are not the children of God and are not in communication with Him. Their father is the devil, the god of this world.

What kind of religion is Masonry? A deception of Satan. It is an ingenious way to fool wise men through wisdom teaching. It is a way to keep good and wise men from not accepting the only way to an eternal union with Jehovah and His blessed Son. It is a way to lukewarm the world and to take the fire and power from the Body of Christ, the Church. It is a way to sell a different god, a Baal, to a world that exalts wisdom. It is Satan's way to punish the true God, by destroying His creations. It is still the temptation as in the Garden of Eden, and he is winning. But, only for now. Freemasonry is a great tool in this warfare and good men and Christians are falling every day. It is directed toward Christianity and not at the Moslem or Jew as the next chapter will reveal. It is against Christ!



## **Chapter 12: Its Compatibility With Christianity**

By now the reader is familiar with what Freemasonry believes, teaches and requires of its members or brothers. The member that calls himself a Christian should have a lot of questions in his mind as to whether Masonry lines up with what he believes concerning Jesus Christ. If the member is only a member of a church and not born again, then these words will probably not provoke any serious thought. However, if he is a true Christian and a member of the real Church (the body of Christ), then the following issues will move him to make a decision concerning Masonry.

For Masonry to be compatible with Christianity certain basic beliefs must coincide. First, both must believe in the same God. Second, both must believe in the same plan of salvation, and third, both must be available to all who seek.

The God of the Christian is the Father of Abraham, Isaac, and Jacob. He is the God who appeared to Moses on Mount Sinai and delivered the children of Israel out of the land of Egypt. He is the God who was called Yahweh, Jehovah and "I AM." He is the Almighty God of the Universe. He is also the God who gave his only begotten Son to die on the cross of Calvary in order that we might be saved into everlasting life. He is the same now as He was then. The Christian believes that He is living and guiding His children by His Word (The Holy Bible) and by His Holy Spirit. The Christian believes that His Word is true, should be used as instruction, reproof and doctrine.

On the other hand, the Masons teach that there is a Supreme Being that is God of the Universe, and he is referred to as The Great Architect of the Universe. In the first three degrees of the Blue Lodge, which is basic and the last degree of the vast majority of Masons in the world, the name Yahweh, Jehovah, or "I AM" is forbidden. There is no mention that He ever had a Son that was crucified for our sins, and there is no teaching that the Bible is His "Word." In fact, one of the Secret Oaths require the Initiated to

swear that he will pattern his life after Hiram, and not the one called “Jesus.” The oath is in the last portion of the Master Mason degree as you have read in a previous chapter. It reads as follows:

“Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that *celebrated artist* whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence we have reposed.”

The example that Hiram Abif set was that he chose to die rather than reveal the “ineffable name.” Again, why should one think that God’s name is hidden, because it is not and has never been hidden from the believer. That is, if they were talking about Jehovah, the God of Moses and the God of the Christian. Let’s go further into the “ineffable Name.”

As revealed earlier, the “ineffable name” is “JAH-BUL-ON.” A Blue Lodge Mason, the ordinary Master Mason, has only received a substitute name of “MAH-HAH-BONE.” The real name is not given the Mason until he completes the Royal Arch Degree of the York Rite. Why? Pike at page 819 of his *Morals and Dogma* offered an explanation that does not make a lot of sense:

“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 explication is reserved for the Adepts, the Princes of Masonry... it is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whoso attempts to undeceive them will labor in vain and without true reward violate his obligation as an Adept.”

The word “adept” means one highly skilled in an art or profession. Consequently, what Pike is saying is that the Master Mason is only a novice, having only completed Blue Lodge, and it is not until he becomes a Prince in Masonry in either the York or Scottish Rite that he is told the truth about the oaths that he has taken. This should explain why, or how, a Bible knowledgeable Christian can take the original teachings of Masonry, and why he is not offended by the Funeral Ritual of Osiris. He has no idea who Osiris is! Yet, he has taken the oaths for whatever they mean or wherever they may lead. The shame, or should I say, the sin of it all is they have taken an oath to a false god, and that is totally incompatible to Christianity. JAH-BUL-On is a false god and is Satan in disguise.

The second essential is that both must believe in the same plan of salvation. This is obviously true because most of us believe that there is only one God and one Heaven. The Christian plan of salvation is simple. “Believe on the Lord Jesus Christ and thou shalt be saved.” Further, to be a Christian one must believe in Christ’s teachings and the mandates of the New Testament. And Christ taught that “no one cometh unto the Father, but by me.” To the Christian there is no other way! If you believe there is, then you do not believe in Christ’s teachings, and you are not a Christian. It does not take a great deal of degrees in logic to understand that statement and conclusion.

On the other hand the Masons offer something quite different. This author has recounted to you all the opinions of the Masonic authorities that state unequivocally that only a belief in a Supreme Being is required for a man to be a Mason. They also state that a man can be saved through Masonry alone. That is accomplished by keeping all the oaths and principles of the craft. This doctrine is obviously void of any reference to Jesus Christ. Consequently, the Masonic doctrine is worlds apart from Christianity. I will not belabor this point, but I must repeat Coil at page 512 of his Masonic Encyclopedia:

“A man may be born without religious ceremony; he may be married without religious ceremony; but one moment comes to every man when he feels the need of that missing thing—when he comes to

crossing into the great beyond. Freemasonry has a religious service to commit the body of a deceased brother to the dust whence it came and to speed the liberated spirit back to the Great Source of Light. Many Freemasons make this flight with no other guarantee of a safe landing than their belief in the religion of Freemasonry.”

Vindex does not believe that a Freemason can be a Christian because of the narrow views of the Christian concerning the only way to salvation:

“I for one can never understand how anyone who takes an exclusive view of Christ as the only complete revelation of God’s truth can become a Freemason without suffering from spiritual schizophrenia.”

What this defender of Freemasonry is saying is that Christianity and Freemasonry are mutually exclusive of each other.

The third essential was the availability of the plan and the God. This feature will be discussed at the conclusion of this work under the title “Toleration,” and I will only touch on the basic doctrine under this heading for the time being.

The Christian doctrine, or the Gospel of Jesus Christ, is available to all. The Christian’s Bible states:

“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (*John 3:16*).

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance” (*2 Peter 3:9*).

Whosoever will may come is safely entrenched in the Gospel of Jesus Christ. There are absolutely no exclusions. It is freely given! The call is to the murderer, the thief, the homosexual, the adulterer, the molester, and the Mason. It is to everyone, every man, woman, and child, regardless of race

or condition in life, rich or poor, lame or whole. The true and only God is available to all! Or, He is available to none.

The Mason's quest, plan, teaching, religion or doctrine, whatever you wish to call it is not available to all. The Masons exclude the black, the woman, the child, the poor, and the physically handicapped from their Temples. They make a call to no one. The man must seek them. Or should I say, the white Protestant middle-to-upper-class male. The Great Architect of the Universe is available through Masonry to but a few well chosen men in this country. A detailed discussion and a full disclosure of the Mason's oaths concerning those that are excluded by a religion that boasts of its tolerant views, follows this chapter. But, as you shall see, it tolerates only ideas under the definition of enlightenment. It does not tolerate people. A Mason can no more take a black man to his lodge meeting than he could take his wife or child. He is bound not to discuss the "true light" with anyone not his brother in the lodge under fear of a penalty of death.

I have chosen some topics in the following paragraphs that reveal certain oaths, ceremonies and rituals in Masonry that are against Christianity, and are therefore a reason or a point of incompatibility. Some concern the Blue Lodge while the others have to do with the higher degrees of the Scottish and the York Rites.

## **The Masonic Oaths**

Every Christian should be familiar with Christ's admonition against taking or giving an oath. In *Matthew 5:34-37* the scriptures provide:

"But I say unto you, swear not at all; neither by heaven; for it is God's throne;

"Nor by the earth, for it is his footstool; neither by Jerusalem; for it is the city of the great King.

“Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

“But let your communication be, Yea, yea; Nay, nay: *for whatsoever is more than these cometh of evil [the evil one] .*”

And, in *James 5:12*:

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.”

Without question a Christian is prohibited from taking an oath. Unfortunately, the Mason who believes himself to be a Christian does not consider this to be a serious command of the Lord. He looks at it, or justifies his breach of these scriptures, in many ways. First, and foremost, is the belief that the secrets are harmless and the “secret oaths” are intended only to heighten the interest of prospective members and to amuse the brethren. The secret passwords are to merely exclude the curious from the assemblies. This line of thought is ridiculous. To require an oath, the breach of which is punishable by death, to protect a few passwords, secret grips and lodge rites from the public is foolhardy, especially when the information is available at the public library. A simple gentleman’s handshake would appear to suffice.

Another defense is that a family may keep certain secrets within the family. Can you imagine a father gathering his children around the family altar, blindfolding them, requiring them to place their hands on the Holy Bible and to agree to have their toes split one by one, their hair pulled out by the roots, and their throats cut from ear to ear rather than reveal where the front door key is kept when no one is at home? That is nonsense!

No, the Masonic oaths are solemn, serious, and binding in a religious sense. I have given you the oaths of the three degrees of the Blue Lodge, and I shall not repeat them again. However, the Mason gives- his oath believing that they are sacred, and by the time he has become a full-fledged

Master Mason, he has agreed to have his throat cut, tongue torn out by its roots, his body buried in the sands of the sea, his breast torn open, his heart plucked out and devoured by vultures, his body sliced in two, his bowels removed and burned to ashes, and the ashes scattered to the four winds should he violate his oaths in any degree, or any part of his obligations. He has emphasized, “All this I solemnly swear...without hesitation, mental reservation, or secret evasion of mind...”

The body of the Christian is the Temple of God according to Jesus Christ.

“Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

“If any man defile the Temple of God, him shall God destroy; for the Temple of God is Holy, which Temple ye are” (*1 Corinthians 3:16-17*).

For a Christian to agree to his own bodily destruction by torture and barbarous mutilation for the sake of an oath to an unbelieving friend, and unknown Buddhists, Moslems, Hindus, etc., is a grievous sin. The Christian’s body is a Temple and should not be defamed in such foolishness and vain nonsense.

But the local Mason does not really mean this in its literal sense. He only means it in its symbolic sense. Nonsense. He has sworn “without hesitation, mental reservation, or secret evasion of mind.” The oaths either mean what they say, or they do not! If they do not mean what they say, then the Christian Mason is swearing schoolboy nonsense on the sacred and Holy word of God, and that is blasphemy!

Up to this point we have only discussed the Blue Lodge oaths and the objections a Christian should have. Probably the most obvious objection to any of the oaths is contained in the oath of the Mystic Shrine. The Shriner’s obligation is taken on the Bible and on the mysterious legend of the Koran and its dedication to the Islamic faith. The (Christian?) Shriner gives his oath “upon this book, by the sincerity of the Moslem’s oath” and concludes by beseeching “Allah, the god of Arab Moslem and Mohammedan, the god

of our fathers, support me to the entire fulfillment of the same. Amen. Amen. Amen.” Under no circumstances or for whatever reasons could a Christian justify taking this oath. This is an oath that denies the very existence of Jesus Christ and the Triune God we worship. This should also offend the Jewish Shriner as well.

A serious concern for the Christian should be that the Masonic Oaths are extracted from the candidate at a time when he has no idea of what the secrets are, or what the Masonic doctrine or religion encompasses. As an example, the basic oath of secrecy comes at the end of the First Degree of Entered Apprentice. At that point no Master Mason will argue the point that the candidate is not knowledgeable to any significance on Freemasonry. He is said to be still in the dark, and has only been given a small degree of light. But, the candidate swears:

“Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.”

In short, he has become a partaker of whatever the Craft, Art or Religion is revealed to be. The Bible speaks of such oaths and points out that it is immaterial of the intent of the oath, whether good or evil:

“If anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that men swear, and it is hidden from him, when he comes to know it, he shall in any of these, be guilty. When a man is guilty in any of these, he shall confess the sin he has committed ...”  
(*Leviticus 5:4-5*).

Consequently, if the man goes no further in Masonry but the first degree of the Blue Lodge, he is bound with the doctrine and all that it means and is

founded upon. If it is a false religion to a false god, then he is a partaker and bears the sins, knowingly or not.

The next problem for the Christian is the “Master’s” oath to the candidate that nothing in the oath or in Masonry will interfere with “the duty you owe to your God, your neighbor, your country, or self.” This presents a problem for the Christian because he believes that “no one comes to the Father, but by me” and that in worship he must lift the name of Jesus. The Blue Lodge prohibits any reference to the Christ, the Son of God, and its doctrines are totally void of any reference to Jesus as being the source of our salvation, while the doctrine of Masonry offers salvation.

It doesn’t take Ned and the first grade reader to figure out that an oath to a doctrine that doesn’t teach that the only way you are going to receive eternal life is through Jesus Christ, *is not for a Christian*, and that such an oath does interfere with a Christian candidate’s beliefs in God. Further, the denomination to which the Christian may be a member of may forbid lodge affiliation. Such denominations as the Lutherans, the Church of the Nazarene, the Assemblies of God and many others have made expressed rules against membership in Masonry. A detailed explanation of what Christian denominations have done in this respect will be discussed at another section of this work.

The assurance that Masonry and the oaths will not interfere with your duty to your “neighbor” presents another separate issue for the Christian. A Christian recognizes that God “is no respecter of persons” and:

“Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built upon the foundation of the prophets, with Jesus Christ himself as the cornerstone” (*Ephesians 2:19-20*).

To a Christian anyone that believes that Jesus Christ is the Son of God and serves Him in spirit and in truth, is a brother. All that believe in the Messiahship of Jesus are members of one household and are the family of God. However, the Christian that has joined the Masons has taken certain

oaths that divide this “family” relationship that was created by God, and not man. In the concluding oath of the Master Mason degree of the Blue Lodge the candidate swears upon the Holy Bible (or Koran):

“Further, that I will not aid, nor be present at, the initiation, passing, or raising of a woman, an old man in his dotage, a young man in his nonage... knowing them to be such.

“Further, I will not sit in a Lodge of clandestine-made Masons, nor converse on the subject of Masonry with a clandestine-made Mason, nor one who has been expelled or suspended from a Lodge, while under the sentence, knowing him or them to be such.”

This oath divides brother against brother when a Christian happens to be clandestine Mason, such as a black man. In other words, there is a place on this earth where a Christian white man cannot associate with a Christian black man, and that is in a Masonic Lodge in the United States of America. More will be said under the heading of “Toleration,” but it should also be said here. Again, this oath is a definite hindrance to the Christian and his relationship to a fellow believer who happens to have violated a Masonic rule. It is God’s family that is first and not one established in the darkness of a Masonic lodge. We are brothers in Christ and not because of an oath and certain passwords.

Finally, the confessions required of the Christian candidate before he can enter the Lodge for initiation into the first degree of Blue Masonry should prevent the Christian from entering or desiring to enter. The candidate is led with a blindfold over his eyes, called a “hoodwink,” to the lodge door and gives three knocks. The Senior Deacon inside reports “Worshipful Master, there is an alarm at the inner door of our Lodge.” The Master asks him to ascertain the cause of the alarm, *and the Junior Deacon speaking for the Candidate responds:*

“Mr. \_\_\_\_\_, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge...”

How can a Christian confess that he is in darkness? How can he deny that Jesus Christ has brought the great light of the world to him when he became a Christian? More importantly, how can he acknowledge that the way to “light” is through a lodge rather than that which he has received through Christ? This confession is all the more objectionable when the candidate happens to be an ordained minister in the Southern Baptist Convention or in the United Methodist Church of America. These men are supposed to be saved by the blood of Jesus and dedicated to bring His light to the lost and undone. They above all others shouldn’t be standing at a Lodge door, hoodwinked and half-naked, admitting that they are in darkness and are seeking the light of an ancient and mystic religion of an Egypt that has been dead for thousands of years. Shocked? Don’t be, because there are hundreds of ministers in mainline Christian denominations that have gone through this and are active members of the Order. This fact and more concerning the position of certain denominations toward Masonry will be discussed in the conclusion of this work.

Another oath that should offend the Christian Mason is the oath given in the Thirtieth Degree of the Scottish Rite known as the Knight of Kodash Degree. The Grand Pontiff addresses the candidate:

“In all the preceding degrees you must have observed that the object of Scotch Masonry is to overthrow all kinds of superstitions, and that by admitting in her bosom on terms of the strictest equality, the members of all religions, of all creeds and all countries, without any distinction whatever, she has, and indeed can have, but one single object and that is to restore to the Grand Architect of the Universe, to the common father of the human race those who are lost in the maze of impostures, invented for the sole purpose of enslaving them. The Knights Kadosh recognize no particular religion, and for that reason we demand of you nothing more than to worship God. And whatever may be the religious forms imposed upon you by superstition at a period of your life when you were incapable of discerning truth from falsehood, we do not even require you to relinquish them. *Time and study alone can enlighten you. But remember that you will never be a true Mason unless you repudiate forever all superstitions and prejudices.*”

The candidate then takes the following oath:

“I, \_\_\_\_\_, solemnly and sincerely promise and swear wholly to devote myself to the emancipation of humanity; to practice toleration, in political and religious matters especially, toward men. *To strive unceasingly for the happiness of my fellow human beings, for the propagation of light and for the overthrow of superstition, fanaticism, imposture, and intolerance.*”

The Grand Pontiff then instructs the candidate to toss some incense in the fire burning on the altar of perfumes while he prays the following:

“Almighty Father, Holy and Merciful. Oh! Thou of whom we are the beloved children, accept this incense which we offer thee with our hearts, as a token of love and reverence. *May thou kingdom come at last, and with it the end of all fanaticism, intolerance, imposture and superstition. Amen.*”

In a subsequent mock balloting on the candidate's worthiness for the degree, one of the Judges reports, “I have voted in the negative, Sovereign Grand Judge.” And then he says:

“I have good reason to believe, nay I know, that the candidate entertains anti-Masonic opinions; that is to say, intolerant and sectarian principles, not only in religious but also in Masonic matters.”

The dissenting Judge asks that the candidate write a testament of his profession of faith in Masonry. The candidate complies with this demand and the written confession of faith in the Masonic doctrine and beliefs is kept on file in the Scottish Rite Cathedral.

Can a Christian accept this degree and the oaths it requires? Should a Christian acknowledge that the religion of his youth, the one that a Christian mother led him to, is nothing more than superstition? As you have just read from the actual ritual and oaths, the main function of the Scottish Rite is to remove the belief that every Christian must possess, and that is,

that the only way to salvation is through the redemptive blood of Jesus Christ. This belief is intolerant, prejudicial and superstitious according to the Masonic dogma. They emphatically state that you will never be a true Mason until you repudiate the narrow concept you have of men and other religions. They state that only time and study can enlighten you on this flaw in your Masonic walk.

That leads us to the “confession of faith” in Masonry. Can you imagine a Christian minister writing such a confession to be placed in his file in a Masonry “Cathedral?” Faith in what? A Christian should confess but on one faith, and that is faith in God and His only begotten Son. And it need not be in writing!

And lastly, the Knights Kodash degree requires that the candidate be counseled as follows:

“And, finally, keep aloof from uniting yourself with any sectional, political, or sectarian religious organization whose principles can in any way bias your mind or judgment, or in the slightest degree trammel with obligations the vows you have just made.”

This leaves no doubt that the Scottish Rite claims man’s first loyalty. He is told, and promises, to mold his religious beliefs in such a way as not to offend the principles of Masonry in any minute degree. He must throw down, or compromise, any belief that he has that there is only one way to eternal communion with God. That simply means that he must broaden his concept of Christianity, and that, my friend, would be to take Christ out of the New Testament, Isaiah out of the Old, and to take Jehovah off the Throne! That would leave humanity with the Great Architect of the Universe, JABULON!

In the thirty-first degree of Scottish Rite the following statement is rendered by the Advocate in the initiation or conferral ritual:

“We revolt against the law, by which the crooked limbs and diseased organism of the child are the fruits of the father’s vices. We even think

that a God, omnipotent and omniscient, ought to have permitted no pain, no poverty, no servitude. *Our ideal of justice is more lofty than the actualities of God.*”

The ideals and justice of Masonry is greater than God's? Blasphemy! No true Christian could possibly take this or participate in such a ritual. No one who was converted to Christianity after taking this oath could possibly stay in the Scottish Rite. This speaks of a revolt against God. “We revolt against” is not too secretive or subtle, and certainly is not for a Christian to partake of. This brings to mind Lucifer's revolt against God when he wanted to be greater. Isn't this what this is? Again, go back to the Garden of Eden. Surely this sounds familiar! The Masons are offering justice that is more merciful than God's. Blasphemy!

In the initiation of the Twenty-eight degrees of the Scottish Rite, known as Knight of the Sun or Prince Adept Degree, the President, known as Adam, relates to the candidate:

“Many outsiders have the good fortune to enter our sanctuaries; but few indeed are fortunate enough to come to know the sublime truth [the secret they promise to reveal to him]. If you ask what are the qualities a Mason must have to arrive at the center of true good, it is necessary to have crushed the serpent of mundane ignorance; to have shaken off the yoke of the prejudices of childhood concerning the religion, dominant in the country of his birth... Here is the monster under the, form of a serpent which you must exterminate. It is the faithful pictures of what the vulgar imbecile adores under the name of religion.”

Then you must recall the Nineteenth Degree of Scottish Rite, the Grand Pontiff Degree. It is important that the pageant be repeated here to conclude this chapter:

“Amidst darkness and isolation thereafter the officers of the Chapter proclaim the dominion of the beast, the opening of the seven vials of REVELATION and the fall of Babylon. but it is the city of intolerance

which has passed, the city of fraud and falsehood. So also when the Candidate is brought into light and is shewn the foursquare city coming out of Heaven, when he hears of the new Heaven and the new earth, the apocalyptic account is reduced so that the city appears to be one of simple theism, governed by principles of good-will, *while He who sits upon the throne, though He is called the Lord God Almighty and Redeemer, is not the Christ of St. John.*

“The Candidate is anointed with oil, is made and proclaimed a priest forever according to the Order of Melchizedek, but the equivalent of this title in the nameless banality of the scheme is Scottish Mason. *The New Jerusalem is interpreted as Ancient Masonry.*”

I shall not repeat the same obvious discussion of the fact that this is antichrist teachings. I will point out the continued theme of Scottish Rite Masonry to trounce upon the religion of ones' childhood, which is in this situation changes the interpretation of scriptures in the Christian's Bible. This is what was referred to in previous discussions as, “bringing the candidate to more light.” This “new” interpretation is supposed to be enlightening and overturning of old superstitions. Again this is blasphemous to the Christian. In this regard I have interviewed several Christians concerning this ritual and most do not recall it. Those that do only said that they were not paying much attention to the words. Others said that they chose the York Rite because they wanted Christian Masonry. Before we discuss the Christianity of the York Rite one other degree of Scottish Rite should be explored because it is often referred to as the Christian degree of Scottish rite.

The eighteenth degree of the Rose Croix is without exception the Christianity degree of the Scottish Rite, or shall I say, it is believed to be so by modern Masons. The Rose Croix candidate passes through three apartments, representing Calvary, the scene of the Ascension, and Hell. The initiate is warned:

“The horrors of Hell which you have just seen are but a faint representation of those you shall suffer if you break through our laws,

or infringe the obligation you have taken.”

Needless to say, there is not a lot of Christ in such a threat of destruction as that.

A Christian Mason could easily be deceived by the symbol of the cross used in the ceremony. He sees a cross and understandably associates this with the Christian religion. However, he must be made aware of what the author and creator of the ceremony, Albert Pike, has to say in the Mason's copy of Pike's *Morals and Dogma* on page 290:

“The Cross has been a sacred symbol from the earliest Antiquity. It is found upon all the enduring monuments of the world, Egypt, in Assyria, in Hindostan, in Persia, and on the Buddhist towers of Ireland. *Buddha was said to have died upon it.* The Druids cut an oak into its shape and held it sacred, and built their temples in that form. Pointing to the four corners of the world, it was the symbol of universal nature. It was on a cruciform tree, that Chrishna was said to have expired, pierced with arrows. It was revered in Mexico. *But its peculiar meaning in this degree, is that given by the ancient Egyptians.*”

That's right, the cross that is used in this degree is not the cross of Calvary, but of Egypt! No Scottish Rite Mason can dispute this because Pike is the author and creator of the rite and served as its Grand Commander for 32 years beginning in 1859. He named it and symbolized it for ancient Egypt. Absolutely no one can contradict this horrible fact. Pike was an occultist and a pagan. His works state this and his 861-page commentary on the 33 degrees of Scottish Rite expressly states this. Unfortunately, very few, if any, local Masons have ever read his *Morals and Dogma*, even though it is available to all members of the Rite.

The next deception of the degree is the Sacred Word. The word is I.N.R.I., and it is believed by all Christian members of the Order to represent the name of Jesus Christ. That is not so! Again, its author, Pike, gives the true meaning on page 291 of the *Morals and Dogma*:

“To the word INRI, inscribed on the Crux Ansata over the Master’s Seat, many meanings have been assigned. The Christian Initiate reverentially sees in it the initials of the inscription upon the cross on which Christ suffered— *Iesus Nazaraenus Rex Iudaeorum*. The sages of Antiquity connected with it one of the greatest secrets of Nature, that of universal regeneration. They interpreted it thus, *Igne natura renovatur integra* (entire nature is renovated by fire): The Alchemical or Hermetic Masons framed for it this aphorism, *Igne nitrum rosis invenitur*. And the Jesuits are charged with having applied to it this odious axiom, *Justum necare reges impios*. The four letters are the initials of the Hebrew words that represent the four elements— *Iammin*, the seas or water; *Nour*, fire; *Rouach*, the air, and *Iebeschah*, the dry earth. How we read it, I need not repeat to you.”

Pike reveals to any Mason that takes the time to read about the meaning of the rituals and symbols of the Scottish Rite, which he created. He is telling them that the word, I.N.R.I., means Nature and universal regeneration. It has nothing to do with the Jesus or the Cross.

Returning to the thirtieth degree, Knight Kadosh, we find a ceremony of extreme bitterness and vengeance against the Roman Catholic that is certainly not Christian and appears to be a satanic ritual. The Thrice Puissant Grand Master charges the candidates:

“Your assistance at this juncture is invaluable, as we have crime to punish and innocence to protect. Persecution and oppression are raging. The religious and political rulers of the world will not render that justice which they have sworn to render, and we cannot endure their encroachments any longer.”

The Grand Master approaches a table which supports three skulls. One skull wears a papal tiara, another a wreath of laurel, and the third a regal crown. The Grand Master stabs the skull with the papal tiara and the candidate repeats, “Down with Imposture! Down with crime!” Both the Grand Master and candidate kneel before the second skull and chorus,

“Everlasting glory to the immortal martyr of virtue.” Passing to the third crowned skull, the two repeat, “Down with tyranny! Down with crime!”

Obviously, the first skull represents the Roman Catholic Pope. This was Pike’s way of repaying the Vatican for its denunciation of Freemasonry as evil and against Jesus Christ. Its first denunciation came in 1738 by Pope Clement XII, and culminated on April 20, 1884, with the Encyclical *Humanum Genus*. This document was written by Pope Leo XIII and contains a full discussion of the position of The Roman Catholic Church towards Freemasonry. In brief, it outlawed Freemasonry to Catholics and labeled it as Satanic and designed to destroy the Church of Jesus Christ. In order that the reader can understand Pike’s venom, I have included a segment of the encyclical:

“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. No longer making any secret of their purposes, they are now bodily rising up against God himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. Lamenting these evils, We are constrained by the charity which urges Our heart to cry out often to God: ‘For lo, thy enemies have made a noise; and they that hate thee have lifted up the head. They have taken a malicious counsel against Thy saints. They have said, Come, and let us destroy them, so that they be not a nation.’

“At so urgent a crisis, when so fierce and so pressing an onslaught is made upon the Christian name, it is Our office to point out the danger, to mark who are the adversaries, and to the best of Our power to make head against their plans and devices, that those may not perish whose salvation is committed to Us, and that the kingdom of Jesus Christ intrusted to Our charge may not only stand and remain whole, but may be enlarged by an ever-increasing growth throughout the world... The Roman Pontiffs...were prompt in detecting the presence and the purpose of this capital enemy immediately it spring 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 the publication of its law, and of its rites and ceremonies...this Apostolic See denounced the sect of Freemasons...

“For, from what We have above most clearly shown, that which is their ultimate purpose forces itself into view—namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere ‘Naturalism.’

“Now, the fundamental doctrine of the Naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority...

“Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age—that a regard for religion should be held as an indifferent matter, and that all religions are alike.

“...But the Freemasons having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil. On the contrary, exaggerating rather our natural virtue and excellence and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule of our passions.

“What therefore the sect of the Freemasons is, and what course it pursues, appears sufficiently from the summary We have briefly given.

Their chief dogmas are so greatly and manifestly at variance with reason, that nothing can be more perverse. To wish to destroy the religion and the Church which God Himself established, and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans, is signal folly and audacious impiety. Neither is it less horrible nor more tolerable that they should repudiate the benefits which Jesus Christ has mercifully obtained, not only for individuals, but also for the family and for civil society, benefits which, even according to the judgment and testimony of enemies of Christianity, are very great. In this insane and wicked endeavor we may almost see the implacable hatred and spirit of revenge with which Satan himself is inflamed against Jesus Christ. So also the studious endeavor of the Freemasons to destroy the chief foundations of justice and honesty, and to cooperate with those who would wish, as if they were mere animals, to do what they please, tends only to the ignominious and disgraceful ruin of the human race.”

The document concludes with this warning:

“Let no one be deceived by a pretense of honesty. 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.”

Thus, you have the explanation of why Pike wrote the Scottish rituals in such a derogatory fashion directed toward the Catholic Church. Now you see the reason why the skull with the papal tiara is stabbed and the symbol is called an imposture. However, this is not a valid explanation of why the second skull is bowed down to and is referred to as “the immortal martyr of virtue.” So that there will be no misunderstanding, the second skull with the laurel wreath is not the Christ as some members of the Order believe. It is Hiram. So we have the Grand Master and the candidate for the Degree bowing down to a little known brass worker of the Old Testament, and he is called “immortal martyr of virtue.” Is this what is referred to as “thou shalt

have no other gods before me”? Should a Christian be bowing before the memory of a man who is believed to be immortal, other than Jesus Christ?

This should also present quite a problem to the Jewish member. This would certainly be a violation of the commandment that says, “Thou shalt have no other gods before me!” This is a rerun of the Israelites in the wilderness of Mount Sinai. They bowed to the Egyptian calf and lost the promise. I wonder what their modern justification of Scottish Rite is? I believe their God, Jehovah, and not the Great Architect of the Universe, will accept no reason for this disobedience.

And lastly, the third oath of this thirtieth degree should be most incompatible to Christianity of them all. As the Grand Provost of Justice points a sword at the heart of the candidate, the Candidate swears among other things to:

“I furthermore solemnly promise and swear never to slander a Knight Kadosh, and never to cause him any prejudice either by word or action. And should I ever infringe or violate any of my obligations I now take, I do from this moment accept and consent to undergo the sentence which may be ‘pronounced against me by this dreaded tribunal, *which I hereby acknowledge as my Supreme Judge. All of which I promise to do, under the penalty of death.* So help me God.”

Can a Christian agree and promise under a penalty of death that someone is his “Supreme Judge” other than God? The answer is obvious: NO! But how can the Christian member of Scottish Rite justify this oath? Some say that it is not taken to be what it says, while others grin and say that they were not listening. I believe that those men who call themselves Christian who have taken this oath and refuse to denounce it are indeed under a penalty of death, but not a Masonic one—an eternal one!

Masonry is totally incompatible with the Christian doctrine from serving different gods, to offering separate salvation plans and ultimately restricting the application to a chosen few. Masonry tolerates a member’s religion so long as it does not conflict with the oaths that the Mason has taken. These

oaths are so many and so lengthy that the average Mason does not recall what he has promised or sworn to under a penalty of a horrible death. He has no idea what he has given away in so far as his Christian beliefs are concerned. He may, and most probably has, given away his salvation.

Some will read this and believe that this is too harsh a conclusion and that this is too narrow a judgment to place on millions of men living, as well as those millions that have died in Masonry. However, the Word of God means what it says and must be obeyed. To the Christian the way is narrow and straight. A Christian cannot partake of another Gospel, particularly when another plan of salvation is tolerated and taught. Christ is the only redeemer of the world. If He is not, then He was the biggest liar that ever lived and God must wear an apron. If He does, then I am lost, undone and in deep darkness. But I don't believe I have missed and I have staked my life on this! What must a Christian Mason stake his life on? Masonry or Christianity? They must make this choice before death.



## Chapter 13: Toleration

It is believed that Masonry teaches and practices Toleration. Donn A. Cass in his little book *Negro Freemasonry and Segregation* wrote favorably of the Masons and summed up this subject as follows:

“It teaches Toleration, and inculcates in the strongest manner that great leading idea of the Ancient Art—that belief in the one true God, and a moral and virtuous life, constitute the only religious requisites needed to enable a man to be a Mason (page 144).

“...The true Mason loves not only his kindred and his country, but all mankind; not only the good, but also the evil among his brethren...

“The old theologies, the philosophies of religion of ancient times, will not suffice us now; there are errors to be made away with, and their places supplied with new truths, radiant with the glories of heaven. There are great wrongs and evils in Church and State, in domestic, social, and public life, to be righted and outgrown.

“It sees with the eye of memory the ruthless extermination of all the people, of all sexes and ages—because it was their misfortune not to know the god of the Hebrews, or to worship him under the wrong name—by the savage troops of Moses and Joshua... (page 145).

“...Therefore she teaches her votaries [members] that toleration is one of the chief duties of every good Mason. The Masonic system regards all the human race as members of one great family—as having the same origin and the same destination; all the distinctions of rank, lineage, or nativity, are alike unknown” (page 147).

All the above is false when the record and history of Masonry is measured against such high and glorious ideas of “toleration.” I will begin this discussion with the requirements for membership in Masonry. Before a candidate can enter the Lodge for entry into the first degree on Masonry he

is asked if the candidate is “worthy and well qualified, of lawful age, a man, freeborn, of good repute...” Now, unless I have missed the point entirely, this would exclude the following people from seeking entry: women, blacks, and young people under age 21.

Let’s go further. In the oath of the third degree, Master Mason degree, the candidate swears to the following under penalty of death:

“Further, that I will not aid, nor be present at, the initiation, passing, or raising of a woman, an old man in his dotage, a young man in his nonage, an atheist, a madman, or fool, knowing them to be such.

“Further, that I will not sit in a Lodge of clandestine made Masons, nor converse on the subject of Masonry with a clandestine-made Mason, nor with one who has been expelled or suspended from a lodge, while under the sentence, knowing him or them to be such.”

Now we have quite a list of people that are excluded from an organization that teaches toleration to all people as one great family. But there is still another group of people that are excluded, the physically handicapped. To be a Mason a man must be able to perform a day’s labor for a just pay. So the group has grown to women, blacks, young people, old people and the physically handicapped.

Some will take issue with the claim that Masons exclude blacks from their Order. A review of the history of the black issue in Freemasonry will support my claim. In discussing this issue certain terms must be defined. The word “clandestine” will be used in referring to Prince Hall Freemasonry (Black Masonry) and the best definition I could find comes from Waite’s *New Encyclopaedia of Freemasonry* on page xiv:

“*Clandestine*—A very unsatisfactory term used to designate unauthorized Lodges, etc. The word connotes that which is done in secret against the law, but the characteristic of irregular Masonries is anything but to work in hiddenness.”

On September 29, 1784, The Grand Lodge of England issued a charter in the name of African Lodge No. 459 to a man named Prince Hall and fourteen companions in Boston, Massachusetts. Ordinarily this would have been no historical occasion. However, the fact that these men were all black made a great difference and its legality is discussed to modern day in Masonic lodges throughout America. Thus, the birth of black Freemasonry in this country under the name of “Prince Hall Freemasonry.” The attitude of white Masonry is best explained by Cass at page 84:

“The growth and development of Negro Freemasonry since the organization of Prince Hall Grand Lodge has been marked by a number of struggles and controversies, many of which have been described in this work. Not the least of these difficulties has been the prejudiced attitude of many white Masons and Masonic bodies, who have steadily refused to recognize the historically accurate evidence which proves conclusively the legitimacy and regularity of the larger majority of Negro Lodges.”

Masonic authority, Dr. Mackey, author of *Jurisprudence of Freemasonry* and many other noted Masonic works, states in his *Voice of Masonry*, Volume 14, page 423:

“Racial prejudice existed in American Masonry, but it would be unjust to charge the organized Masonic institution because of the personal prejudice of some of its members. And that the Prince Hall Lodge of Boston, whether originally legal or not, certainly lost its legality, subsequently, if it ever had it. And whether legal or not, as a particular Lodge, it could, under no law of Masonry be recognized in this country, or assume of its own volition the functions of a Grand Lodge. Therefore all subordinate Lodges formed under its obedience are irregular and their members are clandestine.”

This opinion is carried to this day in mainline Blue Lodge Masonry. With few exceptions there are no black members in a “regular” Masonic lodge. Hence, you are referred to the Masonic oath of the Master Mason vowing to never discuss Masonry or to sit at the initiation of a “clandestine” Mason. A

black Mason is restricted to the Prince Hall Masonry and is clandestine. Under no circumstances are such allowed in a Masonic Lodge meeting or function of the Lodge.

As an example of the attitude of the grand lodges in the southern area of America toward the black Masonry issue I recommend a work done by Loretta J. Williams entitled *Black Freemasonry and Middle-class Realities*. She quotes a letter written by the Grand Lodge of Mississippi in 1908 to the New Jersey Grand Lodge after news of an initiation of a black man into the mainline body:

“Masonry never contemplated that her privileges should be extended to a race, totally, morally and intellectually incapacitated to discharge the obligations which they assume or have conferred upon them in a Masonic Lodge. It is no answer that there are exceptions to this general character of the race. We legislate for the race and not for the exceptions. We hold that affiliation with negroes is contrary to the teachings of Masonry, and is dangerous to the interest of the fraternity of Free and Accepted Masons.”

This attitude was the norm and not the exception at that time. In fact, the birth of the Ku Klux Klan is credited to the Masons by many scholars of Masonic history.

The founder of the Ku Klux Klan was a former confederate general and a Freemason, Nathan Bedford Forrest. The Scottish Rite creator, Albert Pike held the office of Chief Justice of the Klan while he was simultaneously Sovereign Grand Commander of the Scottish Rite. Pike’s racism was well known. He expressed his concept of Masonic toleration and brotherhood rather succinctly when he wrote:

“I took my obligation to white men, not to negroes. When I have to accept negroes as brothers or leave Masonry, I shall leave it.”

Pike is also credited with writing the original ritual of the Klan. The reader is recommended to review Joseph A. Walkes, Jr., book entitled *Black*

*Square and Compass* for the views of Pike and other Masonic authorities on, this subject.

The connection between the Ku Klux Klan and Masonry has been the subject of several historians. William Pierce Randel's work entitled *The Ku Klux Klan* provided at page 200:

“The Klan shared its Protestant restrictiveness with the Masons and more than once sought to capitalize on the parallel. Kleagles commonly remarked to prospects, in an offhand manner, that ‘the Klan is, in fact, a Masonic movement.’ Many leading Klansmen, in both the old Klan and the new, were Masons; [Hiram] Evans himself had gained the 32nd Degree.”

In David M. Chalmers' book *Hooded Americanism* the historian wrote at page 34:

“Whenever possible, F.Y. Clarke [a Klan leader] selected his salesmen from among members of other lodges, since they would be likely to be skilled in the world of ritualism and fraternal dynamics. He particularly favored Masons because of the size of their own order and because the chances were they would not be overly friendly toward Roman Catholics. Many Masonic leaders bitterly denounced and fought the Klan both for its divisive effects within their lodges and because they disapproved of violent intolerance. However, the rank and file turned to the Klan by the thousands, and the Scottish Rite Mason and Orange lodges were particularly rich hunting grounds.”

Another researcher, Lynn Dumenil, in a work entitled *Freemasonry and American Culture* written in 1984 documented the close connection of the Klan and Masonry and at pages 122 and 123 stated:

“Another indication that Masons were susceptible to the racism and anti-Semitism of the period [1920s] was the popularity of the Ku Klux Klan with Masons. Although no reliable figure exists, the KKK appears to have been quite successful in recruiting Masons to its

ranks... While its influence in local lodges probably varied widely, the infiltration of the Klan was noticeable enough that most Grand Masters, prompted by unfavorable public opinion and dismay over the dissension the Klan was promoting within Masonry, found it necessary to make a statement either condemning the Ku Klux Klan or denying Masonry's connection with it.”

A convert to the Klan was a man named Hugo Black. He was a high ranking Mason and eventually became a justice of the United States Supreme Court. His native state was Alabama and his widow wrote in her memoirs entitled *Mr. Justice and Mrs. Black: The Memoirs of Hugo L. Black and Elizabeth Black* printed in 1986 by Random House, wrote at page 70:

“The Klan in Alabama, Hugo said, was organized largely by Masons and he had been a Mason since he was twenty-one years old.”

The history of the Klan and Freemasonry is important only to show that the black man is not now, nor has he ever been accepted into the mainstream of Freemasonry. The best example of this statement is the fact that in the Southern District of the Scottish Rite which covers 35 southern and western states, including Minnesota, Iowa and North Dakota, out of approximately 620,000 members in 1989, there is not one black member! This is particularly unusual since its headquarters is in Washington, D.C. In all of the southern states in America the Masonic lodges, without exception, exclude the black man regardless of his qualifications. They appear to justify such an intolerant unspoken rule by saying that the black man can join the Prince Hall Masons even though it is “clandestine.” Strangely, the two systems have grown and developed parallel of each other. Why a local or national political candidate who happens to be a Mason escapes inquiries concerning his membership in an Order that excludes blacks in this day and age, is unexplainable. Neither can I find an instance where it has been researched.

So how can an Order that contains over five million members in the United States alone, with sixteen thousand lodges, bar so many classes of

people be legal? Better yet, how can a religion that teaches “Toleration” not tolerate women, blacks, minors, paupers, disabled, senior citizens and boast of its virtues? Perhaps the answer is that the Masons tolerate ideas and not people. Its brotherhood is white and Protestant, and it is the most intolerant organized religion in the world.



## Chapter 14: The Future of Freemasonry

A French Mason by the name of Blumenhagen wrote what the Freemason believes to be the future of the Order in 1820. This prophecy is included in Waites' Encyclopaedia at page 74 of Volume I:

“The infancy and adolescence of the Order have passed at length away, and it has attained the age of virility. *Before it has completed a third century of its existence, the world shall know it as it is.* Watch therefore over the spirit of the association, foreseeing the time to come and the judgment of the world. Let our holy houses be raised in every corner of the earth: be the Order established solidly in the heart of every land. When the Masonic Temple shall shine over the whole universe, when its roof shall be the blue heaven, the poles its walls, the Throne and the Church its pillars, then will the powers of the earth themselves bow down before it, will deliver into our hands the domination of the world and bequeath that freedom to the people which we have laid up in store for them. May the Master of the world give us yet another hundred years, and then shall we attain that end so ardently desired.”

Freemasonry, as we know it today, began in 1717. We are nearing the end of the third century of the movement, and it would appear that the prophecy is accurate in regards to the world knowing “it as it is.” Whether the remaining portions are correct, appears doubtful. From the reaction of organized denominations within Christendom after the turn of the century, the future looks bleak for Masonry.

At this writing Masonry membership in the United States is approximately 5,000,000. In the world it is close to 10,000,000. Measuring this to the world's major religions, it ranks far below the Roman Catholics, Moslems, Buddhists and Christianity. However, when measured with the denominations within Christendom, it would rank only behind the Southern Baptists. If you subtract the Masons that are counted within the Southern Baptist, because there are at least 3,000,000 Baptist Masons, and conclude

that one cannot be both, because they are incompatible, then Freemasonry as a religion is number one, at least in this country.

Since the turn of the century, scores of denominations have outlawed Masonry. For every Mason there are ten Christians who cannot join the lodge without turning their backs on their Church. Those denominations which allow lodge affiliation are the United Methodist, Episcopal, Presbyterian, United Church of Christ and the Southern Baptist (not as a denomination, however). Strangely enough, these denominations, with the exception of the Southern Baptists, have declined in membership in the past three decades, while those that have opposed Freemasonry have dramatically increased. Those that have openly opposed membership in Masonry are: the Assembly of God, Church of God, Church of the Nazarene, and most Pentecostal and fundamentalist churches. The strongest and the most vocal have been the different divisions of the Lutherans, and the Greek Orthodox Church of Greece.

In essentials, Protestants and Orthodox criticize the Masons for the same reasons the Catholics do. They accuse the lodge of advocating salvation by good works rather than the atoning blood of Jesus Christ. They object to the mutilated and distorted texts of the Bible used in the lodge services, and the removal or deletion of the name of Jesus Christ. Furthermore, they protest the oaths that yoke a believer to an unbeliever in direct disobedience to the word of God.

The Model Constitution for congregations of the American Lutheran Church (2,400,000) includes the following statement under a section entitled "Conflicting Loyalties:"

"This congregation rejects all fellowship with organizations, secret or open, which are avowedly religious or which practice forms of religion without confessing faith in the Triune God and in Jesus Christ as the eternal Son of God incarnate to be our only Savior from sin, and thus teach salvation by works."

The Lutheran Church of America (2,912,081) followed suit as did the Association of Evangelical Lutheran churches. These Lutheran bodies reflect the hostilities of Lutheranism toward Masonry and placed them in the forefront of the Christian movement against lodge membership.

The Pentecostal, Holiness and fundamentalist denominations are led by the Assemblies of God. Since 1957 the Assemblies have grown fourfold and now report over 2,200,000 members, making it the largest Pentecostal church in America. The position of the Assemblies of God is stated in Article VIII of the bylaws:

“Section 4. Membership in Secret Orders.

“Ours is a last-day message in preparation for the coming of the Lord (*Matthew 24:14*), leaving us no alternative but wholehearted devotion to the cause of spreading the gospel (*Luke 9:62*), and it is well known that the various secret orders require much valuable time and interest, thus diverting the servant of the Lord out of the way (*Ephesians 5:16*).

“The nature of such organizations demands secrecy (*John 18:20; Acts 26:26*) reinforced by religious oaths (*Matthew 5:34*) and strong attachment to binding obligations to persons who are for the most part unregenerated (*2 Corinthians 6: 14*). The spirit, philosophy, and general influence of such secret orders aim at the improvement of the natural man only (*1 Corinthians 2:14; Colossians 2:8*), thus wrongly channeling by incorrect interpretation important spiritual truths (*2 Peter 3: 16*).

“Confidence in these secret orders and their teachings has always tended toward embracing of a false hope of salvation through good works and improved moral service (*Ephesians 2:8, 19*).

“In consideration of the foregoing, all ministers affiliated with us should refrain from identifying themselves with any of the secret orders which we recognize as essentially of the world, worldly, and we advise any who may have identified themselves with such orders to sever their connections therewith (*2 Corinthians 6: 17*). Furthermore,

our ministers are requested to use their good influence among our lay members to dissuade them from such fraternal affiliations (*1 Timothy 4:12; 2 Timothy 2:24-26*).”

Smaller Pentecostal bodies also deny that a church member can be a member of the lodge and at the same time a member of the church. The Pentecostal Holiness Church gives the following guidelines in its 1985 “Church Manual:”

“No member shall hold active membership in, or fellowship with, organizations whose objectives and activities are not in harmony with Scriptures, or which require oath-bound allegiance which infringes upon a member’s total allegiance to God (*2 Corinthians 6: 14-17; Ephesians 5:11*) (Section VI, General Rules 6).”

The Articles of Faith of the United Pentecostal Church International presents this position:

“According to the word of God, we firmly believe and hold that the people of God shall have no connection whatever with secret societies or any other organization or body wherein there is fellowship with unbelievers, bound by an oath (*James 5:12, 2 Corinthians 6:14-18*) (1986 Manual, p. 25).”

In 1908 the Church of the Nazarene took a strong stand against lodge membership and hasn’t wavered since. Its first Church Manual stated:

“We insist that our people abstain from membership in, or fellowship with, worldly, secret, or other oath-bound lodges and fraternities, inasmuch as the spirit and tendency of these societies are contrary to the principles of our holy religion.”

The Christian Reform Church in its declaration of 1974 named Masonry and said:

“There is an irreconcilable conflict between the teachings and practices of the lodge and biblical Christianity, and therefore simultaneous membership in the lodge and the Church of Jesus Christ is incompatible and contrary to Scripture.”

The Orthodox Presbyterian Church published a booklet entitled *Christ or the Lodge?* and declared:

“The committee finds that the evidence presented concerning the religion of Masonry permits but on conclusion. Although a number of objections commonly brought against Masonry seem to the committee not to be weighty, yet it is driven to the conclusion that Masonry is a religious institution and as such is definitely anti-Christian.

“Far be it from the committee to assert that there are no Christians among the members of the Masonic fraternity. Just as a great many who trust for eternal life solely on the merits of Christ continue as members of Churches who have denied the faith, so undoubtedly many sincere Christians, uninformed, or even misinformed, concerning the true character of Freemasonry, hold membership in it without compunction of conscience. But that in no way alters the fact that membership in the Masonic fraternity is inconsistent with Christianity (pp. 23-33).”

The growing opposition to the lodge did not go unnoticed by the Masonic writers, and in particular the “father of Scottish Rite,” Albert Pike. His views of Protestantism was not unlike his opinion and distaste for Catholicism.

“Catholicism was a vital truth in its earliest ages, but it became obsolete, and Protestantism arose, flourished, and deteriorated. The doctrines of Zoroaster were the best which the ancient Persians were fitted to receive; those of Confucius were fitted for the Chinese; those of Mohammed for the idolatrous Arabs of his age. Each was Truth for the time. Each was a gospel, preached by a Reformer; and if any men are so little fortunate as to remain content therewith, when others have

attained a higher truth, it is their misfortune and not their fault. They are to be pitied for it, and not persecuted” (Pike, p. 38).

Other Masonic writers have been more realistic and suggest that there is a problem. In “The Philaletbes,” a journal devoted to Masonic research, its editor, Jerry Marsengill, discussed the spread of anti-lodge sentiment within the Church. The article was entitled “The Power of Positive Hating” and appeared in the August 1985 issue beginning at page 17. Marsengill wrote:

“The mainline churches are rapidly losing members. The only churches which show a strong, continual growth pattern are the evangelical, charismatic, Pentecostal churches... Many of these Pentecostal churches are opposed to Freemasonry and to other fraternal organizations.

“...Not that the Masons have been entirely blameless in confronting these churches. Each time some Freemason states ‘The lodge is church enough for me,’ each time some Mason performing a Masonic funeral infringes on the prerogatives of the church, more fuel is added to the fire.”

Although the United Methodist Church in America raises no objection to Masonry, its counterpart in England has. In citing that both the Church of England and the Baptist Church in Britain have questioned whether their members should be Freemasons, the British Methodist reported:

“Freemasons are required to believe in a Supreme Being, sometimes called the Great Architect of the Universe. At various points in Masonic rituals, prayer is offered to this Being. Freemasonry claims to draw together those of different religions and Freemasons are required to respect one another’s religious beliefs, and this is reflected in the prayers offered. However, the worship included in Masonic ritual seems to be an attenuated form unsatisfactory in any religious tradition. Christians must be concerned that the Supreme Being is not equated by all with God as Christians acknowledge Him, and in Craft and Royal Arch Freemasonry is never offered in the name of Jesus

Christ... Our guidance to the Methodist people is that Methodist should not become Freemasons.”

The “Book of Discipline” of the Free Methodist Church states that the Church insists that “those who are members of our church refrain from membership in all secret societies and that those who unite with the church resign from active membership in any lodge or secret order previously joined.” The Free Methodist statement declares that these secret societies are “unitarian, not Christian; the religion is moralistic, not redemptive; and the ends are humanistic, not evangelical” (*Acts 4:12*).

Silent on this issue has been the Southern Baptist. However, the Southern Baptist Convention does not legislate for local congregations on any matters, including membership in the Masons. Consequently, most Baptist feel free to join Masonic lodges and have received no commentary of whether it is good or bad. The results have been that the Baptist is the fertile hunting ground for the Masonic movement, and make up the majority of its membership in the United States.

On the other hand, smaller Baptist groups have gone on the record as opposing lodge membership. The Baptist Bible Fellowship has approximately 1,500,000 members and they keep it no secret that its pastors and lay workers are against it.

Perhaps the most informative statement on Masonry made by a major denomination other than by the Roman Catholic Church is the unanimous report of the Bishops of the Church of Greece meeting in 1933.

“Freemasonry is not simply a philanthropic union or a philosophical school, but constitutes a mystagogical system which reminds us of the ancient heathen mystery—religions and cults—from which it descends and is their continuation and regeneration. This is not only admitted by prominent teachers in the lodges, but they declare it with pride, affirming literally: ‘Freemasonry is the only survival of the ancient mysteries and can be called the guardian of them;’ ‘Freemasonry is a direct offspring of the Egyptian mysteries;’ ‘the humble workshop of

the Masonic lodge is nothing else than the caves and darkness of the cedars of India and the unknown depths of the Pyramids and the crypts of the magnificent temples of Isis;’ ‘the Greek mysteries of Freemasonry, having passed along the luminous roads of knowledge under the mysteriarchs Prometheus” Dionysius and Orpheus, formulated the eternal laws of the Universe.’

“Such a link between Freemasonry and the ancient idolatrous mysteries is also manifested by all that is enacted and performed at the initiations. As in the rites of the ancient idolatrous mysteries, the drama of the labors and death of the mystery god was repeated, and the imitative repetition of this drama the initiate dies together with the patron of the mystery religion, who was always a mythical person symbolizing the Sun of nature which dies in winter and is regenerated in spring, so it is also, in the initiation of the third degree, of the patron of Freemasonry Hiram and a kind of repetition of his death, in which the initiate suffers with him, struck by the same instruments and on the same parts of the body as Hiram. According to the confession of a prominent teacher of Freemasonry Hiram is *‘an Osiris, as Mithra and as Bacchus, one of the personifications of the Sun.’*

“Thus Freemasonry is, as granted, a mystery-religion, quite different, separate, and alien to the Christian faith. This is shown without any doubt by the fact that it possesses its own temples with altars, which are characterized by prominent teachers as ‘workshops which cannot have less history and holiness than the Church’ and as temples of virtue and wisdom where the Supreme Being is worshipped and the truth is taught. It possesses its own religious ceremonies...its own initiations, its own ceremonial ritual, its own hierarchical order and a definite discipline...

“It is true that it may seem at first that Freemasonry can be reconciled with every other religion, because it is not interested directly in the religion to which its initiates belong. This is, however, explained by its syncretistic character and proves that in this point also it is an offspring and continuation of ancient idolatrous mysteries which accepted for initiation worshippers of all gods. But as the mystery religions, in spite

of the apparent spirit of tolerance and acceptance of foreign gods, leads to a syncretism which undermined and gradually shook confidence in other religion, thus Freemasonry today, which seeks to embrace in itself gradually all mankind and which promises to give moral perfection and knowledge of truth, is lifting itself to the position of a kind of super-religion, looking on all religions [without excepting Christianity] as inferior to itself. Thus it develops in its initiates the idea that only in Masonic lodges is performed the shaping and the smoothing of the unsmoothed and unhewn stone. And the fact alone that Freemasonry creates a brotherhood excluding all other brotherhoods outside it [which are considered by Freemasonry as 'uninstructed' even when they are Christian] proves clearly its pretensions to be a super-religion. This means that by Masonic initiation a Christian becomes a brother of the Muslim, the Buddhist, or any kind of rationalist, while the Christian not initiated in Freemasonry becomes to him an outsider.

“On the other hand, Freemasonry is prominently exalting knowledge and in helping free research as ‘putting no limit in the search of truth’ [according to its rituals and constitution], and more than this by adopting the so-called natural ethic, shows itself in this sense to be in sharp contradiction with the Christian religion. For the Christian religion exalts faith above all, confining human reason to the limits traced by Divine Revelation and leading to holiness through the supernatural action of grace. In other words, while Christianity, as a religion of Revelation, possessing its rational and super-rational dogmas and truths, asks for faith first, and grounds its moral structure on supernatural Divine Grace, Freemasonry has only natural truth and brings to the knowledge of its initiates free thinking and investigation through reason only. It bases its moral structure only on the natural forces of man, and has only natural aims.

“Thus, the incompatible contradiction between Christianity and Freemasonry is quite clear. It is natural that various churches of other denominations have taken a stand against Freemasonry. Not only has the Western Church branded for its own reasons the Masonic movement/by numerous Papal encyclicals, but Lutheran, Methodist

and Presbyterian communities have also declared it to be incompatible with Christianity. Much more has the Orthodox Catholic Church, maintaining in its integrity the treasure of Christian faith, proclaimed against it every time that the question of Freemasonry has been raised. Recently, the Inter-Orthodox Commission which met on Mount Athos and in which the representatives of all the Autocephalous Orthodox Churches took part, has characterized Freemasonry as a ‘false and anti-Christian system.’”

Archbishop Chrysostom of Athens, president of the Assembly of Bishops, concluded:

“Freemasonry cannot be at all compatible with Christianity, as far as it is a secret organization, acting and teaching in mystery and secret and deifying rationalism. Freemasonry accepts as its members not only Christians, but also Jews and Muslims. Consequently, clergymen cannot be permitted to take part in this association. I consider as worthy of degradation every clergyman who does so. It is necessary to urge upon all who entered it without due thought and without examining what Freemasonry is, to sever all connection with it, for Christianity alone is the religion which teaches absolute truth and fulfills the religious and moral needs of men. Unanimously and with one voice all the Bishops of the Church of Greece have approved what was said, and we declare that all the faithful children of the church must stand apart from Freemasonry.

“...It is not lawful to belong at the same time to Christ and to search for redemption and moral perfection outside Him. For these reasons true Christianity is incompatible with Freemasonry.

“Therefore, all who have become involved in the initiations of Masonic mysteries must from this moment sever all relations with Masonic lodges and activities, being sure that they are thereby of a certainty renewing their links with our one Lord and Savior which were weakened by ignorance and a wrong sense of values. The Assembly of Bishops of the Church of Greece expects this particularly and with love from the initiates of the lodges, being convinced that

most of them have received Masonic initiation not realizing that by it they were passing into another religion, but on the contrary from ignorance, thinking that they had done nothing contrary to the faith of their fathers.”

No religious body has had as close ties with Masonry than the Mormons (Church of Christ of Latter-day Saints) with a current membership of over 3,700,000. Yet, no two bodies have been as antagonistic toward each other as the Grand Lodge of Utah and the Mormon Church. The relationship between the two is extraordinary and deserves mentioning in this discussion.

When Joseph Smith led his followers to Nauvoo, Illinois, he joined the Masonic lodge to which Brigham Young and other high Mormon officials belonged. The Nauvoo Lodge initiated fifteen hundred Mormon Masons in the following year. Later, both Smith and Young were expelled from the Masonic order and the charter for the Nauvoo Lodge was withdrawn by the Grand Lodge of Illinois.

When Smith encouraged his people to destroy a Nauvoo newspaper that had been critical of the Church and the polygamous practices of the Mormons, he was arrested and taken to jail in nearby Carthage. A mob of men with blackened faces stormed the jail and killed Smith. Many of the members of the mob were identified as Masons, and even as Smith was being hit by a volley of gunfire he gave the Masonic Grand Hailing Sign of Distress to no avail. After Nauvoo, Brigham Young took no more interest in Masonry and outlawed Mormons from membership in the lodge.

However, Smith had appropriated much of the lodge ritual for his own secret temple rites, especially the endowment ceremony. A study of these rites and its similarities with the Masonic rites appears in the Notre Dame Press, 1967, Chapter 11 under the title, “The Latter-day Saints in the Modern-Day World.” The study confirmed that the Five Points of Fellowship, the oaths and penalties, the special grips and handshakes, the use of aprons in their rituals were almost identical. Mormons find it hard to deny the many parallels, but they insist that both the Mormon and the

Masonic rituals came down from antiquity and that the Masonic rituals have been corrupted while the Mormon rituals have retained their purity.

The feud between the two led the Grand Lodge of Utah in 1925 to adopt a resolution banning membership of Mormons in Masonry. This was indeed strange for an order that boasted toleration of all religions. This restriction was an exception in Masonry in America, and only applied in Utah. In 1984 the ban was finally repealed. The ban on Masonry by the Mormons still stands.

Freemasonry as it stands today has growing opposition from those churches which emphasize the authority of the Bible and lay stress on theology, creeds, and confessions. This opposition is uneducated in the reasons for their opposition, other than the secret oaths and the salvation by works doctrine. When the Pentecostals learn of the idolatry and the full meaning of Osiris and the other mysteries upon Masonry is founded, the opposition will increase and decisions will have to be made by Deacons and lay members as to coming out of Masonry or resigning from the Church.

On the other hand, this will be a longer process for the congregational church such as the Southern Baptist. Their denomination does not dictate on theological issues, and what education to its members will have to come from bookstores and sermons. Unfortunately, preaching against masonry from a Baptist pulpit has very little rewards and no security. This is probably true of the Pentecostal churches as well, at least for now.

At this writing there is very little written of Masonry by Christian writers. This is due to two reasons. First, it is believed that the Masonic secrets are secret and a researcher has no access to the Craft. This is not so. The Masonic Encyclopedias are available in public libraries as well as other Masonic authorities. This author had no problem finding the rituals as well as the secret words from published works rather than depending on a Mason violating his oath. The second reason has to do with ignorance. Masonry is so large and so well established in this country that very few Christians question what goes on in the darkness of the lodge. Masonry has taken a place with motherhood and everything that is good. Its burn hospitals are

truly a great work and very popular in the public's eye. Certainly it is not my purpose to appear critical in any way of this great effort. However, the souls of men are far more important when you consider how long eternity is. For this reason Christianity must notice Masonry for what it is, and not for what it appears to be.

For all of the above reasons Masonry's future is as bright as it always has been unless the Church (the true Church) wakes up and takes a stand.



## **Chapter 15: Masonic Mystery—Religion's Influence on American Culture and the Church**

Sixteen American presidents have been Masons. They were: Washington, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Theodore Roosevelt, Taft, Harding, Franklin Roosevelt, Truman, Lyndon Johnson, Ford, and George Bush. Of these, the highest ranking Mason was Truman who was the Grand Master of Masons of Missouri. The lowest ranking was Lyndon Johnson who did not receive the second and third degree of the Blue Lodge. Harding was a 32nd degree Scottish Rite and a Shriner.

When the Masons claim that America was built on Freemasonry, they are not kidding. In addition to the above leaders such men as Benjamin Franklin, Alexander Hamilton, Sam Houston, Henry Ford, Mark Twain, Henry Clay, Will Rogers, Charles Lindbergh, and J. Edgar Hoover were Master Masons.

At present there are 20 Masons serving in the United States Senate. They include: Barry Goldwater, Robert Dole, John Glenn, Strom Thurmond, Robert Byrd and Jesse Helms. In the House of Representatives one out of eight wear the apron in the Masonic lodge. So the Masonic influence is quite evident at present as well as at the founding of this country.

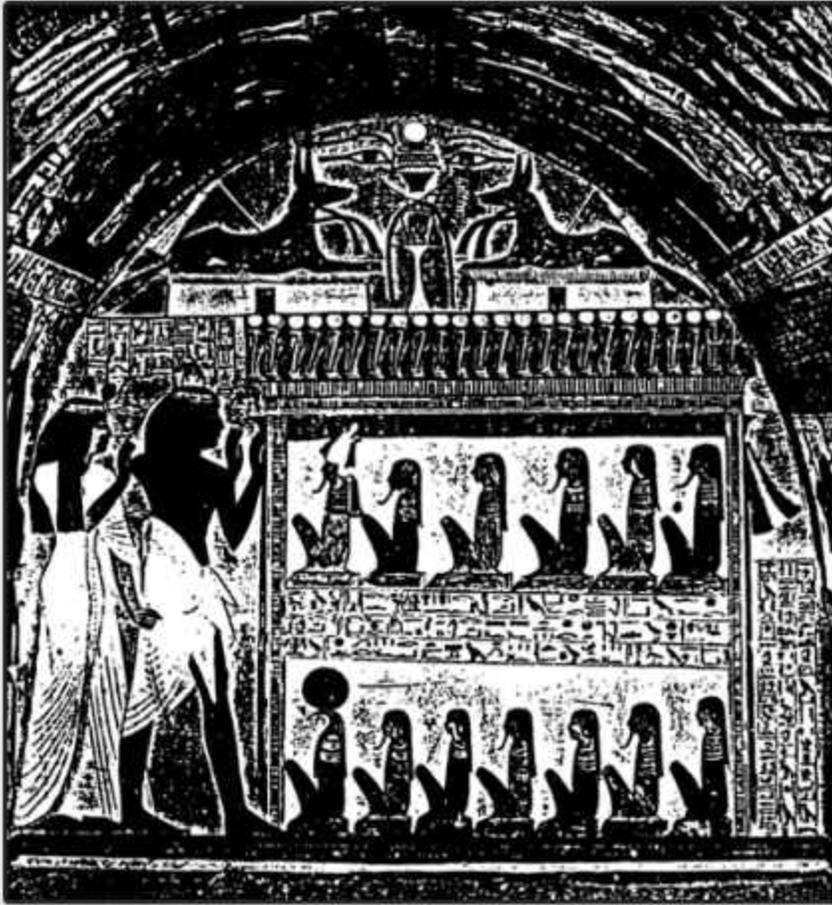
On the local level the Masons are present in all aspects of community life. In Savannah, Georgia, with a population of about 200,000 the Masonic order is in control. They have the Mayor, the Sheriff, two of the highest ranking Judges, several legislators and councilmen. All of these are Scottish Rite and Shriners. One Mason or another has been Mayor of this city for the past 50 years. This appears to be a typical southern city insofar as the Masonic influence level is concerned.

But what about those of us who have not knocked on the lodge door? What influence is there over us? First, please recall the "all-seeing eye." Every time you put a one dollar bill in your pocket you come under the

Egyptian god Osiris. Let me show you where the eye came from pictorially. Below is a photograph from the tomb of a Pharaoh named Pashedu found in Western Thebes, Egypt. It is dated in the 1100 B.C. era and depicts the Pharaoh being judged before Osiris. Your attention is called to the eye before which he kneels. The “eye” also appears on the walls many times. This is a typical scene in all the tombs of Egypt that have been discovered.



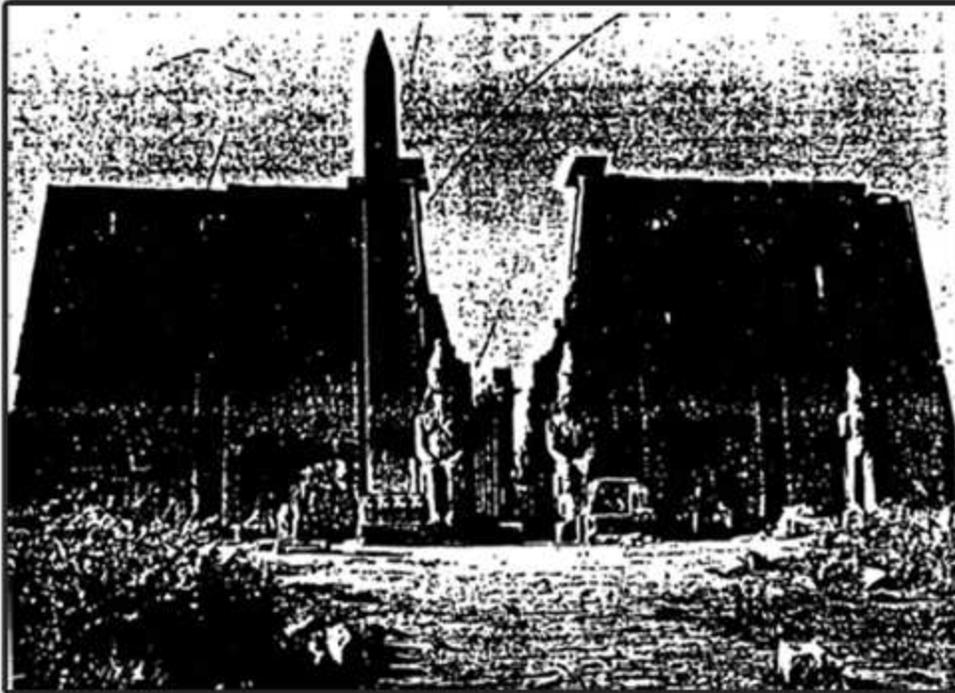
**Tomb of a Pharaoh named Pashedu.**



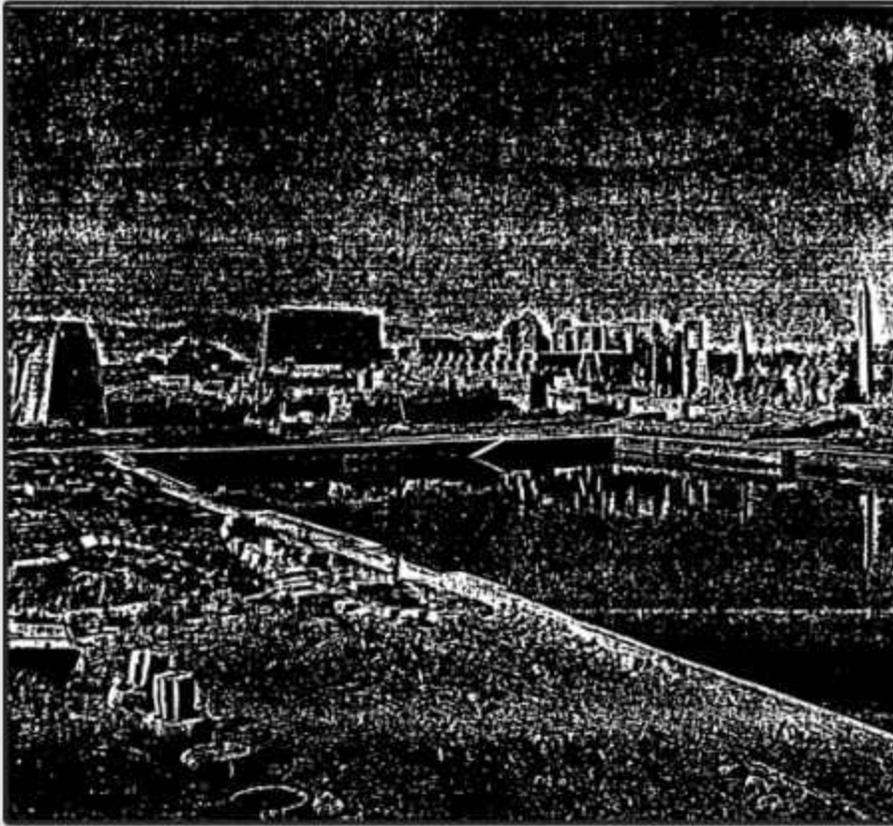
**This is a plate from the tomb of Pharaoh Sen-Nedjem found in Western Thebes, Egypt. It depicts Sen-Nedjem and his wife before Osiris and the gods of the underworld. The all-seeing eye reigns above this judgment. It is also on the walls of the tomb.**



**This is an actual photo of an Egyptian Temple at Karnak in Egypt. These are called obelisks and each are erected in honor of a Pharaoh or his Queen. One is for Tuthmosis and the other for Queen Hatshepsut. Their significance will be discussed and connected to Masonry and America today.**



**In Eastern Thebes stands the remains of a temple to the trinity of Egyptian gods, Amon-Mut-Khons. "Amon" is another name for Re, the sun god. "Re" is another name for "On." On is the ancient spiritual center named after "OSIRIS." The obelisk is in his honor.**



**The Temple at Karnak. The view is across the sacred lake to the middle of the temple of Amon. The obelisks are visible in the skyline.**



**The temples of the Egyptian gods are obviously present in local cemeteries all over this country.**



**These photographs were taken in one cemetery in Savannah, Georgia. They are present in whatever cemetery you may wish to visit in America. Osiris temples (obelisks) far outnumber the crosses.**

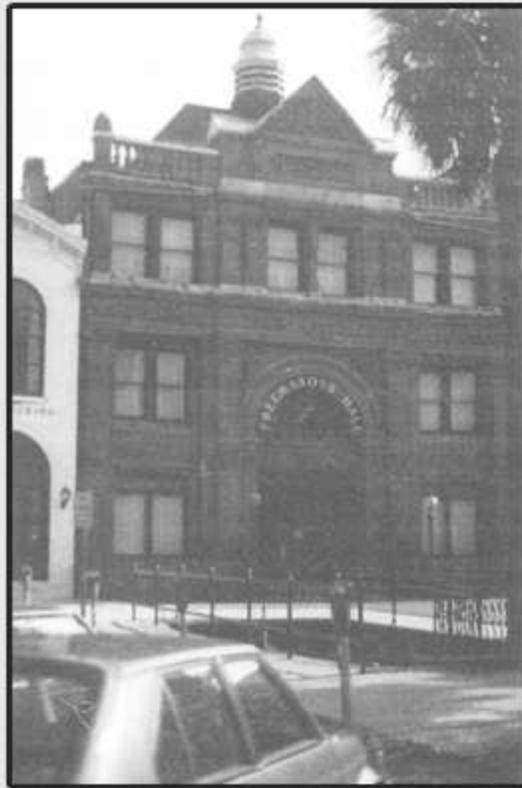


**There are more!**



**...and more!**

**The next few pages will give you an idea of the strength of the Masonic movement in one southern city such as Savannah, Georgia. On the right is one of the Freemason's lodges. It is located in the very center of activity just a few doors from City Hall. Below is another lodge that used to be a Jewish Synagogue. It is located on one of the major streets in this city, and in a heavily populated area adjacent to the recreational center of Savannah.**



**To the right is a Scottish Rites Temple. This edifice is seven stories tall and is located across the street from a college. Again, it is in the center of activity in the educational district of Savannah. Another photograph of this building will reveal that none of the windows can be seen into or out of. Below is the front of the Alee Shrine Temple in another recreational area of the city.**



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**This building is a York Rite Temple that used to be a Christian church.**



**This is another view of the Alee Temple showing one of its buildings shaped as a pyramid.**

**To the right is another view of the Scottish Rite building showing the windows in their closed and sealed condition. Below is a simple trash container that has been converted into a newspaper recycling collection bin. These are located throughout the city and is a major fund raising project for the shrine. Note the pharaoh's head and the star of the magi on this container. Pharaoh's image is commonplace in this southern city, and the idolatrous image is placed there by men that are pastors, deacons, elders and leaders in Christian churches.**





From the currency that we carry with us every day to the last place where we are physically taken when we die, the god of Egypt is apparent in American society. To say that we live in the shadow of Egypt is putting it mildly. It is more accurate to say that America is not out of Egypt, nor is this country free from its god, Osiris. Freemasonry has instilled this false god in our society in the form of a “new age” doctrine. Remember what the writing on the “great seal” means? “NOVUS ORDO SECLORUM” is Latin for “A NEW ORDER OF THE AGES.” What new order? Is it Freemasonry? Is it Egypt wrapped in a new package? Or, is it just another lie from Satan? Whatever it is, this country is built upon it!

At least two Presidents have opposed Masonry while in office. John Quincy Adams wrote:

“I am prepared to complete before God and man, that the Masonic oath, obligations and penalties cannot possibly be reconciled to the laws of morality, of Christianity, or of the land.”

President Millard Fillmore warned this country that:

“The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control”

But, these warnings have gone unheeded. Freemasonry has grown to be the most powerful single movement in America. Why this is so will be discussed in the following chapter in my conclusion to this work. Suffice it to be said at this point that Freemasonry has successfully invaded all Christian denominations in the world today. Without a doubt in my mind after completing the research in this effort, the “new age” gang controls most churches and the denominational boards that govern them. Absolutely no pastor that I have come across wants to tackle the Masons. When I ask their opinion, they reply without reservation: “I feel that it [Masonry] is wrong, but, I have enough problems in my church without stirring the Masons up!”

The pastor is looking at the monied element within his church when he looks at the Masons. He is also looking at the members of the governing board that is over him. So he is essentially tied up and bound. He cannot tell the truth or even discuss the issue. That pastor’s church, as is the vast majority of churches in America today, is hopelessly in the control of the “new age.” The fear of division and the loss of a job has crippled the clergy. That is truly shameful, and it hopelessly condemns the church.

If a pastor is reading this material, I am praying that he asks or reaffirms this one basic belief to himself. To be a Christian one must believe Christ! If a man does not believe what Christ said, then he is not a Christian! Now pastor, how can a man believe in and be a member of Freemasonry and be a Christian? I have quite thoroughly shown you what the Masons say they believe. I have quoted their greatest and most knowledgeable authorities such as Coil, Mackey, Pike, Waites and Wilmshurst. Surely no one can argue effectively that I have not revealed their doctrine and beliefs? No one can truthfully say that I have distorted their writings and published works. So, I ask you, how can a man believe that a person who has not accepted Jesus Christ as his savior can enter the kingdom of God? Jesus Christ says that He is the only way to the Father:

“Jesus saith unto him, I am the way, the truth, and the life: *no man cometh unto the Father, but by me*” (John 14:6).

The Masonic doctrine says that there are many ways to God. They proclaim the “new age” idea that the loyal Hindu, the faithful Moslem and the religious Jew will inherit eternal life. Ask yourself, pastor, can a Christian partake of this doctrine? Or, can a local Mason who is just a good simple hard-working deacon claim ignorance of the true meaning of Masonry and just keep on leading young men into the lodge secrets and the darkness of Egypt? Do you believe that man to be a Christian? What fellowship does light have with darkness? None!

Pastors heed your calling. Lead your flock in the true pastures, and confront those that have ignorantly chased after a false god and another gospel. Love them enough to tell them the truth, regardless of the consequences! You will have your reward from the maker of all the heavens and earth.

## Conclusion

We have discussed Masonry's doctrine, religion, teachings and impact on America at great lengths. Why and how did such a doctrine take control of a country such as America and assume such a position of power within the Church of Jesus Christ is an amazing accomplishment. Particularly when the Gospel of Christ is a totally opposite and incompatible doctrine. The Christian doctrine is narrow and proclaims the only source of salvation is through the blood of Jesus Christ. The Masonic doctrine discounts this and teaches salvation through wisdom and brotherhood. How could they exist together in the same man and in the same church. How was this accomplished? The answer can be found in the Bible.

It began with the fall of Lucifer. He was the bright and shining angel that was favored above all the angels of heaven and enjoyed a close union with his creator, the Lord God Jehovah. The prophet Ezekiel recorded God's affection for Lucifer in *Ezekiel 28:12-15*:

“Thou sealest up the sum, full of wisdom, and perfect in beauty.

“Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

“Thou art the anointed Cherub that covereth; and I have set thee so: thou wast on the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

“Thou wast perfect in thy ways from the day that thou wast created, til iniquity was found in thee.”

Lucifer fell because he was jealous of God. He wanted to exalt himself above his creator. The prophet Isaiah recorded the sin and fall of God's

favorite angel:

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

“For thou hast said in thine heart, *I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*

*“I will ascend above the heights of the clouds; I will be like the most high.*

“Yet thou shall be brought down to hell, to the sides of the pit” (*Isaiah 14:12-15*).

The death penalty was given Lucifer because of his sin and rebellion, but the execution of the sentence was delayed for a future time for reasons only God knows. In the meantime Lucifer was allowed to roam free. When he lost his place of nearness to God his great wisdom changed to cunning, and his name was changed to Satan. The word “Satan” means adversary, enemy or devil in the Hebrew language.

Satan appeared in the Garden of Eden and offered Eve a lie. He offered her divine wisdom:

“And the serpent said unto the woman, Ye shall not surely die:

“For God doth know that in the day ye eat thereof, then your eyes shall be as gods, knowing good and evil” (*Genesis 3:4-5*).

She ate of the fruit of the tree of knowledge in a quest for divine wisdom. She offered it to Adam and he believed the lie as well. Both fell to the lie of Satan. Both fell for the doctrine of divine wisdom and sin has reigned upon this earth ever since.

Why did Satan do this? Simple. He wanted to be exalted above God. Through man he could, and he could also hurt Jehovah in the process. God loved and walked with Adam in the garden. They were in close union and on speaking terms. Adam was God's creation and in His own image. Adam was His pride and joy. He was a son of God! Satan's quest for godship and his jealousy of Jehovah resulted in the fall of man.

As time passed Satan was not satisfied with just the "fall of man," he wanted more in his quest for divine wisdom and godship. Satan knew of God's plan of redemption. He knew of Jesus Christ and God's plan on Calvary. After all, he was the highest of all the angels and the Bible teaches that Jesus was there from the very beginning (*John 1:1-14*). He knew that Jesus was to walk the face of the earth as the only begotten Son of God, was to be rejected by the Jews, beaten and crucified. He knew also that Jesus was to be buried and resurrected into glory at the right hand of the throne of God. He knew that the Church, the body of Christ, was to be God's people, children and His royal nation. He knew of God's plan for a righteous people that chose to love and worship Him through the blood and passion of Jesus Christ. Satan hated this. Remember, he was the one that wanted to "ascend into heaven," to "sit also upon the mount of the congregation in the sides of the north," and to be "like the most high." He was jealous of Jesus Christ!

Knowing all of this, Satan set out his own plan for the destruction or contamination of God's new and holy people, the Church. He had to take the glory out of the resurrection and the victory out of the cross. He had to counteract, minimize and neutralize the effect of the resurrection of Jesus Christ. In other words, he had to counterfeit Calvary through other doctrines and myths.

To fully understand what I am revealing the reader must re-study the encounter that Moses had with Pharaoh and understand the spiritual battle between God (Jehovah, that is) and the god of Egypt. Yes, I said, "the god of Egypt!" Turn to the book of Genesis in your Bible. In the forty-first chapter at verse 45 Moses wrote:

“And Pharaoh called Joseph’s name Zaph-nath-pa-an-ah; and he gave him to wife As-e-nath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.”

Now read verse 50:

“And unto Joseph were born two sons before the years of the famine came, which Asenath the daughter of Potipherah priest of On bare unto him.”

This is Joseph the son of Jacob. Jacob was renamed Israel and became the father of the nation Israel that was in captivity in Egypt for 400 years before Moses came as the deliverer. Joseph’s father-in-law was a priest that worshiped On. The god of Egypt was On. This is another name for Osiris as we have discussed in preceding chapters. So it is historically and scripturally sound to say that the encounter between Moses and Pharaoh was actually an encounter between Jehovah and the god of Egypt, Osiris. Since the Myth of Osiris was just a myth, then the real spiritual force or god of Egypt was Satan himself. It was Satan that turned the priest’s rod into a snake to counter Moses’ miracle.

As Christians we are taught, and rightly so, that there are only two forces at work in this world—good or evil, light or darkness, God or Satan. A Christian is not taught and does not believe that there is a third or neutral force that attracts mankind. A man or woman either is a child of God or the child of Satan. We are also taught that God is the God of the living:

“...He is not the God of the dead but of the living” (*Matthew 22:32*).

Then who is the God of the dead? I have already told you. Osiris is! Turn back to the Egyptian Book of the Dead where the funeral ritual of the Egyptians were found many years ago. Each of the Pharaoh’s, their wives, families and prominent leaders were mummified, even Joseph, the son of Jacob, and the following was read and inscribed over them:

“Thou hast gone living to Osiris. The promise is life in Osiris. The great doctrine, the great revelation of all the true Mysteries is that Osiris lives: *but is known by other names*” (*The Freemason’s New Encyclopedia*, Vol. II, page 169).

Osiris was, and in the doctrine of Masonry still is, the god of the dead. As a matter of history the name of Osiris appears at least 1500 years before the Hebrews used the name of Satan or devil. The “Book of the Dead” found in the excavations of the ancient pyramids pre-dates the book of *Job* by that many years. The book of *Job* is credited with being the oldest known manuscript of the Old Testament, and it was in that book that the name “Satan” first appears. The name “Osiris” first appeared in history in the “Book of the Dead.” As you can readily discern, I contend that they are one and the same.

Again I must remind you that Osiris was a myth, but look again at the myth. He was betrayed and killed by his own people, then resurrected to become a god. Wasn’t this lie or myth for the greatest civilization on the face of the earth 2,000 years before Christ? They believed in a resurrected god. The children of Israel believed in this god at the time of the exodus from Egypt under Moses. As a matter of fact, they did not know the name of the God of Jacob, Isaac and Abraham when Moses went before them to demonstrate the miracles of I AM:

“Moses said to God, ‘Suppose I go to the Israelites and say to them, ‘The God of our fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?’

“God said to Moses, ‘I Am That I Am. This is what you are to say to the Israelites: I AM has sent me to you’” (*Exodus 3:13-14*).

After 400 years of captivity they had only known the resurrected god of Egypt. Satan had been successful in misleading God’s people with a myth of a powerful resurrected god by the name of On or Osiris. He had counterfeited the cross. He had given the world a resurrected god 2,000 years before Christ!

The myths passed from Egypt to Greece in the form of the gods named Dionysus and Mithra. Each of these were betrayed by their own, killed and resurrected to godship as we have seen in preceding chapters. They were the favorite gods of the most powerful and learned nation on the earth at the time of the birth of Rome. Again, Satan had been successful in mocking the cross and the resurrection of the Savior of this world.

With the advent of the Roman Empire, Dionysus became the resurrected god named Bacchus, and Adonis, or Tammuz, as referred to in the book of *Ezekiel* in chapter 8, another god that lived, was killed, and rose again to glory. These resurrected gods (through myth only) were in place and being worshipped at the time of the birth and the resurrection of Jesus Christ.

What I am trying to present to you is that all of the world's great dominant civilizations of the past, and prior to Christ, served resurrected gods. Satan, or whatever name you wish to use in referring to him, was successful in counterfeiting the resurrection of Jesus Christ. Hence, the resurrection of Jesus did not take the world by storm. They were used to it. The prince of this world was in control and his lies and hatred of Jehovah created a situation of total rejection of the Savior. The Jews rejected Him and the spiritual kingdom of Jesus Christ was born. The Church survived!

Satan in all his cunning attacked the church. This time it was from within. Thus a doctrine that encompassed and honored Osiris, Dionysus, Bacchus and the rest of the phony resurrected gang, infiltrated the foundations of the church. That doctrine also encompassed the offering of the "good" fruit of the tree of knowledge, divine wisdom, and with the addition of a resurrected mason (a real one) named Hiram Abif, Masonry was born! Yes, in 1717 A.D., Osiris appeared again under a doctrine that unveiled "the new age." It was a doctrine of works and brotherhood with a moral code that united all men of whatever religion under a "super-religion" that did not need a savior. It taught, and still teaches, that a man has within himself the ability to obtain divine wisdom and eternal union with a great god of the universe.

This “new age” movement was called Freemasonry and it established a place called a lodge where all the gods of the phony resurrections of the past were allowed to reign, and where the name of Jesus Christ could never be mentioned.. It captured the imagination of great men in all walks of life that were not disabled and happened to be white. Pastors of all Christian denominations came and half naked stood at the lodge door and proclaimed that they were lost and undone and needed enlightenment. Deacons, Elders and Sunday school teachers began taking secret oaths to conceal things and principles that not even their wives could be told for fear of penalties of various forms of cruel tortures and ultimate death. The church had been invaded by another gospel that eliminated Jesus Christ. Satan was now counterfeiting the church, God’s spiritual nation!

You know the influence that Masonry enjoys in the churches and in this country from the preceding chapters. You are personally aware of the strength and political influence within your local community. Only through the prince of this world could 8,000,000 men in this country alone be blinded to follow such a false gospel. Only through Satan’s cunning ways could good church members have been deceived. The gods of the lodge secretly control or limit the movement and growth of some churches in this world today. Satan has diluted the power that the church should be operating in, and good men everywhere are lost believing in a quest that does not exist.

This work on Freemasonry must now close, and I do so with a warning to Christians everywhere. We are in the last days and the end is near. God has permitted this great deception for a time, but it is now time to seek holiness! It is now the time to question all doctrines that do not glory in the cross! It is certainly the time to purify the church of Jesus Christ! That church is a pure white tile with no symbols, designs or filthy images of beasts and Pharaoh heads. The church must seek holiness and righteousness, but only through the Savior, the Lord Jesus Christ!

This work began in the Garden of Eden with Satan offering Eve the good fruit of the tree of knowledge. This work ends with the conclusion that Satan is still offering the fruit of the same tree—divine wisdom. In the case

of Eve it meant death. The results have not changed! Man's wisdom must come from God and not himself. God has sent that wisdom in the form of His Son, Jesus Christ! It is not given through Freemasonry! Jesus is telling you to come out of it:

“Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God. As God said: ‘I will live with them and walk among them, and I will be their God, and they will be my people.’ *Therefore come out from them and be separate, says the Lord*”  
(2 Corinthians 6:14-17).

So, Christian, come out! Seek Jesus and nothing else!

## Glossary

BOAZ: The secret word of the Entered Apprentice (first degree).

SHIBBOLETH: The secret name of the Fellowcraft (second degree) grip.

JACHIN: The secret name of a Fellowcraft grip.

TUBALCAIN: The secret name of the passgrip of the Master Mason (third degree).

MAH-HAH-BONE: The Master Mason's secret word of fellowship or name. In Hebrew it means, "what this—the builder," referring to Hiram Abif. This word also has pagan connotations from the ancient mysteries of the past. This is also called the "Grand Masonic" word.

JAH-BUL-ON: The ineffable name, the unspeakable secret name that Hiram Abif had hidden and refused to reveal. This name is only passed to the Masonic Princes and at the completion of the highest degrees in Masonry. Until one achieves the right to know this name, the Mason must be content with the substitute name, MAH-HAH-BONE.

G.A.O.T.U.: "Grand Architect of the Universe." This refers to the god of masonry, JAH-BUL-ON. This is a trinity consisting of JEHOVAH-baal-and Osiris.

WORSHIPFUL MASTER: The head of the Lodge in Blue Masonry. He is supposed to be representing King Solomon on his throne. He sits in the east of the room at a lodge meeting.

FIRST DEGREE PENALTY: "Under no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and with my body buried in the rough sands of the sea, a cable length from

shore, where the tide ebbs and flows twice in twenty-four hours, should I knowingly or willingly violate this, my solemn obligation as an Entered Apprentice, so help me God.”

THIRD DEGREE PENALTY: “Under no less a penalty than that of having my body severed in twain, my bowels taken thence, and with my body burned to ashes, and those ashes scattered to the four winds of Heaven, so that there might remain name, trace nor remembrance of so vile a wretch as I would be, should I ever knowingly or willingly violate this, my most solemn obligation, as a Master Mason, so. help me God.”

TENTH DEGREE PENALTY—SCOTTISH RITE: “I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation, so help me God.”

THE ALEE SHRINE PENALTY: “In willful violation whereof I may 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 plague, and my ALLAH the God of the Arab Muslim and Mohammedan, the God of our fathers support me to the entire fulfillment of the same. Amen, Amen, Amen.”

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# Footnotes

## **Chapter 1: Divine Wisdom**

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2. *Ibid.* supra, p. 70.
3. *Ibid.* supra, p. 69.
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6. *Ibid.*, supra, p. 366.
7. Wilmshurst, supra, p. 71.
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## **Chapter 2: Osiris**

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2. *Ibid.*
3. Waite, supra, Volume II, p. 479.
4. *Ibid.*, supra, pp. 450-451.
5. Wilmshurst, supra, p. 170.
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8. *Ibid.*, supra, p. 278.
9. Wilmshurst, supra, p. 163.
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14. Wilmshurst, *supra*, p. 26.
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18. Chapter Seven, The Master Builder.

### **Chapter 3: The East**

1. Wilmshurst, p. 19.
2. Waite, *supra*, Volume I, p. vi.
3. Wilmshurst, p. 61.
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5. Waite, *supra*, Volume I, p. iv.
6. *Ibid.*, *supra*, Volume I, p. ix.
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### **Chapter 4: The Structure of Freemasonry and Its Degrees**

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2. *Ibid.*
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*
6. *Supra*, p. 11.
7. *Ibid.*
8. *Ibid.*
9. *Ibid.*
10. *Ibid.*
11. *Ibid.*

12. Waite, supra, Volume I, p. 367.
13. Stauffacher, supra, p. 12.
14. *Ibid.*
15. Wilmshurst, supra, p. 73.
16. Stauffacher, supra, p. 12.
17. *Ibid.*
18. Stauffacher, supra, p. 13.
19. Supra, p. 16.
20. *Ibid.*
21. *Ibid.*
22. *Ibid.*
23. Stauffacher, supra, p. 18.
24. *Ibid.*
25. *Ibid.*
26. *The New Encyclopaedia of Freemasonry*, Waite, pp. 342-343.
27. King James Version of the Holy Bible, Revelation, chapters 21 and 22.
28. Bible, supra, Revelation 21:23.
29. Bible, supra, Hebrews 7:14-17.
30. Bible, supra, Revelation 21:18-19.
31. Stauffacher, supra, p. 18.
32. *Ibid.*
33. Stauffacher, supra, p. 20.
34. *Ibid.*
35. *Ibid.*

## **Chapter 6: The Symbolism of Freemasonry.**

1. Wilmshurst, supra, p. 19.
2. Supra, pp. 21-22.
3. Supra, pp. 106-110.
4. Supra, p. 110.
5. Supra, p. 103.
6. Supra, p. 102.
7. Waite, supra, Volume I, p. 111.
8. Wilmshurst, supra, p. 135.

9. Supra, p. 136.
10. Waite, supra, Vol. 2, p. 112.
11. Supra, Vol. 2, p. 109.

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