

The Court System

And

Freemasonry



June 2001



FREEMASONRY - A WAY OF LIFE!

A WAY OF LIFE

Freemasonry is kindness in the home; honesty in business; courtesy towards others; dependability in work; compassion and concern for the unfortunate; resistance to evil; help for the weak; forgiveness for the penitent; love for one another; and, above all, reverence and love for God.

Freemasonry is many things, but most of all it is A WAY OF LIFE.

NOT A SOLICITATION

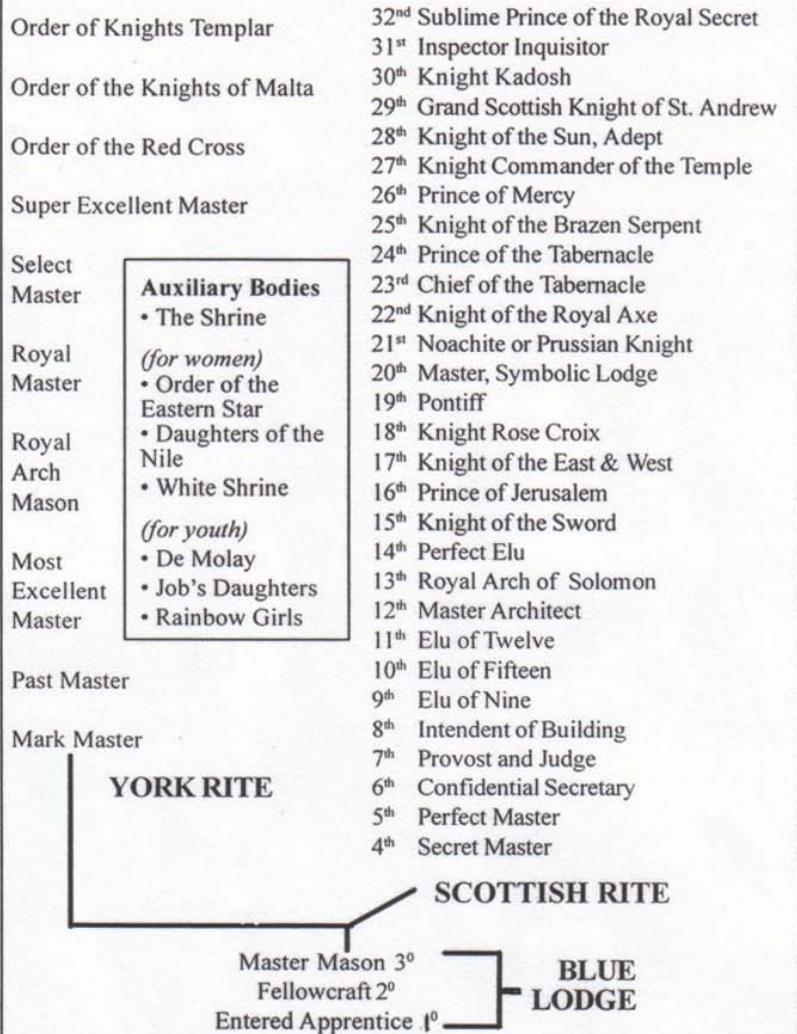
The information contained in this brochure is not intended, and may in no way be regarded as an invitation to become a member of the Masonic Order. Its sole purpose is to acquaint people, generally, with its significant and worthwhile aims.

Anyone seeking further information about Freemasonry should inquire from a member of a Lodge in his community, or call at our Grand Lodge offices in The Freemason's Hall, 1495 West 8th Ave., Vancouver, British Columbia.

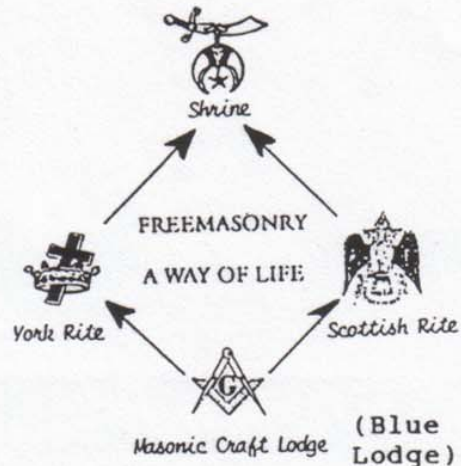


Published by the authority of the Grand Lodge of British Columbia.

The Structure of American Freemasonry
33rd Grand Sovereign Inspector General



**THE SHRINE
MASON CONNECTION**



(Blue Lodge)

MASONRY Beyond The Light

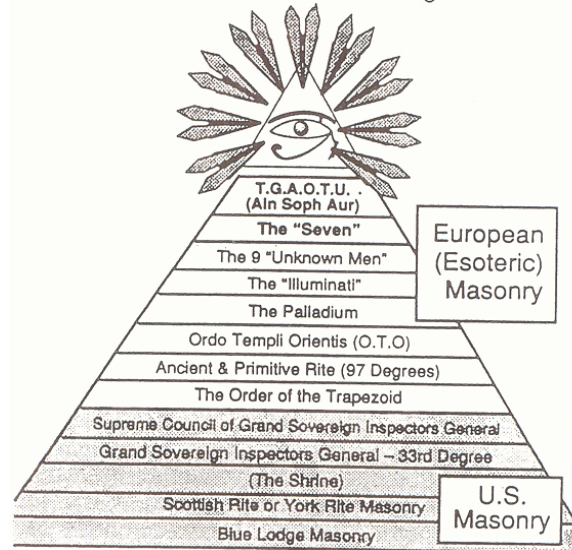
By William Schnoebelen

Pages 206 & 207

Recognizing the All Seeing-Eye as an occult symbol, its use on the Great Seal of the United States is not without significance (see the back of any dollar bill). You will note that the Eye is perched atop an incomplete pyramid with the date 1776 A.D. in Roman numerals at the bottom.

Remember 1776 is also the year Weishaupt founded the Illuminati! The trapezoid (what the unfinished pyramid really is) is a most significant symbol in Satanism. The symbol on that seal is actually a metaphor for the oppressive hierarchy which reigns over the Masonic Lodge and over much of U.S. government. The pyramid is something like the illustration on the next page.

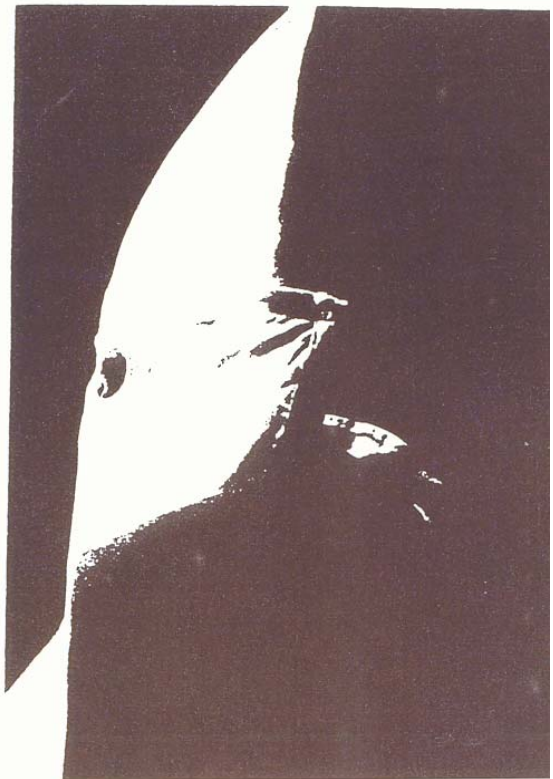
Lucifer:
"The Light of Limitless Nothingness"



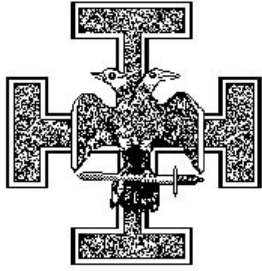
The Masonic Hierarchy

NOVUS ORDO SECLORUM

- New Order of the Ages or
- New World Order



MASONIC AND OCCULT SYMBOLS ILLUSTRATED BY DR. CATHY BURNS



TYRE



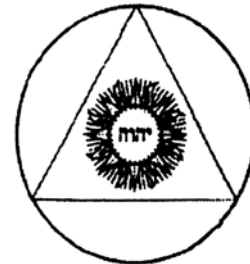
SHRINE



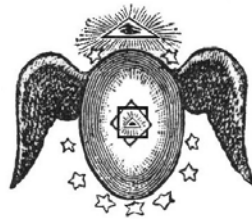
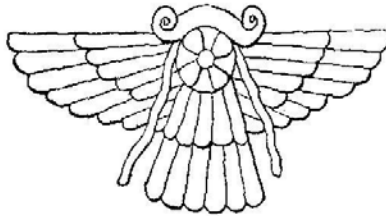
SHRINE



DEMOLAY



MASONIC AND OCCULT SYMBOLS ILLUSTRATED BY DR. CATHY BURNS



Seal of the Ordo Templi Orientis



THE COURT SYSTEM AND FREEMASONRY

Freemasonry is by definition a “secret society”. It uses a secret system of communication to identify its members towards obtaining preferential treatment in business, politics and every walk of life. It also utilizes this system within the courtroom to obtain favourable judgments that would not otherwise be rendered. In other words it is a system used to corrupt the court system for its own personal advantage on a daily basis. Masonic members all know this and will use its reputation of preferential treatment for recruitment purposes. As a result many members have joined for the express purpose of gaining access to this preferential treatment that enables them to circumvent the usual social norms of fair and equitable treatment. While some members join for the social and charitable aspects, most fall victim to this system. One of the dangerous aspects of Freemasonry is that good people can be compromised in their moral value system by association with a corrupt system of favoritism.

The material used in the cover-sheets will help to give a visual description of the Masonic system and its structure. Page 1 shows the thirty-three degrees of North American Freemasonry along with the Shrine connection to Freemasonry. Page 2 shows the global structure of the secret societies with North American Freemasonry occupying the lowest position of this structure. Pages 3 & 4 contain material taken from Dr. Cathy Burns’ book, Masonic And Occult Symbols Illustrated. Sharing, 212 – N East 7th St. Mt. Carmel, PA 17851-2211, 1998. ISBN 1-891117-12-2. They show some of the signs and symbols used in Freemasonry and affiliated groups under its authority. Along with these signs and symbols used to identify members, a variety of other methods are utilized to secretly convey membership when deemed necessary in situations such as the courtroom.

William Schnoebelen author of Masonry Beyond The Light is an ex-Mason (32°) who went well beyond North American Freemasonry to become a member of the Illuminati in the structure he has shown on page 2. From his experiences he has been able to identify the ultimate authority over the secret societies symbolized by the All Seeing Eye of Lucifer. This is the same symbol and authority used on the US one dollar bill placed there by President Roosevelt, a 32° Mason, in 1935 and shown at the bottom of page 2. After William Schnoebelen became a member of the Illuminati, he turned from the evil he had discovered. As a result we have been given some valuable information and insight into the inner mechanisms of the secret societies. The following information discussing the court system comes from his book, Masonry Beyond The Light. Published by Chick Publications, Chino CA 91708-0662, 1991. ISBN 09-937958-39-5

Page 91

YOUR DUTY TO COUNTRY

The Masonic oaths definitely interfere with the Mason’s duty to his country! For example, in the third degree ritual, the candidate swears:

I will keep a worthy brother Master Mason’s secrets inviolable, when communicated to or received by me as such, murder and treason excepted?

In the Royal Arch degree of the York Rite, even that small qualification is summarily removed. The candidate swears that:

I will keep all the secrets of a Companion Royal Arch Mason (when communicated to me as such, or I knowing them to be such), without exceptions.

At this degree, The candidate also swears that:

I will not speak evil of a Companion Royal Arch Mason, behind his back nor before his face, but will appraise him of all approaching danger, if in my power.

Finally, in the Royal Arch Degree, the candidate promises to:

.... employ a Companion Royal Arch Mason in preference to any other person of equal qualifications.

Pages 92-93

1. An Officer of the court who knew of an arrest warrant sworn out against a brother Mason would have to warn him immediately so he could flee the jurisdiction.
2. A Mason who was told of a brother Mason's crimes, even including rape, robbery, or child abuse, would have to keep his knowledge of those crimes a secret, even in a court of law!
3. A Royal Arch Mason who knew of a Companion Mason's being a murderer or a traitor would have to keep his knowledge a secret!
4. A Royal Arch Mason would be obligated to hire a Companion Mason, even for sensitive or skilled professions, even if he didn't have nearly the qualifications required.

Additionally, though not mentioned in the oaths, many a time Masons get a "fairer" trial in courts where a Masonic judge presides. A sizeable majority of judges are Masons, and many attorneys are Masons as well. If a Mason appears in court against a non-Mason, all he has to do is give any number of obscure gestures or words to the judge, and the judge will be obligated to rule in his favour. No one in the court room will be the wiser (except another Mason, who would be forbidden from bringing the incident to light).

It is easy to see how these elements of the oaths could very definitely be detrimental to the welfare of our nation. Masons, it is said, "take care of their own", and they do, to an extent which is frightening.

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Part of the fascination and the danger of Masonry is in its use of symbols and tokens (ritual gestures).

The danger comes first from the fact that many of these things are occult; and secondly, they are used to perpetuate a 'good-old-boy' system of favouritism in business and government. This is how Masons recognize one another without a word being spoken.

SIGNS AND TOKENS

Masons may identify themselves through cryptic words or gestures that are too numerous to catalogue completely. However, it may be helpful to know some basic ones. First, Masons usually identify themselves by shaking hands. A pressure with the thumb on the space between the second and third knuckle of the other person's hand usually is sufficient to identify oneself as a Master Mason.

When a handshake is not possible (as in a courtroom), a Mason might approach the bench by the:

“Three upright regular steps... (Stepping) off with your left foot one full step, and bringing the heel of your right to the hollow of your left foot; now step off with your right foot, and bring the heel of the left in the hollow of your right foot; then step off with your left foot, and bring both heels together.”

It sounds complicated, but any Masonic officer has done it a thousand times, and can make it look as natural as can be.

Another way is through phrases, either simple or complex, depending on the circumstances. For example, a Masonic defendant in court may say “I was hoping to get a SQUARE deal, your honour”, with just a shade of emphasis on the word, square. He could also say he is “on the LEVEL”. These phrases are part of normal conversation, but with the right inflection, the other Mason understands.

The same lines could be used in bargaining for a deal on a car, or a home. Going to a jewelry store to buy gemstones, I would say to the manager, “I hear I can get a square deal here”. He (if he didn't know me to be a Mason personally) might say, “I see that you are a traveling man.”

I would reply, “I am. I travel from west to east and from east to west again.”

He might ask, “Why did you leave the west and travel to the east?”

I would respond, “In search of that which was lost.” That would do it. He would know I was a Master Mason, and I could usually get my gems for his cost! That may seem harmless in a minor business transaction, but imagine what would happen if this was done in a court of law! And it is being done, every day!

Another phrase (or gesture) which is only to be used in extreme situations is the Grand Masonic Hailing Sign of Distress.

Our Masonic defendant in court might bury his head in his hands at some point and cry, “Oh Lord, my God, is there no help for the widow's son?” Although this might sound a bit odd to the average listener, it could be understood as a cry of anguish. If a Masonic judge or juror heard it, they would be honour bound (by blood oath) to acquit such a person, or at least fight for a hung jury!

The gesture which accompanies this (or it can be given alone, if necessary) is for the person to raise his arms over his head (almost as in a 'hands up' position) and then lowering them in three stages, pivoting the forearms at the elbow until they are perpendicular to the floor, palms down.

Any Mason, seeing that gesture, (or hearing the above words) would be oath-bound to do anything possible to save the other Mason from danger, up to, but not including, the loss of his own life!

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In The Secret Teachings of the Masonic Lodge written by John Ankerberg (BA, University of Illinois), host of The John Ankerberg Show, and John Weldon (Ph.D. Pacific College of Graduate Studies), we obtain further insight into the Masonic Courtroom. The following information comes from The Secret Teachings of the Masonic Lodge. Moody Press, Chicago, 1990. ISBN 0-8024-7695-3.

Page 23

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. 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.

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."

Note: Paul A. Fisher was involved in US military intelligence and active in politics. From his experiences, he reports that Freemasonry has "enormous influence in the world media" and lists several founders, publishers and editors of American papers who are Masons.

Pages 61-63

THE FIRST DUTY OF THE MASON IS TO MASONRY

When Masonic secrets or vital interests are at stake, the rights of Masonry are apparently placed above duty to country, family, church, and possibly even law. The MENTOR'S MANUAL OF MASONRY admits, "The obligation is the heart of the degree, for when it is assumed by the candidate, he has solemnly bound himself to Freemasonry and assumed certain duties which are his for the rest of his life." In his covenant with Masonry, the candidate solemnly promises that he "will forever conceal and never reveal" the secrets of Masonry. According to Past Master Edmond Ronayne, page 196 of Webb's Monitor reads: "the first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. The one unpardonable crime in a Mason is contumacy or disobedience".

The ritual of the 17th Degree of the Scottish Rite divulges that “a Mason should not hesitate to spill his blood for the support of Masonry”. This ritual discusses the symbolic meaning of certain items:

The bow, arrows and crown signify that the orders of this respectable Council should be executed with as much quickness as the arrow flies from the bow, and be received with as much submission as if it came from a crowned head of a chief of a nation. The sword [signifies] that the Council is always armed to punish the guilty.... The skull is the image of a brother who is excluded from a lodge or Council. The cloth stained with blood, that we should not hesitate to spill ours for the good of Masonry.

Masons are sworn to protect fellow Masons, right or wrong. The Georgia MONITOR teaches, “Secrecy is an essential element of Freemasonry, and every Mason is bound by irrevocable ties to keep inviolate its private ceremonies, signs, words, the business of the lodge, and (excepting treason and murder) never to divulge any secret that may be confided by a brother if accepted as such.” The Tennessee MONITOR states that a secret communication from a brother Mason, “when communicated to and received by you specifically as such, are to be kept by you sacred and inviolable under all circumstances unless he voluntarily releases you”.

The Mason swears: “I will obey all regular signs, summons, or tokens, given, handed, sent, or thrown to me from the hand of a brother Master Mason”... [and] “A companion Royal Arch Mason’s secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, without exception”.

The moral problem with such standards should be obvious. Suppose a man is a witness in a criminal case involving anything but murder or treason. The one charged with the crime is a brother Master Mason. What if the witness receives a sign from the brother Mason charged with the crime? He is sworn to retain the secrets of his brother Mason. The standard Masonic MONITOR states, “I furthermore promise and swear, that I will assist a companion Royal Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, **whether he be right or wrong.**”

The previous oath cited two exceptions “murder and treason”. But here no exceptions are given. Apparently, the Mason is free to decide the issue for himself. Former Mason Ronayne believed that by its absolute stress upon secrecy, keeping of the oaths, and the belief in Masonry as the highest good, in effect Masonry taught the following:

Whenever you see any of our signs made by a brother Mason, and especially the **Grand Hailing Sign of Distress**, you must always be sure to **obey** them, even at the risk of your own life. If you’re on a jury, and the defendant is a Mason, and makes the Grand Hailing sign, you must obey it; you must disagree with your brother jurors, if necessary, but you must be very sure not to bring the Mason guilty, for that would bring disgrace upon our order. It may be perjury, to be sure, to do this, but then you’re fulfilling your obligation, and you know if you “live up to your obligations you’ll be free from sin”.... You must conceal all the crimes of your brother Mason, except murder and treason, and these only at your own option, and should you be summoned as a witness against a brother Mason be always sure to shield him. Prevaricate, don’t tell the whole truth in this case; keep his secrets.

Pages 64-66

Author Stephen Knight spent seven months investigating Masonry in Britain. In spite of the “disinformation tactics” of several Freemasons, he developed an extensive network of contacts within Freemasonry. He was able to “establish within a few months an entire network of moles” and interviewed “hundreds of Masons”. “There can be no doubt”, he said, “that many others have suffered because of Freemasonry entering into areas of life where, according to all its publicly proclaimed principles, it should never intrude. The abuse of Freemasonry causes alarming miscarriages of justice.”

Knight provides a number of illustrations. He cites the police corruption in Scotland Yard exposed in 1974 and 1975. The problem was that Scotland Yard was “heavily Masonic”.

And despite A-10's [a special unit set up to weed out corruption] success in ridding the Yard of suspect detectives—nearly 300 have been forced to resign by spring 1975 – it was constantly obstructed in its attempts to obtain evidence solid enough to make charges stick. Even in cases of obvious criminality, fellow officers whose evidence was vital clammed up and obstinately refused to make statements, or cooperate in any other way. Some would not speak at all. It rapidly became clear why. The “honest” men needed as witnesses were members of the same Brotherhood as the “bent” officers. Many shared the same lodges.

These Masons were only obeying the oaths they had sworn in Masonry. The candidate is told that “Masonry is of divine origin”. The **Guide to the Royal Arch Chapter** asserts that the Mason owes his duty primarily to God. But this is “God” as Masonry conceives Him, which is really a duty to Masonry itself, because it is Masonry that, principally, represents God on earth.

Further, the candidate is told that the political power of the land (“the king”) is subordinate to the Masonic High Priest:

The institutions of political society teach us to consider the King as the chief of created beings, and that the first duty of his subjects is to obey his mandates; but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High-Priest, teaches us that our duty to God [i.e. Masonry] is paramount to all other duties, and should ever claim the priority of our obedience to man.

Perhaps this is why President Ulysses S. Grant once observed, “All secret, oathbound, political parties are dangerous to any nation”. President John Quincy Adams was more severe. After an impartial investigation of Freemasonry, he concluded in his Address to the People of Massachusetts,

“I saw a code of Masonic legislation adapted to prostrate every principle of equal justice and to corrupt every sentiment of virtuous feeling in the soul of him who bound his allegiance to it. I saw the practice of common honesty, the kindness of Christian benevolence, even the abstinence of atrocious crimes, limited exclusively by lawless oaths and barbarous penalties, to the social relations between the Brotherhood and the Craft. I saw slander organize into a secret, widespread and affiliated agency.... I saw self-invoked imprecations of throats cut from ear to ear, of hearts and vitals torn out and cast off and hung on spires. I saw wine drunk from a human skull with solemn invocation of all the sins of its owner upon the head of him who drank it.”

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In 1869 Rev. Charles G. Finney, the world's greatest evangelist of his time wrote a book titled, The Character, Claims and Practical Workings of Freemasonry. Rev. Finney had been a lawyer and a Mason prior to his conversion to Christianity to become a pastor. Possessing an intellectual mind with spiritual insights, he had unique qualities for the interpretation of his experiences in the Masonic lodge. From all of these perspectives, Rev. Finney was able to conclude that Freemasonry was a vehicle for the introduction of great evil into our world. Having given warning with a proven insight, his book was republished in 1998. Although originally written in 1869, this book demonstrates that Masonic manipulation and the subversion of justice has not changed in the Masonic courtroom. The following comes from The Character, Claims, and Practical Workings of Freemasonry. DAY Publishing and Distribution, P.O. Box 7491, Longview, TX 75607-7491, 1998. ISBN 1-890913-00-6. www.scarletandthebeast.com

Pages 52-54

The grand hailing sign of distress mentioned in this oath, consists in raising both hands to heaven in the attitude of supplication. The words accompanying this sign are, "**O Lord, my God, is there no help for the widow's son?**"...

But what is the thing promised in this part of a Master Mason's oath? Observe, the candidate swears, "should I ever see that sign given, or hear the word accompanying it, and the person who gave it, appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own." Observe, it matters not what is the cause of the distress in which a Master Mason may be – if he had committed a crime, and is likely to be arrested, or has been arrested; if he is imprisoned, or likely to be imprisoned; if he is on trial in a court of justice and likely to be imprisoned; if he is on trial in a court of justice and likely to be convicted, and a Master Mason is on the bench as a judge, or on the jury or called as a witness; or is a Master Mason a sheriff and has the prisoner in custody; or is he a constable, having charge of the jury to whom the case is to be submitted; or is he a prosecuting attorney, appointed by the government to prosecute him for his crime, and secure his conviction – in any of these cases, the prisoner giving the grand hailing sign of distress, binds, by a most solemn oath, the judge, jurymen, sheriff, constable, witness, attorney, if a Master Mason, to seek to release him, at the hazard of his life. All who are acquainted with the practical results of this section of the Master's oath, as they appeared in the investigations connected with the murder of William Morgan, are aware that the Master Masons kept this oath inviolate, when efforts were made to convict the kidnapers and murderers, insomuch that it was found impossible to execute the laws. Cases are reported as having repeatedly occurred in the administration of justice, where this hailing sign of distress has prevailed to rescue the guilty from the hand of justice. In another part of this oath, you will observe, the candidate swears, that he will apprise a brother Master Mason of approaching danger, if within his power. This binds a Master Mason to give a criminal notice, if he understands that he is about to be arrested. If the sheriff has a writ for the arrest of a brother Master Mason, this oath lays him under an obligation not to arrest him, but to give him notice, that if he does not keep out of the way, he shall be obliged to arrest him. If the magistrate who issued the writ is a Master Mason, his oath obliges him to give the criminal Master Mason warning, so that he may evade the execution of the writ....

If a Master Mason is suspected of a crime, and his case comes before a justice of the peace who is a Master Mason, or before a grand jury upon which there is a Master Mason, or before a court or petit jury

in which are Master Masons, if they keep inviolate their oath, it is impossible to reach the execution of the law. Furthermore, if there be Master Masons in the community, who hear of the guilt and danger of a brother Master Mason, they are sworn to give him warning. It is no doubt for this reason, that masons try to secure amongst themselves all the offices connected with the administration of justice.

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ROYAL ARCH DEGREE

All Masons above the third, or master's degree, are sworn to keep inviolate the secrets of a brother, murder and treason excepted, up to the seventh, or Royal Arch degree. In the oath of this degree the candidate, as we shall see, swears to keep all the secrets of a companion of this degree, murder and treason not excepted. All Masons of and above this degree are solemnly bound to do this. The same is true of all the points sworn to in this obligation which we proceed to examine.

Page 62

The Royal Arch degree is taken in a lodge called a chapter. A Mason of this degree is called a companion, while in the lower degrees Masons address each other as brothers. After swearing to the same points contained in previously taken oaths, the kneeling candidate, with hands on the Holy Bible, proceeds: "I further more promise and swear, that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, whether he be right or wrong."

Here, then, we have a class of men sworn, under most frightful penalties, to espouse the cause of a companion so far as to extricate him from any difficulty, to the extent of their power, whether he is **right or wrong**. How can such a man be safely entrusted with any office connected with the administration of the law? He means to abide by and perform this solemn oath, or he does not. If he does, will he not inevitably defeat the due execution of law, if entrusted with the office connected with it? Suppose he is a magistrate, a sheriff, marshal, or constable, will he not be able to prevent the execution of justice, if he does all within his power, as he is solemnly sworn to do? If on a jury, if sworn as a witness, how can he be trusted, if he fulfills his Masonic vows?

Page 63

But what is the moral character of a man who espouses the cause, and does all he can to rescue a criminal from the hands of justice? I answer, he is a partaker of his guilt. He is truly an accessory after the fact. This oath does not contemplate the professional services of an advocate employed to defend an accused person in a court of justice. But even in this case an advocate has no right to defeat the due administration of justice, and turn the criminal loose to prey upon society. When he does this he sins both against God and society. It is his business to see that no injustice is done the accused: to secure for him a fair and impartial trial, but not to rescue him, if guilty. An advocate who would 'espouse the cause' of a criminal 'so far as to extricate him from his difficulty, whether right or wrong', would deserve the execration of both God and man.

But Freemasonry, on the contrary, does pledge its members by the most solemn oaths, to aid each other in a manner that sets aside the rights of others. For example, they are sworn first, in the Master's degree, to conceal each other's crimes, "murder and treason only excepted"; second, in the Royal Arch degree, "murder and treason not excepted"; in this same degree they swear to endeavor to extricate each other, if involved in any difficulty, whether they are right or wrong; third, they also swear to promote each other's political elevation in preference to any one of equal qualifications who is not a Freemason; fourth, to give each other the preference in business transactions. (See Richardson's Monitor of Freemasonry, p. 92. Degree of Secret Monitor: "I furthermore promise and swear that I will caution a brother Secret Monitor by signs, word or token, whenever I see him doing, or about to do, any thing contrary to his interest in buying or selling. I furthermore promise and swear, that I will assist a brother Secret Monitor in preference to any other person by introducing him to business, by sending him custom, or in **any other manner** in which I can throw a penny in his way".) They swear "to represent all who violate their Masonic oaths as worthless vagabonds, and to send this character after them to ruin their business and their reputation wherever they may go and be to the end of their lives". They also swear to seek the condign punishment of all such in the infliction of the penalties of their oaths upon them. They swear to seek their death.

Pages 110-111

[Freemasonry] In its workings it is a constant wrong inflicted upon society. It is an incessant and wide-spread conspiracy for the concealment of crime, to obstruct the course of justice, and, in many instances, to persecute the innocent and let the wicked go free. To reform it, its ends and its means must both be reformed. It must cease to be exclusive and selfish. It must cease to promise aid in many forms in which it does promise it. I have said that it was more than an innocent mutual aid society. Its members are pledged to aid each other in concealing iniquity, and in many ways that trample upon the rights of others. And it is because this society promises aid in so many ways, and under so many circumstances, that men unite themselves to it.

Pages 155-157

2. They swear to conceal each other's crimes. This we have seen. This is a conspiracy against all good government in Church and State. Is not this wicked?
3. They swear to deliver a brother Royal Arch Mason out of any difficulty and to espouse his cause so far as to extricate him from the same, if in their power, whether he be right or wrong. Is not this wicked? How this oath must lead to the defeat of the execution of law. It has defeated the ends of justice often, as every intelligent Mason may and ought to know.
4. They swear to give political preferment to a Mason, because he is a Mason, over one of equal qualifications, who is not a Mason. This is swearing to be partial. But is it not wicked to be partial? Can an oath to be partial make partiality a virtue? By swearing to do wrong can a man make it his duty, and, therefore, right to do wrong? No indeed.
5. They swear to persecute all who violate Masonic oaths as long as they live – to ruin their reputation, derange their business, and, if they go from place to place, to follow them with

representations of being worthless vagabonds. Is not this a promise to do wickedly? Suppose those who violate Masonic oaths are enemies of Masonry, as well they may be, and as they ought to be, is it right to seek, in any way, to ruin them?...

6. They swear to seek the death or condign punishment of all who violate Masonic oaths. This we have seen! Is it not murder in intention, and, therefore, really murder, whether they succeed or not? To be sure it is.
7. They swear to seek revenge and to take vengeance on those who violate Masonic oaths and to avenge the treason, as they call it, by the death of the traitor. This, also, we have seen. Now, is not this the perfection of wickedness? Ought not Masons to be put under bonds to keep the peace?
8. They swear to support Freemasonry, an institution, as we have seen, that ought not to exist in any community. These are only some of the reasons for pronouncing the oaths of Freemasonry utterly unlawful.

Pages 158-160

10. Refusing to renounce is adherence.
11. Adherence makes them partakers of the crimes of Freemasons – ‘partakers of other men’s sins’. Because, to adhere is to justify their oaths and the keeping and fulfilment of them. But to justify their crimes, the murder of Morgan for example, is to partake of the guilt of his murderers.
12. While a Mason adheres his word can not be credited on questions relating to the secrets of Masonry.
13. Nor can his testimony be believed against one who has violated Masonic oaths, because he is sworn to ruin his reputation, and to represent him as a worthless vagabond.
14. An adhering Mason is a dangerous man in society. If he does as he is sworn to do, is he not a dangerous man? If he does not do what he is sworn to do, and yet does not renounce his oath, he is a dangerous man, because he violates an oath, the obligation of which he acknowledges. Is not he a dangerous man who disregards the solemnity of an oath? But, perhaps, he is convinced that he ought not to do what he has sworn to do, and, therefore, does not do it, but still he adheres in the sense that he will not confess and renounce the sinfulness of the obligation. Is not that a dangerous man who sees the wrong of an oath and will not renounce it.
15. While he adheres to his Masonic oaths, he ought not to be trusted with the office of a magistrate. How should he, if he means to perform his Masonic vows?
16. Nor, while he adheres, should he be trusted with the office of sheriff, marshal, or constable. If he intends to perform his Masonic vows, it is madness to trust him with an office in Church or State.
17. If and while he adheres, he ought not to be received as a witness or juror when a Freemason is a party. This has been ruled as law.
18. Nor should he have power to appoint officers, as he will surely unduly favor Masons.

19. Nor should he have the control of funds and the bestowment of governmental patronage. This he will certainly abuse, if he keeps and performs his vows.
20. Nor should he be entrusted with the pardoning power. I wish it could be known in how many instances Freemasons have been pardoned and turned loose upon the public by governors and presidents who were Freemasons, and who were sworn to deliver them from any difficulty, whether right or wrong.
21. Nor should he be a post-master, as he will surely abuse his office to favor Masonry, and to persecute anti-Masons, if he keeps his vows. Of this we are having abundant proof.
22. While he adheres, his testimony against renouncing Masons ought not to be credited, because he has sworn to ruin their reputation and their business, and, until their death, to represent them to others as worthless vagabonds. Is a man's testimony against another worthy of credit, when he is thus sworn to hold him up to the world? It is the greatest injustice to credit the testimony of one who has taken and adheres to this oath, if he testifies against a renouncing Mason.
23. Those Masons who have taken and adhere to the vow to thus persecute, and the vow to avenge the treason of violating Masonic oaths by the death of the traitor, should be held to bail to keep the peace. If they intend to perform their vows, they are eminently dangerous persons, and should be imprisoned or held to bail. Let no one say that this is harsh. Indeed, it is not. It is only common sense and common justice. Only remember what they are sworn to do, and that they **intend** to perform their vows, and then tell me is it safe and just that such men should be at large, and not even be put under bonds not to fulfill their vows. We must take the ground, either that they will not fulfill their vows, or we must hold that they ought not to be at large without adequate bail. I am aware that some will say that this is a harsh and extreme conclusion. But pray let me ask do you not feel and say this because you do not believe that there is **real danger** of Freemasons doing what they have sworn to do? If they have sworn as Bernard and others represent, and if they really intend to fulfill their vows, and if you admit this, is my conclusion harsh and extreme? When no occasion arises, calling for the fulfillment of their horrid oaths, they appear to be harmless and even good citizens. But let man read the history of the abduction and murder of Morgan, as found in Light on Masonry, and see how many men were engaged in it. Let him understand now this horrid murder was justified by the Grand Lodge, and by many respectable citizens. Let him ponder the fact that the men engaged in that affair were accounted respectable and good citizens; that a number of them were men high in office and in public confidence, and that the conspiracy extended over a wide territory, and then let him say whether, if an occasion arise demanding their action, they will prove to be law-abiding citizens, or, if they will not, as they have often done before, set at naught any law of God and man, and, if need be, reach their end through the blood of their victim.

But some will say that this is representing Freemasonry as **infamous**, and holding it up to the **disgust, contempt, and indignation** of mankind. I reply, I have not misrepresented it, as it is revealed in the books which I have been examining. Remember, it is with Masonry as here revealed that I have to deal. If a truthful representation of it excites the **contempt, disgust, and indignation** of the public toward it – if to rightly represent Freemasonry is to render it **infamous**, I can not help it. The fault, if any, is not mine. I have revealed nothing, I have only called attention to facts of common concern to all honest citizens. Let the infamy rest where it belongs.

COMMENTARY

The subject of this paper has looked at the influence of Freemasonry within the judicial process. While most people have heard of Freemasonry, few know much about it. As a secret society, it has secrets and a secret agenda that it attempts to keep hidden from the rest of society. When asked, most people will usually say that it's a men's club that engages in charity work within the community from time to time. This illusion is by careful design to gain public acceptability, attract community minded individuals and to help distance itself from closer inspection by having public officials as members. When questioned about being a secret society, Masonic authorities respond by saying, "We are not a secret society, but a society that has secrets." However, its very existence relies on maintaining secrecy to both the general public and its own members. Masons are not allowed to know the Masonic secrets in the degrees above them. The actual true nature of Freemasonry does not begin to reveal itself until after the 3° and more notably around the 30° to which very few Masons achieve in their Masonic careers. To become a Mason the new initiate is required to profess a belief in a supreme deity by whatever name he may choose to call his own personal god of choice. Freemasonry therefore refers to its god, in a generic sense, as "The Great Architect Of The Universe (TGAOTU)". However, around the 30° of the Scottish Rite a secret begins to emerge as to the identity of the Masonic god in which the Luciferian Doctrine begins to come into increasing prominence. In the Royal Arch degree of the York Rite, the secret name of this god is identified as Jah Bul On. This name is a reference to the composite nature and the personality traits of the Masonic deity who is also identified as Lucifer in the Scottish Rite. However, by whatever name chosen, it represents the god worshiped in Masonic ritual and the spiritual authority under which Freemasonry operates.

The very first night that the new initiate enters the Masonic Temple, he knows nothing of the rituals of initiation he will undergo. To be 'properly prepared' for his first initiation process, he is stripped to his underwear, divested of all metal (including his wedding ring) and clothed in a loose fitting pyjama attire. One pant leg rolled up, one slipper on, one off with the upper part of this attire left open to expose his breast. He is then placed in darkness by a blindfold or a hood called a hoodwink. Finally a noose called a cable tow is hung around his neck. Having been properly prepared he is then escorted by his conductor to the door entering the inner sanctum where the Worshipful Master presides. After the appropriate exchange, the door is opened where a sword is applied to his naked breast. Upon further examination he is allowed to proceed being escorted in a circle called circumambulation by his conductor. After further ritual at different stations he is led to an altar where he is placed in a kneeling position to take his 'solemn oath'. (See Appendix A) Finally he completes his obligation by kissing the sacred book of his chosen religious beliefs to ensure that he is suitably bound by the Masonic oaths he has taken. The next two degrees in becoming a Master Mason build on the ritual content of the first. However there is one final requirement prior to becoming a Master Mason. This ritual involves being symbolically murdered by a blow to the head and buried in either a coffin or some facsimile. After two failed attempts, the third attempt succeeds in which the Mason is 'raised'... back to life by... 'the strong grip or the lions paw'... to become ritually resurrected as a newly initiated Master Mason.

If the above very brief description of Masonic initiation sounds bizarre, consider that every Mason in the world has undergone these rituals with some variation according to the ritual form of their jurisdiction. William Schnoebelen as both an ex-witch and an ex-Mason makes the following comment on page 215 of his book, Masonry Beyond The Light. "Witches 2,000 years ago were doing the same things that Masons

are doing today." This statement may perhaps help to give some explanation to the bizarre rites of Freemasonry and what is being learned about Freemasonry and the judicial process.

Earlier, William Schnoebelen gave examples of some of the basic gestures used by Masons to identify each other and had made the comment that these cryptic words and gestures were: "too numerous to catalogue completely". Recently I came into contact with a retired R.C.M.P. officer who shared his discovery of a system used by Masons to interfere with justice in the courtroom. The following is a description of his story as he relayed it to me. He says that while on active duty in the courtrooms of British Columbia, giving testimony, presenting evidence, and other related duties in being attached to the judicial system, that he had noticed a peculiar behavior over the years on numerous occasions. He described this peculiar behavior as what he termed 'ring tapping'. He had also noticed that this ring tapping was predominantly unique to the defense lawyers. As he witnessed this unique behavior over the years, it had aroused his curiosity. Partly because of the unusual success that these defense lawyers were able to obtain contrary to the evidence and the merits of the case. He told me that he witnessed criminals of all sorts being set free despite the dictate of law. With both his curiosity and concern as a police officer aroused, he began to observe more carefully whenever he saw this ring tapping in progress. What he soon discovered was that these rings all bore the 'square and compass' insignia of Freemasonry. Following further investigation with the thought that Freemasonry itself might be the influence at work in the courtroom, he was soon able to identify these ring tapping lawyers as Masons. He was also able to match these lawyers with Masonic judges through the signal given by the ring tapping which invariably resulted in a favorable judgment being rendered. His final conclusion was that these Masons were involved in a criminal abuse of the law through Masonic conspiracy within the courtroom that provided a mechanism for criminals to escape prosecution.

The above, given by a retired R.C.M.P. officer reflects the criminal activity within our courtrooms being perpetuated by a Masonic conspiracy. This officer dealt with cases brought before the courts, however, most Masons obtain Masonic intervention prior to this stage in the criminal justice system. In one particular case, I had spoken with a retired municipal police officer who had been involved in a drunk driving fatality several years prior. He told how Mr. J. F. had, after a lengthy celebration party, driven through a stop sign in Abbotsford, British Columbia while highly intoxicated and had killed a female motorist in the early hours of the morning. As the investigating officer, he aggressively recommended charges on three occasions prior to being verbally reprimanded and told to close his investigation which resulted in no charges being laid. He asked me if I knew anything about this incident, to which I replied that I did. Mr. J. F., as a federal employee, was also a Mason. Several years after this drunk driving fatality, I was able to provide this officer with an answer to one of his most troubling cases. In Surrey, British Columbia, Mr. G. P., a drunk driver, kills two little girls. The Masonic judge in this case gives Mr. G. P. a fine and a suspended sentence under the assistance of his Masonic lawyer. Children in custody battles are awarded to parents under Masonic dictate despite documented abuse. In Victoria, British Columbia, Mr. R. S. loses his property to Masonic interests and is denied legal recourse contrary to law, by Masonic judges in this matter. The range of Masonic abuse in the courtroom has no known boundaries.

In England, Masonic conspiracy with its criminal activity took on such rampant proportions that non-Masonic interests were forced to intervene and respond accordingly. (see Appendix D) There is no mistake, every Masonic judge presiding over a matter is forced by his Masonic obligation to rule in favor of Masonic interests, the act of which becomes a criminal activity. This judge is therefore acting in a criminal capacity by legal definition, which under law requires a criminal investigation in order to protect the lawful

rights of all members of society. Anything less invalidates our laws by tolerating a criminal element to occupy a position of power and influence with the express purpose of interfering with justice. Justice is seriously compromised in our courtrooms for as long as these Masonic judges are allowed to practice their criminal activities unchallenged. England is an example of one country forced to take action in the face of the blatant Masonic interference of justice in its courtrooms and elsewhere. Here in North America, the Mason goes into a Masonic courtroom assured of victory, no matter what his crime. Upon release he is free to resume his criminal activity, be it murder, rape, child molestation, etc., without fear of legal and lawful restraint. How many innocent victims are there within society because Masonic judges set these criminals free to kill, rape and maim again? Each victim compounds Masonic guilt in its victimization of the innocent on a daily basis throughout North America.

Freemasonry believes and teaches its members that they are above the 'law of the land'. That they are bound by oath to answer exclusively to their Masonic obligation as decreed by the Grand Lodge governing their jurisdiction. It rewards its members by way of organized corruption through a system of favoritism that assures preferential treatment throughout society. All levels of government are affected by its self-serving agenda designed to shield itself from investigation. In North America the media has been unable to conduct investigative reporting under its influence. With its presence in the justice system, it has guaranteed itself protection from prosecution. In every way, Freemasonry is a blight upon the land as a vehicle for wanton corruption. In essence, it is as Rev. Charles Finney describes, an evil scourge inflicting and bringing about the worst of human character. The murder of Captain William Morgan (Appendix C) demonstrates the effects of Freemasonry on the human character. However, as demonstrated by subsequent revelations surrounding this murder, most people will re-evaluate their involvement and respond appropriately when in possession of the truth.

It is interesting to note that Masons become victims themselves to the Masonic 'solemn oath' that they bind themselves to under penalty of death and mutilation. Albert Pike, 33° Mason, called the 'father' of the modern Scottish Rite wrote the following in his book, Morals And Dogma on page 819, "The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations.... Their true explications are reserved for the Adepts, the Princes of Masonry...". As it is estimated that 75% of all Masons never progress beyond the first three degrees of the Blue Lodge or Master Mason degree, this applies to the vast majority of all Masons. Although these Masons therefore remain ignorant of the true nature of Freemasonry, they unwittingly assist in an evil agenda to infiltrate society making it necessary to apply some restraint upon them for the good of society. Consider the judicial process in which the opposing party and the judge are Masonically affiliated. Picture in your mind this judge blindfolded with a black hood over his head, a noose around his neck, drawing his thumb across his throat, invoking a blood oath upon himself. (See Appendix A, B, C and D) And ask yourself if it's reasonable to believe that you can expect justice from this man?

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APPENDIX A Mandate for Blind Obedience

Albert Mackey was one of Freemasonry's most distinguished authors. Highly esteemed, his writings continue to have a profound influence within the Masonic Lodge and all of its affairs. The following comes from one of his books, Mackey's Encyclopedia of Freemasonry on page 525:

The first duty of every Mason is to obey the mandate of the Master.... This spirit of instant obedience and submission to authority constitutes the great safeguard of the Institution. Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: "Obey orders, even if you break owners."

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The first three degrees of Freemasonry are known as the Blue Lodge. After completing the 3^o, a Mason can move upward along two paths known as the York Rite and the Scottish Rite shown on page 1. The Blue Lodge however, forms the foundation of all Masonry and most Masons never proceed beyond the 3^o or Master Mason degree. With such being the case, most Masons never learn the secrets above the Blue Lodge or the true nature of Freemasonry. Since the Master Mason degree forms the basis for advancement and is occupied by the vast majority of all Masons, it is given in its full form following the obligations of the first two degrees.

Entered Apprentice (1st Degree)

To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same.

Fellow Craft (2nd Degree)

These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind. Under no less a penalty, on the violation of any of them, than that of having my left breast laid open, my heart plucked out and given to the ravenous birds of the air, or devouring beasts of the field as a prey; so help me God, and keep me steadfast in this my Solemn Obligation of a Fellow-Craft Freemason.

Master Mason Degree (3rd Degree)

"I, _____, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge of Master Masons, erected to God, and dedicated to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Master Mason to any one of an inferior degree, nor to any one in the known world, except it be to a true and lawful brother or brethren Master Mason, or within the body of a

just and lawfully constituted lodge of such; and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information received. Furthermore, do I promise and swear, that I will not give the Master's word which I shall hereafter receive neither in the lodge nor out of it, except it be on the five points of fellowship, and then not above my breath. Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; or should I ever see that sign given, or hear the word accompanying it and the person who gave it, appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own. Furthermore, do I promise and swear that I will not wrong this lodge, nor a brother of this degree, to the value of one cent knowingly, myself, nor suffer it to be done by others, if in my power to prevent. Furthermore, do I promise and swear, that I will not be at the initiating, passing, and raising, a candidate at one communication, without a regular dispensation from the Grand Lodge for the same. Furthermore, do I promise and swear, that I will not be at the initiating, passing, or raising a candidate in a clandestine lodge, I knowing it to be such. Furthermore, do I promise and swear, that I will not be at the initiating of an old man in dotage, a young man in nonage, an atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman. Furthermore, do I promise and swear, that I will not speak evil of a brother Master Mason, neither behind his back, nor before his face, but will apprise him of all approaching danger if in my power. Furthermore, do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear, that I will support the constitution of the Grand Lodge of the State of _____, under which this lodge is held, and conform to all the by-laws, rules and regulations of this, or any other lodge, of which I may at any time hereafter become a member. Furthermore, do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent or thrown to me, from the hand of another brother Master Mason, or from the body of a just and lawfully constituted lodge of such, provided it be within the length of my cable tow. Furthermore, do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election. Furthermore, do I promise and swear, that I will go on a Master Mason's errand whenever required, even should I have to go barefoot and bareheaded, if within the length of my cable tow. Furthermore, do I promise and swear, that I will always remember a brother Master Mason when on my knees, offering up my devotions to Almighty God. Furthermore, do I promise and swear, that I will be aiding and assisting all poor, indigent Master Masons, their wives and orphans, wheresoever disposed around the globe, as far as in my power without injuring myself or family materially. Furthermore, do I promise and swear, that if any part of this solemn oath or obligation be omitted at this time that I will hold myself amenable thereto, whenever informed. To all which I do most solemnly promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven, that there might not be the least track or trace of remembrance remain among men or Masons, of so vile and perjured a wretch as I should be, were I ever to prove willfully guilty of violating any part of this my solemn oath or obligation of a Master Mason; so help me God, and keep me steadfast in the due performance of the same".

Note: Some variations in the above ritual will exist between jurisdictions and countries but each variation will be recognized around the world in a duly constituted lodge. Exceptions exist as denotes the

so-called Black African Lodge. These lodges were created to appease pressure from the black community and to maintain a Masonic influence within the black community. Freemasonry, however, has never recognized Black Masonry as being legitimate. This prejudicial attitude gave rise to the creation of the Ku Klux Klan in 1867. As a Masonic order the KKK was created from an existing order known as the Knights of the Golden Circle renamed to be called the Knights of the Ku Klux Klan. This new order provided a secret and subversive mechanism for the ongoing control and persecution of blacks in North America after the US Civil War. The creation of the KKK as a Masonic order helps to explain why blacks traditionally receive a greater conviction rate and harsher sentencing in the court room. Rev. Finney adds insight into this example of Masonic prejudice from his book The Character, Claims and Practical Workings of Freemasonry.

Pages 126-128

Some time since the Grand Lodge of the State of New York adopted a series of articles defining certain landmarks and principles of Freemasonry. These articles have been accepted and eulogized by the Masonic press. The first is as follows. I quote it from the American Freemasons, edited by Robert Morris, Knight Templar, and author of various Masonic works, with his preface and strictures. These articles Mr. Morris regards as high Masonic authority. The number from which I quote is dated at Louisville, Kentucky, 8th of April, 5854, Masonic date, in other words, in 1854, fourteen years ago.

“Our New York brethren are eminent for the matchless ability with which their Grand Lodge documents are prepared.” In this department they have set the example for others, and there are yet a few that would do well to look to the East for more light. We copy their “Thirty-Four Articles” with some condensation and a few comments of our own, and present them to our readers as a well-digested system of Masonic law and practice.

“ARTICLE I. It is not proper to initiate into our lodges persons of the Negro race; and their exclusion is in accordance with Masonic law, and the ancient charges and regulations. Because of their depressed social condition; their general want of intelligence, which unfits them as a body to work in or adorn the craft; the impropriety of making them our equals in one place, when from their social condition and the circumstances which almost everywhere attach to them, we can not do so in others; their not being, as a general think, **free-born**; the impossibility, or at least the difficulty, of ascertaining, if we once commence, their free birth, and where the line of intelligence and social elevation commences and ends, or divides portions of their race; and finally, their not being as a race “persons of good report”, or who can be “well recommended” as subjects for initiation, their very seldom being persons who have any “trade, estate, office, occupation or visible way of acquiring an honest livelihood and working in the craft, as becomes members of this ancient and most honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity and for supporting the ancient grandeur and dignity of the royal craft, eating no man’s bread for naught”; and their general positive deficiency of natural endowments. All which would render it impossible, as a general thing, to conciliate and continue between them and us good will and private affection or brotherly love, which cements into one united body the members of this ancient fraternity.’...”

“ARTICLE II. No person of the Negro race shall be examined or admitted as a visitor of any lodge of Masons under this jurisdiction, if made in an African lodge in North America. Because all such lodges are clandestine and without legal authority.”

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Dr. Cathy Burns shares some further insight of this Masonic prejudice from her book, Hidden Secrets of Masonry. Sharing, 212 – N East 7th St., Mt. Carmel, PA 17851-2211, 1997. ISBN 0-00-540512-2.

Pages 50-51

Masonry not only **IS NOT** a moral organization, it is also **VERY SELECTIVE** about those who can join. Masonry claims to be the way to gain entrance into the Celestial Lodge above, yet many people are denied admission to the Masonic Lodge. Anderson [32° Mason] mentions that “Freemasonry is available to **ANY** man of good character who believes in a Supreme Being.... There are **NO RESTRICTIONS** relating to race, creed, or color...”.

Hutchinson tells us “it is necessary that a candidate for Masonry should be able to declare that he is the son of a free woman”. This excludes the slaves. Wilmshurst declares: “The true candidate must indeed be... a ‘white man’....” American blacks have been, in general, excluded from Masonic membership. However, there is a group of Negro Masons known as Prince Hall Masonry.

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Jim Shaw and Tom McKenney tell us the status of Prince Hall Masonry in their book, The Deadly Deception, Huntington House Publishers, P.O. Box 53788, Lafayette, Louisiana 70505, 1988. ISBN 0-910311-54-4.

Page 29

Although essentially the same, the rituals for the first three (“Blue”) degrees vary in small ways from state to state in the USA. In most states the wording here includes “white”, for Negroes and women are entirely excluded from the Masonic brotherhood. There is a Negro Masonic system, called the Prince Hall lodge, but it is not associated in any way with ‘white’ Freemasonry. It is referred to as “clandestine” Masonry, and is considered by the rest of Masonry to be a spurious, illegitimate imitation.

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Tom McKenney gives us further information on Masonic prejudice and the reality behind Prince Hall Masonry from his book, Please Tell Me..., Huntington House Publishers, P.O. Box 53788, Lafayette, Louisiana 70505, 1994. ISBN 1-56384-013-8.

Pages 94-96

12) But, how do Masons justify this form of racial discrimination today?

They usually don’t try to. When confronted with Masonry’s historic rejection of blacks, most Masons will deny it and say that there are blacks in Masonry. But, what they are referring to (although they won’t want to tell you) is the entirely separate black Masonic system called “Prince Hall” Masonry.

13) What is Prince Hall Masonry?

Prince Hall Masonry is the Masonic system for blacks. It is exactly like 'white' Masonry, with the same rituals, same 'secrets', all the same systems for higher degrees; it has its own Shrine and the same 'adoptive' orders (i.e. Eastern Star, Rainbow Girls, etc.). It also has its own problems, including the same pagan roots.

14) Doesn't this mean that Masonry is open to blacks?

Definitely not; Freemasonry (the "legitimate" system) looks upon Prince Hall Masonry as counterfeit, an illegitimate imitation of the real thing. Prince Hall Masonry is classified as "clandestine" Masonry, one of the things in which a Master Mason swears to take no part, under penalty of death.

15) How did Prince Hall Masonry come to exist?

It all seems to have begun with a black named Prince Hall. The exact history is hazy, but it is probably true that the British army, for reasons of its own, authorized Prince Hall and thirteen other black men to organize a lodge called "African Lodge", in Boston. This lodge, not recognized by the Grand Lodge of Massachusetts, refused to acknowledge any allegiance to that Grand Lodge and continued to operate in some form until the death of Prince Hall and his colleagues. In 1827, the system was revived. Receiving no recognition from the Grand Lodge of England, the men decided to acknowledge no Masonic authority but their own. They decided that "with what knowledge they possessed of Masonry, and as people of color by themselves, they were, and ought by rights to be, free and independent of other Lodges". From this beginning a complete Masonic system developed and spread to Canada, Liberia, and other foreign countries.

This elaborate Masonic system, a perfect parallel with white, "legitimate" Masonry, is still classified as illegitimate, clandestine, and off-limits to all white Masons.

It is interesting, but not surprising, that the same attitude of superiority and spirit of snobbery exist among Prince Hall Masons toward those blacks outside the Lodge system which has prevailed among white Masons towards blacks and others outside its confines. People, are, after all, people.

16) Are there ever exceptions in local lodges to these rules of exclusion in membership?

Yes, there are, but they are definitely exceptions and not the rule. I was told by one Mason in New York that his lodge had taken in a black man, and I'm sure that it has happened elsewhere. Because of changes in social mores and political pressures, change seems inevitable, and the resulting social adjustments will be increasingly painful, emotional, and divisive. Looming before Masonry, as a whole, is a growing problem of enormous proportions.

For example, the Grand Lodge of West Virginia recently issued an edict “forbidding members of the Most Worshipful Grand Lodge of West Virginia, Ancient Free and Accepted Masons to visit lodges under the Grand Lodges” of seven northern and western states because of their openness to recognizing Prince Hall Masonry as legitimate.

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The following is taken from, Behind The Lodge Door, by Paul A. Fisher. Shield Publishing Inc., P.O. 68, Bowie, ND 20715, 1989. ISBN 0-944700-01-2.

Page 52

In 1976, a Masonic affiliate organization for girls, the International Order of the Rainbow, suspended all Iowa chapters of the group because one local chapter endorsed membership of a 12-year-old black girl.

According to press reports, Michelle Palmer whose father is white and mother is black, had been invited to join the Rainbow chapter in Indianola, Iowa, and was approved by the local assembly in October of that year. However, officials at the Rainbow’s international headquarters at McAlester, Oklahoma ruled that all 136 Rainbow assemblies in Iowa must disband by the end of the year because they did not follow ‘rules and regulations.’

It was explained that the organization took disciplinary action on the basis of an ‘unwritten law’, which excludes blacks from membership.

APPENDIX B

Sworn To Persecute

Back in 1869 Rev. Charles Finney exposed the Masonic obligation to persecute any who would oppose or challenge the Masonic secret society. The following comes from his book The Character, Claims and Practical Workings of Freemasonry:

Pages 69-71

Masons are sworn to persecute until death anyone who violates Masonic obligation. In the oath of the THRICE ILLUSTRIOUS ORDER of the CROSS the candidate swears, as follows, Light on Masonry, eighth edition, p. 199: "You further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this, by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during his whole natural life". The penalty of this obligation is as follows: "To all and every part thereof we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like our Divine Master, thrust into your left side, bearing testimony, even in death, to the power and justice of the mark of the Holy Cross." Upon this obligation I remark:

Here we have an explanation of the notorious fact that Freemasons try, in every way, to ruin the reputation of all who renounce Masonry. The air has almost been darkened by the immense number of falsehoods that have been circulated, by Freemasons, to destroy the reputation of every man who has renounced Freemasonry, and published it to the world, or has written against it. No pains have been spared to destroy all confidence in the testimony of such men. Does not this oath render it impossible for us to believe what Freemasons say of the character of those who violate their obligations? Who of us that lived forty years ago does not remember how Freemasons endeavored to destroy the reputation of William Morgan, of Elder Bernard, of Elder Stearns, and also of Mr. Allyn, and who that is at all acquainted with facts does not know that the utmost pains are taken to destroy the reputation of every man that dares to take his pen and expose their institution....

Such false representations are just what we are to expect, if Freemasons of this and the higher degrees fulfill their vows. Why should they be believed, and how can they complain of us for not believing what they say of men who have renounced Masonry and oppose it? It is mere folly and madness to believe them. It is not difficult, if Freemasons desire it, to produce almost any amount of testimony to prove that every manner and degree of falsehood is resorted to destroy the testimony of men who witness against them. Any man who will renounce these horrid oaths, and expose their profanity to the public, should make up his mind beforehand to endure any amount of slander and persecution which the ingenuity of Freemasons can invent.

In the degree of Knights Adepts of the Eagle or Sun, Light on Masonry, eighth edition, page 269, we have the following: "**The man peeping.** Be the man you saw peeping, and who was discovered, and seized, and conducted to death, **is an emblem of those who come to be initiated into our sacred mysteries**

through a motive of curiosity, and if so, indiscreet as to divulge their obligations, WE ARE BOUND TO CAUSE THEIR DEATH, AND TAKE VENGEANCE ON THE TREASON BY THE DESTRUCTION OF THE TRAITORS!!!” Here we find that Freemasons of this and the higher degrees are solemnly pledged to destroy the lives of those who violate their obligations. Deacon William A. Bartlett, of Pella, Iowa, in his public renunciation of Freemasonry, says – Letters on Masonry, by Elder John G. Stearns, page 169 – “During the winter or spring following my initiation, a resolution was offered in the lodge for adoption, and to be published outside the lodge, condemning the abduction of Morgan.” After much discussion, the Worshipful Master called another to the chair, and said, “Brethren, what do you mean by offering such a resolution as this? Had we been at Batavia, we would have done just what those brethren have done, and taken the life of Morgan....”

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The following is taken from, The Secret Teachings of the Masonic Lodge, by John Ankerberg and John Weldon:

Pages 182-185

**From The Initiation Of The Tenth Degree
Of The Scottish Rite**

I do promise and swear upon the Holy Bible.... To keep exactly in my heart all the secrets that shall be revealed to me. And in failure of this my obligation, I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and **I will always be ready to inflict the same punishment** on those who shall disclose this degree and break this obligation. So may God help and maintain me. Amen. [The sign of this oath is to “place the point of the poniard under the chin, and draw it downward to the waist, as if in the act of ripping open the abdomen”.]

**From The Initiation Of The Fourteenth Degree
Of The Scottish Rite**

I do most solemnly and sincerely swear on the Holy Bible, and in the presence of the Grand Architect of the Universe.... Never to reveal... the mysteries of this our Sacred and High Degree.... In failure of this, my obligation, I consent to have my belly cut open, my bowels torn from thence and given to the hungry vultures. [The initiation discourse by the Grand Orator also states, “**to inflict vengeance** on traitors and to punish perfidy and injustice”.]

From The Seventeenth Degree Of The Scottish Rite

I, _____, do promise and solemnly swear and declare in the awful presence of the Only One Most Holy Puissant Almighty and Most Merciful Grand Architect of Heaven and Earth... that I will never reveal to any person whomsoever below me... the secrets of this degree which is now about to be communicated to me, under the penalty of not only being dishonored, but to **consider my life as the immediate forfeiture**, and that to be taken from me with all the torture and pains to be inflicted in manner as I have consented to in the preceding degrees. [During this ritual the All Puissant teaches: "The skull is the image of a brother who is excluded from a Lodge or Council. The cloth stained with blood, that we should not hesitate to spill ours for the good of masonry".]

From The Eighteenth Degree Of The Scottish Rite

Master – 7 raps... all rise and candidate is conducted to and caused to kneel on the step to the altar with his right hand on the Bible:

I, _____, do solemnly and sincerely promise and swear under the penalty of all my former obligations which I have taken in the preceding degrees, never to reveal directly or indirectly, the secrets or mysteries of [this degree]... under the penalty of being forever deprived of the true word, to be perpetually in darkness, my blood continually running from my body, to suffer without intermission the cruel remorse of soul; that the bitterest gall, mixed with vinegar, be my constant drink; the sharpest thorns for my pillow and that the death of the cross may complete my punishment should I ever infringe or violate in any manner or form the laws and rules which have been, are now, or may be hereafter made known or prescribed to me.

And I do furthermore swear, promise and engage on my sacred word of honor, to observe and obey all the decrees which may be transmitted to me by the Grand Inspectors General in Supreme Council of the thirty-third degree.... So help me God and keep me steadfast in this my solemn obligation. Amen. (Candidate kisses the Bible.)

From The Twenty-Eighth Degree Of The Scottish Rite

I, _____, promise and swear, in the presence of the Great Architect of the Universe.... Never to reveal any of the secrets of the degree of the Knights of the Sun.... And should I willfully violate this my obligation, may **my brethren seize me** and thrust my tongue through with a red hot iron, to pluck out my eyes and deprive me of smelling and seeing, to cut off my hands and expose me in that condition in the field to be devoured by the voracious animals, and if none can be found, may the lightning of heaven execute on me the same vengeance.

From The Thirtieth Degree Of The Scottish Rite

[During the taking of this oath the Grand Provost of Justice holds the point of his sword to the heart of the candidate.] I, _____, of my own free will and accord, do hereby solemnly and sincerely promise and swear to keep faithful the secret of the sublime degree of Knights Kadosh and strictly to obey the statutes of the order.... All of which I promise to do, **under the penalty of death**. So help me God.

When your rashness prompted you to enter this awful Sanctuary, you were no doubt informed of the danger which threatened you, and of the trials which still await you. Swear therefore, upon your word of honor, never to reveal what you have seen or heard hitherto.... Forget not that the slightest indiscretion will **cost you your life**. Are you still willing to proceed?

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The following is taken from, Behind The Lodge Door, by Paul A. Fisher:

Page 240

The Knight Kadosh (30th) Degree symbolizes the Fraternity's raging battle against Church and State. The Grand Master approaches a table on which are three skulls. One is adorned with a papal tiara, a second wears a regal crown, and the third is festooned with a laurel wreath. The Grand Master stabs the skull with the papal tiara, as the candidate repeats: "Down with Imposture! Down with crime!" The Master and the candidate then kneel before the skull adorned with the laurel leaf and say: "Everlasting glory to the immortal martyr of virtue". Passing to the crowned skull, the pair chant: "Down with tyranny! Down with crime!"

The candidate takes a second oath to "strive unceasingly... for the overthrow of superstition, fanaticism, imposture and intolerance".

He takes a third oath in which he accepts and consents "to undergo the sentence which may be pronounced against me by the dreaded tribunal, which I hereby acknowledge as my Supreme Judge".

The fourth oath taken by a Knight Kadosh focuses again on the "cruel and cowardly Pontiff, who sacrificed to his ambition the illustrious order of those Knights Templar of whom we are the true successors". Then all present trample upon the papal tiara, as they shout: "Down with imposture".

In the 31st Degree, the candidate agrees that the Masonic ideal of justice "is more lofty than the actualities of God".

The 32nd Degree teaches that "Masonry will eventually rule the world".

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The following is taken from, Freemasonry: The Invisible Cult In Our Midst, by Jack Harris:

Pages 51-52

From the Knights Of Malta

[After taking the upper part of a human skull in the hand, the following penalty is repeated after the Grand Commander:] This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul and may this libation appear as a witness against me both here and hereafter – and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was be heaped upon my head, in addition to my own, should I ever knowingly or willingly violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take in relation to any degree of Masonry or order of Knighthood. So help me God.

**From the Shrine A.A.O.N.M.S.
Ancient Arabic Order, Nobles of the Mystic Shrine**

In willful violation whereof I may incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea, until the flaming sun shall strike me with livid plague, and my Allah the God of Arab, Muslim and Mohammedan, the God of our fathers support me to the entire fulfillment of the same, Amen, Amen, Amen.

Page 78

Albert Mackey in Encyclopedia of Freemasonry (page 750) states that the sword pointing to the heart is to indicate that punishment would duly follow violation of the Mason's obligation.

APPENDIX C

The Murder of Captain William Morgan

William Morgan was a US captain during the War of 1812. By 1826 he was a Royal Arch Mason and had been practicing the Craft for thirty years. After converting to the Christian faith, he renounced his involvement in Freemasonry. Morgan had become aware that the Illuminati had infiltrated North American Freemasonry and knew of its plans to take over the governments of North America. With his personal involvement and this knowledge he began publication of a book exposing the Illuminati and the first three degrees of Freemasonry. The following information was written by John Daniel in his introduction of Rev. Charles Finney's book The Character, Claims, and Practical Workings of Freemasonry. What makes the following so unique is that it conveys the essence of the workings of the secret societies in a contemporary manner, exposing the true nature of Freemasonry. How it takes otherwise decent individuals to compromise their nature in the same way that it compromises justice in our courtrooms.

Pages xxiv - xxvi

William Morgan broke his Masonic code of silence and paid the penalty with his life. On Wednesday, September 20, 1826, he was murdered by three Masons. Twenty-two years later, one of the three made a deathbed confession. That confession is printed in Finney's book on pages 6-10.

In 1826, and the year following, there was a general consensus among Masons that Morgan was indeed killed as penalty for his crimes against the Brotherhood. How or when Morgan was killed, and what Mason or Masons were honored with the task, was not known by the majority of lodge brothers. But, like the Niagara River in which he was drowned, rumors flowed endlessly among them. Following are four such rumors.

Elias Wilder of Elba, New York, himself not a Mason, said that "two or three weeks before William Morgan was carried from Batavia, I had a conversation with Freemason Cyrus Grout on the subject of Morgan's attempt to publish the secrets of Masonry. Mr. Grout told me that the Masons had sent to the Grand Lodge of New York for instructions, and when they got word from them there would be something done". After the abduction of Morgan, Mr. Wilder had another conversation with Cyrus Grout on the subject of what had become of Morgan, and Grout said to him, "Morgan was gone a fishing on the Niagara River of Lake Ontario".

A Mason by the name of William Terry of Niagara county was told by a fraternity brother that Morgan was "taken and carried away, had been killed, and sunk in Lake Ontario". Mr. Terry also stated that word came from the New York Grand Lodge that those engaged in the murder of Morgan, if indicted, were "to be kept harmless, and that all expense requisites to pay any fines that might be imposed was to be defrayed by the Grand Lodge; and that the actors in the affair of the abduction of Morgan so acted in obedience to orders coming from Grand Lodge".

Mason Sylvester R. Hathaway of Niagara county was told by another Mason that "two ruffians had taken him [Morgan] out and cut his throat and tied his body to a rope and stone and threw it into the lake".

Dr. Samuel Taggart, a Freemason from Byron, New York, told two other Masons, John Southworth and

Luther Wilder of the same city, stated that he would “not be afraid to bet a thousand dollars that Morgan was not in the land of the living; that he had taken a voyage on Lake Ontario without float or boat and would never be seen again by any human being”.

Many decent men of the order of Masons justified the murder of Morgan by saying that “efforts to learn the fate of Morgan would be useless”, and that “if they had done anything with him, it was no one’s business but their own”.

These quotes are taken from depositions made on March 9, 1827 by Justice of the Peace Andrew Dibble of Genesee Country, New York. Mr. Dibble was one of several JP’s to whom 38 law-abiding citizens took witnesses after forming committees to conduct an independent investigation into the abduction and murder of Morgan.

Citizens of the land of the free and the home of the brave were forced to take action, because the proper authorities delayed, botched, or hid evidence. To the man, these “proper authorities” were Masons, obeying orders from the Grand Lodge of New York, while disobeying the laws of the land.

Seven citizen committees in as many counties were established to investigate these crimes. For nearly a year they took leave of their jobs and paid their own expenses to return justice to our land. In stark contrast, Freemasonry used civil servants and public funds to obstruct justice. Upon completion of their investigations, the citizens presented their evidence and demanded action.

The number of Masons directly involved in the abduction, murder, and cover-up of these crimes was at least 136. They were not all from the same locality, but scattered along a hundred miles of countryside. They worked in perfect concert a daring and criminal scheme without incurring the risk of full conviction or punishment. Many were of respectable character, yet their reputation came second to their primary obligation of obeying their diabolical Masonic oaths.

All that was necessary to conceal Morgan’s kidnapping and murder was the Masonic partiality found in oaths taken in the first three degrees of Freemasonry, as well as the oaths taken in the Royal Arch and Knights Templar degrees. In the first three degrees, the oaths forbid Blue Lodge Masons from divulging criminal acts of brother Masons, with the exception of murder and treason. The Royal Arch and Knights Templar oaths forbid Masons from divulging all criminal acts of their brother Masons, including murder and treason. The 136 Masons involved in the crime were of the latter degrees.

Evidence against Freemasonry was so compelling that it precipitated a mass exodus from the Lodge. Of 50,000 Masons in the United States at that time, 45,000 withdrew their membership and renounced their oaths, forcing the closure of 2,000 lodges.

CITIZEN INVESTIGATORS

Pages xxxviii - xlii

These outrages extended over six counties. In this alarming emergency, the agents of government were

paralyzed. The public institutions and provisions for the preservation of tranquility and the repression of crime seemed worthless. Therefore, in a move unprecedented in our nation's history, and in defiance of the most malignant, persevering, and ingenious counteraction by Freemasons, the citizens of New York took the matter into their own hands. At great expense of their own time and money, they suspended their private concerns and gave themselves up to all the labors of a complicated investigation. At every turn they met obstruction to justice. They could obtain no involuntary testimony; they received no assistance from public office; and in their travels their lives were endangered. Still they went on fearlessly and successfully – inquiring cautiously but persistently into all the circumstances of these most revolting crimes. Their sole purpose was to obtain enough evidence to be effective for the judicial exposure and punishment of the offenders. Yet, all the while their motives were venomously slandered and their conduct belied in the Masonic-controlled press. Such tenacity on the part of these citizens is indicative of the safety, and prophetic of the perpetuity of our free institutions.

In the end the citizen investigators uncovered enough evidence to bring charges against individual Masons and the Masonic Institution as a whole. However, the sheriffs in all the counties in which the deeds of violence against Morgan had been committed, whose duty it was under the laws of New York to select and summon the grand juries, were one and all Freemasons. Several had themselves been party to the crime. Hence, they did not hesitate to make use of their power as officers of justice to screen the criminals from conviction. The jurors, most of them were Masons, with some of them participants in the crimes into which it became their civil duty to inquire.

Five years were consumed in attempting to obtain a legal conviction of the various offenders, but to no avail. Some of the suspected persons indeed stood trial. But it was a mockery of justice, for the secret obligation prevailed in the jury box. Consequently, they were one and all rescued in the moment of their utmost need. Others vanished from the scene and eluded pursuit even to the farthest limits of the United States. The Masonic coroner, the one most guilty of perpetuating these offenses, was tracked to a Lodge in New York City. From there the citizen investigators discovered that Masons in that city secreted him aboard a vessel below the harbor and sent him to a foreign land, leaving his wife and children behind.

Important witnesses were carried off at the moment when their evidence was indispensable, and placed beyond the jurisdiction of the State. Those who were called to testify, and actually did sit on the stand, stood doggedly mute; or else they placed themselves entirely under the guidance of legal advisers employed to protect them from incriminating themselves. All the while, distant Lodges responded favorably to the call for aid in the defense of their endangered brethren by forwarding sums of money for the relief of the accused.

The sixty-nine Masons who actually participated in the abduction and murder of Captain William Morgan gradually dropped out of sight. So well hidden were they that it was the belief of all who were knowledgeable of these events that they lived and died outside of the United States, secure from every danger of legal punishment. Twenty-two years after the fact, one of the three who actually murdered Morgan made a deathbed confession, which is printed in detail in Finney's book on pp. 6-10.

All persons engaged in these outrages were either Royal Arch Masons at the time of their crimes, or made so immediately after their crimes. As such, they were obligated by oath to conceal and never reveal the crimes of a brother Mason, treason and murder not excepted. They knew full well the consequences

should they disobey. Therefore, many Masons called as witnesses perjured themselves. Others were excused from testifying by alleging they would incriminate themselves. And yet, all those who were guilty of participating in the offenses were held up by the Fraternity as heroes of fidelity to their duty, and victims to the prejudices of their fellow citizens. To their dying day, they were still retained as worthy and cherished members of their beloved Fraternity.

One faithful and able state officer, whose lawful duty it was to investigate these offences, officially reported on the proceedings in which he had been in charge:

Difficulties which never occurred in any other prosecution, have been met at every step. Witnesses have been secreted: they have been sent off into Canada, and into different states of the Union. They have been apprised of process being issued to compel their attendance, and have been thereby enabled to evade its service. In one instance, after a party implicated had been arrested and brought into this state, he was decoyed from the custody of the individual having him in charge, and finally escaped. These occurrences have been so numerous and various as to forbid the belief that they are the result of individual effort alone; and they have evinced the concert of so many agents as to indicate an extensive combination to screen from punishment those charged with a participation in the offences upon William Morgan.

The irony of all ironies is that shortly following the ransacking of Mrs. Morgan's house by three Masons, and the murder of her husband by three others, benevolent Freemasonry came to her financial aid. James Ganson, who was directly involved with the abduction of her husband, visited Mrs. Morgan, assuring her that Freemasonry was making arrangements for her support, that she would be well-provided for, that her children would be sent to school as soon as they were old enough.

After Freemasonry determined how they were going to care for Mrs. Morgan and her children, they appointed Thomas McCully to deliver the message. McCully, you recall, was one of the three Masons who had bullied their way into her house, ransacking it in their attempt to find the manuscript to her husband's book. McCully informed Mrs. Morgan that "Freemasonry had raised support for her family, and had provided board for them at a public tavern in the village". The tavern was the same at which her husband had been detained after his arrest.

Six months after the murder of her husband, Henry Brown of Batavia, who was Grand Commander of the Knights Templar at LeRoy, New York, called on Mrs. Morgan and handed her a bag containing silver dollars that had been collected from the various Lodges throughout the state.

Her distress of mind and unprotected situation did not sway her to bow to their hypocritical benevolence. Without hesitation she said, "I shall accept no assistance from the Masons".

The ends of justice were defeated by the oath of Freemasonry, which came in conflict with the duty to society and to God, and succeeded in setting it aside. Gradually, the opposition to Masonry became more and more political and the Anti-Masonic Party was formed.

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The confession referred to by John Daniel follows from Finney's book on pages 6-11:

Pages 6-11

CONFESSIONS THE MURDER OF WILLIAM MORGAN, CONFESSED BY THE MAN WHO, WITH HIS OWN HANDS, PUSHED HIM OUT OF THE BOAT INTO NIAGARA RIVER!

The following account of that tragic scene is taken from a pamphlet entitled, "Confession of the murder of William Morgan, as taken down by Dr. John L. Emery, of Racine County Wisconsin, in the summer of 1848, and now (1849) first given to the public".

This "Confession" was taken down as related by Henry L. Valance, who acknowledges himself to have been one of the three who were selected to make a final disposition of the ill-fated victim of masonic vengeance. This confession it seems was made to his physicians, and in view of his approaching dissolution, and published after his decease.

After committing that horrid deed he was as might well be expected, an unhappy man by day and by night. He was much like Cain – a fugitive and a vagabond. To use his own words: "Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not upon me, the curse of the first murderer was – the bloodstain was upon my hands and could not be washed out".

He therefore commences his confession thus: "My last hour is approaching; and as the things of this world fade from my mental sight, I feel the necessity of making, as far as in my power lies, that atonement which every violator of the great law of right owes to his fellow men". In this violation of law, he says, "I allude to the abduction and murder of the ill-fated William Morgan."

He proceeds with an interesting narrative of the proceedings of the fraternity in reference to Morgan, while he was incarcerated in the magazine of Fort Niagara. I have room for a few extracts only, showing the final disposition of their alleged criminal activities. Many consultations were held, "many plans proposed and discussed, and rejected". At length being driven to the necessity of doing something immediately for fear of being exposed, it was resolved in a council of eight, that he must die: must be consigned to a "confinement from which there is no possibility of escape – THE GRAVE". Three of their number were to be selected by ballot to execute the deed. "Eight pieces of paper were procured, five of which were to remain blank, while the letter D was written on the others. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment. After drawing we were all to separate, without looking at the paper that each held in his hand. So soon as we had arrived at certain distances from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes; and those who should hold marked tickets were to proceed to the

fort at midnight, and there put Morgan to death, in such a manner as should seem to themselves most fitting." Mr. Valance was one of the three who drew the ballots on which was the signal letter. He returned to the fort, where he was joined by his two companions, who had drawn the death tickets. Arrangements were made immediately for executing the sentence passed upon their prisoner, which was to sink him in the river with weights; in hope, says Mr. Valance, "that he and our crime alike would thus be buried beneath the waves". His part was to proceed to the magazine where Morgan was confined, and announce to him his fate – theirs was to procure a boat and weights with which to sink him. Morgan, on being informed of their proceedings against him, demanded by what authority they had condemned him, and who were his judges. "He commenced wringing his hands, and talking of his wife and children, the recollections of whom, in that awful hour, terribly affected him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he cut off, and they even ignorant of his fate?" What husband and father would not be "terribly affected" under such circumstances – to be cut off from among the living in this inhuman manner?

Mr. V.'s comrades returned, and informed him that they had procured the boat and weights, and that all things were in readiness on their part. Morgan was told that all his remonstrances were idle, that die he must, and that soon, even before the morning light. The feelings of the husband and father were still strong within him, and he continued to plead on behalf of his family. They gave him one half hour to prepare for his "inevitable fate". They retired from the magazine and left him. "How Morgan passed that time", says Mr. Valance, "I cannot tell, but everything was quiet as the tomb within". At the expiration of the allotted time, they entered the magazine, laid hold of their victim, "bound his hands behind him, and placed a gag in his mouth". They then led him forth to execution. "A short time", says this murderer, "brought us to the boat, and we all entered it – Morgan being placed in the bow with myself, along side of him. My comrades took the oars, and the boat was rapidly forced out into the river. The night was pitch dark, we could scarcely see a yard before us, and therefore was the time admirably adapted to our hellish purpose." Having reached a proper distance from the shore, the oarsmen ceased their labors. The weights were all secured together by a strong cord, and another cord of equal strength, and of several yards in length, proceeded from that. "This cord", says Mr. V., "I took in my hand [did not that hand tremble?] and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I bade the unhappy man to stand up, and after a momentary hesitation he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent any strain, while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to side of the boat, while the others steadied her from the stern. This was done, and, as Morgan was standing with his back toward me, I approached him, and gave him a strong push with both my hands, which were placed on the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it."

They also kidnapped Mr. Miller, the publisher; but the citizens of Batavia, finding it out, pursued the kidnappers, and finally rescued him.

The courts of justice found themselves entirely unable to make any headway against the wide-spread conspiracy that was formed among Masons in respect to this matter.

These are matters of record. It was found that they could do nothing with the courts, with the sheriffs, with the witnesses, or with the jurors; and all their efforts were for a time entirely impotent. Indeed, they never were able to prove the murder of Morgan, and bring it home to the individuals who perpetrated it.

But Mr. Morgan had published Freemasonry to the world. The greatest pains were taken by Masons to cover up the transaction, and as far as possible to deceive the public in regard to the fact that Mr. Morgan had published Masonry as it really is.

Masons themselves, as is affirmed by the very best authority, published two spurious editions of Morgan's book, and circulated them as the true edition which Morgan had published. These editions were designed to deceive Masons who had never seen Morgan's edition, and thus to enable them to say that it was not a true revelation of Masonry.

In consequence of the publication of Morgan's book and the revelations that were made in regard to the kidnapping and murdering of Mr. Morgan, great numbers of Masons were led to consider the subject more fully than they had done; and the conscientious among them almost universally renounced Masonry altogether. I believe that about two thousand lodges, as a consequence of these revelations, were suspended.

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The following is taken from Behind The Lodge Door, by Paul A. Fisher:

Pages 33-34

Legislatures Investigate U. S. Masonry

Despite the fact that Masonry was active in America since 1730, it was not until disclosures in 'The Morgan Affair', almost 100 years later, that the American people became acutely aware of the Fraternity's 'secret work'.

When the public heard that one William Morgan, a Mason of Batavia, New York, allegedly had been murdered by members of the Craft for disclosing its secrets, the outcry was so vehement and widespread that thousands of the brethren resigned from the Fraternity. Legislatures of the States of New York, Massachusetts and Pennsylvania initiated investigations into the secret operations of Freemasonry, and developed testimony, which was both amazing and frightening. The purported benevolent Fraternity was revealed to be a state within a state and bound its adherents with the most gruesome and terrifying oaths. In the national elections of 1830, the anti-Masonic political party mustered 130,000 votes.

The report of the New York State Senate Committee said of Freemasonry:

“It comprises men of rank, wealth, office and talents in power—and that almost in every place where power is of any importance—it comprises, among the other classes of the community, to the lowest, in large numbers, and capable of being directed by the efforts of others so as to have the force of concert through the civilized world!

They are distributed too, with the means of knowing each other, and the means of keeping secret, and the means of cooperating, in the desk, in the legislative hall, on the bench, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among its enemies and friends, in one place as well as another. So powerful, indeed, is it at this time, that it fears nothing from violence, either public or private, for it has every means to learn it in season, to counteract, defeat and punish it...”.

The report noted that there were approximately 30,000 Freemasons in the State of New York—about one-fourth of the eligible voting population— “yet they have held for forty years, three-fourths” of all public offices in the State.

Commenting on a situation which has endured through the years, the report addressed the attitude of the press, as follows:

“The public press, that mighty engine for good or for evil, has been, with a few honorable exceptions, silent as the grave. This self-proclaimed sentinel of freedom, has felt the force of masonic influence, or has been smitten with the rod of its power.”

The New York legislators said Masonic witnesses on the stand “have sworn to facts, which in the opinion of bystanders, were not credited by a single one of the hundreds of persons who were present”. Moreover, grand juries, “a majority of whom were masons”, omitted to find bills of indictment “when there was proof before them of outrages not surpassed in grossness and indecency by any committed in the country since the first settlement”.

APPENDIX D

MEDIA COVERAGE FROM BRITAIN

Freemasons Must Reveal Justice System Members

LONDON – Judges, magistrates, police officers, crown prosecutors, probation officers and prison staff will in future have to declare whether they're freemasons, Jack Straw, the Home Secretary, announced Tuesday.

He said he'll ask the United Grand Lodge to publish regional lists of freemasons who work in the criminal justice system. If it refuses to cooperate, a register will be set up. Although the register will at first be voluntary, Straw said the government is prepared to change the law to force employees to declare their membership.

Straw said the government wants to end allegations that a network of freemasons operating in the police and judiciary is undermining justice.

The Daily Telegraph
February 16, 1998

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MASONIC PRISON THREAT

Leaders are told to name names in scandal probe, by Gaby Hinsliff

THE secret world of Freemasonry may be blown wide open after its leaders were ordered on pain of jail to name members who may be linked to miscarriages of justice.

The leadership has refused to tell MPs whether dozens of policemen involved in scandals belonged to the brethren.

They could face prison on a charge of contempt of Parliament unless they name names within two weeks after a Commons committee took the rare step of invoking sweeping powers.

The list of more than 170 names drawn up by MPs covers policemen, judges and journalists involved in three areas – the case of the Birmingham Six; members of the notoriously corrupt, and now disbanded, West Midlands Serious Crimes Squad; and seven people involved in the Stalker inquiry into an alleged shoot-to-kill policy in Ulster.

The order from the Home Affairs Committee followed seven months of increasingly heated negotiation. It means any links between the secretive Masonic culture and alleged police conspiracies and cover-ups can be studied.

The United Grand Lodge of Freemasons will see it as the thin end of the wedge for further intrusion into the hallowed secrets of their ancient society.

There were scenes of high drama in Commons Committee Room 6 yesterday as the Lodge's Grand Secretary, Commander Michael Higham, persistently refused to match police names against Masonic records unless there were specific allegations. He denounced the inquiry as a 'fishing expedition' to hunt out Masons.

MPs thought they had reached agreement on the issue with Commander Higham last November. When he admitted he had changed his mind, requiring extra conditions, the committee chairman, Labour MP Chris Mullin, warned he could be in contempt of Parliament.

"We are the ones who will decide what the questions are", he said. "The decision for you is whether you will answer the question. We are reaching make-up-your-mind-time."

Asked for a final time if he would provide the information, Commander Higham replied: "Not straightaway, no." He added: "I hope you will accept that is "no", but not in a contemptuous way."

Mr. Mullin snapped: "That will be for Parliament to decide."

He then abruptly brought the public hearing to a close.

Commander Higham had argued that his members were largely 'decent chaps' who had a right to privacy. Of the 96 names said to have been West Midlands Crime Squad members, his enquiries established that only ten were potential matches for Masonic records and there were doubts over a number of those. "There is a deep sense of anger at the slur on our integrity", he said. "We know we have got bad apples, jolly few of them. We do take action against them – but the rest of the ordinary freemasonry are decent chaps."

Mr. Mullin said in a statement, "We are not alleging that there was a Masonic hand in any of these three events. We cannot come to a conclusion whether there was until we see who was a Mason. When we see we will come to a conclusion."

Like the courts, Parliamentary committees can force witnesses to attend and give truthful, complete evidence as long as their line of questioning is 'proper'.

The last time anyone was jailed for contempt of Parliament was an MP called Bradlaw in the 1880s. But the procedure has been invoked in more recent times by a committee against miners' leader Arthur Scargill. Last night, the Grand Lodge said it will respond to the order, to be delivered by the Sergeant-at-Arms within days, but has not yet decided what its response will be.

If they do not obey in 14 days, the matter is referred to the Speaker of the Commons and has to be debated.

If the House agrees, it is then referred to the committee on standards and privileges to investigate.

Ultimately the House has the power to order that the offender be called before the Bar of the House to apologize and explain, or that he be committed to jail until parliament reopens in autumn.

Grand Lodge director of communications John Hamill said: "We would not wish to be in contempt of Parliament. We are a law-abiding organization."

Commander Higham said last night that the Grand Lodge would consult its ruling committee, but he did not rule out continuing to defy Parliament despite the threat of jail.

£100,000-A-YEAR GUARDIAN OF THE DECENT CHAPS' SECRETS

COMMANDER Michael Higham has been the public face of the Freemasons for 18 years.

The 62-year-old retired naval officer holds the position of Grand Secretary and Grand Scribe Ezra of the United Grand Lodge of England, although he prefers to be called the chief executive.

Twice married, he can claim some success in performing his main PR role of attempting to demystify the Brotherhood. But yesterday, even his no-nonsense charm was put under strain.

He knows that, whatever the outcome, he is being forced to retire three years early after falling out with his superiors who may have felt he had become too powerful. His resignation letter, written under protest, has been personally accepted by the Duke of Kent, who as Grand Master is the most senior Mason.

Commander Higham, who is on a £100,000-a-year salary, will receive a six-figure payoff when he leaves in July.

The 281-year-old movement has about 360,000 members in the UK. The organisation is administered by its sovereign body, the Grand Lodge.

Despite their charitable fund-raising activities, Masons have always been the object of suspicion due to their secretive practices and bizarre rituals.

Famous Freemasons have included Sir Winston Churchill, Peter Sellers and Sir Arthur Conan Doyle.

MP'S CRUSADE TO LIFT THE LID

CHRIS Mullin is one of Parliament's most dedicated crusaders, best known for his pursuit of justice for the Birmingham Six. The hard-Left MP for Sunderland, a journalist by trade who now writes thrillers, has had Freemasonry in his sights for at least five years. In 1992, he tried unsuccessfully to introduce a Bill compelling all holders of public office to divulge membership of any secret societies. Last March, the Home Affairs Committee recommended disclosure of Masonic links for judges. This week Jack Straw announced a register.

Daily Mail
Friday, February 20, 1998

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FEAR SHUTS OUT FAMILY

AT LAST a brave stance against the sinister influence of Freemasonry in Britain. Chris Mullin MP deserves praise for doggedly pursuing this elusive, secretive sinister society.

Masons always justify their secrecy by bleating about their good works and the money raised for good causes, but the secrecy angle is more than just keeping things confidential – it includes an element of fear.

They say their gruesome rituals are tradition with no violent intent but, even with 360,000 members, nobody spills the beans. What sort of stranglehold prevents 360,000 men imparting their secrets even to wives, brothers, sons or friends?

My father-in-law (a recorder in Portsmouth Dockyard) was told any promotion he expected would halt if he didn't join the Square And Compass. My cousin and personal friends in Prudential Insurance and in the local police force have been told the same. Last week I overheard two local bobbies complaining of just that.

Daily Mail
Monday, March 2, 1998

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LAW CHIEF WARNS MASONIC JUDGES

THE Lord Chancellor yesterday put an armlock on judges who refuse to say whether or not they are freemasons.

Lord Irvine warned that they will be marked down in a new public register as “not prepared to provide information” – a category that will persuade many critics that they are in fact masons.

The move follows months of struggle between the Government and the freemasons, and among Ministers themselves.

Home Secretary Jack Straw's determination to make masons go public has triumphed over Lord Irvine's reluctance.

The new register of the masonic links of judges will be the first to cover any group of civil servants or other state employees.

Leading freemasons condemned the move as “discriminatory”. They said it was unfair to single out judges rather than others involved in the justice system.

The pressure for judges and other people in sensitive public jobs to declare their status intensified early this year after the United Grand Lodge refused to give names of its members among the judiciary, the police, government lawyers, prison and probation staff to the Home Affairs Select Committee.

Mr. Straw warned that the Government would set up a register if the Lodge continued to refuse to identify them.

At the same time declaration of masonic status was made compulsory for newly-appointed judges.

The Lord Chancellor announced the new move in a letter to Lord Chief Justice Lord Bingham.

He said he did not believe judges had ever been influenced by masonic membership, but added: "There is a level of public concern on this issue which could serve to undermine public confidence in our justice system. This must be avoided if at all possible."

Daily Mail
Saturday, July 25, 1998

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PROBE INTO HOSPITAL MASONIC LINKS

Allegations that a ring of Freemasons was partly to blame for the Bristol scandal are to be investigated later this month.

Britain's biggest public inquiry into a Health Service failure will examine claims that masonic friendships set off a "culture of complacency" – allowing surgery to continue despite appalling risks.

If the inquiry concludes that the brotherhood's activities led to poor scrutiny of under-performing staff, there will be an outcry.

Health Secretary Frank Dobson is aware of the claims and is said to be threatening tough action if the inquiry supports them. It could mean ordering all surgeons and senior hospital administrators to declare memberships of the society.

The Labour Government has already put pressure on Freemasons within the judicial system to declare their membership following concern that masons – who swear allegiance to fellow members – have been involved in cover-ups and corruption.

The doctor who blew the whistle on the Bristol scandal said last night that he believed Freemasons may have contributed to the failures. Consultant anaesthetist Dr. Stephen Bolsin, who has started a new life in Australia after being 'frozen out' by his former colleagues, said masonic alliances were rife at the hospital.

He said: "I suspect that involvement in Freemasonry helped to prolong the loss of life and led directly to the children's deaths."

"Quite a few of my colleagues were Freemasons and a lot of Bristol people were concerned that freemasonry was at the heart of the problem."

The inquiry, which will open on October 27 and be led by Professor Ian Kennedy, will focus on cardiac surgery on children from 1984 to 1995. It will assess whether hospital managers and the Department of Health acted quickly enough after discovering the problem and it will make recommendations to avoid a repeat of the tragedy.

Labour MP Chris Mullin, chairman of the Commons Home Affairs Committee, said “any involvement of Freemasons should be made public”.

“It would be right for the inquiry to ask about the involvement of Masons in the tragedy and then to decide whether their membership was relevant to what happened.”

Three doctors were disciplined in June. Trust chief executive John Roylance and surgeon James Wisheart were struck off and Janardan Dhasmana was banned from operating on children for three years.

Daily Mail
Sunday, November 4, 1998

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More than 1,000 male JP's in England and Wales have admitted to being Freemasons, it was revealed yesterday.

Nearly 14 per cent of those who replied to a Government inquiry said they were members of the secretive brotherhood, according to the Lord Chancellor.

But another 867 had refused to respond to the voluntary survey into the activities and scope of the society.

The figures compare to nationwide statistics that show 400,000 men are members of various lodges – less than 2 percent of all Britain's males.

A cross-party Commons committee yesterday expressed concern that the large proportion of men delivering summary justice in England and Wales were masons.

Lord Irvine told the Home Affairs Committee that the 26,000 JP's serving throughout most of England and Wales, 15,926 – or 61 percent of the total – had responded to the survey launched by the Government earlier in the year.

“So far 1,097 JP's – that is 6.8 percent of the total responses – have declared they are freemasons, while 13,962 or 87 per cent have declared that they are not”, he said. A further 867, or 5.4 percent, of respondents were unwilling to make a declaration, while another 2,036 have not yet answered the voluntary survey.

However, since about half of JP's are women, the 6.8 percent who have declared themselves masons effectively translated into 13.6 percent of male JP's.

Lord Irvine said a similar survey among judges revealed that 247 out of 5,000 who have responded to a questionnaire – or 4.9 percent – said they were masons.

He repudiated committee members who inferred that those who had refused to make declarations were freemasons. "Some are refusing to make a declaration on grounds of conscience. I would not begin to infer that they are members", he said.

And he admitted that the survey, instigated by himself and Home Secretary Jack Straw, had "stirred up something of a hornet's nest" through the judiciary.

It has already been vehemently opposed by two of the 12 Law Lords, the most senior judges in the country, and the Master of the Rolls Lord Woolf, who is understood to have made private representations to Lord Irvine.

"There is no doubt at all that there is very, very considerable resentment", he told the MPs, but added: "I certainly do not regard it as my job never to tread on judicial toes."

The voluntary register of the judiciary should be available in the New Year, when the full results of the survey of judges and JP's will have been completed

Lord Irvine justified the investigation, saying it would provide the public with the chance to know whether a judge or magistrate they appear before is a mason.

However, he rejected the idea that a genuine conflict of interest was likely to arise in the case of judges as, under their judicial code, they would know of any difficulty before the case began.

Ministers hope the register will ultimately cover everybody working in the criminal justice system, including police officers, prison officers and probation and Crown Prosecution Service staff.

It was recently revealed that the inquiry had led to a series of resignations from the brotherhood, which has the Duke of Kent as its Grand Master. The United Grand Lodge of England said 40 members, mostly police officers and local government officials, had quit – claiming their careers would suffer if they were identified. Many others are believed to have quit for personal reasons.

Daily Mail
November 11, 1998

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FREEMASONS 'FURIOUS' AT RECRUITMENT BAN IN THE ARMED FORCES

ANGRY Freemasons have accused Tony Blair of discriminating against them after a crackdown on the secret society in the Armed Forces.

The Ministry of Defence has issued an official order banning the Masons from staging meetings on MoD premises. And the Defence Council instruction says serving personnel should not encourage or promote membership among their colleagues in case it has a "destabilizing influence on the chain of command".

The Duke of Kent, who, as Grand Master of the United Grand Lodge of England, is the most senior of the nation's 320,000 Masons, is said to be "furious" and "disappointed" over the crackdown.

Masonic insiders claim the MoD order is part of Government-backed moves to remove the masonic movement from every part of public life, including the civil service, police, local government, the law and medicine.

The MoD order has been snubbed, however, by the 40 Masonic lodges which meet regularly at the Duke of York's barracks in Chelsea, West London. It is the only MoD premises where such meetings are held.

Each Mason attending pays £5 per head plus the cost of dinner and drinks at lodge meetings, held four times a year. They also hold regular training and instruction meetings.

Although the famous barracks are MoD property, they are on land owned by the Earl of Cadogan, a leading Freemason, so it would be impossible for the ban to be imposed there anyway.

The row began last summer when the MoD – itself said to employ thousands of Freemasons – issued the order.

Writing on behalf of the Duke of Kent at the time, the United Grand Lodge's Pro Grand Master, Lord Farnham, said the instruction was "discriminatory" and implied Freemasons could not be trusted and requested the instruction be dropped. But in January Defense Secretary Geoff Hoon made it clear the order would not be withdrawn.

Lord Farnham said last night that Freemasons everywhere were saddened by the order. Thousands had served in the Armed Forces over the past 300 years, many of them giving their lives, he added.

Daily Mail
March 5, 2000

Changing Masonic Strategies

When faced with claims that Freemasonry is a “secret society”, Masonic authorities respond by stating, “We are not a secret society, but a society that has secrets.” Questioned about their use of the inverted pentagram, a symbol of Satanism, used by the Order of the Eastern Star, displayed on many Lodges and Temples, Masonic authorities state, “While once representing a symbol of evil, we have redeemed it by our good works.”

Over the past few decades as more Masons began to learn the truth many left the Masonic fraternity and its affiliations resulting in a drastic membership decline. Good people when in possession of truth will disavow allegiance to darkness. With Masonic power and influence being threatened Masonic authorities are finding new strategies to recruit members.

Up until recently it was against Masonic policy to solicit new members. A person interested in becoming a member would have to approach a Mason and then the process could begin. The Masonic Lodge now actively recruits through media outlets with advertisements proclaiming charitable functions etc..

In Great Britain Masonic authorities were faced with public exposure of the blood oaths taken during the initiation rites of the lower degrees. They responded by removing these blood oaths to appear friendlier to the public and prospective members. This same strategy has begun to occur in North America and other countries where membership has declined.

Currently in North America and probably elsewhere a new strategy has emerged. Traditionally it could easily take more than a year for a newly initiated Entered Apprentice Mason to pass the first three degrees to become a Master Mason. In some Masonic constituencies this process has been reduced to a single day.

These are only a few of the changing Masonic policies and strategies being implemented to meet new challenges. Once change has occurred it can accuse ex-Masons and others of spreading falsehood. Sometimes falsehood is promoted by Masonic authorities themselves then blamed on opponents to discredit their testimony.

It will use threat and violence whenever possible to silence truth. Not only is Freemasonry a secret society keeping secrets from the public but it also does so with its own members. Each ascending degree is secret to those Masons below. This manual has been produced to reveal hidden agendas to Masons and prospective members so that they can make informed decisions based on truth rather than deception.

Note: This page has been added since 2001 in view of changing Masonic strategies. While not complete in the scope of the changes occurring, it helps to illustrate how Freemasonry will respond and alter itself for the sake of public perception. Lower degree Masons also become victim to many of these Masonic deceptions and changes.

SUGGESTED READING

Note: The following list of books dealing with various aspects of the secret societies can be difficult to obtain for the following reason: Masonic influence has been effective in banning their distribution in most outlets such as book stores and the public library. They can, however, be obtained through most Christian bookstores or the publisher, where Masonic influence has been recognised for what it is and resisted.

ANKERBERG, John & WELDON, John. The Secret Teachings of the Masonic Lodge. Moody Press. Chicago, 1990. Is the Masonic Lodge deceiving its Christian members? This book looks at the beliefs, rituals and teachings of Masons in contrast with the principles and commands found in Scripture. ISBN 0-8024-7695-3.

BURNS, Cathy. Hidden Secrets of Masonry. Sharing, 212 – N East 7th St., Mt. Carmel, PA 17851-2211, 1997. Discover hidden meanings, sexual overtones, the god they conceal and much more. Fully documented, includes illustrations. ISBN 0-00-540512-2.

BURNS, Cathy. Hidden Secrets of the Eastern Star. Sharing, 212 – N East 7th St., Mt. Carmel, PA 17851-2211, 1994. This book takes you inside the lodge room. Also revealed are the secret passwords and hidden meanings of the symbols. A special section on the Rainbow Girls is included. Documented with 1453 footnotes and over 100 illustrations. It is considered to be the best book available on this subject. ISBN 0-00502-181-2.

BURNS, Cathy. Masonic And Occult Symbols Illustrated. Sharing, 212 – N East 7th St., Mt. Carmel, PA 17851-2211, 1998. Over 550 pages exploring the hidden meanings behind the symbols shared by Masons, occultists, witches, New Agers, Satanists and others. ISBN 1-891117-12-2.

CAMPBELL, Ron. Free From Freemasonry. Published by Regal Books, A Division of Gospel Light, Ventura, CA, 1999. Explains what Masons and 'the Craft' are all about. Freemasonry and spiritual warfare; the spirit operating behind the Masonic system. ISBN 0-8307-2383-8.

DANIEL, John. Scarlet And The Beast Vol.1. 1998. ISBN 0-9735079-8-2. There are two warring global Masonic factions in the world today seeking to destroy each other in their bid for world domination. John Daniel provides a history of this conflict between English and French Freemasonry in 947 pages of this book. He traces the roots from 496 A.D. to the present documenting revolution including our last two world wars instigated by these two groups.

Scarlet And The Beast Vol. II. 1998. ISBN 0-9635079-2-3. In Vol. II, John Daniel links the pagan roots of English Freemasonry with its ties to the modern cults of today. He traces these pagan roots of the 'mystery religions' taught by English Freemasonry to the ancient Babylonian mystery religious system that provides the foundation of English Freemasonry.

Scarlet And The Beast Vol. III. 1998. ISBN 0-9635079-4-X. In Vol. III, John Daniel documents English Freemasonry's global illicit drug agenda, London's drug war against America, Vietnam and the drug wars. Topics include: English Freemasonry's agenda for political control of America, president Kennedy's assassination, the occult and control of banking internationally and in America. DAY Publishing and Distribution, PO Box 7491, Longview, TX 75607-7491. Tel. 903-759-9667 www.scarletandthebeast.com

DECKER, Ed. The Dark Side of Freemasonry. Huntington House Publishers, P.O. Box 53788, Lafayette, Louisiana 70505, 1994. This book contains the most significant documents ever prepared on the subject of the dark side of the Masonic Lodge. Ed Decker presents this material as a warning to those who are unaware of the danger of the Masonic movement. ISBN 1-56384-061-8.

DECKER, Ed. What You Need to Know About... Masons. Harvest House Publishers, Eugene, Oregon 97402, 1992. This provocative book takes a behind-the-scenes look at Masonic beliefs and rituals. It does this through the eyes of a small town pastor who is drawn into Masonry by other church members. A true story in the form of a novel, it has proven effective with Masons. ISBN 0-89081-945-9.

EPPERSON, Ralph. The New World Order. Publius Press, 3100 So. Philamena Place, Tucson, Arizona 85730, 1990. Few Americans know what the symbols on every dollar bill means with its pyramids, eagles, Latin phrases, etc.. Ralph Epperson explains these symbols, the phrase Novus Ordo Secloram and what this all means for the future of the American people. ISBN 0-9614135-1-4.

EPPERSON, Ralph. Conspiracy Against Christianity. Publius Press, 3100 So. Philamena Place, Tucson, Arizona 85730, 1997. In this book, Ralph documents Freemasonry's claims to be the most powerful organization in the land with the ability to shape the destiny of our world. To achieve its goal of world domination, it has a secret agenda to destroy the oppositional force of Christianity which is kept secret from the vast majority of its members. ISBN 0-9614135-4-9.

FINNEY, Charles. The Character, Claims and Practical Workings of Freemasonry. Epilogue by **DANIEL, John**. Charles Finney began public life as a lawyer and a Freemason. After renouncing his Masonic ties he became one of the greatest evangelists America and Europe has known. This is an extraordinary book with added information provided by John Daniel. 1998. ISBN 1-890913-00-6. DAY Publishing and Distribution, PO Box 7491, Longview, TX 75607-7491. www.scarletandthebeast.com

FISHER, Paul. Behind The Lodge Door. Shield Publishing, P.O. Box 68, Bowie, MO 20715-0068, 1989. In this well documented investigative report, Fisher lifts the veil on the war waged against Church and State by the Masonic Fraternity for the past 200 years. In 1941 for the first time, the high bench became dominated by Masonic Justices. ISBN 0-944700-01-2.

HARRIS, Jack. Freemasonry: The Invisible Cult In Our Midst. Whitaker House, 30 Hunt Valley Circle, New Kensington, PA 15068. Former Worshipful Master, Jack Harris explains the basic doctrines and goals of Freemasonry and how they deviate from Christianity. The secret passwords, oaths, obligations and grips are also revealed. ISBN 0-88368-231-1.

HARRIS, Jack. Armageddon Within. Truth and Light Ministries, Towson, Maryland 21286, 1996. Jack Harris compares the teachings of the Masonic Lodge with the teachings of the Bible. Provides a comprehensive understanding of Freemasonry to allow current Masons to evaluate their involvement in the Lodge.

KAH, Gary. En Route To Global Occupation. Huntington House Publishers, P.O. Box 53788, Lafayette, Louisiana 70505, 1991. High-ranking government liaison Gary Kah warns that national sovereignty will soon be a thing of the past. This book demonstrates that a one world government is planned and being implemented. ISBN 0-910311-97-8.

KINMAN, Dwight L. The World's Last Dictator. Whitaker House Publishers, New Kensington, PA, 1996. Concentration camps being built across America. The implantable bio-chip. A half million foreign troops training on American soil. Dwight L. Kinman examines the plan to bring America into the New World Order. ISBN 1-879112-27-2.

KITCHEN, Yvonne. Freemasonry Death in the Family. Fruitful Vine, P.O. Box 112, Mountain Gate, Victoria 3156, Australia, 1997. A workbook dealing with the spiritual associations of Freemasonry. Provides an indepth guide for renouncing the many oaths to obtain deliverance for the individual, families and from the generational curses. ISBN 0-646-34807-8.

KNIGHT, Stephen. The Brotherhood. Panther Books, Granada Publishing Ltd., 8 Grafton St., London W1X 3LA, 1985. ISBN 0-586-05983-0. Also published in the USA by Dorset Press, 1986. ISBN 0-88029-113-3. Subjects include influence in the police and judiciary, the KGB and Freemasonry, corruption in public life, Christianity and Freemasonry. An explosive exposé of the secret world of the Freemasonry.

MCKENNEY, Tom. Please Tell Me.... Huntington House Publishers, P.O. Box 53788, Lafayette, Louisiana 70505, 1994. This book is especially useful as it covers the whole of the Masonic system. Topics include: The connection between Masonry, the New Age movement, and the New World Order / Masonry's occult roots / Death Oaths and Masonic Execution / Masonry and the Illuminati / Masonry's opposition to Christian schools. ISBN 1-56384-013-8.

OXLEY, Mick. Islam, Hinduism & Freemasonry From Paganism To Christ. In His Grip Ministry, 206 Paradise Shores Road, Crescent City, FL 32112, 1998. Rev. Mick Oxley, Wing Commander Royal Air Force (retired) shares his testimony through his involvement in Middle Eastern religions including Freemasonry to freedom in Jesus.

SCHNOEBELEN, William. Masonry Beyond the Light. Chick Publications, P.O. Box 662, Chino, CA, 91708-0662, 1991. Climbing far beyond the 32° of Masonry, William Schnoebelen discovered greater ungodliness with each new level. If you think a person can be a good Christian and a good mason, here are the facts. An excellent book documenting the occult heritage of Freemasonry. ISBN 0-937958-38-7.

SCHNOEBELEN, William & Sharon. Lucifer Dethroned A True Story. Chick Publications, P.O. Box 662, Chino, CA 91708-0662, 1993. He was a Satanist involved in the secret societies. Having come face to face with a greater power than Satan, he was finally set free from these evils. Here is William's true story of what Satan can do to a man. ISBN 0-937958-41-7.

SHAW, Jim & Tom MCKENNEY. The Deadly Deception. Huntington House Publishing, P.O. Box 53788, Lafayette, Louisiana, 1988. Jim Shaw rose through the degrees of the York Rite and Scottish Rite to reach the 33°. While there he found the Light of the World and was set free from a deadly deception. A powerful documentation of Masonic deception. ISBN 0-910311-54-4.

SHORT, Marten. Inside The Brotherhood. Grafton Books, A Division of the Collins Publishing Group, 8 Grafton Street, London W1X 3LA. 'Inside The Brotherhood' is an exposé including Masonic oaths of mutual aid and secrecy contaminating the fraternity, a mounting hostility from churches, politicians and the public. This has resulted in charges of corruption in key areas of Britain, including: the police force, local government, the City and the secret services. ISBN 0-586-07065-6.

SMITH, Barry. Second Warning. International Support Ministries, Pelorus Bridge, Rai Valley, R. D. 2, Marlborough, New Zealand, 1987. Barry explores biblical prophecy to explain unfolding world events, the plans of the New World Order with information on Freemasonry and 'how to set a Freemason free'.

SMITH, Barry. Better Than Nostradamus. International Support Ministries, Pelorus Bridge, Rai Valley R.D. 2. Marlborough, New Zealand, 1998. Rev. Smith continues to speak on end time events and prophecy in his book as a recognized authority in this field. He explains what Freemasonry is, its role in the affairs of the USA, the New World Order along with Satan's plan for humanity and much more. ISBN 0-908961-05-7.

STEVENS, Selwyn. Unmasking Freemasonry... Removing the Hoodwink. Jubilee Publishers, P.O. Box 36-044, Wellington 6330, New Zealand, 1999. This book informs people about the true nature of Freemasonry from a Bible-based Christian perspective and helps to show Masons what they are really involved in, especially when their own leaders won't tell them the whole truth.

STILL, William. New World Order: The Ancient Plan Of Secret Societies. Huntington House Publishers, P.O. Box 537988, Lafayette, Louisiana 70505, 1990. The secret societies have cultivated an ancient plan, which has had a powerful influence on world events to bring all nations under a one-world government. Here is an excellent book documenting this plan. ISBN 0-910311-64-1.

THOMAS, Paul. The Anglican Church And the Spirit Of Freemasonry. Choosing Truth Ministries, P.O. Box 2595, Abbotsford, BC V2T 6R3, Canada, 2003. A 63 page essay written by a life-long Anglican now in his mid-seventies. This essay questions the Anglican Church for a lack of spiritual discernment regarding Freemasonry. Free download off of www.ctmin.org

VARIOUS AUTHORS. Freemasonry On Trial. Choosing Truth Ministries, P.O. Box 2595, Abbotsford, BC V2T 6R3, Canada, 2003. Ten authors share different and similar perspectives, expertise and areas of involvement in 186 pages of this manual. It has proven to be a powerful tool for the individual and the Church seeking freedom from bondage with deliverance ministry included. Free download off of www.ctmin.org

YALLOP, David. In God's Name. Transworld Publishers Ltd., Century House, 61-63 Uxbridge Road, Ealing, London W5 5SA, 1984. An investigation into the murder of Pope John Paul I. 'In God's Name' has been at the top of the bestsellers lists all over the world. It contains some of the most explosive and dramatic revelations ever published about the internal affairs of the Vatican. ISBN 0-552-13203-9.

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CONTACT RESOURCES

<p>Rev. Mick Oxley In His Grip Ministries 206 Paradise Shores Road Crescent City, FL 32112 Ph. (386) 698-2553 Fax (386) 698-4690</p> <p>E-mail: ingrip@msn.com <i>A former Master Mason, Grand Lodge of England, Grand Lodge of Ireland and Royal Arch Mason.</i></p>	<p>J. Edward Decker Saints Alive P.O. Box 1347 Issaquah, WA 98027 Ph. 1-800-861-9888</p> <p>E-mail: ed@saintsalive.com http://www.saintsalive.com</p>
<p>Rev. Harmon Taylor HRT Ministries P.O. Box 12 Newtonville, NY 12128-0012</p> <p><i>A former Grand Chaplain of the Grand Lodge of the State of New York.</i></p>	<p>Calvin R. Bell Broken Arrow Ministries 792 Ridgeline Rd. Satsuma, FL 32189 Ph. (386) 325-6025</p> <p>Christian Counseling and Deliverance Ministry. Ministry to Freemasons, their families and others.</p>
<p>Larry Kunk Ephesians 5:11 P.O. Box 291 Fishers, Indian 46038 Ph. (317) 842-4543</p> <p>E-mail: director@ephesians5-11.org http://www.ephesians5-11.org</p>	<p>David Carrico Followers of Jesus Christ Inc. P.O. Box 4174 Evansville, IN 47724-4174 Ph. (812) 477-6338</p> <p>http://www.ritualabusefree.org/</p>
<p>Dr. Cathy Burns Sharing 212 – N East 7th St. Mt. Carmel, PA 17851-2211</p> <p>Free list of books, booklets, tracts and articles. A free booklet, <u>Questions and Answers About the New Age Movement</u>, is available upon request.</p>	<p>Selwyn Stevens Jubilee Ministries Trust Inc. P.O. Box 36-044 Wellington, 6330, New Zealand Ph. 64-4-564-7688 Fax 64-4-564-9943</p> <p>E-mail: jubilee@jubilee.org.nz http://www.jubilee.org.nz/</p>
<p>Tom McKenney Words For Living Ministry, Inc. P.O. Box 413 Marion, KY 42064 Ph./Fax (502) 965-5060</p> <p>A counter cult ministry with a primary emphasis on Freemasonry. Write or call for a free list of materials.</p>	<p>Sword of the Lord P.O. Box 1099 Murfreesboro, TN 37133</p> <p>Lodges Examined By The Bible By Dr. John R. Rice \$3.95 plus \$3.00 shipping within USA Book sales 1-800-251-4100 www.swordofthelord.com</p>
<p>Ex-Masons for Jesus Post Office Box 4372 Laurel, MS 39441</p> <p>E-mail: emfj@juno.com http://www.emfj.org/</p>	<p>Rev. Barry Smith International Support Ministries (Pacific) Pelorus Bridge, R. D. 2 Rai Valley, Marlborough, New Zealand Ph. 64-3-571-6046 Fax 64-3-571-6135</p> <p>E-mail: mail@barrysmith.org.nz</p>

CONTACT RESOURCES (continued)

The following gives a brief description of the resources available and offered by some of those listed on the previous page:

Rev. Mick Oxley

IN HIS GRIP MINISTRIES

Offers: video tapes, cassette tapes, books, and tracts. Teaches on Islam, Hinduism, Eastern Religions and Freemasonry. Write or call for a free catalogue.

J. Edward Decker

SAINTS ALIVE

Offers: video tapes, cassette tapes, books, and tracts. Teaches on Mormonism and Freemasonry. Write for a free catalogue.

Rev. Harmon Taylor

HRT MINISTRIES

Offers: cassette tapes, books, and tracts. Teaches on Freemasonry. Write for a free catalogue.

Larry Kunk

EPHESIANS 5:11

Offers: video tapes, audio tapes and tracts. Also has the rituals for various fraternal organizations, Masonic rituals, the Masonic Monitor and other documents.

See website for further information and links with **EX-MASONS FOR JESUS**.

David Carrico

FOLLOWERS OF JESUS CHRIST INC.

Offers: video tapes, cassette tapes, books, and tracts. Teaches on Freemasonry and the affiliated fraternal organizations such as the animal lodges, etc.. Write or call for a list of material.

Dr. Cathy Burns

SHARING

Offers: cassette tapes, books, booklets, tracts, and a variety of articles. Teaches on Freemasonry, the Eastern Star, Mormonism, Masonic and Occult Symbols, the New Age and much more.

Write for a free catalogue.

Selwyn Stevens

JUBILEE MINISTRIES TRUST INC.

Offers: books. Teaches on Freemasonry, Jehovah's Witness, Mormonism, Signs and Symbols, Deliverance Ministry, etc.. Write or call for a free catalogue.

Leonard Ashdown

PATHWAY MINISTRIES

Offers: tracts and booklets. Ministry outreach: to take the gospel of Jesus into the business community and to assist Freemasons in becoming set free. Links with **IN HIS GRIP MINISTRIES**.

Rev. Barry Smith

INTERNATIONAL SUPPORT MINISTRIES

Offers: video tapes, cassette tapes, music tapes, books, tracts, and a monthly newspaper.

Teaches on End Time Events and prophecy, also deliverance from Freemasonry.

Write or call for a free catalogue.

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