

## **Reflections On A Spotlight**

By

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*The opinions presented in this paper are strictly those of the author and do not necessarily represent the opinions of the Master and Wardens of the A. Douglas Smith Jr., Lodge of Research #1949 or the official views of the Grand Lodge of Ancient Free and Accepted Masons of Virginia.*



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"Freemasonry is known the best when the worst said of it is properly understood."

\_\_\_\_\_ Albert T. Mackey, 1936

## Introduction

Believing, with Albert Mackey, that the investigation of Masonic criticism provides valuable insights into the Fraternity, the author undertook a project to verify or refute the charges against Masonry appearing on the Southern Maryland Christian Information System (SMCIS) electronic bulletin board, by systems operator, Buggs Bugnon, telephone (301) 862-3160, which was provided to the author by the late Worshipful Wayne Linder.

Believing that the validation or refutation of the charges may be of interest to others of the Craft, this paper was prepared to provide the results of the author's investigation, and to save the reader the time of performing his own research of the sources cited. When the harsh spotlight of criticism is focused on a few selected elements of our Institution, it may reflect a distorted, unbalanced view. Hopefully, this paper may provide some balanced illumination. The quotations from the Southern Maryland Christian Information System electronic bulletin board are enclosed in quotation marks. The comments of the author appear in italics, annotated as comments. The bulletin board parenthetical notes are enclosed in parentheses, those of the author of this paper in brackets.

I thank those more knowledgeable and experienced Masons who agreed to read preliminary drafts of this paper and provide valuable advice regarding improvements and accept full responsibility for any errors of fact or conclusion found in the paper. When this paper was started, the author was under the strict injunction to let not his zeal for the institution

lead him into argument with the profane so this paper was prepared only for the illumination of the Brethren to aid in retaining the allegiance of the Loyal Brethren. Since that time, the Scottish Rite Journal issue of February 1993 has taken a more pro-active approach to response to criticism. The reader is referred to that knowledgeable journal for guidance as to how best to apply this information. Since this paper was started, much has been written to defend Freemasonry from the charges of Dr. Holly and his supporters in the Southern Baptist Convention. I thought that perhaps this paper was, therefore, overtaken by events and no longer needed. The article by Gary Leazer, PHD, the fired project director of the SBC's study on Masonry, in the January 1994 Scottish Rite Journal has convinced me otherwise.

The method of this paper was first, to study the sources quoted on the bulletin board to determine if the use of the sources was an accurate reflection of their contextual meaning, and second, to evaluate the conclusions reached from the supporting source to see if they were logically valid.

## "SO MOTE IT BE, THE QUESTION OF FREEMASONRY"

"The question of the Christian stand regarding Freemasonry seems to confront our ministry at every turn lately. Because we have seen the exact parallels of the Masonic legends and ritual carried throughout the 'mysteries' of Mormonism, we have had to study deeply into Masonic origins, purposes and doctrine.

"In doing so, we have had to come to grips with the sad fact that the esoteric doctrines of Freemasonry separate it, just as unequivocally as do those of Mormonism, from the Christian theology. This holds true for every branch of Masonry, from the Shriners to the Blue Lodge, the Eastern Star, the DeMolay, Job's Daughters and the Rainbow Girls!

"We know this will cause offense to many Masons, and for that we are truly sorry. But we would rather that the Mason be offended at us and be restored to true fellowship with Jesus Christ, that to remain silent any longer.

"This word of warning is not to the Masonic fraternity at large, but to those Masons who claim to be both Masons and Christians!

"A recent newspaper insert called 'FREEMASONRY -- A WAY OF LIFE' appeared in many metropolitan areas. It pictures Freemasonry as a family centered, fraternal, benevolent organization, 'as American as apple pie'." (page 7)" *[The bulletin board does not cite the source nor indicate which newspapers, so the page 7 citation is not helpful.]*

"Not only does the article demonstrate the strength of Freemasonry among our political leaders (both past and present), but makes much of its use of the Holy Bible and its foundational belief in God. Masonry has a very strong representation in the Christian denominations through-out [sic] the world. In many of the churches we visit, we finds [sic] Masons involved as deacons, elders, board members and even as pastors.

"Their claim and the claim of every mason to the outside world, is that Masonry and Christianity are totally compatible. They tell us that religion is the experience of relating to God, and Masonry the experience of relating to mankind. While separate, they can and do naturally coexist.

"The above mentioned article explains its 'religious' position this way, 'Masonry is NOT a religion in any sense of the word yet it is

religious. Church membership is not a requirement, yet membership in ANY church is no bar to admission. There is nothing in the requirements of Masonry to prevent a Catholic, a Mohammedan, a Jew, a Buddhist, a protestant, a Mormon, or any member of any religion from becoming a member'. (page 3)." *[Again, the reference to page is not meaningful as the source is not cited.]*

"On the surface, this might seem quite reasonable. We find no offense in being involved in social, civic and benevolent activities with people of other religious and ethnic backgrounds. In fact, it's really an integral part of the excitement of life! But, when it comes to our own personal worship of God, and His revelation to us of His Word, there are some very clear guidelines!"

*Comment: The use of the exclamation mark is significant as it indicates an emotional, as compared with a rational or logical, statement.*

"If Freemasonry is truly what it professes publicly, then 'Bravo!'; it is a welcome fellowship. If it is being deceptive, then it should be exposed. It is that simple.

"Let's see what Masonry TRULY teaches within its closed doors, and through its own published documents. NO 'anti-Masonic' publications will be cited in explaining their TRUE theological position."

*Comment: The use of all capital letters for the words "truly", "no" and "true" in the above statement alerts the objective, rather than the subjective reader, that the author is using a propaganda technique to subliminally prime the reader to receive some revelation that Masonry is, indeed, not what it professes publicly. It is to be noted that this technique of capitalization is employed throughout the attack and may be read, along with frequent use of exclamation marks as implying wounded righteousness, incredulity, sarcasm or a combination of these.*

"The key document from which we will quote is the most readily available and universally

approved doctrinal book of Freemasonry, 'Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry', by Albert Pike, Grand Commander, 1859 -1891. Its title page states that it was prepared for the 'Supreme Council of the Thirty-Third Degree and Published by its Authority'. Originally published in 1871, I have used the 1966 Edition. Except where other sources are noted, I will cite page numbers only, when using this work."

*Comment: A sizeable number of the Freemasons of the United States, and, almost certainly, of the Freemasons of the rest of the world, do not, in 1993, accept the hundred-year-old writings of Albert Pike, for the Southern Jurisdiction of the Scottish Rite, an appendant body of Freemasonry, as the approved doctrinal book or the authoritative tenets of the Masonic Fraternity. While it is true, that the Southern Jurisdiction of the Scottish Rite, re-published and distributed Morals and Dogma up until a few years ago, they no longer do so, and many Masonic scholars believe that, while the philosophy of the world passed him by and Albert Pike probably realized this during his latter years, he was too far along in the work on the 861-page [plus 218 page manually produced index] magnum opus of a lifetime of research for him to re-work his philosophy. Morals and Dogma is now considered by many to be an interesting study of the research and philosophy of a philosophic giant of his day, much as are the studies of Darwin considered interesting pioneering studies of a giant of his day, which have since been much modified in light of later findings. The members of the Masonic Fraternity have a diversity of philosophies and no theology, so there is no universally accepted cohesive, megalithic dogma.*

### "ALL TRUTH"

"(Masonry)...The custodian and depository since Enoch of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems and allegories.' (page 210)"

*Comment: See note above about Pike. This quotation is taken out of context. It comes from Pike's writing on the 13th or Royal Arch of Solomon Degree. Pike opens that writing with the following: "Whether the legend and history of this Degree are historically true, or but an allegory, containing in itself a deeper truth and a profounder meaning we shall not now debate." Also, this quotation is couched in caveats Note the author's added underlining regarding Enoch, "... the legend of the columns, of granite and brass or bronze, erected by him is probably symbolical. That of bronze, which survived the flood, is supposed to symbolize the [many] mysteries, of which Masonry is the legitimate successor -- from the earliest times the custodian and depository of the great philosophical and religious truths, unknown to the world at large and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems and allegories. ...The legend of this degree is thus partially interpreted. It is of little importance whether it is in anywise historical."<sup>1</sup> Many of the symbols of Masonry resemble the symbols of the mysteries which were historically proven methods of teaching moral lessons and were probably adopted by Masonry for that reason. Taken in context, does Pike's statement sound as if he felt Masonry has a corner on the market for Eternal Truth?*

### "TEMPLE OF RELIGION"

"“Every Masonic Temple is a Temple of Religions, and its teachings are instructions in religion.' (page 213)"

*Comment: The above quotation is taken out of its context which changes its meaning entirely. Pike spends two full pages prior to this paragraph discussing a very broad definition and interpretation of religion. One paragraph discusses a religion of toil. One states, "the advocate who fairly and honestly presents his case and leads a tribunal on towards the right conclusion, with a conviction that God's justice reigns there, is acting a religious part, leading that day a religious life, ...". Pike continues,*

*"Books to be of a religious tendency, in the Masonic sense, need not be books of sermons, of pious exercises or prayers. Whatever indicates pure, noble, and patriotic sentiments, or touches the heart with the beauty of virtue, and the excellence of an upright life, accords with the religion of Masonry, and is the Gospel of literature and art." He says there is also "a religion of society." He continues, "For here are inculcated disinterestedness, affection, toleration, devotedness, patriotism, truth, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want, Faith, Hope and Charity." Pike also says, "Though Masonry neither usurps the place of, nor apes religion, prayer is an essential part of our ceremonies. It is the aspiration of the Soul toward the Absolute and Infinite Intelligence, which is the One Supreme Deity, most feebly and misunderstandingly characterized as an 'architect.'"<sup>2</sup> In this broad definition of religion, a good school which teaches attendees to be model citizens can be deemed to be religion, even in view of Supreme Court decisions barring prayer. Prayer is still a part of the ceremonies also of the U.S. Congress but this does not make the U. S. Congress a religion.*

### "THE FOUNDATION"

"It (Masonry) is the universal eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base and they are the superstructure.' (page 219)"

*Comment: Pike continues to explain the foundation of which he speaks, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," and "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye broke every yoke?"<sup>3</sup> In other words, Pike is simply contrasting the purity of heart and goodness of soul which we tend to associate with the early Christian church and*

*other basic religions with the complex religious rules which different creeds have built over time upon that foundation.*

### "A RELIGIOUS INSTITUTION"

"Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution -- that it is indebted solely to the religious element which it contains for its origin and for its continued existence and that without this religious element, it would scarcely be worthy of cultivation by the wise and good.' ... 'Freemasonry is NOT Christianity nor a substitute for it.' ... 'But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his particular faith.' ... 'Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.' (Encyclopedia of Freemasonry, Albert G. Mackey, Revised Edition, 1921, pages 618, 619)"

*Comment: This is taken selectively, rather than in context, from more than two pages in which Mackey discusses Webster's dictionary having four definitions of religion. Mackey says that nothing is more illogical than to argue without defining terms. Mackey felt, at the time that he wrote this, that Masonry qualified as a religion under three of those definitions but not the fourth.<sup>4</sup> The author of the criticism carried on the bulletin board does not state his definition of religion, but it is apparently only the fourth definition which Mackey stated did not apply to Masonry. The critic's statements are more about the definition of religion than an indictment of Freemasonry as it is understood by its members. Also, the reader must keep in mind that Albert Mackey was born in 1807 and obtained his copyright for his encyclopedia in 1873, eight years after the end of the Civil War, a different age with different values. As Albert Mackey's philosophy regarding Freemasonry and its origins evolved over his lifespan, it has evolved more rapidly over the intervening years. Although the revision used by the critic was revised in*

1921, that also was not an accurate reflection of today's mainstream Masonic philosophers.

To reach back in time and select an authority and extend his influence forward in the Masonic Fraternity is no more accurate than it would be to go back to the publications of the Popes of the Middle Ages and reason that because they were authorities of the Christian Church of the day, the religions of today's protestant churches can be considered to reflect the philosophy of those ancient Popes' publications.

It would be easy to say, as is often authoritatively stated within Masonry, that Masonry is religious but not a religion and point out that the elements normally associated with organized religions are absent from Masonry, such as a definitive, cohesive theology to form the basis of worship. There are, in fact, a number of noted Masonic authors who have convincingly written of the Fraternity as a religion, such as Joseph Fort Newton. The Reverend Joseph Fort Newton, a noted Masonic author, in his book, The Religion of Freemasonry, copyrighted in 1927, said, "There is, then, a Religion of Masonry -- old, simple, wise -- as profound as it is practical; a religion of faith, freedom, and fellowship, taking the truths of faith and revelation, but allowing each man to read and interpret those truths as his heart elects, thus avoiding the envies and debates which so often disfigure the religious life. It is not a theology in the technical sense, nor a philosophy like the philosophy of Plato or Kant, but, rather, a living wisdom, a practical moral mysticism, so to name it, veiled in allegory and illustrated by signs, symbols and dramas."<sup>5</sup> Newton's position on Masonry and religion is closer to stating that Masonry is a religion, albeit without theology, than most of the Masonic authors of today. Some religious leaders have criticized Masonry as preaching a faith of good works for salvation, rather than a belief in the divinity of Jesus. The answer to that criticism is that Masonry does not prescribe any path to salvation. It is not the business of Masonry to do so. Masonry recommends that each member be active in his Church, Temple, or Synagogue and

leaves the issue of salvation to that member and his religion. Webster's Third New International Dictionary (unabridged) lists seven definitions of the word religion. Most of these definitions could not accurately be applied to Masonry. Definition 6a, "a personal awareness or convictions of the existence of a supreme being or of supernatural powers or influences controlling one's own, humanity's or all nature's destiny"<sup>6</sup> could be applied to Masonry.

## "BUDDHA"

"The first Masonic legislator whose memory is preserved to us by history, was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manu.' (page 277)."

*Comment: This quote from Morals and Dogma is from a chapter which address the symbolism of the degree of Knight Rose Croix<sup>7</sup> in which Pike gives his interpretation of a history of man's relationship to a higher power and of man's attempts to explain creation and God. Within that historical context, Buddha certainly has a place. Pike's reference to Buddha as a "Masonic legislator" reflects Pike's driving interest in the historical evolution of man's search for meaning and his approach to considering the impact of that historical evolution on the philosophies of his day, especially upon his philosophy of Freemasonry.*

## "REVERENCES ALL REFORMERS"

"It (Masonry) reverences all the great reformers. It sees in Moses, the lawgiver to the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and the Arabian Iconoclast, great teacher of morality, and eminent reformers, if no more; and allows every brother of the order to assign to each such higher and even divine characteristics as his creed and truth require.' (page 525)"

*Comment: Pike continues, "Thus, Masonry disbelieves no truth, and teaches unbelief in no creed, except so far as such creed may lower its lofty estimate of the Deity, degrade Him to the*

level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at these great columns of Masonry, Faith, Hope, and Charity or inculcate immorality, and disregard of the active duties of the Order."<sup>8</sup> While certain religious leaders of today damn Masonry because of its religious tolerance, Masonic authors of today have pointed out the irony of this, in that tolerance is one of the main distinguishing characteristics which defines Masonry as not being a Religion. Many of the religious leaders attacking Masonry today consider their creed to be the only true creed and do their utmost to proselytize the uninitiated, whereas proselytization is anathema within Freemasonry. These Fundamentalist Christian critics of tolerance would do well to read the Apostle Paul's First Letter to the Corinthians, "For why should my liberty be determined by another man's scruples?"<sup>9</sup>

### "THE BAALIM"

"Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above ALL the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion.' (page 226) Note: The word, Baalim, is simply defined as 'false god or idol.' The Masonic author has included the God of the Christian in that category. (Sysop)"

*Comment: The term "Sysop" is "computerese" for system operator. The system operator is the manager of the electronic bulletin board from which the anti-Masonic paper was taken. The Sysop is mistaken if he thinks that Pike uses any simple definitions. In this case, Baalim is the plural of Baal or Bal which means Lord or Master as Pike informs us<sup>10</sup> the term was used by the Syrians, Assyrians, Chaldeans, Babylonians, Amonites, and Carthaginians. It is in this sense that Pike uses the word baalim, later defined by the Hebrews and so translated by Biblical compilers to mean a false god or idol, the sense*

*which the Sysop understands the term. At any rate, the Pike paragraph says that Masons of various religions can pray "to the one God who is above all the Baalim" or ancient concepts of God.*

### "THE INCOMPREHENSIBLE BIBLE"

"The teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar.' (page 105)"

*Comment: This is a small quotation from Pike's long analysis of Egyptian, Greek, Roman, Druidic and Kabalahin explanations of the verities Truth, Creation, Being, Light, God, etc.<sup>11</sup> It is more of an aside than the primary thrust of the section, much as Professor Henry Higgins plaintive, "Why can't the English teach their children how to speak?" is not representative of the theme of "My Fair Lady". And, like Professor Higgins' complaint, this may also illustrate the supreme self confidence of the scholar/author Pike among his contemporaries of the 1870s who were teachers in Bible Colleges as well as the vast population of Bible readers who had not had the advantages Pike had of an in-depth classical education and a library which indulged his voracious appetite for the study of comparative religions.*

### "THE INCOMPLETE BIBLE"

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

"The Kabalah alone consecrates the Alliance of the Universal Reason and the Divine Word;' " The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at



bottom with that of ancient Egyptians, also had its outward meaning and its veils.'

" 'The Hebrew books were written only to recall to memory the traditions; and they were written in symbols unintelligible to the profane ... thus was the second Bible born, unknown to, or rather uncomprehended by, the Christians; a collection, they say, of monstrous absurdities.'

“One is filled with admiration, on penetrating into the Sanctuary of the Kabbalah, at seeing a doctrine so logical, so simple and at the same time so absolute.’ (pages 744 - 745) Note: The Kabbalah is a book of ancient Jewish mysticism and magic. (Sysop)”

*Comment: Rabbinical scholars still teach the very complex Kabbalah. Albert Mackey's Revised Encyclopedia of Freemasonry, tells us this: "Cabala. The mystical philosophy or theosophy of the Jews is called the cabala. The word is derived from the Hebrew Kabal, signifying to receive, because it is the doctrine received from the elders. It has sometimes been used in an enlarged sense, as comprehending all the explanations, maxims, and ceremonies which have been traditionally handed down to the Jews; but in that more limited acceptation, in which it is intimately connected with the symbolic science of Freemasonry, the Cabala may be defined to be a system of philosophy which embraces certain mystical interpretations of Scripture and metaphysical and spiritual beings. In these interpretations and speculations, according to the Jewish doctors, were enveloped the most profound truths of religion, which, to be comprehended by finite beings, are obliged to be revealed through the medium of symbols and allegories. Buxtorf, (Legend of the Talmud), defines the Cabala to be a secret science, which treats in a mystical and enigmatic manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in striking symbols and secret modes of teaching. Much use is made of it in the advanced degrees [of Freemasonry], and entire Rites have been constructed on its principles. Hence it demands a*

*place in any general work on Freemasonry. In what estimation the Cabal is held by Jewish scholars, we may learn from the traditions which they teach, and which Doctor Ginsburg has given in his exhaustive work (Kabbalah, page 84) in the following words: 'The Cabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall, the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of the mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science, the lawgiver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and the frequent miseries of the Nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. ... The Cabala is divided into two kinds, the Practical and the Theoretical. The Practical Cabala is occupied in instructions for the construction of talismans and amulets, and has no connection with Masonic science. The Theoretical Cabala is again divided into the Dogmatic and the Literal. The Dogmatic Cabala is the summary of the rabbinical theosophy and philosophy. The Literal Cabal is the science which teaches a mystical mode of explaining sacred things by a peculiar use of the letters of the words and a reference to their [assigned numerical] value.'"<sup>12</sup>*

*The interested reader should refer to the cited work for a further explanation of the Dogmatic*

*and Literal Cabala as it is quite lengthy. Apparently, the Sysop, in referring to the Kabala as a book of magic is referring to the Practical Cabala, which Mackey tells us deals with talismans and amulets and which has no connection with Masonry.*

### "THE SOURCE OF ALL GOOD"

“‘Everything good in nature comes from Osiris -- order, harmony, and the favorable temperature of the seasons and celestial periods.’ (page 476) Note: Osiris was the ancient Egyptian god whose annual death and resurrection personified the self-renewing vitality and fertility of nature. (Sysop)”

*Comment: This is taken out of context. The statement on page 476 is not a statement of Masonic belief, nor of Pike's belief. Rather, it is Pike's statement of the beliefs of the Egyptians. Just as the Sysop's note above about Osiris should not be taken as the actual belief of the Sysop, but rather his relating the belief of the Egyptians, so should Pike's statement be separated from his belief. Neither the Sysop nor the author of the attack read the section of Morals and Dogma or they would have clearly understood this distinction. Only two paragraphs above the section quoted, Pike introduces the discussion, "Thus, the Egyptian pictured the beneficent action of the two luminaries, that from the bosom of the elements, produced all animals and men, and all bodies that are born, grow, and die in the eternal circle of generation and destruction here below. When the Celestial Bull opened the new year at the Vernal Equinox, Osiris, united with the moon, ..."<sup>13</sup> [underlining added for emphasis].*

### "MASONRY CONCEALS ITS TRUTHS"

" 'Masonry, like all the religions, all the Mysteries, Hermeticism and Alchemy, CONCEALS its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretation of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not

for those who are unworthy or unable to receive it, or would pervert it.' (pages 104-105)

### "THE BLUE LODGE TO BE DECEIVED"

“‘The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he understands them.’ (page 519)”

*Comment: The first of the above quotations appears with several additional examples of mysteries being confided only to those deemed worthy of the confidence and concludes that, for every age, there has been a religion suited to its capacity to understand.<sup>14</sup> The second quotation above is from Pike's lecture for the Knight Kadosh degree.<sup>15</sup> This is a part of his philosophy that makes each degree unfold a little more information to the candidate as a part of a continuous journey where the traveler receives at each stop only sufficient information to enable him to advance to the next, knowing that he needs to complete the journey to receive the full story. This gradual unfolding serves as an incentive to the seeker to pursue the journey by continuing studies of the symbols veiled in allegories and places the responsibility on each to find the truth for himself. Joseph Fort Newton speaks of the gradual illumination through the degrees quoting W. N. Ponton as saying, "The Brotherhood of Man begins with the Manhood of the Brother."<sup>16</sup> Pike feels that one of the profoundest utterances on record is Solon's answer when asked if he had given his countrymen the best laws. His reply, "The best they are capable of receiving."<sup>17</sup> This also parallels the philosophy expressed by a major Islamic philosopher of the twelfth century, Averroes, whose work greatly influenced St. Thomas Aquinas, when he said, "The reason we have received a Scripture with both an apparent and an inner meaning lies in the diversity of peoples' natural capacities and the differences of their innate dispositions with regards to assent."<sup>18</sup> Averroes classified people as of three categories in this regard: (1) the demonstrative class which*

*is capable of strict reasoning and demonstration according to Aristotle's laws of logic; (2) the dialectical class which is satisfied with the plausible opinions general to thoughtful people; and (3) the rhetorical class, who are persuaded by what they are told and whose views cannot stand up to criticism. It is the last two, in his opinion, to whom the apparent meanings of Scripture are addressed, not so much for their enlightenment, as for their moral control and improvement.*

### "WORSHIPFUL MASTER"

“Worshipful Master: The Head and Chief of the Lodge, the Source of Light, of Knowledge and instruction in Masonry. He personifies the Sublime Art of Masonry and is the Spokesman thereof.’ (Arthur Waite, A New Encyclopedia of Freemasonry, 1970, page xxiv)”

*Comment: The term Worshipful Master, applied to the person elected annually to serve the Lodge in that capacity, is a term of respect stemming from the British usage where formal terms of address are retained from an earlier day such as, "Your Worship" for dignitaries such as justices. Also, early English guilds referred to themselves using the term "worshipful company". It is comparable to the use in this country of the term, "Your Honor" for judges.*

### "OBEDIENCE THE FIRST RULE"

“The first duty of every Mason is to obey the Mandate of the Master. ... 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.' (Encyclopedia of Freemasonry, Albert Mackey, page 525)”

*Comment: This is taken out of context. This omits, "But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge which will review the case and render justice". and, "Such a principle would*

*undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal.”<sup>19</sup> Such selective quoting causes one to wonder if it is the purpose of the author of the anti-Masonic attack to impartially and fairly investigate the truth of these matters, or is it to confuse and beguile with half-truths which appear to support a foregone conclusion for some less worthy motive.*

### "THE ANGEL OF LIGHT"

"To prevent the light from escaping at once, the DEMONS forbade Adam to eat the fruit of knowledge of good and evil, by which he would have known the Empire of Light and that of Darkness. He obeyed; an ANGEL OF LIGHT induced him to transgress, and gave him the means of victory; but the DEMONS created Eve, who seduced him into an act of Sensualism, that enfeebled him, and bound him anew in the body of matter. This is repeated in the case of every man that lives.

“It (The Principle or Angel of light) but put on the appearance of a human body and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews. The Light did its work, turning the Jews from the adoration of the Evil Principle, and the Pagans from the worship to the DEMONS. But the Chief of the Empire of Darkness caused him to be crucified by the Jews. Still, he suffered in appearance only. ...’ (page 567) Note: This is, in its entirety, the exact opposite of Biblical doctrine. It places the 'saving power' and position of Jesus Christ at the feet of Lucifer and labels the Holy God of Israel a Demon. It denies the sole purpose of Christ's death on the Cross and puts Lucifer there, instead! (Sysop)”

*Comment: If the author correctly understood and quoted Pike and the Sysop conclusions were likewise based upon a firm understanding of the material, this would, in truth, stand between Pike and Christianity. However, it is taken out of context. In fact, the first paragraph under the title above is a part of a two-page-long paragraph in*

which Pike is discussing the philosophy of Manes, founder of the Sect of the Manicheans, who had lived and been distinguished among the Persian Magi, profited by the doctrines of Scythianus, a Kabalist or Judaizing Gnostic of the time of the Apostles; and knowing those of Bardesanes and Harmonius, derived his doctrines from Zoroasterism, Christianity and Gnosticism. Previously, Pike discusses the philosophies of the Ophites, Tation, Eixaites, the Doketes, Noetus, Paul of Samosota and others.<sup>20</sup> In other words, this is not Pike's philosophy but his relating the philosophy of others. This is the same as the earlier example where the Sysop said that Osiris died and was re-born annually but it did not mean that the Sysop believed this; only that he was relating the belief of the Egyptians.

In the second paragraph above, Pike is again speaking of the philosophy of Manes. "To deliver the soul, captive in darkness, the Principle of Light, or Genius of the Sun, charge to redeem the Intellectual World, of which he is the type, come to manifest Himself among men. Light appeared in the darkness, but the darkness comprehended it not; according to the words of St John."<sup>21</sup> The omission identified at the conclusion of the second paragraph above, following the sentence, "Still, he suffered in appearance only..." states, "and His death gave to all souls the symbol of their enfranchisement."<sup>22</sup> The Sysop either did not read the entire text or did not understand it.

### "THE ENERGIES OF LUCIFER"

"When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the Mystery of his Craft. The seething energies of LUCIFER are in his hands and before he may step onward and upward, he must prove his ability to properly apply (this) energy.' (Lost Keys of Freemasonry, Manly P. Hall, page 48)"

*Comment: Manly Hall wrote The Lost Keys of Freemasonry as a youth, thirty-one years before he became a Mason. He uses the term Lucifer to denote illumination, since the name literally means "light bearer". The Greek Old*

*Testament (The Septuagint or LXX) uses the word "phosphoros" at Isaiah 14:12, where the King James Bible uses "Lucifer" because both terms mean "light bearer". For this verse, the Revised Standard Bible uses "Day Star, son of Dawn" which is closest to the sense in which Hall, and also Pike, used the term "Lucifer". Significantly, the original Greek for 2 Peter 1:19 used phosphoros as a metaphor for Jesus Christ. It is usually translated "day-star" or "morning-star" referring to the planet Venus. In Isaiah 14:12 the reference to the day-star is used metaphorically to refer to the Babylonian King Nebuchadnezzar, who is to be brought low by defeat by the armies of Cyrus, the Persian. The Hebrew text in Isaiah uses the word "heylel" and there is no proof that Satan is implied by reference to the original text. Adam Clarke's Commentary on the Bible renders "heilel" as signifying "Lucifer, the morning star, whether Jupiter or Venus; as these are both bringers of the morning light, or morning stars, annually in their turn. And although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated Lucifer (the bringer of light!), an epitaph as common to him as those of Satan and Devil. But the truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall." Hall was referring to the alchemical sun, or Lucifer, as the source of illumination, not the Christian devil. [I am indebted to Arturo deHoyos for this explanation of this statement of Hall.]<sup>23</sup>*

*Hall is considered by Masonic philosophers of today to be a "fringe" author with a predilection for mysticism. His writings are complex and ambiguous and open to many varying interpretations.*

### "YES, LUCIFER IS GOD"

"That which we must say to the crowd is -- we worship a God, but it is the God that one adores without superstition.

" To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren

of the 32nd, 31st, and 30th degrees -- the Masonic religion should be, by all of us initiates of the higher degrees, maintained in the purity of the Luciferian Doctrine.

“If Lucifer were not God, would Adonay (the God of the Christians) [parenthetical note added by the SYSOP apparently] whose deeds prove his cruelty, perfidy and hatred of man, barbarism and repulsion for science, would Adonay and his priests calumniate him?

“Yes, Lucifer is God, and unfortunately Adonay is also god. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods; darkness being necessary for light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive.

" Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil.' (Instructions to the 23 Supreme Councils of the World, Albert Pike, Grand Commander, Sovereign Pontiff of Universal Freemasonry, July 14, 1889. Recorded by A. C. De La Rive, *La Femme et l'Enfant dans la Franc-Maconnerie Universelle*. (page 588))

"Note: The Word of God, the Bible, clearly places Lucifer in his proper place, gives God's reasons for placing him there. 'How art thou cut down to the ground, which didst weaken the nations! For thou has said in thine heart, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north;

“I will ascend above the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the side of the pit.' (Isaiah 14:12-15)"

*Comment: Dr. S. Brent Morris, 33<sup>o</sup>, has written in "The Scottish Rite Journal" of this quote of De La*

*Rive above as "a forged quotation". He points out that anyone with knowledge of Masonry knows something is not authentic when Pike is called "Sovereign Pontiff of Universal Freemasonry" as such a position never existed. He continues, "De La Rive based his quotation on a hoax perpetrated by Leo Taxil [an alias of Gabriel Antoine Jogand-Pages], an expelled Mason and convicted pornographer, who publicly confessed on April 17, 1897 that his anti-Masonic writings were a gigantic hoax. The use of verifiably false quotations brands these books as the trash they are." This hoax is also detailed by Arturo deHoyos in his book, The Cloud of Prejudice.<sup>24</sup>*

*The systems operator (SYSOP) has added the above note in quotations and the quote from Isaiah to add authenticity to his use of the bogus Pike quotation. Additionally, recall what was said about Hall's use of the term Lucifer which was not the same in meaning as Satan but referred to the bringer of the morning light. Of course, since Pike did not utter the statement attributed to him above, it should not be taken that Pike meant to discuss adoration of the morning star either.*

### "THE GRAND ARCHITECT OF THE UNIVERSE"

"Masonic ritual is concerned with the recovery of the name of God - supposedly lost through the murder, during the building of Solomon's Temple of the Architect, Hiram Abiff - a 'Quest' not attained until the ROYAL ARCH DEGREE.

"It is here that the SECRET NAME of the DEITY OF MASONRY is revealed. That name is '.....'. [omitted by the author from this paper lest sensitivities be offended although it appeared in the SMCIS BBS.] '...' [the first syllable of the secret word] is the Greek word for Jehovah. '...' [the second syllable of the secret word] is a rendering of the name, BAAL. '...' [the third syllable of the secret word] is the term used in the Babylonian mysteries to call upon the deity, 'OSIRIS'. The secret ritual book of the craft prints the letters.... It states that: 'we three meet and agree - in peace, love and unity - the Sacred word

to keep - and never to divulge the same - until we three, or three such as we - do meet and agree.' Thus, no Royal Arch Mason can pronounce the whole sacred name by himself!

"What you see represented, then, as the god of Freemasonry, is a three headed monster so remote from the Christian trinity as to be so blasphemous as to damn the eternal soul of anyone who would dare to pronounce its name in a ritual of worship!"

*Comment: It is believed that much of the above was taken from an expose, The Brotherhood, by Stephen Knight, who later changed his name to Swami Priya Debal. This expose was called "shallow, poorly researched", and as "quoting the unproven opinions of third parties", by the Anglican Church Synod's Working Group in their report. This group's report is not biased in favor of Freemasonry as they are also critical of Masonic membership for Christians. The origin of the combinations of selected parts of terms has been the subject of much disagreement among scholars. The meaning of the terms baalim and baal was previously discussed in this paper. Walton Hannah, author of Christian by Degrees - Masonic Religion Revealed in the Light of Faith and Darkness Visible; a Revelation and Interpretation of Freemasonry,<sup>25</sup> uses the same syllables as in the explanation on the BBS above, but believes the first syllable came from a Chaldean name for God and a Hebrew word for "I am and shall be" rather than from the Greek. The second syllable, Mr. Hannah attributes to a combination of Syriac words meaning "in or on" and "heaven or on high", rather than being a rendering of the term "baal". The third syllable, Mr. Hannah believes stems from the Egyptian, meaning "Father of All" rather than the Babylonian term for Osiris. Any conclusions drawn about the interpretations of the origins of the words, are certainly open to debate, as is the comment on the BBS that the term is used in Masonry to invoke God in a ritual of worship. No Freemason, familiar with the ritual would concur. Ritual, as used in Freemasonry, is certainly not worship.*

## "I AM THAT I AM"

"In the closing ceremonies of the ritual for the Royal Arch degree, the candidate is asked, 'Brother Inspector, what are you?' and he replies, 'I AM THAT I AM'. Can you imagine that? When Moses asked God to name himself, God said, 'I AM THAT I AM' and he said, 'thus shalt you say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:14)

"Tell us how a Christian who is a Royal Arch Mason can take to himself the very name of the God of Israel? The God of the Christian faith said, 'Ye are even my witnesses! Is there a God beside me? Yea, I know not any! They that make a graven image are ALL of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.' (Isaiah 44:8, 9)

*Comment: Referring again to Mackey we find, "I am that I am. The name that the Great Architect directed Moses to use (Exodus iii, 14) that he might identify himself to the Israelites as the messenger sent to them by God. It is one of the modifications of the Tetragrammaton, and as such, in its Hebrew form [which is given but cannot be duplicated with my printer] eheyeh asher eheyeh, the e pronounced like a in fate, has been adopted as a significant word in the higher Degrees of the York, American, and several other Rites. The original Hebrew words are actually in the future tense, and grammatically mean 'I will be what I will be'; but all the versions give a present signification. Thus the Vulgate has it, 'I am who I am'; the Septuagint, 'I am who exists'; and the Arabic paraphrase, 'I am the Eternal who passes not away.' The expression seems intended to point out the eternity and self-existence of God, and such is the sense in which it is used in Freemasonry."<sup>26</sup>*

## "USURPING THE PRIESTHOOD OF JESUS"

"In the 19th level of Freemasonry, the Initiate receives the degree of GRAND PONTIFF. It is during this ritual that the candidate swears an oath

of secrecy and an oath of total obedience 'to any Chapter of this degree to which I may belong; and the edicts, laws and mandates of the Grand Consistory of Sublime Princes and Commanders of the royal Secret, as well as those of the Supreme Council of the 33rd degree'...

"It is then that the 'Thrice Puissant' anoints him with oil on the crown of his head and says: 'Be Thou a Priest Forever, after the order of Melchizedek.'

"After receiving the password, '.....' and the sacred word, '.....', [both words omitted by the author of this paper though they appeared on the SMCIS BBS], he is dressed in a robe of white linen and given a cordon (a ribbon or sash of honor worn across the breast) of crimson color with 12 stars representing 'the 12 gates of the new city, and the twelve signs of the zodiac, the twelve fruits of the tree of life, the twelve tribes of Israel and the twelve apostles.' (Scottish Rite Masonry Illustrated, the Complete Ritual, Vol. 2, pages 26-27, E. Cook Publications, 1974)

"It must be pointed out that what has taken place here, is the Masonic Luciferian priesthood taking upon itself, the Holy Priesthood of Jesus Christ. That is a Priesthood that can be held by only one person and that one person is clearly defined in scripture as Jesus Christ!

"Chapters 7 and 8 of the Book of Hebrews clearly explains that it was ANOTHER priest to be raised up, not a group of priests! This Priest would be our HIGH PRIEST and would be able to save from the Uttermost! He would have 'endless life'! The holder of THIS priesthood would be 'holy, harmless, undefiled, separate from sinners and made higher than the heavens (7:26). This is Jesus, our Holy Lord and God!

"This 'ritual' takes Christ's Holy Priesthood from Him and the Grand Pontiff boldly puts upon his own breast! Even the 'Biblical' secret and sacred words fail to cover up the adding in of the 'signs of the Zodiac', a direct alliance with the powers of darkness and a demonstration of disobedience to

God's Word, in Deuteronomy 18:10-12, where it is said that he who 'useth Divination' (consulting the signs of the Zodiac to tell the future), 'or is an observer of the times' (which is an ancient description for Augury or Astrology - again dealing with the Zodiac) 'is an abomination unto the Lord'!

"Again, we see a mirror image of Biblical truth. The Priesthood power of Jesus is given to Satan, the god of Masonry."

*Comment: With all of the exclamation marks and strong emotional words used by the BBS comments, it is apparent that the writer is very emotional about the inferences which he has drawn from the ritual expose. Perhaps that is why he has leaped from his observation of the ritual to the conclusion that it is "Masonic Luciferian priesthood taking upon itself the Holy Priesthood of Jesus Christ" without any explanation of the logical steps which led him from one to the other. In the second line of the penultimate paragraph, the writer did not complete his thought as to what it is that the Pontiff boldly puts on his breast. The reader of this paper is referred back to the ritual quoted by the bulletin board writer and asked to determine if the BBS writer can logically draw the inferences he has drawn in light of the use he has made of other references. The reader may be assured that no initiate into the nineteenth degree thinks or feels that he is a Luciferian who has taken upon himself the Holy Priesthood of Jesus Christ but rather recognizes that the entire ritual is symbolical of being called to a higher level of accountability and responsibility for his behavior and is being asked to emulate priest-like behavior which is in the best historical traditions of the priests of all religions.*

### **"WASHED IN THE BLOOD"**

"In the seventeenth degree, or Knights of the East and West, having completed the initiation and after revealing the password '.....' and the Sacred Word '.....', [omitted by this author but present in the BBS article.], 'the Senior Warden conducts

the candidate to the elevated vacant canopy at the right of the All Puissant.'

“This is supposed to represent the end of the world when all good masons receive their reward by being conducted to a throne at the right hand of the All Puissant, having been purified by washing their robes in their own blood.'

"In the lecture which follows, between the All Puissant and the Senior Warden, the Book with Seven Seals, which none but one can open (Rev 5:5) is twisted to represent 'A Lodge or Council of Masons which the All Puissant alone has the right to convene and open.'

"The Fourth Seal is represented by a skull or 'Death's Head' and we are told it 'is the image of a brother who is excluded from a Lodge or Council.' The fifth Seal is represented by a 'Cloth stained with Blood.' The All Puissant identifies this as a symbol 'that we should not hesitate to spill ours for the good of masonry.' (Scottish Rite Masonry Illustrated, the Complete Ritual, Vol. 1, Pages 453, 456, 457. E. Cook Publishing, 1974)

"What a gross misrepresentation of the Holy Word of God! First and foremost, it is Christ and He alone who 'hath prevailed to open the book and loose the seven seals thereof.' To presume that honor and power is to deny Christ, or yet in deeper perversity, to replace his power and authority with that of the All Puissant, even in the representation of the power to save and to enthrone. This is the very spirit of the AntiChrist!

"Again, another clue to the true identity of the Masonic Deity is revealed in the 'Sacred Word' of this ritual, "Abaddon". In Revelation 9:11, we learn that 'they (the demons and workers from hell) had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is ABADDON!"

*Comment: Mackey provides definitions of terms used in writings for and about Masonry. It defines the word Abaddon as "a Hebrew word signifying destruction. By the Rabbis it is interpreted as 'the place of destruction' and is the second of the*

*seven names given by them to the region of the dead. In the Apocalypse (Revelation ix, 11) it is rendered by the Greek word Apollyon and means the destroyer."<sup>27</sup> It is also the name given the Angel of the bottomless pit in Revelation 9:11 in the Revised Standard and in the King James Versions. Regardless of its definition or who was given the name, in the 17th degree it is not used to indicate a deity but as a "word" as likely to be intended as a warning word as any other use of it. The term puissant means great force or power.*

*In his opening paragraph for the lecture for the seventeenth degree, the first of the philosophical degrees, Albert Pike said, "In all time truth has been hidden under symbols, and often under a succession of allegories: where veil after veil had to be penetrated before the true Light was reached, and the essential truth stood revealed. The Human Light is but an imperfect reflection of the Infinite and Divine. We are about to approach those ancient Religions which once ruled the minds of men, and whose ruins encumber the plains of the great Past, as the broken columns of Palmyra and Tadmor lie bleaching on the sands of the desert."<sup>28</sup> His use in the 17th degree of allegories used in the Book of Revelations is an apt example of Pike hiding the truth in a succession of allegories. While it is apparent that Pike intended the study of concepts of ancient religions to be instructive, it is also clear that he was not attempting to resurrect them and insert them into Masonry.*

### "BLOOD OATHS"

"Throughout the initiation rituals of the "BLUE LODGES" and through all 33 degrees of Freemasonry, the candidates are sworn to secrecy by bloody oaths. Such as is the oath sworn by the Entered Apprentice or first degree: ... [the writer gives the EA penalty according to some state rituals.] The Master Mason swears, ... [the writer gives part of the MM penalty according to some state rituals.]

"It is in this final 'Blue Lodge' degree that the candidate is laid out 'in death' and is raised from



the dead by the 'Worshipful Master' of the Lodge, using the secret grip of the Master Mason.

"Let no Mason deceive you! We again face this replacement of our Saviour's place by the power and authority of Lucifer. Paul said that if anyone should preach any other gospel 'than that which we have preached to you, let him be accursed.' (Gal 1:8, 9)

"The simplicity of the Gospel is this, 'Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.

"For I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures. (1 Cor. 15:1-5)

"The infinite power of Jesus was confirmed by Him when He said, 'ALL power is given unto ME in heaven and in earth.' (Matt 28:18) This power is his alone! 'For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ!' (Rom 5:17)

"Jesus was the one who rose from the dead. Jesus is the one with the power to raise from the dead. Jesus is the one who frees us from the sting of death! The Mason who would call himself Christian and allow himself to partake of a ritual resurrection by the power of Lucifer is no Christian. He is a Satanist. He stands having been born again and raised from the dead as a Master Mason, through the power of the Masonic god, whom the God of Israel cast into the pit!

"He and his 'saviour' pass the sacred word, ...-...-.... [the author of this paper has omitted the word which was in the BBS article.] Next, in the 'Five Points of Fellowship' the new Master Mason solemnly vows ...." [the writer recounts a vow of

secrecy]. (Duncan's Rituals, Revised and Complete, E. Cook Publications, 1974, pages 35, 96, 120 121)

"It should further be noted that in the Royal Arch Degree, the candidate swears to protect the 'brethren', 'Murder and treason not excepted!' This places the Masonic oath above that of our courts and our country. What hope would you have against a Mason in a Criminal or Civil Court with a Judge who is 32nd or 33rd degree Mason? None, by the nature of their oaths!"

*Comment: The concerns of the uninitiated about the oaths of Masonry are probably as old as the oldest exposes published in the early part of the 18th century, shortly after the Grand Lodge of England was formed. Perhaps even some of the initiates themselves have not been aware of the strictly symbolical nature of the penalties associated with the oaths of secrecy. Some Grand Lodges have dropped the penalties from the oaths altogether for that reason; others have inserted the words, "the symbolical penalty of ..." The Grand Master of Masons in Virginia provided a statement to be read to all candidates prior to initiation to alert them to the fact that all of the penalties were strictly symbolic; however, this was not enacted into Virginia Masonic law. It is a fact well known to all Masons that the only penalties of the Fraternity are suspension and expulsion from membership.*

*The Master Mason's degree is strictly symbolical also and does not pretend to be an actual raising from literal death to eternal life through any Masonic power. Masonry does not provide for salvation; that is between the man and his Church, Temple or Synagogue. Rather it is symbolical of the initiate putting away his old life style to enter into a new way of life working for the Masonic ideals of faith, hope and charity. Neither is it intended as a perversion of the resurrection of Christ. Initiations and myths in India and Egypt used the concept of leaving one life and entering a new life centuries before Christ.<sup>29</sup> The Reverend Joseph Fort Newton says*

*there is no doubt of the Egyptian origin of the Masonic ritual.*<sup>30</sup>

*In his third paragraph above, the BBS writer continues to build upon his earlier assumptions about Lucifer and Masonry which were previously addressed and, hopefully, proved erroneous to the reader's satisfaction. The Biblical quotations which the writer uses in his third through sixth paragraphs above and his statements in the seventh paragraph are unassailable, but their connection with his thesis and with Masonry is at best very tenuous. The BBS writer does not construct a logical framework for their application to his thesis but apparently hopes that his uncritical reader will be swept away with the emotion of his appeal to Biblical sources so that he will accept the writer's contentions which do not logically follow.*

*By his eighth paragraph, the writer is taking the unproven as a "given" and attempting to lead the reader from there when he says that the Mason 'partake[s] of a ritual resurrection by the power of Lucifer.' In his ninth and tenth paragraphs, he has progressed from there to a condemnation of a Mason's oath not to reveal a brother's secrets which he asserts, but offers no evidence to prove, would make a fair trial unlikely in a court presided over by a judge who is a Mason. The reader is invited to re-examine and judge the cogency of his logic for himself.*

*The next sections of the BBS article are the writer's call to Masons who are Christians to abandon what he believes he has proved is an anti-Christian fraternity and accept Christ instead. This either/or approach ignores the countless notable Christian clergy who are also Masons of distinction.*

### **"COME OUT FROM AMONG THEM"**

**"IN THE NAME OF JESUS CHRIST, AND HIS SHED BLOOD AT CALVARY, WE EXHORT YOU WHO CLAIM TO BE A MASON AND A CHRISTIAN ..'Come out from among them and be ye separate, saith the Lord and touch not the**

**unclean thing; and I will receive you.'** (1 Cor 6:17)

“‘This is the stone which was set at nought of you builders which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.’ (Acts 4:11 - 12)

“‘For there is One God and One Mediator between God and men, the man Christ Jesus.’ (1 Tim 2:5)

“‘According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.’ (1 Cor 3:10 - 11)

" 'Wherefore God also hath highly exalted him and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' (Phil 2:9 - 11)

“‘Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?’ (2 Cor 6:14, 15)

*Comment: These Bible verses are apparently intended by the author to support his contentions but many readers are likely to find the connection tenuous and ask "what has this to do with Masonry?" In the last verse cited above, it is not entirely clear to the author of this paper whether the BBS writer selected it to allude to Christians in Masonry being in fellowship with Jews, Muslims and other non-Christian monotheists or whether he refers to Christians in Masonry who have seen the writer's viewpoint being unequally yoked with other Masons whom he considers Satanists.*

**"ONE OR THE OTHER"**

"We are adamant that there is no other choice for you right now. If you are a Mason who professes to be a Christian, you are lying before the Holy God of Israel! Either renounce your Christian faith or renounce Masonry. One is from on high and the other is from the pit!

"Every 'Blue Lodge' member who reads this can no longer maintain his defense of ignorance. Today, you stand revealed! Today, you must make the choice! Every Mason, through the highest degree has had the mask of secrecy ripped away. You are without defense. Choose Jesus or choose Lucifer. Renounce Jesus if you must, but do not stand in the assembly of his saints and mock Him!

"Unless you repent of this evil, your presence in the congregation of a Christian body is a grieving of the Holy Spirit. We pray that you will choose Jesus, and you will repent and be set free from this wicked power unto whom you have submitted your very soul!

"If this is your desire, remember that we have this promise, 'If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'  
(1 John 1:9)

"Pray this prayer right now! 'Father in Heaven, in the name of the Lord Jesus, I confess that I have sinned. I confess that I have allowed myself to fall under the poser and authority of Lucifer, the god of Masonry. I confess it as sin, and ask that you forgive me. I reject it and cast it from me and will immediately remove my name from its rolls! Jesus, I call you Lord and Saviour and ask that you come into my heart and fell me with your love and Spirit. Let no unclean thing remain! I am yours and yours alone! I am set free! In Jesus name, Amen!'

"Leave a message to us, dear friend and let us know of your decision for Jesus Christ! [this

means to leave a message on this electronic bulletin board.]

"This file you have just received has been forwarded to you by the ministry of SMCIS -- Southern Maryland Christian Information Service -- BBS. We are located in California, MD, just below Hollywood.

"You may call SMCIS 24 hours daily at 301/862-3160, 300 - 2400 Baud, N,8,1, SYSOP: Buggs Bugnon. Registration is required; usually completed within 24 hours. May God bless all who read these files. Buggs Gal 2:20

"Thank you for reading me first.

"If you pass this file on to another BBS or another person, please leave the file included. Thank you and may God bless you and yours on this wonderful day the that [sic] 'The Lord hath made.'

*Comment: The baud information above is for the use of the modem, the computer communications link. Galatians Chapter 2, Verse 20 reads, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."*

*The reader of this paper is asked to form his own conclusions (1) about the cogency of the above appeal to "come out from among them" based, as it is, upon quotations which were taken out of context and, perhaps most damaging, actually fraudulent in the case of the Pike Luciferean quote, and (2) about the quality of the forensic logic displayed by the author.*

*"Humanity is the heart of man, and justice is the path of man. The broad-minded see the truth in different religions; the narrow-minded see only the differences."<sup>31</sup>*

**Endnotes:**

- <sup>1</sup> Pike, Albert, *Morals and Dogma*, New and Revised Edition 1950, (Richmond, VA.: L.H. Jenkins, Inc., Reprinted February 1958) p.210.
- <sup>2</sup> *Ibid.* p. 6.
- <sup>3</sup> *Ibid.* p. 219.
- <sup>4</sup> Mackey, Albert G.; Clegg, Robert I.; Hughan, William J.; Hawkins, Edward L., et al, *Encyclopedia Freemasonry*, 2 vols. New Edition, Revised and Enlarged, (New York: The Masonic History Company, 1929) p.847.
- <sup>5</sup> Newton, Joseph Fort, *The Religion of Masonry*, (Washington, D.C.: The Masonic Service Association of the United States) p.45
- <sup>6</sup> *Webster's Third New International Dictionary*, Editors: Philip Babcock Gove, Ph.D., and the Merriam-Webster Editorial Staff, 1967, p. 1918
- <sup>7</sup> Pike, *Morals and Dogma*, p. 277.
- <sup>8</sup> *Ibid.* p. 525
- <sup>9</sup> *The Bible, Revised Standard Version*, (New York, American Bible Society, 1952) First Corinthians 10:29, p. 998.
- <sup>10</sup> Pike, *Morals and Dogma*, p.591
- <sup>11</sup> *Ibid.*, pp. 62 -105
- <sup>12</sup> Mackey, *Encyclopedia Freemasonry*, vol. 1, pp 166-7.
- <sup>13</sup> Pike, *Morals and Dogma*, p.476.
- <sup>14</sup> *Ibid.* pp. 104-5.
- <sup>15</sup> *Ibid.* p. 819.
- <sup>16</sup> Newton, *The Religion of Masonry*, p. 44.
- <sup>17</sup> Pike, *Morals and Dogma*, p. 37.
- <sup>18</sup> Ibn Rushd (Averroes), *The Book of the Decision of Discourse, and a Determination of What There Is of Connection between Religion and Philosophy*, Book II 7:1-18 and 8:11; (translation from George F. Haurani, *Averroes: On the Harmony of Religion and Philosophy*, E. J. W. Gibb Memorial Series, No. 21, London, Lugor & Co., 1961, pp. 50-1, quoted by Campbell, Joseph, *The Masks of God, Creative Mythology*, Penguin Books, 1976, p. 142.
- <sup>19</sup> Mackey, *Encyclopedia Freemasonry*, pp. 726-7.
- <sup>20</sup> Pike, *Morals and Dogma*, pp. 564-8.
- <sup>21</sup> *Ibid.* p. 567.
- <sup>22</sup> *Ibid.* p. 567.
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- <sup>27</sup> Mackey, *Encyclopedia Freemasonry*, vol. 1, p. 2.
- <sup>28</sup> Pike, *Morals and Dogma*, pp. 246-7.
- <sup>29</sup> Campbell, Joseph, *The Masks of God: Creative Mythology*, (NY, NY, Viking Penguin, Inc., 1976), p. 348.
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- <sup>31</sup> Martin, A. W., *Comparative Religion and the Religion of the Future*, chapter 3, quoted by Newton in *The Religion of Masonry*, p. 120.

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