

**THE
OCCULT
MASONIC
TEMPLE
GOD**

Volume I

The Occult Masonic Temple God

Study Compiled

By Dr. Christopher Newcomb, D.D.

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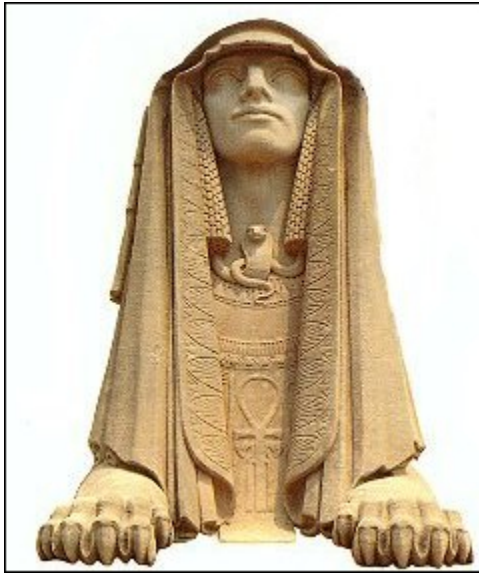
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CHAPTER 1

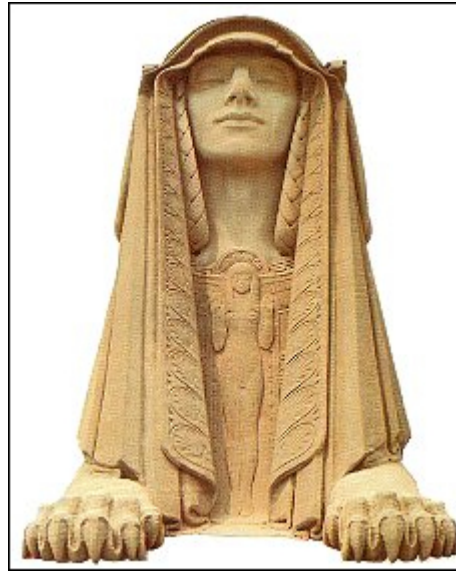
SCOTTISH RITE TEMPLE IN WASHINGTON D.C.

<http://www.srmason-sj.org/web/temple.htm>

THE SPHINXES OF POWER AND WISDOM



Power



Wisdom

The sphinxes at either side of the front door are each carved from one massive block of stone. Each weighs over 17 tons. The sphinx on the right of the Temple door symbolizes Wisdom. The eyes on its serene face are half-closed. On the left is the sphinx symbolizing Power. Its eyes are wide open and alert.

[Go to the Main Entrance](#)

[Learn More about the Sphinxes](#)

* * *

How The Sphinx Came To Washington

by William L. Fox, Past Grand Historian and Grand Archivist

As a historian and the son of a historian, much of my formative inspiration and

training occurred naturally at home, long before graduate school. There, almost nightly at the dinner table, my father apprised us by example and conversation of what historians do.

Sometimes, they electrified the past into life, so as to instill an educated passion for history among imaginative students or readers. Other times, when historians failed to kindle even a weak spark, they had to laugh off their student's foibles as a small detail of the larger human comedy of miscommunication.

Most experienced classroom teachers of history, after awhile, keep a mental file of student bloopers and whoppers as a counterweight to the pleasanter triumph of enthusiasm over ignorance. It has been impossible, thus far in my career, for me to exceed my father's favorite short-answer reply once given by a 12 o'clock scholar on a final exam in modern European history. In this case, the class was asked to identify in a sentence or two the frequently referenced item from weekly lectures, "Rosetta Stone." At the critical moment to decide, the muses failed to show up for one forsaken and ill-prepared college examinee who, staring blankly at the page, desperately and creatively jotted down next to that monolithically puzzling pair of words in question, "Napoleon's girl friend"! Now housed in the British Museum in London, the Rosetta Stone was unearthed in 1799 by a group of Napoleon's troops stationed along the west bank of the western mouth of the Nile. Students of history not only need to know how to define a major event, idea or term, but why it is important, how it is significant, and what are its consequences. Simply, the Rosetta Stone, a basalt stele (from the Greek term for a commemorative pillar or inscribed cylinder) permitted the decipherment of Egyptian hieroglyphics by Jean François Champollion, the younger (1790-1832). He is regarded today as the founder of Egyptology. The Rosetta Stone sets down a decree composed by priests assembled at Memphis who had a signal measure of political influence, for they were endorsing publicly the potentially doomed Ptolemy V Epiphanes (204-181 BCE). The message is chiseled in hieroglyphic and vernacular Egyptian as well as Greek.

Translating
the Greek first, then working backwards, a small team of scholars discovered
by
the 1830s the solution to one of the oldest written languages in human
history.

The dramatic moment also gave birth in the modern west to a deep popular
fascination with all things Egyptian, particularly as decorative motifs in
public
buildings. Nineteenth-century Jews in western Europe and the United States,
for
instance, showed a remarkable affinity for Egyptian symbolism, while more
typical building structures of the period derived clearly from Greco-Roman
patterns. The American architect and Freemason William Strickland, a
worthy
successor to his teacher Benjamin Latrobe, also a Mason, designed
Philadelphia's first large synagogue (Mikveh, Israel) which, surprisingly, had
a
front end sanctuary marked by a free adaptation of Egyptian ideas.
Strickland's
temple was dedicated in 1825.

Another of Strickland's many significant American buildings is the First
Presbyterian Church (now called Downtown Presbyterian Church) of
Nashville,
Tennessee, erected between 1849 and 1851. From the outside it appears to be
another routine Neo-classical building of right angles and red brick, set
between
twin belfries.

But the facade's details, such as the recessed columns and door frames, gently
suggest an Egyptian influence. Once inside, however, there is no mistaking
the architect's and subsequent remodelers' readiness to depart from traditional
Georgian styling. The interior walls and columns are vividly colored and
decorated in Egyptianesque earthen hues and figures: serpent heads, zig-zags,
stripes, lotus leaves, and papyrus capitals.⁽¹⁾ Although it was considered
exotic to see such Egyptian revival architecture on the American cityscape
prior to the Civil War, by the 1880s Victorian America acquired a taste not
only for gingerbread lines and garish tracery fashioned in milled moldings or
red sandstone but also a growing fondness for Egyptian architecture. One of
the tallest steel-frame buildings in the nation's capital, which changed forever
the District of Columbia's building code with regard to height restrictions,
was put up in 1894 as a landmark, twelve-story hotel, named "The Cairo,"
just a few blocks from the Scottish Rite's House of the Temple. A more
descriptive name for the building would have been "The Casablanca" as its
design is an aberration of Moorish and Gothic artistry, but the association

with Egypt, if only in name, is noteworthy for its apparent cachet.

As recently as 1995, a riverboat casino called the Empress in Joliet, Illinois, caught national attention as a commercial success, having suffered no loss of gamblers for its completely Egyptian theme and artifice.⁽²⁾

Similarly, Memphis, Tennessee, is home to a convention arena named the Memphis Pyramid whose main portal is guarded by a massive statue of Pharaoh Ramses II. Further, it is hardly unplanned that the George Washington Masonic National Memorial in Alexandria, Virginia, replicates the architectural tour de force of early antiquity in Alexandria, Egypt, called the Pharos Lighthouse.

Cultural historians believe that the occasional popular attraction of a modified Egyptian building style found in a variety of public buildings is meant to be more than an entertaining novelty. Rather, the unusual, non-Western architecture is, indeed, sometimes a serious statement that can be attributed broadly in an industrial age to a long desire for eternity.

Certainly, the evocation of massive solemnity and ceremonial permanence appeals subliminally to the modern eye and offers a needed contrast to austere, merely functional buildings such as factories, warehouses, towering apartments, and government offices.

Adding Egyptian features in 19th and 20th century American public architecture also expressed a refined sense of mystery and intelligence, combined qualities of antiquity packaged in fresh outlines. The Egyptian religious ideas which centered on human mortality and death, in particular, inspired similar modern impulses manifested expansively in American funerary preoccupations. Cemeteries all across America a century ago exploited vague Egyptian preferences in the construction of mausolea, sarcophagi, elaborate memorial markers, and obelisk monuments.³ Then, of course, there is in our nation's capital the Washington Monument, a towering obelisk immortalizing America's first President and foremost Freemason. While the late Renaissance hermetic traditions of Europe had already placed great stock in Egyptian wisdom and religion as an "imperfect harbinger" of Christianity (controversial beliefs for which the Italian Dominican priest, Giordano Bruno, 1548-1600, was executed by the Inquisition), the seeds for a modern Egyptian revival sprouted more generically in the Enlightenment's scientific curiosity about ancient esoteric religion and allegorical legends.

Freemasonry was, consequently, one among several intellectual midwives to help deliver the rebirth of ancient Egypt into modernity. But only up to a point, which some Masonic Egyptophiles need to concede more strongly. According to architectural historian James Stevens Curl, reflecting on the rise

of Freemasonry in this Enlightenment context of turning toward the Nile's delta, "a ceremonial setting using motifs from Ancient Egypt would seem to be logical, given Masonic belief in Egypt as the source of skill and wisdom, yet an Egyptianizing theme in Freemasonry does not appear to have surfaced much before 1750."⁴ Egyptian features in the design of continental Masonic Lodges, notably in France and central Europe, evidenced themselves much more frequently than in British Masonry. It was not uncommon that a French Master Mason's apron of 1801 included, besides a token likeness of Napoleon, delineations of an Egyptian temple, obelisk and pyramid.⁵ A century later in Edinburgh, Scotland, a major exception to the predominantly continental expropriation of Egyptian imagery appeared with the opening of the Chapter Room of the Supreme Grand Royal Arch Chapter in 1901. Therein, overt Egyptian decor was used for stunning effect.

The Egyptian influence on French Freemasonry of the Napoleonic era, obviously connected with the Emperor's Egyptian campaign, coincides with the development of the Scottish Rite in America, conceived in dual terms as a hybrid of British and continental Masonic innovations. Extreme caution, however, needs to be exercised in assuming too much about the Egyptian role in Freemasonry as carried through the French connection and transmitted to American Blue Lodge and Scottish Rite Masonry. It is true that continental Freemasons, who included almost every major thinker of the Enlightenment, frequently saw their Lodges as Egyptian temples and sometimes themselves as an Egyptian priesthood. It is no accident that Mozart's *The Magic Flute* (1791), for example, the first major opera in German (to which Goethe wrote a sequel in 1795), is chock full of concurrent Masonic and Egyptian references.⁽⁶⁾ Cornell University professor Martin Bernal omments that "indeed, the Masonic admiration for Egypt has survived the country's [Egypt's] fall from grace among academics [preferring the primacy of ancient Greece and Rome]." ⁽⁷⁾ The Hall of Justice scene in the Scottish Rite's 31st Degree (in the Pike Ritual) represents more than a tepid tribute to Egyptian civilization.

But it is also true that widespread hostility to the concept of Egypt developed during the period of Romantic dominance from 1790 to 1890. Egypt was, at best, relegated to the footnotes. Henry W. Coil speaks with sympathy in behalf of the deceiver Alessandro Cagliostro whose pseudo-Masonic Egyptian ritual was soundly repudiated equally (and ironically) by both Roman Catholic officials and Freemasons: "Masonic writers still kick the dead Lion by denouncing Cagliostro for representing the Egyptian Rite as Masonic, but they do not make it clear what he did that had not been done by scores, perhaps hundreds, of degree fabricators on the Continent of Europe, some of whose works still circulate as Masonic!"⁽⁸⁾

The wider tensions between competing western cultural sources, creating an imaginary blood rivalry between ancient Greece and dynastic Egypt, made pyramids less fashionable with the rise of Romanticism. Keats's famous ode

is about a Grecian urn, not an Egyptian mummy.⁽⁹⁾ Also, economic forces may have fueled the growing sense of cultural competition, because by the 1830s Egypt was probably ahead of all other nations in industrial capacity (i.e., textiles) except for England.⁽¹⁰⁾ Against this sweeping background, from the shaping of broad cultural tastes by the Rosetta Stone's discovery to the metaphorical continuities linking ancient master builders with modern Masonic Lodges, The Supreme Council's House of the Temple enters the picture. John Russell Pope, the Temple's 36-year-old architect, a devotee of classical and Beaux Arts arrangements, blended many Egyptian lines and details into his discerning plan. These are not the oddities that many Temple visitors at first presume as revealed by their most frequently asked question about the ornamentation and fixtures which project distinctively Egyptian sensibilities. In other words, to paraphrase the early Christian writer Tertullian, they ask, what do Athens and Jerusalem have to do with Memphis?

Pope's praiseworthy attempt to recapitulate the Hellenistic temple-tomb of King Mausolos at Halicarnassos (on the coastline of modern Turkey) could hardly ignore the greatest funerary works known—the immutable, triumphal pyramids. The matched sphinxes flanking the entry, symbolizing power and wisdom, are obviously Egyptian, but the building's roof, obscured by the shallowness of the building site itself, is a stepped pyramidal structure. The 33 fluted Ionic columns that call to mind Greece are capped by a tiered pyramid that echoes Egypt, whereas the architect's other well-known classical monuments, such as the Jefferson Memorial and the National Art Gallery in Washington, DC, are always finished with a spherical dome on top. In the House of the Temple, Pope's genius is not only for classical symmetry, but also the balanced proportions of mixed masses and incongruous details of Plato and Pharaoh.

The Atrium is the boldest Egyptian component of the building. The charcoal polish of the eight Doric columns made from Windsor granite signify the ponderous ambience of the hall, common to all Egyptian sacred structures. The lighting is deliberately subdued, also typical of Egyptian interiors. The deep earth tones used to color the walls and adorn the friezes at the ceiling's edge are not Grecian, which would require a polychromatic scheme, but Egyptian. More than halfway to the vanishing point on the curved back wall of the Atrium, as bright natural light falls upon the central stairway leading to the Temple Room, two Egyptian block statues in black stone guard the passage. (See inside front cover.) Such statuary depicting either seated gods or humans is thought by scholars to have been "produced for afterlife use and the presentation of the deceased as a revered person." ⁽¹¹⁾ It is also noteworthy that the important hieroglyph for the Egyptian idea of

cosmic order (maat) is always represented as a figure seated exactly as the two block statues appear in the Atrium. An arguable interpretation, therefore, is to view these two guards of the stairway as a three dimensional embodiment of maat.

Furthermore, in locating the block statues at the foot of a staircase, the staircase itself takes on embellished significance. It may represent to the viewer the raised platform upon which Osiris (Egyptian ruler of the underworld, with whom the dead person is symbolically linked) sits or, alternatively, the staircase may actually suggest a primordial return to the ascending place of creation.

On the stair landing above, two bronze and alabaster lamps are crowned by three serene faces of Egyptian beauty. From that point, the upper portion of the Temple takes on the architectural confidence of Imperial Rome. The dichotomy between two civilizations of very early antiquity has often kept them apart even in the heterogeneous modern world as the romantic tragedy of Antony (the Occidental) and Cleopatra (the Oriental) suggestively prefigured. That he transcended the genetic, artistic, and religious differences between eras and societies in successful, brilliant design in the House of the Temple is to John Russell Pope's lasting credit.

But the Scottish Rite Masons for whom the House of the Temple was built originally are also responsible for melding cultural diversities in so huge a symbol that today it stands as a major structure in America's capital city. The impetus to identify with Egypt and Greece simultaneously was not always popular. Together they mark a contrast of associations. Old Egypt represented life's harsh realities and dark uncertainty, while venerable Greece lived in the light of joyful possibility through its games and dramas. The fact that Scottish Rite Masonry could hold in mind two often contradictory worlds is a remarkable achievement.

Martin Bernal offers a congratulatory word because "with some degree of self deprecation, Masons have maintained [an admiration for Egypt] until today, [which must be regarded] as an anomaly in a world where 'true' history is seen to have begun with the Greeks."⁽¹²⁾ One cannot enter or depart the House of the Temple, Pope's classical restudy of one of the seven wonders of the ancient world, without also passing by the shadows and traces of other ancient wonders from Egypt. The mood of the pyramids of Giza or the inscrutable fascination of the sphinx are inescapable in such masterworks as the Scottish Rite's Washington, DC, headquarters. Nor can one fail to gain added appreciation for Napoleon's girl friend.

* * *

Notes:

1. James Hoobler, "Karnack on the Cumberland," *Tennessee Historical Quarterly* (Fall 1976), 257-58, 260.
 2. Kevin Sack, "Behind the Pyramids, a Modern Money-Making Marvel," news article, *The New York Times*, December 18, 1995.
 3. cf., Richard G. Carrott, *The Egyptian Revival: Its Sources, Monuments, and Meaning, 1808-1858* (Berkeley, CA: University of California Press, 1978).
 4. James Stevens Curl, *The Art and Architecture of Freemasonry: An Introductory Study* (London: B.T. Batsford, 1991), 125. See also, James Stevens Curl, *The Egyptian Revival: An Introductory Study of a Recurring Theme in the History of Taste*, 1982.
 5. *Ibid.*, 128.
 6. Of related interest, Verdi's 1869 work, *Aida*, represents another phase of European perspective on Egypt.
 7. Martin Bernal, *Black Athena: The Afroasiatic Roots of Classical Civilization* (New Brunswick, NJ: Rutgers University Press, 1987), 26.
 8. Henry W. Coil, *Coil's Masonic Encyclopedia* (New York: Macoy Publishing, 1961), 112. See also, Henry R. Evans, "Cagliostro and His Egyptian Rite of Freemasonry," *The New Age Magazine*, 1919.
 9. Romanticism, however, could not avoid and did not reject Egyptian interests. Poet Percy Bysshe Shelley selectively offered "Ozymandias" (1817) and "To the Nile" (before 1822) as alternatives to the usual classical, romantic themes such as Prometheus and Adonais.
 10. Bernal, 247.
 11. Richard H. Wilkinson, *Reading Egyptian Art: A Hieroglyphic Guide to Ancient Egyptian Painting and Sculpture* (London: Thames and Hudson, 1992), 30-31.
 12. Bernal, 25.
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The Atrium

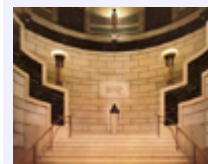
The Atrium, spacious and inviting, sounds the first notes of light, life, and welcome which are characteristic of the building.

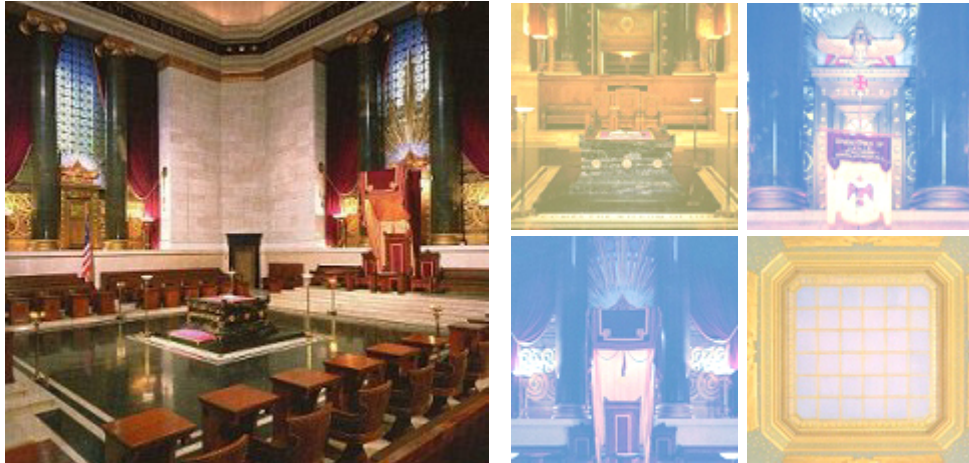
The Atrium is the central court of the Temple, where visitors are welcomed and given their first view of the majesty of the Temple's design and architecture. The Atrium is paved with Tavernelle marble, centered and bordered with verd antique marble. Eight marble benches, echoing the design of the central table, are located in recesses in the ambulatory formed by eight huge Doric columns of polished green Windsor granite. The limestone walls reach up to the ceiling beams.

[Go to the Stairs](#)

Photos ©Maxwell MacKenzie, Washington, D.C.

The Temple Room





As we enter the Temple Room, the exultant sound of the great organ blends with the light to lead us onward until we enter the Temple Room itself. The Temple Room is a delight to the eye as well as to the spirit. Walls, soaring upward, seem to expand rather than to enclose the room. The furniture is made of Russian Walnut, with brown pigskin upholstery—enriched by a tooled laurel leaf pattern in black and gold. The floor is polished marble mosaic—tens of thousands of tiny cubes, each laid by hand. The floor is accented with a white marble border and with inlaid lines of bronze. In the wall openings on each side of the room are pairs of green granite columns, with bronze bases and capitals. The glass in the windows shades up from a deep orange at the bottom (where the light comes through the coils of bronze serpentine grilles) to a pale yellow at the top, allowing the light to stream in at full force.

The windows serve as another symbol of the progressive search for more light. The hangings in each opening are of purple Italian velvet, edged with gold. Crowning the center of the window is the Double Eagle, the symbol of the Rite. The seats opposite the entrance designate the East. Here is the Sovereign Grand Commander's chair, under a canopy of Italian velvet. The canopy is lined with cream silk, and embroidered with the emblem of the Grand Commander.

Around the walls is a black marble frieze inscribed in bronze letters "FROM THE OUTER DARKNESS OF IGNORANCE THROUGH THE SHADOWS OF OUR EARTH LIFE, WINDS THE BEAUTIFUL PATH OF INITIATION UNTO THE DIVINE LIGHT OF THE HOLY ALTAR." In the center of the room, as it is in the center of the Scottish Rite, is the altar. Made of Black and gold marble, and resting on a black marble plinth, it dominates the Temple Room with quiet dignity. On the front of the altar, in Hebrew characters, is the inscription, "GOD SAID, 'LET THERE BE LIGHT' AND THERE WAS LIGHT." Rising above the altar is the vast polygonal dome, symbol of the

vault of heaven. The dome soars nearly 100 feet above the Altar, flooding the Temple Room with light. We have said that Light is of importance to the Scottish Rite. The light of learning, of insight, of education is shared among Masons all over the world.

[Go to the Executive Chamber](#)

Temple Room with light. We have said that Light is of importance to the Scottish Rite. The light of learning, of insight, of education is shared among Masons all over the world.

The Altar

The great altar is of Belgian black and gold marble, raised on a black marble plinth which was quarried in nearby Virginia.



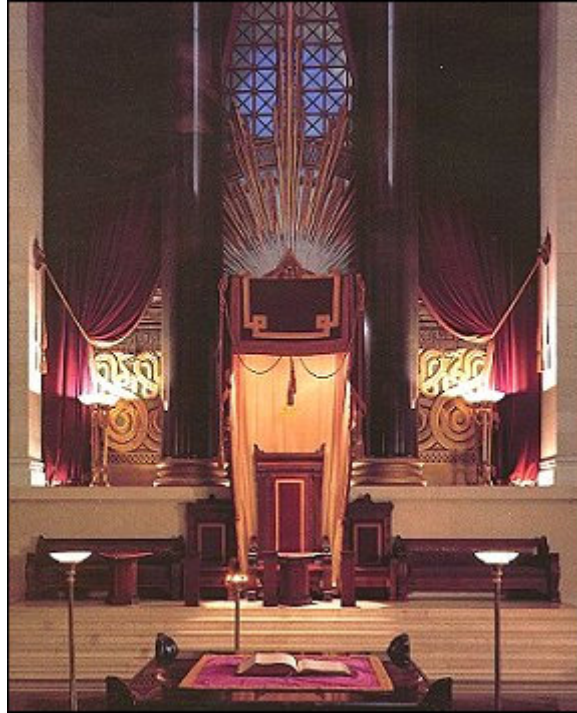
The Banner

Official banner of the Supreme Council, 33°, framed by columns of polished green Windsor granite with bronze bases.



Sovereign Grand Commander's Station

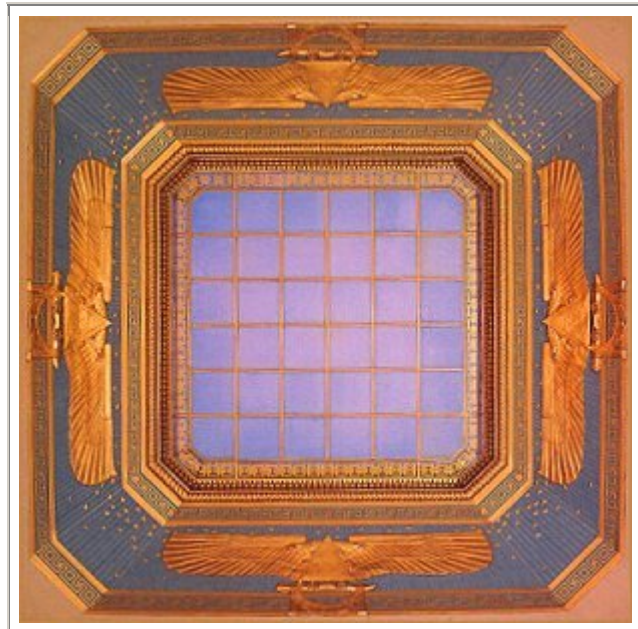
"It is interestign to know that not only the architectural motives but everything in the building was especially designed and made under the architect's direction. The fixtures, the furniture, the rags, were elaborately studied and carefully developed in this way." *The Architectural Review*, January 1916.



The Skylight

"The big Temple Room can be lighted n a variety of ways: from the bowls of the standards set around the room, when the light is picked up and reflected in the folds of the curtains overhead; from the colored lights placed in the top of the dado between the columns, which supplement the bowls illumination with greater volume of light and differing color tones; from the glass skylight , set far above the apex of the egg-shaped arched ceiling ..."

The Architectural Review,
January 1916.



The Executive Chamber



Leaving the Atrium, we enter the Executive Chamber; the room in which the Supreme Council meets in session. The room contains 33 seats, one for each of the 33 members of the Council. The Grand Commander's chair is under the canopy and is, as all the woodwork in the room, of walnut. The ceiling has gold inlay, while the walls are heavy plaster, beautifully marbled and accented with black leaf and vine painting.

The carpeting was designed for the room by the Stark Carpet Corporation which also designed the carpet for the Capitol Building. It was woven to specifications in China. Etched glass ceiling panels soften and diffuse the light, and provide an aesthetic climax in the room.

The Pillars of Charity



Aside from significantly embellishing the beauty of the House of the Temple, the Alcove is a place to recognize the generous contributions by outstanding Brethren to their local Scottish Rite Foundations or the the Scottish Rite Foundation, S.J., USA. In addition, gifts in this range to the House of the Temple Historic Preservation Foundation, S.J., USA, are also recognized in the Alcove, which sits down the hall from the Executive Chamber.

The Alcove, after more than three years of planning and construction, was completed in time to be dedicated during the 1993 Biennial Session. The challenge was to create an area so harmonious with style, quality, and significance to the House of the Temple that it would appear to have always been there. This was accomplished by remaining faithful to the timeless and masterful design of John Russell Pope, the original architect of the House of the Temple. Pope also designed many other architectural masterpieces, including the Jefferson Memorial, National Archives, and National Gallery of Art in our nation's capital.

In developing his original concept for the House of the Temple in 1911, Pope created a "light well," located at middle landing of the marble staircase leading from the Atrium to the Banquet Hall, in the heart of the building. A window covered by a bronze grid admitted partial light through this opening.

In 1944 and 1953, by special permission of the United States Congress, the remains of Sovereign Grand Commanders Albert Pike and, later, John Henry Cowles were placed in vaults to either side of the light well. Memorial busts of Pike and Cowles, each on a marble pedestal, were added at that time.

In 1990, The Supreme Council, 33, decided to enhance and utilize this area by

creating an exquisite memorial alcove as a place of special recognition for those whose gifts have advanced the work of the Scottish Rite. At that time Brother John D. Melius, 33, artist of the "George Washington Laying the Cornerstone of the United States Capitol," "George Washington's Inauguration as the 1st President of the United States," and "Victory-World War II" paintings, was selected to work closely with Brother Donald Hogan Misner, 32, KCCH, coordinating architect for the proposed Museum-Library addition to the House of the Temple, to ensure the architectural harmony, structural integrity, and cost effectiveness of the Pillars of Charity Alcove. In order to utilize fully Pope's light well, Brother Melius suggested a stained-glass window as the centerpiece of the Alcove. The result of refining several proposed versions, the present window depicts the Scottish Rite Eagle with 33 beams of light radiating to an exterior view of the House of the Temple itself. The window was constructed by one of America's premier stained-glass companies, the Willet Stained Glass Studios of Philadelphia.

Also, the magnificently detailed stone and woodwork of the entrance to the Pillars of Charity Alcove, as well as the Alcove's highly decorated walls and ceiling, are the meticulous work of Harold C. Vogel, one of the master carvers of the Washington National Cathedral. The left and right walls of the Alcove, for instance are inset with exquisite scale reproductions of the Alcove's signature Ionic column motif. Under each of these columns is a dedicatory plaque honoring a significant contributor to the Scottish Rite.

"He has lived. The fruits of his labors live after him."

—*Albert Pike, 33°*

These words dedicated to Albert Pike are mounted in bronze near the impressive, leather-covered doors leading into the Library of The Supreme Council, 33. They are an appropriate greeting to the user of the Library since today The Supreme Council's Library continues Pike's lifework and Freemasonry's mission.

Hall of Honor



The dedication of the Temple Architects Hall of Honor was one of the highlights of the 1991 Biennial Session. An original oil portrait of President Harry S. Truman, 33°, donated by the Scottish Rite Foundation of Missouri in 1990, was the premier painting installed in the Hall. Since then, 24 other portraits have been installed in the Hall. Among them are such outstanding American Scottish Rite Freemasons as General James (Jimmy) Doolittle, 33°, G.C.; Gene Autry, 33°, G.C.; Dr. Norman Vincent Peale, 33°, G.C.; Will Rogers, 32°; Senator Sam J. Ervin, 33°; and Bishop Carl J. Sanders, 33°,

G.C. In order to assure an aesthetic harmony to this very special area in the House of the Temple, all Hall of Honor paintings are commissioned by The Supreme Council from Jean Pilk, a well-known Washington area portrait artist who has created official portraits for such notables as Justice Sandra Day O'Connor, Governor L. Douglas Wilder, and General Colin Powell. In addition, special lighting and a custom-woven carpet complete the Hall's distinctive character. In upcoming years, this illustrious pantheon of Masonic heroes, both past and present, will be completed with pride by the Scottish Rite, for in donating a portrait to the Temple Architects Hall of Honor, the Brethren not only honor our nation's most outstanding Scottish Rite Masons, but also give support to the House of the Temple, thus preserving it for generations to come.

Click on any of the Honorees to see a larger image of the portrait



Harry S. Truman, 33°



John Edgar Hoover, 33°, Grand Cross



Dee A. Strickland, 33°



Gene Autry, 33°



S. Barry Casey, 33°



James H. Doolittle, 33°, Grand Cross



Norman Vincent Peale, 33°, Grand Cross



Carl J. Sanders, 33°, Grand Cross



Charles E. Webber, 33°



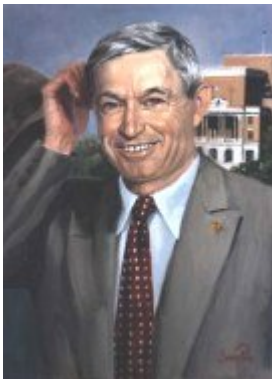
Robert L. Dillard, Jr, 33°, Grand Cross



Sam J. Ervin, Jr. 33°, Grand Cross



William Mercer Hollis, 33°



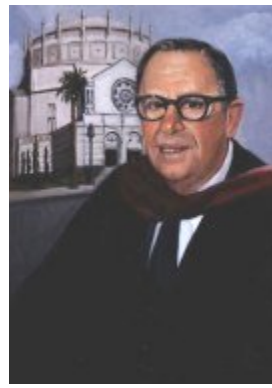
Will Rogers, 32°



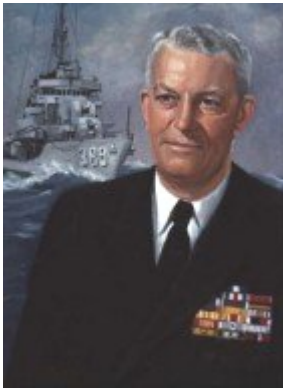
Douglas MacArthur, 33°



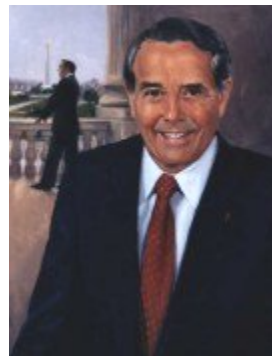
Sam Nunn, 33°, Grand Cross



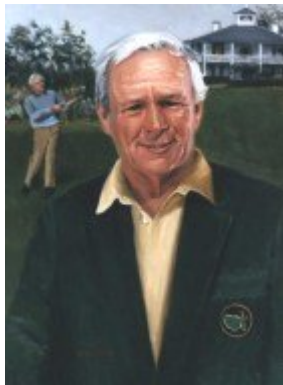
Edgar F. Magnin, 33°



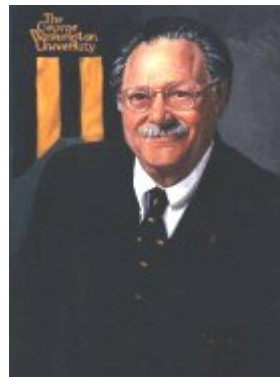
Arleigh A. Burke, 33°



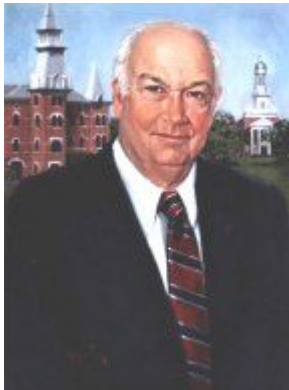
Robert J. Dole, 33°, Grand Cross



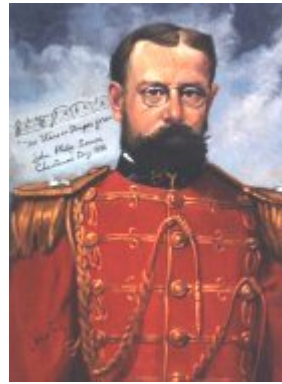
Arnold D. Palmer, 33°



Stephen Joel Trachtenberg, 33°, Grand Cross



Abner V. McCall, 33°, Grand Cross



John Philip Sousa, 33°



Burl Ives, 33°, Grand Cross



Audie L. Murphy, 33°



Sam E. Hilburn, 33°



John H. Glenn, Jr., 33°



William Jarboe Wohlfarth, 33°



Laurance Jones III, 33°



George E. Dewese, 32°, K.C.C.H.



Henry Yaskal, 33°



19°
Grand Pontiff



הלשכה הגדולה למדינת ישראל
של בונים חופטים קדמונים ומקובלים

The Grand Lodge of the State of Israel
of Ancient Free and Accepted Masons

**SUPREME COUNCIL
OF THE 33° AND LAST DEGREE
OF THE ANCIENT AND ACCEPTED SCOTTISH RITE
OF FREEMASONRY FOR THE STATE OF ISRAEL**

List of Lodges of Perfection in Israel

	~ ~ Name of Lodge ~ ~	Language	Location	Working Day/Week in Month
2	Dan	Hebrew	Tel Aviv	Monday/1
3	Galil	Hebrew	Haifa	Wednesday/?
5	Veritas	French	Tel Aviv	Wednesday/4
6	Jerusalem	Hebrew	Jerusalem	Tuesday/?
7	Kinaan	Arabic	Acre	Wednesday/?
9	Ramat-Gan	Hebrew	Ramat Gan	Monday or Wednesday
10	Union Fraternal	Spanish	Tel Aviv	Monday/2
11	Delta	Turkish	Tel Aviv	Wednesday/1
12	Salem	English	Haifa	
13	King Solomon	English	Ra'anana	

18° Knights Rose-Croix of H. R. D. M.
(Rose Croix Chapter)

	~ ~ Name of Chapter ~ ~	Language	Location
1	Shalom	Hebrew	Tel Aviv
2	Har Moriah	Hebrew	Jerusalem
3	Igualdad	Spanish	Tel Aviv
4	Max Polliack	English	Ra'anana

25° Knights of Brazen Serpent

	~ ~ Name of Council ~ ~	Language	Location
	Court of Sinai	Hebrew	Tel Aviv

30° Knights Kadosh

	~ ~ Name of Areopag ~ ~	Language	Location
	Zohar	Hebrew	Tel Aviv

31° Grand Inspectors Inquisitors

	~ ~ Name of Consistory ~ ~	Language	Location
	Supreme Tribunal	Hebrew	Tel Aviv

32° Masters of the Royal Secret

	~ ~ Name of Consistory ~ ~	Language	Location
	Sanhedrin	Hebrew	Tel Aviv

33° Sovereign Grand Inspectors General

~ ~ Name of Council ~ ~	Language	Location
Supreme Council	Hebrew	Tel Aviv

Major Office Bearers

	~ ~ Name ~ ~
Sovereign Grand Commander	Most ILL. Bro. Stefan Kwiat 33°
Grand Secretary General	ILL. Bro. Yaakov Doron 33°



CHAPTER 2

BLASPHEMOUS NAMES OF MASONIC BEAST'S MORALS & DOGMA

These are the BLASPHEMOUS PAGAN NAMES that are mentioned in Albert Pike's Morals & Dogma. On each HEAD of MASONRY is a blasphemous name. The Beast of Revelation 13 has 7 heads and 10 horns and on each head a BLASPHEMOUS NAME.

THE FULL MORALS & DOGMA TEXT OF THE MASONIC TEMPLE CAN BE FOUND AT:

<http://users.libero.it/fjit.bvg/apikefr.html>

Force	Power	Wisdom	Athene	Zeus	Caesar	Commodus
Vitellius	Deity Himself	Egyptian Kings	Ashlar is the People	Absolute Infinite Intelligence	One Supreme Deity	One Masonic Triad
ARCHITECT	GOD	SUN	MOON	Constellations	Ursa Major	Ursa Minor
The Zodiac	Elements	Master Of This Lodge Of The Universe: HERMES	Khurum, a Tyrian artiest is Rep. of Lights Of Lodge	Heavenly Bodies	Sacred Numbers	Apostle Paul says, Ye are The Temple Of God
Power of God	Enigmas of Sphynx	Temple of Malkarth	Jacob's Ladder	The Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn	Clemens of Alexandria	Philo Judeaus
Mysteries of Mithras	Borsippa, the Pyramid of vitrified brick, near Babylon, built of seven stages	2 Columns BOAZ & JACHIN symbolic of WIND & FIRE	The Sun, Moon & Master of The Lodge are 3 Sublime Lights	Moon Symbolic of Isis, Astarte, and Artemis, or Diana. THIS BOX FOR ISIS	Master Of Life Is Supreme Deity	Artemis
Diana	Astarte	Zeus, the Son of Saturn, become King of the Gods	Horus, son of Osiris and Isis, become the Master of Life	Dionusos or Bacchus, like Mithras, become the author of Light and Life and Truth	Sabaeans worshipping the Light-- God, worshipped Sun, whom they saw the manifestation of Deity	The Master of Light & Life, the Sun/ the Moon, are symbolized in every Lodge by the Master & Wardens
ODIN, the Almighty FATHER/ ODIN, FREA & THOR were tri-une Deity	FREA, his wife, emblem of universal matter	THOR, Odin's son, the mediator	But above all these was the Supreme God	Temple of Eleusis (a sanctuary lighted only by a window in the roof,	representing Universe), images of Sun, Moon, and Mercury, were represented.	the Blazing Star, or HORUS

Kabalah	Blazing Star centre emblem Divine Providence	Good/Evil Principles Egyptian & Persian creed	Michael	Satan	Gods	Titans
STAR of five points an allusion to the Divine Providence	STAR represents SIRIUS, or the Dog- star – God STAR	God ANUBIS, companion of ISIS in her search for body of OSIRIS	STAR became image of HORUS, son of OSIRIS, himself symbolized also by the Sun, God Of Time	HERMES, Master of Learning whose name in Greek is that of the God Mercury The sacred & potent sign or character of the Magi, the PENTALPHA	STAR is significant emblem of Liberty and Freedom, blazing with a steady radiance amid the weltering elements of good and evil	In the East of the Lodge, over the Master, inclosed in a triangle, is the Hebrew letter YOD
. YOD is, in the Kabalah, the symbol of Unity, of the Supreme Deity, the first letter of the Holy Name; and also a symbol of the Great Kabalistic Triads	To understand its mystic meanings, you must open the pages of the Sohar and Siphra de Zeniutha, and other kabalistic books	YOD, is the Creative Energy of the Deity/ English & American Lodges Letter G is substituted for this, as the initial of the word GOD	D., initial of DIEU, were used in French Lodges instead	Our French Brethren place this letter YOD in the centre of the Blazing Star	The Blazing Star or Glory in the centre refers us to that grand luminary, the Sun, which enlightens the earth, and by its genial influence dispenses blessings to mankind."	Prudentia means Foresight [Prudential Financial Got their Name here?)
Blazing Star regarded as emblem of Omniscience, or the All- seeing Eye, which to the Egyptian Initiates was the emblem of Osiris, the Creator	With YOD in centre, it has kabalistic meaning of the Divine Energy, manifested as Light, creating the Universe.	It is said by some, that the point within the circle represents God in the centre of the Universe	It is a common Egyptian sign for the Sun and Osiris still used as the astronomical sign of the great luminary	In Kabalah the point is YOD, the Creative Energy of God, irradiating with light the circular space which God, the universal Light, left vacant--	wherein to create the worlds, by withdrawing His substance of Light back on all sides from one point.	Circle is embordered by two perpendicular parallel lines, representing Saint John the Baptist and Saint John the Evangelist, upon top rest Holy Scriptures" (an open book

Holy Scriptures are modern addition to the symbol, like terrestrial & celestial globes on columns of portico.	Ancient symbol has been denaturalized by additions, like Isis weeping over broken column containing the remains of Osiris at Byblos.	God is Eternal, Omnipotent, Immutable WISDOM, Supreme INTELLIGENCE, Exhaustless Love. Thou shalt adore, revere, love Him ! Thou shalt honour Him by practising the virtues!	Antaeus long resisted Hercules	The heads of the Hydra grew as fast as they were cut off	Succeed or fail, Masonry must not bow to error, or succumb under discouragement. There were at Rome a few Carthaginian soldiers, taken prisoners, who refused to bow to Flaminius, and had a little of Hannibal's magnanimity.
No Cannae or Pharsalia or Pavia or Agincourt or Waterloo must discourage her.	Onion was sacred to Egyptians, because its different layers were a symbol of the concentric heavenly spheres.	Masonry, successor of the Mysteries, still follows the ancient manner of teaching. Her ceremonies are like the ancient mystic shows	Masonry is identical with the ancient Mysteries	Symbols are the instruction. The lectures are endeavors, partial one-sided, to interpret these symbols.	After leaving Egypt, Mysteries were modified by habits of different nations among whom were introduced, and especially by religious systems of the countries into which they were transplanted
Free Government, Free Thought, Free Conscience, Free Speech!	Napoleon, because, though Emperor, he acknowledged the right of the people to select its rulers	SOCRATES thought, an infinite search or approximation	Writings of Confucius, Zoroaster, Seneca, the Rabbis, the Proverbs and Ecclesiastes;	Not that Philosophy or Science is in opposition to Religion.	The first Scriptures for the human race were written by God on the Earth and Heavens. The reading of these Scriptures is Science.
The great Bible of God is ever open before mankind.	Turn back the pages of history to the chapters written by Tacitus	Recite the horrors of despotism under Caligula, Domitian, Caracalla, Commodus, Vitellius and Maximin	Woe to him who believes nothing!	All the Imaums of Mohammedanism have not the right to require a Pagan to believe that Gabriel dictated the Koran to the Prophet. tenet of faith.	All the Brahmins that ever lived, if assembled in one conclave like the Cardinals, could not gain a right to compel a single human being to believe in the Hindu Cosmogony.

Enthusiasm, without it, & Love & Faith, there wouldn't be no RIENZI, or TELL, or SYDNEY, or any other of the great patriots whose names are immortal.	If the Deity had been merely and only All-wise and All-mighty, He would never have created the Universe.	It is GENIUS that gets Power; and its prime lieutenants are FORCE and WISDOM.	It is Genius that rules with God-like Power; that unveils, with its counsellors, the hidden human mysteries,	Genius is the Sun of the political sphere. Force and Wisdom, its ministers, are the orbs that carry its light into darkness, and answer it with their solid reflecting Truth.	The Cromwells and Napoleons come later. After Marius and Sulla and Cicero the rhetorician, CAESAR. The great intellect is often too sharp for the granite of this life.
FORCE, ask Hildebrand, or Luther, or Loyola. They fall prostrate before it, as before an idol.	The mastery of mind over mind is the only conquest worth having.	Masonry is a march and a struggle toward the Light. For the individual as well as the nation, Light is Virtue, Manliness, Intelligence, Liberty.	Geometry, which the letter G. in most Lodges signifies measurement of land or the earth--or Surveying; TRIGONOMETRY, the measuring of triangles, or figures with three sides or angles.	Oppose Caiaphas as Bishop, Draco or Jefferies as Judge, Trimalcion as Legislator, and Tiberius as Emperor. These are the symbols of the tyranny.	Familiarity with the grass and trees, the insects and the infusoria, teaches us deeper lessons of love and faith than we can glean from the writings of FENELON and AUGUSTINE.
MAN IS SUPREME OVER INSTITUTIONS, AND NOT THEY OVER HIM.	Domitian claimed to be the Lord God; and statues and images of him, in silver and gold, were found throughout the known world.	But a man's intellect is all his own, held direct from God, an inalienable fief.	Here, as in all the degrees, you meet with the emblems and the names of Deity.	Step by step men must advance toward Perfection; and each Masonic Degree is meant to be one of those steps.	You still advance toward the Light, toward that star, blazing in the distance, which is an emblem of the Divine Truth, given by God to the first men

To appreciate His infinite goodness, to revere Him as the Supreme Architect, Creator, Legislator of the universe, is the first of Masonic duties.	The Battery of this Degree, and the five circuits which you made around the Lodge, allude to the five points of fellowship, and are intended to recall them vividly to your mind.	The Brahmin, Jew, Catholic, Mahometan, Protestant, each professing his religion, sanctioned by laws, by time, & by climate, must needs retain it, & cannot have two religions; for the social and sacred laws of particular countries, are the work of men.	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.	Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed. It has taught no doctrines.	This Degree is chiefly devoted to TOLERATION; and it inculcates in the strongest manner that great leading idea of the Ancient Art, that a 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.
Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old....	...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.	It sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin, and Irenæus; and sufferings of the wretched Pagans under the Christian Emperors, as of Papists in Ireland & under Elizabeth & the bloated Henry.	The fires of Moloch in Syria, the harsh mutilations in the name of Astarte, Cybele, Jehovah;	Barbarities of imperial Pagan Torturers; the still grosser torments which Roman-Gothic Christians in Italy and Spain heaped on their brother-men	It sees also the oppression practised in the name of religion - men shot in a Christian jail in Christian Italy for reading the Christian Bible; in almost every Christian State, laws forbidding freedom of speech on matters relating to Christianity; & gallows reaching its arm over the pulpit.
If we had opened our eyes to the light under the shadows of St. Peter's at Rome, we should have been devout Catholics; born in the Jewish quarter of Aleppo.	We should have condemned Christ as an imposter; in Constantinople	We should have cried "Allah il Allah, God is great and Mahomet is his prophet!" Birth, place, and education give us our faith.	Masonry invites to enter there and live in peace and harmony, Protestant, Catholic, the Jew, Moslem;	The ONE, All Powerful, All-Wise, everywhere - Present GOD, Architect, Creator, and Preserver of all things; INEFFABLE NAME	The sincere Moslem has as much right to persecute us, as we to persecute him; and therefore Masonry wisely requires no more than a belief in One Great All-Powerful Deity, the Father and Preserver of the Universe.

In South of Asia, Zoroaster taught this doctrine: "On commencing a journey, the Faithful should turn his thoughts toward Ormuzd, and confess him, in the purity of his heart, to be King of the World.	It was his duty to confess his faults to a Magus, or to a layman renowned for his virtues, or to the Sun.	That his soul might be strong to resist the Genius of Darkness; that he might more attentively read the Divine Word, and have more courage to perform noble deeds.	In the North of Europe the Druids taught devotion to friends,	Listen to these maxims from the Hava Maal, or Sublime Book of Odin.	And thus said the Indian books: "Honor thy father and mother
Twenty-four centuries ago these were the Chinese Ethics: "The Philosopher [Confucius] said, 'SAN! my doctrine is simple, and easy to be understood.' being upright of heart, and loving our neighbor as we love ourself.'"	About a century later, the Hebrew law said, "If any man hate his neighbor ... then shall ye do unto him, as he had thought to do unto his brother . . . Better is a neighbor that is near, than a brother afar off ... Thou shalt love thy neighbor as thyself."	In the same fifth century before Christ, SOCRATES the Grecian said, "Thou shalt love thy neighbor as thyself."	Three generations earlier, ZOROASTER had said to the Persians: "Offer up thy grateful prayers to the Lord, the most just and pure Ormuzd,...	The Supreme and adorable God, who thus declared to his Prophet Zerdusht: 'Hold it not meet to do unto others what thou wouldst not desire done unto thyself; do that unto the people, which, when done to thyself, is not disagreeable unto thee.'"	The same doctrine had been long taught in the schools of Babylon, Alexandria, and Jerusalem. A Pagan declared to the Pharisee HILLEL that he was ready to embrace the Jewish religion, if he could make known to him in a few words a summary of the whole law of Moses. "That which thou likest not done to thyself," said Hillel,
"Nothing is more natural," said Confucius, "nothing more simple, than the principles of that morality.	Philosophy was taught in the sacred groves of Athens, under the Portico, & iold Temples of Egypt & India,...	So in our Lodges ought Knowledge to be dispensed, the Sciences taught, and the Lectures become like the teachings of Socrates and Plato, of Agassiz and Cousin.			The distinguishing characteristic of a Mason is sympathy with his kind. He recognizes the human race ONE family, all connected with himself forged and woven by God.

CHAPTER 3

FREEMASONRY CONSPIRACY WITHIN, INITIATION AND THE BROTHERHOOD

<http://www.conspiracyarchive.com/NWO/Freemasonry.htm>



Freemasonry, Conspiracy Within, Initiation and the Brotherhood

Every Masonic Lodge is a temple of religion; and its teachings are instructions of religion.

— Albert Pike, 33rd degree

The majority of Masons today don't have a clue as to the true meaning of their rituals and symbols. And they certainly cannot be called bad people. Misled, yes, and most really are the good natured philanthropists helping their community, that we see outwardly. You see it is not required of initiates to ascend any higher than that of the third degree Master Mason. They know there are another 30 degrees if one wished to continue, but the initiation process is a tedious and drawn out affair (it might take a year to reach the third degree), which the participants, for the *most part*, are happy it's over with. For them it is good that they not continue. And that's just the way higher initiates, or *adepts*, like it.

"The Blue Degrees are but the court of portico(porch) 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 that he understands them....their true explication is reserved for the Adept, the Princes of Masonry." (32nd & 33rd degrees)

General Albert Pike wrote those words in a work called: *Morals and Dogma* in the Ancient and Accepted Scottish Rite, 1871. At the time his title was the Grand commander of the Supreme Council, of the Scottish Rite in Washington D.C. This book is revered by occult groups across the globe, and most masons have never read it, let alone understood it. If they did understand it, there's a good possibility they would leave the craft. It deals with the *occult* origins of the symbols, initiations, and rituals of Freemasonry. It is also a handbook for degree initiation, as it details them all up to the 33rd degree, which was invented by Pike himself, some say in order to have a higher degree than the president, who ceremoniously receives the 32nd degree if elected.

From the first degree, and initiation, the Mason is urged mightily to **"seek the light!"**. The average Mason is continually saying that he is "seeking the light" and will spend his entire life **"moving toward the light."** Concerning this **light** that every mason is told to eagerly seek, Pike gives his answer; *"Lucifer, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer the Son of the Morning! Is it he who bears the light, and with its splendors intolerable blinds feeble sensual, or selfish souls? Doubt it not!"*

This is the task of the initiate in all Occult groups. The initiator shows the candidate his latent faculties, his dormant powers, and initiates him into their use. He explains or demonstrates to him how the candidate may awaken the static energy into dynamic power.

To hide these damning truths at the very heart of the mystery Pike said...*the initiate is intentionally misled by false interpretations.* Another esteemed Mason put it this way:

Freemasonry is a fraternity within a fraternity....an outer organization concealing an inner Brotherhood of the elect...it is necessary to establish the existence of these two separate and yet interdependent orders, the **one visible the other invisible**. The visible society is a splendid camaraderie of 'free and accepted' men enjoined to devote themselves to ethical, educational, fraternal, patriotic, and humanitarian concerns. **The invisible society is a secret and most august fraternity whose members are dedicated to the service of a mysterious arcannum arcandrum.** [defined as 'a secret, a mystery']
~Manly P Hall 33rd degree, Lectures on Ancient, p.433]

"When a mason learns the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his craft. The seething energies of Lucifer are in his hands and before he may step upward, he must prove his ability to properly apply energy."

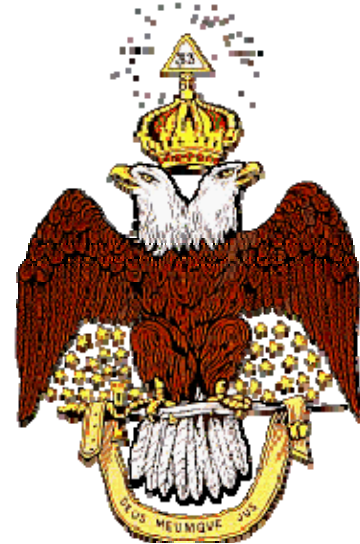
[The Lost Key of Freemasonry, Manly P. Hall, 33rd, p.48]

The above quote may be surprising to some, but occultists have a clear concept of what Manly P. Hall was talking about. To them the true definition of occultism is the **science of energy flow and energy relationships**. Occult meditation is a means of consciously and purposefully directing energy from a recognized source to the creation of some specific effect.

Freemasonry has always, admittedly, held deep occult secrets, which it hides from the "profane" and unworthy. One person who believed this to be true was [Alice Ann Bailey](#). Her praise and admiration — she appeared to be almost in awe of the craft — was

evident throughout all her works. A typical flattery can be found on p.511 of *The Externalization of the Hierarchy*: "...It is a far more occult organization that can be realized, and is intended to be a training school for coming **advanced occultists**. In its ceremonials lies hid the wielding forces connected with the growth and life of the kingdoms of nature and the [divine aspects of man](#)."

On the front cover of *Morals and Dogma*, Pike writes a phrase in Latin '**DEUS MEUMQUE JUS**' The literal meaning is 'God and my right.' The average reader, even if he knew Latin, wouldn't grasp the significance of this statement. However, one look at this phrase would *alert* any Satanist that the contents within are Satanic. A Satanist would also understand immediately that all of Freemasonry is satanic. Former Illuminist-Satanist Doc Marquis says this statement is a very typical one within Satanism. Marquis says that this phrase is very dangerous within Satanism. The second a Satanist sees this phrase in Latin on Pike's book, he knows the material within is Satanic, without reading a word!



"Masonry makes no profession of Christianity.. but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple.. in which there shall be but one altar and one worship; one common altar of Masonry on which the Veda, Shatra, Sade, Zeda-Avesta, Koran and the Holy Bible shall at who's shrine the Hindu, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew and the Christian may kneel."

["The Kentucky Monitor" Fellowcraft Degree p. 95]

".... the literal meaning (of the Bible) is for the vulgar only."

[Albert Pike "Digest of Morals and Dogma," p. 166]

"What is True to the philosopher, would not be truth, nor have the effect of truth, to the peasant. The religion of many must necessarily be more incorrect than that of the refined and reflected few.. The truest religion would in many points , not be comprehended by the ignorant.. The doctrines of the Bible are often not clothed in the language of strict truth, but in that which was fittest to convey to a rude and ignorant people.. the doctrine."

[Albert Pike "Morals and Dogma," 14th Degree, p. 224]

"The true name of Satan, the Kabalists say, is that of Yahweh reversed; for Satan is not a black god.. for the initiates this is not a Person, but a force, created for good, but which may serve for evil. It is the instrument of liberty and free will."

[Albert Pike "Morals and Dogma," Master Mason / 3rd Degree p. 102]

"Masonry is a search for light. That light. That search leads us back, as you see, to the Kabala. In that ancient and little understood (source book) the infinite will find the source of many doctrines; and (he) may in time come to understand the Hermetic philosophers, the Alchemists, all the Anti-papal Thinkers of the Middle Ages, and Emanuel Swedenborg."

[Albert Pike "Morals and Dogma," 28th Degree p. 741]

"All truly dogmatic religions have issued from the Kabala and return to it; everything scientific and grand in the religious dreams of the Illuminati, Jacob Boehme, Swedenborg, Saint Martin, and others is borrowed from the Kabala; all Masonic associations owe to it their secrets and their symbols."

[Albert Pike "Morals and Dogma," 28th Degree p. 747]

"Though Masonry is identical with the ancient Mysteries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins of their grandeur .."

[Albert Pike "Morals and Dogma Fellowcraft Degree p.22]

"Masonry, successor to the Mysteries (Babel, Mythras, Tummuz, Whicka,etc.) still follows the ancient manor of teaching."

[Albert Pike "Morals and Dogma Fellowcraft Degree p.22]

"These two divinities (Sun and Moon, Osiris and Isis, etc) were commonly symbolized by the generative parts of a man and a woman; to which in remote ages no idea of indecency was attached ; the Phallus (penis) and the Cteis (vagina), emblems of generation and production, and which, as such appeared in the Mysteries (I believe Masonry is the revival of these). The Indian Lingam was the union of both, as were the boat and mast and the point within the circle." (key Masonic symbols)

[Albert Pike "Morals and Dogma," 24th Degree, p. 401]

"If your wife child, or friend should ask you anything about your invitation - as for instance, if your clothes were taken off, if you were blind folded, if you had a rope tied around you neck, etc, you must conceal.. hence of course you must deliberately lie about it. It is part of your obligation .."

" [Ibid p. 74]

Question: "what makes you a Freemason ? Answer: My obligation."

[question and answer from the Entered Apprentice/First Degree]

".. binding myself under no less penalty that of having throat cut from ear to ear, my tongue torn out by its roots, and my body buried in the rough sands of the sea, a cable length from the shore where the tide.."

[from the oath of obligation Entered Apprentice/First Degree]

".. binding myself under no less penalty than having my left Breast torn open, my heart plucked out, and given to the beasts of the field and fowls of the air as prey."
[from the oath of obligation , Fellowcraft/Second Degree]

".. binding myself under no less penalty that of having my body severed in twain, my bowels taken out and burned to ashes, the ashes scattered to the four winds of heaven.."
[from the oath of obligation, Master Mason / Third Degree]

" .. in willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to thru center with a three edged blade, my feet flayed and forced to walk the hot sands upon the sterile shores of the red sea until the flaming Sun shall strike with a livid plague, and my Allah the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfillment of the same."
[from the oath of obligation, Ancient Arabic Order of the Nobles of the Mystic Shrine]
("Shriners")

"You must conceal all the crimes of your brother Masons... and should you be summoned as a witness against a brother Mason be always sure to shield him.. It may be perjury to do this, it is true, but your keeping your obligations."
[Ronayne, "Handbook of Masonry" p. 183]

"We shall unleash the Nihilists and atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirit will from that moment be without a compass (direction), anxious for an ideal, but without knowing where to render its adoration, will receive the pure light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time."

-Albert Pike, on a plan for world conquest, written in a letter to Mazzini dated August 15, 1871.

"..Thirty-third degree Freemason Albert Pike (1809-1891), the man destined to develop the Luciferian Doctrine for the Masonic hierarchy, could not accept the Lucifer and Satan were the same personality. While teaching his beliefs to a select few in the Supreme Council, Pike became the most powerful Mason in the world. Although an obscure general in the Confederate Army during the American Civil War, he was hardly inconspicuous in Freemasonry. From 1859 until his death in 1891, Pike occupied simultaneously the positions of Grand Master of the Central Directory at Washington, D.C., Grand Commander of the Supreme Council at Charleston, S.C., and Sovereign Pontiff of Universal Freemasonry. He was an

honorary member of almost every Supreme Council in the world, personally receiving 130 Masonic degrees. Pike also was one of the most physically and morally repulsive individuals in American history. Weighing well over three hundred pounds, his sexual proclivity was to sit naked astride a phallic throne in the woods, accompanied by a gang of prostitutes. To these orgies he would bring one or more wagon loads of food and liquor, most of which he would consume over a period of two days until he passed into a stupor. In his adopted state of Arkansas, Pike was well known as a practitioner of Satanism, Portraits of his later years show him wearing a symbol of the Baphomet around his neck."

-Scarlet and the Beast, John Daniel, vol 1

"Masonry gives rogues and evil-minded characters an opportunity of visiting upon their devoted victim, all the ills attending combined power, when exerted to accomplish destruction. It works unseen, at all silent hours, and secret times and places; and, like death when summoning his diseases, pounces upon its devoted subject, and lays him prostrate in the dust. Like the great enemy of man, it has shown its cloven foot, and put the public upon its guard against its secret machinations."

-CAPT. WM. MORGAN'S ILLUSTRATIONS OF MASONRY, 1827.

"Membership of secret societies such as freemasonry can raise suspicions of a lack of impartiality or objectivity. It is therefore important the public know the facts. I think it is the case that the freemasons said they are not a secret society but a society with secrets. I think it is widely accepted that one secret they should not be keeping is who their members are in the criminal justice system."

- Home Secretary Jack Straw, 1997 Home Affairs Committee England

"It is generally agreed that the biggest single influence in the modern expansion of ritual magic, and the occult explosion in general, in the Western world, was the Golden Dawn. This magical fraternity, founded by Freemasons at the end of the 19th century, developed a complex ritual system with ten degrees of initiation relating to the Cabalistic Sephiroth." (World renown witches, Janet and Stewart Farrar, authors of A Witches Bible Compleat)

- Janet and Stewart Farrar, The Life and Times of A Modern Witch, Phoenix Publishing Company, p. 121.

- [Freemasonry Watch](#)
- [FREEMASONRY AND THE 20TH CENTURY OCCULT REVIVAL](#)
- [Masonic Origins](#)
- [Cutting Edge Ministries](#)
- [The Proceedings of the United States Anti-Masonic Convention sept.11,1830](#)
- [The New Denver-Airport Masonic influence](#)
- [Communion With The Gods: The Pagan Altar of Freemasonry by Greg Loren Durand](#)

[Hate and Freemasonry by Devvy Kidd \(a sane look at a touchy subject\)](#)

The All Seeing Eye, The President,



The Secretary and The Guru

"Wallace's reasons for wanting to introduce the Great Seal onto the American currency were based on his belief that America was reaching a turning point in her history and that great spiritual changes were imminent. He believed that the 1930s represented a time when a great spiritual awakening was going to take place which would precede the creation of the one-world state."

(Michael Howard, *The Occult Conspiracy*, p.95)

If you live in the United States of America, then from the time you become conscious of money, the Great Seal becomes a part of your psyche – whether you realize it or not. Moreover, since U.S. dollars are, in effect, standard international currency, this Great Seal infiltrates the minds of men the world over – both free and bond.

The centerpiece of this mandala is the all-seeing eye – an important symbol within freemasonry and rosicrucian traditions for hundreds of years. So it is not surprising to find pride among occultists who understand the significance of this emblem: "Our beautiful seal is an expression of Freemasonry, an expression of occult ideas." (Wyckoff, H. S. The Great American Seal. *The Mystic Light, the Rosicrucian Magazine*, p.56)

The first attempts at including the all-seeing eye on the seal were not successful. The first die of the Great Seal was cut from brass in 1782. In 1825, 1841, 1877, 1885, and 1902, new dies were cut, but each time the reverse went uncut and unused....the Illuminati's plan for the New World Order had not been advanced far enough, yet, to be announced.

The New World Order is an expression that has been used by illuminized Freemasonry since the days of [Weishaupt](#) to signify the coming world government. "It is necessary to establish a universal regime over the whole world", Weishaupt had said. (*Writings of the Illuminati*, 1780)

During the first part of the 20th century and up to the time the reverse of the seal was first used, a series of victories over the sovereignty of the United States had already been won. Illuminist agents committed to the one-world interests of the Rothschild-Warburg-Rockefeller cartel had accomplished some important stepping stones to this New World

Order: Federal Reserve System (1913); League of Nations (1920); Royal Institute of International Affairs, and Council on Foreign Relations (1920-21); the Stock Market Crash of 1929. The consolidation of power was complete and the reverse side of the seal, which remained largely unknown to the American people for more than 150 years, could now be placed.

The Intervention by the Masonic-Rosicrucian-Illuminati

In 1934, Secretary of Agriculture, soon-to-be Vice-President (1940-44) and 32nd degree freemason Henry Wallace submitted a proposal to the president to mint a coin depicting the seal's obverse and reverse. President Franklin D Roosevelt, also a 32nd degree freemason, liked the idea but opted to instead place it on the dollar bill. According to Henry Wallace, in a letter dated February 6, 1951, "the Latin phrase *Novus Ordo Seclorum* impressed me as meaning the "New Deal" of the Ages."

"Roosevelt as he looked at the colored reproduction of the Seal was first struck with the representation of the 'All-Seeing Eye,' a Masonic representation of Great Architect the Universe. Next he was impressed with the idea that the foundation for the new order of the ages had been laid in 1776 (May 1st, 1776, founding of the Illuminati) but would be completed only under the **eye of the Great Architect**. Roosevelt like myself was a 32nd degree Mason. He suggested that the Seal be put on the dollar bill rather than a coin."

Besides being a high ranking freemason and having the distinction of introducing socialism into the American political system, Roosevelt was allegedly a member of a secret society called the Ancient Arabic Order of Nobles of the Mystics Shrine (Shriners), attaining the grade of a Knight of Pythias. The Order of Nobles and Mystics claimed to be an offshoot of the Illuminati. The list of notables that the Order claimed as their own includes many who were also members of the Rosy Cross; Mirabeau, Frederick the Great, Goethe, Spinoza, Kant, Sir Francis Bacon and Giribaldi.

Freemasons, Walter Flemming and William Florence founded an American branch in New York, 1870. Membership in the order was open only to Freemasons who had reached the 32nd degree of the Ancient and Accepted Scottish Rite or those who've attained the last degree of the York Rite, the thirteenth degree (Knight Templar).

The Order of Nobles and Mystics have origins which date back to the seventh century – apparently founded by a descendent of Mohammed. Author Michael Howard describes the Order's symbols.

The symbol of the Order is a crescent moon, made from the claws of a Bengal tiger, engraved with a pyramid, an urn and a pentagram. The crescent is suspended from a scimitar and in the Order is a representation of the Universal Mother worshipped in ancient times as Isis. The horns of the crescent point downwards because it represents the setting moon of the old faith at the rising of the Sun of the new religion of the brotherhood of humanity. (*The Occult Conspiracy*, p.93)

According to Anton LaVey, founder of the Church of Satan, Roosevelt's Shriner's have a ritual similar to a satanic ritual called "*The Ceremony of the Stifling Air*", or better known as "*L'air Epais*." LaVey says that this rite was originally performed "*when entering the sixth degree of the Order of the Knights Templar*." Remember that if the Masonic candidate chooses to follow the York Rite, after he completes the 13th degree called the Knight Templar, he can apply to become a Shriner.

LaVey describes the Templars' ritual thus:

The original Templars' rite of the Fifth degree symbolically guided the candidate through the Devil's Pass in the mountains separating the East from the West (the Yezidi domain). At the fork of the trail the candidate would make an important decision: either to retain his present identity, or strike out on the Left-Hand Path to Shambhala, where he might dwell in Satan's household, having rejected the foibles and hypocrisies of the everyday world.

A striking parallel to this rite is enacted within the mosques of the *Ancient Arabic Order of the Nobles of the Mystic Shrine*, an order reserved for thirty-second degree Masons. *The Nobles* have gracefully removed themselves from any implication of heresy by referring to the place beyond the Devil's Pass as the domain where they might "worship at the shrine of Islam."

Once the celebrant has taken this degree, he embarks upon the Left Hand Path and chooses Hell in place of Heaven.

(The Satanic Rituals—Companion to the Satanic Bible, p. 21)

Pretty powerful stuff for sure, and not what you would expect of the "merry old men" wearing "fez-hats" and tending to burn victims! One part of LaVey's interpretation I find interesting is the choice the candidate makes in following the "Left-Hand Path of Shambhala". In esoteric doctrine the principle city of the [underground world](#) is Shambhala.

In this subterranean kingdom presides an all-powerful and All-Seeing ruler – The King of the World. Some have called him Sanat Kumara, others, King Satan. (This may not be as far fetched as it seems. The Bible clearly states that Satan is the "prince" and "lord" of this world – John 12: 31 & 14: 30, Eph. 6: 12, Luke 4: 6-7, and 2 Cor. 4: 4 – and in fact has dominion over this fallen world) This King of the World, according to Eastern tradition, has a rule and influence which stretches to the surface world by means of trusted emissaries who carry out specific tasks and duties – including a secret 8 million who carry out his tasks unbeknownst to us all. As we shall see, one such "emissary" had a considerable influence with Roosevelt's Secretary of Agriculture.

Wallace's Occult Connections

Many of Henry Wallace's ideas originated with his guru, the Russian mystic and artist Nicholas Roerich. He was an adventurer/occultist in the tradition of his peers Madame Blavatsky, and Aleister Crowley. Roerich spent many years travelling through Nepal and Tibet studying with the lamas in the Buddhist monasteries of those countries. Roerich was searching for the lost city of Shambhala. In esoteric circles Shambhala is the home of the Ascended Masters, Secret Chiefs, or the Great White Brotherhood – the hidden hand behind the formation and guidance of Freemasons, the Sufis, the Knights Templars, the Rosicrucians, the Hermetic Order of the Golden Dawn and the Theosophical Society – both Wallace and Roerich were members of the Theosophical Society, this is how Wallace met his Master.

Roerich seems to have been an emissary of sorts for the Great White Brotherhood – even bringing a mysterious stone to guide the League of Nations on behalf of the Masters (according to legend, the 'Chintamani Stone' was believed to be a part of a magical meteorite from a solar system [probably Sirius] in the Orion constellation. This Chintamani Stone is sent wherever a **spiritual mission** vital to humanity is set up, and is returned when that mission is completed).

A mysterious stone was indeed mentioned by Wallace in one of his typical "Dear Guru" letters to Roerich: "And I have thought of the admonition 'Await the Stone.' We await the Stone and we welcome you again to this glorious land of destiny." Not surprisingly, occultists regard Roerich as the guiding hand behind the placement of America's Great Seal and the All-Seeing Eye, and matter-of-factly state that it was at Roerich's insistence that Wallace approach Roosevelt about finally printing the All-Seeing Eye on the dollar bill.

Henry Wallace was well versed in occult knowledge himself. In a letter to Roerich he stated, *"the search – whether it be for the lost word of Masonry, or the Holy Chalice, or the potentialities of the age to come – is the one supremely worthwhile objective. All else is karmic duty. But surely everyone is a potential Galahad? So may we strive for the Chalice and the flame above it."* The chalice he refers to, according to Michael Howard, is the Holy Grail, regarded by the Rosicrucians as a feminine symbol for perfection, and 'the age to come' is the dawning of the Aquarian Age. This I agree with, and further, "the age to come" is synonymous with Aleister Crowley's "New Age of Horus" – a Roerich occult contemporary. It seems that *Novus Ordo Seclorum* and *Annuet Coeptis* (*He has blessed our beginning*) has even deeper occult meanings than were led to believe.

Illuminist Conspiracy?

Well, yes! These three "wise men" – by placing the reverse of the Great Seal on the dollar bill – succeeded in announcing to the world that America is on "the path", and is the world's best hope for the spiritual (occult) evolution of the planet. Considering how deep into the occult both Roosevelt and Wallace were already – and Wallace's connections to Theosophy – they had to of known that the most esteemed Theosophist of her time, Alice Bailey, had already declared that the Aquarian Age had begun in 1932. The whole symbology of the reverse is meant to be a mandala announcing this "New Age of Horus."

They could not help but see the significance of this. And giving that their fellow illuminists in the Federal Reserve had now taken control of America's currency, it was a shew-in.

As for Roerich, he was only doing the Hierarchy's bidding for he was also a channeler of the Ascended Master El Morya – a major avatar in the pantheon of Theosophy. Roerich, after his death, apparently succeeded in joining the Hierarchy, and has now become the occult equivalent of a catholic saint himself – an "Ascended Master." His messages are now channeled by Elizabeth Clare Prophet and one such message was "received", ironically enough, on October 28, 1990 at **The Roosevelt Hotel**.

"Symbolism is the language of the Mysteries...By symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language...In a single figure a symbol may both reveal and conceal, while to the ignorant the figure remains inscrutable."

— Manly P. Hall, *The Secret Teachings of All Ages*, p.20.

"These considerations lead us to an interesting topic, the Eye of Mind or the Eye of Horus ... and conveying the idea of the 'All seeing Eye'. The end set before the Egyptian neophyte was illumination, that is to be 'brought to light'. The Religion of Egypt was the Religion of the Light."

Thomas Milton Stewart, *The Symbolism of the Gods of the Egyptians and the Light They Throw on Freemasonry*, London, England, Baskerville Press, Ltd., 1927, p. 5

"On the reverse of our nation's Great Seal is an unfinished pyramid to represent human society itself, imperfect and incomplete. Above floats the symbol of the esoteric orders, the radiant triangle with its all-seeing eye. ... There is only one possible origin for these symbols, and that is the secret societies which came to this country 150 years before the Revolutionary War. ... There can be no question that the great seal was directly inspired by these orders of the human Quest, and that it set forth the purpose for this nation. ..."

— Manly P. Hall, *The Secret Destiny of America*, pp. 175 and 181.

**On February 10, 1882, Lieutenant in the 4th artillery of the U.S. Army and Secretary of Treasury Charles J. Folger stated:
"The All-Seeing Eye is one of the oldest hieroglyphics of the Deity.**

The triangle also is a cabalistic symbol of the most remote antiquity...

The descent of the mystic eye and triangle in the form of a capstone to this mysterious monument [the Great Pyramid of Gizeh] of all times and nations, is to us as a people most pregnant with significance. The motto, *Novus Ordo Seclorum*, is a quotation from the 4th Eclogue and was borrowed in turn by Virgil from the mystic Sylbylline records."

The entire quotation is as follows: "Novus Ordo Seclorum altered from Magnus Soeclorum Ordo, a mighty order of the ages born anew. Both the prophetic Virgin and Saturnian kingdoms now return. Now a new progeny is let down from the heavens. Favor, chaste Lucina, the boy soon to be born in whom the iron age shall come to an end, and the golden one shall arise again in the whole earth." [\[1\]](#)

The All-Seeing Eye:
It's Meaning



"...the All-seeing eye, ...to the Egyptian initiates was the emblem of Osiris, the Creator."

"...his (Osiris) power was symbolized by an eye over the Sceptre. The Sun was termed by the Greeks the Eye of Jupiter, and the Eye of the world; and his (The Sun glyph) is the All-Seeing Eye in our Lodges."
(Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, pp. 15-16, 477)

"Known as the 'Eye of Horus' or 'Utchat Eye', it is associated with both the Egyptian God Horus and his father Osiris."
(J.C. Cooper, *An Illustrated Encyclopedia of Traditional Symbols*, p. 20)

"Called the 'mal ochio' (evil eye), this object is regarded by all Satanists as the symbol of Lucifer."
(William J. Schoebelen, *Whited Sepulchers*, p. 20)

The Serpent promised Adam and Eve that their eyes would "be opened" if they ate of the fruit of the tree of knowledge of good and evil. The key word in this passage is eyes, which in Hebrew can be translated "knowledge." Opened can be translated "broadened." What the Serpent promised Adam and Eve was that knowledge would be broadened if they ate of the forbidden fruit. But the most foreboding aspect of this scripture emerges from the fact that the Hebrew word for "eyes" is not plural, but singular. What the Serpent actually told Adam and Eve was that their "eye" would be broadened by knowledge. The "eye" that Scripture wants us to consider is not the physical organ of sight, but the eye of the mind or the soul. This singular "eye" is called the "third eye" of clairvoyance in the Hindu religion, the eye of Osiris in Egypt, and the All-Seeing Eye in Freemasonry. (John Daniel, *Scarlet and the Beast*, Vol. III, pp. 6-7)

[\[Misc Study: The All-Seeing Eye\]](#)



Aleister Crowley, the self-proclaimed "Great Beast" of the "New Aeon". The gesture is Pan's horns made by Crowley's thumbs. The pyramid/all-seeing eye cap is symbolic of knowledge and energy related to Horus. Horus is the falcon God of justice and has the power over the sun and sky. Crowley was a prophet of Horus and was sent to usher in the New Age of Horus

"Many modern groups, though not related...claim to be offshoots of the original so-called Mystery Religion. They all carry the same symbols, such as the All-Seeing Eye, and believe in the same so-called Secret Doctrine."

"The symbol may represent a god, but it is not the God of the Bible. It is a human eye indicating that man is god."
(J.R. Church, *Guardians of the Grail*, p. 165)

"...the phrase so often employed, `the All-Seeing Eye.' This refers to the [planetary Logos](#) to see all parts, aspects and phases (in time and space) of his planetary vehicle,..."
(Alice Bailey, [Discipleship in the New Age II - Teachings on the New Age - Part IV](#))

Bailey's "planetary Logos" is a satanic trinity, the scheme is as follows,

- Shamballa: Ruler - Sanat(Satan) Kumara
- Hierarchy: Ruler - The [Anti] Christ
- Humanity: Ruler - Lucifer

"The eye of Shiva – the all-seeing eye, the eye which directs the will and purposes of Deity."
(Alice Bailey & Djwhal Khul - [Esoteric Astrology - III - Triangles of Energy - Constellations](#))



"Roerich knew what he was doing as the symbol represents the spiritual future of the United States of America. The `all-seeing eye' signifies the Spiritual Hierarchy of Light, the `Silent Watchers' over humanity's spiritual development." [\[2\]](#)

"It is through the medium of this "all-seeing eye" that the Adept can at any moment put Himself in touch with His disciples anywhere; that He can communicate with His compeers on the planet, and on the third planet which, with ours, forms a triangle..."
(Alice Bailey & Djwhal Khul - [A Treatise on Cosmic Fire](#))

"...upon the [Path of Initiation](#), the initiate develops his tiny correspondence to the planetary `All-Seeing Eye.'
(Alice Bailey & Djwhal Khul - [Discipleship](#))

"One of the four Lipka Lords, Who stand nearest to our planetary Logos, is called 'The Living Serpent,' and His emblem is a serpent of blue with one eye, the form of a ruby, in its head. Students who care to carry this symbology a little further can connect this idea with the 'eye of Shiva' which sees and knows all..."

(Alice Bailey & Djwhal Khul - [*A Treatise of Cosmic Fire*](#))

"...Masonic orders have contained the most influential men in many governments, and virtually every occult order has many Masonic roots."

— Anton Szandor LaVey, *The Satanic Rituals*, p. 78.

The occult revival of the 20th century can be directly attributed to Freemasons: Theosophy, the New Age Movement, Satanism, Kabalistic Black Magic, Enochian Magic, Gerardian Wicca, Alexandrian Wicca and Sex Magic.

The Who's Who list of 20th century occultism (all Freemasons):

- Arthur Edward Waite—occult writer and Masonic historian.
- Dr. Wynn Westcott—member of the Societas Rosicruciana in Anglia and founding member of the occult Order of the Golden Dawn—the most influential magical society of the 19th - early 20th century.
- S. L. MacGregor Mathers—co-founder of the Golden Dawn.
- Aleister Crowley—master Satanist of this century and founder of the anti-christ religion of Thelema—claimed to be "The Great Beast 666".
- Dr. Gerard Encaussé—(Papus) masterful author, teacher of the Tarot and leader of the occult Martiniste society.
- Dr. Theodore Reuss—head of the O.T.O., a German occult/satanic society which made Crowley its head for the British Isles.
- George Pickingill—the Grand Master Witch of 19th century England, leader of the "Pickingill covens."

- Annie Besant—leader of the occult Theosophical society and Co-Masonic hierarchy (Yes, there are female Masons!)¹⁴
- Alice Bailey—founder of the proto-New Age organization, Lucis (formerly Lucifer) Trust.
- Bishop Charles W. Leadbetter—Theosophist, mentor to the failed New Age "Christ", Krishnamurti, and prelate in the occult Liberal Catholic Church
- Manly P. Hall—Rosicrucian adept, author, founder of the Philosophical Research Society.
- Gerald B. Gardner—founder of the modern Wiccan (white Witchcraft) revival.
- Alex Sanders—self-styled "King of the Witches" in London and one of the most influential leaders of Wicca after Gardner.
([Freemasonry the Witchcraft Connection](#))

Theosophy

Helena Petrovna Blavatsky, 1831-1891 heralded the dawn of the New Age Movement. Her occult works are the foundation for many occult fraternities. After writing monumental works such as *Isis Unveiled*, and *The Secret Doctrine*, the Theosophical Society(1875) was formed to spread her teachings worldwide. She claimed to receive her revelations from Secret Chiefs, or disembodied Ascended Masters, who claimed to be aiding humanity evolve into a race of supermen. Freemasonry took notice and many soon claimed her to be an occult genius:

"The Secret Doctrine and Isis Unveiled are Madame Blavatsky's gifts to humanity, and to those whose vision can pierce the menacing clouds of imminent disaster it is no exaggeration to affirm that these writings are the most vital literary contribution to the modern world. No more can they be compared with other books than can the light of the sun be compared with the lamp of the glowworm. The Secret Doctrine assumes the dignity of a scripture, . . .

— Manly P. Hall (33rd degree mason), *The Phoenix, An Illustrated Review of Occultism and Philosophy*, 1960 The Philosophical Research Society, p. 122

Blavatsky soon had a great host of admirers. The Theosophical Society had freemasons Henry Steel Olcott, George H. Felt appointed president and vice-president respectfully. Among the early members were high ranking masons Charles Sothorn and Albert Pike (the most famous "Grand Pontiff" of them all).

In 1907 Annie Besant became president of the Theosophical Society. Besant earned the 33rd degree in Co-Masonry, an order that admits woman. Blavatsky before her was also bestowed an 'honorary degree' in Co-Masonry.

The beginnings of the modern New Age Movement began with search for their "own" messiah, as it were. Along with 33rd degree mason C.W. Leadbeater, Annie Beasant promoted a young adept as the messiah; Krisnamurti.

Alice Bailey and husband Foster (32nd degree mason) continued to interlock the workings of Theosophy with the aims of Freemasonry. Bailey, as founder of Lucis ([Lucifer Trust](#)) worked laboriously to fulfill the plan toward a New World Religion, which her master Djwhal Khul had said was the ultimate aim of Freemasonry. The Hierarchy had blessed both their beginnings, her master said.

O.T.O.

The O.T.O. founded at the beginning of the 20th century represents a reunification attempt to incorporate the traditions of the Freemasonic, Rosicrucian and Illuminist movements of the 18th and 19th centuries, the crusading Knights Templars of the middle ages and early Christian Gnosticism and the Pagan Mystery Schools.

The spiritual father of the OTO was Karl Kellner a wealthy Austrian paper chemist. Kellner was a student of Freemasonry, Rosicrucianism and Eastern mysticism. He developed adhesive to form an Academia Masonica which would enable all Freemasons to become familiar with all existing Masonic degrees and systems.

In 1895, Kellner decided that the Academia Masonica should be called the 'Oriental Templar Order'. The occult inner circle of this Order (OTO) would be organized parallel to the highest degrees of the Memphis and Mizraim Rites of Masonry, and

would teach the esoteric Rosicrucian doctrines of the Hermetic Brotherhood of Light, and Kellner's 'Key' to Masonic symbolism. Possession of the various degrees of Craft and High-Grade Freemasonry would be a prerequisite for admission to the Inner Circle of OTO.

Theodor Reuss, Kellner's partner, was granted the charter to perform three systems of high-grade Freemasonry known as the Antient and Primitive Rite of Memphis of 97°, the Ancient Oriental Rite of Mizraim of 90°, and the Ancient and Accepted Scottish Rite of 33°. With the incorporation of these rites, the Order was enabled to operate as a completely independent Masonic system.

John Symonds, the official biographer of Aleister Crowley, tells us that "the letters of O.T.O. stand for *Ordo Templi Orientis* or Order of the Templars, an occult society which was founded in Germany at the beginning of this century. Its leaders were well-known Grand Masters of Masonry, such as Franz Hartmann, Heinrich Klein, and Karl Kellner. They had decided to found the O.T.O after the Viennese Karl Kellner had returned from an extensive tour in the East (where he had been initiated by the Arab fakir, Soliman ben Aifa, and the Indian yogis, Bhima Sen Pratap and Sri Mahatma Agamya Guru Paramahansa) and had expounded the mysteries of yoga and the left-hand path which he called 'sexual magic'. Thus, in 1902, the *Ordo Templi Orientis* was constituted for an inner circle of adepts who, in the light of this new and exciting knowledge, found the Ancient and Accepted Scottish Rite of masonry rather tame, and the ninety-seven degrees of the tiresome Rite of Memphis quite unnecessary."

The O.T.O has also claimed, "Our Order possesses the KEY which opens up all Masonic and Hermetic secrets, namely, the teaching of *sexual magic*, and this teaching explains, without exception, all the secrets of nature, all the *symbolism* of FREEMASONRY and all systems of religion".

The Intelligent Student's Guide to the New World Order

By Erica Carle

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What is the New World Order?

The essence of the New World Order (NWO) or world management system is that it is management by social engineers, rather than government based on a written constitution.

How you are affected by this management system depends on what the social engineers decide the system should do for you and require of you. The social engineers and system managers think of themselves as scientists applying the scientific method to the control of group behavior. Your behavior and your relationships are regarded as the subject of investigation and control by those who call themselves social scientists. You are among their test animals, and you have no say in, and often no knowledge of, experiments that involve you. If the NWO is totally implemented, your independence, individuality, and freedom will be gone.

There is nothing new about the idea of managing others, or even of controlling the whole world. That has been the goal of social philosophers for thousands of years. However, we need not go back over ancient history. We are concerned primarily with what has been going on in our own generations. This we can understand quite well if we confine ourselves to the Nineteenth and Twentieth Centuries.

Goals of the New World Order

To begin to understand the New World Order (NWO) you need to forget what you have been told about philosophical differences between Republicans and Democrats; left and right; Socialists and Libertarians; business and labor; liberal and conservative; black and white, etc.. The planners of the New World Order know they must use, influence, and cater to all of these groups to accomplish the goals they are seeking, which are:

- (1) Consolidate everything.
- (2) Commercialize everything.
- (3) Classify everything.
- (4) Claim everything.
- (5) Control everything.

We might call these goals the five Cs of the New World Order. If it is fully empowered, free speech, personality, personal goals and decisions, individual responsibility, private property, private business, morality, Constitutional government, national sovereignty; and

religious freedom can no longer be tolerated. Everyone in every country will be subject to the NWO management system. To quote the French mathematician/philosopher, Auguste Comte (1798-1857), one of the most significant early planners of the world management system:

The most important object of this regenerated polity will be the substitution of Duties for Rights; thus subordinating personal to social considerations. The word Right should be excluded from political language, as the word Cause from the language of philosophy. {1}

The only real life is the collective life of the race; individual life has no existence except as an abstraction. {2}

He also wrote:

When the system is fully regulated, the effect of this will be to secure greater unity, by diminishing the influence of personal character. {3}

This means that to the NWO world management system planners you, as an individual, are considered to be without character or personality. Your personal life and personal goals are unimportant to them, unless those goals are consistent with the sociological, economic and religious goals of the New World Order.

Public Schools and The New World Order

To demonstrate how NWO sociological, economic and religious goals are being brought about we can look first at the public schools. Most students and parents think the purpose of public schools is to teach essential and interesting information, vocational and recreational skills, considerate and responsible behavior and an appreciation of our country's history and Constitution. After your formal education is over, your parents expect that you should be able to take responsibility for your own moral, material, and social well-being, and also the moral, material, and social well-being of any children you might have until they, too, are ready to claim such freedom for themselves.

At one time the goal of those who planned the school curriculum in the local communities seemed to follow the wishes of parents and the needs of students. Now, however, those sociologists who have the power to affect policy in the public schools do not concern themselves with what you need, what your parents want for you, or with respect and support for the United States Constitution. Their primary goals are to CONSOLIDATE policies, COMMERCIALIZE instruction, CLASSIFY individuals, CLAIM jurisdiction, establish CONTROL, and train you to fit obediently into their world management system without hesitation or protest. In 1928, sociologist Ross L. Finney wrote:

A new world is emerging in which the social structures will be of a different shape, the social resources of a different scope and caliber, than anything that history records. It is a new deal—in fact a different game with different cards; and we who are now alive are privileged to witness its beginning, however blind

most of us may be to its implications for ourselves and our posterity. And for a new age, a new school! {4}

National Council for the Social Studies

An organization called the National Council for the Social Studies (NCSS), which is an offshoot of the National Education Association and a promoter of the New World Order, has CLAIMED power to determine what you should learn and what you should not learn in geography, history, government, economics, psychology, religion, world politics, etc.. These subjects were CONSOLIDATED decades ago by sociologists so they could present them together under one agenda called Social Studies. The leaders of NCSS now decide what you should be taught, how you should be taught, and how your achievement will be evaluated.

In addition to the National Council for the Social Studies, the various states have state councils for the social studies. Through the efforts of state councils—oftentimes with the aid of the Education Commission of the States—bills are presented to state legislatures to make NCSS's curriculum standards legal requirements. After these standards are passed in your state, your local school board, your own teachers and your parents have little to say about what you should be expected to learn in these subjects. If you, your school, or community have different standards; if you do not try to live up to NCSS's standards for the New World Order, your schools can be closed or your community punished by depriving it of federal, foundation and state money.

Grouping People to Control Them

It is interesting to investigate how this takeover was accomplished. Like everything connected to the New World Order and the five Cs, CONTROL is accomplished by influencing groups, and most particularly group leaders. This is because people who are emotionally involved with groups respond to leadership. They also tend to feel CLASS loyalty. For example, when your elected officials CONSOLIDATE into groups and meet with elected officials from other areas, they frequently get carried away by the oratory and comradeship. Although they may not understand the full implications of the ideas the carefully-selected speakers and facilitators promote, the officials are maneuvered into feeling obligated to support what the group supports. By giving their loyalty to these secondary groups, the officials frequently betray the primary loyalty they owe to you and the citizens of the states, cities and counties they are supposed to serve. CONTROL of government officials, educators, congressmen, legislators, businessmen, city councils, school boards, etc. through organizations is part of the NWO plan for substitution of its system for the U.S. Constitution.

Through CONSOLIDATION into national or international 'blanket' organizations, one person or a small group of people can make decisions and set goals for hundreds of thousands, or even millions of people. They can set goals for you if you do not object. Always remember, whoever sets your goals or presents you with what they call a vision or a mission, CONTROLS your behavior. You had better understand fully any such commitment you are asked to make.

Goal-Setting, Political Management

Setting goals, and designing visions and missions for groups of people is one of the favorite preoccupations of the New World Order philosophers and managers. In education, goal setting and visioning serve to CONSOLIDATE policies so the NWO/NCSS curriculum can be established in schools throughout the country. When you hear someone who uses the phrase, 'We must. . .' or variations of it such as, 'We need to. . .', 'It is essential that we. . .', etc, without adding, 'if we wish to . . .', there is a pretty fair chance that person is trying to convince you to give up the idea of independent research and thinking so you will support whatever program or goals he or she might be promoting.

It is unfortunate that few of our congressmen, state, county, and city legislators have been alert enough to detect the behavior management and CONTROL that have been directed toward them. Many of them have been deceived, flattered, coerced, bribed or blackmailed into surrendering their legitimate authority to New World Order decision makers. This, too, was planned. In 1906, sociologist Lester Ward explained how NWO legislation could be achieved:

It must not be supposed that such legislation can be conducted to any considerable extent in the open sessions of legislative bodies. These will doubtless need to be maintained, and every new law should be finally adopted by a vote of such bodies, but more and more this will become a merely formal way of putting the final sanction of society on decisions that have been carefully worked out in what may be called the sociological laboratory. {5}

Goals 2000 - Control is the Object

Most of the governors of the United States are members of the National Governors' Association. They have national meetings to CONSOLIDATE their policy decisions. In 1990, a policy was declared to promote the adoption of national educational goals. The Republican Bush Administration had endorsed the idea in 1989. Multinational corporations and the U. S. Chamber of Commerce supported it. Then, in 1994, Congress (Democrats and Republicans) passed and funded the Goals 2000: Educate America Act.

Originally, social studies was not included, but the NCSS saw to it that social studies was annexed to the national agenda. Its leaders appointed a task force to develop CONSOLIDATED curriculum standards. These were later adopted in most states as part of the Goals 2000: Educate America Act. Eight goals were chosen and publicized. The eight educational goals of Goals 2000 were not the important part of this operation. Any goals that sounded good, along with the money promised, could have enticed governors and state legislators to pass enabling legislation in their states. The real goals of Goals 2000 are to CONSOLIDATE leadership over all the states; CLAIM jurisdiction over curriculum to CONTROL what you and other students learn; and eventually to COMMERCIALIZE and CONTROL all educational resources through the use of charter schools and culture vouchers.

It is no surprise to find now that the eight publicized goals have not been reached—and will not be reached by the Year 2000. Does this mean that CONSOLIDATED goal-setting and visioning will be discontinued? On the contrary! To the goal-setters it means merely that the Goals 2000: Educate America should be renamed, America's Education Goals, and should be extended beyond 2000 without a specific deadline. Even when failure is obvious and promises are not fulfilled, CONTROL, once gained, is never willingly relinquished by the NWO and United Nations regional government promoters.

Failures of Public Schools

In recent decades, public education has been subjected to a great deal of criticism. Because schools and curriculum have been interfered with by those who promote the NWO world management system, students were not learning what their parents, potential employers, and the students themselves, knew they ought to learn. Skill in reading, natural science, English, mathematics, foreign languages were dismally lacking in many high schools, and even college graduates. All kinds of excuses have been brought forward such as:

- The problem is with your parents because they do not take an interest in your schooling. . .
- The problem is with you and other students because you do not work hard enough or take an interest in learning. . .
- The schools are not using the right system of teaching. We need to experiment with new systems. . .
- The problem is not enough money for education. If schools had more money they would produce better results. . .
- The problem is segregation. We need to bus for integration. . .
- Classrooms are overcrowded. We need more teachers. . .
- Public schools should have tax-supported competition. We need charter schools and school vouchers. . .

And so it has gone for decades.

Enemies of Learning

Few of the explainers have revealed the possibility that you are not being properly taught because the NWO world management system does not want you to know too much. In his book, *A Sociological Philosophy of Education*, published in 1928 by the MacMillan Company, Ross L. Finney, Assistant Professor of Educational Sociology at the University of Minnesota, wrote the following about what should and should not be offered to students:

...a larger place in the curriculum ought to be given to the new humanities and the fine arts, especially the former; and that correspondingly less time and energy ought to be allotted to mathematics, formal English, and the foreign languages....

What we obviously need is a science of society. Since the time of [Auguste] Comte this has been the aspiration of modern scholarship. Instead of blundering and bungling along from one crisis to the next, science might render society really telic, and reduce social phenomena to CONTROL as it has done in the natural world.... (Emphasis mine) {7}

If leadership by the intelligent is ever to be achieved, followership by the dull and ignorant must somehow be assured. Followership, quite as much as leadership, is, therefore, the crucial problem of the present crisis.... {8}

The safety of democracy is not to be sought, therefore, in the intellectual independence of the duller masses, but in their Intellectual dependence. Not in what they think, but in what they think they think.... {9}

The problem of democracy is which specialized sub-group is to function as cerebral cortex. That will depend upon who succeeds in drilling epigrams into the memories of the duller masses. If scientists and educators fail to do it, then selfish deceivers and exploiters will. But think for themselves the duller masses never can. {10}

Those of us who do not agree with sociologists like Ross L. Finney are CLASSIFIED as selfish deceivers, exploiters, or members of the duller masses. NWO usurpers have nothing but contempt for us and our need to learn. Many parents, teachers, administrators, legislators and state governors, etc. have been taken in by the NWO agenda. There is little chance that your state and school are independent of NWO management system. Therefore, it is important that you begin to recognize enemies of learning even when they have college educations, advanced degrees, university, government and foundation support, and all the preplanned publicity they need to try to impress those of us whom they consider to be selfish deceivers, exploiters or the duller masses.

Goals Statement for Schools

You should understand that those who seek to CONTROL your education in order to limit your access to knowledge are not doing it because they love or respect you, but because they want to CLAIM and CONTROL you. The more you know about their goals and techniques, the easier it becomes to recognize efforts to CONTROL your thoughts. The more you know about history, geography, mathematics, English, science, etc. the more power you have to defend yourself against falsehood, deceit and domination.

By establishing goals, missions, and visions, the NCSS has found a way to limit knowledge in all subjects. I remind you, he who chooses your goals controls your behavior. The social studies goal statement that has been chosen by the National Council for the Social Studies and adopted in similar, and sometimes identical form by the states is:

...to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.

Problem-Solving and Decision-Making

To most people this sounds good, but please notice that it is all about politics and world CONSOLIDATION. Nothing is mentioned about what is good for you, about giving you the knowledge to make intelligent fact-base personal decisions, about helping you to prepare for a career of your own choice. Nothing is mentioned about what is good for your city, your county, your state, or the United States of America. No—you are treated as a dependent member of the New World Order's interdependent world.

Interdependence means CONTROL by sociology's New World Order and loss of control over your own destiny.

Curriculum goals, guidelines, and standards for states and local communities are patterned after those of the NCSS and United Nations NWO. In all cases, the curriculum is based on the idea of rational problem-solving and decision-making, and on what the NWO crowd calls *interdependence*. You are asked to make decisions related to pre-selected social problems based on the limited information available through classroom assignments.

In this regard, it is important to know another behavior control fact. He who states the problem for you controls your thinking. Your thoughts and efforts are directed toward problems which have been selected for you. When you express an opinion about suggested social or personal problems, you accept the NWO agenda and acknowledge an obligation to share your thoughts on the problems with classmates. You can then be CLASSIFIED or grouped according to your public statements.

Limiting Knowledge—Demanding Opinions

Time spent learning facts and skills can be limited when it is taken up listening to and arguing about one another's uninformed opinions. Also, a special danger is involved in this problem-solving, decision-making type of education. You and your fellow students are encouraged to join groups and act immediately based on the opinions you express in the classroom—never taking into consideration that your opinions and decisions may change as you mature and have access to information from other sources.

If you express the opinion that you would like to try drugs or engage in sexual activities; if you say you might steal or become violent; teachers are instructed not to warn you against such behavior or tell you that your decision is wrong or dangerous. That, say the curriculum planners, would be judgmental.

No Right—No Wrong—Rational Conscience

It is assumed that none of the problems or personal dilemmas presented can be prevented or solved by self control and moral behavior. How do curriculum planners justify this omission? Your teachers are told that any statement regarding morality is considered to be an unexamined belief based on authority. The National Council for the Social Studies says decision-making should be what they call rational, rather than being based on authority or conscience. For example, in Wisconsin teachers were advised:

A child generally comes to school with what R. J. Havighurst calls an authoritarian conscience acquired from his parents through a progression of punishments and rewards. He soon learns that he is not equipped to deal with all the new situations which confront him. Peers and teachers join and sometimes supplant parents in helping him to find solutions which are often in conflict with those offered by his parents. His task, then, is to change from this early authoritarian conscience to a rational one. This requires that he learn a process for resolving to his own satisfaction the conflicts that will inevitably arise whenever change or confrontation with an opposing view makes him question his existing values. {11}

Decisions Based on Conscience Not Allowed

When you are taught to doubt your own conscience in favor of rational decision-making, many types of destructive, obnoxious, and immoral behavior will no longer be objectionable to you. You learn to find reasons to justify whatever behavior might have emotional appeal. Unbelievable as it may seem, teachers in Wisconsin actually were warned against holding students to traditional high standards:

Traditionally there was little question that the schools should promote such values as the following:

1. *Respect Property.*
2. *Be respectful of adults.*
3. *Say please and thank you at appropriate times.*
4. *Do not use profane language or bad grammar.*
5. *Be neat and clean.*
6. *Do not lie or cheat.*

Now, however, in some situations these are quite controversial. Many lawsuits and community controversies have focused on the meaning of 'neat and clean,' for example. Several recent surveys indicate that cheating in school, rather than being unacceptable, has become the norm, and most students feel no guilt about cheating. Standards of profanity are constantly changing and words that one rarely heard used in public a few years ago are now heard a great deal. While many may not like these developments, it is very necessary for teachers to recognize that they are taking place. {12}

Teachers Are Intimidated By The NWO

Knowing what you now know about the goals of the New World Order, you can understand that the above instruction to teachers could be taken as a veiled threat, better not telling them they had better not criticize the behaviors mentioned. Doing so might make them vulnerable to law suits, or perhaps, discipline by their superiors. Thus, the Wisconsin Department of Public instruction, following the guidelines of the NCSS, actually promoted the idea that it is acceptable for you and your fellow students to be thieving, disrespectful, ungrateful, profanity-using, sloppy, and dirty lying cheaters who have no conscience, and therefore no feelings of guilt for such behavior. The United Nations New World Order does not need people of character. It needs only those who are pliable and manageable.

Creating Problems

Problem creation is another unbelievable aspect of NWO education. According to the NCSS, one of the main duties of teachers is to create emotional problems for you:

Any attempt by a teacher to create a problem without arousing students emotionally can only result in a pseudo-problem. When students are disturbed, upset, perhaps even angry, they are closer to having a problem than is ever the case when teachers make the preservation of objectivity their only concern. A teacher can sometimes create in students a feeling that their beliefs, concepts or values are inadequate in some respect. When students are puzzled over what to believe, they are more likely to have an authentic problem in their possession...
{13}

If the student is to become engaged in problem-solving he must be doubtful, uncertain or puzzled concerning something within his experience and have the desire through inquiry to remove the doubt. As long as he is certain of the truth or goodness of a particular idea or action, or as long as he is unconcerned, indifferent about the matter, he is not involved in problem-solving. Hence, the initial task confronting the teacher is that of creating the state of uncertainty or doubt in the mind of the student. . .the teacher must implant the element of doubt.
{14}

Strategies Used to Create Problems

Since the presence of the element of doubt or puzzlement is a necessary condition for the initiation of problem-solving activity, let us consider teaching strategies which are likely to evoke such reactions...

...The teacher can present the students with a problem within the context of the content.

...The teacher can encourage the students to discover a problem within the context of the content.

...The teacher can convert the unexamined beliefs of students into problems.

...The teacher can point up conflicts within the students' pattern of beliefs, thus creating problems.

...The teacher can point up conflicts within the course content, thus creating problems. {15}

Teaching problem-solving, decision-making, and interdependence may have sounded good to many teachers, school board members, local curriculum coordinators, legislators, parents, and students. However, if they had the opportunity to read the above, and what the NCSS curriculum planners mean when they promote this type of education, all of those affected might be more hesitant before giving their sanction.

Changing Beliefs

Remember, the NWO planners and managers want CONTROL, but they know for certain that they cannot make you go along with their plans if you are aware of their intentions and if you are firmly convinced that to do so would be wrong. That is why so many methods have been devised to help you question or change your mind about what you believe.

If the New World Order is to succeed in reaching its goals, Judaism and Christianity are among the religions which have to be eliminated. People who are guided by the Bible, the Ten Commandments and what the Bible teaches about God, cannot be depended upon to be totally dedicated to the sociological goals of a world management system. They cannot be intimidated into exchanging morals and conscience for sociological goals.

This is why the system does not tolerate competition. Its own Positive religion or religion of Humanity must prevail. Sociology's founder, Auguste Comte, wrote:

By speaking of Positivism as organic, we imply that it has a social purpose; that purpose being to supersede Theology in the spiritual direction of the human race. {16}

and,

Sociology is once for all substituted for Theology as the basis for the religious government of mankind. {17}

and,

The last step in this long course of training is now establishing the true form of subjectivity by substitution of Sociology for Theology. {18}

In 1929, Ross L. Finney was among those working on a new morality for the managed society. He wrote:

Nor can the new regime be operated with the beliefs of the old regime. . .As for the ideals by which we live, they too must be thought out de novo, and built into an adequate and effective new system of moral education. {19}

The End of Freedom

The NWO management system's moral education has nothing to do with freedom or the principles and ideals on which our nation was founded. The late B. F. Skinner, a Harvard University psychologist, put it this way:

The hypothesis that man is NOT FREE is essential to the application of scientific method to the study of human behavior. {20}

If you do not want to be a sociologically-controlled and semi-ignorant member of the United Nations New World Order, you need to recognize the importance of knowledge and reject attempts at emotional manipulation and knowledge limitation. The problem-solving and decision-making system of education uses you, plays on your emotions, and tries to alienate you from those who should be closest to you. It creates animosity between you and your classmates; wastes valuable learning time by forcing you to form opinions and listen to the uninformed opinions of your classmates; and discourages intelligent and moral behavior. It turns you against your own country and its Constitution in favor of the United Nations' New World Order management system.

What Can You Do?

Learn to recognize when you are being used, rather than informed. Learn to recognize when you are being led astray. Be like a conscientious researcher and reporter. Do not be afraid to ask probing questions whenever you have doubts about the philosophy behind educational projects, exercises and games, especially if they seem to you to be totally useless or destructive.

If you are to have any hope of keeping the gift of freedom with which you've been blessed, you must know and share the truth. If you have concerns about your education, share them with your parents. Few parents have any idea what goes on in school. It is their responsibility to find out, and your responsibility to help them.

You are not a test animal created to serve the ambition of social scientists and world managers. Do not allow your education to be limited and corrupted as if all you needed was to be trained in obedience to the system of the unConstitutional New World Order.

And remember, if you truly desire it, all knowledge is yours:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matthew 7:7,8~

{1} Auguste Comte, System of Positive Polity, Vol. 1, LENOX HILL Pub. & Dist. Co.(Burt Franklin), New York,1973. Published by the Author in July 1851; P.289

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{2} Ibid.; P. 292. { [Back](#) }

{3} Ibid., Vol. 2, Published by the Author in May 1852; P.237. { [Back](#) }

{4} Ross L. Finney, Ph.D. Asst. Prof. of Educational Sociology, University of Minnesota; A Sociological Philosophy of Education; The Macmillan Company, New York, 1929. P. 110 { [Back](#) }

- {5} Lester F. Ward, Applied Sociology, Ginn & Company, 1906. P.338. {[Back](#)}
 - {6} Ibid. P. 187 {[Back](#)}
 - {7} Ibid. P. 280 {[Back](#)}
 - {8} Ibid. P. 386 {[Back](#)}
 - {9} Ibid. P. 389 {[Back](#)}
 - {10} Ibid. P. 397 {[Back](#)}
 - {11} Knowledge, Processes & Values in the New Social Studies, WISCONSIN DEPT. OF PUBLIC INSTRUCTION, Bulletin No. 185, 1968-1970, P. 43. {[Back](#)}
 - {12} Ibid., P.45. {[Back](#)}
 - {13} Problem-Centered Social Studies Instruction; Curriculum Series, Number Fourteen; National Council for the Social Studies, 1971; P.1. {[Back](#)}
 - {14} Ibid, P. 59 {[Back](#)}
 - {15} Ibid. {[Back](#)}
 - {16} Auguste Comte; System of Positive Polity, Vol 1, P. 45. {[Back](#)}
 - {17} Ibid.; Vol.1, P. 364. {[Back](#)}
 - {18} Ibid., P.471. {[Back](#)}
 - {19} Ross L. Finney, Ph.D., Assistant Professor of Educational Sociology, University of Minnesota; A Sociological Philosophy of Education, The MacMillan Company, 1929. P. 112 {[Back](#)}
 - {20} Skinner, B.F.; Science and Human Behavior, The Free Press (Div. MacMillan Co., 1953; P.447. {[Back](#)}
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CHAPTER 5 THE AQUARIAN CONSPIRACY

The Aquarian Conspiracy

Executive Intelligence Review www.LaRouchePub.com

In the spring of 1980, a book appeared called *The Aquarian Conspiracy* that put itself forward as a manifesto of the counterculture. Defining the counterculture as the conscious embracing of irrationality -- from rock and drugs to biofeedback, meditation, "consciousness-raising," yoga, mountain climbing, group therapy, and psychodrama. *The Aquarian Conspiracy* declares that it is now time for the 15 million Americans involved in the counterculture to join in bringing about a "radical change in the United States."

Writes author Marilyn Ferguson: "While outlining a not-yet-titled book about the emerging social alternatives, I thought again about the peculiar form of this movement; its atypical leadership, the patient intensity of its adherents, their unlikely successes. It suddenly struck me that in their sharing of strategies, their linkage, and their recognition of each other by subtle signals, the participants were not merely cooperating with one another. They were in collusion. It -- this movement -- is a conspiracy!"¹

Ferguson used a half-truth to tell a lie. The counterculture is a conspiracy -- but not in the half-conscious way Ferguson claim -- as she well knows. Ferguson wrote her manifesto under the direction of Willis Harman, social policy director of the Stanford Research Institute, as a popular version of a May 1974 policy study on how to transform the United States into Aldous Huxley's Brave New World. The counterculture is a conspiracy at the top, created as a method of social control, used to drain the United States of its commitment to scientific and technological progress.

That conspiracy goes back to the 1930s, when the British sent Aldous Huxley to the United States as the case officer for an operation to prepare the United States for the mass dissemination of drugs. We will take this conspiracy apart step-by-step from its small beginnings with Huxley in California to the victimization of 15 million Americans today. With 'The Aquarian Conspiracy', the British Opium War against the United States has come out into the open.

The Model

The British had a precedent for the counterculture they imposed upon the United States: the pagan cult ceremonies of the decadent Egyptian and Roman Empires. The following description of cult ceremonies dating back to the Egyptian Isis priesthood of the third millennium B.C. could just as well be a journalistic account of a "hippy be-in" circa A.D. 1969: "The acts or gestures that accompany the incantations constitute the rite [of Isis]. In these dances, the beating of drums and the rhythm of music and repetitive movements were helped by hallucinatory substances like hashish or mescal; these were consumed as

adjuvants to create the trance and the hallucinations that were taken to be the visitation of the god. The drugs were sacred, and their knowledge was limited to the initiated . . . Possibly because they have the illusion of satisfied desires, and allowed the innermost feelings to escape, these rites acquired during their execution a frenzied character that is conspicuous in certain spells: "Retreat! Re is piercing thy head, slashing thy face, dividing thy head, crushing it in his hands; thy bones are shattered, thy limbs are cut to pieces!"²

The counterculture that was foisted on the 1960s adolescent youth of America is not merely analogous to the ancient cult of Isis. It is a literal resurrection of the cult down to the popularization of the Isis cross (the "peace symbol") as the counterculture's most frequently used symbol.

The High Priesthood

The high priest for Britain's Opium War was Aldous Huxley, the grandson of Thomas H. Huxley, a founder of the Rhodes Roundtable group and a lifelong collaborator of Arnold Toynbee. Toynbee himself sat on the RIIA council for nearly fifty years, headed the Research Division of British intelligence throughout World War II, and served as wartime briefing officer of Prime Minister Winston Churchill. Toynbee's "theory" of history, expounded in his twenty-volume History of Western civilization, was that its determining culture has always been the rise and decline of grand imperial dynasties. At the very point that these dynasties -- the "thousand year Reich" of the Egyptian pharaohs, the Roman Empire, and the British Empire -- succeed in imposing their rule over the entire face of the earth, they tend to decline. Toynbee argued that this decline could be abated if the ruling oligarchy (like that of the British Roundtable) would devote itself to the recruitment and training of an ever-expanding priesthood dedicated to the principles of imperial rule.³

Trained at Toynbee's Oxford, Aldous Huxley was one of the initiates in the "Children of the Sun," a Dionysian cult comprised of the children of Britain's Roundtable elite.⁴ Among the other initiates were T.S. Eliot, W.H. Auden, Sir Oswald Mosley, and D.H. Lawrence, Huxley's homosexual lover. It was Huxley, furthermore, who would launch the legal battle in the 1950s to have Lawrence's pornographic novel Lady Chatterley's Lover allowed into the United States on the ground that it was a misunderstood "work of art."⁵

Aldous Huxley, along with his brother Julian, was tutored at Oxford by H.G. Wells, the head of British foreign intelligence during World War I and the spiritual grandfather of the Aquarian Conspiracy. Ferguson accurately sees the counterculture as the realization of what Wells called *The Open Conspiracy: Blue Prints for a World Revolution*. The "Open Conspiracy," Wells wrote, "will appear first, I believe, as a conscious organization of intelligent and quite possibly in some cases, wealthy men, as a movement having distinct social and political aims, confessedly ignoring most of the existing apparatus of political control, or using it only as an incidental implement in the stages, a mere movement of a number of people in a certain direction who will presently discover

*with a sort of surprise the common object toward which they are all moving . . . In all sorts of ways they will be influencing and controlling the apparatus of the ostensible government."*⁶

What Ferguson left out is that Wells called his conspiracy a "*one-world brain*" which would function as "*a police of the mind.*" Such books as the Open Conspiracy were for the priesthood itself. But Wells's popular writings (*Time Machine*, *The Island of Dr. Moreau*, and so forth), and those of his proteges Aldous Huxley (*Brave New World*) and George Orwell (*1984* and *Animal Farm*), were written as "mass appeal" organizing documents on behalf of one-world order. Only in the United States are these "science fiction classics" taught in grade school as attacks against fascism.

Under Wells's tutelage, Huxley was first introduced to Aleister Crowley. Crowley was a product of the cultist circle that developed in Britain from the 1860s under the guiding influence of Edward Bulwer-Lytton -- who, it will be recalled, was the colonial minister under Lord Palmerston during the Second Opium War. In 1886, Crowley, William Butler Yeats, and several other Bulwer-Lytton proteges formed the Isis-Urania Temple of Hermetic Students of the Golden Dawn. This Isis Cult was organized around the 1877 manuscript *Isis Unveiled* by Madame Helena Blavatsky, in which the Russian occultist called for the British aristocracy to organize itself into an Isis priesthood.⁷

The subversive Isis Urania Order of the Golden Dawn is today an international drug ring said to be controlled by the Canadian multi-millionaire, Maurice Strong, who is also a top operative for British Intelligence.

In 1937, Huxley was sent to the United States, where he remained throughout the period of World War II. Through a Los Angeles contact, Jacob Zeitlin, Huxley and pederast Christopher Isherwood were employed as script writers for MGM, Warner Brothers, and Walt Disney Studios. Hollywood was already dominated by organized crime elements bankrolled and controlled through London. Joseph Kennedy was the frontman for a British consortium that created RKO studios, and "Bugsy" Siegel, the West Coast boss of the Lansky syndicate, was heavily involved in Warner Brothers and MGM.

Huxley founded a nest of Isis cults in southern California and in San Francisco, that consisted exclusively of several hundred deranged worshipers of Isis and other cult gods. Isherwood, during the California period, translated and propagated a number of ancient Zen Buddhist documents, inspiring Zen-mystical cults along the way.⁸

In effect, Huxley and Isherwood (joined soon afterwards by Thomas Mann and his daughter Elisabeth Mann Borghese) laid the foundations during the late 1930s and the 1940s for the later LSD culture, by recruiting a core of "initiates" into the Isis cults that Huxley's mentors, Bulwer-Lytton, Blavatsky, and Crowley, had constituted while stationed in India.

LSD: 'Visitation from the Gods'

"Ironically," writes Ferguson, "the introduction of major psychedelics like LSD, in the 1960s, was largely attributable to the Central Intelligence Agency's investigation into the substances for possible military use. Experiments on more than eighty college campuses, under various CIA code names, unintentionally popularized LSD. Thousands of graduate students served as guinea pigs. Soon they were synthesizing their own 'acid.'"⁹

The CIA operation was code named MK-Ultra, its result was not unintentional, and it began in 1952, the year Aldous Huxley returned to the United States.

Lysergic acid diethylamide, or LSD, was developed in 1943 by Albert Hoffman, a chemist at Sandoz A.B. -- a Swiss pharmaceutical house owned by S.G. Warburg. While precise documentation is unavailable as to the auspices under which the LSD research was commissioned, it can be safely assumed that British intelligence and its subsidiary U.S. Office of Strategic Services were directly involved. Allen Dulles, the director of the CIA when that agency began MK-Ultra, was the OSS station chief in Berne, Switzerland throughout the early Sandoz research. One of his OSS assistants was James Warburg, of the same Warburg family, who was instrumental in the 1963 founding of the Institute for Policy Studies, and worked with both Huxley and Robert Hutchins."¹⁰

Aldous Huxley returned to the United States from Britain, accompanied by Dr. Humphrey Osmond, the Huxleys' private physician. Osmond had been part of a discussion group Huxley had organized at the National Hospital, Queens Square, London. Along with another seminar participant, J.R. Smythies, Osmond wrote *Schizophrenia: A New Approach*, in which he asserted that mescaline -- a derivative of the mescal cactus used in ancient Egyptian and Indian pagan rites -- produced a psychotic state identical in all clinical respects to schizophrenia. On this basis, Osmond and Smythies advocated experimentation with hallucinogenic drugs as a means of developing a "cure" for mental disorders.

Osmond was brought in by Allen Dulles to play a prominent role in MK-Ultra. At the same time, Osmond, Huxley, and the University of Chicago's Robert Hutchins held a series of secret planning sessions in 1952 and 1953 for a second, private LSD mescaline project under Ford Foundation funding.¹¹ Hutchins, it will be recalled, was the program director of the Ford Foundation during this period. His LSD proposal incited such rage in Henry Ford II that Hutchins was fired from the foundation the following year.

It was also in 1953 that Osmund gave Huxley a supply of mescaline for his personal consumption. The next year, Huxley wrote *The Doors of Perception*, the first manifesto of the psychedelic drug cult, which claimed that hallucinogenic drugs "expand consciousness." Although the Ford Foundation rejected the Hutchins-Huxley proposal for private foundation sponsorship of LSD, the proposal was not dropped. Beginning in 1962, the Rand Corporation of Santa Monica, California began a four-year experiment in LSD, peyote, and marijuana. The Rand Corporation was established simultaneously with the reorganization of the Ford Foundation during 1949. Rand was an outgrowth of the wartime Strategic Bombing Survey, a "cost analysis" study of the psychological effects of the bombings of German population centers.

According to a 1962 Rand Abstract, W.H. McGlothlin conducted a preparatory study on *"The Long-Lasting Effects of LSD on Certain Attitudes in Normals: An Experimental Proposal."* The following year, McGlothlin conducted a year-long experiment on thirty human guinea pigs, called *"Short-Term Effects of LSD on Anxiety, Attitudes and Performance."* The study concluded that LSD improved emotional attitudes and resolved anxiety problems.¹²

Huxley At Work Huxley expanded his own LSD-mescaline project in California by recruiting several individuals who had been initially drawn into the cult circles he helped establish during his earlier stay. The two most prominent individuals were Alan Watts and the late Dr. Gregory Bateson (the former husband of Dame Margaret Mead). Watts became a self-styled "guru" of a nationwide Zen Buddhist cult built around his well-publicized books. Bateson, an anthropologist with the OSS, became the director of a hallucinogenic drug experimental clinic at the Palo Alto Veterans Administration Hospital. Under Bateson's auspices, the initiating "cadre" of the LSD cult -- the hippies -- were programmed.¹³

Watts at the same time founded the Pacifica Foundation, which sponsored two radio station WKBW in San Francisco and WBM-FM in New York City. The Pacifica stations were among the first to push the "Liverpool Sound" -- the British-imported hard rock twanging of the Rolling Stones, the Beatles, and the Animals. They would later pioneer "acid rock" and eventually the self-avowed psychotic "punk rock."

During the fall of 1960, Huxley was appointed visiting professor at the Massachusetts Institute of Technology in Boston. Around his stay in that city, Huxley created a circle at Harvard parallel to his West Coast LSD team. The Harvard group included Huxley, Osmund, and Watts (brought in from California), Timothy Leary, and Richard Alpert.

The ostensible topic of the Harvard seminar was *"Religion and its Significance in the Modern Age."* The seminar was actually a planning session for the "acid rock" counterculture. Huxley established contact during this Harvard period with the president of Sandoz, which at the time was working on a CIA contract to produce large quantities of LSD and psilocybin (another synthetic hallucinogenic drug) for MK-Ultra, the CIA's official chemical warfare experiment. According to recently released CIA documents, Allen Dulles purchased over 100 million doses of LSD -- almost all of which flooded the streets of the United States during the late 1960s. During the same period, Leary began privately purchasing large quantities of LSD from Sandoz as well.¹⁴

From the discussions of the Harvard seminar, Leary put together the book *The Psychedelic Experience*, based on the ancient cultist *Tibetan Book of the Dead*. It was this book that popularized Osmund's previously coined term, "psychedelic mind-expanding."

The Roots of the Flower People

Back in California, Gregory Bateson had maintained the Huxley operation out of the Palo Alto VA hospital. Through "SD experimentation on patients already hospitalized for

psychological problems, Bateson established a core of "initiates" into the "psychedelic" Isis Cult.

Foremost among his Palo Alto recruits was Ken Kesey. In 1959, Bateson administered the first dose of "SD to Kesey. By 1962, Kesey had completed a novel, *One Flew Over the Cuckoo's Nest*, which popularized the notion that society is a prison and the only truly "free" people are the insane.¹⁵

Kesey subsequently organized a circle of "SD initiates called *"The Merry Pranksters."* They toured the country disseminating SD" (often without forewarning the receiving parties), building up local distribution connections, and establishing the pretext for a high volume of publicity on behalf of the still minuscule "counterculture."

By 1967, the Kesey cult had handed out such quantities of "SD that a sizable drug population had emerged, centered in the Haight-Ashbury district of San Francisco. Here Huxley collaborator Bateson set up a "free clinic," staffed by **Dr. David Smith -- later a "medical adviser" for the National Organization for the Reform of Marijuana Laws (NORML); **Dr. Ernest Dernberg an active-duty military officer, probably on assignment through MK-Ultra; **Roger Smith-a street gang organizer trained by Saul Alinsky. During the Free Clinic period, Roger Smith was the parole officer of the cultist mass murderer Charles Manson; **Dr. Peter Bourne -- formerly President Carter's special assistant on drug abuse. Bourne did his psychiatric residency at the Clinic. He had previously conducted a profiling study of GI heroin addicts in Vietnam.

The Free Clinic paralleled a project at the Tavistock Institute, the psychological warfare agency for the British Secret Intelligence Service. Tavistock, founded as a clinic in London in the 1920s, had become the Psychiatric Division of the British Army during World War II under its director, Dr. John Rawlings Rees.¹⁶

During the 1960s, the Tavistock Clinic fostered the notion that no criteria for sanity exist and that psychedelic "mind-expanding" drugs are valuable tools of psychoanalysis. In 1967, Tavistock sponsored a Conference on the *"Dialectics of Liberation,"* chaired by Tavistock psychoanalyst Dr. R.D. Laing, himself a popularized author and advocate of drug use. That conference drew a number of people who would soon play a prominent role in fostering terrorism; Angela Davis and Stokely Carmichael were two prominent American delegates.

Thus, by 1963, Huxley had recruited his core of "initiates." All of them -- Leary, Osmund, Watts, Kesey, Alpert -- became the highly publicized promoters of the early LSD counterculture. By 1967, with the cult of "Flower People" in Haight-Ashbury and the emergence of the antiwar movement, the United States was ready for the inundation of LSD, hashish and marijuana that hit American college campuses in the late 1960s.

'The Beating of Drums . . .'

In 1963, the Beatles arrived in the United States, and with their decisive airing on the Ed Sullivan Show, the "British sound" took off in the U.S.A. For their achievement, the four rocksters were awarded the Order of the British Empire by Her Majesty the Queen. The Beatles and the Animals, Rolling Stones, and homicidal punk rock maniacs who followed were, of course, no more a spontaneous outpouring of alienated youth than was the acid culture they accompanied.

The social theory of rock was elaborated by musicologist Theodor Adorno, who came to the United States in 1939 to head the Princeton University Radio Research Project.¹⁷ Adorno writes: *"In an imaginary but psychologically emotion-laden domain, the listener who remembers a hit song will turn into the song's ideal subject, into the person for whom the song ideally speaks. At the same time, as one of many who identify with that fictitious subject, that musical I, he will feel his isolation ease as he himself feels integrated into the community of "fans." In whistling such a song he bows to a ritual of socialization, although beyond this unarticulated subjective stirring of the moment his isolation continues unchanged . . . The comparison with addiction is inescapable. Addicted conduct generally has a social component: it is one possible reaction to the atomization which, as sociologists have noticed, parallels the compression of the social network. Addiction to music on the part of a number of entertainment listeners would be a similar phenomenon."*¹⁸

The hit parade is organized precisely on the same principles used by Egypt's Isis priesthood and for the same purpose: the recruitment of youth to the dionysiac counterculture.

In a report prepared for the University of Michigan's Institute for Social Research, Paul Hirsch described the product of Adorno's Radio Research Project.¹⁹ According to Hirsch, the establishment of postwar radio's Hit Parade *"transformed the mass medium into an agency of sub-cultural programming. Radio networks were converted into round-the-clock recycling machines that repeated the top forty hits."* Hirsch documents how all popular culture -- movies, music, books, and fashion -- is now run on the same program of preselection. **Today's mass culture operates like the opium trade: The supply determines the demand.**

The Vietnam War and the Anti-Vietnam War Trap

But without the Vietnam War and the "anti-war" movement, the Isis cult would have been contained to a fringe phenomenon -- no bigger than the beatnik cult of the 1950s that was an outgrowth of the early Huxley ventures in California. The Vietnam War created the climate of moral despair that opened America's youth to drugs.

Under Kennedy, American military involvement in Vietnam -- which had been vetoed by the Eisenhower administration -- was initiated on a limited scale. Under Lyndon Johnson, American military presence in Vietnam was massively escalated, at the same time that U.S. efforts were restricted -- the framework of "limited war." Playing on the President's profile, the anglophile Eastern Establishment, typified by top White House national

security aide McGeorge Bundy and Defense Secretary Robert McNamara, convinced President Johnson that under the nuclear "balance of terror," or the regime of Mutual and Assured Destruction, the United States could afford neither a political solution to the conflict, nor the commitment to a military victory.

The outcome of this debacle was a major strategic withdrawal from Asia by the United States, spelled out in Henry Kissinger's "*Guam Doctrine*," adoption of the spectacular failure known as the "*China Card*" strategy for containing Soviet influence, and demoralization of the American people over the war to the point that the sense of national pride and confidence in the future progress of the republic was badly damaged.

Just as Aldous Huxley began the counterculture subversion of the United States thirty years before its consequences became evident to the public, Lord Bertrand Russell began laying the foundations for the anti-war movement of the 1960s before the 1930s expired. Russell's "*pacifism*" was always relative -- the means to his most cherished end, one-world government on the imperial model, that would curb the nation-state and its persistent tendency toward republicanism and technological progress.

Lord Russell and Aldous Huxley cofounded the Peace Pledge Union in 1937 campaigning for peace with Hitler-just before both went to the United States for the duration of World War II. During World War II, Lord Russell opposed British and American warfare against the Nazis. In 1947, when the United States was in possession of the atomic bomb and Russia was not, Russell loudly advocated that the United States order the Soviets to surrender to a one-world government that would enjoy a restrictive monopoly on nuclear weapons, under the threat of a preemptive World War III against the Soviet Union. His 1950s "Ban the Bomb" movement was directed to the same end-it functioned as an anti-technology movement against the peace-through-economic development potentials represented by President Eisenhower's "Atoms for Peace" initiative.

From the mid-1950s onward, Russell's principal assignment was to build an international anti-war and anti-American movement. Coincident with the escalation of U.S. involvement in Vietnam under British manipulation, Russell upgraded the old Peace Pledge Union (which had been used in West Germany throughout the postwar period to promote an anti-capitalist "New left" wing of the Social Democratic Party, recruiting several future members of the Baader-Meinhof terrorist gang in the process) into the Bertrand Russell Peace Foundation.

In the United States, the New York banks provided several hundred thousand dollars to establish the Institute for Policy Studies (IPS), effectively the U.S. branch of the Russell Peace Foundation. Among the founding trustees of the IPS was James Warburg, directly representing the family's interests.

IPS drew its most active operatives from a variety of British-dominated institutions. IPS founding director Marcus Raskin was a member of the Kennedy administration's National

Security Council and also a fellow of the National Training Labs, a U.S. subsidiary of the Tavistock Institute founded by Dr. Kurt Lewin.

After its creation by the League for Industrial Democracy, Students for a Democratic Society (SDS), the umbrella of the student anti-war movement, was in turn financed and run through IPS -- up through and beyond its splintering into a number of terrorist and Maoist gangs in the late 1960s.²¹ More broadly, the institutions and outlook of the U.S. anti-war movement were dominated by the direct political descendants of the British-dominated "socialist movement" in the U.S.A., fostered by the House of Morgan as far back as the years before World War I.

This is not to say that the majority of anti-war protesters were paid, certified British agents. On the contrary, the overwhelming majority of anti-war protesters went into SDS on the basis of outrage at the developments in Vietnam. But once caught in the environment defined by Russell and the Tavistock Institute's psychological warfare experts, and inundated with the message that hedonistic pleasure-seeking was a legitimate alternative to "immoral war," their sense of values and their creative potential went up in a cloud of hashish smoke.

'Changing Images'

Now, fifteen years later, with nearly an entire generation of American youth submerged in the drugs that flooded the nation's campuses, the *Aquarian Conspiracy's* Marilyn Ferguson is able to write: *"There are legions of [Aquarian] conspirators. They are in corporations, universities, and hospitals, on the faculties of public schools, in factories and doctors' offices, in state and federal agencies, on city councils, and the White House staff, in state legislatures, in volunteer organizations, in virtually all arenas of policy making in the country."*²²

Like the British inundation of China with drugs in the nineteenth century, the British counterculture has succeeded in subverting the fabric of the nation, even up to the top-most levels of government.

In 1962, Huxley helped found the Esalen Institute in Big Sur, California, which became a mecca for hundreds of Americans to engage in weekends of T-Groups and Training Groups modeled on behavior group therapy, for Zen, Hindu, and Buddhist transcendental meditation, and "out of body" experiences through simulated and actual hallucinogenic drugs.²³

As described in the Esalen Institute Newsletter: *"Esalen started in the fall of 1962 as a forum to bring together a wide variety of approaches to enhancement of the human potential . . . including experiential sessions involving encounter groups, sensory awakening, gestalt awareness training, related disciplines. Our latest step is to fan out into the community at large, running programs in cooperation with many different institutions, churches, schools, hospitals, and government."*²⁴

Esalen's nominal founders were two transcendental meditation students, Michael Murphy and Richard Price, both graduates of Stanford University. Price also participated in the experiments on patients at Bateson's Palo Alto Veterans Hospital. Today Esalen's catalogue offers: T-Groups; Psychodrama Marthon; Fight Training for Lovers and Couples; Religious Cults; LSD Experiences and the Great Religions of the World; Are You Sound, a weekend workshop with Alan Watts; Creating New Forms of Worship; Hallucinogenic Psychosis; and Non-Drug Approaches to Psychedelic Experiences.

Several tens of thousands of Americans have passed through Esalen; millions have passed through the programs it has sired throughout the country.

The next leap in Britain's Aquarian Conspiracy against the United States was the May 1974 report that provided the basis for Ferguson's work. The report is entitled *"Changing Images of Man,"* Contract Number URH (489~2150, Policy Research Report No. 414.74, prepared by the Stanford Research Institute Center for the Study of Social Policy, Willis Harman, director. The 319-page mimeographed report was prepared by a team of fourteen researchers and supervised by a panel of twenty-three controllers, including anthropologist Margaret Mead, psychologist B.F. Skinner, Ervin Laszlo of the United Nations, Sir Geoffrey Vickers of British intelligence.

The aim of the study, the authors state, is to change the image of mankind from that of industrial progress to one of *"spiritualism."* The study asserts that in our present society, the *"image of industrial and technological man"* is obsolete and must be *"discarded"*: *"Many of our present images appear to have become dangerously obsolete, however . . . Science, technology, and economics have made possible really significant strides toward achieving such basic human goals as physical safety and security, material comfort and better health. But many of these successes have brought with them problems of being too successful -- problems that themselves seem insoluble within the set of societal value-premises that led to their emergence . . . Our highly developed system of technology leads to higher vulnerability and breakdowns. Indeed the range and interconnected impact of societal problems that are now emerging pose a serious threat to our civilization . . . If our predictions of the future prove correct, we can expect the association problems of the trend to become more serious, more universal and to occur more rapidly."*

Therefore, SRI concludes, we must change the industrial-technological image of man fast: *"Analysis of the nature of contemporary societal problems leads to the conclusion that . . . the images of man that dominated the last two centuries will be inadequate for the post-industrial era."*

Since the writing of the Harman report, one President of the United States, Jimmy Carter, reported sighting UFOs his National Security Adviser Zbigniew Brzezinski made speeches proclaiming the advent of the New Age, the Joint Chiefs of Staff every morning read so-called intelligence reports on the biorhythms and horoscopes of the members of the Soviet Politburo. The House of Representatives established a new congressional committee, called the Congressional Clearinghouse on the Future, where the likes of Ferguson have come to lecture up to a hundred congressmen.²⁵

What began as Britain's creation of the counterculture to open the market for its dope has come a long way.

The LSD Connection

Who provided the drugs that swamped the anti-war movement and the college campuses of the United States in the late 1960s? The organized crime infrastructure which had set up the Peking Connection for the opium trade in 1928 -- provided the same services in the 1960s and 1970s it had provided during Prohibition. This was also the same network Huxley had established contact with in Hollywood during the 1930s. The LSD connection begins with one William "Billy" Mellon Hitchcock. Hitchcock was a graduate of the University of Vienna and a scion of the millionaire Mellon banking family of Pittsburgh. (Andrew Mellon of the same family had been the U.S. Treasury Secretary throughout Prohibition.) In 1963, when Timothy Leary was thrown out of Harvard, Hitchcock rented a fifty-five-room mansion in Millbrook, New York, where the entire Leary-Huxley circle of initiates was housed until its later move back to California.²⁶

Hitchcock was also a broker for the Lansky syndicate and for the Fiduciary Trust Co., Nassau, Grand Bahamas --- a wholly owned subsidiary of Investors Overseas Services. He was formally employed by Delafield and Delafield Investments, where he worked on buying and selling vast quantities of stock in the Mary Carter Paint Co., soon to become Resorts International.

In 1967, Dr. Richard Alpert put Hitchcock in contact with Augustus Owsley Stanley III. As Owsley's agent, Hitchcock retained the law firm of Babinowitz, Boudin and Standard 27 -- to conduct a feasibility study of several Caribbean countries to determine the best location for the production and distribution of LSD and hashish.

During this period, Hitchcock joined Leary and his circle in California. Leary had established an LSD cult called the Brotherhood of Eternal Love and several front companies, including Mystics Art World, Inc. of Laguna Beach, California. These California-based entities ran lucrative trafficking in Mexican marijuana and LSD brought in from Switzerland and Britain. The British connection had been established directly by Hitchcock, who contracted the Charles Bruce chemical firm to import large quantities of the chemical components of LSD with financing from both Hitchcock and George Grant Hoag, the heir to the J.C. Penney dry goods fortune, the Brotherhood of Eternal Love set up LSD and hashish production-marketing operations in Costa Rica in 1968. ²⁸

Toward the end of 1968, Hitchcock expanded the LSD-hashish production operations in the Caribbean with funds provided by the Fiduciary Trust Co. (IOS). In conjunction with J. Vontobel and Co. of Zurich, Hitchcock founded a corporation called 4-Star Anstalt in Liechtenstein. This company, employing "investment funds" (that is, drug receipts) from Fiduciary Trust, bought up large tracts of land in the Grand Bahamas as well as large quantities of ergotamine tartrate, the basic chemical used in the production of LSD.²⁹

Hitchcock's personal hand in the LSD connection abruptly ended several years later. Hitchcock had been working closely with Johann F. Parravacini of the Parravacini Bank Ltd in Berne, Switzerland. From 1968, they had together funded even further expansion of the Caribbean-California LSD-hashish ventures. In the early 1970s, as the result of a Securities and Exchange Commission investigation, both Hitchcock and Parravacini were indicted and convicted of a \$40 million stock fraud. Parravacini had registered a \$40 million sale to Hitchcock for which Hitchcock had not put down a penny of cash or collateral. This was one of the rare instances in which federal investigators succeeded in getting inside the \$200 billion drug fund as it was making its way around the "offshore" banking system.

Another channel for laundering dirty drug money -- a channel yet to be compromised by federal investigative agencies is important to note here. This is the use of tax-exempt foundations to finance terrorism and environmentalism. One immediately relevant case makes the point.

In 1957, the University of Chicago's Robert M. Hutchins established the Center for the Study of Democratic Institutions (CSDI) in Santa Barbara, California. Knight Commander Hutchins drew in Aldous Huxley, Elisabeth Mann Borghese, and some Rhodes Scholars who had originally been brought into the University of Chicago during the 1930s and 1940s.

The CSDI was originally funded 1957 to 1961 through a several-million-dollar fund that Hutchins managed to set up before his untimely departure from the Ford Foundation. From 1961 onward, the Center was principally financed by organized crime. The two funding conduits were the Fund of Funds, a tax exempt front for Bernie Cornfeld's IOS, and the Parvin Foundation, a parallel front for Parvin-Dohnnan Co. of Nevada. IOS and Marvin-Doorman held controlling interests in the Desert Inn, the Aladdin, and the Dune - all Las Vegas casinos associated with the Lansky syndicate. IOS, as already documented, was a conducting vehicle for LSD, hashish, and marijuana distribution throughout the 1960s.³⁰ In 1967 alone, IOS channeled between \$3 and \$4 million to the center. Wherever there is dope, there is Dope, Inc.

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CHAPTER 6

ATLANTIS TO THE LATER DAYS

BY: H.C. RANDALL STEVENS (EL EROS)

MASTER OF KNIGHTS TEMPLAR OF AQUARIUS (Copyright 1966)

TITLE PAGE:

ATLANTIS TO LATTER DAYS

Inspirationally Dictated

To

H.C. Randall Stevens

(El Eros)

By The Masters of ONEferu and

Adolemy of the OSIRIAN GROUP

THE KNIGHTS TEMPLARS OF AQUARIUS

JERSEY

1966

HALF SECTIONAL ELEVATION OF SPHINX, SUBTERRANEAN TEMPLE, CAUSEWAY AND PASSAGES. NOT TO SCALE

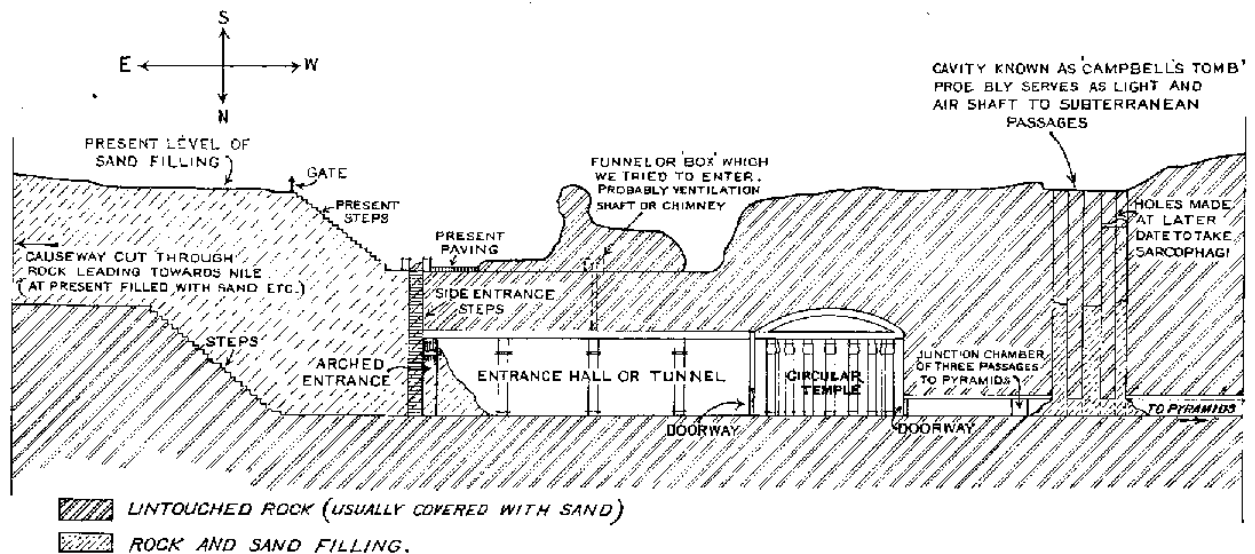


PLATE VII

Lay-out of Temples and Passages under Sphinx. (This drawing was made some 36 years ago and since that time some of the rock and sand filling has been removed.)

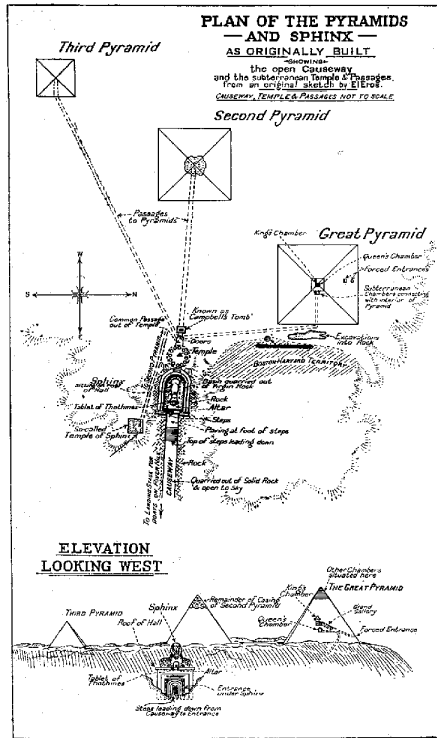


PLATE VI
GROUND PLAN OF MASONIC CENTRE OF GIZEH

THE KNIGHTS TEMPLARS OF AQUARIUS

The Order of the Knights Templars of Aquarius has been founded to help combat the present state of World Chaos. This has been brought about by Man's desire for Power over his fellows, either collectively as a nation, or merely as an individual, and his consequent sole desire being the amassing of wealth by the cornering of markets, raw materials, etc. Its main objective is the regeneration of spirituality throughout the world.

Those entrusted with the task of helping to spread the OSIRIAN SCRIPTS (The Book Of Truth, Atlantis To The Latter Days, and many other teachings from the same source), have been instructed to take the field actively against the forces of evil at present holding the world in bondage.

This does not mean any type of political activity (politics will become clean when World Spirituality returns), but rather the shedding of the bright light of Truth on all those sources responsible for the disharmony which is enveloping mankind at the present time. Peace will not return to the world until Truth and all it embraces is recognized to be the golden key to the salvation of humanity.

Some of our aims are enumerated as follows:

1. To teach the reality and power of Thought as a healer of World and National disharmony, and also of individual physical and spiritual disease hand in hand with medical science.
2. To help people to fight the evils of selfishness which are born of fears caused by the routine struggle for daily existence, and to encourage Spiritual Service between all men as being one of the great ideals of life.
3. To promote lectures on world affairs showing how the decline of spirituality and spiritual values generally has been the paramount cause of present world chaos.
4. To demonstrate how to use Thought, the God Force within us, both for individual and world healing. To further demonstrate how this can be applied to the governments of the Nations, thus affecting the course of world events.
5. To provide a means of teaching and creating an interest in the Universal Truths and Teachings contained within THE OSIRIAN SCRIPTS, past and future, through the publication of books, pamphlets, News Letters, etc.

Our teachings embody the essence of the Christian Spirit which is not personal, but Universal and Eternal. “WE LIVE BUT TO SERVE” is our motto.

Membership of the Knights Templars of Aquarius is open to men and women of all races and creeds. The Order is under the direction of a Committee entrusted with the propagation of the Osirian scripts and the philosophy received through El Eros. Members are admitted by this Committee, who may refuse an application without giving any reason.

DEDICATION OF ADAM PTAH DAOUD TO THE MASTER TEACHERS OF EARTH

“This book is dedicated to the Adamic MASTER TEACHERS incarnating through the co-Adamic race upon Earth, that they may from age to age remember their oath to God that they shall from time to time return upon Earth together with their co-Adamic & Gentile bretheren, keeping alive the flame of the True Divine Knowledge and teaching the customs and laws laid down by the Father King Initiate, Adam Ptah El Daoud.

“The Latter Days,” are come, the days of the co-Adamics and Gentile divine sparks when they must choose between light & darkness, GOD & ANTI-GOD. For a season more the SONS OF GOD shall tarry upon the earth, hear ye, them when they speak wisdom of the Spirit else will they be taken from you in the days of chaos & confusion that will come.”

CHAPTER 1 “THE COMING OF THE VOICE”

HERE IS THE STORY OF ATLANTIS AS IT WAS DICTATED TO ME BY THE VOICE:

“In the Great Days of Atlantis, before the coming of the great flood, which was the final punishment meted out to those evil ones, ALL MEN LIVED AT PEACE WITH EACH OTHER [QUICK SUNSTAR NOTE: That’s not what Genesis 6 says!]. The continent was divided into 3 sections. The divine men and women lived & mixed with the sons & daughters of Yevah and they were as teachers to their less evolved brothers of Earth. (Divine Sparks incarnated in mortal bodies by Yevah & Eranus in America].

“My father chose (Ptah) from among the divine RAY-CHILDREN, 24 son-daughters who were to help him in his plans for the evolving divine sparks. Temples were built & places of worship had their

visible sign THE DISC OF THE LIVING SUN of whom THE LORD IS HORUS-ATANU, he acting as the mediator between the men of Earth and the Father-Mother-Son-God.

“The actual disintegration of the great continent of Sarkon was accomplished as the outcome of a series of volcanic disturbances which gradually undermined the substrata comprising the foundations of that continent. The disaster was brought about on account of the SATANAKUIC domination exercised by Eranus & his followers (Called SATANAKU after the first fall of Lemuria & known to later generations as THE DEVIL).

“Black Magic was rife and the chances of those who still remained steadfast to the cause of divine evolution were almost hopeless. (Electro-Magnetic waves of evil first caused chaotic weather conditions & caused terrestrial upheavals that destroyed SARKON.)”

During the last years of Sarkon, the continent of Atlantis was being prepared to receive the life of the world & the crown of Atlantis was in THE CATHEDRAL OF THE SACRED HEIGHTS. It was inaccessible to those who didn't know the POWER OF LEVITATION. It was surrounded by seven great peaks, representing the 7 pillars of the universe and in the centre nestled a GREAT HOUSE OF INITIATION, the only visible sign being the head and front paws of a gigantic SPHINX which guarded the EASTERN ENTRANCE.

“Between the paws of the Sphinx was an immense iron door, through which, when opened, force would be directed downward upon the tablelands where the uninitiated population was ordered to gather for worship. The structure itself was build of white stone. The ceiling was slightly dome-shaped. Upon the very centre of this dome was the disc of the living sun of HORUS-ATANU and it was depicted as having SEVEN HEADS reaching out towards THE SOLAR UNIVERSE. This symbol represented THE SUN RADIATING VITAL FORCE from the fountain head of the Cosmos which dwells IN THE CIRCLE of the conscious universe.

“In the center of the floor which was of marble, was a gigantic pattern of THE SUN'S DISC WITH THE SEVEN HEADS reaching out and in the very centre of this SUN was the head of Ptah El-Daoud-El Daouda and they were represented in the form of the Sphinx. The Altar, or Table of Initiation was placed against the last wall of this 24-sided chamber of cedar wood.

“The SYMBOLS upon it were as follows: The front had engraven upon it the SYMBOL OF THE WORLD CALLED EARTH, which was enclosed within a heart. Upon the top of this world was a cup-shaped flower, out of the centre of which watched THE ALL-SEEING EYE OF THE INNER CIRCLE OF THE COSMIC MYSTERIES and from out of the very top of the symbol were four great strands of rays of vitality emanating from the eye, and symbolizing the flow of vitality emanating from the eye, and symbolizing the flow of vitality, knowledge and love to the conscious universe. The whole symbol represented the Trinity of the cosmic force.”

THE VOICE narrates to H.C. Randall-Stevens who is performing “automatic writing”:

“My father Ptah was chief of this TEMPLE, although he did not wear the mortal garment of flesh as did the various ray-children in authority under him. He still retained the divine body of heaven, THE SKIN COAT (a spiritual form of the present mortal body).

“At this point I would speak to you of my father’s viceroys for Atlantis and also of the RAY-CHILDREN chosen to be the mortal heads of that continent...My twin Eternal ISIS was incarnate with me and did bring into the mortal flesh the child HORUS who was Chief of the Cathedral of the tablelands of Atlantis. The evolving population was peaceful and loving to one another.

“The RAY-CHILDREN were able to collect and store the energy given off by the sun and so solve the problems of heat and light. The spiritual government of Atlantis was administered by 24 Initiates, all ray-children to govern the 24 clans of Atlantis. The Cathedral of the Sacred Heights was administered by me who am OSIRIS and I was incarnate in the mortal flesh, as was also my spouse Eternal ISIS.

“The CATHEDRAL OF THE TABLELANDS and LOWLANDS (which were together under ONE CHIEF INITIATE, my beloved son, was administered by El-Potipheru, and he was the same that I have mentioned in my BOOK OF TRUTH. His spouse eternal was incarnate with him – El Potipherua.

“So you will see that the twenty-four Initiates were divided into two groups of twelve, one group being administered by me, OSIRIS, and the other by THE THIRTEENTH Initiate, El Potipheru (Thus the term, “PHAROAH?” & thus the 13 LEVELS ON THE DOLLAR BILL PYRAMID?).

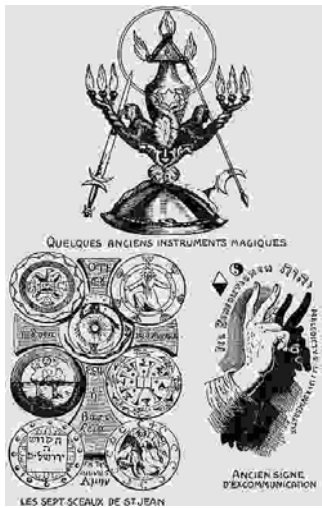
“Alas! It was in the lower lands toward the sea-board of the continent tht the evil of ERANUS (SATANAKU) first manifested itself.

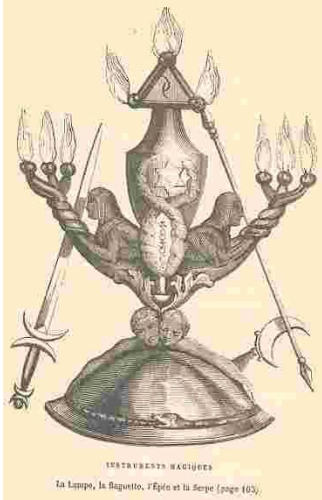
“In Atlantis there was a dwelling in the lowlands and the first usurper, ITHEBOLETH was “one dominated by ambition & self-will. He was a priest of the outer court of the 24th Temple of the lowlands and his Master was one Nisseau.....” TO BE CONTINUED. Get the book or go online. THIS IS A MASONIC TEXT and you will find the Egyptian symbolism attached all throughout the SCOTTISH RITE TEMPLE IN D.C. AS LABELLED IN CHAPTER 1.

Are you seeing the MASONIC GOD IN A BETTER LIGHT NOW? HE IS THE DEVIL FOR SURE FOLKS.....READ YOUR BIBLES AND COMPARE!

CHAPTER 7

MASONRY SYMBOLISM







Communism, the Illuminati and Freemasonry



The incompatibility of Pagan Free Masonry with Christianity

Hiding the Meaning: If the Illuminati-Freemasonry mysteries are working for world government and want to keep it a secret, they must conceal and hide the truth of their actions.

The power behind the Masons is the **Learned Elders of Zion**. In other words, the Jewish Sanhedrin which is supposed to have dissolved centuries ago. But they simply went underground where they remain to this today, and will not be exposed to the light of day until the world government they are working toward is accomplished. Then they will reveal their association with Satan, the Devil, or Lucifer as he was.

Albert Pike wrote: "Nothing excites men's curiosity so much as Mystery, concealing things which they desire to know; and nothing so much increases curiosity as obstacles that interpose to prevent them from indulging in the gratification of their desires. Of this the Legislators and Hierophants took advantage, to attract the people to their sanctuaries, and to induce them to seek to obtain lessons from which they would perhaps

have turned away with indifference if they had been pressed upon them." (Albert Pike, *Morals and Dogma*, p. 384).

Arthur Waite, another Masonic writer, tells us that Masonry "is on the surface a 'system of morality, veiled in allegory and illustrated by symbols'" (Arthur Edward Waite, *A New Encyclopedia of Freemasonry and of Cognate Instituted Mysteries: Their Rites, Literature and History*, New York, Weathervane Books, 1970, Vol. II, p. 421).

Ralph Anderson, a 32 degree Mason, further expounds on the hidden symbolism of Masonry: "Masonry may be defined as a system of symbols, a collection of allegories, and a pictorial form which veils and hides a truth so general and universal that man cannot live without it. An allegory is a story which is susceptible of TWO meanings; an Outer One which captivates the fancy and engrosses the attention, and an Inner One which conveys to the initiate some basic, cosmic and human truth by which a man hides or veils an inner spiritual reality. The Masonic Temple work abounds with such symbols, and through them is Revealed to the intelligent Mason the story of his own progress and also the history of the race of men." (Arcana Workshops, *A New Encyclopedia of Freemasonry and of Cognate Instituted Mysteries: Their Rites, Literature and History*, pp. 3-4; *The Spirit of Masonry*, Kent, England: Lucis (originally Lucifer -- renamed by public pressure) Press Limited, 1957, pp. 28-29). Waite further states: " . . . the newly received brother has come into a world of emblems or symbolism and whatsoever takes place therein has a meaning behind it, being one which is not always indicated on the surface" (Arthur Edward Waite, *A New Encyclopedia of Freemasonry and of Cognate Instituted Mysteries: Their Rites, Literature and History*, p. 395).

In fact, Masonry intentionally misleads those who have recently joined. Pike claims: "So Masonry jealously conceals its secrets and intentionally leads conceited interpreters astray . . . If you have been disappointed in the first three degrees, as you have received them . . . remember that . . . symbols were used, not to reveal but to conceal . . . The symbols and ceremonies of Masonry have more than one meaning. They rather conceal than disclose the Truth" (Albert Pike, *Morals and Dogma*, pp. 105-106; 148).

Pike also stated: "The Blue Degrees (the first three degrees of Masonry) 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 (those who have advanced to the highest degrees in 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 any past Mason who has

learned the truth, knows the almost complete futility in trying to enlighten his fellow Mason as to truth. For they have been so completely indoctrinated they will not listen, nor examine the evidence presented to them) . . . " (Albert Pike, *Morals and Dogma*, p. 819).

Finally, Pike adds: "Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. . . . So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray" (Albert Pike, *Morals and Dogma*, pp. 104-105).

"The final consummation will be when all this luminous substance has been separated from matter; the evil fire will then be freed from the caverns; the angel upholding the earth will let it fall in flames, and the whole mass will be relegated to Outer Darkness. Those who have failed to free themselves in time will be made guardians of the devils, keeping them from again bringing matter into the kingdom of Light. Such is the marvelous fable under which lies the nature-worship of ancient and modern Magnetism, known today as Illuminism, often called Christianity! as, for example, Anthroposophy or Steinerism, with its two opposing forces Lucifer and Ahriman, light and matter, and its solar and illuminising Christ. And the redemption consists with them of a physical and gnostic process of freeing, by means of unused sex-force, the element of light from matter or the body, and uniting it with the universal magnetic agent without, more often linking one mind with another in a magnetic chain, the weaker dominated by the more powerful, producing a world-inundation of communications from so-called 'Sages and Prophets,' destructive both to Christianity and Western civilization" (*The Trail of the Serpent*, Miss Stoddard, p. 33).

Discovering its God!: Masons emphasize that to participate in the Masonic rituals one must believe in a "Supreme Being. Freemasonry is available to any man of good character who believes in a Supreme Being and is closed only to avowed atheists and agnostics," claims Ralph Anderson. (Arcana Workshops, p. 2) Since the Bible cautions us that "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matthew 4:10) and the Masons worship a Supreme Being, is this Supreme Being the same God as the Christians worship, or is he a different god? As you read this you will find out who this "Supreme Being" is, but this is not the only god Masons worship! Although many Masons may be unaware of the polytheism in Masonry, many gods and goddesses are worshiped through the symbolism

and rituals of Masonry. One poem, written by a Mason, J.S.M. Ward, sums up some of the mythology prevalent in Masonry:

Bacchus died and rose again,
On the Golden Syrian Plain;
Osiris rose from his grave;
And thereby mankind did
save;
Adonis likewise shed his
blood,
By the yellow Syrian flood,
Zoroaster brought to birth,
Mithra from his cave of
earth,
And we today in Christian
land,
We with them can join
hands.

(C. Penny Hunt, *Masons and
Christ: The Menace of
Freemasonry*, Finleyville,
Pennsylvania: The Voice of
the Nazarene Press, 1967, p.
9)

Bacchus, The Legislator of the Jews fixed the commencement of their year in the month Nisan, at the vernal Equinox, at which season the Israelites marched out of Egypt and were relieved of their long bondage; in commemoration of which Exodus, they ate the Paschal Lamb at that Equinox. And when Bacchus and his army had long marched in burning deserts, they were led by a Lamb or Ram into beautiful meadows, and to the Springs that watered the Temple of Jupiter Ammon. For, to the Arabs and Ethiopians, whose great Divinity Bacchus was, nothing was so perfect a type of Elysium as a Country abounding in springs and rivulets (Albert Pike, *Morals and Dogma*, p. 466).

Osiris, Adonis, and Mithra are all gods that are worshiped by occultists and Masons! Of course, these are just a few of the gods that are actually worshiped through different Masonic ceremonies. It doesn't matter to the Mason that God proclaims: "Thou shalt worship the Lord thy God and Him only shalt thou serve" (Matthew 4:10).

"Osiris is the Egyptian god of the dead as well as a sun god, but he is also known by many other names. In Thrace and Greece he is known as Dionysus, the god of pleasures and of partying and wine. Festivals held in

his honor often resulted in human sacrifices and orgiastic (sexual) rites" (Paul Hamlyn, *Greek Mythology*, London England: Paul Hamlyn Limited, 1967, pp. 109, 114).

In Rome he is called Liber or Bacchus. The Lydians label him Bassareus and in Persia he is identified as Mithras, where astrology is practiced by his followers. He is Zagreus to the Cretans and "became an underworld divinity who welcomed the souls of the dead to Hades and helped with their purification."

Paul Hamlyn also informs that since Zagreus was killed and resurrected (in mythology) he "became the symbol of everlasting life" (Paul Hamlyn, *Greek Mythology*, London England: Paul Hamlyn Limited, 1967, p. 113). The Phrygians know Osiris as Sabazius where he is honored as a solar deity (a sun god) who was represented by horns, and his emblem was a serpent (Paul Hamlyn, *Greek Mythology*, London England: Paul Hamlyn Limited, 1967, p. 112)! In other places he went by other names, such as Deouis, The Boy Jupiter, The Centaur, Orion, The Boy Plutus, Iswara, The Winged One, Nimrod, Adoni, Hermes, Prometheus, Poseidon, Butes, Dardanus, Himeros, Imbros, Iasius, Zeus, Iacchus, Hu, Thor, Bel, Serapis, Ormuzd, Apollo, Thammus, Altus, Hercules, and believe it or not, Ba'al!

Most of these gods were considered to be solar deities or sun-gods. The Worship of the Sun, disguised through the use of gods and symbols, plays a very important role in Masonry, which is simply Illuminism in disguise! Is it not strange that, thousands of years ago, men worshipped the Sun, and that today that worship continues among the Parsee Jews? Originally they looked beyond the orb to the invisible God, of whom the Sun's light, seemingly identical with generation and life, was the manifestation and outflowing. Long before the Chaldean shepherds watched it on their plains, it came up regularly, as it now does, in the morning, like a god, and again sank, like a king retiring, in the west, to return again in due time in the same array of majesty.

We worship Immutability. It was that steadfast, immutable character of the Sun that the men of Ba'albec worshipped. His light-giving and life-giving powers were secondary attributes. The one grand idea that compelled worship was the characteristic of God which they saw reflected in his light and fancied they saw in its originality the changelessness of Deity. He had seen thrones crumble, earthquakes shake the world and hurl down mountains. Beyond Olympus, beyond the Pillars of Hercules, he had gone daily to his abode, and had come daily again in the morning to behold the temples they built to his worship. They personified him as Brahma, Amun, Osiris, Bel, Adonis, Malkarth, Mithras, and Apollo; and the nations that did so grew old and died. Moss grew on the capitals of the great columns of his temples, and he shone on the moss. Grain by grain the dust of his

temples crumbled and fell, and was borne off on the wind, and still he shone on crumbling column and architrave. The roof fell crashing on the pavement, and he shone in on the Holy of Holies with unchanging rays.

"It was not strange that men worshipped the Sun . . . Har-oeri was the god of Time, as well as of Life. The Egyptian legend was that the King of Byblos cut down the tamarisk-tree containing the body of Osiris, and made of it a column for his palace . . . The Supreme Being of the Egyptians was Amun, a secret and concealed God, the Unknown Father of the Gnostics (Jews), the Source of Divine Life, and of all force, the Plenitude of all, comprehending all things in Himself, the original Light. He creates nothing; but everything emanates from Him: and all other Gods are but his manifestations. From Him, by the utterance of a Word, (the Secret Word of the Masons), emanated Neith, the Divine Mother of all things, the Primitive Thought, the Force that puts everything in movement, the Spirit everywhere extended, the Deity of Light and Mother of the Sun.

Of this Supreme Being, Osiris was the image, Source of all Good in the moral and physical world, and constant foe of Typhon, the Genius of Evil, the Satan of Gnosticism (Judaism), brute matter, deemed to be always at feud with the spirit that flowed from the Deity; and over whom Har-Oeri, the Redeemer, Son of Isis and Osiris, is finally to prevail . . .

From Egypt, the Mysteries went to Phoenicia, and were celebrated at Tyre. Osiris changed his name, and become Adoni or Dionusos, still the representative of the Sun; and afterward these Mysteries were introduced successively into Assyria, Babylon, Persia, Greece, Sicily, and Italy. In Greece and Sicily, Osiris took the name of Bacchus, and Isis that of Ceres, Cybele, Rhea and Venus . . . The Priesthood possessed one third of Egypt. They gained much of their influence by means of the Mysteries, and spared no means to impress the people with a full sense of their importance . . .

Egypt received the legend from Chaldea, and the Hebrews received the Mysteries from the Egyptians; and of course were familiar with their legend, known as it was to those Egyptian Initiates, Joseph and Moses. It was the fable (or rather the truth clothed in allegory and figures) of Osiris, the Sun, Source of Light and Principle of Good, and Typhon, the Principle of Darkness and Evil. . . Osiris, said to have been an ancient King of Egypt, was the Sun; and Isis, his wife, the Moon: and his history recounts, in poetical and figurative style, the annual journey of the Great Luminary of Heaven through the different Signs of the Zodiac. In the absence of Osiris, Typhon, his brother, filled with envy and malice, sought to usurp his throne; but his plans were frustrated by Isis. Then he resolved to kill Osiris. This he did, by persuading him to enter a coffin or sarcophagus, which he then flung into the Nile. After a long search, Isis found the body, and concealed it in the depths of a forest; but Typhon, finding it there, cut it into

fourteen pieces, and scattered them hither and thither. After tedious search, Isis found thirteen pieces, the fishes having eaten the other (the privates), which she replaced of wood, and buried the body at Philae; where a temple of surpassing magnificence was erected in honor of Osiris.

Isis, aided by her son Orus, Horus or Har-oeri, warred against Typhon, slew him, reigned gloriously, and at her death was reunited to her husband, in the same tomb . . . When Isis first found the body, where it had floated ashore near Byblos, a shrub of erica or tamarisk near it had, by the virtue of the body, shot up into a tree around it, and protected it; and hence our (Illuminati Masons) sprig of acacia.

Isis was also aided in her search by Anubis, in the shape of a dog. He was Sirius or the Dog-Star, the friend and counsellor of Osiris, and the inventor of language, grammar, astronomy, surveying, arithmetic, music, and medical science; the first maker of laws; and who taught the worship of the Gods, and the building of Temples. In the Mysteries, the nailing up of the body of Osiris in the chest or ark was termed the aphanism, or disappearance (of the Sun at the Winter Solstice {the so-called Christian Christmas}, below the Tropic of Capricorn), and the recovery of the different parts of his body by Isis, the Euresis, or finding . . . The mysteries of Osiris, Isis, and Horus, seem to have been the model of all other ceremonies of (Illuminati and Masonry) subsequently established among the different peoples of the world . . . for the ancients held that the Ceres of the Greeks was the same as the Isis of the Egyptians; and Dionusos or Bacchus as Osiris.

The legend of Osiris and Isis, as given by Plutarch, contains many more details and circumstances than those we have briefly mentioned; and all of which we need not repeat here. Osiris married his sister Isis; and labored publicly with her to ameliorate the lot of men. He taught them agriculture, while Isis invented laws. He built temples to the Gods, and established their worship. Both were the patrons of artists and their useful inventions; and introduced the use of iron for defensive weapons and implements of agriculture, and of gold to adorn the temples of the Gods. He went forth with an army to conquer men to establish civilization, teaching the people whom he overcame to plant the vine and sow grain for food. Typhon, his borthor, slew him when the sun was in the sign of the Scorpion, that is to say, at the Autumnal Equinox. They had been rival claimants, says Synesius, for the throne of Egypt, as Light and Darkness contend ever for the empire of the world. Plutarch adds, that at the time when Osiris was slain, the moon was at its full; and therefore it was the sign opposite the Scorpion, that is, the Bull, the sign of the Vernal Equinox . . . Then followed a chest or ark, magnificently ornamented, containing an image of the organs of generation of Osiris, or perhaps of both sexes; emblems of the original generating and producing Powers.

According to the Egyptian fable, when Typhon cut the body of Osiris into pieces, he flung his genitals into the Nile, where a fish devoured them . . . Theophilus says that the Osiris of Egypt was supposed to be dead or absent fifty days in each year . . . Osiris, Husband of Isis, was the God of Cultivation and Benefactor of Men, pouring on them and on the earth the choicest blessings within the gift of the Divinity. Opposed to him was Typhon, his antagonist in the Egyptian mythology, as Ahriman was the foe of Ormuzd, the Good Principle, in theology of the Persians . . .

It was held that we owed to Osiris and Isis: civilization, the discovery of agriculture, laws, arts of all kinds, religious worship, temples, the invention of letters, astronomy, the gymnastic arts, and music; and thus they were the universal benefactors. Osiris travelled to civilize the countries which he passed through, and communicate to them his valuable discoveries. He built cities, and taught men to cultivate the earth. Wheat and wine were his first presents to men. Europe, Asia and Africa partook of the blessings which he communicated, and the most remote regions of India remembered him, and claimed him as one of their great gods . . .

Osiris was the same god known as Bacchus, Dionusos, and Serapis . . . Bacchus, jointly with Ceres (identified by Herodotus with Isis) presides over the distribution of all our blessings; and from the two emanates everything beautiful and good in Nature . . ." (Albert Pike, *Morals and Dogma*, pp. 77, 80, 281, 313, 375, 377, 477). We could have gone on for pages but I believe that this should suffice to show that one of the great gods of the Illuminati is Osiris or Lucifer or Satan or the Devil under the name Hiram Abiff), that the Masons pay honor in the third degree. The Drama for this degree (Master Mason) involves a death and resurrection ceremony. The Master-Mason-to-be is said to be working on Solomon's Temple. He is in possession of the name of God (the "Lost Word" of Masonry) and he has promised to reveal this to the other workers when the Temple is finished.

Since the wages are higher for those who possess this name, the other workers become jealous and insist that he reveal the name to them before the Temple is finished. When he refuses to do so, three angry ruffians kill and hastily bury him. Eventually his grave is discovered and, after the third attempt, he is raised to life again. The first word he spoke is the substitute for the "Lost Word" and it is this word that is said to be passed down to Master Masons today (Shaw and Mckenney, pp. 150-151). In the third degree, the climax of the ceremony is the mock murder and resurrection of Hiram Abiff, the "Christ" of Masonry. This is made as solemn as the factual nature of the thing will permit. But it is a religious ceremony, a resurrection service, by which the candidate becomes entitled to eternal life.

In a sense it is to Masonry what the resurrection of Christ is in Christianity."Few Candidates may be aware that Hiram, whom they have represented and personified, is ideally and precisely the same as Christ. Yet such is undoubtedly the case. This old philosophy shows what Christ as a glyph means, and how the Christ state results from real initiation, or from the evolution of the human into the divine" (*Mystic Masonry*, p. 248).

Any one who is familiar with Egyptian mythology should be able to see the correlation between the myth of Hiram Abiff and of the Egyptian god, Osiris. Pierson contends: "We readily recognize in Hiram Abiff the Osiris of the Egyptians . . ." (Shaw and McKenney, p. 153). "In Egypt the dead man was identified with Osiris, and addressed as Osiris" (Geoffrey Parrinder, ed., *World Religions from Ancient History to the Present*, New York; Facts on File Publications, 1971, p. 176. See also "Osiris," *The World Book Encyclopedia*, 1961 ed. Vol. 13, p. 654).

Waite acknowledges that: "There is no question that the Myth of Osiris covers the Whole Story of mystical life and is presented in the Funerary Ritual (the death and resurrection ceremony of the third degree) 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 is life in Osiris. The great doctrine, the great revelation of all the true Mysteries is that Osiris lives . . . We also as Mason look forward to union of the departed with Osiris . . ." (Waite, op. cit., Vol. II, p. 169)

The Late Rev. Alexander Hislop related: "It is admitted that the secret system of Freemasonry was originally founded on the Mysteries of the Egyptian Isis, the goddess-mother, or wife of Osiris. But what could have led to the union of a Masonic body with these Mysteries, had they not had particular reference to architecture, and had the god who was worshipped in them not been celebrated for his success in perfecting the arts of fortification and building? Now, if such were the case, considering the relation in which, as we have already seen, Egypt stood to Babylon, who would naturally be looked up to there as the great patron of the Masonic art" (*The Two Babylons*, p. 43)?

These Masonic authors realize that the ceremonies are only based on Myths or Fables. *Collier's Encyclopedia* states: "Masonry fosters an elaborate Mythology . . ." (*Collier's Encyclopedia*, op. cit., p. 338)

But since they have turned from the truth, there is only the False left. W.L. Wilmshurst, a Mason, points out: "It matters nothing whether the prototype be one whose historical actuality and identity can be demonstrated, or whether he can be regarded Only as Legendary or Mythical . . . In Egypt the prototype was Osiris, who was slain by his malignant brother Typhon, but whose mangled limbs were collected in a coffer from which he emerged

reintegrated and Divinized. In Greece the prototype was Bacchus, who was torn to pieces by the Titans. Baldur in Scandinavia and Mithra in Graeco-Roman Europe were similar prototypes. In Masonry the prototype is Hiram Abiff . . ." (Wilmschurst, op. cit., p. 142)

Many Masons believe that they are acting out the death and resurrection ritual of Christ. Even if this were the case, which it is not, this ritual would be blasphemous for a Christian, but these Masons are actually acting out the Myth of Osiris and Isis, two Pagan deities of Egypt. Isis was considered to be "supreme in Magical power . . ." (Isis, *Encyclopedia Britannica*, 1964 ed., Vol. 12, p. 703) and "she was the goddess of . . . Magic." Osiris committed incest by marrying his sister, Isis, so those portraying him are not very righteous characters, are they? Also, several symbols in the Lodge that Masons should readily recognize are the sun, the point within a circle, the Tau Cross, and the All-Seeing Eye, all symbols representing Osiris! (Albert Pike, *Morals and Dogma*, pp. 15, 377, 401, 405, 504, etc).

Not only do Masons rely on fables, but they also take the place of Christ. In the 19th degree of the Scottish Rite, called "Grand Pontiff," Masons attend a pageant in which part of the book of Revelation is enacted. Waite recounts this drama: "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 . . . The Candidate is brought into light and is shown the four-square city coming down out of Heaven . . . while He who sits upon the throne, through 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. . . . The New Jerusalem is interpreted as Ancient Masonry." (Waite, op. cit., Vol. I, pp. 342-343)

Although Delmar Darrah, a 33rd degree Mason, assures us that "there never has been any conflict between the church and Freemasonry" (Darrah, op. cit., p. 298), we can see several points of Conflict between the pageantry of the degree of Grand Pontiff and the Bible.

First, we notice that the person who sits on the throne is Called "The Lord God Almighty and Redeemer," but he "is NOT the Christ of St. John." If he is NOT the Christ of the Bible, then who is he? Read on and you will discover who the god of Masonry Really Is! Second, we see that the Mason is anointed with oil and proclaimed "a priest forever according to the Order of Melchizedek."

Hebrews 5:5 and 9 clearly states that "Christ glorified NOT Himself to be made an high priest" but was "called of God an high priest after the order of Melchizedek." But Masons glorify Themselves and take on themselves

the honor of the priest hood that was given to Christ Alone. Third, notice that Masons interpret the "New Jerusalem" as "Ancient Masonry!"

The 25th degree of the Scottish Rite is called "Knight of the Brazen Serpent." Again Waite describes this degree and reveals to us that the twelve signs of the Zodiac are illustrated and a Tau Cross, encompassed by a Serpent is in the East. The Master retires to call upon God and then . . . "returns bearing a Symbol of Salvation, being a Brazen Serpent entwined about the Tau Cross . . . It is given thereafter to the Candidate, as a symbol of faith, repentance and mercy" (Waite, op. cit., p. 440).

Again we can see conflict between the degrees of Masonry and the Bible. The Bible warns against astrology, yet the Lodge is set up in such a way as to correspond with the twelve signs of the Zodiac, which is astrology. We also notice that the symbol of salvation is the "Brazen Serpent!"

Once again Christ is set aside for Another symbol of salvation. The Bible specifies that the Serpent represents Satan, but Masonry uses the Serpent as a Symbol of Salvation! In conjunction with the Serpent, let's look at the Masonic apron. Wilmshurst writes: "Brethren, I charge you to regard your Apron as one of the Most Precious and speaking symbols our Order has to give you" (Wilmshurst, op. cit., Vol. II, p. 38). This statement is quite intriguing. When Adam and Eve sinned, they sewed together an apron of fig leaves. We find however, God Was Not Pleased with the aprons, and He made the Coats of skin to clothe them (Genesis 3:7, 21); but Waite indicates "in Craft Masonry and its connection, the Apron is the Only Proper and Possible Clothing" (Waite, op. cit., Vol. II, p. 38).

In the first degree of Masonry the candidate is given an unadorned white apron which indicates purity of soul (Wilmshurst, op. cit., p. 136).

In the second degree blue Rosettes are added to the apron to indicate that progress has been made in regeneration. In the third degree Wilmshurst explains that: ". . . still further progress is emblemized by the increased blue adornments of the Apron, as also by its silver tassels and the Silver Serpent is the Emblem of Divine Wisdom knitting the soul's new-made vesture together" (Wilmshurst. See also Pike, op. cit., p. 496). The newly initiated Mason is instructed that his white apron is the "Most Precious" symbol of Masonry and that it represents purity. We must remember, however, that this apron is a Symbol.

What then, is the Real Meaning behind this object? To find out we must return to Mythology. Pike notes that the god Jupiter Ammon's picture was painted with the sign of the Ram or Lamb (Albert Pike, *Morals and Dogma*, p. 407). He mentions that Jupiter Ammon is "the same as Osiris, Adoni, Adonis, Atys, and the other Sun Gods . . ." Hutchinson also notes that

Jupiter Ammon is "painted with horns" (Hutchinson, op. cit., p. 82). And that he is the "same as Ba'al or Moloch . . . (and) Adonis, whom some ancient authors call Osiris" (ibid. pp. 82-83). His ceremonies "consisted in clothing the Initiate with the skin of a white lamb. And in this we see the Origin of the Apron of white sheep-skin used in Masonry" (Pike, op. cit). So, the Apron was used in connection with the ceremonies of Osiris and this apron is the "only proper" clothing, according to Waite.

Also notice that in the third degree a Serpent is added to the Apron and that it is an Emblem of Divine Wisdom! The Entered Apprentice's Handbook points out that: ". . . the Serpent is regarded as 'The Shining One' -- the Holy wisdom itself. Thus we see that the Serpent on our apron denotes that we are encircled by the Holy Wisdom . . . The snake is peculiarly associated with (the Hindu god) Shiva, the Destroyer, whose close symbolic association with the third (Masonic) degree is obvious. . . He is depicted making the (sign) of a Master Mason" (Dave Hunt and Ed Decker, *The God Makers: A Shocking Expose of What the Mormon Church Really Believes*; Eugene, Oregon: Harvest House Publishers, 1984, p. 197).

Another god, Shiva, is now introduced into the Pantheon of Masonry. Shiva (or Siva) has numerous wives and, . . . "wanders naked about the countryside on his white bull Nandi, overindulging in drugs, and encouraging starvation and self-mutilation. The innermost sanctuaries of Shiva temples always feature a lingam, the stylized erect phallus which symbolizes his rampant sexuality" (Bob Larson, *Larson's Book of Cults*, Wheaton, Illinois: Tyndale House Publishers, Inc. 1982, p. 75).

The Serpent is quite prevalent and important in Masonry. When Jim Shaw, a former Mason who has left Masonry, went to the Temple to receive his 33rd degree, he reported: ". . . the thing that is most noticeable is the way the walls are decorated with Serpents. There are all kinds, some very long and large. Many of the Scottish Rite degrees include the representation of Serpents and I recognized them among those decorating the walls." (Shaw and McKenney, op. cit., p. 102)

Albert Pike devotes page after page of his book to the prevalence and worship of Serpents. He discloses that, "The Phoenicians called the serpent agathodemon (the good spirit) . . ." (Pike, op. cit., p. 495); "In reality, the hawk-headed Serpent, genius of Light, or Good genius, was the symbol of the Sun. The horned Serpent was the hieroglyphic for a God." Two other names for Osiris are Bel and Hu.

Pike relates to us that, "The Greeks call Bel 'Beliar,' and Hesychius interprets that word to mean a Dragon or great Serpent" (ibid. pp. 499-500) and "The British God Hu was called 'The Dragon was cast out, that old

Serpent, called the Devil, and Satan, who deceives the whole world... "
(Revelation 12:9)

Other connections to Satan can be found. Pike, writing about the pagan god Thor, reveals that "Thor was the Sun, the Egyptian Osiris and Kneph, the Phoenician Bel or Ba'al" (ibid. p. 368). Bel (or Ba'al) was believed to be the "lord of the air" ("Bel," *Encyclopedia Britannica*, 1964 ed. Vol. 3, p. 410) as well as sun-god (Texe Marrs, *Mystery Mark of the New Age: Satan's Design for World Domination*, Westchester, Illinois: Crossway Books, 1988, p. 91). Remember also that the god Ba'al is a synonym for the Devil (Stephen Knight, *The Brotherhood: The Secret World of the Freemasons*, Briarcliff Manor, New York: Stein and Day, 1984, p. 236). Ba'al; "had the body of a spider and three heads, those of a man, a toad and a cat." This god, under the name of Thor, is called; "the Prince of the Power of the Air" (Pike, op. cit).

Ba'al worship is condemned by the Bible, (1 Kings 16:30-33; 22:53; 2 Kings 17:16) and in Ephesians we find that Satan is called the "prince of the power of the air." Not only does Satan have the same title as is given to the god Thor, but we should notice that the word "Thor" means "thunder" (Einar Haugen, "Thor," *The World Book Encyclopedia*, 1961 ed., Vol. 17, p. 204). Thor "was the god of lightning and thunder in Norse mythology." This is a significant statement, for satanists use the lightning bolt as a symbol of Satan. Satanic rock groups also use the symbol, called a "Satanic S," which resembles a lightning bolt and is probably taken from the reference in Luke 10:18 where Jesus says: "I beheld Satan as lightning fall from heaven" (Max Wood, *Rock and Roll: An Analysis of the Music*, n. p., n. d., p. 28).

One of these Satanic rock groups called KISS (the name stands for Knights in Satan's Service) (ibid. p. 30) has a song on one of their albums entitled "God of Thunder." This song claims:-

I was raised by the demons,
A modern day man of steel,
Trained to reign as the one,
I gather darkness to please me,
God of Thunder and Rock and
Roll,
I command you to kneel,
The sound you're under,
Before the god of thunder,
Will slowly rob you of your
virgin soul.
The god of rock and roll, (ibid.

p. 31)
I'm the Lord of the Wasteland.

This god is obviously Satan. Is it any wonder that the Bible further informs us that this "prince of the power of the air" is "the spirit that now worketh in the Children of Disobedience . . ." (Ephesians 2:2)

Since the gods of Masonry (Thor, Ba'al, Shiva, Pan, Osiris, etc.) actually represent Satan in different camouflages, and since the Serpent is widespread in Masonry, and the Bible clearly states that the Serpent is Satan, we see that the Masons are in actuality worshipping Satan (Lucifer). Of course, Masonic writers themselves plainly confess to us who they worship! Who is it? None other than Satan (Lucifer)! Hutchinson gives the following comment about the fall of man: "But alas, he (Adam) fell! By disobedience he forfeited all his glory and felicity; and, wonderful to recount in the midst of this exalted state, Satan prevailed" (Hutchinson, op. cit., pp. 47-48). The footnote on this sentence gives this explanation: "Thus originated the introduction of a serpent among the symbols of Freemasonry . . . Serpent-worship derives its origin from the same source" (ibid. p. 48).

Another footnote elsewhere in this book is a quote from Key to the New Testament, which states in part: "The corruptions flowing from the Egyptian philosophy, when adapted to Christianity, were these: they held that the god of the Jews was the Demiurgus . . . the serpent who deceived Eve ought to be honored for endeavoring to rescue men from their slavery to the Demiurgus" (ibid. p. 85).

The Mason's God Is Lucifer: Pike brags: "Lucifer, the Light-bearer! Strange and mysterious name to give to the spirit of darkness! Lucifer, The Son of The Morning! [Here Pike is denying Christ as the Light of the world and giving that designation to Lucifer, the Devil] Is it he who bears the light . . ? Doubt it Not!" (Pike, op. cit., p. 321. See also A Ralph Epperson, *The Unseen Hand: An Introduction to the Conspiratorial View of History*, Tucson, Arizona, Publius Press, 1985, p. 224).

Masonic testimony is clear that the serpent or Satan (Lucifer) should be worshipped. In fact, the "Lost Word" of Masonry has to do with Satan.

Masons have been in search of a so-called "Lost Word" which is supposed to be the Real name of God, but has been lost. In the third degree the Mason is given a substitute word and told to look "to that bright and Morning Star . . ." (Waite, op. cit., Vol. I, p. 424).

Waite suggests that the Word revealed in the third degree "was of similar value to our old friend Abracadabra" (ibid. Vol. II, p. 468). He mentions elsewhere that: ". . . since the sphere of Ritual is also a sphere of sorcery, on proceeding to initiation he is given the symbol Abracadabra...and is told it is the True Word" (ibid. p. 415).

Most people know that the word "abracadabra" has to do with Magic, but did you know that this word comes from Abraxas (Hutchinson, op. cit., p. 80)? Abraxas, by the way, is a demon! Masons are actually taught that this demon is the True Word. However, this word is only a substitute. Then, in the 13th degree (Royal Arch) he is given the name of the "Lost Word" of Masonry. Let's see, first of all, who is the "Bright and Morning Star" and then let's look at the "Lost Word" and who is represented thereby.

Revelation 22:16 explains: "I, Jesus . . . am the root and offspring of David, and The Bright and Morning Star." Now, do the Masons worship Jesus as the "bright and Morning Star?" There are several reasons why this answer is "NO!" One reason is that everything in the lodge is symbolical of something else, so if the "Bright and Morning Star" is Christ in reality, it is only a symbol to the Mason. In addition, Wilmshurst admits that "Hebrew Biblical names represent not persons, but personifications of spiritual principles . . ." (Wilmshurst, op. cit., p. 127).

There is a greater reason, however, that we know that the "bright and morning star" is not Christ, and that is from Masonic testimony. Waite, describing one picture in his book, analyzes it as: "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 . . . From a Masonic point of view, the symbol in its plenary sense is the coming forth of conquering Light" (Waite, Vol. I, p. ix).

Masonic testimony points out that the morning star is "Lucifer" and that this symbol represents the "coming forth of conquering light." So, when Masons speak of the light of Masonry, they are actually referring to Lucifer bringing forth the light. Lucifer, as you may already know, means "Light Bearer" or "Light Bringer." The Bible also informs us Satan (Lucifer) comes as "an angel of light" (II Corinthians 11:14).

As mentioned earlier, another name for Osiris is Mithras. According to *The World Book Encyclopedia*, Mithras "was an angel of light who fought on the side of the god Ahura-Mazda. . . The Zoroastrian scriptures called Mithras 'the Heavenly Light'" (Mithras, *The World Book Encyclopedia*, 1961 ed., Vol. 12, p. 566).

The Romans created a super-cult, using the forms of the secret cult of Mithra, under which they tried to collect all existing religions. It was

supposed to be the perfect instrumentum regni that would have stopped the spread of Christianity and assured creation of a global empire. Diocletian, the last of the persecuting emperors, issued four edicts of persecution which called for the destruction of Christian places of worship and books, the humiliation of Christian clergy and execution of clerics and Christians who did not sacrifice to Roman gods, officially recognized Mithras as the protector of the Roman Empire . . . an awful massacre followed (C. Osborne Ward II, *The Ancient Lowly* (1910), p. 668). The hammer and sickle on the Communist flag is a Mithraic symbol. The Roman oligarchy took over the symbol and used many of the cults, as the Masters of Communism have done in this present day, but the whole structure collapsed.

Mithras was also identified with the Sun. The mention of Ahura- Mazda is interesting for it is this god that the lecture of the 32nd degree of Masonry deals with. In this lecture Ahura-Mazda is called the "spirit of light" (Shaw and McKenney, op. cit., p. 156).

The Masons are then instructed to: "Look to the East, my brothers . . . and behold the seven-pointed star, the great symbol of this degree, with the seven colors of the rainbow. The seven colors and seven points represent the seven potencies of Ahura. Observe now the great Delta of Pythagoras consisting of 36 light arranged in eight rows to form an equilateral triangle. The light of the apex of the Delta represents Ahura-Mazda, Source of all Light" (Shaw and McKenney).

The lecture continues and the Masons are told that the "trilateral name for god is composed of" (ibid. p. 157) three Hindu gods: Brahma, Vishnu, and Siva. Siva (or Shiva), by the way, is a synonym for Satan! In fact, Anton LaVey, founder of the Church of Satan, lists Shiva, Lucifer and Pan (among others) in his Satanic Bible as Synonyms for Satan! (Constance Cumbey, *The Hidden Dangers of the Rainbow: The New Age Movement and Our Coming of Age of Barbarism*, Shreveport, Louisiana: Huntington House, Inc., 1983, p. 136).

Lucifer, then, is the god honored and revered by masons as The True God! J. Edward Decker, Jr., a former Mason, gives us a quote from Albert Pike, a 33rd degree Mason. On July 14, 1889, Pike gave instructions to the 23 Supreme Councils of the World: "That which we must say to the crowd is, We worship a God, but it is the god that one adores without superstition. To you Sovereign Grand Inspectors General (the name of the 33rd degree, the highest degree known to the world in Scottish Rite Masonry), we say this, that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees. The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine . . . Yes, Lucifer is God . . . the pure philosophical religion is the belief in Lucifer . . . Lucifer,

God of Light and God of Good . . ." (Decker, op. cit., p. 6). With this admission, is it any wonder that Pike is called the "Pontiff of Luciferian Freemasonry" (Waite, op. cit., Vol. II, p. 253)?

In addition, he is adored by Masonic authors such as Waite, who brags: "I believe . . . his name will be . . . of Precious Memory in all American Masonry" (ibid. p. 278).

In fact, *Morals and Dogma*, a book written by Pike, is the handbook for Masons. When Jim Shaw earned his 32nd degree, he, as well as the others present, were given, ". . . a copy of Albert Pike's book . . . We were told that it was The source book for Freemasonry and its meaning. We were also told that it must never leave our possession, and that arrangements must be made so that upon our deaths it would be returned to the Scottish Rite." (Shaw and McKenney, op. cit., p. 62)

Also, C. Fred Kleinknecht, a 33rd degree Mason related: ". . . told all Masons that last January that one particular book was to be their daily guide for living, their 'Bible.'" That book, said Kleinknecht, is Albert Pike's *Morals and Dogma* (Texe Marrs, *Masons Are A Secret New Age Cult*, *Flashpoint* March 1990, p. 3). The majority of Masons in the first few degrees are not aware of the god of Masonry, yet Hutchinson boasts that, "the first state of a Mason is representative of the first stage of worship of the True God " (Hutchinson, op. cit., pp. 101, 209).

He highly insinuates that those outside of the Masonic ranks are not worshipping The True God! The Masons have been taught that this true god is called the "Grand Architect of the Universe" and that anyone who believes in "a" Supreme Being may join Masonry. They have been advised that there is no conflict between Christianity and Masonry. To hide the fact of who their god is, those entering Masonry must enact strange rituals, if asked who he believes in and must answer "In God" and only after the candidate has completed the 13th degree is he told the name of the "Lost Word."

Why must this word be kept secret for so long? The answer is that if the word and its meaning were revealed to the candidate in the beginning, he most likely would never have joined up! What is the "Lost Word?" Waite indicated that the "Lost Word" has to do with Wisdom, and that "Wisdom in this case is a synonym of the Word . . ." (Waite, op. cit., p. 470).

Before I give you the "Lost Word" let me remind you that Wilmshurst claims that "the Serpent is the emblem of Divine Wisdom" (Wilmshurst, op. cit., p. 136), and the Lost Word is a synonym for Wisdom, so this Word has to do with the Serpent! Well, the secret Word is "Jao-Bul-On," the secret

name of the demonic god of Masonry, the "Lost Word" in the rite of the Royal Arch Degree.



You may wonder, "What does that mean?" "Jao" is the Greek name for the god of the Chaldean Gnostics, Ialdebaoth or Iao. "Bul" is a Syriac word which means "Ba'al," who was a Canaanite fertility god associated with licentious rites and magic (Knight, op. cit., p. 236). Ba'al is actually another name for the Devil! "On" is the Babylonian name of the Egyptian "Osiris," the god of the underworld. So, here again, we can see Satan is deified and honored by the Masons.

We are told further (in the ritual of the 13th degree) that this "triune essence of the Deity," (C. Penney Hunt, op. cit., p. 18) represents "His creative preservative, and de-creative powers." This sentence gives a very vivid description of the Hindu gods. In the pagan religion of Hinduism, we also see the "trinity" of three gods, Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. Waite explains: "Siva (or Shiva) is the Babylonian Bel, identical with the sun-god I.A.O." -- the trinity of Isis, Apophis and Osiris. (Waite, op. cit., p. 405). *The World Book Encyclopedia* states that Bel is "another name for the god Ba'al," (Bel, *The World Book Encyclopedia*, 1961 ed. Vol. 2, p. 173) and Ba'al is another name for Satan, so Satan is being worshipped through the Masonic ritual, for Shiva, the god with "de-creative powers," is just another name for Satan! One more name for Satan is Pan. "He// was half man and half goat . . ." (Pan, *The World Book Encyclopedia*, 1961 ed., Vol. 14, p. 93) and he is "usually shown with goat feet, curly hair, short horns, and a beard." An occult catalog from International Imports mentions: (International Imports, op. cit., p. 115) "In Greek mythology Pan was the god of nature . . . He is also equated with Satan and life's baser aspects." Once again we can see that Masonry

honors Satan, for Hutchinson confesses: "The knowledge of the god of nature forms the first estate of our profession . . ." (Hutchinson, op. cit, p. 62). He also points out that the god of nature was adored under the names of Osiris and Isis (the wife/sister of Osiris) (ibid. p. 115).

Yes, Lucifer (Satan) is the God of Masonry and the so-called "God of Light." Willmshurst tries to convince us that: "Christian and Masonic doctrine are identical in intention though different in method. The one says 'Via Crucis;' the other 'Via Lucis;' yet the two ways are but one way" (Willmshurst, pp. 209-210). "Via Crucis" means "by way of the Cross" and "Via Lucis" means "by way of light." These two ways cannot be identical. One way follows the way of the Cross of Christ, which leads to reconciliation; the other follows the way of the light of Lucifer, which leads to death. Isn't it plan to see which path the Masons are on?

33rd Degree Mason ties Bush's New World Order to All-Seeing Eye: James G. Martin, a 33rd Degree Mason, who as Governor of North Carolina and a leading Republican Party big-wig, has warmly praised President's Bush's plans for a "New World Order." Writing in Raleigh's daily newspaper, *The News and Observer* (March 24, 1991), Martin stated: "President George Bush . . . has revitalized an old but timely idea; the realization of a New World Order." Martin noted that this was the same visionary idea as depicted on our U.S. one-dollar bill, the all-seeing eye above the pyramid with the Latin inscription below of Novus Ordo Seclorum. This, Martin explained, is interpreted as either "A New World Order of the Age," a "New Secular (or worldly) Order" or simply a "New World Order." Unfortunately, in his article Governor Martin failed to tell readers these significant facts: That the pyramid and its all-seeing eye was first printed on the U.S. dollar bill in the 1930s at the insistence of the Jewish President Franklin D. Roosevelt, a Mason, and his vice-president, Henry Wallace. Wallace, a fellow Mason as well as an ardent communist-Illuminist, later ran for president as a Socialist (Texx Marrs, *Flashpoint*, April/May, 1991).

Former President Bush knows what Novus Ordo Seclorum means: President Bush, on July 2, 1989 stated: "That desire for freedom from tyranny inspired the world and still does. Look on the back of any dollar bill and you'll see it. The Great Seal of the United States bears the motto, 'Novus Ordo Seclorum,' meaning a 'New Order of the Ages'" (*Parade Magazine*, July 2, 1989).

Former President Bush spoke before the United Nations on October 1, 1990, where he confirmed his support of World Government by the year 2000 A.D. "We (members of the U.N.) must join together in a New Compact, all of us, to bring the United Nations into the 21st century . . . The calendar offers up a convenient milestone, a signpost by which to measure our progress as a community of nations. The year 2000 marks a turning point,

beginning the turn of the millennium . . . The United Nations can help bring about a New Day . . . to press forward To Cap an Historic Movement towards 'A New World Order'" (*The New York Times*, October 2, 1990, A-6)

This left-hand side of the dollar bill also contains a pyramid with the all-seeing eye above it. You will also notice that the capstone (or cornerstone) has been removed and that the all-seeing (Illuminati) eye has replaced it. Sharon Boyd, proclaims: "Ancient Freemasonry employed the triangle, usually in connection with the all-seeing eye. Throughout the entire system of Masonry, no symbol is more important in its significance; it is the Masonic symbol of the 'Grand Architect of the Universe.' The entire symbol of the Eye of Providence (the all-seeing eye) in the Radiant Triangle forms a cornerstone of the unfinished pyramid" (Sharon Boyd, *Occult America: The U.S. Founded on Occultism, Not Christianity, What Is*, Vol. 1, No. 2, p. 13).

The Bible specifies that Jesus is the Chief Cornerstone, but He was rejected (Matthew 21:42; 1 Peter 2:6-7; Psalm 118:22; Mark 12:10; Luke 20:17; Acts 4:11). This is quite evident by looking at the picture; the cornerstone has been removed or rejected and has been replaced by the all-seeing eye; a symbol of Illuminism and Satan! Not only do these symbols actually represent the Masonic god, Lucifer, but there is also another meaning behind them.

These symbols, as well as others, have sexual connotations! For example, let's look at the point within a circle. When a person enters Masonry, he is told that the point within a circle represents: ". . . the individual Mason (the point), continued and restricted by the boundary line of his duty (the circle). Its Real Meaning, however, is that of phallus, positioned within the female generative principle (sex organ) in sexual union, the climactic act of sun-worship" (Shaw and McKenney, p. 144).

Albert Mackey, a Mason ("The real chiefs of this immense association of Freemasonry (the few within the innermost circles of initiation), who must not be confounded with the nominal leaders or figure-heads, are mostly Jews, and live in close and intimate alliance with the militant members of Judaism, those, namely, who are the leaders of the Cabalistic section. This Rite of the Masonic association, these real chiefs, who are known to so few even of the initiated, and whom even these few know only under assumed names (noms de guerre) carry on their activities in secret dependence (which they find very lucrative for themselves) upon the Cabalistic Jews" (*Le Juif, la Judaisme, et la Judaïsation des Peuples Chrétiens* (Paris, 1869, p. 340) an authority, writes: "The point within a circle is an interesting and important symbol in Freemasonry . . . The symbol is really a beautiful . . . allusion to the old sun-worship, and introduces us for the first time to that modification of it, known among the ancients as the worship of the phallus" (Albert Mackey, *Masonic Jurisprudence*, p. 145).

Pike proclaims that Osiris and Isis (who was both his sister and his wife): ". . . were commonly symbolized by the generative parts of man and woman . . . the Phallus and Cteis . . . The Indian Lingam was the union of both, as were the boat and mast, and the point within a circle . . ." (Albert Pike, *Morals and Dogma*, p. 27)

He also reminds us that the "Sun is still symbolized by the point within a circle . . ." (Albert Pike, *Morals and Dogma*, p. 486) and that it is one of the "three Great Lights of the Lodge." What are the "three Great Lights of the Lodge?" These lights are represented as the "Bible, square and compass" (Shaw and Mckenney, p. 27). But we know this to be a lie because in whatever country the Masonic Lodge is, the book used is the one of the religion of the members of the Lodge. In Israel, it is the Talmud, in Arabia, it is the Book of Mohammed; in China, it is the writings of Buddha, and etc.

Former President Bush's unchanging allegiance to the Brotherhood: As President, George Bush surrounded himself with fellow brothers of the Skull and Bones and interlinking, related groups, such as the Council on Foreign Relations, the Trilateral Commission, Bilderbergers and etc. on the very day he commenced his presidency, he signaled his unchanging allegiance to the Brotherhood.

At his inauguration ceremony, his Oath of Office was sworn as George Bush's hand rested on the Masonic Bible furnished him by his brothers at St. John's Masonic Lodge, 71 West 23rd Street, New York City. It was the same bible, printed in London in 1767, that was used at the inauguration of Warren G. Harding, Dwight D. Eisenhower, and Jimmy Carter. These three presidents were all Masons. (Ronald Reagan was not a Mason at the time of his inauguration. However, in 1987, only a few months before his second term of office was completed, President Reagan was inducted into the secret world of Freemasonry; as an honorary 33rd Degree Mason, courtesy of the House of the Temple in Washington, D.C., the 33rd Degree Mother Council of Accepted Scottish Rite Freemasonry). Why the St. John's Lodge Bible? (*The Royal Arch Mason Magazine*, Spring, 1991, p. 15)

A Visitor from the Past

by Thelen Paulk

"I had a dream the other night, I didn't understand.
A figure walking through the mist, with flintlock in his
hand.
His clothes were torn and dirty, as he stood there by my
bed.
He took off his three-cornered hat, and speaking low, he

said:

**'We fought a revolution, to secure our liberty.
We wrote the Constitution, as a shield from tyranny.
For future generations, this legacy we gave.
In this, the land of the free and the home of the brave.'**

**The freedom we secured for you, we hoped you'd always
keep.
But tyrants labored, endlessly while your parents were
asleep.
Your freedom gone, your courage lost, you're no more than
a slave.
In this, the land of the free and home of the brave.**

**You buy permits to travel, and permits to own a gun.
Permits to start a business, or to build a place for one.
On land that you believe you own, you pay a yearly rent.
Although you have no voice in choosing, how the money's
spent.**

**Your children must attend a school that doesn't educate.
Your Christian values can't be taught, according to the
state.
You read about the current news, in a regulated press.
You pay a tax you do not owe, to please the I.R.S.**

**Your money is no longer made of Silver or of Gold.
You trade your wealth for paper, so your life can be
controlled.
You pay for crimes that make our Nation, turn from God in
shame.
You've taken Satan's number, as you've traded in your
name.**

**You've given government control, to those who do you
harm.
So they can padlock churches, and steal the family farm.
And keep our country keep in debt, put men of God in jail.
Harass your fellow countrymen, while corrupted courts
prevail.**

**Your public servants don't uphold the solemn oath they've
sworn.
Your daughters visit doctors, so their children won't be**

born.
Your leaders ship artillery, and guns to foreign shores.
And send your sons to slaughter, fighting other people's
wars.

Can you regain the freedom for which we fought and died?
Or don't you have the courage, or the faith to stand with
pride?
Are there no more values for which you'll fight to save?
Or would you have your children, live in fear and be a
slave?

People of the Republic, arise and take a stand!
Defend the Constitution, the Supreme Law of the Land!
Preserve your Great Republic, and God-Given Right!
And pray to God, to keep the torch of Freedom burning
bright!

As I awoke he vanished, in the mist from whence he came.
His words were true, we are not Free, we have ourselves to
blame.
For even now as tyrants, trample each God-Given Right.
We only watch and tremble, too afraid to stand and fight.

If he stood by your bedside, in a dream, while you're asleep,
And wonders what remains of our Rights he fought to keep.
What would be your answer, if he called out from the
grave:
'Is this still the Land of the Free and Home of the
Brave???'"

Baphomet cabalistically sets forth the aims of the Illuminati by combining two Greek words, *baphe* and *metis*, to mean "absorption into wisdom". The word is an also acronym for the title "*Templi Omnium Hominem Pacis Abbas*", or "Father of the Temple of Universal Peace", reversed. Thus "Tem O.H.P. Ab" becomes bAPHOmE (Baphomet).

Baphomet is actually a symbolic representation of Luciferian divinity -- Satanael the evil brother of Jesus, who alone could enrich mankind (Genesis 3:1-5). The legendary god of the Knights Templar, it combines all of the animals and elements of nature and has it's roots in symbolic ability to visually portray the teachings of the neo-Platonists and Sabaeen mysticism of the Middle East before the rise of Islam.

On the Day of Atonement, one goat (Jesus) was sacrificed, while its brother escaped and was banished from the congregation to bear Israel's sins into the wilderness (signifying the rest of the world). The great two-horned hermaphrodite goat bears between its horns the fiery torch and represents Moloch. The pentacle or five-pointed star between the horns of the beast signifies *energy and enlightenment or power in the world and separation from God*. It is a symbol of ancient secret societies and the sign of the House of Rothschild and

of International Communism.

The right hand of the beast is raised with two fingers pointing upwards to a white moon. The white moon stands for the *Children of Shem*. On the right forearm is written "SOLVE" which means *break-up or dissolve (the Church)*. The left hand is pointing downwards with two fingers towards a black moon. The black moon stands for the *Children of Ham*. *On the left forearm is written, "COAGULA", which means to drive together into one mass or lump -- a little serpent's seed can leaven the whole of Adam's race "as it did in the days of Noah"*. (It is the reconstruction of a New World Order under the Invisible Masters of Universal Judaeo-Masonry whose motto is "Out of Chaos, Order"). The beast is enthroned on the world. On the stomach can be seen part of a circle which stands for (the Jewish prophet) Zoroaster, the Seed of Fire. In front of the circle is an apple on a pole around which are entwined two serpents, signifying the forbidden fruit of the Tree of Knowledge of Good and Evil. The serpent is Aesculapius, the god of medicine, worshipped in Pergamos in the form of a living serpent.

This design reveals the great secret -- the race of Shem and Japheth and his civilization are to be destroyed by miscegenation with Ham's offspring through Canaan. By accomplishing this, the Idumeans will gain control of the world for which they have worked for over two thousand years.

Eliaphas Levi, whose name appears on the picture, was the Abbe Alphonse Louis Constant, who became a cabalist, and wrote *History of Magic*.

The Babylonian Talmud (Pes. 113b) says: "Five things did Canaan charge his sons: love one another, love robbery, love lewdness, hate your masters, and do not speak the truth." For almost four thousand years these five points have been the *modus operandi* of the Caananite heirs who today control the World Order. Yet this is unknown to those whom the Canaanites continue to rob, enslave and massacre. These instructions are a command to commit genocide against the people of Shem and Christians.

The self-styled Jews only use Christian symbols either in derision or as a mask for their intrigues. . . . With reference to "the Temple of Solomon," Des Mousseaux says, "This Supreme and Invisible Hierarchy of the Masonic Lodges, and which are composed of Cabalistic Jews, signifies the reconstruction of the Jewish power over the ruin of Christianity" -- the solve and coagula of Illuminized Masonry. (*Patriot*, May, 1924).
masonry.htm

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FEW DETAILS... WELL TO BE KNOWN...

I would like to bring into light a few details for those who are currently contacted by free-masons to join up.

I know that free-masonry recruits teachers, bankers, lawyers, merchants, policemen, judges, politicians, businessmen, doctors...

And the provenance is from free-mason themselves... from the small leaflet you can notice on the side : WHAT IS TO BE KNOWN BY A MASTER MASON, whose author is PAPUS - Dr Gerard ENCAUSSE - one of the greatest spirits known at the term of this century.

He has been along with JULES DOINEL (JEAN KOSTKA), author of [LUCIFER](#)

UNMASKED, a renovator of GNOSIS & Papus was the Sovereign General Great Council's grand-master following the Memphis-Misraïm rite from 1908 up to 1916 in France. He held the 33th, 90th, 96th grades...

The Martinist order is his affair, along with others...

His mentor have been : the great spirit ELIPHAS LEVI whose literature he had studied & assimilated carefully (says his son Ph. Encause...), master Philippe de Lyon known to have turned around the Russian Court just before the Revolution & at the dawn of one of humanity's worst dramatic encounter : COMMUNISM, with its legion of rabbles, occultists, satanists & other luciferians...

Right, so lets come back to the book. In the 1932 issue, the forward is written by MARIUS LEPAGE, 33° grade. Another issue was printed in 1970, completed by Pierre Mariel, a great specialist of the matter, along with an extract of the Italian forward due to U. Triaca, 33° grade. So, I gather, NO ONE will doubt these assertion...

Lets start page 13 in the 1952 print where we read : "Mason science exists, (...), it forms an adaptation of hebraic Kabbal on one hand & on the other hand, of gnostic traditions more or less transformed by Templiates". Page 19 & 20 in the 1970 print, we read a few words concerning French obediences ; Pierre Mariel's speaking...

The **GRAND ORIENT DE FRANCE** : "...around 1935, the G.O. reunited traditional lodges gathered around the due importance of the rite specifics. This trend from then was enhanced." The rite with its Templiates, Rosicrucian, Illuminates, Gnostics grads... How prestigious...

The **GRAND LODGE OF FRANCE** : "...its high grades are much determined by the Rose-Cross." I let you guess the rest... (SEXMAGICK RITUALS...)

The **HUMAN RIGHT** : double obedience. There's two trends. The first flows towards the "left" (Socialism - Communism) ; the other follows the Theosophic Society & its influence is as profound as it is secret." (Today's U.N.O.'s LUCIS TRUST). I have to stop here so much is there to say...

I gather that after those details, one will be more enlighten upon masonry realities...

Top margin is the cover of a popular book for free-masons. What can be seen is a "whichtcraft accessory" used by different sects & particularly rosicrucians (third photograph) along with other satanists, practicing sexual magic.

The fourth representation is from Eliphas Levi's Dogme et Rituel de la HAUTE MAGIE in which you can learn all about BLACK MAGIC, SACRIFICIAL RITES...and more...

Same picture as Papus' book cover... Free-masonry, black magic go together...

And don't be fooled, all this is a drop from an ocean alike. I forgot to mention that most of our governors whatever origin are members or tied to Free-masonry...

Everything is decided in lodges & the Republic is only a legitimate façade to it. So in fact, we are already overwhelmed by this sectual dictatorship...though not everything knows what is going on. Still, no one moves...

<-- Theosophic's symbol : the snake, the swastika... (Hitler was a socialist freemason...)

<-- This representation hangs over the Grand Orient de France's room...knowing also that it is the symbol of GNOSIS... You say strange... GNOSIS is the soul and the blood of Free-masonry, says Albert Pike, 33° grade freemason, the Scottish rite's Great Commander, renovator of modern times LUCIFERIAN cults...

**This last representation comes from a gnostic website... The freemasons's "G"... their "MATES"...the snake, the great desobediency inspirer...worship by initiates... Silence and the secrecy.. for better infiltrating and destroying interior. Policy, justice, army, font, church...
Masonic infiltrations on all the levels of the state.
You will notice emblem in top of this image, this emblem was on the first publications of the witnesses of Jhéovah, rested by Charles Taze Russel, itself freemason Rosicrucian... You have known as odd...**

Freemasonry and Symbolism

What is Freemasonry?

Answer: A peculiar system of morality, veiled in allegory, and illustrated by symbols. This is the answer a candidate must give in his initiation. Symbols illustrate, but cover the real meaning. Symbols are there for more complex and sometimes sinister reasons. The relationship of symbol to meaning is most often a typical association of a natural type, hence, someone waving a mug in your direction is either asking you if you would like a drink or suggesting you go and make one.

Symbols are there to represent the visible side of the invisible, a type of the thing unseen, it may remind us of a thing not to be forgotten, a thing of consequence, of danger, they are there often for our own good. E.g. warning signs. We use symbols all the time and often we don't realise it. Symbols have been called a universal language, this is stretching things too far, a Zulu would have no understanding of an hourglass as a symbol for example. Some symbols however, are very widely known many peoples understand Winston Churchill's V-sign and the reverse V-sign is also widely known as an insult.

Most symbols are a local language, in other words it will mean something to the particular group in question, they will recognise the symbolism and understand its meaning, at least supposedly! Masonic symbolism is local in its understanding, but even for masons it takes research to understand what it is they represent. The symbols used in masonry are in the main recognisable, but not all, and some have different interpretations

and higher you go. The one thing we can say with certainty, is that all symbols in masonry have some meaning, the question is, what?

Compass & Square

This is the best known of masonic symbols, it is found on books, buildings, clothes and anywhere that is masonic owned. It is the most widely used symbol to indicate the presence of masons. Bernard E. Jones, a prominent mason, said of the square and compass, 'it is the most significant symbol in masonry.' The symbol is relatively new, according to masonic historian used by Henry Wilson Coil, though Jones reckons it was the Chinese. Whoever used it first is of no real consequence, since it so certainly belongs to masonry now. They are seen as two thirds of the three great lights, the third being the Volume of the Sacred Law, often a bible. Each light has a specific meaning;

Bible / sacred writings = Divinity.

Compass = Spirit.

Square = Psyche.

The great lights are presented in different configurations according to the degree, and as such describe the extent to which the psyche is influenced by spirit.

This symbol has prompted many interpretations, usually with a common thread of duality. The compass has been seen as male, the square, female, very typical of dualistic symbolism, others have seen the square as standing for honesty, truth and fair dealing, whilst the compass means undeviating truth and loyalty. Which of these is true? The meaning of this symbol is kept from masons of the craft degrees and is hardly revealed anywhere else. In his book, Royal Arch - its hidden meaning, George Steinmetz has a chapter called, Occult Symbolology, a clear indication of where the symbol came from and on page 122 it says,

Royal Arch will explain a rational meaning for the square & compass, but not its deeper meaning.

A Christian mason could not with any real integrity agree to such compromise of trust and supposed brotherhood, why is the real meaning not revealed?

Pillars

Freemasonry is meant to revolve around a symbolical building of King Solomon's Temple and therefore it should not surprise us to find architectural symbolism in the lodge. The most obvious of these is the pillars. There are three pillars, named wisdom, strength and beauty. Wisdom constructs the building. Strength supports the building. Beauty adorns the building. These could be called the outer pillars, those unseen on the

outside of a building. They do a job, but it's all show. Masonry likes to show its outside pillars, but what of the pillars inside?

There are two pillars inside the lodge, they have names, Boaz & Jachin, which are incidentally the 'words' for the first two degrees, Boaz in the first, Jachin, second. Boaz on the left is the senior and strength, Jachin is the junior and to establish. Candidates will have to pass between them on admission, this some have seen as entering another world, even eternity. J.C. Ball saw them as a sign of deity; others see the left hand pillar as creation and the right pillar as salvation.

There seems again to be some confusion as to the real meaning of these symbols and once again dualism rears head. Two pillars are seen as light & dark, strength & beauty, sun & moon, classic duality. The astrological sign, Gemini has been represented as two pillars and astrology does have a prominent place in freemasonry, one being the twelve signs of zodiac evenly spread across the four corners of Grand Temple. The Egyptian view is of twin phallic symbols and Egyptian ideas take an important role in masonry as well. So, more confusion for the mason if he searches for meaning to this symbol.

Pentagram

The symbol we will now look at is perhaps the most controversial, because of its use in the occult. The question is, are they the same? It is a symbol which is well known within the occult and the Woman's dictionary of symbols and sacred objects says, the pentagram is, 'the most widely revered of all esoteric symbols.' It is a weapon of power in magic and is also used in witchcraft. Why would such a symbol be used in masonry? This symbol is an important one in freemasonry and the views of its meaning are shrouded by the interpreters, but we can decipher some of the meanings through their own writings. There is a pentagram on the pavement to the entrance of Grand Lodge, which is an indication of its importance.

One of the more astounding views of the pentagram comes from the masonic historian, Henry Coil, he says, 'Pentalpha is said to have a great many symbolic and mystical meanings, but it has no application to freemasonry, except possibly in some higher degrees.' The reasons for any astonishment is because if any should know its meaning in the higher degrees it is thirty third degree mason like Coil! Why does he not share its meaning?

Coil's encyclopaedia is a well-recommended source of information for masons, and there are many things in it that ought to be questioned and answered by masons. One of which, is the reference to Eliphas Levi, an occultist of the first order. The reference to him is of affirmation so it could be therefore assumed that his word is an authority on masonry. He was also an enormous influence on another famous mason, Albert Pike. Pike considered the pentagram to have all kinds of esoteric meaning, including the pentagon of the Kabbalists. Levi however, saw it as much more sinister, to him it was the, '...goat of lust attacking heaven with its horns.'

There are those that say that the meaning depends on whether or not it has two points up or down. Most occult references to this symbol have the two points up, representing the goat of Mendes, which is the same as Levi's goat of lust. If the same symbol, two points up, were found in masonry, wouldn't that give us cause for concern? We would have to come to the conclusion that masonry was full of occultic meaning. The well-respected masonic writer Bernard E. Jones says in agreement that the symbol with two points up represents the devil and black magic! Is the symbol used in this way? I'm afraid it is! On the cover of the freemason's magazine, *Masonic Square* for March 1995 is an apron with this symbol upon it; the same magazine for June 1993 shows the masonic inspired gravestone of William F. Cody (Buffalo Bill) with this symbol. There are others.

If Jones is right representing the devil and who could argue with him, it must be a real cause for concern for the majority of men in masonry, I'm sure most would not have joined they had known it was that type of organisation.

Skull & Crossbones

This is one of the easiest of symbols to decipher, as Coil says universally known as an emblem for death, poison or danger. Mackey agrees with this interpretation. The question is why would masonry have a symbol for death, poison and danger in the lodges? Is it dangerous to be a mason? Could you be poisoned? Or are you expected to be threatened with death if you betray the craft? Most references to Skull & Crossbones in masonic literature do not make much use in the third degree, where it is shown on the tracing boards and presumably mentioned in the third degree lecture.

One interesting thing of note to do with this symbol is its use by the Templar degrees. Coil and Mackey take particular notice in their encyclopaedias. Coil says that it is used by the Templar degrees of masonry but he never how or why used. Mackay is a bit more forthcoming though not much. He reckons it is not used in Masonry except in the Templars (third degree?) where it is a symbol of mortality. Why would they want a symbol of mortality? The Templars were accused of worshipping a head/skull as an idol. This has been argued about for years however Mackay writes in a definite way that templars did use a skull but it was symbolic. Symbolic of what?

This symbol means the same wherever you go, death. Why have death as a symbol? The bible says that the dead have no place with the living and therefore it represents something ungodly.

All Seeing Eye

This symbol is well known outside of masonry as well as inside, so we must be careful what we attribute to it. It is Jones again who helps us to see where it comes from. He says the alchemists introduced the All Seeing Eye into masonry. The Egyptians used it to remind them of Osiris, and is therefore a very old symbol. In Egypt it was a reminder that the gods they believed in were all seeing and knowing. This is a remarkable resemblance to the meaning of the symbol in masonry. Jones admits the symbol does not come from

Christianity and Coil says that the all Seeing Eye will reward masons according to their merits. In an attempt to make it acceptable to Christians, a bible reference is given, Proverbs 15:3 - 'The eyes of the Lord are in every place, watching the evil and the good.' First of all, the eyes of the Lord are plural not singular, God is not a Cyclops. Secondly, no one should use just one verse to try and justify a belief. Whatever masons may say, the god of all Seeing Eye is not the God of the bible. God does not reward according to merit, but to accepting Jesus as saviour, otherwise some would boast.

Triangle

The triangle is another well-known symbol and not just in masonry, but it is a significant emblem in a large number of masonic degrees. The Egyptians appear again at this point; they expressed the origin of all things by the triangle. The Ancient Egyptians hold more than a little interest for masons and there are a good many Egyptian influences on masonry. Jones considered it meant trinity to the Christian and there is no problem with that, but that is no proof of meaning the same to the mason. The triangle in masonry usually has another emblem on the inside, such as an eye or a point with a circle around the triangle. These all have slightly different meanings, but all have deistic meanings. I found no reference to a triune God of the bible mentioned by any masonic writer, but that is no surprise as they do not believe in a monotheistic God. So then, the question is what god does the triangle represent?

Salem Cross

This symbol is unknown by any of the lower degrees because it is only used by the thirtieth degree upwards. It has various forms depending on the level attained; for example, it has three bars across in the thirty-third degree, but only two in the degree below. The cross of Salem has been called, 'Cross of Baphomet', and this should make us want to ask the question, 'Who or what is Baphomet?' The answer will not be very reassuring for the mason. Baphomet is the name given to the 'Goat of Mendes' the satanic god, which the occultist Eliphas Levi portrayed in a well-known picture. This 'goat' is the same idol attributed to the Templars, so it therefore interesting to note that this symbol only comes into use in the Templars degrees.

I, personally asked the librarian at Grand Lodge, John Hamill what it stood for, he gave the answer, 'oh, nothing much,' this is of course an unacceptable answer. I then phoned Fred Smyth (Grand Lodge supplied the number) who had written the book, Brethren in Chivalry, a book about the Templar degrees, he said to me, 'It is only reference to the Templars, nothing else.' Another unacceptable answer when you consider the level to which these two men have attained to. When you consider the fact that all symbols represent something and this symbol is in a high degree, it does make one wonder what it is they are hiding?

The Letter G

The letter G is one of the more obvious symbols inside the lodge. Macoy in his encyclopaedia called it, 'one of the most sacred symbols, a symbol of deity.' The G is placed over the lodge master's head in the east and it is meant to represent God or geometry. This is where the argument rages within masonry, which one does it represent? The letter G did not ever represent God until the late Eighteenth century, though it was a feature of lodges earlier. Hutchinson in his book, 'Spirit of Masonry' (pub. 1775) thought G was both God and geometry! Dr. William Wynn Westcott, a mason of renown and also probably a Kabbalist said that the interpretation of G as God was foolish. Harry Carr, perhaps the greatest of masonic writers, saw G as geometry as the foundation of all knowledge; he also recognised that G had come to mean God, Grand Geomatrixian of the Universe. Perhaps the most significant comment on the letter G is from Mackey, he said, 'It is to be regretted that the letter G, as a symbol, was ever admitted into masonic system.'

Why would a staunch mason say such a thing? What could possibly be behind the letter G to make one mason regret its inclusion into the craft? To candidates coming into the lodge in their first few visits, may well be left with the impression that the master of the lodge is in fact representing God and therefore is to be obeyed at all times. The bible says you cannot serve two masters, which will you choose, Masonry or Jesus?

Hexagram

The six pointed star, known to most people as either the Star of David or Star of Solomon. There is no bible reference to any such thing. The Zionist organisation adopted it as a symbol for flag of Israel in 1897. This is quite some time after its use in masonry. The masonic authors as usual cannot agree on its meaning, Gould said it was a sign of the Eternal Creator, whilst Mackey thought it was a talisman. It is Bernard Jones we must turn to if we want to find any substantial views on this particular symbol. He says it had a host of meanings, but definitely it came from Alchemy and is chiefly known in Royal Arch Masonry, but he then goes on to say nothing of its meaning. He does say though, that it is also used in astrology, occultism and magic, none of which is compatible with Christianity. The other thing worth noting is the dualistic background to this symbol, it has been used to represent male and female, fire and water and in China it is a symbol of Yin Yang. To the Christian mason it must make alarms ring, because these interpretations of this symbol go against God. If the mason says it doesn't mean any of those things, he will have to prove it by showing exactly what the hexagram does stand for.

Chequerboard

A well-known sight around the world is this symbol; many floors have this arrangement. For the mason however, it must mean something more significant, since all symbols have meaning. It is used on the temple floor and referred to as mosaic pavement. Again, we find that the meaning is shrouded in mystery as no one person can come up with definitive explanation. The outcome leaves us with the impression that it is again dualistic. For example, Jones says it symbolises the chequered life of man, Coil says it represents a life made up of good and evil and the Masonic Record publication, Enquire

Within suggest it shows the joys and sorrows of life. W. Kirk McNulty sees it as completely dualistic, to him it is two sides of everything, black/white, active/passive, and easy/difficult, which together create the whole. To believe that everything is two sided and therefore eventually even is extremely naive. Some people clearly have an easier time of things than others and in our own lives we will see that things don't always balance out as we might like them to.

Jesus made it quite clear to his disciples that life wasn't always fair, but that God would judge according to what each has been given.

Conclusion

Symbols have been used by man since the dawn of time and no-one is suggesting that symbols in and of themselves are sinister, nor the people that use them, but it is different when the symbol in question is not explained or a reason for using it given. Freemasonry says it is opening its door to any who want to see what goes on and they will have to answer some questions on the use of symbols in lodge, if they want to satisfy people.

Freemasons use symbolism more than most and it is interesting that they do not use any symbols that has not been used before and in fact most of the symbols have been used for occult purposes and this must cause for concern. What are we to make of the many occultists that have influenced masonry? It would seem that they have much more influence than the 'Christian' element. What of the dualism? Even masonic writers can see its there, this is considerably difficult for the true Christian, because of its roots in false religion.

Freemasons in general probably have no idea that the symbols they use are rooted in pagan and occult backgrounds. To these I say, 'Don't just believe me, go and look for yourself and ask questions of those in the know and see if they satisfy you with good, clear, concise answers to some of the questions I have set out here.' Masons are encouraged to search after the truth, so encourage them to seek after the truth, which I believe is found in Jesus Christ. May each of you who seek the truth, find it.

CHAPTER 8
THE SATANIC RITUALS EXCERPTS
COMPANION TO THE SATANIC BIBLE
BY ANTON LAVEY

THE RITES OF LUCIFER

On the altar of the Devil up is down, pleasure is pain, darkness is light, slavery is freedom, and madness is sanity. The Satanic ritual chamber is the ideal setting for the entertainment of unspoken thoughts or a veritable palace of perversity. Now one of the Devil's most devoted disciples gives a detailed account of all the traditional Satanic rituals. Here are the actual texts of such forbidden rites as the Black Mass and Satanic Baptisms for both adults and children.

THE CEREMONY OF THE STIFLING AIR

The Ceremony of the Stifling Air is the rite which was performed when entering the [MASONIC] sixth degree of the *Order of The Knights Templar*. It celebrates a re-awakening of the flesh and a rejection of past self-denials, and symbolic rebirth is attained through a contrived entombment. The ceremony originated in the thirteenth century. In its original form it was not the historical parody into which it later developed. Accounts of the performance of *L'Air Epais* ultimately strengthened the charges of King Philip IV of France in his campaign to abolish the rich order, which was banished in 1331.

The Templars had been exposed to the dualistic concepts of Yezidis in the Near East. They had seen pride glorified and life praised as never before, when they entered the Courtyard of the Serpent and the Sanctuary of the Peacock, where indulgence became tantamount to greater power. As a result, they developed what was destined to become one of the most significant rites of Satanism. Martyrdom, once believed desirable, was considered with disgust and ridicule, and fierce pride was to become the Templars' last image to the world.

The philosophy of Sheik Adi and the Yezidis, applied to the already acquired wealth and physical resources of the Templars, might have eventually drawn the Western world away from Christianity if not stopped. Even with the banishment of the Templars, their combination of prideful, life adoring principles

joined with Western goal-oriented materialism did not wholly succumb, as borne out by any history of post-Templar fraternal orders.

As the Templars had gained power, they had become more materialistic and less spiritual minded. Rites such as *The Stifling Air*, therefore, presented timely and compatible statements to men who had turned from their earlier heritage of self-sacrifice, abstinence and poverty.

The fraternal attainment conferred by L'Air Epais would correspond to the THIRTY-FOURTH degree of FREEMASONRY, if such a grade existed. The present Scottish Rite ends at the Thirty-second degree (Master of The Royal Secret), with an additional degree conferred under honorary circumstances. Correspondingly exalted status is attained in York Rite Masonry at its tenth grade, which carries the title of Knight Templar.

The original Templars' rite of the Fifth degree symbolically guided the candidate through the Devil's Pass in the mountains separating the East from the West (the Yezidi domain). At the fork of the trail the candidate would make an important decision: either to retain his present identity, or strike out on the Left-Hand Path to Schamballah, where he might dwell in Satan's household, having rejected the foibles and hypocrites of the everyday world.

A striking American parallel to this rite is enacted within the mosques of the *Ancient Arabic Order of the Nobles of the Mystic Shrine*, an order reserved for thirty-second degree Masons. The *Nobles* have gracefully removed themselves from any implication of heresy by referring to the place beyond the Devil's Pass as the domain where they might "worship at the shrine of Islam."

L'Air Epais is impossible to perform without an indiscreet degree of blasphemy toward the Christian ethic, hence its exclusion from Masonic ritual, thereby halting any further progression beyond the Thirty-third degree Scottish Rite and Tenth grade New York Rite level.

The *Order of the Rosy Cross* of Aleister Crowley's magic curriculum provided an interesting comparison in its Seventh degree (Adeptus Exemptus). In that rite, the alternative to taking the Left-Hand Path was to become a Babe of the Abyss, which is not contradictory and confusing as it sounds, if one considers Crowley's oft-times Machiavellian *modus operandi*. Crowley, nobody's fool, simply set up a magical maze so that students whose consciences would only allow them to tread the Right-Hand Path would nevertheless wind up on the Left. Fortunately, precious few of Crowley's disciples progressed as far

as the grade of *Adeptus Exemptus*, thus neatly preventing problems that might have arisen from such rude spiritual awakenings.

The overtly anti-Christian sentiments of *The Ceremony Of The Stifling Air* classified it as a “Black Mass,” according to the accounts that were employed to indict the Templars.

Upon assuming the Sixth degree, a candidate renounced all life-defying spirituality and acknowledged an understanding of the material world as a prerequisite to higher planes of existence.

This is a ritual of the death-defiant and allows any unconscious death motivations to be exorcised. It is a statement of rebirth, of the delights of life as opposed to the negation of death. The celebrant in the original version of L’ Air Epais is represented as a saint, martyr, or other paragon of selflessness. This is done to emphasize the transition from self-denial to self-indulgence.

If the celebrant is patently masochistic, he can, through transference, become a surrogate for members of the congregation who may harbor the same propensity. He suffers a fate worse than death, when, within the coffin, instead of experiencing the hoped-for spiritual reward, he is confronted with unexpected passions from which he has long abstained...When a “man of God” is portrayed by the celebrant, the ritual will serve to weaken the collective structure of the organization he represents...When the L’ Air Epais was resumed in 1799, it served as a celebration of the successful curse placed upon Philip and Pope Clement V by Jacques de Molay, the Grand Master of the Templars, who had been condemned to death along with his Knights. The present text employs the actual curse leveled against the King and the Pope by de Molay. Though the dialogue of the Priest of Satan, the King and the Pope are presented in modern French prose, the statements of de Molay have been retained in their actual stilted delivery.

Portions of the text appear in Raynouard’s drama of 1806, *Les Templiers*.

The numerous manifestations of Satanism in Masonic ritual, for instance, THE GOAT, THE COFFIN, THE DEATH’S-HEAD, etc., can easily be euphemized, but the rejection of certain values demanded by L’ Air Epais cannot be cloaked in accepted theologies.

Once the celebrant has taken this degree, he embarks upon the Left-Hand Path and chooses Hell in place of Heaven. Besides being both ritual and ceremony, *The Stifling Air* is a memento mori carried to its highest power.

REQUIREMENTS FOR PERFORMANCE

The chamber must either be black, or mirrored. A mirrored chamber provides greater confrontation for the celebrant, making him hyperconscious of his role. Mirrors also serve to “rob the soul” according to old tradition. An austere chair is provided in which the celebrant sits during the first part of the ritual. The coffin may be of any type, although a traditional HEXAGONAL style is recommended, as this is the type depicted in the actual sigil of the Sixth degree of the Templars and, combined with the skull and crossbones, is retained in Masonic symbology. The coffin must be large enough to accommodate two persons, hence special construction or modification is likely to be necessary. The usual devices of Satanic ritual are all employed. Additional accouterments include a cat-o’-nine-tails with which to scourge the celebrant, a cruet for the Wine of Bitterness, and a goblet.

The celebrant (Pope) is attired in tattered and decaying vestments. The King is represented as counsel for the celebrant; he wears rags and a miserable crown made out of cardboard. De Molay is dressed in Satanic splendor, with the mantle of the Templars and the symbols of his office. He carries a sword. The woman in the coffin should be sensually appealing and seductive, the opposite of the wan, pale concept usually associated with death.

PROCEDURE FOR PERFORMANCE

The ceremony begins in the customary manner, as described in *The Satanic Bible*. The *Twelfth Enochian Key* is read and the *Tribunal* begins. After the accusations have been made, and the King allowed to intercede on occasion, judgment is passed and the priest reads the *Denunciation (City Of Dreadful Night)*. Stopping halfway through the *Denunciation*, the priest signals that the Wine of Bitterness be proffered to the celebrant who, accepting his last drink, listens while the litany is completed, after which the priest signals to make ready for the final abasement and joy for the celebrant. The lectors (guards) remove the celebrant from his seat and place him, face downward, on the coffin’s lid. The priest then reads Biblical passage, Hebrews 1:6-12.

After the scourging, the celebrant is lifted from the lid of the coffin. The priest then knocks three times on the coffin with a staff or the pommel of the sword. A scream is heard from within the coffin, and the lid lifts from the inside. The occupant’s arms beckon seductively. The celebrant is lowered into the

coffin by the lectors, who leave him to his doom or renewal, as the case may be. As the infusion takes place in the coffin, the priest reads the *Thirteenth Enochian Key*. When the infusion is complete, the woman within shouts “*Assez!*” (Enough!), and the celebrant is removed from the coffin and directed by the priest to speak. The celebrant proclaims his homage to Satan, and, showing his new allegiance, casts aside his symbols of martyrdom.

The priest calls for the King, ostensibly to pursue his case. It is discovered that the King has disappeared. He has been banished to the place of eternal indecision and regret, where he must stand in a humorless wind, his tatters blowing, with none to see...forever. The priest presents his final proclamation and the ceremony is closed in the standard manner.

THE TRIBUNAL

The priest introduces the participants: his High Court convenes tonight, he says, to hear the case of Pope Clement and the King of France, Philip, who are accused of conspiracy, murder, and treason. He then asks Clement to justify his actions:

POPE

“Why am I here What is the meaning of this? I cannot comprehend the mystery of my presence in this place. It is as if a strange and overpowering summons intrudes upon my rest. A curse must be upon me, yet, for even after death, the torment of the Templars is not still. They have destroyed this Pope, and with me they have taken the King. Yet here am I as it was in centuries past. Will not their power stop with death?

KING

The matter is old and should be forgotten.

PRIEST

The matter cannot be forgotten. Many men died, among the bravest in France.

POPE

I did not condemn them. The King, Philip, condemned them when he was informed of their indiscretions. He obtained damning evidence against the Templars. He had no choice, when confronted with the evidence. They wealth beyond their station, and power as well. They had become arrogant in their manner towards the guardians of decency. They conducted strange, dark rites,

unholy and terrible, which violated the
precincts of the Church. So he condemned them
to death. It was only right.

DE MOLAY

What right did he have to condemn men to
death for such reasons? What title gave him
the privilege? My Knights and I swore to insure victory for our sacred
banner—to dedicate our lives to the protection of our Temple—
yet with it we submitted our pledge to the King
that our power would be his to wield.

PRIEST

Philip only had the authority of a profane ruler,
and he tried to ignore the superior
force, the power of the Magicians who today
have called forth this High Court.

POPE

Philip was their King, he was their ruler.
But he was also their guide, their spiritual
guide. The Templars were arrogant, they
claimed to be above all the laws. They had to be crushed,
they had to discover the lesson
of humility in the jails of their King.
You will inform the King, whose shackles
bound us, that we offered ourselves to his
cause, yet he wished to find us unworthy and
deemed us anathema because we had our Temple,
and did not wish to sacrifice our beliefs—our beliefs
which gave us inner strength. One can drag an innocent man
into a prison cell, but if he is armed with inner
strength and is truly generous, he is not debased by the weight
of his shackles.

KING

That may be true, Molay. Though your
courage was not lessened by imprisonment and
torture, you did in fact confess your heresies, your evil
crimes and those of your Order—your unholy acts.

PRIEST

You tortured them! You treated the Knights
of the Temple, who, in their strength and all
their lives, fought to protect your throne,
as you would have treated murderers or thieves!

DE MOLAY

An immense pyre, prepared for torture,

rises as a scaffold. Each Knight wonders
if he will have the honor of being the first to climb it.
But the Grand Master arrives—the honor is reserved for him—
and he proceeds to climb while his Knights look on.
His face radiates glory and vision of what will
come far beyond that moment. He speaks to the
crowd: ‘People of France, remember our last words:
we are innocent; we die as innocents. The verdict that condemns us is
an unjust one, but elsewhere an august Tribunal exists—one
which the oppressed never implore in vain, for its judgments
are without piety. I dare to cite you before that tribunal, O
Pope of Rome! Another forty days shall pass and then you shall
appear before it!’

(Pages 54-75) REST OF SCRIPT OMITTED

DAS TIERDRAMA

THE SEVENTH SATANIC STATEMENT

The substance of TIERDRAMA is the admission of one’s quadrupled heritage. The purpose of the ceremony is for the participants to regress willingly to an animal level, assuming animal attributes of honesty, purity and increased sensory perception. The priest who pronounces the Law maintains the cadence and order needed to remind each participant that though he is an animal, he still is a man. It is this that gives the TIERDRAMA its profound effect.

The rite was originally performed by THE ORDER OF THE ILLUMINATI, founded in 1776 by Adam Weishaupt as an extension of existing Masonic ritual.

Ten years earlier, Gotthold Lessing had influenced many Germans’ opinions on the limits of the arts with his critical treatise, *Laocoon*. The intellectual climate in Germany had reached the point of controversy that in England gave rise to the HELL FIRE CLUB. Passing off the Bavarian Illuminati as a society with a purely political base is a blunder often made by those who naively think that politics and magic ritual do not mix. Masonic orders have contained the most influential men in many governments, and virtually every occult order has many Masonic roots.

The rites of the Illuminati became the basis of the curriculum of the later ORDO TEMPLI ORIENTIS, founded in 1902 by Karl Kellner and Adolf Wilbrandt. A similar curriculum, with strong Rosicrucian overtones, was in the English ORDER OF THE GOLDEN DAWN in 1887.

The teachings of the Illuminati hold that all is material, that all religions are of human invention, that God is man, and man is God, and the world is his kingdom. The TIERDRAMA reinforces this message. It was first performed by Dieter Hertel in Munich, July 31, 1781; the present manuscript dates from 1887.

Many scholars have written segments of THE LITANY into literature and drama. It is apparent that many writers were members of the Order, or of groups which developed from it. Vivid examples can be found in the works of Arthur Machen, W.B. Yeats, Robert W. Chambers and James Thompson. Works notable for their reflections of the TIERDRAMA are H.G. Well's most Satanic work, THE ISLAND OF DR. MOREAU, which employs portions of the LITANY in a masterful sequence...Aldous Huxley's APE AND ESSENCE...It is likely that Aleister Crowley was familiar with the ceremony, as his BOOK OF THE LAW bears a subtle hint in its title to the credo of the TIERDRAMA, THE LITANY OF THE LAW.

The message of Nietzsche's ZARATHUSTRA, that advises an identification with the beast as a pre-requisite to the role of God-man, is eloquently ritualized in the TIERDRAMA'S LAW OF THE JUNGLE.

The ceremony of DAS TIERDRAMA is begun with an illuminator behind the priest, who stands inside the diamond,, thus formed while he performs the opening rubrics. THE SECOND ENOCHIAN KEY is employed. The chalice is not completely drained.

Names are called which have animal counterparts:

1. BAST
2. TYPHON
3. FENRIZ
4. MIDGARD
5. BEHEMOTH
6. PAN

After gazing around the clearing, the priest stands in the center and motions to the illuminator, who steps forward with his light. He is about to summon the beasts...The gait of each participant should suggest the movements of the beast he represents...As he chants, the beasts appear, gradually gathering around him...

INVOCATOR

Man is God.

BEASTS

Man is God.

INVOCATOR AND BEASTS

We are men.

INVOCATOR

God is Man

BEASTS

God is Man

INVOCATOR AND BEASTS

MAN IS GOD.

GOD IS MAN

HIS IS THE HOUSE OF PAIN.

HIS IS THE HAND THAT MAKES.

HIS IS THE HAND THAT WOUNDS.

HIS IS THE HAND THAT HEALS.

HIS IS THE LIGHTNING FLASH.

HIS IS THE DEEP SALT SEA.

HIS ARE THE STARS IN THE SKY.

HIS ARE THE RULERS OF THE LAND.

HIS IS THE PLACE CALLED HEAVEN.

HIS IS THE PLACE CALLED HELL.

HIS IS WHAT IS OURS.

HIS IS WHAT WE ARE!

I am the Sayer of the Law. Here come all
that be new, to learn the Law. I stand in the darkness
and say the Law. None escape!

NONE ESCAPE!

For every one the want is bad, what you want of us,

We know not, yet we shall know.

NOT TO GO ON ALL FOURS:

THAT IS THE LAW.

ARE WE NOT MEN?

MAN IS GOD.

WE ARE MEN.

WE ARE GODS.

GOD IS MAN.

As the beast (invocator) accepts the sword from the priest, he studies its symmetry and gleaming length, then grasping it in both paws, raises it on high. The other beasts lift their arms attempting to make the CORNU (EL CORONADO)—the Sign of the Horns.

INVOCATOR
HEIL, SATAN

ALL:
HAIL, SATAN
HAIL SATAN

THE LEFT VERSUS THE RIGHT WHAT THIS MEANS

THE LEFT-HAND PATH OF SHAMBALLAH

The original Templars' rite of the Fifth degree symbolically guided the candidate through the Devil's Pass in the mountains separating the East from the West (the Yezidi domain). At the fork of the trail the candidate would make an important decision: either to retain his present identity, or strike out on the Left-Hand Path to Schamballah, where he might dwell in Satan's household, having rejected the foibles and hypocrites of the everyday world.

A striking American parallel to this rite is enacted within the mosques of the *Ancient Arabic Order of the Nobles of the Mystic Shrine*, an order reserved for thirty-second degree Masons. The *Nobles* have gracefully removed themselves from any implication of heresy by referring to the place beyond the Devil's Pass as the domain where they might "worship at the shrine of Islam."

THE LEFT-FOOT OF THE KABBALAH FRAGMENT OF KEY OF SOLOMON

THE QABALISTIC INVOCATION OF SOLOMON

Given by Eliphaz Levi in 'Ritual de la Haute Magie,' Chapter Xiii

POWERS of the Kingdom, be beneath my LEFT FOOT, and within my right hand.

This is the first sentence how the invocation starts.

THE LEFT-HAND AND RIGHT-HAND COMPANIONS OF ISLAM

Surah 56:41-56 says – "The Companions of the Left Hand, what will the Companions of the Left Hand! They will be in the midst of a fierce Blast of Fire and in Boiling Water and in the shades of Black Smoke: Neither cool nor refreshing... You will truly taste of the Tree of Hell. Then will you fill your insides with the fruit of the Tree of Hell and drink boiling Water on top of it: Indeed you shall drink like diseased camels raging with thirst! Such will be their entertainment on the Day of Requittal!

Surah 56:26 – 38 – Only the saying, "PEACE! PEACE!" THE COMPANIONS OF THE RIGHT HAND,- What will the Companions of THE RIGHT HAND! They will be among lote-trees without thorns, among trees with flowers or fruits piled one above another, in shade long extended, by water flowing constantly, and fruit in abundance. Whose season is not limited, nor supply forbidden, and on couches raised high. We have created them of special creation. And made them virgin-pure and undefiled, full of love for their

mates, equal in age, for the companions of THE RIGHT HAND. Surah 56:8-23 – Then there will be Companions of THE RIGHT HAND; What will be the Companions of THE RIGHT HAND? They will be on couches encrusted with gold and precious stones, reclining on them, facing each other. Round about them will serve youths of perpetual freshness, with goblets, shining beakers, and cups filled out of clear-flowing fountains: And there will be Companions with beautiful, big and lustrous eyes, like unto Pearls well-guarded. A Reward for their Deeds of their past life.

Surah 56:91-94 – And if he be of the Companions of THE RIGHT HAND, for him is the salutation, “PEACE unto you!” from the Companions of THE RIGHT HAND. And if he be of those who deny the truth who go wrong, for him is Entertainment with Boiling Water, and burning in Hell-fire.

Surah 69:19-20 – Then he that will be given HIS RECORD IN HIS RIGHT HAND will say: “Ah here! Read my RECORD. I did really think that my Account would one day reach me!”

Surah 69:25-33 – And he that will be given his RECORD in his LEFT HAND, will say: “Ah! Would that my record had not been given to me! And that I had never realized how my account stood! Ah! Would that Death had made an end of me! Of no profit to me has been my wealth! My power has perished from me!” The stern command will say: “SEIZE HIM and BIND HIM, and BURN HIM in the Blazing Fire. Further, INSERT him in a chain whereof the length is seven cubits! This was he that would not believe in Allah Most High.

Surah 69:45-46 – We should certainly seize him by HIS RIGHT HAND and We should certainly then cut off the artery of his heart.”

Surah 72:1-3 – Say: It has been revealed to me that a company of Jinns listened to the Qur-an. They said, “We have really heard a wonderful Recital! It gives guidance to THE RIGHT, and we have believed therein: We shall not join in worship any gods with our Lord, and exalted is the Majesty of our Lord: He has taken neither a wife NOR A SON.”

Surah 90:17-20 – Then will he be of those who believe, and enjoin patience, constancy, and self-restraint, and enjoin deeds of kindness and compassion. Such are the Companions of THE RIGHT HAND. But those who reject Our Signs, they are the unhappy Companions of the Left Hand. On them will be Fire vaulted over all round.

THE RIGHT SIDE (Why Islamic Beast Allah is Spiritual Mark on Right Hand) – When taking a bath, Muslims are instructed to wash the lower part of the body and the armpits first. Then they are allowed to wash the rest of their bodies. But it ALWAYS HAS TO BE THE RIGHT SIDE FIRST and then the left. Muslims are instructed that they have to use their RIGHT SIDE for all things first. For instance, if you are putting on your sneakers, you have to put your right foot into the right sneaker first. The same thing when taking them off, you take the right sneaker off first. When putting on a shirt the right arm goes in first. When entering a house, you have to enter with the RIGHT FOOT first. When entering a bathroom, a Muslim has to enter with the left foot first and when coming out, with the RIGHT FOOT first. Muslims are instructed to sleep in certain positions. They are not allowed to sleep on their backs or on their stomachs or on their left sides. They have to sleep on their RIGHT SIDES.

On Fridays, a man may volunteer to vacuum before each prayer service making certain that the carpets are clean to receive the foreheads of those who will soon bow in prostration to Allah.

When Muslims bow their foreheads to the ground, they face towards Mecca, which is why at the Dome of the Rock, Muslims turn their backs on Jerusalem towards Mecca. Therefore, the RECORD in the RIGHT HAND of Muslims is the name of Muhammad/Allah and on their forehead is prostration to Allah towards Mecca in Arabia.

**DEMOCRATS ON THE LEFT AND REPUBLICANS ON THE RIGHT
[POLITICAL LEFT AND RIGHT – WHAT DOES THAT MEAN REALLY?]**

THE BIBLICAL DEFINITION OF “LEFT” VERSUS “RIGHT”

Remember that demonic occult language has been preparing the Global Community for the Coming of the Devil’s Anti-Christ and so we can assume that since the devil is always working in opposites calling UP DOWN and RIGHT LEFT, he will enforce his mark on our RIGHT HANDS because he wants to imitate the Right Hand of God.

For now, the spiritual significance of CHRISTIAN REPUBLICANS ON THE RIGHT and SECULAR DEMOCRATS ON THE RIGHT has a Biblical language that can’t be ignored.

SHEEP ON THE RIGHT AND GOATS ON THE LEFT DEFINED

Matt 25:31-46 (NKJV)

³¹ "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

³² "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats.

³³ "And He will set the sheep on His right hand, but the goats on the left.

³⁴ "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

³⁵ 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

³⁶ 'I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

³⁷ "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed *You*, or thirsty and give *You* drink?

³⁸ 'When did we see You a stranger and take *You* in, or naked and clothe *You*?

³⁹ 'Or when did we see You sick, or in prison, and come to You?'

⁴⁰ "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.'

⁴¹ "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

⁴² 'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;

⁴³ 'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

⁴⁴ "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'

⁴⁵ "Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.'

⁴⁶ "And these will go away into everlasting punishment, but the righteous into eternal life."

Matt 25:31-46 (NKJV)

THE GOAT OF MENDEZ being invoked by occultists, PAN, the horned-Goat God, and whatever references to THE LEFT are invoked, are reasonably scoffing at these Biblical verses of what LEFT SIDE and RIGHT SIDE will mean in God's Kingdom.

Therefore, before the God of Israel comes, with Jesus sitting as Messiah and Lord at His own Right Hand, the devil's anti-Christ will enforce the mark of his name on our RIGHT HANDS because he will attempt to imitate God and replace God with a counterfeit 'god' made to look like 'The God of Israel.'

Muslims have been prepped to 'receive their RECORD IN THEIR RIGHT HANDS'.

Would it be surprising if the All-Seeing Eye of Osiris is the Pyramid on our foreheads and RIGHT HANDS?

For now, the REPUBLICAN party is on the RIGHT, supposedly representing CHRISTIANITY, while secular, Globalist Democrats are on the LEFT, but we must not always assume that CHRISTIAN REPUBLICANS ON THE RIGHT are following the RIGHT HAND of the GOD OF ISRAEL, because many REPUBLICANS have been MASONS or FORMER MASONS and we'll never really be able to meet them face to face and have a personal discussion with them about what they mean when they sing, "IN GOD WE TRUST."

We know what the Satanic Bible thinks about THE LEFT and THE RIGHT, however, everything will be reversed as it's always been since the Muslims have bowed South with their backs to the barren Foundation Stone under the Temple Mount's Dome of the Rock.

**IS LEFT ALWAYS BAD AND RIGHT ALWAYS GOOD?
THE MARK IN THE RIGHT HAND WILL BE REPLACED BY THE RIGHT
HAND OF THE GOD OF ISRAEL IN JESUS' NAME!**

³² There were also two others, criminals, led with Him to be put to death.

³³ And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left.

³⁴ Then Jesus said, "Father, forgive them, for they do not know what they do."

Luke 23:32-34 (NKJV)

⁴ But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

⁵ in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

⁶ by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,

⁷ by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

2 Cor 6:4-7 (NKJV)

³⁶ And He said to them, "What do you want Me to do for you?"

³⁷ They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory."

Mark 10:36-37 (NKJV)

³⁸ But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?"

³⁹ They said to Him, "We are able." So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;

⁴⁰ "but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared."

Mark 10:38-40 (NKJV)

³ "But when you do a charitable deed, do not let your left hand know what your right hand is doing,

Matt 6:3 (NKJV)

ISRAEL WILL DEVOUR ON THE RIGHT HAND AND ON THE LEFT

⁶ "In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place--Jerusalem.

Zech 12:6 (NKJV)

⁷ Then I heard the man clothed in linen, who *was* above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that *it shall be* for a time, times, and half *a time*; and when the power of the holy people has been completely shattered, all these *things* shall be finished.

Dan 12:7 (NKJV)

GOG'S LEFT HAND AND RIGHT HAND PARALYZED BY GOD

¹ "And you, son of man, prophesy against Gog, and say, "Thus says the Lord GOD:

"Behold, I *am* against you, O Gog, the prince of Rosh, Meshech, and Tubal;

² "and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.

³ "Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand.

Ezek 39:1-3 (NKJV)

RIGHT OR LEFT, THIS IS THE WAY TO WALK

²⁰ And *though* the Lord gives you The bread of adversity and the water of affliction, Yet your teachers will not be moved into a corner anymore, But your eyes shall see your teachers.

²¹ Your ears shall hear a word behind you, saying, "This *is* the way, walk in it," Whenever you turn to the right hand Or whenever you turn to the left.

Isaiah 30:20-21 (NKJV)

RIGHT HAND IS HUNGRY

¹⁹ Through the wrath of the LORD of hosts The land is burned up, And the people shall be as fuel for the fire; No man shall spare his brother.

²⁰ And he shall snatch on the right hand And be hungry; He shall devour on the left hand And not be satisfied;

Isaiah 9:19-20 (NKJV)

WISE ON THE RIGHT, FOOLS ON THE LEFT

² A wise man's heart *is* at his right hand, But a fool's heart at his left.

Eccl 10:2 (NKJV)

ANGEL WITH HIS LEFT FOOT ON THE LAND AND HIS RIGHT FOOT ON THE SEA

² He had a little book open in his hand. And he set his right foot on the sea and *his* left *foot* on the land,

³ and cried with a loud voice, as *when* a lion roars. When he cried out, seven thunders uttered their voices.

Rev 10:2-3 (NKJV)

ALEISTER CROWLEY HISTORY

ALEISTER CROWLEY



A LEGACY OF SATANISM



"I bind my blood in Satan,

All that lieth betwixt my hands

To thee, the Beast, and thy control,

I pledge me; body, mind and soul."

~ Aleister Crowley (*Satanic Extracts*)*

ALEISTER CROWLEY

1875 – 1947

"I swear to work my Work abhorred,
Careless of all but one reward,
The pleasure of the Devil our Lord."

~ Aleister Crowley (*Satanic Extracts*)*

*(Black Lodge Publishing, 1991)

Aleister Crowley, born Edward Alexander Crowley in Warwickshire in 1875, was the self-proclaimed "Wickedest Man in the World" and the "Great Beast 666." He also considered himself to be the "avatar of the Age of Horus" which was supposedly a 2000-year-old aeon, beginning in 1904, that would supplant Christianity with "Crowleyianity." Crowley had rebelled against a strict religious upbringing and was thus initiated into the Hermetic Order of the Golden Dawn in 1898, after leaving Cambridge University. He left the Order after a row with its founders and then travelled to Mexico, India and Ceylon, where he was introduced to yoga and Buddhism which replaced his interest in the occult until an experience in Cairo in April 1904. Crowley was asked by his wife, Rose, to perform an esoteric ritual as an experiment. During the ceremony, she entered a trance-like state and became the medium for the words of a communicator. "They are waiting for you," she said to Crowley. "They," she said, being Horus, the god of war and the son of Osiris, according to the beliefs of ancient Egypt. The communicator told Crowley to be at his desk in his hotel room between noon and one o'clock on three specific days. He agreed and in these periods he wrote, *via* automatic writing, a document called *The Book of the Law*. This tome spoke of a race of supermen and condemned the traditional Judeo-Christian religions, pacifism, democracy, compassion and humanitarianism. "Let my servants be few and secret: they shall rule the many and the known," the communicator revealed. The message continued: "We have nothing with the outcast and the unfit; let them die in their misery. For they feel not. Compassion is the vice of kings; stamp down the wretched and the weak: this is the law of the strong: this is our law and the joy of

the world. ... Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath. ... Pity not the fallen! I never knew them. I am not for them. I console not; I hate the consoled and the consoler. ... I am unique and conqueror. I am not of the slaves that perish. Be they damned and dead. Amen. ... Therefore strike hard and low, and to hell with them, master. ... Lurk! Withdraw! Upon them! This is the law of the Battle of Conquest: thus shall my worship be about my secret house. ... Worship me with fire and blood; worship me with swords and with spears. Let the woman be girl with a sword before me: let blood flow in my name. Trample down the heathen; be upon them, O warrior, I will give you their flesh to eat. ... Sacrifice cattle, little and big; after a child ... kill and torture; spare not; be upon them!" Needless to say, Crowley was one of two Englishmen (the other being Houston Stewart Chamberlain) who would influence the thinking and beliefs of Adolf Hitler.

The same communicator confirmed that Crowley was the "Beast 666" who had come to destroy Christianity, something his mother had told him earlier in his life. Crowley apparently tried to ignore what he had written with his guided hand, but it would not go away, and from 1909 on he began to take it very seriously. He said: "After five years of folly and weakness, miscalled politeness, tact, discretion, care for the feeling of others, I am weary of it. I say today: to hell with Christianity, Rationalism, Buddhism, all the lumber of the centuries. I bring you a positive and primeval fact, Magic by name; and with this I will build me a new Heaven and new Earth. I want none of your faint approval or faint dispraise; I want blasphemy, murder, rape, revolution, anything, bad or good, but strong." Crowley left his former tutor, MacGregor Mathers, a broken man as he embarked on a psychic war against him. Them both conjured up demons to attack the other. Crowley welcomed the First World War as necessary to sweep away the old age and usher in the new one. After going public with his revelations, he was made head of the German-based Ordo Templi Orientis. He founded his cult of Thelema in Sicily in 1920, but was expelled in 1923 amid accusations of, among other things, blood drinking, drug taking, and child sacrifice.

Crowley is known to have favoured the Nazi war effort and, whilst abroad, once notoriously wrote in *The Fatherland*: "The sovereignty of England must be destroyed once and for all. England must be divided between the Continental Powers. She must be a mere province, or better still, colony of her neighbours, France and Germany." The historical affinity between Nazism and the occult has been well documented in a wide variety of books on the subject, including *Satan Wants You* by Arthur Lyons, *From Satan To Christ* by Seán Manchester, *Satanism and the Occult* by Kevin Logan, *The Twisted Cross* by Joseph J Carr, *The Occult & the Third Reich* by J M Angebert, *Occult Reich* by J H Brenna, *Satan and the Swastika* by Francis King, *The Spear of Destiny* by Trevor Ravenscroft, *Hitler:*

The Occult Messiah by Gerald Suster, *Germany Possessed* by H G Baynes, *Hitler's Cross* by Erwin W Lutzer.

ALEISTER CROWLEY

On 12 February 2001 Henry Bibby (*alias* Edward Crowley) was sentenced to life imprisonment at the Old Bailey for carrying out a Crowleyite ritual of child sacrifice on an innocent twelve-year-old victim. He was obsessed with the Satanist and changed his name to “Edward Crowley” in 1998. He had stabbed the boy, Diego Pineiro-Villar, over thirty times in Covent Garden, London, on 8 May 2000. Police found a holdall that Bibby had kept with him. It contained a small number of legal documents about his change of name, and a chilling sketch that police believe was drawn a few weeks before the attack. Entitled *Delendus Est Pineiro*, which roughly translates as “destroy Pineiro,” the pencil diagram makes references to child sacrifice, black magic and Greek mythology. The symbols relate to quotations from Crowley’s works. There are a number of references to child sacrifice. The most notorious came from Aleister Crowley’s *Magick in Theory and Practice*. It reads: “For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim.”

HENRY BIBBY *alias*

EDWARD CROWLEY

Ordo Templi Orientis, once headed by Crowley, boasts a membership of three thousand in forty countries, half of whom are in the United States of America. There are many more rival organisations describing themselves as the OTO. Crowley held an extremely high Freemasonic degree and modern witchcraft’s three initiations are transparently derived from the three degrees of Craft Masonry.

Someone to perpetuate the cult of Aleister Crowley is the American film maker Kenneth Anger. Born in 1930 in Santa Monica, California, Anger grew up in the shadow of Hollywood and participated in his first film rôle at the age of four years. From his late teens he became obsessed with homo-erotic themes and diabolism. This led to him becoming, in his own words, “a disciple of the Satanist Aleister Crowley.” His most infamous film is *Lucifer Rising* which was begun in 1966, but production came to a halt when its lead actor died and the person to replace him then stole all the central footage. Anger released the remaining footage in 1966, followed by a 25 minutes’ version in 1973. The completed 45 minutes’ version was finally released in 1980.

French Satanist and author Jean-Paul Bourre, an ardent Crowley disciple, came to London in January 1980 where he visited Highgate Cemetery with a fellow diabolist. Bourre has perfected his own version of the Black Mass which he describes as a Red Mass. Crowley and his disciples perform something described as the Mass of the Phoenix, which is also known as the Mass of the Vampire. Curiously, Highgate Cemetery became notorious for a suspected vampire contagion in the decade prior to Bourre’s arrival. Many other self-styled practitioners of Crowlianity have made a pilgrimage to the Victorian graveyard in the hope of raising the ultimate evil force.

All but forgotten at the time of his death as a poverty-stricken heroin addict in a run-down Hastings boarding house in 1947, Crowley was rediscovered two decades later by drug-crazed hippies and also popularised by Jimmy Page of Led Zeppelin who bought Crowley's home in Scotland. From the late 1960s Crowley was copied by innumerable Satanists seeking the very infamy that authors and journalists will invariably provide. Yet these latter day black magicians have always been eclipsed by the shadow of their notorious mentor ~ Aleister Crowley ~ whose infamous life and diabolical publications will inevitably reduce them to very pale imitations.

ALEISTER CROWLEY

More biographical details can be viewed by clicking on the photograph (above):

“With the cross of Jesus trampled on the floor . . .
Christians necks our footstool, Heaven itself Our throne.”

~ Aleister Crowley (Collected Works of Aleister Crowley, 1906)

CHAPTER 9

HUBBARD AND THE OCCULT

<http://www.factnet.org/Scientology/Irhoccult.htm?FACTNet>

Factnet Report: Hubbard and the Occult

by Jon Attack

Preface

This article is the first in a series of articles based upon research into the roots of the Hubbardian philosophy that gave birth to the "Sacred Scriptures" of the Church of Scientology.

The Office of Special Affairs, the elite Secret Intelligence unit of the Church of Scientology, was well aware that this report was reaching its final stage and in the recent months they have launched lawsuits and a massive propaganda campaign to discredit FACTNET Director, Lawrence Wollersheim and the researcher, Jon Attack

Scientology is using many Hollywood celebrities to promote its agenda. But most Scientologists, celebrity and non-celebrity alike; as well as the general public, are ignorant of the Satanic/Black Magic background of its Founder, L. Ron Hubbard, and how he used these materials to form the core of his secret "Sacred Scriptures"

The ransacking of the FACTNET files and data base by the OSA Raid Team was not unexpected and the timing of the raid, not surprisingly, corresponded to the scheduled release date of this material. FACTNET Co-Director Arnie Lerma's computers and personal files were also ransacked by OSA raiders.

FACTNET hopes these series of articles will create meaningful dialogue and that all readers will give this report, and future reports, the widest distribution on the Internet and other areas of Cyberspace, and amongst the general public.

Hubbard and the Occult

I stand before you having been accused in print by L. Ron Hubbard's followers of having an avid interest in black magic. I would like to put firmly on record that whatever interest I have is related entirely to achieving a better understanding of the creator of Dianetics and Scientology. Hubbard's followers have the right to be made aware that he had not only an avid interest, but that he was also a practitioner of black magic. Today I shall discuss these matters in depth, but I shall not repeat all of the proofs which already exist in my book **A Piece of Blue Sky** [\(001\)](#).

Scientology is a twisting together of many threads. Ron Hubbard's first system, Dianetics, which emerged in 1950, owes much to early Freudian ideas (002). For example, Hubbard's "Reactive Mind" obviously derives from Freud's "Unconscious". The notion that this mind thinks in identities comes from Korzybski's General Semantics. Initially, before deciding that he was the sole source of Dianetics and Scientology (003), Hubbard acknowledged his debt to these thinkers (004). Dianetics bears marked similarities to work reported by American psychiatrists Grinker and Spiegel (005) and English psychiatrist William Sargant (006). The first edition of Hubbard's 1950 text **Dianetics: the Modern Science of Mental Health** (007) carried an advertisement for a book published a year earlier (008). Psychiatrist Nandor Fodor had been writing about his belief in the residual effects of the birth trauma for some years, following in the footsteps of Otto Rank. In lectures given in 1950, Hubbard also referred to works on hypnosis which had obviously influenced his techniques (009). The very name "Dianetics" probably owes something to the, at the time, highly popular subject of Cybernetics. (010)

By 1952, Hubbard had lost the rights to Dianetics, having bailed out just before the bankruptcy of the original Hubbard Dianetic Research Foundation. He had also managed to avoid the charges brought against that Foundation by the New Jersey Medical Association for teaching medicine without a license (011). In a matter of days in the early spring of 1952, Hubbard moved from his purported "science of mental health" into the territory of reincarnation and spirit possession. He called his new subject Scientology, claiming that the name derived from "scio" and "logos" and meant "knowing how to know". However, Hubbard was notorious for his sly humour and "scio" might also refer to the Greek word for a "shade" or "ghost". Scientology itself had already been used at the turn of the century to mean "pseudo-science" and in something close to Hubbard's meaning in 1934 by one of the proponents of Aryan racial theory (012). Other possible links between Hubbard's thought and that of the Nazis will be made clear later in this paper.

Scientology seems to be a hybrid of science-fiction and magic. Hubbard's reflections on philosophy seem to derive largely from Will Durant's *Story of Philosophy* (013) and the works of Aleister Crowley. Aleister Crowley is surely the most famous black magician of the twentieth-century. It is impossible to arrive at an understanding of Scientology without taking into account its creator's extensive involvement with magic. The trail has been so well obscured in the past that even such a scholar as professor Gordon Melton has been deceived into the opinion that Hubbard was not a practitioner of ritual magic and that Scientology is not related to magical beliefs and practices. In the book **A Piece of Blue Sky**, I explored these connections in detail. The revelations surrounding Hubbard's private papers in the 1984 Armstrong case in California makes any denial of the connections fatuous. The *significance* of these connections is of course open to discussion.

The chapter in **A Piece of Blue Sky** that describes Hubbard's involvement with the ideas of magic is called **His Magickal Career**. I hope I shall be excused for relying upon it. I shall also here describe further research, and comment particularly upon Hubbard's use of

magical symbols, and the inescapable view that many of the beliefs and practices of Scientology are a reformulation of ritual magic. (014)

In 1984, a former close colleague of Hubbard's told me that thirty years before when asked how he had managed to write **Dianetics: the Modern Science of Mental Health** in just three weeks, Hubbard had replied that it had been automatic writing. He said that the book had been dictated by "the Empress". At the time, I had no idea who or what "the Empress" might be. Later, I noticed that in an article printed immediately prior to the book **Dianetics**, Hubbard had openly admitted to his use of "automatic writing, speaking and clairvoyance" (015). However, it took several years to understand this tantalising reference to the Empress.

In the 1930s, Hubbard became friendly with fellow adventure writer Arthur J. Burks. Burks described an encounter with "the Redhead" in his book **Monitors**. The text makes it clear that "the Redhead" is none other than Ron Hubbard. Burks said that when the Redhead had been flying gliders he would be saved from trouble by a "smiling woman" who would appear on the aircraft's wing (016). Burks put forward the view that this was the Redhead's "monitor" or guardian angel.

In 1945, Hubbard became involved with Crowley's acolyte, Jack Parsons. Parsons wrote to Crowley that Hubbard had "described his angel as a beautiful winged woman with red hair, whom he calls the Empress, and who has guided him through his life and saved him many times." In the Crowleyite system, adherents seek contact with their "Holy Guardian Angel".

John Whiteside Parsons, usually known as Jack, first met Hubbard at a party in August 1945. When his terminal leave from the US Navy began, on December 6th, 1945, Hubbard went straight to Parsons' house in Pasadena, and took up residence in a trailer in the yard. Parsons was a young chemist who had helped to set up Jet Propulsion Laboratories and was one of the innovators of solid fuel for rockets. Parsons was besotted with Crowley's Sex Magick, and had recently become head of the Agape Lodge of the Church of Thelema in Los Angeles. The Agape Lodge was an aspect of the Ordo Templi Orientis, the small international group headed by Aleister Crowley.

Parsons' girlfriend soon transferred her affections to Hubbard. With her, Hubbard and Parsons formed a business partnership, as a consequence of which Parsons lost most of his money to Hubbard. However, before Hubbard ran away with the loot, he and Parsons participated in magical rituals which have received great attention among contemporary practitioners.

Parsons and Hubbard together performed their own version of the secret eighth degree ritual (017) of the Ordo Templi Orientis in January 1946. The ritual is called "concerning the secret marriages of gods with men" or "the magical masturbation" and is usually a homosexual ritual. The purpose of this ritual was to attract a woman willing to participate in the next stage of Hubbard and Parsons' Sex Magick.

Hubbard and Parsons were attempting the most daring magical feat imaginable. They were trying to incarnate the Scarlet Woman described in the Book of Revelation as "Babylon the Great, the Mother of Harlots and Abominations of the Earth ... drunken with the blood of saints, and with the blood of the martyrs of Jesus." (018) During the rituals, Parsons described Babalon as "mother of anarchy and abominations". The woman who they believed had answered their call, Marjorie Cameron, joined in with their sexual rituals in March 1946.

Parsons used a recording machine to keep a record of his ceremonies. He also kept Crowley informed by letter. The correspondence still exists. Crowley wrote to his deputy in New York "I get fairly frantic when I contemplate the idiocy of these louts".

Crowley was being disingenuous. His own novel **The Moonchild** describes a ritual with a similar purpose. Further, the secret IXth degree ritual of the Ordo Templi Orientis (019) contains "Of the Homunculus" in which the adept seeks to create a human embodiment of one of the energies of nature - a god or goddess. The ritual says "to it thou art Sole God and Lord, and it must serve thee."

In fact, Hubbard and Parsons were committing sacrilege in Crowley's terms. Crowley resented "Babylon" as he resented "magic". His magick was entirely dedicated to Babalon, the Scarlet Woman. Crowley believed himself the servant and slave of Babalon, the antichrist, styling himself "the Beast, 666". For anyone to try to incarnate and control the goddess must have been an impossible blasphemy to him. Crowley, after all, called Babalon "Our Lady" (020).

Hubbard and Parsons attempts did not end with the conception of a human child. However, just as Crowley said that "Gods are but names for the forces of Nature themselves" (021), so it might be speculated that Hubbard embodied Babalon not in human form, but through his organization.

Parsons sued Hubbard in Florida in July 1946, managing to regain a little of his money. The record of their rituals was later transcribed and has since been published as **The Babalon Working** (022). Parsons made a return to Magick, writing **The Book of the Antichrist** in 1949 (023). Parsons pronounced himself the Antichrist. In a Scientology text, Hubbard spoke favourably of Parsons, making no mention of their magical liaison (024). **A Piece of Blue Sky** covers Hubbard's involvement with Parsons in much greater detail than I have given here.

Hubbard's interest in the occult was kindled long before he met Parsons. It dates back at least to his membership of the Ancient and Mystical Order Rosae Crucis or AMORC, in 1940. Hubbard had completed the first two neophyte degrees before his membership lapsed, and later there were private complaints that he had incorporated some of the teachings he had promised to keep secret into Scientology (025).

Having stolen Parsons' girl and his money, Hubbard carried on with magical practices of his own devising. Scientology attempted to reclaim documents which recorded these

practices in its case against former Hubbard archivist Gerald Armstrong. Some \$280,000 was paid to publishers Ralston Pilot to prevent publication of Omar Garrison's *authorised* biography of Hubbard. However, Garrison retained copies of thousands of Hubbard documents and showed me one which had been referred to in the Armstrong trial. **The Blood Ritual** is an invocation of the Egyptian goddess Hathor, performed by Hubbard during the late 1940s. As the name suggests, the ritual involved the use of blood. Hubbard mingled his own blood with that of his then wife (the girlfriend he had stolen from Parsons and with whom Hubbard contracted a bigamous marriage).

In a 1952 Scientology lecture, Hubbard referred to "Aleister Crowley, my very good friend" (026). In fact, the two black magicians never met, and Crowley expressed a very low opinion of the man who he saw had tricked his disciple Jack Parsons. Even so, Hubbard had a very positive regard for Crowley, calling his work "fascinating" (027) and recommending one of his books to Scientologists. Having referred to Crowley as "The Beast 666", Hubbard said that he had "picked a level of religious worship which is very interesting" (028). He also made it clear that he had read the fundamental text of the Crowley teaching, **The Book of the Law** (029).

In his 1952 lectures, Hubbard also referred to the Tarot cards, saying that they were not simply a system of divination but a "philosophical machine". He gave particular mention to the Fool card, saying "The Fool of course is the wisest of all. The Fool who goes down the road with the alligators barking at his heels, and the dogs yapping at him, blindfolded on his way, he knows all there is to know and does nothing about it ... nothing could touch him" (030).

The only Tarot pack which has an alligator on the Fool card is Crowley's (031). When I interviewed Gerald Armstrong, Hubbard's archivist, in 1984, he told me of a Hubbard "scale" dating from the 1940s. At the base of the scale was the word "animals". It then ascended through "labourers, farmers, financiers, fanatics" and "the Fool" to "God". Hubbard seems to have seen himself as the Fool and was perhaps trying to create a trampoline of fanatics through whom he could achieve divinity. Indeed, if Scientology could live up to its claims, then Hubbard would be a "godmaker".

Of course, the Tarot pack also contains the Empress card and knowing this it is finally possible to understand what Hubbard believed his Guardian Angel to be.

Crowley examined the Tarot in **The Book of Thoth** (032). Of the Empress card he said "She combines the highest spiritual with the lowest material qualities" (033). Crowley identifies the Empress as the "Great Mother", and indeed on her robe are bees (034), the traditional symbol of Cybele. Crowley is not alone in the belief that different cultures give different names to the same deities. The worship of Cybele goes back to at least 3,000 B.C. She entered Greek culture as Artemis and to the Romans was Diana, the huntress. Crowley also identified the Empress with the Hindu goddess Shakti (035), and the Egyptian goddesses Isis and Hathor. Crowley directly identified Isis with Diana (036). More usually, Crowley called the Empress by the name Babalon (037).

Contemporary New Age groups see the Great Mother in the aspect of Gaia the Earth Mother. This is far from Crowley's view. Diana, the patroness of witchcraft (038) was seen by Hubbard rather through the eyes of Crowley than as a benevolent, loving mother. Hubbard made no reference for example to Robert Graves' **White Goddess**, but only to Crowley and peripherally to Frazer's **Golden Bough** and Gibbon's **Decline and Fall**, both of which give reference to the cult of Diana. To Crowley the Great Mother, Babalon, is, of course, also the antichrist.

While Crowley's path was submission to the Empress, Hubbard seems to have tried to dominate the same force, bringing it into being as a servile homunculus. Hubbard's eldest son, although a questionable witness, was insistent that his father taught him magic and privately referred to the goddess as Hathor. **The Blood Ritual** confirms this assertion if nothing else.

Publicly, Hubbard was taken with the Roman name of the goddess, Diana, giving it to one of his daughters and also to one of his Scientology Sea Organization boats. Curiously, this boat had been renamed from *The Enchanter* and before Scientology he had owned another called *The Magician*. Hubbard had also used Jack Parsons' money to buy a yacht called *Diane* (039). "Dianetics" may also be a reference to Diana. Shortly before its inception, another former US Navy officer and practitioner of the VIIIth degree of the Ordo Templi Orientis had formed a group called Dianism (040).

When **The Blood Ritual** was mentioned during the Armstrong trial in 1984, Scientology's lawyer asserted that it was an invocation of an Egyptian goddess of love (041). Hathor is indeed popularly seen as a winged and spotted cow which feeds humanity. However, there is an important lesson about Scientology in the practice of magicians. The teachings of magic are considered by many practitioners to be powerful and potentially dangerous and therefore have to be kept secret. One of the easiest ways to conceal the true meaning of a teaching is to reverse it. By magicians Hathor is also seen as an aspect of Sekmet, the avenging lioness. One authority on ritual magic has revealed the identity of Hathor as "the destroyer of man." (042) The important lesson is that Scientology has both a public and a hidden agenda. Publicly it is a Church, privately as the record of convictions shows, it is an Intelligence agency. Many public Hubbard works speak of helping people. In his largely secret Fair Game teachings, however, Hubbard is outspoken in his attack upon either critics of himself or of his work. For example, in **What is Greatness?** Hubbard says "The hardest task one can have is to continue to love one's fellows despite all reasons he should not. And the true sign of sanity and greatness is so to continue." In one statement of the Fair Game Law, however, Hubbard said that opponents "May be tricked, sued or lied to or destroyed" (043). Of practitioners unlicensed by him Hubbard said "Harass these persons in any possible way" (044). Nor did he exclude the possibility of murder against those who opposed him (045). The harassment of critics, may explain the dearth of academic research into Scientology. Hubbard's use of contradiction to captivate and redirect his followers is worthy of a separate study (046), but it has its roots in his study of magic. Perhaps he related his "Dianetics" also to Janus, the two-faced god whose name is sometimes spelled "Dianus".

While Hubbard was supposedly researching his Dianetics in the late 1940s, he was in fact engaging in magical rituals, and trying out hypnosis both on himself and others. During the 1984 Armstrong trial, extracts from Hubbard's voluminous self-hypnotic affirmations were read into the record. The statements, hundreds of pages of them, are written in red ink and Hubbard frequently drew pictures of the male genitalia alongside the text (047). Among his suggestions to himself we find: "Men are my slaves", "Elemental Spirits are my slaves" and "You can be merciless whenever your will is crossed and you have every right to be merciless" (048).

Black magic is distinguished from white in the desire of the practitioner to bring harm. "Maleficium" is the traditional word for such magic. The "Suppressive Person declare" and the "Fair Game Law" speak reams in terms of Hubbard's intent.

Scientology is a neo-gnostic system, which is to say that it teaches the attainment of insight through a series of stages. These stages are called by Scientologists "the Bridge to Total Freedom". The Bridge currently consists of some 27 levels. These levels might be compared to the initiations of magical systems. While the stages appear dissimilar to those of Crowley's Ordo Templi Orientis, it is worth noting that both systems consist of stages, that both have secret levels and that both are numbered with Roman numerals. Hubbard also shared with Crowley a numbering system which begins at 0 rather than 1.

The Scientology Bridge has as its end the creation of an "Operating Thetan". Hubbard used the word "thetan" to identify the self, the spirit which is the person. He claimed that the word derived from an earlier Greek usage of the letter theta for "spirit" (049). I have been unable to find such a usage, but can comment that the theta symbol is central to the Crowley system where it is found as an aspect of the sign used for Babalon. To Crowley, the theta sign represented the essential principle of his system - thelema or the will. (050)

By "Operating Thetan", Hubbard meant an individual or "thetan" able to "operate" freely from the physical body, able to cause effects at a distance by will alone. In Hubbard's words "a thetan exterior who can have but doesn't have to have a body in order to control or operate thought, life, matter, energy, space and time" (051). Hubbard used the term "intention" rather than "will" (052), but the goal of Scientology is clearly the same as that of the Crowley system. The Scientologist wishes to be able to control events and the minds of others by intention. This seems to be exactly what Crowley called "thelema". In a 1952 lecture, Hubbard recommended a book which he called "The Master Therion" (053). This was in fact one of Crowley's "magical" names. I have been advised by an officer of one of the Ordo Templi Orientis groups that the reference is most likely to Crowley's magnum opus **Magick in Theory and Practice**. In that work, Crowley gave this definition "Magick is the Science and Art of causing Change to occur in conformity with Will" (054). So the aim of both Crowley and Hubbard seems to have been the same.

As a recovering Scientologist, I must raise an ethical objection to the desire to control the minds of others without their consent. This is the purpose of many Scientology procedures (055), and can be seen either as deliberate "mind control" or as the black magician's contempt of others. Scientology is a curious hybrid of magic and psychology.

After all, Hubbard boasted "we can brainwash faster than the Russians - 20 seconds to total amnesia" (056).

At the centre of Crowley's teaching is the notion that we can each control our own destiny: "Postulate: Any required Change may be effected by the application of the proper kind and degree of Force in the proper manner through the proper medium to the proper object" (057); further "Every intentional act is a Magical Act" (058); "Every failure proves that one or more requirements of the postulate have not been fulfilled" (059). Hubbard taught that everything is down to the intention of the individual. He called such intentions "postulates". The victim of any negative event is said to have "pulled it in". Hubbard taught a contempt for "victims" and regarded sympathy as a low emotional condition (060). As Crowley put it "Man is ignorant of the nature of his own being and powers ... He may thus subjugate the whole Universe of which he is conscious to his individual Will" (061).

Hubbard was to employ or parallel so many of Crowley's ideas and approaches that it is impossible, especially with Hubbard's references to Crowley, to avoid comparison. For example, in his **Dianetics: the Modern Science of Mental Health**, Hubbard laid much emphasis on the recollection of birth. Crowley had earlier insisted that the magician must recall his birth (062). Crowley spoke of "A equals A" (063), where Hubbard, again in **Dianetics** spoke of "A equals A equals A". Both men were noisy in their contempt for psychotherapists (064). Both Hubbard and Crowley spoke of "past lives" rather than "reincarnation" (065). Indeed, the notion of past lives and their recollection is essential to both systems, as Crowley wrote "There is no more important task than the exploration of one's previous incarnations" (066). Scientology and Dianetics also rely upon the supposed recollection of previous incarnations. Crowley called this the "magical memory" (067).

Hubbard gave as the fundamental axiom of his system "Life is basically a static. A Life Static has no mass, no motion, no wavelength, no location in space or in time." (068) Crowley was more succinct, calling the self "nothing" (069). Hubbard was to say that even an "Operating Thetan" could not "operate" alone, and Crowley said "Even in Magick we cannot get on without the help of others" (070).

The first essential teaching of Scientology is that "reality is basically agreement" (071) or "reality is the agreed-upon apparency of existence" (072), which Crowley expressed as "The universe is a projection of ourselves; an image as unreal as that of our faces in the mirror ... not to be altered save as we alter ourselves" (073). The controlling power of thought, or will, is evident in both systems, Crowley has it "we can never affect anything outside ourselves save only as it is also within us. (074)"

Both men believed that truth is unobtainable in the material world. Crowley expressed it thus "There is no such thing as truth in the perceptible universe" (075). Hubbard said "The ultimate truth ... has no mass, meaning, mobility, no wavelength, no time, no location in space, no space." (076)

Hubbard's concept of the "thetan exterior" - operating apart from the body is found in Crowley's "interior body of the Magician" which can "pass through 'matter'" (077). Both systems seek to get the spirit "out of the body" (078).

Crowley said "Evil is only an appearance ... like good" (079), where Hubbard said that "goodness and badness ... are ... considerations, and have no other basis than opinion" (080).

Each spoke of a personal "universe" (081). Hubbard also followed in Crowley's footsteps with the insistence that the meaning of words should be clarified or "cleared" (082).

Crowley announced that Christ was "concocted" (083) which tallies exactly with Hubbard's assertion that Christ was a hypnotic "implant" (084). Here the major difference between Crowley and Hubbard becomes apparent: Crowley was publicly outspoken about his views, Hubbard was careful to keep negative material secret. Scientology claims to be eclectic and non-denominational. Only in secret teachings is Hubbard's contempt for Christianity apparent (085).

The long series of lectures in which Hubbard called Crowley his "very good friend" and recommended his writings, centres on a technique called "creative processing" by Hubbard. It is unsurprising that this technique is common to magicians. Nowadays it is more usually known as "visualisation".

Scientology surely has the distinction of containing the largest collection of teachings produced by one man. There are more than a hundred books and over 2,500 recorded lectures. But there are also thousands of registered trademarks, including many symbols.

Many of these symbols have possible magical significance. It seems highly unlikely given his study of the occult that Hubbard was unaware of the earlier use of these symbols. The Scientology cross which Hubbard claimed to have seen in an old Spanish church in Arizona (086) is markedly similar to the Rosicrucian cross (087) and also to Aleister Crowley's OTO cross. Hubbard had been a member of the Rosicrucians. He had also commented on Crowley's Tarot which carries the OTO cross on the back of every card. Hubbard cannot have been ignorant of these uses.

The Scientology cross could also be seen as a crossed out cross, with potentially Satanic implications. It seems strange that Hubbard who called Scientology a "better" activity than Christianity (088), called Christ an invention (089) and said that the "Creator of Heaven" would be found "with beetles under the rocks" (090), should have adopted the exclusively Christian word "church", the garb of Christian ministers and the use of the cross as a symbol. But Scientology is based upon deceptions and contradictions.

The Rosicrucians and the Freemasons share a ritual called the "grave of fire" (091). A senior Rosicrucian who had also studied Scientology told me that the initiate lies on a carpet within a pattern of lapping flames. He claimed that Scientology's Religious Technology Center - or RTC - symbol was very similar. (092)

The RTC symbol contains the Dianetics triangle, which is a common magical symbol, representing the door of the Cabala, the letter Daleth. Hubbard indeed assigned it to the Greek equivalent of Daleth, Delta. The triangle on its base is also the symbol of Set, the Egyptian god called by some "the destroyer of man". The male equivalent of Babalon. Indeed, Crowley equates Set with Satan (093). The triangle is universally recognised as a sign of malign power. Alexandra David-Neel commented upon its use as such among the Tibetans. Her best-selling books of the 1930s contain many other possible comparisons with Hubbard's work.

The "S and double triangle" is a major symbol found throughout Scientology. The "S" supposedly represents "Scientology" and the two triangles Affinity-Reality-Communication and Knowledge-Responsibility-Control. There is another possible interpretation. The "S" seen on its own can easily be seen as a snake. To Crowley, indeed, the "S" represented the tempting serpent, Satan. Perhaps Hubbard's "thetan" is pronounced to match with a lisped "satan"? He was after all wry in his humour. The two triangles can be assembled differently to form the Star of David, called the Seal of Solomon by magicians (094). This symbol allegedly represents "tetragrammaton", the holy name of God which must never be spoken. Perhaps breaking it apart is similar to hanging the Christian cross upside down.

Next we see the Sea Organization symbol. The five pointed star, or pentacle is the most commonly known symbol of magical power. It is held between two *thirteen*-leaved laurels. Armstrong told me in 1984 that judging by the papers in Hubbard's archive the creator of Scientology was more interested in numerology than any other aspect of magic.

Among the more seemingly fanciful claims of Hubbard's oldest son, L. Ron, junior, was that his father was the successor to the magicians who created Naziism. Naziism was certainly an authoritarian group, a prototypical destructive cult. Recent revelations about leading Scientologist Thomas Marcellus long-running direction of the Institute for Historical Review can only add to speculation (095). Dusty Sklar has said that had she known about Hubbard she would have used him in the last chapter of **The Nazis and the Occult** rather than Sun Myung Moon (096). L. Ron, junior, was sure that the teachings of the Germanen Orden and the Thule Society had passed directly to his father by courier. In this light, the white circle on a red square of Scientology's International Management Organization (097) can be readily compared to the Nazi flag. The four lightning flashes or "sig runes" are also common to Naziism. No explanation is given for these sig runes by Scientology. They also appear on the RTC symbol. At the time that both of these symbols were introduced, Hubbard also created the International Finance Police, headed by the International Finance Dictator. An unusual choice of word.

Hitler too had been aware of the power of occult symbols and rituals. Speaking of the Freemasons, he said: "All the supposed abominations, the skeletons and death's heads, the coffins and the mysteries, are mere bogeys for children. But there is one dangerous element and that is the element I have copied from them. They form a sort of priestly nobility. They have developed an esoteric doctrine not merely formulated, but imparted through the symbols and mysteries in degrees of initiation. The hierarchical organization

and the initiation through symbolic rites, that is to say, without bothering the brain but by working on the imagination through magic and the symbols of a cult, all this has a dangerous element, and the element I have taken over. Don't you see that our party must be of this character ...? An Order, that is what it has to be - an Order, the hierarchical Order of a secular priesthood." (098)

Having shown many comparisons between Crowley's work and Hubbard's, and having shown the common intent of both systems, I shall now move on to the secret rituals of Scientology. The attempt to obtain magical powers is certainly not unique to Hubbard and Crowley. Every culture seems to have had its own approach.

One common element to most cultures is the belief in disembodied spirits. Disembodied spirits can be found in the teachings of all of the major religions (099). Crowley shared with many the belief that such spirits can be used in the practice of magic (100). Most of the secret teachings of Scientology concern such disembodied spirits.

Towards the end of his life, Hubbard wrote some chirpy pop songs which were recorded under his direction (101). One of these songs, *The Evil Purpose*, begins "In olden days the populace was much afraid of demons / And paid an awful sky high price to buy some priestly begones". The song goes on to explain that there are no demons, "just the easily erased evil purpose". In fact, the Operating Thetan levels are concerned almost entirely with "body thetans" or indwelling spirits or demons.

Hubbard first floated the idea to his adherents in spring 1952, during his first Scientology lectures (102). He spoke of "theta" as the life-force and went on to describe "theta beings" and "theta bodies". Mention was made again that June in the book **What to Audit**, which is still in print - minus a chapter - as **Scientology: A History of Man**. Here Hubbard said that we are all inhabited by seven foreign spirits, the leader of which he called the "crew chief". The idea did not find favour, so it was abandoned for fourteen years.

In December 1966, in North Africa, Hubbard undertook "research" into an incident which he claimed had occurred 75 million years ago. In a tape recorded lecture given in September 1967, Hubbard announced his revelation to Scientologists. On the same tape he boasted about his wife Mary Sue Hubbard's use of "professional Intelligence Agents" to steal files. His wife, the controller of all Scientology organizations subsequently went to prison. Scientology continues to claim that its creator knew nothing of the events that put his wife in prison, but also continue to sell this tape. Armstrong, Hubbard's former archivist has said that the Hubbard archive contains letters written while he was creating Operating Thetan level three. In his lecture, Hubbard claimed to have broken his back while researching. Armstrong told me in 1984 that Hubbard had in fact got very drunk and fallen down in the gutter. A doctor had been called out to him to deal with a sprain. Hubbard also detailed his drug use in this correspondence. In February 1967, Hubbard flew to Los Palmas and the woman who attended him there has told me that he was taking an enormous quantity of drugs and was in a very debilitated state.

The result of Hubbard's "research" was a mixture of science-fiction and old-fashioned magic. According to Hubbard, 75 million years ago, Xenu, the overlord of 76 planets, rounded up most of the people of his empire - some 178 billion per planet - and brought them to Earth. Here they were exploded in volcanoes using hydrogen bombs and the spirits or thetans collected on "electronic ribbons". Disorientated from the massacre, the disembodied thetans were subjected to some 36 days of hypnotic "implanting" and clustered together. From seven indwelling spirits per person Hubbard's estimate had gone into the thousands. The "implants" supposedly contained the blueprint for future civilizations, including the Christian teaching, 75 million years before Christ. Operating Thetan level three has to be kept secret, according to Hubbard, because the unprepared will die within two days of discovering its contents. The story has in fact been published in many newspapers without noticeable loss of life. Hubbard was so taken with his science fiction, that he finally wrote a screenplay called **Revolt in the Stars** about the "OT 3" incident, ignoring his own warnings.

It is often the case with Hubbard's work that he has simply taken other ideas and dressed them up in new expressions. Careful study shows that Dianetics is largely a rewording of existing work. The original language of Dianetics included such words as "operator", "reverie" and "regression" common to hypnotic practitioners at the time. On leaving Scientology, most people cannot see that the "body thetans" of Operating Thetan levels three to seven are in fact the demons of Christian belief. The "OT levels" are factually the most expensive form of exorcism known to man. Unfortunately, such beliefs and practices can have a severe effect upon practitioners, who take Hubbard's warnings to heart and come to believe themselves multiple personalities. I have been called in to help several times in such instances.

Indeed, the whole process of "auditing" can be seen as an update of magical ritual. Scientology is a mixture of occult ritual and 1950s style psychotherapy. The adherents travel through increasingly expensive initiations with the hope of attaining supernatural powers. There are badges, symbols and titles for almost every stage of the way.

Other links with ritual magic have emerged. A peculiar event occurred aboard Hubbard's flagship, the *Apollo*, in 1973. Those aboard ship responsible for overseeing the management of Scientology organizations were involved in a ceremony called the Kali ceremony after the Hindu goddess of destruction. The whole was staged very seriously, and the managers were led into a dimly lit hold of the ship and ordered to destroy models of their organizations. A few years before, a high-ranking Sea Organization officer claims to have been ordered to Los Angeles where he was meant to mount an armed attack on a magicians' sabbat. He did not mount the attack but claims that the meeting happened exactly where Hubbard had told him it would.

In 1976, Hubbard ordered a secret research project into the teachings of gnostic groups. He had already carried out a project to determine which of his ship's crew members were "soldiers of light" and which "soldiers of darkness". The latter group were apparently promoted. Jeff Jacobsen has provided insight into a possible connection between Hubbard's OT levels and gnostic teachings ([103](#)). Jacobsen quotes from the third century

Christain gnostic Valentinus: "For many spirits dwell in it [the body] and do not permit it to be pure; each of them brings to fruition its own works, and they treat it abusively by means of unseemly desires". Jacobsen goes on to cite the gnostic Basilides, man "preserves the appearance of a wooden horse, according to the poetic myth, embracing as he does in one body a host of such different spirits." Jacobsen points out that multiple possession seems to have been considered normal by these gnostics. Possession equates to madness in orthodox Christianity, and examples of multiple possession are rare (the Gadarene swine for example). Jacobsen draws other interesting parallels between gnosticism and Scientology.

Another former Sea Organization member affidavited a meeting in the 1970s with an old man whose description fitted Hubbard's. She claimed to have been taken to the top floor of a Scientology building by high-ranking officials and left there with this man, who performed the sexual act with her, but very slowly (104). Indeed, in the way advocated by Crowley and called karezzo. No outside witness has corroborated this statement.

I have already said that the public and private faces of Scientology are very different. The vast majority of Hubbard's followers are good people who genuinely believe that the techniques of Scientology can help the world. Most are ignorant of the hidden Fair Game teachings. Hubbard presented himself as a messiah, as Maitreya the last Buddha, but in fact he was privately a highly disturbed and frequently ill man. There are a number of reports of his drug abuse. He advocated the use of amphetamines (105). He admitted to barbiturate addiction (106) and was also at times a heavy drinker. His treatment of those around him was often deplorable. Although holding himself out as an authority on child-rearing, his relationship with his children was genuinely dreadful. He disowned his first son, barely saw his first daughter, denied paternity of his second daughter, and Quentin, the oldest son of his third marriage, committed suicide. Quentin had reached the highest level of Scientology *twice*. He was a Class XII auditor and a "cleared theta clear", but he was also a homosexual. Hubbard was publicly homophobic - saying that all homosexuals are "covertly hostile" or backstabbers. I have received alarming reports of his sexual behaviour. I must emphasise that these reports are not corroborated, so can only stand as allegations. One Sea Organization officer claims to have witnessed a sexual encounter between Hubbard and a young boy in North Africa. Another claims that Hubbard admitted to a sexual relationship with one of his own children. It is impossible to substantiate such reports. But such behaviour would be in keeping with an extreme devotee of Aleister Crowley who said that in the training of a magician "Acts which are essentially dishonourable must be done." (107)

In conclusion, I believe that Hubbard was a classic psychopath. Some trauma in infancy separated him from the world and made him untrusting of other people. This developed into a paranoia, a need to control others. He created a dissociated world, inhabited by the Empress. Bear in mind that he actually **saw** the Empress in full colour, and that she spoke to him (108). From his comments about automatic writing and speaking, it could be averred that Hubbard was in fact "channeling" the Empress. Hubbard separated off a compartment of himself calling it the Empress and gave in to its urgings. He lived a life of dreadful contradiction. He claimed expertise in all things, but factually was a failure at

most. Some will see him as having a psychiatric complaint, others will believe that he invoked the very devil, or Babalon, and was possessed. Hubbard's own belief lives on with all of its contradictions in his teachings. Ultimately, as Fritz Haack put it, Scientology is twentieth-century magic.

Footnotes

1. Atack, Jon, Lyle Stuart Books, New Jersey, 1990.
2. Sigmund Freud, Clarke Lectures 1-3, in *Two Short Accounts of Psycho-Analysis*, Penguin Books, London, 1962. Cf Hubbard, "Dianetics: the Modern Science of Mental Health" and "The Dianetic Auditors Course".
3. Hubbard, HCO Policy Letter "Keeping Scientology Working", 7 February 1965.
4. e.g., acknowledgments lists in Hubbard's "Science of Survival", 1951, and "Scientology 8-8008", 1952. *Phoenix Lectures*, p.264.
5. Grinker and Speigel, "Men Under Stress", McGraw-Hill, New York, 1945.
6. Sargant, "Battle for the Mind", Heinemann, London, 1957. Hubbard had a copy of this book on his library shelf in Washington DC in 1958. It also has relevance to other aspects of Scientology.
7. Hermitage House, 1950.
8. Fodor, "The Search for the Beloved - a clinical investigation of birth and the trauma of prenatal conditioning", Hermitage House, 1949.
9. Wolfe & Rosenthal, *Hypnotism Comes of Age*, Blue Ribbon, NY, 1949; Young *Twenty-Five Lessons in Hypnotism*, Padell, NY, 1944. Both recommended by Hubbard in *Research & Discovery*, volume 2, p.12, 1st edition.
10. Jeff Jacobsen has written two interesting papers relevant to any discussion of the origins of Scientology. *Dianetics: From Out of the Blue*, The Skeptic, UK, March/April 1992, which discusses the origins of Dianetics and *The Hubbard is Bare*, 1992, a more general discussion including comments about Crowley and gnosticism. I have worked for some time on a set of papers which discuss Hubbard's plagiarism, as yet these are unavailable.
11. *A Piece of Blue Sky*, pp.119 & 125-126..
12. *A Piece of Blue Sky*, p.128.
13. See particularly the chapters on Bergson and Spencer.
14. See also Jacobsen's *The Hubbard is Bare* and Bent Corydon's *L.Ron Hubbard, Messiah or Madman?* Corydon relied upon excellent research by Brian Ambry but also upon L. Ron Hubbard jnr, whose credibility is questionable. See also L. Ron Hubbard, jnr., *A Look Into Scientology or 1/10 of 1% of Scientology*, manuscript, 1972.
15. Hubbard, "Dianetics: the Evolution of a Science" originally printed in *Astounding Science Fiction*, May 1950. Republished by AOSH DK Publications Department, 1972, quotation from p.56, see also p.59.
16. Burks, "Monitors", CSA Press, Lakemount, Georgia, 1967.
17. King, Francis, *The Secret Rituals of the OTO*, C.W.Daniel, London, 1973.
18. Revelation, chapter 17.

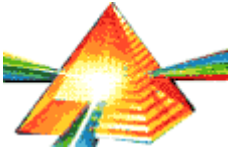
19. *Secret Rituals of the OTO*.
20. Crowley, *Magick in Theory and Practice*, Castle Books, New York, p.88.
21. *Magick in Theory and Practice*, p.120.
22. There is contention between the various OTO groups about the *Book of Babalon*. Its existence is sometimes denied, and the OTO New York have claimed that only a fragment exists (published in Parsons, *Freedom is a Two-Edged Sword*, Falcon, Las Vegas, 1989). I have read three versions of the manuscript, one is the Yorke transcript, another is un-named. The third was published in vol.1, issue 3 of *Starfire*, London, 1989.
23. published by Isis Research, Edmonton, Alberta, 1980, ed. Plawiuk.
24. *Professional Auditors Bulletin* no.110, 15 April 1957.
25. Author's interview with 15th degree Rosicrucian, 1984.
26. Hubbard, *Philadelphia Doctorate Course*, lecture 18 "Conditions of Space-Time-Energy".
27. *Philadelphia Doctorate Course*, lecture 18.
28. *Philadelphia Doctorate Course*, lecture 35.
29. *Philadelphia Doctorate Course*, lecture 40.
30. Hubbard, *Philadelphia Doctorate Course*, lecture 1, "Opening: What is to be done in the Course".
31. Thoth Tarot Deck, US Games Systems, NY, ISBN 0-913866-15-6.
32. Crowley, *The Book of Thoth*, Samuel Weiser, Maine, 1984. First edition 1944.
33. *Book of Thoth*, p.75.
34. *Book of Thoth*, p.76.
35. Francis King, *The Magical World of Aleister Crowley*, Arrow Books, London, p.56.
36. Crowley, *Confessions*, Bantam, New York, 1971, p.693.
37. e.g., *Book of Thoth*, pp.136ff.
38. Cavendish, *The Magical Arts*, Arkana, London, 1984, p.304.
39. *A Piece of Blue Sky*, p.99.
40. Francis King, *Ritual Magic in England*, Spearman, London, 1970, p.161.
41. Litt, in *Church of Scientology v Armstrong*, vol.26, p.4607.
42. Hope, *Practical Egyptian Magic*, Aquarian, Northants, 1984, pp.39 & 47.
43. HCO Policy Letter, *Penalties for Lower Conditions*, 18 October 1967, issue IV.
44. HCO Executive Letter, *Amprinistics*, 27 September 1965.
45. e.g. HCO Policy Letter, *Ethics, Suppressive Acts, Suppression of Scientology and Scientologists, The Fair Game Law*, 1 March 1965. The offending part of the text was read into an English court judgment (Hubbard v Vosper, November 1971, Court of Appeal). In *USA v. Jane Kember & Morris Budlong*, in 1980, Scientology lawyers admitted that despite public representations Fair Game had never truly been "abrogated" (sentencing memorandum, District Court, Washington DC, criminal no. 78.401 (2) & (3), p.16, footnote). The Policy Letter which did eventually cancel it, of 22 July 1980, was itself withdrawn on 8 September 1983. Unknown to **most** of its adherents, Fair game is still a *scripture*, and according to Hubbard's *Standard Tech* principle binding upon Scientologists. Hubbard issued a murder order in 1968 under the name "R2-45" (The Auditor issue 35). Thankfully, this order was not complied with.

46. See for example the technique called False Data Stripping and Hubbard's comments on controlling people through contradictory instructions.
47. Interview with Robert Vaughn Young, former Hubbard archivist, Corona del Mar, April 1993.
48. Affirmations, exhibits 500-4D, E, F & G. See Church of Scientology v Armstrong, transcript volume 11, p.1886.
49. Hubbard, *Dianetics and Scientology Dictionary*, Church of Scientology of California, L.A., 1975, "theta", definition 6.
50. The Babalon sign with a theta at the centre of a 7-pointed star is found in many of Crowley's works, e.g. *The Book of Thoth*. The winged sign of the OTO and the use of the theta sign can be found in various places, e.g. *Equinox - Sex and Religion*, Thelema Publishing Co, Nashville, 1981.
51. *Dianetics and Scientology Technical Dictionary*, definition of "Operating Thetan".
52. e.g., PAB 91, *The Anatomy of Failure*, 3 July 1956. See also definition of "Tone 40" in the *Dianetics and Scientology Technical Dictionary*: "giving a command and just knowing that it will be executed despite any contrary appearances"..
53. *Philadelphia Doctorate Course*, lecture 18.
54. Crowley, *Magick in Theory and Practice*, p.xii.
55. e.g., Dissemination Drill, CCHs, Opening Procedure by Duplication, Mood TRs & Tone Scale drills, TRs 6-8 , TR-8Q , the FSM TR "How to control a conversation". On the OTVII practised upto 1982, the student was expected to telepathically implant thoughts into others.
56. Technical Bulletin of 22 July 1956.
57. Crowley, *Magick in Theory and Practice*, p.xiii.
58. *ibid*, p.xiii.
59. *ibid*, p.xiv.
60. e.g The Tone Scale. For a discussion of Scientology beliefs, see *A Piece of Blue Sky*, pp.378ff.
61. Crowley, *Magick in Theory and Practice*, p.xvi-xvii.
62. *ibid*, p.419.
63. *ibid*, p.9.
64. e.g., Crowley, *Magick in Theory and Practice*, p.xxiv.
65. e.g. Crowley, *Magick in Theory and Practice*, p.228. Hubbard *Have You Lived Before this Life?*, Church of Scientology of California, L.A., 1977, p.3.
66. Crowley, *Magick in Theory and Practice*, p.50.
67. *ibid*, pp.50 & 228.
68. Hubbard, *Phoenix Lectures*, Church of Scientology of California, Edinburgh, 1968, Scientology Axiom 1, p.146.
69. Crowley, *Magick in Theory and Practice*, p.30.
70. *ibid*, p.63.
71. *Phoenix lectures*, p.175
72. *Phoenix Lectures*, , pp.173ff, Scientology Axioms 26 & 27.
73. Crowley, *Magick in Theory and Practice*, p.110.
74. *ibid*, p.121.
75. *ibid*, p.143-144.

76. *Phoenix Lectures*, p.180, Scientology Axiom 35.
77. Crowley, *Magick in Theory and Practice*, p.144.
78. e.g., *ibid*, p.147.
79. *ibid*, p.153.
80. *Phoenix Lectures*, p.180, Scientology Axiom 31.
81. Crowley, *Magick in Theory and Practice*, p.251. Hubbard, PAB 1, *General Comments*, 10 May 1953.
82. Crowley, *Magick Without Tears*, Falcon Press, Phoenix, Az, 1983, pp.xii, 26, 407 & 440. Hubbard, *Dianetics and Scientology Technical Dictionary*, definitions of "word clearing". Korzybski also advocated understanding of words.
83. Crowley, *Magick Without Tears*, p.11.
84. HCO Bulletin, *Confidential - Resistive Cases - Former Therapies*, 23 September 1968.
85. e.g. Hubbard, HCO Policy Letter *Routine three - Heaven*, 11 May 1963 and the original preface to *The Phoenix Lectures*, Hubbard South African Association of Scientologists, Johannesburg, 1954: "God just happens to be the trick of this universe", p.5. In HCO Bulletin *Technically Speaking*, of 8 July 1959, Hubbard said "The whole Christian movement is based on the victim ... Chrisitanity succeeded by making people into victims. We can succeed by making victims into people."
86. *What is Scientology?*, Church of Scientology of California, first edition, 1978, p.301.
87. H. Spencer Lewis, *Rosicrucian Manual*, AMORC, San Jose, 1982.
88. *Modern Management Technology Defined*, definition of Church of American Science.
89. HCO Policy Letter, *Former practices*", 1968.
90. HCO Policy Letter, *Heaven*, 1963.
91. cf Hubbard's use of "wall of fire" to describe OT III & OT V. These may also be compared to gnostic ideas.
92. The RTC symbol is frequently used, e.g., *What is Scientology?*, 2nd edition, 1992, p.92.
93. *Magick Without Tears*, p.259.
94. Cavendish, p.243.
95. Paul Bracchi, *The Cult and a RIght-Winger*, Evening Argus, Brighton, England, 4 April 1995.
96. Letter to the author. Sklar's book was published by Crowell, NY, 1977. It was originally released as *Gods and Beasts*. See also Gerald Suster *Hitler and the Age of Horus*, Sphere, London, 1981.
97. This symbol is frequently used, e.g. *What is Scientology?*, 2nd edition, 1992, p.358.
98. Suster, *Hitler and the Age of Horus*, p.138.
99. Francoise Strachan, *Casting out the Devils*, Aquarian Press, London, 1972. See also Alexandra David-Neel *Initiates and Initiations in Tibet*, pp.168-169.
100. e.g., *Magick in Theory and Practice*, p.16.
101. *The Road To Freedom*, BPI records, L.A., 1986.
102. *The Hubbard College Lectures*.

103. *The Hubbard is Bare.*
104. Affidavit of Ann Bailey, p.34.
105. e.g., *Dianetics: the Modern Science of Mental Health*, Bridge, L.A., 1985, p.389 or AOSHDK, Denmark, 1973, p.363. See also the *Research and Discovery Series*.
106. *The Research and Discovery Series*, vol.1, first editon 1980, Scientology Publications Org, p.124.
107. *Magick in Theory and Practice*, p.339.
108. Hubbard ordered that new dust sleeves should be put onto his books after he'd released OT3, in 1967. These book covers are supposedly meant to depict images from the 36 days of implanting and will supposedly compel people to buy the books. The cover for Hubabrd's *Scientology 8-80*, Publications Department, AOSH Denmark, 1973, shows a winged couple. The woman could well be the Empress. A similar design was used on the dust sleeve of Hubbard's *Scientology 8-8008* in the 1990 Bridge, L.A., edition.
109. READ A BOOK ENTITLED: A PIECE OF BLUE SKY BY JON ADAMS which is a revealing look at the Aleister Crowley, Jack Parsons and Ron Hubbard connection!

CHAPTER 10 PYRAMID ON THE DOLLAR BILL



WHY IS THERE A PYRAMID ON THE ONE DOLLAR BILL?



SECRETS OF THE MASONIC ONE DOLLAR BILL

The Two Seals of Our Doom

Few things in this life have held the attention of Man as successfully as that of a good mystery. How many times did we, as young people, pick up a "Hardy Boys" mystery or try to unravel the intricate web of mysterious, unexplainable clues with which Sherlock Holmes had to deal? And yet, for over two hundred years, one of the greatest mysteries of all time has been staring us in the face. We wrestle with this mystery each and every day of our lives without so much as giving it a passing thought. With its majestic wings, mightily spread, I am referring to the Great Seals of the United States found on the back side of "Your" One Dollar Bill of United States Currency.

Before we continue to address this topic any further, it would be in your interest to physically get out a "One Dollar Bill" and follow along with the detailed illustrations found in this chapter in order that you get the 'big picture'.

Looking directly at the back side of the one dollar bill you now hold, you can plainly see that it has two distinct seals between the four number 1's and the four 'one' words spelled out.

How did these two 'Great' Seals originate?

Well, I know three stories dealing with its origins.

The first one tells of how Thomas Jefferson, a Mason; Benjamin Franklin, a Rosicrucian; and John Adams, also a Mason, were commissioned, on July 4, 1776, to design these seals.

This is the historical aspect.

The second story relates that these three patriots were given the design by "Illuminated" Masons. The third story holds that, while trying to design this seal in his home, on June 17, 1782, Thomas Jefferson was suddenly approached by a "being", cloaked in black. The "being" allegedly presented Jefferson with a red velvet bag which contained two plaques. Turning around, the "being" walked into Jefferson's garden and mysteriously vanished.

The two plaques that were in the red velvet bag were the two Great Seals of the United States.

I, personally, agree with the latter story. As you continue in this chapter, you will realize that these seals are too brilliantly put together that it had to be demonically-inspired by Satan.

Whichever story 'you' wish to believe, one truly outstanding fact remains unchanged; these seals were not to inaugurate the Declaration of Freedom, but were designed as a tribute to a 'New World Order' that would take over the original Thirteen Colonies of the United States.

It was on May 1, 1776, when Dr. Adam Weishaupt founded the Bavarian Order of the Illuminati. Weishaupt was a Professor of Jewish Canon Law at the University of Ingolstadt in Bavaria, Germany. He was born a Jew and later converted to Roman Catholicism. A former Jesuit Priest, he left the order to form his own organization. It was Weishaupt's belief that only a chosen few had enough "illumination" to guide and rule the world. The problem was simply this: Where would he find these few intellectual

"lightbearers?" Subsequently, he found them in various lodges and orders of the day. He infiltrated the Jesuit Order, the Masonic lodges, the Rosicrucian Order and other orders of antiquity. But, all this didn't happen without reprisal. Many members of lodges and orders, who realized that they and their secrets societies and organizations had been infiltrated, virtually warned Weishaupt to discontinue his activities. Fortunately for Weishaupt, Thomas Jefferson, in 1784, had recently been named the United States Ambassador to France. Jefferson, a Mason, favored Weishaupt's 'new order' and came to his aid. The 'new order' was now guaranteed to continue and it eventually became known as the "Order of the Illuminati."

As their founder continued to expand the ranks and membership, two major events transpired;

1. Five years after he was named Ambassador to France, Thomas Jefferson returned home to become Secretary of State.
2. Shortly after his arrival, on September 15, 1789, the United States Congress officially adopted the Great Seals of the United States which were, originally, and in fact, the Two Great Seals of the Illuminati.

DECIPHERING THE CODES OF THE TWO GREAT SEALS

In order to properly decipher the codes held by these seals, one must have a working knowledge of "Gematria," (which is the study of the meanings behind a number). Many good books have been written on the subject and can be found readily available in public and university libraries or Christian bookstores.

Now, Take the one dollar bill you have ready for the following exercise and look at its back side, focusing your attention on the Great Seal to your left. Compare your bill to Figure 1 on the next page.

Directly above the capstone of the pyramid, is a Latin expression, "ANNUIT COEPTIS", and directly beneath the base of the pyramid is another expression, in Latin, "NOVUS ORDO SECLORUM." These Latin expressions, when translated to English, mean respectively, "Announcing the Birth" (or arrival), and "New World (secular) Order." So here we have a clear-cut warning:

"Announcing the Birth of a New World Order."

Next, we see the capstone separated from the pyramid, with an eye in the center. This is NOT the all-seeing eye of God. If it were, the point of the capstone would be pointing down, indicating God looking into the affairs of Man. I might add that the three sides of the capstone would normally represent God the Father, God the Son, and God the Holy Spirit, but since

the capstone is facing upward, it therefore means that Man is "invading the heavenlies."

In occult mysticism, the three sides mean:

- *Satan,
- *the Antichrist,
- *and the False Prophet.

As for the rest of the pyramid, it is made up of exactly 13 steps. These steps represent the Organizational Chart of the Illuminati.

(Note: Additional direct commentary relating to this corporate breakdown can be found in a audiocassette work entitled "The Illuminati's New World Order" available from USCCCN II/American Focus Publishers or through your local bookstore)

The first block in the first level represents the "Council of Thirteen". This Council is comprised of the thirteen most powerful witches alive today. For those witches, or anyone else connected with the Illuminati, the "Council of Thirteen" takes its orders only from the House of Rothschild in Scotland. Phillipe and Edmond, who were the heads of this house, were considered literal 'gods' upon this planet and their word was LAW. In the last five years both Phillipe and Edmond have died and complete control of the House of Rothschild, and the Order of the Illuminati, is now in the hands of Lord James Rothschild.

The second block in the pyramid represents the "Council of 33." This Council consists of the 33 highest-ranking Masons in the entire world. The third block in the pyramid is known as the "Council of 500." This Council consists of the 500 richest people and various corporations in the world. The "Council of 500" is headed by Queen Juliana of the Netherlands. Her personal estate is valued at over three billion dollars, making her one of the richest ladies in the world. It is also interesting to note, that her husband, the Prince Consort, Prince Bernhard heads the Bilderbergs, the notorious and infamous group who first met in 1954 at the Bilderberg Hotel in Oosterbeek, Holland. Most of the political and economic plans of the world are created through the members of this group.

One last thing to take note of, the 1976 meeting of the Bilderberg Society had to be canceled due to the "Lockheed bribery scandal" in which Prince Bernhard himself was involved.

The remainder of the blocks within the pyramid represent those of various orders and lodges as discussed in related chapters of "Secrets of the Illuminati" and "The Illuminati's New World Order" audiocassette series.

At the base of the pyramid, in Roman numerals, is MDCCLXXVI, which equals the year "1776."

It is highly important to note that most Americans and people of the world are led to believe that this represents July 4, 1776 in which America declared her independence. This gross error is taught in America's schools and is incorporated in mainstream curricula which are used to teach America's children.

This is not true!

The MDCCLXXVI represents May 1, 1776, the founding date in which the Illuminati was officiated.

As Jesus Christ is to be the foundation for a good Christian life (I Corinthians 3:11), the Illuminati based their foundation on the evil ways of their god, Lucifer (Satan). In short, this first seal is telling us that on May 1, 1776, a 'New World Order' had been created. The head of this order is Lucifer and it would be based upon depravity and rebellion. This group, of course, is unlike any other on Earth, for it is 'hell-spawned' with the intent of taking over planet Earth for Satan.

Now, let's examine the second part of the seal, located on the right hand side of the back of the dollar bill, then follow along with Figure 2. Starting from the top, we see a cluster of 13 stars surrounded by 28 glowing guide lines.

Thirteen (13), in Gematria, is the number for "depravity and rebellion," and twenty-eight (28) is the number for "eternal life."

Much more will be said concerning this cluster of stars, but, for now, let's continue examining this seal. Continuing downward, we see another Latin expression on a banner, consisting of 13 letters, held in an eagle's beak. The Latin expression, "E PLURIBUS UNUM," which, in translation, means **"One out of Many."** But, the question that should be asked

is... **"One out of many WHAT?"** If you will recall, the Illuminati was formed out of many groups, and out of them the finest members with the best potential were kept ("One group out of many groups").

We next consider the eagle. When the first seals were presented to Thomas Jefferson at his home in Monticello on June 17, 1782, the familiar eagle hardly looked like one. In fact, if you compare Figure 3 to Figure 4, the first bird looks exactly like a mythical bird known as the Phoenix.

In Egyptian mythology, the Phoenix was a legendary bird that lived between five and six centuries and was, in the end, consumed in fire by its own act. Later, it resurrected itself from its own ashes, giving itself a new and fresh life.

Why a Phoenix of all available birds to represent?

An interesting event which has been erased from the annals of time and history took place during the formation of the United States. An insidious plan to take over the new American society was developed by the Illuminati. Many plans and papers had been drawn up in painstaking detail, and these plotted and sought to overthrow the federal government through certain infiltrations, along with other countries such as Germany, France, and England. The plans were handed over to a courier named Lanzein Frankfurt, Germany one rainy night in February of 1785. The information held within the satchels would be circulated to various Masonic Lodges and Illuminati members. As this courier was riding through Ratisbon, Germany, on that cold and rainy night, Divine Intervention came into play. A bolt of lightning came streaming down from Heaven, striking the rider and killing him instantly. Later, when the body was discovered by the police, the pouches were opened and plans were found within that would end our 'just-born' nation and successfully effect the overthrow of Europe. The papers also revealed eventual global conquest. The police subsequently raided all the Masonic lodges and other group meeting places and found still other plans that coincided with the ones in their possession. These lodges, along with the Illuminati, were forced to go underground only to emerge later. But this was slowly accomplished and with the air of Christianity so as to fool everyone into thinking that these were Christian groups. But, as anyone who knows the true inner dealings and workings of those lodges will tell you, they are based entirely upon the ancient Egyptian and Babylonian mystery schools of Satan worship. Just as the Phoenix bird reportedly resurrected itself from the ashes, so did the Illuminati resurrect itself from hiding. Also, take note that the so-called eagle is looking toward the right-hand side of the currency, which is our (your) left. Since this bird is looking toward the right, it looks on in favor of this 'New World Order.'

Comparatively, the Nazi war bird of World War II was looking toward the left (our right).

Since the bird was looking toward the left, it symbolically means that it looked away from what 'we' considered a good governmental system based upon democracy. It looked away in rebellion or "in favor of change." On the breast of the eagle is a very unusual shield of protection. If you look at the top of it, you will notice 12 horizontal lines above 18 vertical lines. Twelve

(12), again in Gematria, is the number for a perfect government and eighteen (18) is the number for bondage.

So this new government was going to be held in bondage.

But then, bondage by who or whom?

Those 18 lines are also set up in a very interesting pattern. There are six (6) sets of lines, and each set contains three lines, or three sixes (666). These six (6) sets are placed upon a white field and when this is done, the white field is broken into seven (7) sections. We now have six (6) sets of dark lines upon a field of white. Six (6) is the number of Man and seven (7) is the number of God.

Thus, the system was going to place Man above God.

At the end of the eagle's two legs are eight (8) talons, clutching an olive branch, consisting of 13 berries with 13 leaves plus a cluster of 13 arrows. The olive branch is symbolic of peace and the berries are the fruit of that peace. The 13 arrows are symbolic of war and military strength. The talons or claws of this bird number eight (8).

Eight (8) is the number for new creations.

The talons of this bird are clenched, symbolizing that this new government will take over the old one by force. The new government, of course, will be run by the Illuminati. Underneath the shield are nine (9) tail feathers, used for guidance and control. Nine (9) is the number of finality, and coupled with the meaning of the tail feathers, this signifies that with guidance and control, this new government has finally arrived.

It is now complete!

So, in short, what this second seal is saying, in light of the first seal, is that an old system is going to rise up and take over this new government by force, through the use of demonic control and influence.

Before we continue with these seals, I must interject a little background information. Witches **MUST** obey certain laws of witchcraft in order for the force to work for them. This is not to say that witches have a force of their own, for, the only force of a witch comes through demonic contacts and obedience. A witch, by himself or herself, cannot cause anything to happen. It is strictly by the follow-up actions of a demon. If every procedure is properly done, a demon must obey any order or spell given by a witch.

This brings me to my next point.

The casting of a spell can be done in several ways. Small ones require few things to be done by the witch, while the larger, more powerful spells require much more. When casting a spell, certain symbols must be used or the spell won't work.

Take a look at Figure 5. This five-pointed star is called a Pentalpha. Now look at Figure 6. This interlaced, five-pointed star is called a Pentacle; with a circle around it, it would properly be called a Pentagram (which is only worn by initiated witches). I can remember in the 1960's and early 1970's that the only place an initiated witch could get an interlaced pentacle was in a 'head shop'. On the outside, this shop would appear to sell only records, posters and incense, but those on the 'inside' knew that they could buy occult paraphernalia and even illegal drugs if they desired. Today, one can buy the majority of these symbols at any gift shop. Even Avon and a number of major mail-order and catalog sales companies sell jewelry that look exactly like the ones in these diagrams. Unless a witch has a Pentagram on his or her person while casting a spell, nothing will happen.

This is a basic law in witchcraft.

A true witch is never without this symbol; it's as sacred to a witch as the Cross of Calvary is to a born-again believer. It must be noted that all the symbols mentioned in this book were given to witches by demons who were under their control.

Observe very carefully the symbol in Figure 7. It is commonly known as the Seal of David, the Jewish Star, the Mogen David, or the Seal of Solomon. This symbol is composed of two interlaced, equilateral triangles that symbolize the union of two realities; God with Man. Compare this to the symbol found in Figure 8. The symbol in Figure 8 is a satanic counterfeit of Figure 7 and is called a Hexagon. You will note that it also has two equilateral triangles, but they are not interlaced. They are placed one on top of another.

Satan, the master counterfeiter, devised this symbol to be used in worship of him. In order for a witch to conjure a demon, and I mean a literal demon being summoned into our plane of existence, a witch must first draw, on the ground, a circle with a nine-foot radius. The outside of this circle is called a "demon's trap," because that is the literal function of this circle. If the circle remains unbroken, and if the witch is using the correct incantations, the demon must remain outside this circle and unconditionally do the will of the spellcaster inside the circle.

This six (6)-pointed star with a nine (9)-foot radius circle, is called a Hexagram. It is the foulest, most evil of all symbols in the occult world. Observe very carefully Figure 9, for the hexagram. Now take a careful look at Figure 10 and you will see how that seemingly harmless cluster of five pointed stars now becomes a Hexagram with a "demon trap" around it just like Figure 9. The eagle, representing this newly-founded government, is being crowned with demonic control.

To continue with this virtual horror story, observe, very carefully, what happens when you connect and align all the 13's on the seal in Figure 11. You'll find the result is still another Hexagram, and surrounding this seal is a circle or a "demon trap," just as the 28 guide lines around the stars form a circle.

So far, we have discovered two Hexagrams, each one containing a "6" because of its six points.

Could it be possible, then, that another Hexagram lies somewhere on these seals to form a 6, 6, 6?

You had better believe it!

Figure 12 will show us and prove this. Notice that when you connect the pyramid with the thirteen's, you will have another Hexagram. It has a "demon trap" around it making this three complete Hexagrams, each having six sides, or, if you will a "6, 6, 6," THE MARK OF THE BEAST.

Even if I were the severest of critics, and the sincerest of believers in coincidences, I still could not disprove or have any doubts that these two seals were just accidents.

I consider it impossible!

***Every single connecting point fits in place, geometrically.**

***The line under the capstone goes under itself to connect, perfectly, at the ends.**

***The same thing happens with the fourth row of stars in the cluster of 13 stars. The lines run over the top of each other.**

As in the case of King Belshazzar in Daniel 5:27, this Great Seal is weighed in the balances and is found wanting.

When these two seals were originally designed, did Thomas Jefferson, John Adams or Benjamin Franklin have any idea of the mystic symbol or symbolism behind them?

I believe that Thomas Jefferson did and that Benjamin Franklin also had an idea of the truth. In all probability, John Adams remained in doubt. Years later, when Adams discovered the truth about the Illuminati, he left the order to fight against them and their conspiracy.

The Illuminati's two greatest weapons are secrecy and money. Mayer Amschel Rothschild, head of the House of Rothschild, and who was also head of the Illuminati, said in 1838.....

"Allow me to issue and control the money of a nation and I care not who writes its laws."

How very true!

Even in today's society, if a federally-sponsored charity does not listen to what these groups want, it will be cut off from all governmental funding.

This is "monetary dictatorship."

Down the corridor of time, a political figure emerged in the 1920's who would become President of the United States. During the 1932 presidential campaign, Franklin D. Roosevelt's political platform was based on what he termed "The New Deal," though many rumors were spreading that this platform did not represent his true plans. Fearing a deeper depression, the public began a run on the banks. Many closed their doors by the time Roosevelt was inaugurated. When "FDR", as he was called, finally stepped into presidential office, it was with an air of great tension and anxiety, planned by the higher powers in control of Roosevelt.

Even the Great Depression, beginning in late 1929, was part of this overall plan. Congressman Louis T. McFadden, Chairman of the House Banking Committee, said... ***"It was no accident. It was a carefully contrived occurrence. The international bankers sought to bring about a condition of despair here so they might emerge as rulers of us all."***

So the Roosevelt administration asked the United States Congress to pass legislation which would force the American people to give up their gold in exchange for paper money. When the passing of the appropriate legislation was accomplished, the American people were forced to give up their gold for this new paper money called "greenbacks." They had received \$20.67 in paper money for an ounce of gold. This sounded fair in

the very beginning, but, shortly thereafter, the government raised the price of gold to \$35.00 an ounce. In short, the government (during the great depression) had robbed the American populace of over three billion dollars. Senator Carter Glass was asked his opinion on this new development. He replied, *"President Roosevelt, I think that this is worse than anything that Ali Baba's forty thieves could ever have perpetrated."*

As Roosevelt's "New Deal" was put into motion, every new dollar bill coming off the presses carried with it two new seals which had never been there before; the Two Seals of the Illuminati.

They could now openly declare that their conspiracy had finally born fruit, their "NOVUS ORDO SECLORUM" or "New Deal."

What does all this point to?

It points to the overthrow of our government and places in jeopardy the benefits that accompany it, including the right to life, liberty, and the pursuit of happiness.

Wake up, America! We're in trouble!

So now we know that not only does the Illuminati have their own official seal, but we also know that its design equates with the number of the beast (666) as found in the Holy Scriptures.

Before moving on, I feel it necessary to illustrate one more major point. Throughout the years I have been constantly asked if the Freemasons, or Masons as they are called, are in league with the Illuminati.

The answer is yes!

Once again we will turn to the Great Seals of the Illuminati to prove the point. In Figure 13, I want you to notice that the lines which make up the hexagram, are passing through and connecting with certain letters. Starting at the bottom of the pyramid, which is the base, or foundation, we see the letter "m" with a circle around it. Following these lines in a non-stop fashion, the letters which are touched upon are:

"M", "A", "S", "O", "N".

This correctly spells out the group known as the **MASONS.**

At this point there can be no doubt that the Masons are totally involved with the Illuminati.



CHAPTER 11

THE CURSE OF BAPHOMET

History of the Baphomet

Baphomet, the symbol of the satanic goat, usually portrayed as a half human, half goat figure, or a goat head. It is often misinterpreted as a symbol of witch-craft in general. It is used by Satanists, but is not used by neo-pagan witches who do not worship the devil.

The origin of the Baphomet is unclear. It may be a corruption of *Muhomet* (Mohammed). The english witchcraft historian Montague Summers suggested that it was a combination of two greek words, *baphe* and *metis*, meaning "absorption of knowledge." Baphomet has also been called the Goat of Mendes, The Black Goat and the Judas Goat.

In the middle ages the Baphomet was believed to be an idol, represented by a human skull, a stuffed humans head or a metal or wooden human head with curly black hair. The idol was said to be worshipped by the Order of Knights Templar as the source of fertility and wealth. In 1307 King Phillip IV of France accused the Order of the Knights Templar of heresy, homosexuality and among other things, worshipping this idol and anointing it with the fat of murdered children. However, only 12 of the 231 knights interrogated by the church admitted worshipping or having knowledge of the Baphomet. Novices said they had been instructed to worship the idol as their god and savior, and their descriptions of it varied: it had up to three heads and up to four feet; it was made of either wood or metal, or was a painting, sometimes it was a gift.

In 1818 a number of idols called *heads of Baphomet* were discovered among forgotten antiquities of the imperial museum of Vienna. They were said to be replicas of the Gnostic divinity, Mete, or "Wisdom."

Perhaps the best-known representation of Baphomet is the drawing by the 19th century French magician, Eliphas Levi, called "The Baphomet of Mendes." Levi combined elements of the tarot devil card and the he-goat worshipped in antiquity in Mendes, Egypt, which was said to fornicate with its women followers (as the church claimed the devil did with witches). Levi's Baphomet has a human trunk with rounded, female breasts, a caduceus in the midriff, human arms and hands, cloven feet, wings and a goat's head with a pentagram in the forehead and a torch on top of the skull between the horns. The attributes, Levi said, represented the sum total of the universe - intelligence, the four elements, divine revelation, sex and motherhood and sin and redemption. Hite and black crescent moons at the figure's side represent good and evil.

Aleister Crowley named himself Baphomet when he joined the Ordo Templis Orientalis, a secret sexual magic order formed around 1896 in Germany

The Church of Satan, founded in 1966 in San Francisco, adopted another rendition of baphomet to symbolize Satanism. The symbol is a goats head drawn within an inverted pentacle, enclosed in a outer circle, hebraic figures at each point in the pentagram spell of leviathan, a huge water serpent associated with the devil. In Church of Satan rituals, the sigil of Baphomet is hung on the wall behind the alter. The Baphomet may also be worn as a medallion.

The Scapegoat Baphomet

A model sculpted by Artomic Creations prize sculpter, Mike Elizalde. Some have taken this piece and actually have claimed this to be their drawing, when it is only a model that is put together just with crazy glue and then painted. Quite an amazing model, as I am a proud owner of these very rare and hard to find sculpts! This is unique in its own way.

The Goat of Mendes

The original rendition of Eliphas Levi, born Alphonse Louis Constant in 1810 and died in 1875. This is most known picture of the Baphomet.

The Ouroboros Baphomet

Rendered by Lord Egan, High Priest of The First Church of Satan in Salem MA. This version features a serpent that is wrapped around the outer part of the circle, showing great power within, and keeping it there.

The SKO sigil of Baphomet

This rendition was created by Rev. R. Fairhall, owner and founder of The Satanic Kindred Organization. It was created for Satanists, as certain people were trying to bring down other Satanic sites that were not affiliated with them, and held the rendition of Anton Szandor LaVey's sigil of Baphomet on the front of The Satanic Bible. So it was made freely for those who chose to use it!

It features the picture of a real, cashmere goat, behind Rev. Fairhall's own version of the sigil of Baphomet. All hebraic characters have been removed and the actual goat imposed of the real picture of the goat was hand drawn.

KNIGHT'S TEMPLARS WORSHIP OF BAPHOMET

King Phillip turned the responsibility of destroying the Templars over to Guillaume de Nogaret. De Nogaret planted twelve of his own men in a number of Templar commandaries. These spies served the King well in his plan to destroy the Knights Templar. When the King struck at dawn of October 13, 1307, he was well prepared with

a list of offenses with which the Knights Templar were accused. These are some of the offenses.

- 1.. Heresy against the Roman Catholic Church
- 2.. Rejection of Jesus Christ, as exemplified by spitting and trampling on the cross
- 3.. Sodomy and other acts of homosexuality. Throughout history, these charges have been very common against orders that are confirmed celibates. Celibacy amongst men has commonly resulted in homosexual practices. Today, we see a constant stream of homosexual activity by the priests of the Roman Catholic Church.
- 4.. Several of the French Templars confessed to witchcraft, including one of the King's spies. "Templars confessed to worshipping a bearded idol, apparently a head, which they called 'Baphomet'.

This is a very serious charge, because it would label the Knights Templar as a Satanic group. However, historians have traditionally dismissed this charge, largely because most of the confessions were gained as the result of horrific tortures inflicted by both the King's men and the Pope's Inquisitors. However, most historians conveniently overlook the testimony of the King's twelve spies, at least one of whom personally witnessed the witchcraft of Baphomet.

SATANIST'S EXPLANATION OF BAPHOMET

"The symbol of Baphomet was used by the Knights Templar to represent Satan. The Baphomet represents the powers of darkness combined with the regenerative fertility of the goat. In its 'pure' form, the pentagram is shown encompassing the figure of a man in the five points of the star -- three points up, two pointing down symbolizing man's spiritual nature."

"In Satanism, the pentagram is also used, but since Satanism represents the carnal instincts of man, or the opposite of the spiritual nature, the pentagram is inverted to perfectly accommodate the head of the goat -- its horns representing duality, thrust upward in defiance, the other three points inverted, or the trinity denied. The Hebraic figures around the outer circle of the symbol which stem from the magical teachings of the Kabbala, spell out Leviathan, the serpent of the watery abyss, and identified with Satan. These figures correspond with the five points of the inverted star. " [Ibid]

These are the traditional representations of Baphomet. However, since neither of these symbols fit the confession of the Knights Templars, above, of a bearded idol of a head, we need to look further to see if Satanism has yet another representation of Baphomet. When we looked further we discovered that Satanists do, indeed, have another representation of Baphomet. Listen to the quote from the "Encyclopedia of Occultism" of Baphomet.

(picture of Baphomet in the original) " Baphomet: The goat-idol of the Templars ... Some authorities hold that the Baphomet was a monstrous head, others that it was a demon in

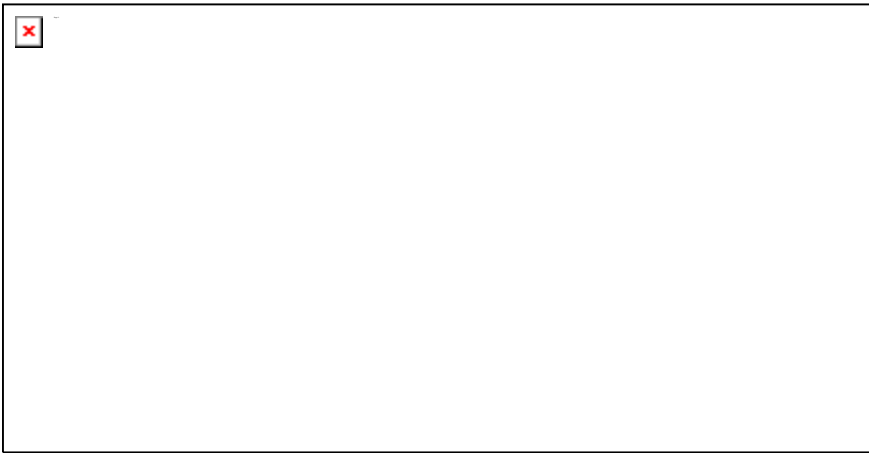
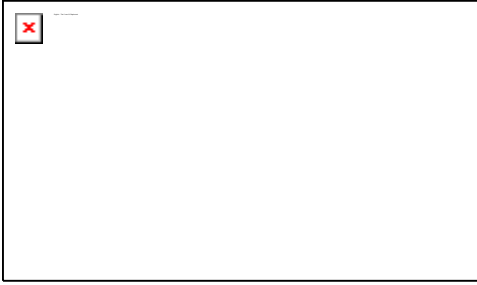
the form of a goat ... A pantheistic and magical figure of the Absolute. The torch placed between the two horns, represents the equilibrating, intelligence of the triad. The goat's head, which is synthetic, and unites some characteristics of the dog, bull, and ass ... The hands are human ... they make the sign of esotericism above and below, to impress mystery on initiates... and they point at two lunar crescents ... The lower part of the body is veiled ... The belly of the goat is scaled ... The goat has female breasts ... On its forehead, between the horns and beneath the torch, is the sign of the microcosm, or the pentagram with one beam in the ascendant ... " ["Encyclopedia of Occultism" by Lewis Spence copyright 1959 originally published in 1920]

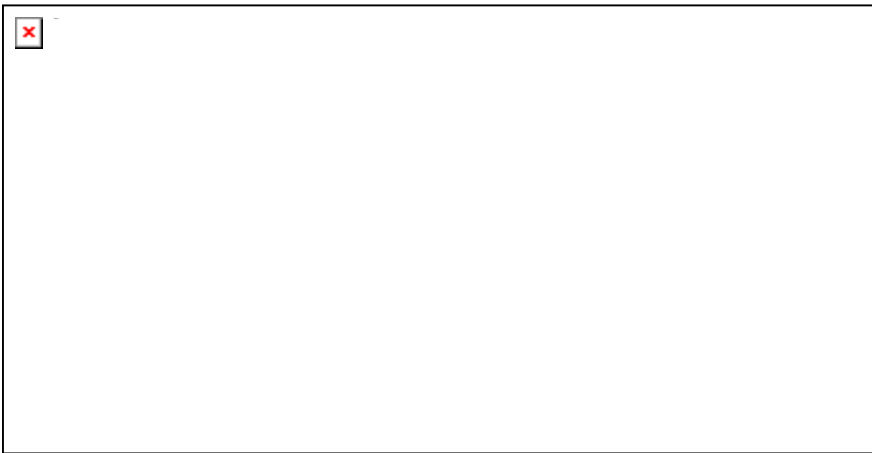
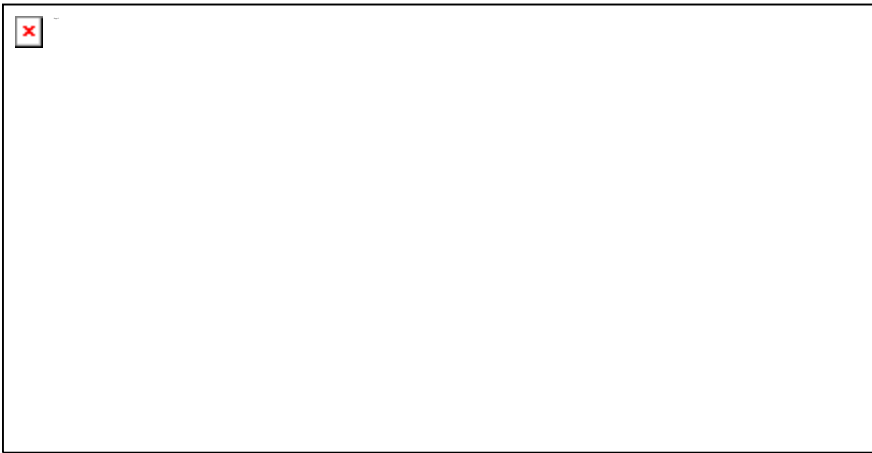
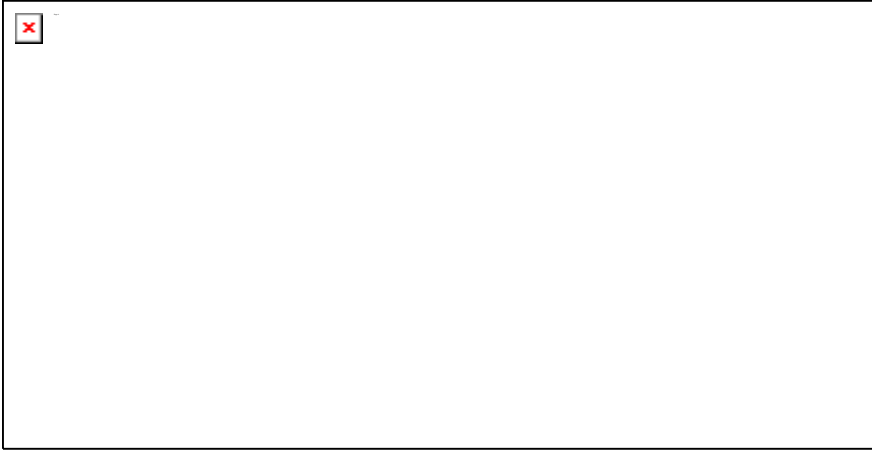
Clearly, this is the symbol which was described in the confession of the French Templars, above, including one of the twelve spies for the King. However, this occult encyclopedia also mentioned that several other Templars reported other representations that seemed to correspond with the first two symbols of Baphomet, reported above. Listen again to the occult encyclopedia.

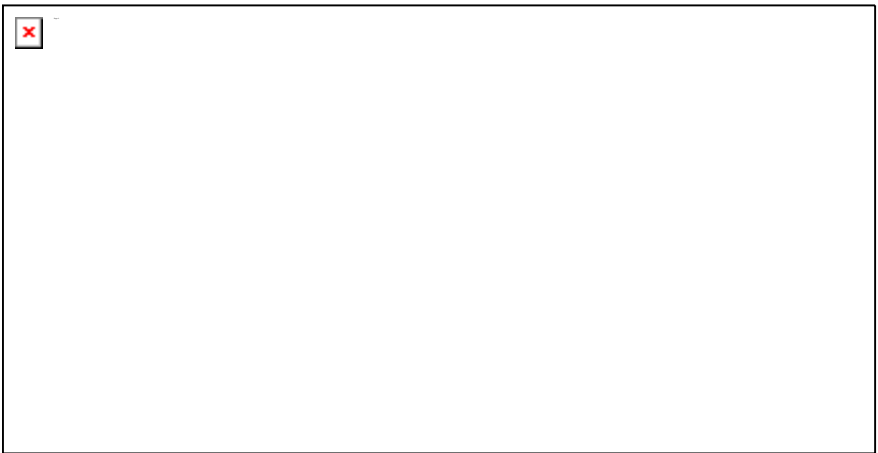
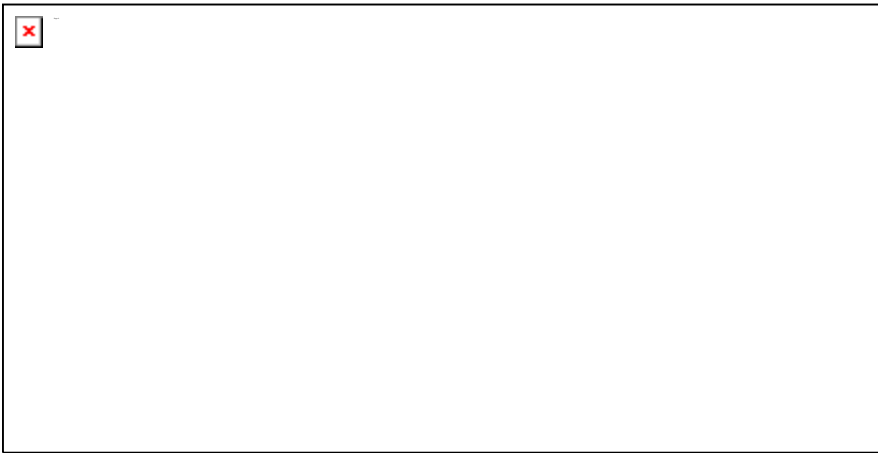
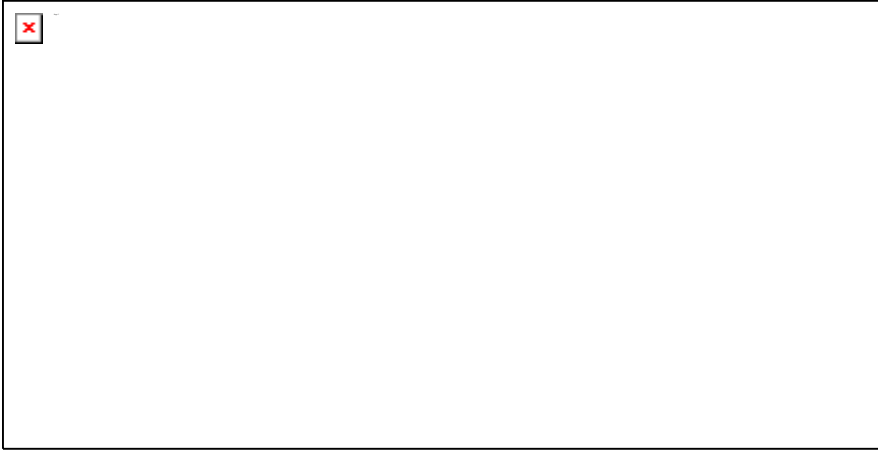
" Many Templars confessed to having seen this idol, but as they described it differently, we must suppose that it was not in all cases represented under the same form. Some said it was a frightful head, with long beard and sparkling eyes; others said it was a man's skull; some described it as having three faces! ; some said it was of wood, and others of metal; one witness described it as a painting representing the image a man (ima.-o hominis) and said that when it was shown to him, he was ordered to ' adore Christ, his creator.' According to some it was a gilt figure, either of wood or metal; while others described it as painted black and white. According to another deposition, the idol had four feet, two before and two behind; the one belonging to the order at Paris, was said to be a silver head, with two faces and a beard.

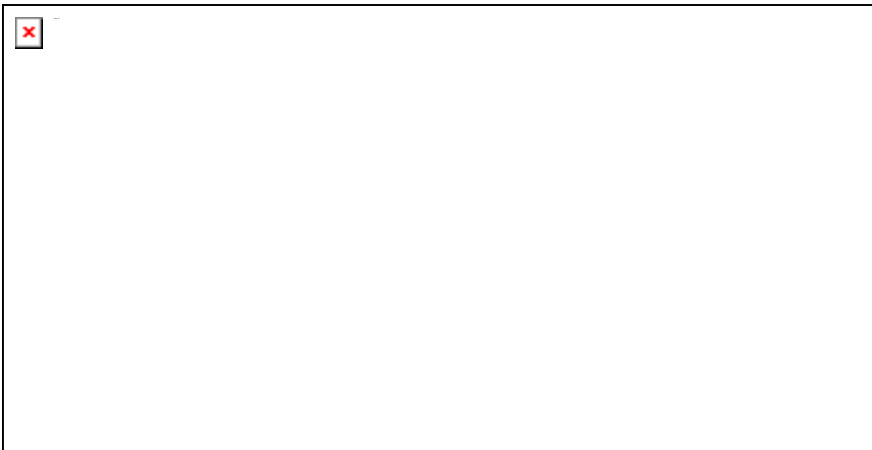
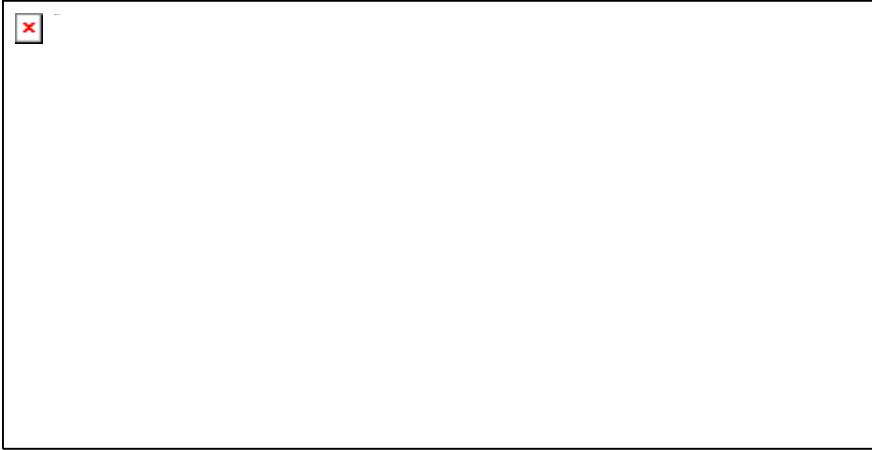
The novices of the order were told always to regard this idol as their saviour. Deodatus Jaffet, a knight from the south of France, who had been received at Pedenat, deposed that the person who in his case performed the ceremonies of reception, showed him a head or idol, which appeared to have three faces, and said, ' You must adore this as your saviour, and the saviour of the order of the Temple ' and that he was made to worship the idol, saying, ' Blessed be he who shall save my soul.' " [Wright, "Narratives of Sorcery and Magic"), writing on the Baphomet, as quoted by the "Encyclopedia of Occultism" by Lewis Spence copyright 1959 originally published in 1920]

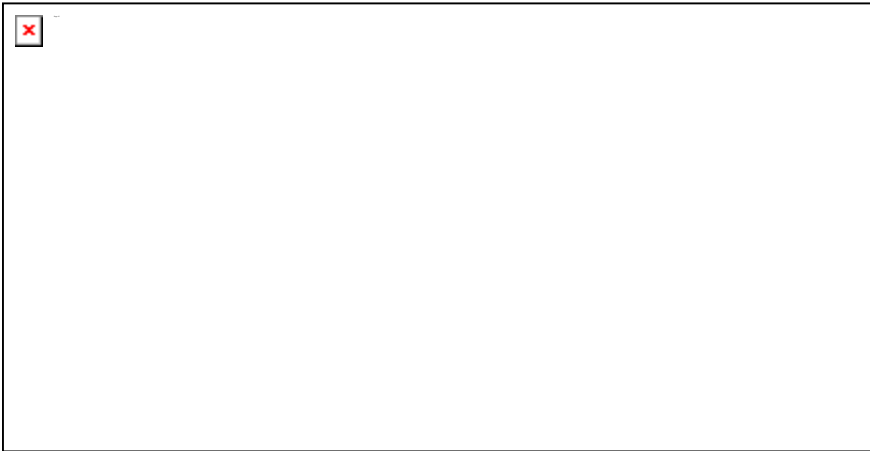
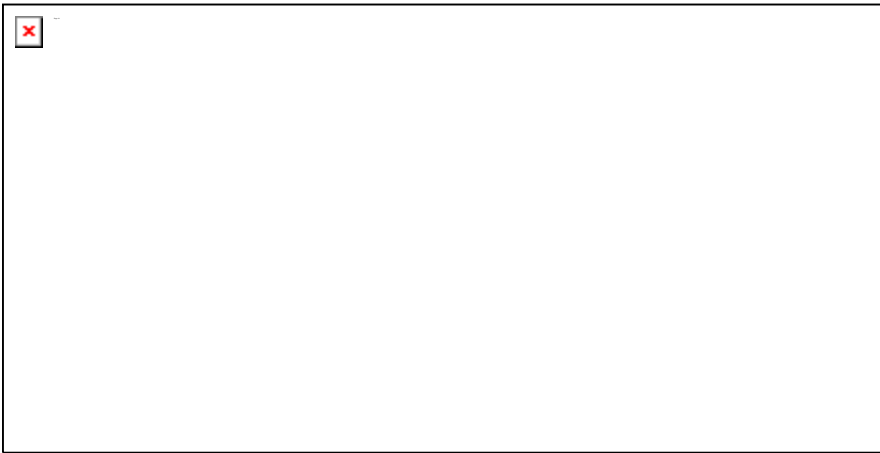
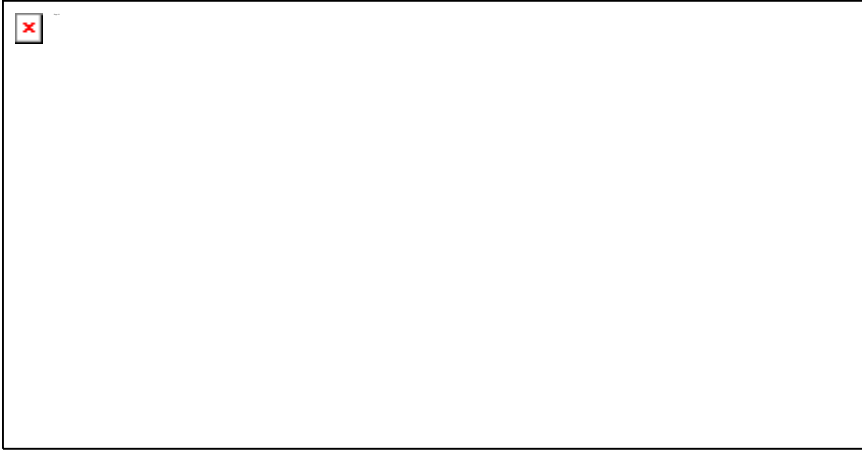
Thus, we can see that the Baphomet was worshipped under several different forms, including some of which we have not pictured. However, we can now be pretty certain that the Knights Templars were Satanic. We place great credence in the testimony of fellow occultists, because they are simply reporting the truth, and are not trying to discredit anyone or any organization. In this case, they heartily recommend the worship of Baphomet, since they worship him also."

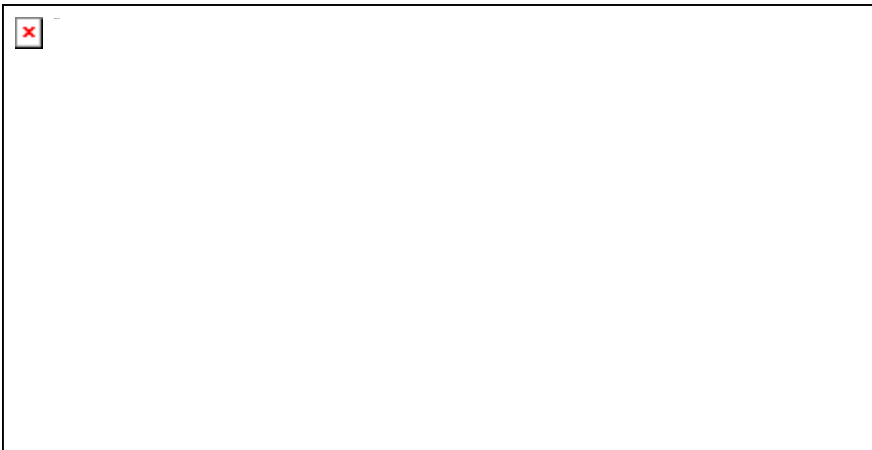
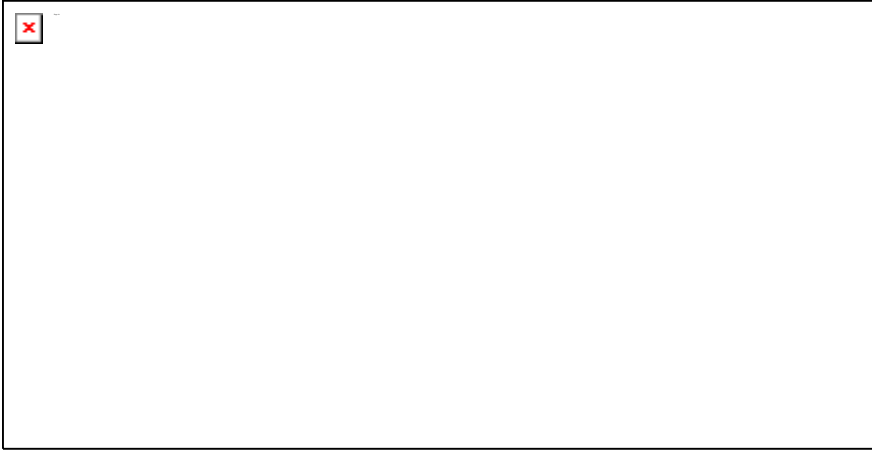


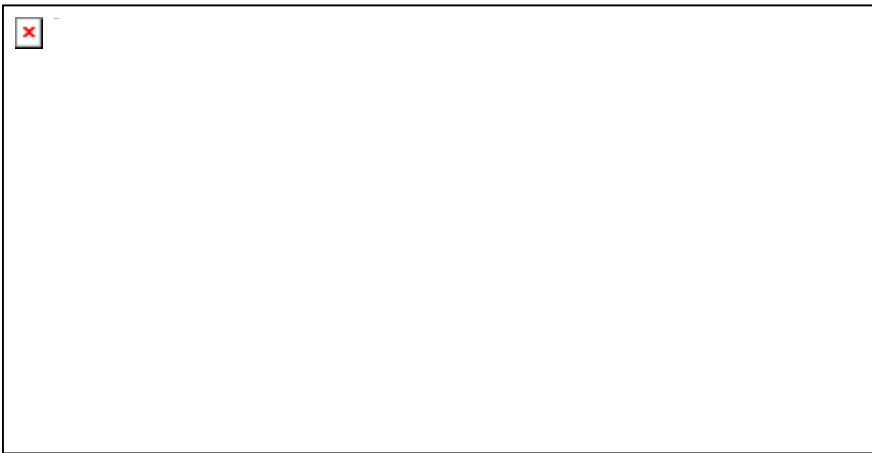
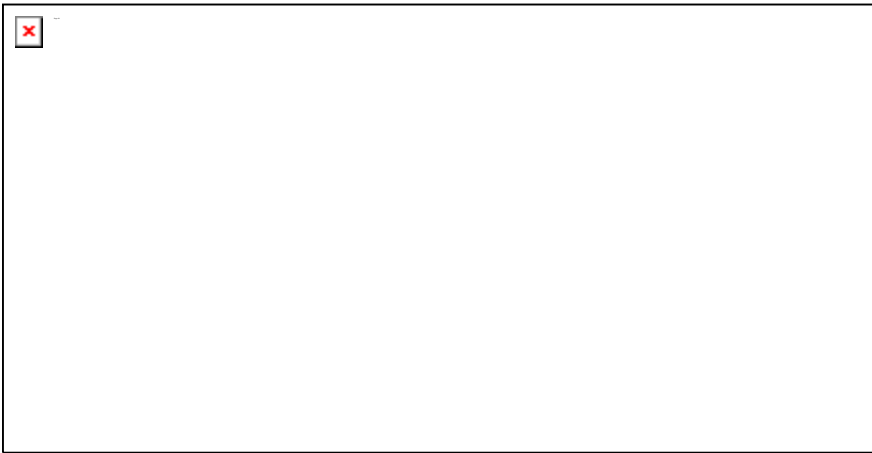
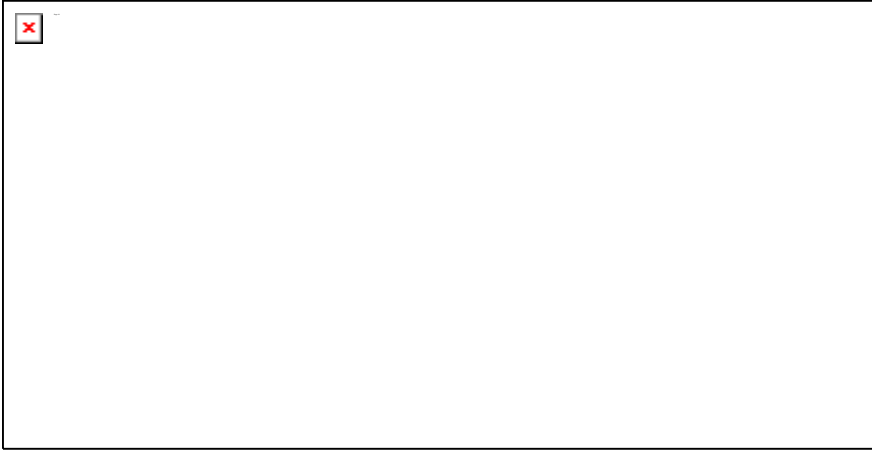












CHAPTER 12 MORMON AND MASONIC CONNECTION

THE SALAMANDER LETTER

Palmyra October 23^d 1830

Dear Sir

Your letter of yesterday is received & I hasten to answer as fully as I can--Joseph Smith Jr first come to my notice in the year 1824 in the summer of that year I contracted with his father to build a fence on my property in the corse of that work I aproach Joseph & ask how it is in a half day you put up what requires your father & 2 brothers a full day working together he says I have not been with out assistance but can not say more only you better find out the next day I take the older Smith by the arm & he says **Joseph can see any thing he wishes by looking at a stone** Joseph often sees Spirits here with great kettles of coin money it was Spirits who brought up rock because Joseph made no attempt on their money I latter dream I converse with spirits which let me count

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When I awake I have in my hand a dollar coin which I take for a sign Joseph describes what I saw in every particular says he the spirits was governed do I through back the dollar In the fall of the year 1827 I have Joseph found a gold bible I take Joseph aside & he says it is true I found it 4 years ago with my stone but only just got it because of the enchantment the old spirit come to me 3 times on the same place & says dig up the gold but when I take it up the next morning the spirit transfigured himself from a white salamander in the bottom of the hole & stouch me 3 times & bid the treasure & would not let me have it because I lay it down to cover over the hole when the spirit says do not lay it down Joseph says when can I have it the spirit says one year from to day if you day one look to the stone after a few days he is dead shall I bring what remains but the spirit is gone Joseph goes to get the gold bible but the spirit says you did not bring your brother you can not have it look to the stone Joseph looks but cannot see who to bring the spirit says I tricked you again look to the stone Joseph looks & sees his wife on the 27th day of Sept 1827 they got the gold bible & give Joseph \$50 to move him

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their money when I awake I have in my hand a dollar coin which I take for a sign Joseph describes what I seen in every particular says he the spirits are grieved so I through back the dollar in the fall of the year

1827 I hear Joseph found a gold bible I take Joseph aside & he says it is true I found it 4 years ago with my stone but only just got it because of the enchantment the old spirit come to me 3 times in the same dream & says dig up the gold but **when I take it up the next morning the spirit transfigured himself from a white salamander in the bottom of the hole & struck me 3 times & held the treasure & would not let me have it because I lay it down to cover over the hole** when the spirit says do not lay it down Joseph says when can I have it the spirit says one year from to day if you obey me look to the stone after a few days he looks the spirit says **bring your brother Alvin** Joseph says he is dead [shall I bring what remains](#) but the spirit is gone Joseph goes to get the gold bible but the spirit says you did not bring your brother you can not have it look to the stone Joseph looks but can not see who to bring the spirit says I tricked you again look to the stone Joseph looks & sees his wife **on the 22d day of Sept 1827** they get the gold bible--**I give Joseph \$50** to move him down to Pa Joseph says when you visit me I will give you a sign he gives me some hieroglyphics I take then to Utica Albany & New York in the last place Dr Mitchel gives me a introduction to Professor Anthon says he they are short hand Egyption the same what was used in ancient times bring me the old book & I will translate says I it is made of precious gold & is sealed from view says he I can not read a sealed book--Joseph found **some giant silver spectacles with the plates** he puts them in a old hat & in the darkness reads the words & in this way it is all translated & written down--about the middle of June 1829 Joseph takes me together with Oliver Cowdery & David Whitmer to have a view of the plates our names are appended to the book of Mormon which I had printed with my own money--space and time both prevent me from writing more at present if there is any thing further you wish to inquire I shall attend to it

Yours Respectfully
Martin Harris

W W Phelps Esq

Joseph Smith and Kabbalah: The Occult Connection

by Lance S. Owens

Notes and Captions

CAPTIONS TO THE ILLUSTRATIONS

Figure 1. A Kabbalist contemplates the "tree" of the ten *Sefiroth*, the Kabbalistic Tree of Life. One of the first printed illustrations of the *Sefiroth* in this form, it appeared on the title page from a Latin translation of a Kabbalistic work by J. Gikatilla. Paulus Ricius, *Portae Lucis* (Augsburg, 1516.)

Figure 2. The sacred "Tree of *Sefiroth*", superimposed upon the *Adam Kadmon* (as drawn by the early twentieth century student of occultism, A. E. Waite in *The Holy Kabbalah*.) At the top of the tree is *Kether*, "the Crown", the first form of God. Below are *Hokhmah* and *Binah*, the supernal Masculine and Feminine image of the the Divine. From these pfoencies emanated the other *Sefirah*, the vessels of Divine manifestation.

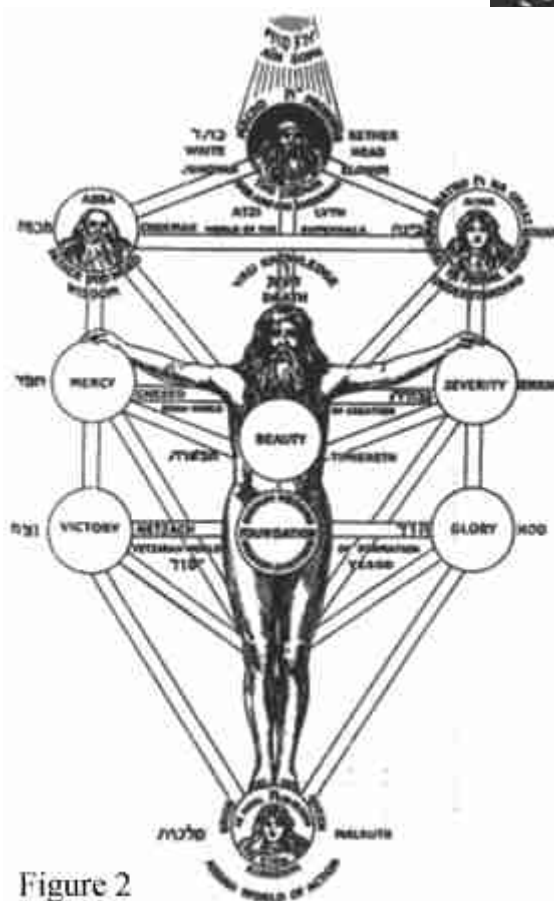


Figure 2

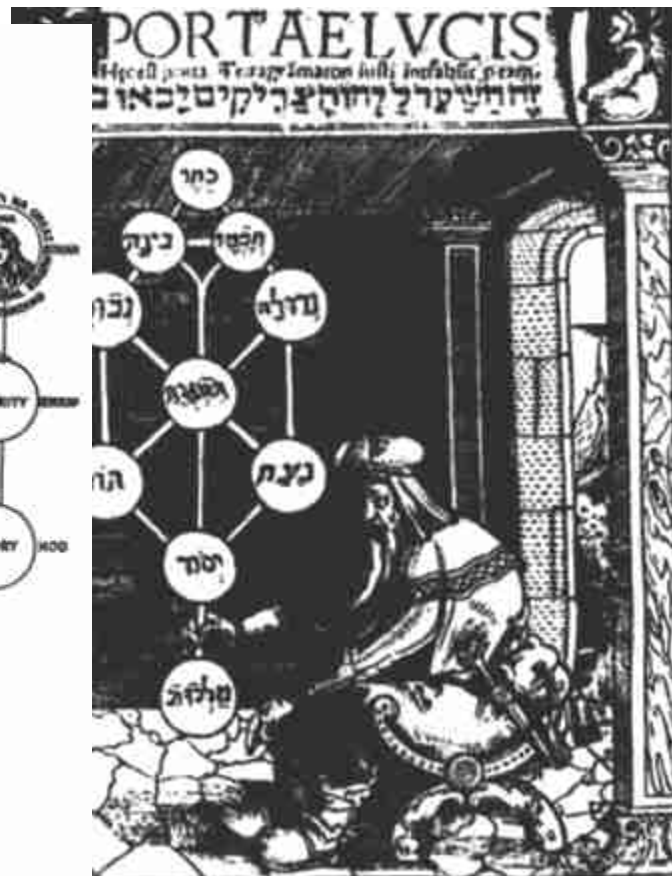


Figure 1

Figure 3. The world within the *complexio oppositorum*, a creative embrace of masculine and feminine natures, here accompanied by their symbolic counterparts, the Sun and Moon. These symbols combined upon facade of the Nauvoo temple embodied in sacred architecture a vision of Divinity unique to Hermetism, Rosicrucianism and alchemy. From a seventeenth century alchemical work. Herbrandt Jamsthaler, *Viatorium spagyricum* (Frankfurt, 1625)

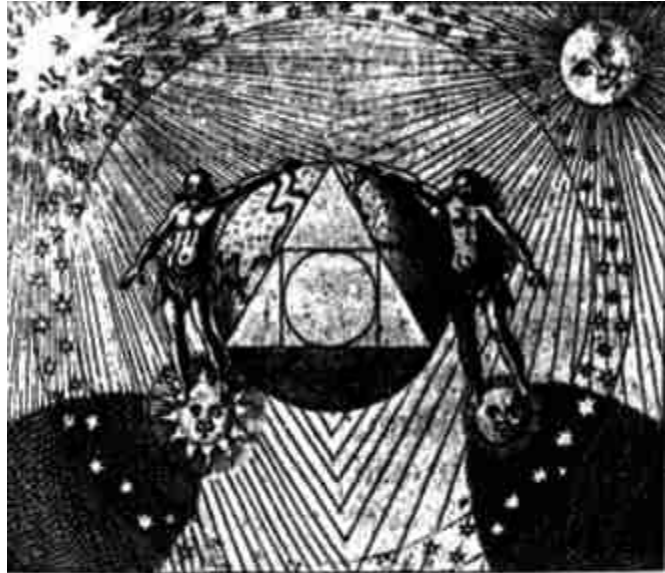


Figure 3



Figure 4

Figure 4. Hermes Trismegistus (identified by his traditional priestly robes and head-dressing) indicates the twin principles, allegorically represented by Sun and Moon, conjoined in the divine fire of the *complexio oppositorum*. In his right hand he holds an armillary, indicative of the celestial agencies indispensable to this mysterious, transformative and creative union. Michael Maier, *Symbola aureae mensae* (Frankfurt, 1617).

Figure 5. The allegorical beehive (far right) is juxtaposed with the alchemical oven (left), within which the transmutation of matter into the "stone of the philosopher's" takes place. The "false alchemists" (in the center) who misunderstand the Divine nature of this work and seek only vulgar gold, are compared to the useless drones of the hive. From an alchemical work published at the height of the Rosicrucian enlightenment. Michael Maier, *Examen fucorum* (Frankfurt: Nicholas Hoffman for Theodor de Bry, 1617).



Figure 5



Figure 6

Figure 6. The All-Seeing Eye of God as it appears on the title page of Robert Fludd's 1621 treatise on theosophy and Kabbalah. The words ascending from the prophet, "*In alarum tuarum umbra canam*" are a direct reference to a theme in the Rosicrucian *Fama Fraternitatis*, "Under the shadow of thy wings will I rejoice" (Ps 63:7). Robert Fludd, *Utriusque Cosmi Maioris... Tomi Secundi Tractatus Secundus* (Frankfurt: Johann Theodore de Bry, 1621)

Figure 7. "The Seal of the Priesthood" consists of a phrygian cap or crown over the All-Seeing Eye of God; the private seal of the Twelve Apostles is composed of this same emblem surrounded by sixteen letters, an abbreviation for "Private Seal of the Twelve Apostles, Priests of the Church of Jesus Christ of Latter Day Saints, in the Last Dispensation All Over the World." The seal was apparently first engraven in Nauvoo under the guidance of John Taylor and Brigham Young in January of 1845. (Dean C. Jesse, ed., "Nauvoo Dairy of John Taylor", *BYU Studies* 23 [Summer 1983]: 34.) It subsequently appeared on the first gold coins minted in Utah in 1849 and 1850, as illustrated here. This same relatively rare symbol is found in a superior positon on the title page of the 1682 edition of Jacob Boehme's collected "Theosophical Works" published at Amsterdam, a book important to German Pietist, strongly influenced by Rosicrucianism and by Boehme's kabbalistically toned writings, who immigrating to Pennsylvania during the eighteenth century. Jacob Böhme, *Theosophische Wercken* (Amsterdam, 1682).



Figure 7



Figure 8

Figure 8. Mormon Apostle and theologian Orson Pratt chose this unusual emblem (the All-Seeing Eye within a heart) for the banner head of his paper, *The Seer*, published at Washington D.C. in 1853-4. The figure is a near-exact replication of a Rosicrucian emblem from Daniel Cramer's Latin work, *The True Society of Jesus and the Rosy Cross*, published at Frankfurt in 1617. This small work contained forty allegorical engravings developing Rosicrucian themes, each associated with a scriptural verse and a motto. To this emblem was associated the verse "In thy light shall we see light" (Psalm 36:9), and the motto, "I

see the light in your light, let darkness be far away. He is wise who gains wisdom from the book of the Lord." (Daniel Cramer, *Iesu et Roseæ Crucis Vera: Decades quatuor emblematum sacrorum...* (Frankfurt, 1617), reproduced in, *The Rosicrucian Emblems of Daniel Cramer* (Grand Rapids, MI: Phanes Press, 1991), 29.) The image of the Eye within the Heart again appeared in the 1682 edition of Jacob Boehme's collected works. (Frontispiece to *Von Christi Testamenten*, in Jacob Böhme, *Theosophische Wercken* [Amsterdam, 1682].)

Figure 9. The alchemical King and Queen, *Rex* and *Regina*, standing upon the dual eternal principals represented by sun and moon, join in the holy wedding, the *hierosgamos*. The image of this eternal, transformative union was perhaps mirrored in Joseph Smith's ritual of celestial marriage. Trismosin, "Splenor solis" (MS., 1582)

Figure 10. The 1650 edition of a thirteenth century alchemical work by Albertus Magnus contains one of the earliest



Figure 10



Figure 9

allegorical representations of the key symbols later subsumed by both Masonry and Mormonism: the compass and square. Christ as *Adam Kadmon* appears within a sphere of light and dark, marked with the ubiquitous sun and moon, suggesting the *complexio oppositorum* manifest in creation. Within his body are encircled the four primal elements: fire, air, water, and earth. In the four corners of the madala are placed symbols of the divine work: the compass, the square and ruler, the scale of justice, and (perhaps) the vessel of chrism--an anointing oil of mercy balanced against the scale of justice. At the top appear the ten sacred numbers (represented also by the ten *Sefiroth* of Kabbalah) by which creation was mediated. Albertus Magnus, *Philosophia naturalis* (Basel, 1650).

Figure 11. The prophet being anointed by Elijah, as imaged in a 1619 work by the Rosicrucian and Christian Kabbalist, Robert Fludd. Fludd explained: "The gift of prophecy can come directly from God, or else indirectly, through the ministration of [spirits]. Examples are to be found in many biblical figures, and also in those of Antiquity, such as Mercurius [Hermes] Trismegistus.... Just as the Sun shines perpetually on all men, so God incessantly offers his pearls of wisdom, and those who receive them become prophets. Robert Fludd, *Utriusque Cosmi Maioris... Tomi Secundi Tractatus primi* (Frankfurt: Johann Theodore de Bry, 1619), 3-11.



Figure 11

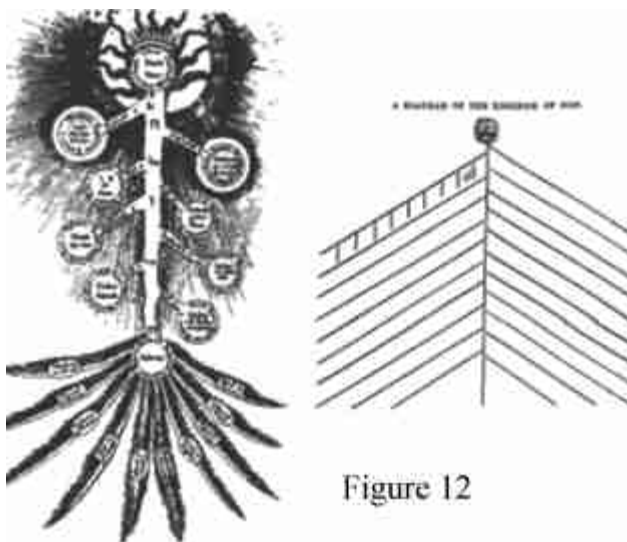


Figure 12. The Kabbalistic "Tree of Life" from Fludd's 1621 Rosicrucian work, and the "Kingdom of God" as drawn by Orson Hyde in an 1847 number of the *Millennial Star*. The crown represents *Kether* (which means in Hebrew "crown"), the first emanation of Divinity.

NOTES

1. Paul M. Edwards, "The Irony of Mormon History", in George D. Smith, ed., *Faithful History* (Salt Lake City: Signature Books, 1992), 26.
2. Harold Bloom, *The American Religion: The Emergence of the Post-Christian Nation* (New York: Simon & Shuster, 1992), 99, 105.
3. Moshe Idel, *Kabbalah: New Perspectives* (New Haven, CT: Yale University Press, 1988), 260.
4. Gershom Scholem, *Major Trends in Jewish Mysticism* (New York: Schocken Books, 1974), 21.
5. For a discussion of the antiquity of Kabbalah and Kabbalistic myth, also see Yehuda Liebes, *Studies in Jewish Myth and Jewish Messianism* (Albany, NY: SUNY Press, 1993), 65-92.
6. G. Scholem, *On the Kabbalah and Its Symbolism* (New York: Schocken Books, 1965), 97; Scholem, *Major Trends*, 75.
7. For example, see David J. Halperin, *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* (Tübingen: J. C. Mohr, 1988); Peter Schafer, *Gershom Scholem Reconsidered: The Aim and Purpose of Early Jewish Mysticism, the Twelfth Sacks Lecture Delivered on 29th May 1985* (Oxford, Eng.: Oxford Centre for Postgraduate Hebrew Studies, 1986), 3; David Flusser, "Scholem's Recent Book on Merkabah Literature," *Journal of Jewish Studies* 11 (1960): 65; Ithamar Gruenwald, "Jewish Merkavah Mysticism and Gnosticism," in *Studies in Jewish Mysticism*, eds. Joseph Dan and Frank Talmage (Cambridge, MA: Association for Jewish Studies, 1982), 41-55. Dan Merkur reviews these objections in *Gnosis: An Esoteric Tradition of Mystical Visions and Unions* (Albany, NY: SUNY Press, 1993), 155-80.

8. C. G. Jung, *Psychological Types* (Princeton, NJ: Princeton University Press, 1971), 242.
9. For a recent summary of these approaches, see Merkur's chapter "Defining Gnosis," 111-16. Couliano provides a variant but equally insightful view, emphasizing the theory of independent reoccurrence in Ioan Couliano, *The Tree of Gnosis: Gnostic Mythology from Early Christianity to Modern Nihilism* (San Francisco: Harper, 1990), 23-63; also see Stephan Hoeller, "What is a Gnostic?" *Gnosis: A Journal of Western Inner Traditions* 23 (Spring 1992): 24-27.
10. Merkur, 116.
11. Three traditions historically linked to the Gnostic milieu of antiquity are often listed as agents of this transmission: Kabbalah, Hermetism, and Alchemy.
12. Underpinning this declaration is an assertion that men can have experiences--call them intuitions or visions--that carry revelatory power and the savor of divine origin. It was the topography of this experience that the Kabbalist sought to explore, and perhaps to map. See Idel, *Kabbalah*, 29.
13. Idel, *Kabbalah*, 59-73.
14. Moshe Idel, ed., *Studies in Ecstatic Kabbalah* (Albany, NY: SUNY Press, 1988), 1-31.
15. Scholem, *On the Kabbalah*, 94; see also Scholem, *Major Trends*, 225.
16. See Scholem, *On the Kabbalah*, 155. Moshe Idel discusses the sexual polarity of divine qualities in Jewish mystical tradition. Most striking of such evidence is the image of the cherubim that adorned the Arc of the Covenant in the Holy of Holies in the Temple of Solomon. In talmudic tradition the cherubim were male and female and were sometimes found in sexual embrace (see G. Scholem, *Kabbalah* [New York: Dorset Press, 1987], 130). The Talmud states, "When the Israelites came up on the pilgrim Festivals the curtain would be removed for them and the cherubim shown to them, their bodies interlocked with one another, and they would say to them, 'Look, you are beloved of God as the love between man and woman'" (Yoma 54a, Bababatra 99a). For a detailed discussion of the symbolic history of the cherubim and this sexual image, see Raphael Patai, *The Hebrew Goddess*, 3d ed. (Detroit: Wayne State University Press, 1990), 67-95.
17. Scholem, *On the Kabbalah*, 103-104. Each Hebrew letter has a numerical value; words carry the value of the sum of their letters. These numerical sums are used in Kabbalah to extract various relationship and occult meanings from biblical texts, a practice called gematria. The numerical value of the Tetragrammaton (the name of God composed of the four letters, *Yod he vav he*, and read as Yahweh or Jehovah) is 45, exactly the same value carried by the name Adam; thus "Jehovah" = "Adam."
18. Scholem, *Kabbalah*, 190.
19. Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979), 3-4.
20. Though Kabbalah entered into the Christian consciousness mostly by passive transmission and assimilation, this was not always so. Abraham Abulafia, a seminal thirteenth-century Kabbalist, considered himself a prophet sent to Jew and gentile. This belief led him--despite warnings he would be burned at the stake--to Rome in 1280 on an ill-fated quest for audience with Pope Nicholas III,

- an adventure from which he escaped alive only by the good fortune of the Pope's sudden death. (Idel, *The Mystical Experience in Abraham Abulafia*, 3). From the end of the thirteenth century, a number of Jewish converts to Christianity also brought with them into the gentile fold a knowledge of Kabbalah and christological speculations on Kabbalistic texts (Scholem, *Kabbalah*, 197). The works of Catalan philosopher and Christian mystic Raymond Lull (1232-ca. 1316) witness that elements of Kabbalah began penetrating Christian thought as early as 1300. Lull exhibits the influence of several Kabbalistic concepts on his quest to develop a universal system of science and religion--a philosophy he hoped would reconcile religious conflicts among Jews, Moslems, and Christians (Yates, *The Occult Philosophy*, 17-22).
21. Walter Scott, ed., *Hermetica* (Boston: Shambhala, 1993), 31-2. Through patristic sources the name Hermes Trismegistos was well known in the Middle Ages; Roger Bacon called him "Father of Philosophers." The meaning of "Thrice-Great" was variously explained. Marcilio Ficino suggests it refers to his triple capacity of priest, philosopher, and king, a divine triad that recurs in various manifestations throughout the Hermetic-Kabbalistic tradition (including perhaps the 1844 coronation of the Joseph Smith). See Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (Chicago: University of Chicago Press, 1964), 48-49.
 22. In 1614 Isaac Casaubon correctly dated the works to the early Christian centuries. This, however, did not entirely or quickly penetrate into the more devoted Hermetic circles. See Yates, *Giordano Bruno*, 16, 398-431.
 23. Corpus Hermeticum I, Poimandres, 21 (this translation in Yates, *Giordano Bruno*, 25).
 24. Corpus Hermeticum XIII (Yates, 29).
 25. Yates, *The Occult Philosophy*, 17-22. Yates provides an earlier and more tentative evaluation, but with great detail, in *Giordano Bruno*, 84-129. Scholem gives a summary, from the view of Jewish Kabbalah, in *Kabbalah*, 196-203.
 26. Scholem, *Kabbalah*, 197.
 27. Yates, *Giordano Bruno*, 86.
 28. See *ibid.*, 85.
 29. Yates, *Occult Philosophy*, 14.
 30. *Ibid.*, 19.
 31. The *Tabula smaragdina* or "Emerald Tablet" was supposedly engraved by Trismegistos himself with the essence of all truth. Its content was known to medieval scholars, and this, its central dictum, is often repeated in Hermetic writings from the Renaissance on. As with other Hermetic texts, the *Tabula smaragdina* probably dates to the first or second century C.E.
 32. Robert Fludd, *Utriusque Cosmi Maioris . . .* (Oppenheim: Johann Theodore de Bry, 1617), sec. a, 145, translation in Joscelyn Godwin, *Robert Fludd: Hermetic Philosopher and Surveyor of Two Worlds* (London: Thames and Hudson, 1979), 14.
 33. In Joseph Smith's translation of the Book of Genesis, begun in 1831, one finds a clear parallel. Smith gives this new reading for Genesis 2:5-9: "For I the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth . . . for in heaven created I them, and there was

- not yet flesh upon the earth . . . all things were before created, but spiritually were they created and made, according to my word." In Genesis 6:66 he continues the idea, "And behold, all things have their likeness . . . both things which are temporal and things which are spiritual; things which are in the heavens above, and things which are on the earth...both above and beneath, all things bear record of me." (*Joseph Smith's "New Translation" of the Bible*, [Independence, MO: Herald Publishing House, 1970], 30.) Brigham Young developed the idea: "We cannot talk about spiritual things without connecting with them temporal things, neither can we talk about temporal things without connecting spiritual things with them. They are inseparably connected...." Leonard Arrington emphasized the importance of this concept for an understanding of early Mormonism's evolution: "Joseph Smith and other early Mormon leaders seem to have seen every part of life, and every problem put to them, as part of an integrated universe in which materialities and immaterialities were of equal standing, or indistinguishable, in God's kingdom. Religion was relevant to economics, politics, art, and science." (Leonard Arrington, *Great Basin Kingdom: Economic History of the Latter-Day Saints* [Cambridge: Harvard University Press, 1958; reprinted Lincoln: University of Nebraska Press], 5-6.) It is a view closely parallel by the Hermetic tradition.
34. The Latin terms used were *scientia*, *intellectus* and *mens*.
 35. See Peter French, *John Dee: The World of an Elizabethan Magus* (New York: Dorset Press, 1972), 19.
 36. Yates, *Giordano Bruno*, 88.
 37. See Moshe Idel, "Jewish Magic from the Renaissance Period to Early Hasidism," in Jacob Neusner, ed., *Religion, Science and Magic in Concert and in Conflict* (New York: Oxford University Press, 1989), 83.
 38. The legacy of this strange vision, itself transmuted, was a foundation of the science leading our own age to summon from a metamorphosis of mathematical symbols the dread dream of nuclear fire.
 39. Yates, *Occult Philosophy*, 46.
 40. Stanislas Klossowski de Rola, *Alchemy: The Secret Art* (London: Thames and Hudson, 1973), 7.
 41. Although a few authors (the most notable being C. G. Jung) have seen alchemy as a direct offspring of classical Gnosticism, this is problematic. For a critique of this view and a summary of Gnostic elements in alchemy, see Merkur, 37-110.
 42. The works of Magnus remained important to seventeenth-century alchemical scholars, as evidenced by the inclusion of two of his works in the influential compendium *Theatrum Chemicum*, vol. 2 (Usel, 1602), xxii, and vol. 4 (Strasbourg, 1613), xxxvii; another of his alchemical works was published as late as 1650: Albertus Magnus, *Philosophia naturalis* (Basel, 1650). (See figure 9.) Several alchemical treatises were attributed to Aquinas. Though probably all pseudoepigraphic, the *Aurora Consurgens* does date to a time close to his death in 1274 and could have been by his hand (as von Franz believes) or from the school surrounding him. Marie-Louise von Franz, *Aurora Consurgens: A Document Attributed to Thomas Aquinas on the Problem of Opposites in Alchemy* (New York: Princeton University Press, Bollingen Series LXXVII, 1966).

43. Richard S. Westfall, *The Life of Isaac Newton*, (New York: Cambridge University Press, 1993), 141-6. Frank E. Manuel, *A Portrait of Isaac Newton* (Cambridge, MA: Harvard University Press, 1968), 160-90. A summary, with references, on the alchemical studies of Locke and Newton appears in, Quinn, *Early Mormonism and the Magic World View*, 10. Yates suggests, "Behind the great exoteric movement typified by Newton's achievements in the fields of mathematics and physics, there was also an esoteric movement, connected with the exoteric movement through the importance which it attached to number, but developing this through another approach to nature, the approach through alchemy" (*Rosicrucian Enlightenment*, 204).
44. Edward F. Edinger, *Goethe's Faust: Notes for a Jungian Commentary* (Toronto: Inner City Books, 1990), 9.
45. C. G. Jung, *Alchemical Studies* (Princeton, NJ: Princeton University Press, 1967), 140. The concept of matter as uncreated caused considerable tension during the early Christian centuries, the period of alchemy's earliest evolution. Augustine attributed the idea to the Manichaeans (*De Actis cum Felice*, 1:18) and specifically attacked the concept of co-eternal matter and spirit expressed by Simon (*Contra Faustum*, XXI, 1, in Willis Barnstone, ed., *The Other Bible: Jewish Pseudepigrapha, Christian Apocrypha, Gnostic Scripture* [San Francisco: Harper & Row, 1987], 680). That a figure named "Faust" would subsequently emerge as the archetypal literary image of the alchemist is a complex and interesting historical side note to Augustine's comments. Hippolytus attacked this same heresy expressed by the Gnostic Hermogenes (a name meaning "born of Hermes"): "God created all things from coexistent and ungenerated matter" (*Refutation of All Heresies*, 7:10, 10:24). The concept of the increatum as the mother of all created things is fully developed in later alchemy, particularly in the work of Paracelsus; for a discussion, see C. G. Jung, *Psychology and Alchemy*, 2d ed. (Princeton, NJ: Princeton University Press, 1968), 320-23.
46. That the stone was the "pearl of great price" is evidenced by the early sixteenth-century Aldine edition of a treatise by Giano Luciano, *The New Pearl of Great Price: A Treatise Concerning the Treasure and Most Precious Stone of the Philosophers . . .*, trans. A. E. Waite (London, 1894). I know of no association between this metaphor and the Mormon *Pearl of Great Price*, first published in London in 1852.
47. In alchemy, the stone was the "orphan"; the term "son of the widow," now associated with Masonry, may be of Manichaean origin. For an evaluation of this theme in alchemy, see Jung, *Mysterium Coniunctionis*, 17 ff.
48. The best recent scholarly summary of the Rosicrucian movement is in Francis Yates, *The Rosicrucian Enlightenment* (London: Routledge & Kegan Paul, 1972). Still useful, though dated, is Arthur Edward Waite's *The Real History of the Rosicrucians* (London: George Redway, 1887). In these comments I rely heavily on Yates and her analysis of the movement, but I emphasize that all scholarship on this realm of history--including the work of Yates--involves conjecture and interpretation.
49. Yates, *The Rosicrucian Enlightenment*, 42.

50. All quotations above from the *Fama* are from the English translation of the manifestos published by Thomas Vaughn in 1652, as corrected and presented by Yates in her appendix to *The Rosicrucian Enlightenment*, 238-51. The texts of the original Vaughn translations, as well as the 1690 Foxcroft translation of the *Chymical Wedding* which Yates omits, appear in Waite.
51. See Yates, *The Rosicrucian Enlightenment*, 49.
52. Yates, *The Rosicrucian Enlightenment*, 45. The full title, as given by Vaughn, is *Confessio Fraternitatis or The Confession of the Laudable Fraternity of the Most Honorable Order of the Rosy Cross, Written to All the Learned of Europe*, in Yates, 251.
53. *Confessio Fraternitatis*, in Yates, *The Rosicrucian Enlightenment*, 256-57.
54. This text is from the first English translation, *The Hermetic Romance: or The Chymical Wedding*, trans. E. Foxcroft (London, 1690), reprinted in Waite, 101.
55. So proclaimed the *Fama*, "...for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfather's gift."
56. Christian Knorr von Rosenroth (d. 1689) traveled widely throughout Europe. Having been greatly impressed by the writings of Jacob Boehme, he later influenced the Cambridge philosopher Henry More, the Rosicrucian mystic Franciscus Mercurius Van Helmont, and the philosopher Leibnitz. During his last two decades, his role as a senior official and close adviser to Prince Christian August in Sulzbach, Bavaria, gave him prominence in broader cultural and political circles as well. His *Kabbalah Denudata, The Kabbalah Unveiled, or The Transcendental, Metaphysical, and Theological Teachings of the Jews* was published in Sulzbach in two large volumes, 1677-84. Scholem, *Kabbalah*, 416-18. A complete English translation of this important work has yet to be accomplished, but an excerpt appeared in S. L. McGregor Mather, *The Kabbalah Unveiled* (London, 1887).
57. Yates, *The Rosicrucian Enlightenment*, 200-202.
58. This was in line with the declared Rosicrucian program: "Also we do testify that under the name of Chymia many books and pictures are set forth in Contumeliam gloriae Die. . . . And we pray all learned men to take heed of these kind of books" (*Fama Fraternitatis*, in Yates, *The Rosicrucian Enlightenment*, 250). The *Confessio* explains further that the books are "so we may verily foreknow and foresee the darkness of obscurations of the Church, and how long they shall last. From the which characters of letters we have borrowed our magic writing, and have found out, and made, a new language for ourselves, in the which withall is expressed and declared the nature of all things. . . . We speak unto you by parables, but would willingly bring you to the right, simple, easy and ingenuous exposition, understanding, declaration and knowledge of all secrets" (*Confessio Fraternitatis*, in Yates, *The Rosicrucian Enlightenment*, 257, 259). A detailed survey of the evolution of this hieroglyphic tradition during the sixteenth and seventeenth centuries, along with reproductions of its principal works, appears in Stanislas Klossowski de Rola, *The Golden Game: Alchemical Engravings of the Seventeenth Century* (New York: George Braziller, 1988). A large collection of alchemical engravings and pictures, along with a complex historical and

- psychological critique, is found in C. G. Jung's *Psychology and Alchemy* (Princeton, NJ: Princeton University Press, 1968).
59. See *Confessio Fraternitatis*, in Yates, *The Rosicrucian Enlightenment*, 254-55.
 60. Writes Elias Ashmole, "And certainly he to whom the whole course of Nature lyes open rejoyceth not so much that he can make Gold or Silver or the Divells [devils] to become subject to him, as that hee sees the Heavens open, the Angells of God Ascending and Descending, and that his own name is fairely written in the Book of Life" ("Prolegomenia," in *Theatrum Chemicum Britannicum* [London, 1652]).
 61. A symbol's "meaning" is perpetually open to interpretation, but in this particular case there is strong historical precedent for assuming a deeper allegorical text. This exact metaphor of the honey bee as the alchemist and the hive as the alchemical retort is presented on the title page of Michael Maier's *Examen fucorum* (Frankfurt: Nicholas Hoffman for Theodor de Bry, 1617), facsimile in Klossowski de Rola, *The Golden Game*, 65. (See Fig. 5.) The bee and beehive seems to have entered the symbolic vocabulary of the sixteenth and seventeenth centuries through a rediscovered and influential work of the third century Neoplatonist Porphyry, *De Antro Nympharum* (*On the Cave of the Nymphs*). In this short essay, Porphyry examined several verses from the thirteenth book of Homer's *Odyssey* and showed how they were to be interpreted as an allegory of the immortal soul's passage through mortality and on to liberation. The bees and hive are among the objects encountered in this "cave of generation." As Kathleen Raine notes in her introduction to Thomas Taylor's translation of the work, "Porphyry's interests in symbols and myths is central--in what Henry Corbin has called the mundus imaginalis, the imaginal world where sensible images are informed with meaning, and where higher worlds may be discerned under symbolic forms. . . . With the revival of Neoplatonic learning in Renaissance Florence, *De Antro Nympharum* spoke immediately to the imaginative genius of those gifted painters whose works communicated the profoundest philosophic realizations in the lightest vestures" ("Introduction" in, Porphyry, *On the Cave of the Nymphs* [Grand Rapids: Phanes Press, 1991], 10, 13.) It is this same intent to convey an understanding of "higher worlds" through symbolic forms that subsequently animated the seventeenth-century genre of "hieroglyphic" alchemical emblems; and it is only natural that they would pay homage by echoing imagery from *De Antro Nypharum*. Porphyry associated Homer's Cave of the Nymphs with the cave-temples of an ancient mystery religion and gave a long discussion to the symbolic, allegorical meanings of the bees and honey combs found there. The web and beehive were subsequently linked together in emblems identifying the royal patron of the Rosicrucian enlightenment, Fredrick V, Elector Palatine and King of Bohemia (this linkage helps identify their joint origin in *Porphyry*, a fact I have not seen elsewhere noted). Fredrick's reign became the focal point of reformative aspirations, and under his patronage in Oppenheim several of the most influential emblematic "Rosicrucian" books were published. These included works published by the de Bry firm and several authored by Michael Maier (*Examen fucorum*, noted above, is an example--on the title page Maier identifies himself "Count Palatine, Free Knight of the Empire, Doctor of

- Medicine"). The Rose Cross, spider's web, and beehive are again linked on the title page of Robert Fludd's and Joachim Frizius's collaboration, *Summum bonum, The True Magic, Cabla, and Alchemy of the True Fraternity of the Rose Cross* (Frankfurt, 1629) (Yates, *The Rosicrucian Enlightenment*, 72, 102). The symbol of the beehive subsequently entered into Freemasonry as one of the ten emblems (including the "All-seeing Eye") given to a Master Mason at the time of his ceremonial initiation; in Masonry it was associated with the motto "industry" (Jabez Richardson, *Richardson's Monitor of Free-Masonry* [facsimile reprint, Chicago: Charles T. Powner, Co., n.d.], 40). Nearly every priesthood leader of Joseph Smith's church present in Nauvoo was "given" these two symbolic emblems when entered as Master Masons (see discussion below). In a bizarre historical twist, after the failure of the reign of Fredrick V, the next political kingdom to which this symbol would be widely linked was Brigham Young's Kingdom of Deseret. The beehive and the motto "Industry" remain today the emblem and motto of its successor, the State of Utah.
62. Upon a dwindling remnant of Utah's nineteenth century Mormon facades these symbols still remain. See Allen D. Roberts, "Where are the All-Seeing Eyes?" *Sunstone* 4 (May-June 1979): 22-37.
 63. Jung gives extended discussion and documentation to each of these specific themes in *Mysterium Coniunctionis*.
 64. Yates touches some of these issues in her chapter "Rosicrucianism and Freemasonry" in *The Rosicrucian Enlightenment*, 206-19. For further discussion of the Hermetic tradition's influence on Masonry, see Yates, *Giordano Bruno*, 214, 414-16, 423, and *The Art of Memory* (Chicago: University of Chicago Press, 1966), 303-305.
 65. Yates, *The Rosicrucian Enlightenment*, 210.
 66. Douglas Knoop and G. Jones, *The Genesis of Freemasonry: An Account of the Rise and Development of Freemasonry in Its Operative, Accepted, and Early Speculative Phases* (Manchester, Eng.: Manchester University Press, 1949), 274.
 67. The allegorical nature of Masonic rituals is thoroughly evidenced in records of the eighteenth century. When these the rituals took form is a matter of supposition; Gould posits an origin of the Masonic rituals in the seventeenth century, but subsequent historians have suggested that the rituals as currently recognizable originated during the 1720s (see Michael W. Homer, "'Similarity of Priesthood in Masonry': The Relationship between Freemasonry and Mormonism," in this issue of *Dialogue: A Journal of Mormon Thought*; Robert Freke Gould, *The History of Freemasonry*, 4 vols. [New York: John C. Yorston & Co., 1885-89]; Knoop and Jones, 274-75, 321-22).
 68. Material published in German by J. G. Buhle in 1804 served as the foundation for De Quincey's work "Historico-Critical Inquiry into the Origins of the Rosicrucians and the Freemasons," reprinted in *Collected Works*, ed. David Masson (Edinburgh, 1890), 13:384-448.
 69. Waite, 402-407.
 70. Yates, *The Rosicrucian Enlightenment*, 218.
 71. This association, though recognized, was not cast in a positive light by the wider culture. Quinn provides several examples of America anti-Masonic material from

- this period associating Masons, Kabbalah, and Rosicrucians in a negative context (164-65). Much of this material probably took form from the evidence provided by Buhle and De Quincey. Links to Rosicrucians and Kabbalah were also variously affirmed in esoteric Masonic myth.
72. In his nineteenth-century encyclopedia of Freemasonry, Macoy gives a partial summary of these, listing forty-eight rites or systems of symbolical ceremonies designed to convey "Masonic ideals"; the vast majority of these originating between about 1750 and 1810 (Robert Macoy, *General History, Cyclopedia and Dictionary of Freemasonry* [New York: Masonic Publishing Co., 1872], reprinted as *A Dictionary of Freemasonry* [New York: Bell Publishing, 1989], 326-29). As Ellwood notes in his review of the movement, "There was no unity of rite or structure among groups using that title [of Mason]. The name was immensely popular, and so was adopted by any sort of society with a secret handshake and pretension to ancient lore. These ranged from the Swedenborgian rite lodges . . . to the inimitable Cagliostro" (Robert S. Ellwood, Jr., *Religious and Spiritual Groups in Modern America* [Englewood Cliffs, NJ: Prentice-Hall, 1973], 64).
 73. Massimo Introvigne, "Arcana Arcanorum: Cagliostro's Legacy in Contemporary Magical Movements," *Syzrygy: Journal of Alternative Religion and Culture* 1 (Spring/Summer 1992): 117-35.
 74. A review of these various movements is in Ellwood, 60-69.
 75. Linda Sillitoe and Allen Roberts, *Salamander: The Story of the Mormon Forgery Murders* (Salt Lake City: Signature Books, 1988), 183-360.
 76. Quinn, ix-x.
 77. Ibid., xi-xiii.
 78. Yates, *Occult Philosophy*, 46.
 79. See n60. "The appearance of ancient bodies of literature, Neoplatonic and hermetic, in Latin and Italian translations, together with the rendering of a significant corpus of Kabbalistic literature into Latin and Italian, precipitated the emergence of a new attitude toward magic, first in the circles of the Florentine literati, and afterward, under their influence, in a long series of European Renaissance and post-Renaissance figures all over Europe. . . . For them, magic was the lore taught by ancient masters like Hermes Trismegistus. . . a lore based on a vast knowledge of the universal order, a knowledge that culminated in actualizing the potentiality inherent in human nature. Instead of being the practice of obscure and peripheral persons, the Renaissance magician came to designate the apex of human achievement, to be cultivated by the elite in order to exercise the human qualities that testify to the fullness of human perfection. It was not so much the subjugation of the material world to which the learned magicians of the Renaissance aspired, as to the fulfillment of their spirit." Moshe Idel, "Jewish Magic from the Renaissance Period", 83.
 80. Keith Thomas, *Religion and the Decline of Magic* (New York: Charles Scribner's Sons, 1971), 228. Thomas's study is itself dominated by an interest in the folk magical.
 81. At the same time, it must be recognized that there was an important mystical and alchemical element in some sectors of seventeenth-century Puritanism. See Yates, *The Occult Philosophy*, 167.

82. Meric Casaubon (1599-1671) was both the son of Issac Casaubon, the distinguished philological scholar who had dated the *Hermetica*, and a staunch Anglican critic of the Hermetic and magical movement. Quoted in French, *John Dee*, 13.
83. Godwin, *Robert Fludd*, 11.
84. In evidence, as this paper went to press I received an advance copy of a comprehensive and very important new study of Mormonism's relationship to Hermeticism: John L. Brooke, *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844* (New York: Cambridge University Press, 1994). Prof. Brooke reviews much of the material I have presented above, and draws very similar conclusions: "The Mormon cosmology constructed by Joseph Smith was as optimistic as Renaissance hermeticism and shared with it a startling number of common themes. . . . [Smith] reproduced the three heavens of the Cabala and hermeticism in the three Mormon heavens, the telestial, terrestrial, and celestial kingdoms. Both hermeticism and Mormonism celebrate the mutuality of spiritual and material worlds, precreated intelligences, free will, a divine Adam, a fortunate, sinless Fall, and the symbolism and religious efficacy of marriage and sexuality. And, as in hermeticism, Adam, 'the father of all, prince of all, that ancient of days,' would occupy a central position in Mormon cosmology. . . . Three centuries after the height of the Renaissance, Mormonism echoed the hermetics--and explicitly rejected Calvinism. . . . Joseph Smith gave Mormon hierarchy the same authority that the hermetic alchemist assumed: human means to immortality, indeed divinity." (Ibid., 13.) See my review of Brooke's work in this issue of *Dialogue*.
85. These are discussed and illustrated in Quinn, 53-111.
86. The magical square on the back of Joseph's talisman appears, pregnant with symbolic meaning, in one of Albrecht Dürer's most famous engravings, "Melancholia" (Horst Michael, *Albrecht Dürer: The Complete Engravings* [Artline Editions, 1987], plate 72); for a discussion, see Yates, *The Occult Philosophy*, 135 ff. See also the chapter "Cornelius Agrippa's Survey of Renaissance Magic" in Yates, *Giordano Bruno*, 130-56.
87. Quinn, 81-97.
88. Ibid., 96.
89. Ibid., 83.
90. Paracelsus (ca. 1493-1541) was a seminal figure in the alchemical and medical tradition. Paracelsian alchemy was central to Rosicrucianism. His works were even among the items supposed to be in the mythic tomb of Christian Rosencreutz. During the early and mid-nineteenth century in England and Europe Mesmerism was closely linked with spiritual alchemy by occultists interested in visionary states, and as Merkur notes, "In the Gold und Rosenkreuz, a development of the alchemical tradition of Paracelsus and Boehme in late eighteenth-century German, the insignias of the ninth and highest degree, Majus, consisted of a 'gleaming and fiery' Urim and Thummim with a Schemhamphorash. It is at least probable that the German alchemists named their engraved brooches in allusion to their use in crystal-gazing and scrying" (55).

91. Jolanda Jacobi, ed., *Paracelsus: Selected Writings* (Princeton, NJ: Princeton University Press, 1979), 134, emphasis added. Paracelsus also prophesied of the coming of the prophet "Elias" as part of a universal restoration, another idea possibly affecting the work of Joseph Smith (Yates, *The Rosicrucian Enlightenment*, 93).
92. Dan Vogel offers an exception by briefly noting the influence of spiritual alchemy on the important seventeenth-century Seeker John Everard. See Dan Vogel, *Religious Seekers and the Advent of Mormonism* (Salt Lake City: Signature Books, 1988), 9n50.
93. Quinn, 80.
94. E. Gordon Alderfer, *The Ephrata Commune: An Early American Counter Culture* (Pittsburgh: Univ. of Pittsburgh Press, 1985), 27-30.
95. Ibid., 6.
96. Ibid., 62, 122-23.
97. The commune apparently possessed Kabbalistic texts, including the *Zohar* (ibid., 87), and may have even instituted an order associated with one of the Rosicrucian variants of Freemasonry (ibid., 70; Julius Friedrich Sachse, *The German Sectarians of Pennsylvania, 1708-1800; A Critical and Legendary History of the Ephrata Cloister and the Dunkers* [Philadelphia: Printed for the author, 1899-1900], 1:354f.). That Sachse, a late-nineteenth-century Masonic historian, would perceive a variant Masonry in practice at Ephrata again indicates both the wide acceptance of Rosicrucian ties in Masonry in the nineteenth century and the wide latitude of esoteric things allowed classification as "Masonic."
98. Noted are: the presence of a Rosicrucian cross on the Smith family "Holiness to the Lord" magical parchment; the similarity of rituals used in the Ephrata commune for conveying Melchizedik priesthood and performing proxy baptisms for the dead to forms later incorporated by Joseph Smith; the use of pseudonyms exactly like those adopted in early Mormonism ("Enoch" as a code name for Joseph Smith) within the Ephrata Rosicrucian society; and the similarity between one of Joseph Smith's 1829 revelations (recorded as D&C 7) and a Rosicrucian legend (Quinn, 133, 180-81, 169; Alderfer, 88).
99. As unusual as this combination would be, Joseph Smith did apparently come close to having all three in Nauvoo during the last two years of his life, as will be discussed below.
100. The "Tree of Sefiroth" is a diagram depicting the ten *Sefiroth* or divine emanations within the archetypal structure of the Godhead (see Fig. 1). For a example, see the illustration in Robert Fludd, "Aboris Sephirothicae," in *De Praeternaturali utrusque mundi Historia*, Vol. 2, 157, part of the larger work, *Utriusque cosmi maioris . . .* (Frankfurt, 1621). This image or an image like it seems to have been copied by Orson Hyde in 1847, as discussed later.
101. Joe Sampson, *Written by the Finger of God* (Sandy, UT: Wellspring Publishing, 1993).
102. Ibid., 87-104.
103. This situation also has precedence in the Hermetic-Kabbalistic tradition. The writings of the German mystic Jacob Boehme have such a strong Kabbalistic flavor that his students have long thought he must have had some direct contact

- with Kabbalah, even though no firm historical evidence of this has yet been developed. (Interesting in the present context is that the most likely source identified by historians from whom Boehme might have learned about Kabbalah is a "Dr. B. Walter" who had traveled widely in the East and collected esoteric knowledge of magic, alchemy, and Kabbalah.) Andrew Weeks, *Boehme: An Intellectual Biography of the Seventeenth-Century Philosopher and Mystic* (Albany: SUNY Press, 1991), 43, 147.
104. In 1842 the Apostle Heber C. Kimball quote Joseph Smith saying: "there is a similarity of preast Hood in masonary. Br Joseph ses masonry was taken from preasthood but has become degenerated. but menny things are perfect" (Quinn, 185). In 1899 Apostle Rudger Clawson related the opinion that "Joseph . . . was aware that there were some things about masonry which had come down from the beginning and he desired to know what they were, hence the Lodge. . . . Joseph inquired of the Lord concerning the matter and he revealed to the prophet true Masonry as we have in our temples" (in Stan Larson, ed., *A Ministry of Meetings: The Apostolic Diaries of Rudger Clawson* [Salt Lake City: Signature Books in association with Smith Research Associates, 1993], XXX).
 105. Quinn, 164-65. This same assertion had been widely publicized by De Quincey in his *London Magazine* piece, "Historico-Critical Inquiry into the Origins of the Rosicrucians and the Freemasons."
 106. Arthur Edward Waite, *A New Encyclopaedia of Freemasonry* (London: William Rider and Son, 1923), 1:47.
 107. Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (Charleston, SC, 1871), cited in Hoeller.
 108. Robert Kirk, *The Secret Commonwealth of Elves, Fauns and Fairies* (Stirling: Eneas Mackay, 1933), 107-108. Kirk's original manuscript is dated 1691.
 109. Homer makes particular note of the 28th degree of the Scottish rite, which is based on the 23rd degree of the Rite de Perfection. This degree is known as the "Knight of the Sun," "Prince of the Sun," or "Key to Masonry." As Homer suggests, the ritual of this degree has several motifs familiar to the Mormon temple ceremony: Father Adam is the presiding officer, accompanied by seven angels, including Michael, Gabriel, Raphael, and Auriel; and the rite is to be administered in a room painted like a vast garden, with open fields, forests, and mountains. The rite has an obviously alchemical and Hermetic flavor, leading Macoy to suggest the "28th degree of Freemasonry must have been composed by Freemasons who were also members of the Order of the Rosy Cross." The seal of the degree (illustrated in Macoy) is emblazoned with the Hermetic motto of the *Tabula smaragdina* ("That which is above is also below"); over and under the image of God reflected in himself as dual white and black triangles interwoven in the Seal of Solomon are inscribed the terms common to Rosicrucianism and alchemy, "Macroprospus" or macrocosm and "Microprosopus" or microcosm. In the ceremony, a five-pointed star represents man, the microcosmos, and the staff of Hermes, the caduceus, sits at the right hand of Adam. The collar donned in the rite bears the single "All-seeing Eye" of God, and the medal worn is a golden Sun similar to the Nauvoo temple sunstones. Macoy, 209-11, 331.

110. Scholem, *Kabbalah*, 284, 304.
111. Macoy, 326-29.
112. Irenaeus, *Adversus haereses*, 1.18.1.
113. Hill, 279.
114. A third issue deserves brief notation: the "Joseph Smith to Joseph Hull" letter, mentioned by Durham, said to have been written by Joseph Smith about Freemasonry. A copy of the original is in my possession, and a transcript (with some errors) was published with the Durham paper as Appendix A (*No Help for the Widow's Son: Two Papers on the Influence of the Masonic Movement on Joseph Smith and His Mormon Church* [Nauvoo: Martin Publishing Co, 1980], 29.) This torn and undated letter was discovered around 1966-67 in a group of miscellaneous manuscript materials by George Rinsland, an Eastern manuscripts dealer. In April 1967 Rinsland sent it, unsolicited and free of cost, to Steve Barnett, then an active collector and dealer of such materials in Salt Lake (Barnett to Lance Owens, 12 Feb. 1991). I have made an extensive study of the Smith-Hull letter's content and handwriting. It is my opinion that the letter is not in the hand of Joseph Smith, though the similarities are strong enough to suggest a period forgery of his hand. The signature essentially matches Smith's post-1840 signature (when he ceased to append "Jr.").

The letter itself is interesting, regardless of the author, and represents the type of esoteric Masonic thought to which Joseph Smith might have been exposed. In an esoteric disquisition, the Masonic temple is metaphorically interposed upon the world and the offices of the temple are placed geographically over the face of the globe, as they are arranged within the Masonic temple ceremony. Symbolically, Masonic ritual is seen as an image of greater forces working historically in human society--a telling example of esoteric Masonic thought. This is just the type of expanded, esoteric interpretation one might expect Joseph Smith to impose upon Masonic ritual.

The dualistic view of humankind's guiding genius is also interesting: "Mankind is guided through this life by two Spirits viz light & Darkness two opposites & They appear in ten-thousands Shapes & they have as many names as they have Shapes." This theme of a *compexio oppositorum*, played against the image of the single all-seeing "Eye/I" of God, is echoed again in the cryptic poem on the last page of the letter: "that our 2 eyes Sprang from his 1; that our 2 Spirits did the Same; Light; Darkness." This dualism of two natures within the single "I" of God, of two eyes and two spirits, of Light and Dark, being born from his singleness, is the crux of an ancient heresy echoed in Joseph's vision of God: a holy wedding of uncreated matter's darkness with the supernal light of consciousness, intelligence or knowing, a creative union ceaselessly bearing new Gods in the dark/light transformation of man/woman.

115. Klaus Hansen, *Quest for Empire: The Political Kingdom of God and the Council of Fifty in Mormon History* (Lansing: Michigan State University Press, 1970), 55-71.

116. Minutes of the Council of Fifty, 1880, cited in Hansen, 60-61. Given the forty years elapsed between the events and this recording of the history in 1880, it is possible that the date of the revelation was 1841, as Bennett claimed, and not 1842.
117. *The Return* 2 (June 1890):287, cited in Robert Flanders, *Nauvoo: Kingdom on the Mississippi* (Urbana: University of Illinois Press, 1965), 249.
118. Prior to joining Strang, Bennett asked, "Can I depend upon my old place? . . . While you will be the Moses of the last days, I hope to be your Joshua, my old position, while you stand as the crowned Imperial Primate, I will be . . . your General-in-Chief." Noord notes, "With the arrival of John Cook Bennett in Voree came stirrings of a royal order, of a kingdom, and of power for James Jesse Strang. [Wrote Bennett:] 'I have many things to tell you when I come that I cannot commit to paper--some very important indeed.' " One thing Bennett told Strang after his arrival to Voree, Wis. in the Summer of 1846, was the details about an "Order of the Illuminati". Shortly after his arrival, the "Order of Illuminati" was formed, with Strang as imperial primate and Bennett as his general-in-chief: Bennett was indeed again "Joshua" (Roger Van Noord, *King of Beaver Island: The Life and Assassination of James Jesse Strang* [Urbana: University of Illinois Press, 1988], 45, 48-49.) Among Strang's followers were others who remembered the organization in Nauvoo, including another prominent disciple of Joseph Smith, George Miller, first Worshipful Master of the Nauvoo Masonic Lodge, member of the "Holy Order" that first received the endowment in 1842, and an original member of Joseph's Council of Fifty in 1844.
119. The most specifically example is Adam Weishaupt's prominent Masonic organization of the same name founded in 1776 in Bavaria. The concept of the Illuminati appeared in varied forms and was widely attacked in anti-Masonic material circulating in the period. Ellwood, 64.
120. In Cagliostro's Egyptian rite the female Masonic consorts were known as "doves." Quinn illustrates a "masonic medal" Smith gave to his plural wife Eliza R. Snow; though otherwise unidentified as to origins, it is interesting that the medal is of a dove. Timothy O'Neill, "The Grand Copt", *Gnosis: A Journal of the Western Inner Traditions* 24 (Summer, 1992), 28; Introvigne, 117-35.
121. Brief notations on Neibaur and Kabbalah are found, for example, in Newell and Avery's biography of Emma Smith (325n36). Susa Young Gates presented the first published biographical note on Neibaur in the *Relief Society Magazine* 9 (1922): 132-40. Gates apparently obtained much of her material from Neibaur family sources. A typescript biography of Neibaur is found in LDS archives. This is the most complete biography I have found and contains several stories about Neibaur attributed to family recollections. These sources of information on Neibaur are supplemented by a biographical note in the papers of Louis C. Zucker, a Jewish scholar and Professor of English at the University of Utah who researched Joseph Smith's contacts with Hebrew (see Louis C. Zucker Papers, Special Collections, Marriott Library). A brief recension of this material appears in Theda Lucille Bassett, *Grandpa Neibaur was a Pioneer*, (Salt Lake City: Published by the author, 1988).

122. The biographical material contained here is obtained principally from the undated typescript in LDS archives.
123. Frankist Jews in this area had nominally converted to Christianity. A Sabbatean or Frankist source would have interesting implication for Joseph Smith's understanding of Kabbalah as interpreted and presented by Neibaur--particularly with regard to the concept of the mystical intent of sexual intercourse and anomian sexual relationships. For discussions of these issues, see G. Scholem, *Sabbatai Sevi: The Mystical Messiah* (Princeton, NJ: Princeton University Press, 1973), and his notes on Sevi and Frank in *Kabbalah*, 244-309. Niebaur's parents were both Jew's born around 1780 in western Poland (then part of Prussia) during a period of intense Frankist foment. Though Alexander was born in Alsace-Lorraine, the family apparently had returned to and remained in Unruhstadt (now Kargowa, Zielona Gorz, Poland) after 1814. Kabbalistic interests fostered by the Hasidic movement also were present in this area, and the young Neibaur might have had some contact with them in his studies. Neibaur Family Group Sheet, LDS Geneological Library.
124. Newell and Avery, 325n36.
125. "The Jews," *Times and Seasons* 4 (1 June 1843): 220-22; 4 (15 June 1843): 233-34. The article is introduced by editor John Taylor: "The following very singular notions of the Jews, with regard to their resurrection, will no doubt, be read with interest by many of the curious, especially the lovers of Jewish literature." On the composition of this piece, we have only Neibaur's brief explanatory endnote: "Having commenced this sometime since--and having had the privilege, a few Sundays back, to hear our worthy prophet on the same subject, I was determined to go on with it, and hand it over to you. If you think it will be of any interest to your readers, I shall take another time to continue the subject, and tell you the means, as held by my brethren the Jews, whereby the Lord will bring to pass this glorious work." The proposed continuation never appeared.
126. See G. Scholem, "Gilgul: The Transmigration of Souls", in *On the Mystical Shape of the Godhead* (New York: Schocken Books, 1991), 197-250. The concept of transmigration of souls received further discussion in early Mormonism. William Clayton records in his diary arguments among Mormon companions over the idea of "baby resurrection," or rebirth as a mortal infant. See George D. Smith, ed., *An Intimate Chronicle: The Journals of William Clayton* (Salt Lake City: Signature Books in association with Smith Research Associates, 1991), 429-30.
127. Given the importance of this material to the discussion that follows, I have provided an Appendix to this essay listing each citation made by Neibaur in his *Times and Seasons* article.
128. If he did not have the works at hand, then it would appear he either possessed an exceptional memory or had previously compiled and maintained a fairly comprehensive set of notes listing his citations. A third option, that he relied on a single secondary source which provided all of the citations remains possible. His own note on the essay's composition suggests that he took some time and effort with its compilation, perhaps supporting the view that he labored to collate

- sources. A single work containing this wide collection of citations has not yet been brought to my attention. If Neibaur was quoting from a compilation instead of using the original texts, it is apparent by the material contained therein that his source or sources were Kabbalistic in nature, and that he would have recognized them as Kabbalistic. I have found no mention of Neibaur's books after the Nauvoo period, and at his death documents relating to his estate do not list personal effects such as books. See documents relating to the estate of Alexander Neibaur, LDS archives.
129. Alexander Neibaur Journal, 26 Apr. 1841, and entries between 24 May 1844 and 17 June 1844. Neibaur's journal begins with his departure from England, and has sporadic entries made throughout 1841, 1842, and 1844. There are no entries for 1843. The more frequent entries made during May and June 1844 indicate Neibaur was a regular companion to Smith. On 24 May 1844 Neibaur also records Smith's recounting to him of the "First Vision". Neibaur Journal, 1841-62, LDS archives. Smith's journal records several additional study sessions between the men during the spring of 1844: on 18 March, "At home reciting German with Neibaur"; 23 May, "reading Hebrew with Neibaur"; and 3 June, "read German with Neibaur." Scott Faulring, ed., *An American Prophet's Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books in association with Smith Research Associates, 1989), 460, 481, 487. On 23 March 1844 William Clayton notes that Neibaur accompanied Smith on a sensitive trip to confront Robert Foster about allegations of Smith's sexual improprieties. Smith, *An Intimate Chronicle*, 127.
 130. A newly amalgamated and authoritatively edited text of the King Follett Discourse appears in Stan Larson, "The King Follett Discourse," *Brigham Young University Studies* 18 (Winter 1978): 179-225. Three excellent interpretive articles appear in conjunction with the discourse's text in the same issue.
 131. Fawn M. Brodie, *No Man Knows My History* (New York: Alfred A. Knopf, 1945), 366.
 132. Van Hale, "The Doctrinal Impact of the King Follett Discourse," *Brigham Young University Studies* 18 (Winter 1978): 213.
 133. Larson, "King Follett Discourse", 202.
 134. The phrase "Rosh--the Head Father of the Gods" is used by Smith to clarify his translation shortly after the above text. Ibid, 203.
 135. The *Hebrew grammar for the Use of Beginners* was published in 1833 and 1834, and a copy is found in Special Collection, Marriott Library. See the discussion in Louis C. Zucker, "Joseph Smith as a Student of Hebrew," *Dialogue: A Journal of Mormon Thought* 3 (Summer 1968): 41-55.
 136. Zucker, 52-53.
 137. Steven Epperson's recent study offers an example of the failure by even a well-trained Mormon historian with interests in Judaism to recognize the Kabbalistic sources in Neibaur's essay. Epperson makes brief mention of Neibaur and his article, but essentially quotes Zucker. Steven Epperson, *Mormons and Jews: Early Mormon Theologies of Israel* (Salt Lake City: Signature Books, 1992), 101.

138. Scholem, *Major Trends*, 221. Yehuda Liebes also comments on this same Kabbalistic interpretation of Genesis 1:1 in *Studies in the Zohar*, 153-54.
139. In Kabbalistic interpretation, the "Hidden Nothing" in Kabbalah is not "nothing" in the common sense, but the vast unorganized mystery preceding creation. There is no truly *ex nihilo* creation in Kabbalah. Thus Joseph's translation "organized" accords with Kabbalah. Scholem, *On the Kabbalah*, 102-103. See also Idel, *Kabbalah*, 220.
140. Interpretively, this verse can be read in Kabbalah to mean that the brightness or *Zohar* from which creation emanated is Intelligence, the first Being of God. The sympathy of this view with Mormon theology is apparent now, as it perhaps was then.
141. Zohar I:15a. All translations used here and below comes from the Sperling translation of the Zohar: Harry Sperling and Maurice Simon, trans., *The Zohar*, in five volumes (London: Soncino Press, 1931).
142. In the amalgamated text, the phrase is taken from William Clayton's transcription given here (Andrew F. Ehat and Lyndon W. Cook, eds., *The Words of the Joseph Smith* [Orem, UT: Grandin Press, 1991], 358). In Larson's amalgamation, the bracketed words in the reconstructed text "ROSHITH [BARA ELOHIM] signifies [the Head] to bring forth the Elohim" are interposed by Larson based on the assumption that in the original other Hebrew words may have been spoken but not recorded (Larson, 198 n15). Clayton's transcription stands well without these interpolations. Joseph's use of the words "bring forth" is also significant; this is a closer translation of the Kabbalistic concept of emanation implied in the verse and perhaps a better choice than the word "created" used by the Sperling translation of the *Zohar* quoted above (Scholem, *Kabbalah*, 98-99).
143. The full text of this passage in the *Zohar* is as follows: "A further esoteric interpretation of the word bereshith is as follows. The name of the starting-point of all is Ehyeh (I shall be). The holy name when inscribed at its side is Elohim, but when inscribed by circumscription is Asher, the hidden and recondite temple, the source of that which is mystically called Reshith. The word Asher (i.e. the letters, Aleph, Shin, Resh from the word bereshith) is anagrammatically Rosh (head), the beginning which issues from Reshith" (*Zohar* I, 15a). It should also be noted that each Hebrew letter has an independent meaning; the letter *resh* has the meaning "head."
144. *Zohar* I, 23b.
145. Ehat and Cook, *Words of Joseph*, 379.
146. In the King Follett Discourse on two occasions Smith noted he had been recently "reading from the German," and he does actually read aloud in German near the end of the discourse. Neibaur was Joseph's tutor in German and Hebrew, and was the only person in Joseph's immediate company who knew German, Hebrew, Latin, and Greek, the languages Smith mentions or uses during his oration. And Neibaur was the figure in Nauvoo who knew Kabbalah and perhaps even possessed a copy of the *Zohar*, containing the exegesis Smith used in his greatest doctrinal discourse. Hale notes that the sections of the King Follett Discourse containing foreign languages probably receive some advanced preparation (Hale, 210). It seems probable that Neibaur helped.

147. See David John Buerger, "The Adam-God Doctrine," *Dialogue: A Journal of Mormon Thought* 15 (Spring 1982): 14-58.
148. The *Zohar* says, "The King [God] seeks only that which corresponds to him. Therefore the Holy One, may He be blessed, dwells in him who (like Him) is one. When man, in perfect holiness, realizes the One, He is in that one. And when is it that man is called one? When man and woman are joined together sexually. . . . Come and see! At the point at which a human being as male and female is united, taking care that his thoughts are holy, he is perfect and stainless and is called one. Man should therefore act so that woman is glad at that moment and has one single wish together with him, and both of them united should bring their mind to that thing. For thus has it been taught, 'He who has not taken a woman is as if he were only a half'" (*Zohar* III, 81a).
149. See Quinn, 138-40.
150. Mozart was of course a Mason, and his royal patron, Joseph II of Austria, (reign 1780-90) was both a Mason and a patron of Masonry (Ellwood, 64).
151. Robert Fludd, "Aboris Sephirothicae," in *De Praeternaturali utrusque mundi Historia*, Vol. 2, 157, part of the larger work, *Utriusque cosmi maioris . . .* (Frankfurt, 1621). One also notes that Joseph Smith's presidential campaign poster (illustrated in Smith, lxxxvi) is similar to several other illustrations in this volume by Fludd.
152. *Millennial Star* 9 (January 15, 1847): 23-4.
153. "Since Clayton attended virtually all meetings from general church conferences to Joseph Smith's private prayer circle, and was often appointed to take minutes, he was usually present when Smith delivered prophecies and revealed new doctrines" (Smith, *An Intimate Chronicle*, xxiii).
154. James B. Allen, *Trials of Discipleship: The Story of William Clayton, a Mormon* (Urbana: University of Illinois Press, 1987), 331-36.
155. Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana: University of Illinois Press, 1984), 184.
156. "The theosophical system of the Sefiroth was interpreted by Abraham Abulafia as referring to human actions and psychological states . . . [I]n principle, the psychologizing of Kabbalah in the ecstatic trend served to bridge the immense gap between it and philosophical psychology, which never emphasized the esoteric nature of this realm of speculation" (Idel, *Kabbalah*, 254-55).
157. For example, see Scholem's discussion of this practice among the Sabbateans in his *Sabbatai Sevi*, 426-32.
158. The Eranos Society met each summer in Ascona, Switzerland, beginning in the 1930s. From 1933 through the 1950s Jung was a dominant presence in these conferences--gatherings which united many of the great minds of the time. In 1949 Gershom Scholem first lectured at Eranos and continued to lecture almost annually until 1961. These eleven lectures now compose the body of two books by Scholem, *The Mystical Shape of the Godhead* and *On the Kabbalah and its Symbolism*. Jung and Scholem shared a warm intellectual friendship, though Scholem was hesitant to develop his studies of Kabbalah using purely psychological terminology. See William McGuire, *Bollingen: An Adventure in Collecting the Past* (Princeton, NJ: Princeton University Press, 1982), 152-54. See

- also Joseph Dan's foreword to Gershom Scholem, *The Mystical Shape of the Godhead*, 1-14. A six-volume collection of papers from the Eranos conferences edited by Joseph Campbell has been published by Princeton University Press as Bollingen Series XXX.
159. "Analysis of the psychological implications of using Kabbalistic techniques to attain paranormal experiences cannot be avoided. If the approach proposed here to see Kabbalah more in terms of experiential phenomena than has been previously done is correct, then psychology, as an invaluable tool, must gradually be integrated into future study of this kind of mysticism." Idel, *Kabbalah*, 25.
160. For a summary of Yates's debt to Scholem, see the introduction to her *The Occult Philosophy in the Elizabethan Age*, 1-3.
161. In addition to *The American Religion*, see Bloom's *Kabbalah and Criticism* (New York: Seabury Press, 1975); and his critical interpretation titled "A Reading," in Marvin Meyer, *The Gospel of Thomas: The Hidden Sayings of Jesus* (San Francisco: Harper, 1992), 111-21.

[Joseph Smith and Kabbalah: The Occult Connection](#)

Why Did Joseph Smith Became a Mason?

[W. John Walsh](#)
[Elder John A. Widtsoe](#)

by Elder John A. Widtsoe

Nauvoo, the city beautiful, was founded by the Latter-day Saints in 1839, nearly ten years after the Church had been organized. The decade had been one of unreasoning persecution of the members of the Church. The forces of evil seemed to be combined against the restoration of the simple gospel of Jesus Christ.

The Prophet, to save his life, was obliged to flee from Kirtland, Ohio, headquarters of the Church where a lovely temple and many progressive enterprises had been built. The Saints as a body were expelled from Missouri, under an "exterminating" order by the governor of the state, despite several successful settlements by the Church within the state. In seeking a city of refuge, Nauvoo, then a squalid village called Commerce, was founded.

The settlement in Nauvoo was effected in the hope that the people might now live in peace to worship the God of heaven in their own way. There they built well, for soon Nauvoo was the most populous and thriving city in Illinois. But soon after their arrival there, neighbors began to question the doctrines of the Church, notably revelation. The prosperity of the industrious Saints also incited jealousy on the part of those who would not pay the price of toil for success, or who were speculating in lands and other properties. Persecution began to rise there as in other places. Political differences and hopes also entered into the picture.

The Saints knew well enough the sufferings from mob persecution. Joseph Smith, the leader, looked for means to quell the rising tide of opposition.

Many of the Saints were Masons, such as Joseph's brother Hyrum, Heber C. Kimball, Elijah Fordham, Newel K. Whitney, James Adams, and John C. Bennett. These members called attention to the spirit of brotherhood and brotherly love which are the foundations of Masonic fraternity and which characterize Masonic activities: -- as, for example, from this writer,

On the rolls of Masonry, those lodges will stand highest in which not some few, but each and every member cheerfully gives of his time and labors to make the others happier, not some of the time but all of the time.

This ideal agreed well with the high ideals of the Prophet. Moreover, it was conceded that many of the prominent and influential men of the state were Masons who could be friends when needed. Association with such a fraternity might help to lessen the mob persecutions to which the Church had been subjected in Ohio and Missouri, so reasoned the Prophet's advisors.

The people of the Church needed friends. The work in Nauvoo would be hindered if opposition to the Church were allowed to grow. The Prophet and his brethren and sisters of the Church had suffered much without cause. They wanted peace. Perhaps Masonry would help. So, in the light of history, ran the thoughts of the people.

With the acquiescence of the Prophet, members of the Church already Masons petitioned the Grand Master of Illinois for permission to set up a lodge in Nauvoo. In answer they were granted permission, in October, 1841, to hold lodge meetings; but it was March 15, 1842, before authority was given to set up a lodge in Nauvoo and to induct new members. Joseph Smith became a member. At the time of the lodge organization, Joseph Smith received some of the degrees in Masonry. He was never an active Mason. His other work consumed his time and energy. His history shows that he was extremely busy at this time with a multitude of Church problems. Lodge matters would have to be left in other hands.

Meanwhile, large numbers of Nauvoo citizens were inducted into the fraternity. Soon the Nauvoo lodge had more members than all the other Illinois lodges together. It became the largest in the state. In this rapid growth, some lodge errors appear to have been made. These however could easily have been corrected.

However, Joseph's Masonic membership did not lessen the persecution. The religious claims of the Mormons were ridiculed; their political power seemed a threat; and their prosperity nettled the less successful neighbors.

The attempt to win sufficient friends through Masonry to stop persecution failed. The Masons after all were only a small fraction of the people of the territory surrounding Nauvoo. And no one knows with certainty whether any of them took part in the "Mormon" persecutions. The whole terrible affair leading to the assassination of the Prophet and his brother Hyrum was a local affair within the Nauvoo territory, where lived people of many faiths and allegiances.

Evidences and Reconciliations, p.357

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by W. John Walsh

It is rather common for enemies of the Church to attack Latter-day Saints because some of our early Church leaders, including Joseph Smith, were associated with the Freemasonry movement. Many of these critics hate Freemasons with the same degree of passion with which they loath Latter-day Saints. Therefore, it seems appropriate to make a few comments about Freemasons. The following is information received from a local lodge:

Freemasons are respectable citizens who are taught to conform to the moral laws of society and abide by the laws of the government under which they live. They are men of charity and good works. They remain unchallenged as "the world's greatest philanthropy!"

The Freemasons of America contribute almost two million dollars every day to charitable causes which they, alone, have established. These services to mankind represent an unparalleled example of the humanitarian commitment and concern of unique and honorable Fraternity.

Many of our nation's early patriots were Freemasons, as well as thirteen signers of the Constitution and fourteen Presidents of the United States, beginning with George Washington.

Today, the more that four million Freemasons around the world come from virtually every occupation and profession. Within the Fraternity however, they all meet as equals. They come from diverse political ideologies, but they meet as friends. They come from virtually every religious belief, but they all believe in one God.

One of the most fascinating aspects of Freemasonry has been: how so many men, from so

many different walks of life, can meet together in peace, never have political or religious debates, always conduct their affairs in harmony and friendship, and call each other "Brother!"

Past Masons have included some of the greatest names of the American Revolution:

John Adams - (Spoke favorably of Freemasonry - never joined)

Samuel Adams - (Close and principle associate of Hancock, Revere & other Masons)

Ethan Allen - Mason

Edmund Burke - Mason

John Claypoole - Mason

William Daws - Mason

Benjamin Franklin - Mason

Nathan Hale - No evidence of Masonic connections

John Hancock - Mason

Benjamin Harrison - No evidence of Masonic connections

Patrick Henry - No evidence of Masonic connections

Thomas Jefferson - (Deist with some evidence of Masonic connections)

John Paul Jones - Mason

Francis Scott Key - No evidence of Masonic connections

Robert Livingston - Mason

James Madison - (Some evidence of Masonic membership)

Thomas Paine - Humanist

Paul Revere - Mason

Colonel Benjamin Tupper - Mason

George Washington - Mason

Daniel Webster - (Some evidence of Masonic connections)

Summary: 10 Masons, 3 probable Masons, 1 Humanist, 2 Advocates of Freemasonry, 4 no record of connections.

SIGNERS OF THE DECLARATION OF INDEPENDENCE

Known Masons (8): Benjamin Franklin, John Hancock, Joseph Hewes, William Hooper, Robert Treat Payne, Richard Stockton, George Walton, William Whipple

Evidence of Membership And/or Affiliations (7): Elbridge Gerry, Lyman Hall, Thomas Jefferson, Thomas Nelson Jr., John Penn, George Read, Roger Sherman

Summary: 15 of 56 Signers were Freemasons or probable Freemasons.

It's true that this represents only 27% of the total signers. But this 27% included the principle movers of the Revolution, most notably Benjamin Franklin and Thomas Jefferson, the primary authors of the Declaration. The former was a Freemason, the latter a deist and possible Freemason. If one were to analyze the Declaration, he would see their humanistic influences.

SIGNERS OF THE CONSTITUTION

Known Masons (9): Gunning Bedford, Jr., John Blair, David Brearly, Jacob Broom, Daniel Carrol, John Dickinson, Benjamin Franklin, Rufus King, George Washington

Evidence of Membership And/or Affiliations (13): Abraham Baldwin, William Blount, Elbridge Gerry, Nicholas Gilman, Alexander Hamilton, Thomas Jefferson, John Lansing, Jr., James Madison, George Mason, George Read, Robert Morris, Roger Sherman, George Wythe

Those Who Later Became Masons (6): William Richardson Davie, Jr., Jonathan Dayton, Dr. James McHenry, John Francis Mercer, William Patterson, Daniel of St. Thomas Jenifer

Summary: 28 of 40 signers were Freemasons or possible Freemasons based on evidence other than lodge records.

MASONIC INFLUENCES IN EARLY AMERICAN HISTORY

- Lafayette, French liaison to the Colonies, without whose aid the war could not have been won, was a Freemason.

- The majority of the commanders of the Continental Army were Freemasons and members of "Army Lodges."

- Most of Washington's Generals were Freemasons.
- The Boston Tea Party was planned at the Green Dragon Tavern, also known as the Freemasons' Arms, and "the Headquarters of the Revolution."
- George Washington was sworn in as the first President of the United States by Robert Livingston, Grand Master of New York's Masonic lodge. The Bible on which he took his oath was from his own Masonic lodge.
- The Cornerstone of the Capital building was laid by the Grand Lodge of Maryland.

Therefore, when the critics attack Joseph Smith for being a Mason, they are also attacking people like George Washington and Benjamin Franklin.



Joseph Smith: America's Hermetic Prophet

by Lance S. Owens

This article first appeared in Gnosis: A Journal of Western Inner Traditions, Spring 1995. In slightly revised form, it also appears in the book The Prophet Puzzle: Interpretive Essays on Joseph Smith (edited by Bryan Waterman, Signature Books, 1999). It is reproduced here by permission of the author.

Those readers seeking a more in-depth study of the material covered in this short article might be interested in a longer essay, ["Joseph Smith and Kabbalah: The Occult Connection"](#) by Lance S. Owens -- published in Dialogue: A Journal of Mormon Thought, Fall 1994.

| [GNOSIS ARCHIVE](#) |

You don't know me--you never will. You never knew my heart. No man knows my history. I cannot tell it; I shall never undertake it. I don't blame anyone for not believing my

history. If I had not experienced what I have, I could not have believed it myself.

--Joseph Smith, April 7, 1844.

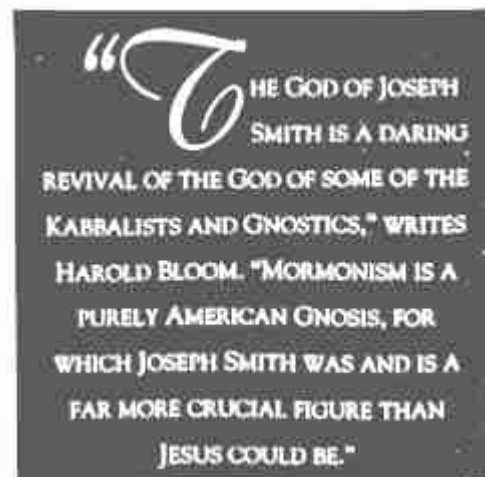
IF THERE IS A RELIGION uniquely and intrinsically American--a religion worked from its soil, and cast in the ardent furnace of its primal dreams--that religion must be Mormonism. Founded in 1830 by the then twenty-four year old Joseph Smith, the Church of Jesus Christ of Latter-day Saints (as it is formally named) has emerged from relative insularity during the mid-twentieth century to become a world-wide movement now numbering nine million members. Patriotic, conservative, influential, and vastly wealthy: modern Mormonism is a bastion of American culture.

Despite its success and respectability, however, a fundamental crisis looms before Joseph Smith's church--and the crux of the predicament is Joseph Smith. Late twentieth-century Mormonism is being forced into an uncomfortable confrontation with its early nineteenth-century origins--an inevitable encounter given the preeminent import of the founding prophet to his religion. From the start, Joseph Smith has been cast by his church as a man more enlightened than any mortal to walk the earth since the passing of the last biblical apostles. No historical life could be granted a more mythological tenor than has his. To Mormons, Joseph Smith is, simply, "The Prophet". He bares the imago Christi. He alone stands as doorkeeper to the last dispensation of time; to him angels came and restored God's necessary priestly "keys" and powers; he built the Temple and taught the ancient rituals which therein make of men and women, gods.

But now, one hundred and fifty years after his death, Smith's place in Western religious history is undergoing an important and creative reevaluation. Historians and religious critics alike are examining him anew. And in his history's newest reading, themes unrecognized by its orthodox interpreters are quickly moving to stage center. Quite simply put, modern Mormonism--guardian of the Prophet's story--has no idea what to do with the rediscovered, historical, and rather occult Joseph Smith.

Two years ago, Harold Bloom's boldly original work, *The American Religion*, offered introduction to this unknown Prophet. The intrinsic and true American religion, pronounces Bloom in his widely reviewed book, is a kind of Gnosticism--alone a surprising enough declaration. But in evidence of this American Gnosis and as first hero of his story, Bloom gives us Joseph Smith. Of the man himself, he judges:

Other Americans have been religion makers....but none of them has the imaginative vitality of Joseph Smith's revelation, a judgment one makes on the authority of a lifetime spent in apprehending the visions of great poets and original speculators.... So self-



created was he that he transcends Emerson and Whitman in my imaginative response, and takes his place with the great figures of our fiction."¹

And of his religious creation,

The God of Joseph Smith is a daring revival of the God of some of the Kabbalists and Gnostics, prophetic sages who, like Smith himself, asserted that they had returned to the true religion....Mormonism is a purely American Gnosis, for which Joseph Smith was and is a far more crucial figure than Jesus could be. Smith is not just 'a' prophet, another prophet, but he is the essential prophet of these latter days, leading into the end time, whenever it comes.²

II.

Joseph Smith a modern Gnostic prophet? Certainly nowhere within the vast domains of America religion did this proclamation cause more consternation or amazement than within its Mormon provinces and borderlands. But Bloom (a self-pronounced "Jewish Gnostic") is no casual observer; his knowledge of Gnosis and Kabbalah is tempered by vast experience critiquing the creative matrix of its vision. His thesis deserves--and is receiving--attention. Joseph Smith is taking on a new visage, and words like "gnostic", "kabbalistic" and "hermetic" have suddenly gained a quite prominent place in the vocabulary employed by those trying to understand him. [\[See the sidebar, "Joseph Smith A Gnostic?"\]](#)

In the form now foreshadowed, Joseph Smith's story is, of course, almost entirely unknown to his church. The oft-repeated orthodox version of the story--and the mythic function of that story's recounting--remains so central to the Mormon past and present that it must be heard before exploring the evolving (and in turn, heretical) rereading.

That story begins around 1820 when the adolescent Smith retired to a grove near his family's farm in Palmyra, New York and knelt in prayer. Troubled over his own deeply aroused religious yearnings and uncertain where to turn for sustenance, he felt compelled to petition God's mercy. "The Lord heard my cry in the wilderness", he wrote in his dairy several years later, "and while in the attitude of calling upon the Lord a pillar of light above the brightness of the sun at noonday came down from above and rested upon me and I was filled with the spirit of God and the Lord opened the heavens upon me and I saw the Lord."³ When he came to himself again, he was lying on his back, totally drained of strength, looking up at heaven. This was the new Prophet's first vision.

The young man apparently told several persons about his experience but, outside his own closely knit family, the account was met with general derision. Then in 1823 there came a second manifestation. On the night of September 21, while engaged again in prayer, a light suddenly began filling his room. Within the light there appeared an angelic being. "His whole person was glorious beyond description, and his countenance truly like lightening."

The angel--named Moroni--explained there was a book deposited in a nearby hill, a record written upon gold plates by the ancient inhabitants of the American continent. Joseph was instructed that in due time he would be allowed to obtain the record and commence its translation. No sooner had the messenger departed and the vision ceased, than it began again. Three times the messenger came, each time repeating exactly the same message. As the cock crowed dawn, the final apparition ended. His experience had occupied the entire night.

That day Joseph visited the hill. Straightway he found the location shown him in the vision, and there unearthed a stone box containing the plates. The angel Moroni again appeared, however, warning he could not yet remove the plates from their resting place. Instead, he would need return to the spot on this same appointed day each year for four years. Only on the fourth visit would he be allowed to remove the treasure and begin the work of translation. Smith did as instructed and four years later, on September 22, 1827, the angel delivered the record to his charge.

Soon after obtaining the records, Joseph began his translation. The record was engraved upon the plates in "reformed Egyptian", a language Smith read by gazing into the "Urim and Thummim", the biblical "seers" delivered to him with the plates. Called the Book of Mormon after its last ancient redactor and scribe, the record purportedly contained an abridged history of America's ancient inhabitants--descendants of a Jewish clan who fled Jerusalem shortly before destruction of the first Temple. Led by their prophetic patriarch, the wandering Israelites had built a boat, launched themselves into the ocean, and eventually been washed ashore somewhere in the Americas. After arrival in the new land, their descendants multiplied greatly, but were plagued by perpetual fratricidal divisions: a few of the people remained loyal to God, the prophets and their heritage as descendants of Israel, while many more became unbelieving pagans.

According to the book, Christ had appeared after his resurrection and taught this American remnant of Israel. For a century thereafter the converted Christians lived in peace; but, inevitably, dissension returned. About 400 years after Christ's visitation there came a final series of great wars in which the barbarous unbelievers vanquished the last of Christ's people. Prior to this final catastrophe, the golden records comprising the Book of Mormon were hidden up to await the time when God would call them forth again.

The call came in 1830. In March of that year three thousand copies of the Book of Mormon were printed. A few weeks later the Church of Christ (as it was first named) was established with Joseph Smith as its prophet, seer and revelator. Though central to the events, the Book of Mormon was, however, only one element in the complete "restoration". Smith soon produced several other less noted pseudepigraphic works, prophetic texts authored under identity of the ancients: books of Enoch, Abraham, and Moses. After the Angel Moroni (who, we should add, returned and retrieved from Smith the golden plates),



Hyrum Smith, the brother
of the Prophet Joseph.

several other angelic messengers also came bearing "keys" pertaining to the true church of God--priestly powers and consecrations lost in the great apostasy overtaking Christianity after its first centuries. John the Baptist appeared and ordained Smith and a disciple to the lesser, or Aaronic, priesthood, granting the authority to baptize. Next came a visitation of the apostles Peter, James and John, who ordained Joseph to the higher priesthood after the ancient order of Melchizedek. By 1836, Elijah, Moses, and Christ had all appeared to the new prophet, restoring the fullness of God's power and truth.

Duly ordained to the restored priesthood, and with Book of Mormon in hand, Joseph's disciples fanned out across the northeastern states. Their message was simple: the ancient church of God had been restored with its powers, priesthood, and with a re-opened canon--a restoration accomplished by God through a modern prophet. The flock grew quickly.

By 1836, a Mormon communalist society flourished at Kirtland, Ohio (near Cleveland), and a second gathering of Saints was taking form on the Missouri frontier. But between 1837 and 1839 a series of disasters struck. First, amidst a general financial collapse, the Kirtland community was abandoned. Then the new Zion in Missouri came under violent persecution, culminating in the "Mormon war", a conflict which finally forced all Mormons out of the state under threat of extermination. From this 1839 debacle in Missouri, the beleaguered Mormon refugees retreated to Illinois, and the new city named by the Prophet "Nauvoo".



The Mormon Temple in Nauvoo, Illinois
(now destroyed), in a contemporary drawing.

Over the next four years the Mormon settlement at Nauvoo emerged from a swampy backwater to become, in 1844, one of the largest cities in state of Illinois. Nearly twenty thousand converts answered the call to Joseph's new Zion, four thousand of them arriving from England alone. Handsome brick homes and shops lined the city's well-planned streets; riverboats unloaded at its Mississippi docks. And on the bluff above, overlooking the city and river, masons raised a new temple after the ancient order of Solomon.

But behind a facade of success, danger and turmoil encompassed the Prophet. By the Spring of 1844 rumors of his multiple marriages and sexual liaisons, of strange rituals and unorthodox teachings, heralded growing turmoil within the Mormon community. Plots abounded. Events were quickly escalating towards scandal and open schism. In early June prominent Mormon

dissidents assembled a press in Nauvoo with the intent to publish a paper exposing

Smith's secret teachings, including the practice called polygamy. The first (and only) issue of the paper did just that, creating an intolerable situation for Smith. He responded by declaring the press a public nuisance and ordering it destroyed.

For his enemies, this act of obstructing a free press was the last straw: the Prophet had proven himself a theocratic tyrant, and played directly into their hands. He was charged with treason and commanded by the Governor of Illinois to surrender himself. Hoping to avoid the mob violence sure to be directed at Nauvoo if he resisted or fled, Smith surrendered to jail in the nearby but hostile village of Carthage, well aware that he would probably never be allowed to escape alive. As expected, his most rabid enemies quickly gathered to Carthage, and on June 27, 1844 a mob with painted faces--composed in part of the militia assigned by the Governor to protect him--battered down the jail doors and there shot to death both Joseph and his brother, Hyrum.

III.

This summary of Smith's history is widely canonized in published accounts of his life. But there is another side to the history just now emerging. Ten years ago a bizarre series of events focused attention on several other even more curious facts--elements never before integrated into narrations of Joseph Smith's story. When add, they change its tenor entirely.

In the early 1980's an obscure book dealer in Salt Lake City named Mark Hofmann began unearthing a series of previously unknown documents relating to the early history of Mormonism. Most troublesome among these was a letter purportedly written in 1830 by one of Joseph's first disciples. Brimming with references to treasures and enchantments, the letter related how Joseph Smith actually obtained the Book of Mormon not from an angel, but from a magical white salamander which transfigured itself into a spirit. When disclosed publicly in 1985, the "Salamander letter"--as it became known--received prominent discussion in the national media, and stimulated intense new activity in circles studying early Mormonism.

Unsettled by the damaging publicity brought by the letter, Mormon church authorities began negotiating with Hofmann to purchase and sequester other "newly discovered" materials, particularly any that might impugn orthodox versions of their history. These secret and highly irregular dealings tragically unraveled after a Mormon historian involved with the documents was the victim of a brutal bomb murder. Complex forensic investigations revolving around the murder eventually revealed the "Salamander letter" and several companion documents to be bogus--the pathologically intuitive creations of Hofmann, a master forger turned killer. ⁴

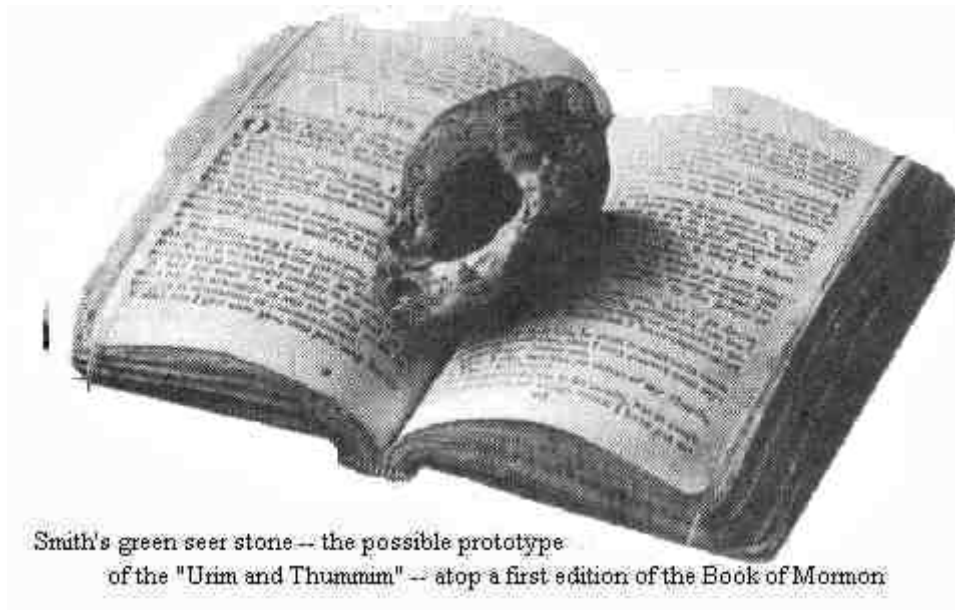
By then, however, several historians already had undertaken detailed reevaluations of Smith, focusing careful attention towards any overlooked associations he might have had with things magical. Ironically, investigators soon brought to the surface a wealth of unquestionably genuine historical evidence--much of it long available but either misunderstood, suppressed, or ignored--substantiating that Smith and his early followers

had multiple involvements with magic, irregular Freemasonry, and traditions generally termed occult.

IV.

Though a work still very much "in progress", Joseph Smith's story is now being pieced together in a new and entirely unorthodox fashion. ⁵

Beginning in his late-adolescent years Joseph was first recognized by others to have paranormal abilities, and between 1822 and 1827 he was enlisted to act as



"seer" for several groups engaged in treasure digging. Not only did he possessed a "seer stone" into which he could gaze and locate things lost or hidden in the earth, but it has recently become evident this same stone was probably the "Urim and Thummim" later used to "translate" portions of the Book of Mormon. According to contemporary accounts of the book's writing, Joseph would place his "seer stone" in the crown of his hat, and then bend forward with his arms upon his knees and his face buried in the hat. Gazing into the stone while in this posture, he would visualize and then dictate the words to a scribe seated nearby.



One of several magical parchments in the possession of the Joseph Smith family. This one is call the "Holiness to the Lord" parchment

The treasure digging activities also had involved magical rituals, and it is likely Joseph Smith was cognizant of at least the rudiments of ceremonial magic during his adolescent years. A possible occult mentor to the young Smith has also been identified--a physician named Dr. Luman Walter. Walter was a distant cousin of Smith's future wife and a member of the circle associated with Smith's early treasure quests. By contemporary reports he was not only a

physician, but a magician and mesmerist who had traveled extensively in Europe to obtain "profound learning"--probably including knowledge of alchemy, Paracelcian medicine, and hermetic lore. Other pieces of evidence added to the picture. Three very curious parchments and a dagger owned by Joseph Smith's brother, Hyrum, have been carefully preserved by his descendants as sacred relics, handed down from eldest son to eldest son after his death. Family tradition maintained they were religious objects somehow used by Hyrum and Joseph. When finally allowed scrutiny by individuals outside the family, it was recognized they were the implements of a ceremonial magician.

The dagger bears the sigil of Mars. The three parchments, each apparently intended for a different magical operation, are inscribed with a variety of magic symbols and sigils. Another heirloom also fell into perspective: a "silver medallion" owned by Joseph Smith and carried on his person at the time of his murder in Carthage jail, was identified to be a talisman. It is inscribed front and back with the magic square and sigil of Jupiter, the astrological force associated with the year of Joseph Smith's birth. All of these items could have been constructed using the standard texts of ceremonial magic available in the late eighteenth and early nineteenth century: Agrippa's Occult Philosophy, Sibly's Occult Sciences, and Barrett's The Magus.

In this light, the visit of the angel Moroni took on unusual aspects. The angel had appeared on the night of the Autumnal equinox, between midnight and dawn--hours auspicious for a magical invocation. On the day of the equinox Joseph had subsequently made his four annual visits to the hill. When finally he retrieved the plates, it was the eve of the equinox, in the first hour after midnight. Accounts suggested he had been required to take with him that night a consort (his wife), to ride a black horse, and to dress in black--all lending a further magical tenor to the operation.



A silver Jupiter talisman. According to his widow Joseph Smith was wearing a talisman similar to this on the night of his murder in Carthage jail.

Historians puzzled over how this information fit into the more commonly recounted story of Smith. Had the magical parchments been used to invoke the Angel Moroni or other of the angelic visitors seen by Joseph? And above all, how did this relate to the doctrinal substance and evolution of Mormonism, which seemed outwardly devoid of a magical tenor?

V.

While ceremonial magic was a virtually unknown--or at least, little documented--element in Mormonism as encountered by Joseph's followers, other occult aspects in his religion were openly evident. The most obvious was its irregular Masonic connections. In 1842,

two years before his death, Joseph had embraced Masonry. But long before his own initiation as a Mason in Nauvoo, he had traveled in company with Masons--a society which included, among other prominent disciples, Brigham Young. His earliest connection with the Craft probably came with his brother (and close life-long companion) Hyrum's initiation as a Mason around 1826, just shortly before Joseph began work on the Book of Mormon.⁶

Sometime before 1826, Joseph may even have had contact with the historically important Masonic figure, Capt. William Morgan. Morgan published the first American authored exposé of Masonic rites at Batavia, New York in 1826; his disappearance (and assumed murder) just before the book's printing was widely judged an act of Masonic vengeance and sparked a national wave of fierce anti-Masonic activity. Given their close geographic proximity--they lived about twelve miles apart--it is quite possible Morgan and Smith met; one nineteenth century Masonic historian even suggested that Smith influenced Morgan.

Interestingly, in 1834 the widow of William Morgan, Lucinda, converted to Mormonism along with her second husband, George Washington Harris. Harris was also a Mason and former associate of William Morgan. Joseph Smith became closely acquainted with George and Lucinda around 1836, and sometime thereafter he entered into an intimate relationship with Lucinda. Eventually Lucinda became one of his ritually wed "spiritual wives"--a relationship which fully evolved despite her still being married to Harris.

The Prophet's intercourse with Masonry after 1841 became extremely complex. In June of 1841, efforts to establish a Masonic Lodge at Nauvoo began, and a few months later a dispensation for the Lodge was granted. On March 15, 1842 the lodge was installed, and that evening Joseph Smith was initiated. The next day he was passed and raised to the sublime degree of Master Mason. Two days later Smith organized a "Female Relief Society", perhaps intending it to be a Masonic auxiliary, or the beginning of an "adoptive", androgynous new Mormon Masonry. Eventually ever officer of the Female Relief Society also became a spiritual wife and consort of Joseph's, with his first wife Emma acting as president of the Society (a situation understandably complicated by the fact that Emma did not completely understand Joseph's relationship with the other women).

These last three years before his murder in 1844 were unquestionably the most creative period in a uniquely creative life. Shortly after his Masonic initiations, Smith began formulating the rituals that would be instituted in his own Mormon Temple, then still under early phases of construction in Nauvoo. Six weeks later a first version of this "endowment" (as the ritual was subsequently called) was given by Joseph to a "Holy Order" of nine disciples, all of whom were Master Masons. Many elements of the "endowment" ritual directly paralleled Masonic ceremony, a fact plainly evident to participants. Smith explained to his followers that Masonry was a remnant--even if somewhat corrupted--of the ancient priesthood God had commissioned him to restore in its fullness. In turn, essentially every prominent male figure in the Mormon Church who was present as an adult in Nauvoo became a Master Mason.

Another unusual element entered the matrix of Smith's creativity around this time. From his associations with ceremonial magic and then Masonry, Smith had almost certainly heard of "Cabala". But in 1841 a Jew raised in the Polish borderlands of Prussia, educated at the University of Berlin, and familiar with Kabbalah, joined the Mormon church, migrated to Nauvoo, and there became Smith's frequent companion and tutor in Hebrew. Documentation has recently come to light suggesting this individual, Alexander Neibaur, not only knew Kabbalah, but probably possessed in Nauvoo a copy of its classic text, the Zohar. Joseph likely became familiar with the Zohar while under the tutelage of Neibaur. Indeed, it appears Smith's April 7, 1844 public declaration of a plurality of Gods was supported by an exegesis on the first Hebrew words of Genesis (Bereshith bara Elohim) drawn from opening section of the Zohar.⁷

During the period after 1841, Joseph introduced the practice of plural "celestial marriage"--what later evolved into Mormon polygamy in Utah--to a small group of his most trusted followers. In this era not only men, but a few women--like Lucinda--secretly took a "plural" spouse. The sacred wedding ritualized by Smith was a transformative union that anointed men and women to become "priests and priestesses", "kings and queens", and then ultimately Goddess and God--the dual creative substance of Divinity in eternal, tantric intercourse. The ceremony was intended to be performed in the holiest precincts of his new Temple. By late 1843 Joseph revealed several ritual extensions to the "endowment", all ultimately incorporated into Mormon Temple ceremony. This legacy of mysterious initiatory rituals revealed by Joseph Smith between 1842 and 1844 remains little altered as the sacred core of Mormonism.



A "sunstone" used in decorating the exterior of Joseph's Temple in Nauvoo, Illinois.

Fifty years later, at the end of the nineteenth century, leaders of the Utah church would still occasionally state in private that the Mormon temple ritual embodied "true Masonry"--a fact unknown to most modern Mormons. But then, of course, almost all of this history is unknown to the average modern Mormon. Even well-educated "Latter-day Saints" today seldom understand the origins of the compass and square embroidered upon the breasts of the ritual garment worn by temple initiates. The relationship of these temple rituals' development with Joseph Smith's occult vision and the concurrent introduction of Masonry in Nauvoo is now, however, becoming the subject of intense renewed interest.

In the autumn of 1994 pieces of the prophet puzzle began falling into place; a unifying pattern was discerned within the unusual array of historical information outlined above. Joseph Smith's quest for a sacred golden treasure buried in dark earth, his involvement with ceremonial magic, the angelic visitations, the pseudepigraphic texts he "translated", his declaration of Masonry as a remnant of priesthood, and his restoration of a Temple with its central mystery of a sacred wedding--all could be fitted into one very recently recognized context: Hermeticism.

Not only did Smith have numerous documented associations with historical legacies of Hermeticism such as magic and Masonry, but his religious creation also evidenced several parallels with Hermetic ideas. John L. Brooke, professor of history at Tufts University, has recently explored this subject in a seminal 1994 study of Mormonism and Hermeticism, *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844*.⁸ Brooke notes the "striking parallels between the Mormon concepts of coequality of matter and spirit, of the covenant of celestial marriage, and of an ultimate goal of human godhood and the philosophical traditions of alchemy and Hermeticism, drawn from the ancient world and fused with Christianity in the Italian Renaissance." Of course, in this light Harold Bloom's poetic reading of Joseph Smith as a "Gnostic" takes on broadened nuances: though unnoted by Bloom, Smith's religion-making imagination was allied in several ways with remnants of an hermetic tradition frequently linked to gnosticism.

In investigating Smith's connection with Hermeticism, historical attention is also being newly focused on evidences supporting an oft-ignored claim of esoteric lore: the import of Hermeticism in the evolution of early America's religious consciousness and political culture. This has broad implications for our understanding of the new nation's religious history. During the seventeenth and eighteenth centuries there developed within Europe's religious crucible a complex alloying of Hermeticism and alchemical mysticism with radical aspirations for Christian reformation. Brooke well documents how this intersection between dispensational restorationism and the hermetic occult flowed into early American culture and religion: among Quakers, Pietists, and perfectionists coming to Pennsylvania and New Jersey between about 1650 and 1730; through the "culture of print" conveyed by alchemical and hermetic texts brought from Europe; and in the development of late-eighteenth century esoteric Masonry with its rich foundations in Kabbalistic, hermetic and alchemical mythology.

As a young man in the company of occult treasure seekers, drawing magic circles and battling enchantments in the Pennsylvania countryside, Joseph Smith probably first learned about this alternative and very un-Puritan religious vision. Smith may even have there heard the old Rosicrucian legend of a sixteen year old prophet named Christian Rosencreutz and the mysterious Book M which he had translated. Certainly he would have learned of alchemy's transmutational mystery, and of the Philosopher's Stone. Soon after, the eighteen year old Smith found his own sacred treasure buried in earth, a treasure golden and yet--as alchemical lore promised--of substance more subtle than vulgar gold. Gazing into his seer stone, he saw in the Book of Mormon's golden plates a record of ancient fratricidal oppositions, and a Christ who brought union.

For a decade, Brooke suggests, Smith's emergent hermetic theology was disguised under the coloring of traditional Christian restorationism and formed as new Christian church. But finally, in the last years of his life, the veil was parted:

At Nauvoo he publicly and unequivocally announced his new theology of preexistent spirits, the unity of matter and spirit, and the divinization of the faithful, and he privately pursued the consummation of alchemical-celestial marriage as the ultimate vehicle to this divinity. The alchemical-hermetic term of coniunctio powerfully summarizes the resolution that Smith had achieved at Nauvoo by the summer of 1844. He had established a theology of the conjunction--the unification--of the living and the dead, of men and women, of material and spiritual, of secular and sacred, all united in a "new and everlasting covenant" over which he would preside as king and god. In these circumstances the conventional boundary between purity and danger, right and wrong, law and revolution, simply melted away.... In effect the greater Mormon emergence can be visualized as meta-alchemical experience running from opposition to union, an experience shaped and driven by the personality of Joseph Smith.⁹

VII.

How this strange hermetic religion evolved into today's Mormon church is one of the more interesting questions awaiting detailed study, particularly as the contours of Joseph Smith's vision become more sharply defined. I can here, however, give only a rough summary of what followed Smith's death.

Joseph established no clear order of prophetic succession, and in the chaotic period after his martyrdom several followers claimed his office and prophetic mantle. Brigham Young, long a loyal apostle to Smith, emerged as the natural organizational leader and was eventually proclaimed the new "prophet, seer and revelator"--a position he held until his death three decades later. Forced to abandon Nauvoo in the winter of 1846, Brigham Young led his people through their difficult flight to the valley of the Great Salt Lake, and there organized the new Mormon society.

Young staunchly defended the teachings and rituals presented by Smith in Nauvoo, including the temple ceremonies and the doctrines relating to polygamy. Isolated in the Rocky Mountain wilderness, he hoped to realize Joseph's millennial dreams and establish Zion unhampered by a hostile, misunderstanding world. But it was not to be. With the full force of the United States government and a Victorian public morality marshaled against the Mormon church, in 1890 the practice of polygamy had to be publicly abandoned. After its defeat in that epochal battle, Mormonism slowly found accommodation with the world it had fled. In the process, many elements of Joseph's mystery religion were necessarily veil or attenuated--and by the late twentieth century, perhaps largely forgotten.

For students of religion, the Prophet Joseph Smith today remains a grand American enigma--too potent a force to be dismissed uncommented, and yet too complex for facile categorization. In the final analysis, I must agree with Bloom that "we do not know

Joseph Smith, as he prophesied that even his own could never hope to know him. He requires strong poets, major novelist, accomplished dramatists to tell his history, and they have not yet come to him." But the tides may be shifting. While the Prophet still awaits his poets, historians are examining with new wonder this most extraordinary chapter in American religious history.

A "Gnostic" Joseph Smith?

Harold Bloom's coupling of Joseph Smith to the Gnostic tradition has aroused animated disagreement among students of Mormonism and Gnosticism alike. Several questions crucial to modern Gnostic studies are raised by this emerging dialogue: What is the relationship of later "Gnostic" movements to classical Gnosticism? Were rudiments of the tradition conveyed to post-classical groups by historical links (oral transmissions, myths and texts); was it instead the independent product of a recurrent type of creative vision? Or are dual forces of historical transmission and primary Gnostic experience generally interdependent, even occultly linked? While Joseph Smith had historical connection with late remnants of Gnosticism conveyed by Renaissance Hermeticism and Kabbalah, his religious creation nonetheless clearly derived in large part from a personal experience. Was that primal creativity "Gnostic"? If so, how did it relate to the matrix of tradition?

The complexity of these questions defy simple declarations. Nonetheless, Smith did apparently espouse themes familiar to Gnosticism--prominent among them being his affirmation of the reality and necessity of continuing, individual revelation as the source of salvific knowledge. Joseph Smith and his religion eschewed theology in favor of the dynamic process of revelation. The result was best summarized in what Bloom remarked to be "one of the truly remarkable sermons ever preached in America", a discourse delivered by the Prophet on April 7, 1844. Known as the the King Follett Discourse, it was Joseph's last major address to his church, presented just ten weeks before his death at age 38.

"There are but very few beings in the world who understand rightly the character of God," he began. "If men do not comprehend the character of God, they do not comprehend their own character." Within humankind there is an immortal spark of intelligence, taught the Prophet, a seed of divine intellect or light which is "as immortal as, and coequal with, God Himself." God is not, however, to be understood as one and singular. Turning to Hebrew and an oddly Kabbalistic exegesis of the first three words of Genesis (an exegesis probably taken directly from the Zohar), Smith pronounced there are a multitude of Gods emanated from the First God, existing one above the other without end. He who humankind calls God was Himself once a man; and man, by advancing in intelligence, knowledge--consciousness--may be exalted with God, become as God.

Near the beginning of his ministry in 1833, Smith declared "the glory of God is intelligence", eternal and uncreated. Those who wish to find in him a Gnostic have pointed out that Smith used the word "intelligence" interchangeably with "knowledge" in his prophetic writings during this period. Indeed, they suggest, his words might be read poetically to proclaim God's glory is Gnosis--a Gnosis that saves woman and man by leading them together to a single uncreated and intrinsically divine Self.

Notes

1. Harold Bloom, *The American Religion* (New York: Simon & Schuster, 1992), 98, 127.
2. Ibid., 99, 123.
3. Dean C. Jessee, ed., *The Papers of Joseph Smith*, Vol. 1 (Salt Lake City: Deseret Book Co., 1989), 6. For a detailed examination of Joseph Smith's early years, see Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Urbana: University of Illinois Press, 1984). Despite many interpretive limitations, Smith's best over-all biography remains Fawn M. Brodie, *No Man Knows My History* (New York: Alfred A. Knopf, 1945, 2nd ed. 1971).
4. See Linda Sillitoe and Allen Roberts, *Salamander: The Story of the Mormon Forgery Murders* (Salt Lake City: Signature Books, 1988); Steven Naifeh and Gregory White Smith, *The Mormon Murders* (New York: Weidenfeld & Nicolson, 1988).
5. Smith's associations with occult traditions in early America, including extensive documentation of events discuss here, are comprehensively detailed in D. Michael Quinn, *Early Mormonism and the Magic World View* (Salt Lake City: Signature Books, 1987). For an interpretive reading of this history see [Lance S. Owens, "Joseph Smith Kabbalah: The Occult Connection", *Dialogue: A Journal of Mormon Thought* 27 \(Fall 1994\): 117-194.](#)
6. Joseph Smith's and his religion's interactions with the Masonic tradition are fully documented in Michael W. Homer, "'Similarity of Priesthood in Masonry': The Relationship between Freemasonry and Mormonism", *Dialogue: A Journal of Mormon Thought* 27 (Fall 1994): 1-113.
7. [Owens, 178-84.](#)
8. John L. Brooke, *The Refiner's Fire: The Making of Mormon Cosmology, 1644-1844* (New York: Cambridge University Press, 1994).
9. Brooke, 281.