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As a fraternity, we are always ready to be judged—
severely and critically.

Francis G. Paul, 33d Degree,
Sovereign Grand Commander,
The Northern Light, May 1988

1

Masonic Nature and Influence

Masonry (also known as Freemasonry or “The Lodge”) is a powerful, old fraternal order that began early in the eighteenth century. According to most Masonic authorities, modern Masonry (also called “speculative” Masonry) can be traced to the founding of the first Grand Lodge in London in 1717.¹

The Lodge is also a secret society. In fact, the *Encyclopaedia Britannica* classifies it as the largest secret society in the world. To maintain its secrets, Masonry uses symbolism, secret oaths, and secret rituals to instruct new members called “Initiates.” Each new member swears during these secret ceremonies to remain loyal to the Lodge and its teachings. The teachings instruct each new candidate how he is to serve and the rewards he can expect.

In addition, Masonry views its mission in life as helping to bring the beliefs of all men into harmony—a harmony based primarily on Masonic teachings.² Two of these teachings form the foundation of all Masonry.

First is their belief in the universal fatherhood of God and brotherhood of man. By this, Masons teach that all men—Muslims, Jews, Hindus, Mormons, Buddhists, and Christians—regardless of their personal religious views, are the spiritual sons of God. Masonry’s second foundational belief is that reforming personal character and practicing good works will secure God’s

favor. In other words, the Masonic Lodge clearly teaches that the good character and good works of a Mason will earn him a place in the "Celestial Lodge Above" (i.e., heaven).

THE NATURE OF MASONRY

Several leading Masons have defined Masonry. According to Albert G. Mackey in *Revised Encyclopedia of Freemasonry*, "All [Masons] unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven."³ Other respected Masonic authorities define Masonry in the following ways:

"Masonry is the realization of God by the practice of Brotherhood."⁴

"It is a science which is engaged in the search after Divine Truth, and which employs symbolism as its method of instruction."⁵

"[Masonry is] that religious and mystical society whose aim is moral perfection on the basis of general equality and fraternity."⁶

"Freemasonry, in its broadest and most comprehensive sense, is a system of morality and social ethics, a primitive religion and a philosophy of life. . . . Incorporating a broad humanitarianism, . . . it is a religion without a creed, being of no sect but finding truth in all. . . . It seeks truth but does not define truth."⁷

A man who becomes a Mason is defined by Masonic authorities as "one who has been initiated into the mysteries of the Fraternity of Freemasonry."⁸

On the other hand, defining Masonry presents us with a dilemma. No single definition of Masonry is accepted by all Masons. This is because the practice of Masonry means many different (and sometimes contrary) things to individual Masons. For some of its members, Masonry has become little more than a social club; for others, Masonry dominates their life and work.

This point is well stated by leading Masonic authority Henry Wilson Coil in *A Comprehensive View of Freemasonry*:

Nobody knows what Freemasonry is, or, if that statement be deemed too strong, at least no one has been able to demonstrate that he knows the answer to the question. What one [Mason or Masonic authority] asserts another of apparently equal ability doubts or denies. . . . Nor is this divergence of opinion due to ignorance or lack of investigation, for conflicts arise principally among the most zealous and erudite of Masonic students. The Fraternity has no central authority to declare its creed and no censor of books to check aberrations. Anyone, either within or without the Society, may speak or write about it what he wills, and many have taken advantage of that liberty.⁹

Coil proceeds to discuss the basic problem of definition presented by Freemasonry:

Freemasonry has spread so widely, has expanded into so many degrees [more than 1,100 degrees according to *Coil's Masonic Encyclopedia*, p. 600; cf. *Encyclopaedia Britannica, Micropaedia*, 15th ed., s.v. "Freemasonry"], and has undergone so many changes, to say nothing of having been subjected to so many diverse interpretations, that the question: What is Freemasonry? must first be answered by another question: When, where, and what phase of it? Though much of Masonic doctrine has remained remarkably well fixed and stable, its laws have changed, its degrees have changed, its ceremonies have changed, its religion has changed, and doubtless the concepts of it by its members have changed.¹⁰

Through its history Masonry has changed, and even today Masonry worldwide is not uniform. This characteristic of Masonry presents an important issue that needs to be resolved at the outset: Does Masonry's lack of a central authority make it incapable of being subject to legitimate criticism? The answer is no. The mere fact that Masonry has evolved historically or that Masons disagree among themselves is irrelevant to the production of a factual analysis. Some Masons imply that because Masonry has no "official voice," some Masonic writers are only voicing personal opinions that have no authority. Consider the

argument of Masonic historian Alphonse Cerza. Cerza claims that some Masons have advanced theories or made statements that merely express personal views, implying that such views are not Masonic and therefore irrelevant to Masonry:

Some Masonic authors have unintentionally supplied opponents of the Craft with some of their arguments. Dr. Albert Churchward, J. S. N. Ward, W. L. Wilmshurst, Arthur Waite, and others have advanced theories and made statements that express personal views. Some of their statements are not based on fact, are mere theories, and are not generally accepted by Masons. But the anti-Masons pick up these statements and hold them up to ridicule by stating that they are from books of "Masonic authority." These anti-Masons have difficulty in understanding that Freemasonry has no "official voice" and that freedom of thought and expression is one of the fundamental principles of the Order.¹¹

Cerza cites the lack of a central authority in Masonry as a reason critics have been able to quote Masons in their so-called unfounded attacks. But the issue is, "Are what these Masonic writers say true for Masonry?" It is not the fault of one who analyzes Masonry that Masonry has no central authority. But Masonry clearly has a specific history. Masonry clearly has a general consensus as to its world view. Even the leading Masonic authority, Albert Mackey, has admitted "the doctrine of Freemasonry is everywhere the same."¹² As we have seen above, Coil himself admits that much of Masonic doctrine "has remained remarkably well fixed and stable."

The real issue is whether or not the statements made by these Masonic authorities are in harmony with what Masonry represents and constitutes, both historically and in terms of its world view. That is the only issue that needs to be decided. Masonry may not have a single human authority, but few Masons will dispute that Masonry *itself* provides *the* authority. In *The Newly-Made Mason*, H. L. Haywood refers to the obligations placed upon the new Mason:

I hereby solemnly and sincerely promise and swear that as a beginning Craftsman in the Masonry of the mind and as a Newly-Made Mason I will not permit myself to be led into

making hasty conclusions. I promise and swear that I will not listen to those who are not competent to teach me. There will be nothing binding on me except the truth. If there be those who say one thing and if there be others who say the opposite thing, I will consider that it is Freemasonry itself which finally is to decide between them.¹³

What we present in this book, therefore, is an analysis of Masonry itself, as stated by Masonic authorities recommended by at least half of the Grand Lodges in the United States. We recognize that all of what is presented may not necessarily coincide with the individual beliefs of a given Mason. Some Masons have no interest in the history and doctrines of Masonry. Some are unfamiliar with its occult aspects. But for others, Masonry is a religious world view that dominates their life and their work.

Regardless of the fluid and sometimes historically contradictory nature of Masonry, there remains a solid core of belief that is central to the majority of Masonry and to which almost all Masonic writers appeal.¹⁴ We have examined this core belief, but we have done a great deal more. In examining Masonry in some depth, we have tried to show that the implications of Masonry extend far beyond what the average Mason might suspect.

Before an individual supports Masonry with his oaths, vows, time, and money, he should acquire sufficient information as to the teachings and implications of his craft. It is only then that a rational decision can be made as to whether or not one can indeed support Masonry in good conscience. We have written this text in the hope that it will perform a genuine service to Masons so that this decision can be made intelligently. Further, we believe the material presented in this volume will be a considerable help to everyone outside the Lodge who needs authoritative information on Masonry.

DETERMINING THE AUTHORITATIVE SOURCES IN MASONRY

Mr. Bill Mankin, a 32d Degree Mason, admitted on national television that "The authoritative source for Masonry is The Ritual. The Ritual—what happens in the Lodge, what goes on."¹⁵ He was correct.

But Coil points out "the misconception that originally there was somewhere one authorized ritual. The Masonic rituals were not created: they grew [historically] and there never was only one Masonic ritual; there have always been many."¹⁶ The question then becomes, "Who determines what the ritual will consist of in each Masonic Lodge?" The answer is, the Grand Lodge of each state has the power to regulate the ritual practiced in that Lodge. As Coil writes, it is "well understood that Grand Lodges are the highest Masonic authorities in both law and doctrine."¹⁷

What must be recognized here is that, historically and worldwide, Masonic ritual varies. But in contemporary American Masonry, it is highly uniform. Thus, if one examines Masonry historically, he will find that the Grand Lodges of each state have disagreed on many of the landmarks (principles of Masonry) and precisely what should be included in the ritual. However, when one examines the different manuals containing the current ritual for each state in America, it is apparent that the ritual and interpretations given are very close, if not identical. Therefore, the ritual in the Masonic manuals can be considered the authoritative teachings of the Lodge. Former Worshipful Master Jack Harris reveals: "In [all] other states . . . the principle and the doctrines are exactly the same. The wording only varies slightly."¹⁸

In addition, the ritual itself is but the *reflection* of Masonic doctrine. State by state the rituals may vary slightly, but the doctrines they are intended to convey are everywhere uniform. For example, Mackey states in his encyclopedia on Masonry that

in each Masonic Jurisdiction it is required, by the superintending authority, that the Ritual shall be the same; but it more or less differs in the different Rites and Jurisdictions. But this does not affect the universality of Freemasonry. The Ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the Body which is unchangeable—remaining always and everywhere the same. The Ritual is but the outer garment which covers this Body, which is subject to continual variation. It is right and desirable that the Ritual should be made perfect, and everywhere alike. But if this be impossible, as it is, this at least will con-

sole us, that while the ceremonies, or Ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue, to be the same wherever true Freemasonry is practised.¹⁹

A vast amount of Masonic literature is available to the researcher. This includes at least 100,000 volumes, among which are a minimum of 600 analytical works giving a broad treatment of the subject of Masonry.²⁰ Also in print are numerous exposés of Masonry by former members who have revealed virtually all the secrets of the Craft (e.g., Byers, Harris, McQuaig, Ronayne, and Shaw). Thus, Masonry is a "secret society" only to those who have not read this literature.

Which authors and books do Masons themselves recommend to outsiders as authoritative? In order to answer this question, a letter was sent to each of the fifty Grand Lodges in America. We addressed this letter to the Grand Master of each Lodge and asked him to respond to the following question: "As an official Masonic leader, which books and authors do you recommend as being authoritative on the subject of Freemasonry?"

Twenty-five of the Grand Lodges in the United States responded.²¹ A response of fifty percent is sufficiently high to suggest that the responses of other states would not have varied significantly. In other words, we may assume that these responses are normative for U.S. Masonry as a whole. Remember, for each state, no higher jurisdictional authority than its Grand Lodge exists.

Which authors were recommended by the Grand Lodges as being authoritative for Masons?

- 44 percent recommended Henry Wilson Coil
- 36 percent Joseph Fort Newton
- 32 percent Albert G. Mackey
- 24 percent Carl H. Claudy
- 24 percent H. L. Haywood
- 20 percent Alphonse Cerza
- 20 percent Robert F. Gould
- 20 percent Allen E. Roberts
- 16 percent Albert Pike

Other authors recommended included W. R. Denslow, R. V. Denslow, Charles C. Hunt, Bernard Jones, Roscoe Pound, James Anderson, Henry C. Clausen, D. Darrah, Manly Hall, W. Hutchinson, M. M. Johnson, Karl C. F. Krause, W. Preston, G. Steinmetz, J. H. Van Gorden, T. S. Webb, and Louis Williams.

What individual books were recommended by the Grand Lodges as being authoritative interpreters of Freemasonry?

- 44 percent *Coil's Masonic Encyclopedia*, by Henry Wilson
Coil
- 36 percent *The Builders*, by Joseph Fort Newton
- 32 percent *Mackey's Revised Encyclopedia of Freemasonry*, by Albert G. Mackey
- 24 percent *Introduction to Freemasonry*, by Carl H. Claudy
- 24 percent *The Newly-Made Mason*, by H. L. Haywood
- 20 percent *A Masonic Reader's Guide*, by Alphonse Cerza
- 20 percent *History of Freemasonry*, by Robert F. Gould
- 20 percent *The Craft and Its Symbols*, by Allen E. Roberts
- 16 percent *Morals and Dogma*, by Albert Pike

Notice that the Grand Lodges recognize Coil, Newton, and Mackey as the three leading Masonic authorities.²² For example, Masonic scholar Oliver D. Street observes that all Masons "will admit that Dr. Albert G. Mackey was one of the leading scholars of the Masonic world."²³

Albert Pike should also be listed among leading Masonic authorities. The current Sovereign Grand Commander, C. Fred Kleinknecht, relates the following about this Masonic scholar in *The House of the Temple of the Supreme Council* (a text extolling the headquarters of the Supreme Council, 33d Degree): "Albert Pike remains today an inspiration for Masons everywhere. His great book *Morals and Dogma* endures as the *most complete exposition* of Scottish Rite philosophy. He will always be remembered and revered as the *Master Builder of the Scottish Rite*" (italics added).²⁴ Because of the Sovereign Grand Commander's lofty estimate, when considering the meaning of the higher degrees in the Scottish Rite, we often include what Albert Pike wrote. Masons cannot claim that Pike was only teaching his "own opinions."

Because of the high esteem in which these authors are held by the Grand Lodges, they are typically the most frequently quoted in our analysis of Masonry. At the same time, we have tried not to neglect the other Masonic authors recommended by the Grand Lodges. We have tried to quote fairly from as many as possible. Masons must acknowledge that these authors and books do represent their most authoritative interpreters of Freemasonry. So if we are wrong, then the ritual itself and Masonry's highly esteemed authors are also wrong and should be discarded by those in the Lodge.

THE BLUE LODGE, THE SCOTTISH RITE, AND THE YORK RITE

The Blue Lodge is the parent, or mother, Lodge of Freemasonry. In the Blue Lodge are conferred the first three degrees: (1) the Entered Apprentice, where a man is initiated into the beginning mysteries of the fraternity of Freemasonry; (2) the degree of Fellow Craft; and (3) the Master Mason Degree. Before they may proceed to the higher degrees, all men must go through the first three degrees of the Blue Lodge. But it is possible to go through only the first one or two degrees.

After passing the three degrees of the Blue Lodge, the candidate may choose not to proceed any further. Many, and probably most, Masons do stop with the first three degrees. But the candidate may choose to proceed higher along one or both of two branches in Masonry.

One branch is known as the Scottish Rite, which advances by numerical degrees, beginning with the Fourth and ending with the 32d, the 33d Degree being either active or honorary. The other major branch is the York Rite, which goes through what are called the "Chapter," "Council," and "Commandery" degrees ending with the degree of Knights Templar.

Anyone who passes the first three degrees and becomes a Master Mason may visit other Blue Lodges. If a Mason is suspended or expelled from his Blue Lodge, that automatically severs his connection with all other Masonic bodies.

Below we present a diagram of the three Blue Lodge degrees that every Mason must take, plus the optional degrees of the York and Scottish Rites:²⁵

Blue Lodge

1. Entered Apprentice
2. Fellow Craft
3. Master Mason

York Rite

Chapter (Capitular Degrees)

Mark Master

Past Master (Virtual)

Most Excellent Master

Royal Arch Mason

Council (Cryptic Degrees)

Royal Master

Select Master

Super Excellent Master

Commandery (Chivalric Degrees)

Order of the Red Cross

Order of the Knights of Malta

Order of Knights
Templar Commandery

Scottish Rite

Lodge of Perfection

4. Secret Master
5. Perfect Master
6. Intimate Secretary
7. Provost & Judge
8. Intendant of the Building
9. Elu of the Nine
10. Elu of the Twelve
11. Elu of the Fifteen
12. Master Architect
13. Royal Arch of Solomon
14. Perfect Elu

Chapter Rose Croix

15. Knight of the East or Sword
16. Prince of Jerusalem
17. Knight of the East & West
18. Knight Rose Croix

Council of Kadosh

19. Grand Pontiff
20. Master of the Symbolic Lodge
21. Noachite or Prussian Knight
22. Knight of the Royal Axe
23. Chief of the Tabernacle
24. Prince of the Tabernacle
25. Knight of the Brazen Serpent
26. Prince of Mercy
27. Knight Commander of the Temple
28. Knight of the Sun
29. Knight of St. Andrew
30. Knight Kadosh

Consistory

31. Inspector Inquisitor
32. Master of the Royal Secret
33. (Active or Honorary)

Besides the above degrees, numerous side degrees of Masonry may be sought, and many affiliated, or appendant, organizations exist. These are orders with specific memberships (youth, women, relatives, collegians) or goals (such as the Shriners, the Ancient Arabic Order of Nobles of the Mystic Shrine). These will be discussed later.

THE RELATION OF THE BLUE LODGE TO THE HIGHER DEGREES

Most Masons believe that Blue Lodge Masonry makes one as full or complete a Mason as one can (or needs to) be. But an important fact must be noted. Although the Blue Lodge is Masonry, and although it is the Masonry of most Masons, it is not all that Masonry constitutes. Some Masons would view Blue Lodge Masonry—at least as it is usually interpreted—as an initial or beginning form of Masonry. They maintain that the real substance of Masonry—its lifeblood—lies only in the higher degrees and in the initiate's search for their true meaning. Some Masons would even consider Blue Lodge Masonry as merely the cover of the book. These Masons would say that to understand Masonry truly, one must open the book and read what lies *within* the cover. But what one finds there will shock even most Masons (see chapter 19).

Sovereign Grand Commander Henry C. Clausen admits, "It must be apparent that the Blue Lodge . . . degrees cannot explain the whole of Masonry. They are the foundation. . . . An initiate may imagine he understands the ethics, symbols and enigmas, whereas a true explanation of these is reserved for the more adept."²⁶ Another leading Masonic scholar admits:

If you have been disappointed in the first three Degrees, *as you have received them*, . . . remember . . . that these antique and simple Degrees now stand like the broken columns of a roofless Druidic temple, in their rude and mutilated greatness; in many parts, also, corrupted by time, and disfigured by modern additions and absurd interpretations. They are but the entrance to the great Masonic Temple. . . . Imagine not that you will become indeed a Mason by learning what is commonly called the "work," or even by becoming familiar with our traditions. Masonry has a history, a literature, a philosophy. Its allegories and traditions will teach you much; but

much is to be sought elsewhere. The streams of learning that now flow full and broad must be followed to their heads in the springs that well up in the remote past, and *you will there find the origin and meaning of Masonry.* (Italics added)²⁷

For many Masons, the first three degrees of Masonry, then, are merely a stepping-stone to the higher "truths" of the Lodge. In fact, as in the ancient pagan mystery cults (which were also divided into the "lesser" and "greater" mysteries), many Masons will admit that the Blue Lodge teachings are purposely deceptive. They are intended to hide the real truths of Masonry from the initiate until such a time as he is "worthy" of receiving them.²⁸ It would seem, then, that Blue Lodge Masonry parallels the "lesser mysteries" while the York and Scottish rites parallel the "greater mysteries." Under his discussion of the Third Degree of the Blue Lodge in *Morals and Dogma*, Albert Pike observes that

Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, *conceals* its secrets from all except the Adepts and Sages, or the Elect [the worthy], and uses false explanations and misinterpretations of its symbols to mislead . . . 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.²⁹

In other words, according to Pike, many Masons are uninformed about Masonry because the Craft has purposely kept the truth from them. And lest Masons claim that Pike was only asserting his own opinions, remember the words of C. Fred Kleinknecht affirming that Pike's *Morals and Dogma* "endures as the most complete exposition" of Scottish Rite Masonry.

THE INFLUENCE OF MASONRY

Masonry exists in 164 countries of the world.³⁰ According to the *Encyclopaedia Britannica*, its membership of 6 million qualifies Masonry as "the largest worldwide secret society."³¹ At least 15,300 Lodges operate in the U.S., and more than 33,700 Lodges exist around the world.³²

For example, in the Philippines there are 211 Lodges and 15,037 Masons. England has more than 8,000 Lodges with a membership of more than 600,000. West Germany has 388 Lodges with 21,000 members, and Italy has 562 Lodges with 24,000 members. Even Communist Cuba has 324 Lodges and 19,728 members! In Canada, there are 183,000 members in 1,600 Lodges, and the U.S. boasts at least 4 million Masons in 15,300 lodges. More Masons live in California (188,535) than in Canada. There are 90,000 Masons in Georgia, 83,000 in Florida, 146,000 in Illinois, 88,000 in Massachusetts, 111,000 in Michigan, 220,000 in Ohio, 206,000 in Pennsylvania, 75,000 in South Carolina, 206,000 in Texas, and 96,000 in Tennessee.³³

These large numbers is one reason Masonry has exerted such a considerable influence in American society and the church:

One member of the Craft pointed out that there are at least 160 organizations (which he did not identify) that require their members to also be initiates into the Masonic Fraternity. In 1948, *The New Age* boasted that some ten million adults were linked directly, or were indirectly associated with the nation's three million Master Masons. The Scottish Rite publication estimated that "between one in five and one in 10 of the adult thinking population come directly within the circle of Masonic influence."³⁴

Even in 1912 scholar Martin Wagner could observe in his critical treatment on Masonry that "Masonry, with its numerous offsprings, is a powerful factor in our civilization. It is influencing our civic, our social, our family, and our moral and religious life far more than is generally realized."³⁵ Wagner's assessment remains true.

Critic Paul A. Fisher, who has had considerable experience in military intelligence and has been active in political life, refers to Masonry's "enormous influence in the world media" and lists several founders, publishers, and editors of American papers who are Masons. In the U.S., according to the leading Masonic magazine, *The New Age*, many members of the National Press Club are Masons. Historian Mildred Headings claims Masonry has influenced almost half of French periodicals, off and

on, during the late nineteenth and early twentieth centuries.⁴⁶ A standard source on religions, *Hastings' Encyclopedia of Religion and Ethics*, has correctly pointed out that "with the spread of Freemasonry over the whole world, . . . [it] has become a potent factor in promoting a feeling of universal brotherhood among mankind."⁴⁷

Finally, Fisher observes that Masons have dominated the U.S. Supreme Court from 1941-1971. From 1941-1946 the ratio was 5 to 4; from 1949-1956 it was 8 to 1; from 1957-1967 it was 6 to 3 and from 1969-1971 it was again 5 to 4.⁴⁸ He concludes that such influence may have contributed to the high court's "determination to move the nation away from an emphasis on Judeo-Christian values in public life," helping to further secularize society and sustain "an epoch of revolutionary liberalism" with far reaching consequences.⁴⁹

If Fisher's claims contain any substance, then addressing the religious views, content, and goals of Freemasonry is not an idle task but is relevant to each of us. In the 13th Degree of the Scottish Rite the oath reads, "I furthermore promise and swear to use every means in my power . . . to contribute with all my might to the . . . propagation of liberal ideas wheresoever I may be."⁵⁰

According to Masonic and Congressional records, as many as fourteen U.S. Presidents have been Masons: George Washington, James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Johnson, James Garfield, William McKinley, Teddy Roosevelt, William Howard Taft, Warren Harding, Franklin Delano Roosevelt, Harry Truman, and Gerald Ford. An additional fourteen Masons have been Vice Presidents."

The influence of Masonry in contemporary government was revealed by the Senate Congressional record of September 9, 1987.⁵¹ In those proceedings, some members of the Senate Judiciary Committee had questioned the propriety of appointing Judge David Sentelle as a U.S. Circuit Judge for the District of Columbia. The objection was raised on the grounds that he was a Mason.

In response to this, a number of Senators who were Masons vigorously protested. They felt it was unthinkable to question an appointee merely because he was a member of the

Lodge. They considered it “extraordinary,” “totally unwarranted,” “most absurd,” and “galling and preposterous.” These Senators were “astounded” and “aghast.”

In the debate, Masonic Senators Strom Thurmond and Alan Simpson, and Senate Majority Leader Robert Byrd, all of whom admitted pride of membership, revealed that Masons constituted

- Forty-one members of the Federal Judiciary
- Half the membership of the Senate Judiciary Committee
- Eighteen Senators, including Lloyd Bentsen, Sam Nunn, Bob Dole, Jesse Helms, John Glenn, and Mark Hatfield
- Seventy-six members of the House of Representatives, including former Speaker of the House Jim Wright, Claude Pepper, William Ford, Dan Glickman, and Trent Lott
- At least two Senators were 33d Degree Masons: Bob Dole and Senate Majority Leader Robert Byrd

Objections from other Congressional members were raised against questioning Masonry because “Masonry in this country is the bedrock” and because being a Mason “simply means people who believe in God and love their fellow man.” It is clear that Masonic influence extends to the highest levels of American government.

Many famous and influential persons from all walks of life have been Masons: Protestant minister Norman Vincent Peale,⁴³ former Senator Howard H. Baker,⁴⁴ former Congressman Jack Kemp,⁴⁵ Irving Berlin, actor Ernest Borgnine, William Jennings Bryan, famous scientist Luther Burbank, comedian Bob Burns, Christopher “Kit” Carson, Sir Winston Churchill, Samuel Clemens (Mark Twain), Tyrus (Ty) Cobb, William “Buffalo Bill” Cody, motion picture producer Cecil B. DeMille, Thomas E. Dewey, Major General James R. Doolittle, and Sir Arthur Conan Doyle (author of the Sherlock Holmes books).

Mention could also be made of Edward VIII (Duke of Windsor), Douglas Fairbanks, Sr., comedian W. C. Fields, Henry Ford, Benjamin Franklin, Arthur Godfrey, Johann Wolfgang von Goethe, Barry M. Goldwater, astronaut Virgil E. Grissom, Oliver

Hardy (of "Laurel and Hardy"), composer Franz Joseph Haydn, J. Edgar Hoover, magician Harry Houdini, John Paul Jones, King Kamehameha V (king of Hawaii), Rudyard Kipling, and Colonel Charles A. Lindberg.

Also Masons were such notables as General Douglas MacArthur, Chief Justice of the Supreme Court John Marshall, Presbyterian clergyman and chaplain of the U.S. Senate Peter Marshall, motion picture producer Lewis B. Mayer, Charles H. Mayo (founder of the Mayo Clinic), Wolfgang Amadeus Mozart, Admiral Robert E. Peary, James C. Penney (founder of J. C. Penney Company), General John J. Pershing, Paul Revere, all seven of the Ringling Brothers, cowboy hero Roy Rogers, Will Rogers, Sir Walter Scott, comedian Richard "Red" Skelton, French writer and philosopher Francois Voltaire, General Jonathan M. Wainwright, Lou Wallace (author of *Ben Hur*), Chief Justice of the Supreme Court Earl Warren, and Booker T. Washington.* Given such facts, who can doubt the influence and power of modern Masonry?

RELATED MASONIC ORGANIZATIONS

The Lodge also exerts considerable influence through affiliated or appendant organizations, which usually espouse similar beliefs. Masonry is generally considered to be the "mother" organization of these groups, whose rituals, secrets, or goals may have similar characteristics to those of Freemasonry." In 1912 Martin Wagner observed, "The whole secret society system with its countless lodges and their organizations, is an outgrowth of Masonry. All the secret societies, even the so-called minor orders, have assimilated and incorporated more or less of the fundamental principles of Masonry. A comparison of their various rituals with the rituals of Masonry demonstrates this fact."**

Concerning the modern situation, J. W. Acker, who was a member of the Lutheran Church—Missouri Synod's Commission on Fraternal Organizations, discloses that Masons themselves have characteristically prepared the rituals of the lesser fraternities:

Masonry's religion has become the pattern for the religious philosophy of all other lodges. In fact, prominent Masons have almost without exception prepared the rituals of the lesser fraternities. So intimate are the ties between the larger orders that lurking in the background there seems to be a virtual interlocking directorate in this secret empire. Words, entire phrases, and allegorical passages of the Masonic ritual are reproduced, perhaps subconsciously, in the rituals of practically all other lodges. It is for that reason that the identical false doctrines of Masonry are found ingeniously interwoven into the texture of such rituals, although not in so coarse or offensive a manner, as a rule. In the rituals of some lodges, particularly recently revised rituals, the parent influence of Freemasonry has become quite remote, and offensive expressions are less frequently found.⁹

Some of these organizations are officially Masonic and others are not, but all of them have, characteristically, been influenced by Masonry to some degree.

THE ORDER OF THE EASTERN STAR

The Order of the Eastern Star is specifically intended for the wives, daughters, and female relatives of Master Masons.¹⁰ Its rituals were prepared by Dr. Rob Morris, a leading Mason. Dr. Morris is considered the "Master Builder" of the Order of the Eastern Star. Thus, the *Ritual of the Order of the Eastern Star* published by the authority of the General Grand Chapter Order of the Eastern Star (1970) gives the history of Dr. Morris.

Dr. Morris became a Master Mason in Oxford, Mississippi March 5, 1849. . . . He soon became interested in an idea that the female relatives of Master Masons should share, in a measure, the benefits from knowledge of this great fraternal Order. . . . He worked with zeal writing a Ritual of the Order of the Eastern Star. . . . In 1855 he organized a Supreme Constellation with himself as the Most Enlightened Grand Luminary, with headquarters in New York City. . . . He was an author of great ability and wrote numerous and valuable works on Masonry and its kindred subjects. . . . In 1858-59 Dr. Morris served as Most Worshipful Grand Master of Masons in Kentucky. In 1860 he drafted the Constitution of the Grand Lodge. . . . Having spent most of the stretch, thought and wisdom of

his early manhood in a close study of the Rituals, codes, principles and tenets of Masonry, he was conceded to be one of the most versatile and learned Masons of his day. In 1880 the General Grand Chapter conferred on Dr. Morris the title of "Master Builder of the Order of the Eastern Star."⁵¹

When one reads through the ritual of the Order of the Eastern Star, the claim is made that "the Order is no part of that Ancient Institution" (i.e., Masonry). Yet there can be no doubt that the Order of the Eastern Star supports both the causes and doctrines of Masonry. This is evident throughout the ritual itself where the Order is stated to uphold Masonry.⁵²

In addition, a similar emphasis is laid upon various Masonic beliefs: 1) faith in (the Masonic) god; 2) secrecy and solemn oaths; 3) personal character building and the immortality of the soul which presuppose salvation by works. However these are not as forcefully or clearly stated as in the rituals of Masonry itself. It is as if the Order of the Eastern Star exists to *introduce* the daughters, wives and other relatives of Master Masons to a basic Masonic world view with the understanding that the Master Mason himself as head of the household will fill in any remaining gaps. In other words, Masonic appendant organizations function as a preliminary introduction into Masonry, which is designed to support the Mason himself. Such appendant organizations ensure that the personal environment of the Mason (mothers, wives, children, etc.) becomes a support and encouragement for his own involvement in Masonry.⁵³

The following points illustrate similarities of the Order of the Eastern Star to the Masonic Lodge. They can be compared to the corresponding Masonic teachings in parts 2 and 3.

The Masonic god:

Life is a labyrinth through which we would wander blindly were it not for an All Seeing Eye that watches over us and an All Powerful Hand that guides us on our way. This Order is founded on a belief in the existence of a Supreme Being that rules the universe for good, and no one can become a member Order who does not hold this belief. . . . Do you believe in the existence of a Supreme Being?⁵⁴

Masonic secrecy and solemn oaths:

The Obligation you are about to take is a solemn pledge which you must give to this Chapter before you can participate in the privilege of our Order. By it you bind yourself to the most solemn secrecy respecting the work of the Order and to that performance [of its goals]. . . . When the Conductress reaches the Altar she causes the candidate to kneel and places the Bible in her hands.⁵⁵

The “landmarks” of the Order of the Eastern Star state:

Five. Its obligations are based upon the honor of those who obtain its secrets, and are framed upon the principle that whatever benefits are due from Masons to the wives, daughters, mothers, widows, and sisters of Masons, reciprocal duties are due from them to Masons.

Six. The Obligation of our Order voluntarily assumed, is perpetual, from the force of which there is no release.⁵⁶

The building of personal character:

When you have entered our portals, listen closely to all that you hear for your initiation is a symbol of the road of life. The lessons which you receive are given to assist you in building your own individual character.

The color appropriate to this degree is white, a symbol of Light, Purity and Joy which teaches us that a pure and upright life is above the tongue of reproach.”

The immortality of the soul:

[From the installation ceremony:] Thus may we confidently hope that, in the good providence of God, each of us will be brought, through a useful, and happy life, to a blissful close and triumphant entrance upon the joys of celestial life.

Beyond the grave, the loved ones gone before are waiting to welcome us to our eternal home.

[A prayer of the order:] Enlarge our powers to benefit mankind and to honor thee, our God. And when, one by one, each link [person] shall fall away in death, may the parting be

temporary and the meeting eternal. In the world where death comes not, may we realize the full happiness of loving and serving thee forever. Amen.⁵⁸

A claim to obey the Bible:

“The open Bible is appropriate to Jephtha’s Daughter as a symbol of Obedience to the Word of God.”⁵⁹

Funeral ceremonies that presuppose works salvation and universalism:

Sisters and Brothers, we have gathered here to pay love’s tribute to the memory of Sister _____ . . . who has now passed into the fullness of immortal life and now abides in the mercy and care of our Heavenly Father. . . . We thank Thee for the assurance that Thou has given us in the eternal life which lies beyond death.

Our God is just. We know that, as our Sister was faithful to her convictions of right and duty; as she was obedient to the demands of honor and justice; as she was loyal to kindred and friends; as she was guided by a trustful faith in the hour of trial; as she lived in the spirit of charity and love of truth, so shall be her reward.”

The above statements reflect the doctrine of works salvation taught in the Masonic Lodge. Thus, not once in the entire rituals of initiation, installation of officers, or funeral ceremonies is it ever stated that personal faith in the biblical Jesus Christ is necessary to salvation. Although several biblical events, characters, and illustrations are cited, they are cited in such a manner as to support the beliefs of Masonry, not Christianity. For example,

Green is an emblem of nature’s life and beauty. The ever-green is a symbol of Immortal Life and teaches us that in the economy of God there is no death; forms change, but the spirit survives. [The biblical character] Martha, beside the grave of her beloved brother [Lazarus], avowed her trustful faith and hope of immortal life. The Greenery of our Star

shines here to assure us of our Sister's entrance into a glorious immortality.⁶¹

OTHER RELATED ORGANIZATIONS

The so-called animal lodges reflect Masonic influence but are not, strictly speaking, Masonic organizations. Among these are the Fraternal Order of Eagles (FOE), the Benevolent and Protective Order of Elks (BPOE), and the Loyal Order of Moose (LOOM). Other affiliated or appendant organizations include the Independent Order of Odd Fellows, the Woodmen of the World, the Knights of Pythias, Tall Cedars in Lebanon, the Mystic Order of Veiled Prophets of the Enchanted Realm (Grotto), Acacia Fraternity, and the Knights of the Red Cross of Constantine.⁶²

Other masonically affiliated female organizations also exist, such as Daughters of the Nile, the Order of Amaranth, the White Shrine of Jerusalem, and the Daughters of Mokanna. Numerous affiliated youth organizations add to the list, such as the Order of DeMolay, Order of Job's Daughters, Order of the Builders, and Order of the Rainbow. Finally, the Lodge has exerted a considerable influence in the history of Mormonism⁶³ and in liberal religion, such as Unitarian Universalism.⁶⁴

Occasionally, the Kiwanis, Rotary, Lions Club, American Legion, and Veterans of Foreign Wars are incorrectly associated with Masonry or its affiliated organizations. But unlike Masonry, these are not religious groups having religious goals⁶⁵ and should not be confused with Masonry.

WHY MASONRY IS A SECRET SOCIETY

Masonry stresses the importance of secrecy for at least two principal reasons. The first is that the element of secrecy itself is something that attracts men and makes them feel important. They have access to what they believe are vital secrets and truths that other men do not share. The second reason is because it offers the Craft a stabilizing influence. Men who swear extremely solemn oaths of secrecy to the Lodge not only conclude that the information received is important but that it must be protected at all costs (see chapter 14). For example, the *Guide to the Royal Arch Chapter* observes, "Mystery has charms

as well as power. "The entire fabric of the universe is founded on secrecy; and the great Life-force which vivifies, moves, and beautifies the whole, is the profoundest of all mysteries. . . . The first obligation of a Mason—his supreme duty—his chief virtue—is that of silence and secrecy."⁶⁶

Masonic historian Alphonse Cerza further believes:

The secrecy of our ceremonies of initiation are intended to meet a natural human characteristic. What is open is often overlooked, but what is hidden attracts attention. It is hoped that the new member, because of the element of secrecy and interest in discovering what it is all about, will come to the meeting with an alert mind giving the matter greater attention than he otherwise would do if he knew what was about to happen.⁶⁷

Thus, as Albert Pike confesses, "Secrecy is indispensable in a Mason of whatever degree."⁶⁸

But there are other reasons for Masonry's secrecy, both religious and, apparently, sometimes political. By maintaining secrecy, Masonry can hide its religious nature from the outside world and secure converts who would not otherwise join. In addition, some believe secret political goals of the Lodge exist. Paul A. Fisher, formerly active in both military intelligence and political life, claims that "Freemasonry in America and elsewhere is far more than a fraternal organization. It never hides its charitable endeavors. But its secret work is something else entirely."⁶⁹ Fisher documents that, at least on occasion, its "secret work" may have involved the attempt to undermine a particular social or political order to further its own liberal agenda.⁷⁰

THE GOALS OF MASONRY: WHY MASONRY IS MORE THAN A FRATERNAL FELLOWSHIP

For some Masons, Masonry is merely a fraternal fellowship. But for many, Masonry is a vital worldwide organization that they hope will help bring peace and universal brotherhood to all mankind. To begin with, Masonry sees itself as a "World Fraternity":

There is no such thing as "Lodge Masonry." The Masonic Fraternity is a single, indivisible fellowship which is neither divided nor affected by local or by national boundaries. . . . It has one set of Landmarks, one set of Degrees, one teaching for the whole world. . . . The one World Fraternity is everywhere one and the same thing.⁷¹

The goals of Masonry are to unite the world under the umbrella of Masonic doctrine that teaches the fatherhood of God, the brotherhood of man, and the immortality of the soul. Masons foresee the day when all religious division and sectarianism (i.e., what Masonry views as specific or exclusivistic, and therefore "divisive," religious beliefs) will be wiped away, and a new era of universal peace, brotherhood, and religious faith will emerge.

But this new worldwide religious faith will be equivalent to the fundamental teachings of Masonry. In this sense, Masonry is far more than merely a fraternal brotherhood. It seeks to remold the world after its own image. In other words, it wants to transform the world.

Masonic author H. L. Haywood sets forth the objectives of Masonry. He asserts that Masonry will bring about a new world order: "It [Masonry] is a world law, destined to change the earth into conformity with itself, and as a world power it is something superb, awe inspiring, godlike."⁷² Another Masonic writer declares that "the doctrines of Masonry will ultimately rule the intellectual world."⁷³

Masonic scholar Albert Pike affirms that the "hope" of the Mason is "in the ultimate annihilation of evil in the universe; [and] in the final triumph of Masonry, that shall make of all men one family and household."⁷⁴ *Mackey's Revised Encyclopedia of Freemasonry* illustrates this goal when it discloses that "the mission of Masonry is . . . to banish from the world every source of enmity and hostility," "to destroy the pride of conquest and the pomp of war," and "to extend to [all] nations" the principles of Masonry.⁷⁵

The most widely read and influential book in Masonry is Joseph Fort Newton's *The Builders*. In one of his chapters, Newton explains what Masonry "is trying to do in the world":

- “To bring about a universal league of mankind”
- “To form mankind into a great redemptive brotherhood”

Newton declares that as Masonry expands, all religious dogmas will “cease to be.” All individual creeds and doctrines will be done away with, and what remains will be what is termed “the one eternal religion—the Fatherhood of God, the brotherhood of man, the moral law, the golden rule, and the hope of a life everlasting!” Because of this, Newton defines Masonry as “a great order of men, selected, initiated, sworn, and trained to make sweet reason and the will of God [i.e., Masonry] prevail!” Newton claims that Masonry will not become “only one more factor in a world of factional feud” but that “it seeks to remove all hostility which may arise from social, national or religious differences.”⁷⁶

Why does Masonry seek to change the world? Because Masonry teaches that all non-Masons are living in spiritual darkness. The ritual of Masonry for the First Degree of Entered Apprentice teaches the candidate that he “has long been in darkness, and now seeks to be brought to light.”⁷⁷ The Lodge teaches that only true Masons are enlightened and live in the Truth. Masonry claims that “each member is a living stone in this Holy House”—the Masonic temple.⁷⁸ It refers to itself as a “Holy Empire” whose mission is “to dispel darkness.”⁷⁹ Thus, it is the mission and “duty of its initiates to diffuse among men its ideals, without which error, superstition, and spiritual subjugation *must be eternal*” (italics added).⁸⁰

The result of this premise is that, if true world brotherhood is ever to be achieved, it demands for its success a worldwide religion of Masonry. Thus, informed Masons partake in “the glorious privilege which belongs to Masonry as the precious jewel of its prerogative, to be the *chiefest of human agencies used by God* to bring forward the rosy dawn of this magnificent future” (italics added).⁸¹

But if Masonry is to one day rule the world, then all non-Masonic beliefs must either be abandoned or absorbed into Masonry. “Sectarian” religions with exclusive teachings, such as the Christian faith (John 14:6; Acts 4:12), simply cannot be per-

mitted if Masonry is to succeed. Masonry then, claims that the Lodge is the light of the world and that only "its ideals" can save the world from its errors and superstition.

All of this is why Masonry is far more than simply a world-wide fraternal brotherhood. Masonry desires to change the world. As we have seen, one means by which it hopes to change the world is to influence and remold the church. In the following chapters, we will take a closer look at the history, world view, religion, and morality of Masonry. In Part 2 we will provide detailed documentation revealing how the religious world view of Masonry distorts, dismantles, and replaces the Christian faith with Masonic doctrine.