THE ATHANASIAN

THE VICE OF DISHONESTY IN THE MORAL CORRUPTION OF THE USA

Fr. Francis E. Fenton

No American, unless he be hopelessly naive or completely amoral, can sincerely deny the fact that this nation of ours is presently in exceedingly bad shape. And its condition is continually worsening, a matter of grave concern to all knowledgeable men and women of goodwill. The crisis confronting America today and paving the way for its impending fall has as its primary and most fundamental cause man's abandonment of God and His eternal law. While all but a small minority of the American people likely profess belief in the Almighty, multitudes pay Him but lip service at best, in practice rejecting Him and flouting His moral law. ("This people honors Me with their lips, but their heart is far from Me."—Matt. 15, 8) And it is this, the rejection of God and the wholesale violation of His Commandments, which is at the root of the present degenerate state of the USA.

In America today immorality is rife and sin abounds. The inevitable consequence of this is the continuing gradual disintegration of the moral fiber of America and ultimately—if the situation is not reversed—its destruction as a free and sovereign nation. While the vice of impurity is certainly the principal moral evil of our day, there are, of course, many others contributing to America's current decadent state. Perhaps primary among those others is the vice of dishonesty.

The virtue of honesty may be defined as that virtue which inclines us to be fair and straightforward in our conduct and in our dealings with others. It means being aboveboard, free from all trace of fraud and duplicity. It implies such qualities as honor, integrity, sincerity, veracity. In Catholic doctrine honesty is one of the so-called moral virtues which help us to abide by the will of God in our dealings with our fellowmen. Were we to enumerate the many moral virtues in the order of their importance, honesty would surely place high on such a list. Can anything really be said in praise or defense of a person's character if that person can't even be trusted in the first place? The virtue of honesty is involved in both the seventh and eighth Commandments of God, and some of the strongest words of Christ recorded in the entire New Testament are those with which He condemns the vice of hypocrisy, which is one form of dishonesty.

And what can we say about the practice of the virtue of honesty here and now in America? Can it be truthfully stated that the vast majority of the American people are consistently honest in their varied relationships with one another? Are truthfulness, honor, integrity, sincerity distinctive qualities of most Americans? Assuredly they are not. There are, to be sure, men and women, boys and girls in all walks of life who strive to be perfectly truthful and honorable always and in all ways but, from my observation, they are very much in the minority. On the other hand, how common, it seems, is the vice of dishonesty in one form or another.

Take lying, for one example. How many people there are who think nothing at all of lying and who, if the truth hurts or if to do so will further their purpose in some fashion, will lie in an instant *if* they can get away with it. That such is an offense against God is likely among the very least of their concerns. While the damage resulting from falsehood may or may not be obvious in a particular case, the Lord alone knows the monstrous harm done to the well-being and orderly functioning of society as a whole because of the deplorable lack of respect for truth in the spoken and written word on the part of people in general. The mere fact that an oath is required in so many instances to confirm the truth of one's statements is in itself a sad commentary on man's trust in the word of his fellowmen, is it not? ("Lying lips are an abomination to the Lord."—Prov. 12, 22)

And then there is hypocrisy, which is a feigning or a pretense to be what one is not, especially the pre-

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text of being virtuous in some way in order to make a favorable impression for one reason or another. 'Tis said that there is a bit of the hypocrite in everybody on occasion. Perhaps so, but I have in mind the professional hypocrite, the expert phoney. He is a sort of Doctor Jekyll and Mister Hyde who, for example, throws verbal bouquets at you in your presence and rips you to shreds behind your back; or the person who is so very devout when the occasion calls for it but who is quite capable of executing a complete reversal of character should circumstances require. And could a better case in point be cited of refined hypocrisy than that manifested by many politicians who have so "perfected" this vice as to be able to delude multitudes with their feigned sincerity and bogus image? And, on the current American political scene, who, pray tell, provides a better specific example of this refined hypocrisy than President Ronald Reagan? His anti-communist rhetoric can hardly be faulted but his near-total lack of anti-Communist action proves the phoniness of his words.

But the prime example of dishonesty in public life *has* to be the so-called American press (TV, radio, newspapers, magazines). Propaganda, the suppression of truth, managed news, half-truths—these are the order of the day for the well-named prostitute press in the USA, and scores of illustrations could readily be given. Since, regrettably, the vast majority of the American people rely upon the mass media of communication for their knowledge of domestic and world events, it is obvious why they remain in ignorance of the true state of affairs and, hence, complacent and apathetic. The only news they get from the press is what the powers that be in control of the press choose to dish out to them, and the truth, say, about Communism, its ruthlessness and bestiality, its steady advance upon the world scene, including this country, etc.—such vital truth is not considered newsworthy. Indeed, no better example of mass deception can be found than the lie machine called the American press. If this nation, God forbid, ever falls victim to Communist conquest, the reprehensible press of America will unquestionably bear a large share of the blame for that catastrophe.

(As these lines are being written, anti-Communist South Africa is getting a massive dose of "smear treatment" from the mass media. Can you imagine that same media attacking in like manner, say, Red China which has murdered tens of millions of its own people and where infanticide and forced abortion and sterilization are government policy? Compared to Communist China, South Africa is a model of civilized government.)

The USA is wallowing in the mire of gross immorality. Vice, such as that of dishonesty discussed in this article, is rampant; corruption abounds; wickedness and depravity are widespread. Almost nothing is held sacred by many, and the moral law of God is ignored or has been abandoned by multitudes. Indeed, it would be difficult to exaggerate the extent of the current morally degenerate state of this country. History tells us that nation after nation through the ages has been destroyed from within through moral decay. One wonders how long more America can escape a similar fate if it continues downward along its present course of godlessness and depravity.†

The article, "Masonry's War Against the Roman Catholic Church," appeared in the April 15, 1985 issue of *The Athanasian*. As of this writing (September 12), 1,425 copies of that article have been purchased.

SUBSCRIPTION RENEWALS

The date on the envelope address label indicates the month and year in which the recipient's subscription is due for renewal. At the proper time, a subscription envelope will be enclosed with the newsletter. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues.†

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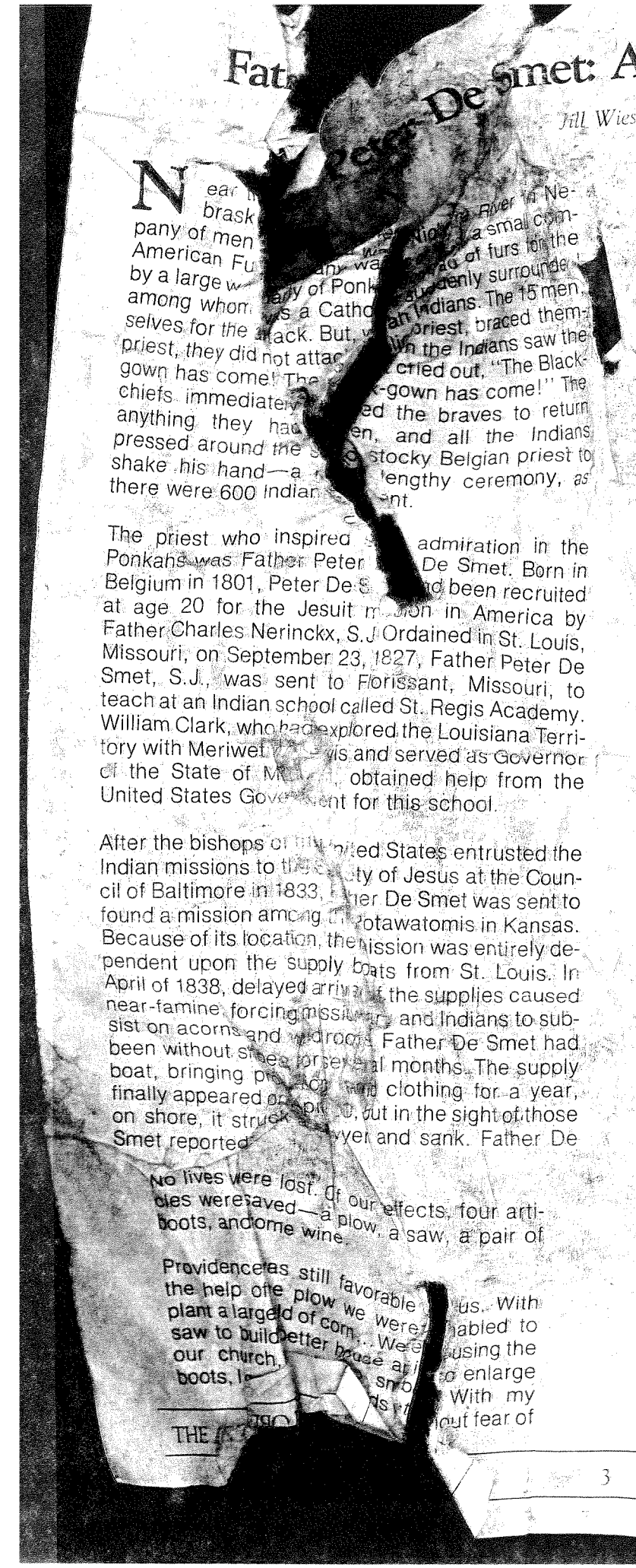
As of this writing, Christmas is still some two and a half months away. Since there is, however, but one more issue of this newsletter before Christmas, it is not too soon to suggest to our subscribers that they consider gift subscriptions ($8.00 for eight issues) for their relatives and acquaintances as an appropriate Christmas gift. A card would be sent to the recipient from this office prior to Christmas notifying that individual of the gift and informing him or her that the subscription will begin with the first issue of 1986. Together with the notification card a recent issue of *The Athanasian* would also be sent. We would appreciate our newsletter subscribers' favorable consideration of this suggestion.

Father Peter De Smet: Apostle of the Rockies

Jill Wiesner



Near the [illegible] River in Nebraska [illegible] a small company of men [illegible] of furs for the American Fur Company was suddenly surrounded by a large war party of Ponkah Indians. The 15 men, among whom was a Catholic priest, braced themselves for the attack. But, when the Indians saw the priest, they did not attack. Instead, they cried out, "The Black-gown has come! The Black-gown has come!" The chiefs immediately ordered the braves to return anything they had taken, and all the Indians pressed around the stocky Belgian priest to shake his hand—a lengthy ceremony, as there were 600 Indians present.

The priest who inspired such admiration in the Ponkahs was Father Peter John De Smet. Born in Belgium in 1801, Peter De Smet had been recruited at age 20 for the Jesuit mission in America by Father Charles Nerinckx, S.J. Ordained in St. Louis, Missouri, on September 23, 1827, Father Peter De Smet, S.J., was sent to Florissant, Missouri, to teach at an Indian school called St. Regis Academy. William Clark, who had explored the Louisiana Territory with Meriwether Lewis and served as Governor of the State of Missouri, obtained help from the United States Government for this school.

After the bishops of the United States entrusted the Indian missions to the Society of Jesus at the Council of Baltimore in 1833, Father De Smet was sent to found a mission among the Potawatomis in Kansas. Because of its location, the mission was entirely dependent upon the supply boats from St. Louis. In April of 1838, delayed arrival of the supplies caused near-famine, forcing missionary and Indians to subsist on acorns and [illegible]. Father De Smet had been without [illegible] for several months. The supply boat, bringing provisions and clothing for a year, finally appeared on April 20, but in the sight of those on shore, it struck a sawyer and sank. Father De Smet reported:

> No lives were lost. Of our effects, four articles were saved—a plow, a saw, a pair of boots, and some wine.
>
> Providence was still favorable to us. With the help of the plow we were enabled to plant a large field of corn. We were using the saw to build better houses and to enlarge our church. With my boots, I [illegible] without fear of being bitten by the serpents that throng there. And the wine permits us to offer to God every day the most holy sacrifice of the Mass—a privilege that had been denied us during a long time.

Though his congregation had grown to about 300 souls, they were constantly besieged by temptations, the worst of which was liquor. Sold to the Indians by unscrupulous whites, it drove them to a frenzy, in which they lost all sanity. When drunk, Indians brutally attacked and murdered their friends, wives and even their children. Father De Smet wrote his superior, "The passion of the savages for strong drink is inconceivable. They give horses, blankets, all in one word, to have a little of this brutalizing liquid. Their drunkenness only ceases when they have nothing more to drink."

The holy influence of the teaching and example of their priest gradually overcame such evil influences, and the Potawatomi mission thrived as a result. Other Indian nations began to ask for missionaries. The Flatheads of the Rocky Mountains, learning of the Faith from some Catholic Iroquois, sent emissaries to St. Louis. Though the Jesuit provincial was concerned about the lack of funds, Father De Smet's enthusiasm won approval for the project. A series of missions was planned and, on April 30, 1840, he began his missionary travels, travels which were to span a quarter of a century and bring the Catholic Faith to so many souls that he came to be known as the Great Black-gown. Father De Smet had no illusions about the Indians. "Among them all," he wrote, "are met the same cruelty, the same barbarity, the same sloth and supineness, in fine, the same degrading and revolting superstitions, pushed to the most remote limits which the human mind, abandoned to itself and under the empire of vile passions, can reach."

Yet he found that, when approached by missionaries "whose zeal is prompted only by the love of our Divine Master, and with no object but the happiness of the poor souls entrusted to their care," the Indians "have ever listened to the holy truths... with extreme pleasure and lively interest. Among the Indians of the great American desert, I never found even one who presumed to rail against our holy religion."

The most pernicious influence on the Indians was that of the "medicine men or jugglers." Father De

Smet related the history of one of the most powerful of these charlatans, Tchatka, who rose to become chief of his clan of Assiniboins by accurately predicting the deaths of all who opposed him—and then secretly poisoning them: "He performed his diabolical deeds with such skill and secrecy, that the Indians were firmly persuaded that their chief had only to will it, and they would die."

As the light of Faith spread throughout the Western tribes, the Sioux, who had long resisted the words of the priests, asked Father De Smet to come to them. In the camp of the Oglalas, with the aid of an interpreter, he explained the Ten Commandments. There followed an embarrassed whispering at his explanation of several of the Commandments and so, writes Father De Smet:

> I inquired the reason of this conduct, and explained to them that the law I came to announce to them was not mine, but God's, and that it was obligatory on all the children of men; that the word of God required all their attention and respect: that those who observe his commandments will have eternal life, while the prevaricators of his holy law shall receive hell and all its torments as their lot. The great chief at once arose and replied: "Father, we hear thee; we knew not the words of the Great Spirit, and we acknowledge our ignorance. We are great liars and thieves; we have killed; we have done all the evil that the Great Spirit forbids us to do; but we did not know these beautiful words; in future we will try to live better; if thou wilt but stay with us and teach us."

Among all the Indian converts, Father De Smet found "a universal and very tender devotion to the Blessed Virgin, a most evident mark that the Faith had taken deep root in their souls." Having learned God's laws, they amended their lives. Victor Alamiken, chief of the Kalispels, gave his provisions to the others in his camp during a winter scarcity, denying himself food. The great Flathead chief, Michael Insula, prayed the entire rosary in his wigwam morning and evening. His example of piety so inspired this tribe that U.S. Army Lieutenant Mullan wrote in astonishment:

> All being assembled, at a signal given by the chief, they prayed aloud...The whole assembly knelt. In the most solemn manner, and with the greatest reverence, they adored the Lord. I asked myself: Am I among Indians? Am I among people whom all the world call savages?

In 1851, "the Bear," chief of the Assiniboins, wrote to Father De Smet, begging for a priest. Addressing him as "Black-gown, Father, and Friend," he said he had been informed by Col. Mitchell, superintendent of Indian Territory, that no priest would be available to the Assiniboins for four or five years. Deeply distressed, he declared:

> Black-gown, five years are long to wait! In this long interval I and many of my children may have entered the land of spirits. Take pity on us! The Black-gowns ought not to delay their coming so long. I am growing old: before I die I should like to begin the work, and then I could depart satisfied.

But, as more Indians were won to the Faith, Protestantism arrived on the scene. Protestant ministers attempted to lure Catholic Indians away from the fold, and were aided by the medicine men who tried to convince Indian parents to take their children out of the Catholic schools and put them into Protestant schools. But these converts to the Faith were not so easily led astray. The Potawatomi chief, Joseph Mechkomi, was harassed by a Methodist minister who, on one of his visits, found the chief reading his Bible. When asked what he was reading, Mechkomi replied, "The Word of God." The minister asked, "And what does the Lord say to you?" Mechkomi answered, "He says, 'beware of false prophets, for they will come in the form of lambs, but within they will be ravening wolves.'" Mechkomi added, "And do you stop laying snares for us, or go elsewhere, for here you lose your time and trouble."

The Catholic priests worked to protect the Indians from the continual encroachment of land-hungry settlers and government officials, who made treaties and did not honor them, swindling the Indians out of their lands. Father De Smet believed that, if educated, the Indians could live successfully and at peace with their neighbors. But he received little encouragement from the government.

Though the U.S. Government's Indian policy was not favorable to the Catholic missions, Father De Smet's aid was often sought in government dealings with the Indians. He was asked to help put an end to the Sioux uprising and to stop hostilities in the Yakima war in Oregon. He also served as chaplain to the U.S. Army in the 1858 expedition against the Mormons in Utah, giving him an opportunity to study this sect in which, he says, "The initiated take an oath of blind obedience, as understood by the secret societies of Europe."

As more Protestant settlers came in contact with the Catholic missionaries, they too were inspired to learn more about the Catholic religion. Many of Father De Smet's letters described the conversions

which resulted. Twenty-two-year-old Randolph Benton, the son of Thomas Hart Benton, U.S. Senator from Missouri, sent for Father De Smet from his deathbed. Randolph told Father De Smet, "I desire with all my heart to be baptized. It is a great boon which Heaven vouchsafes to me." His father informed the priest, "The words of my son fill me with joy, despite the grief which tears my heart. If he dies, he will die a Christian."

Soon after the death of his son, Senator Benton wrote Father De Smet that Randolph had considered taking this step for four years and "that it was not the near approach of death and the sickbed that brought him to this act, but his own heart, in the happiest state of his health and mind."

As conversions grew, so did opposition to the Catholic Church. In spite of attacks, physical as well as verbal, the courageous priests calmly continued their work, accepting God's will. One of those priests was Father de Theux who, when asked by a club-wielding thug what weapon he carried that made him so unafraid, exhibited his crucifix, saying, "this is my weapon; I have no need of any other."

Father Peter De Smet was responsible for bringing the one, true Faith to countless souls in America's West, blazing the trail for the missionaries who followed. He died quietly on May 23, 1873, in his room at Saint Louis University at the age of 72, having spent the greater portion of his life traveling on the missions. Far away from a decaying Europe, "shaken to the centre by the incessant efforts of learned impiety," he found a vigorous new land, where hardship and danger were a small inconvenience compared with the rewards to be gained.

Father De Smet knew the conversion of America to be an all-important task, and he devoted his life to its accomplishment. What would he think of our efforts?†

Pray the Rosary Daily

The USA, Past and Present— Christian or Masonic?

Mr. John Weiskittel has written numerous articles for this newsletter over the past several years. In my opinion, the one bearing the above title which appears with this issue is the best of them all. While those who have read his articles on the subject in previous issues must certainly have gotten the message that Masonry is indeed a work of evil, many of them quite likely still do not realize the extent of the power and influence that Masonry has had upon the American scene. Such people would probably still call the USA a Christian nation. But is it really? Or was it ever? After reading this latest Weiskittel article, I readily confess to at least having second thoughts on the matter.

If, then, our newsletter subscribers and others who may have the opportunity to read this issue of *The Athanasian* are as impressed as I am with the Masonry article, surely they will want to do all they can to give it as wide a circulation as possible. And if a sizable number of them will do just that, I do believe that the article could make a significant impact upon many of our fellow Americans concerned about our nation's welfare. Here, too, is a project made to order for traditional Roman Catholics who honestly want to do something concrete and worthwhile in terms of apostolic action. Let them, by way of their wide distribution of this article, inform as many as they reasonably can of the powerful influence upon our nation of the satanic conspiracy of Freemasonry. Multitudes of the American people simply do not know the truth about Freemasonry.

The article discussed here is being published as a supplement to this issue of *The Athanasian*. In order to do our part to contribute to its wide circulation, the price we are charging for additional copies is not even sufficient for us to break even financially. The price scale for quantity orders appears at the conclusion of the article.†

—Fr. F. Fenton

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THE USA, PAST AND PRESENT—
CHRISTIAN OR MASONIC?

John Kenneth Weiskittel

THE USA, PAST AND PRESENT—CHRISTIAN OR MASONIC?

John Kenneth Weiskittel

One of the major contentions of the group of conservative Christians dubbed the Religious Right by the mass media is that the United States was founded as a Christian nation and that many of its present woes are due to the fact that this origin is largely ignored or forgotten by those in positions of power and influence. Many, if not most, Americans would agree with this assessment. But *is* America a Christian state? Was it *ever*?

"The government of the United States of America is not, in any sense, founded upon the Christian religion." This categorical denial does not come to us from the secular humanists but from the Founding Fathers. It is part of a treaty signed in 1796 between the Revolutionary U.S. government and Tripoli, apparently necessitated because Tripoli's rulers were Moslems.

What, then, is America's real identity? Catholic scholar Solange Hertz has called it "a wholly artificial nation suddenly put together from scratch by English Masonry." Let those who doubt such a characterization read the following evidence—much of it cited from Masonic sources—and *then* draw their conclusions.

Daniel Webster called it the "Headquarters of the Revolution." He was referring to a Boston tavern where Paul Revere, Samual Adams, John Hancock and other "Sons of Liberty" met to lay the groundwork of the War of Independence. The same pub was also the home of the Massachusetts Provincial Grand Lodge known as the Lodge of St. Andrew. This Masonic hotbed was called...the Green Dragon.

On December 16, 1773, a group of men dressed as Mohawk Indians boarded English merchant ships in Boston Harbor and destroyed ninety thousand dollars worth of tea—the so-called Boston Tea Party. The Masonic Association publication, *One if by Land and Two if by Sea,* states: "Freemasons of the Colony undoubtedly had a large part in the destruction of the tea cargoes." It goes on to say that on the night of November 30, 1773, only seven members of St. Andrew Lodge (to which Paul Revere belonged) were present for the annual election of officers, the rest being busy calling mass meetings and preventing the tea from being unloaded. "Another meeting was called on the 30th," *One if by Land*...continued, "at which officers of two additional ships which had arrived in the meantime were made to promise that they would leave the harbor without unloading their tea cargoes."

Far from being an isolated incident, the Boston Tea Party's Masonic origin was consistent with the tenor of the American Revolution. Freemasons playing major roles read like a Who's Who of the Revolution. Besides S. Adams, Hancock and Revere, one can add James Madison, Robert Morris, Roger Sherman, John Paul Jones, Rufus King, John Marshall and Benjamin Franklin, to name a few. Foreign Masons also contributed to the effort, such as the Marquis de Lafayette and Baron von Steuben. Scottish Rite Sovereign Grand Commander Henry Clausen, in his book *Messages for a Mission,* indicates even more outside help in this description of how British General Cornwallis' army was deprived of reinforcements at the Battle of Yorktown:

> Consequently, all now depended upon whether a French fleet could stop the British naval units. The French were enroute from the West Indies under Admiral Comte Francois de Grasse, father of Comte Auguste de Grasse-Tilly who helped found our Supreme Council at Charleston in 1801. A Venezuelan General, Francisco de Miranda, a Mason of the Rite of Perfection, the precursor of our Scottish Rite, enabled Admiral de Grasse to bring the French fleet ...to Yorktown. General de Miranda persuaded his Masonic friends in Venezuela and Cuba to advance £35,000 and other resources to finance and thus assure the French expedition...

Cornwallis would surrender to end the war. Clausen writes: "Masons can be especially proud to commemorate this event as Independence Day and recall one more Masonic link in the chain of events that led to our independence and freedom."

But for the very embodiment of the Lodge's contribution to America's identity we must turn to the Father of our Country, George Washington. In 1752, his thirtieth year, Washington was initiated as a Mason and, from that point, the Lodge played a significant part in much of his life. He presided over the Alexandria, Virginia Lodge, and was thrice proposed as General Grand Master of the United States. When he was inaugurated President on April 30, 1789, he took the oath of office on a Masonic

Bible and was sworn in by Robert Livingston, Grand Master of the New York Grand Lodge. And four years later—clad in the apron of the Craft and assisted by the Grand Lodge of Maryland and his own Alexandria Lodge—Washington, acting as Grand Master *pro tem,* laid the cornerstone of the U.S. Capitol—a stone covered with Masonic symbols (including Egyptian hieroglyphs).

Cornerstones of a different sort, the Constitution and the Declaration of Independence, also bear the markings of the Lodge. Twenty-three signers of the Constitution belonged to the Brotherhood, as did nine (possibly more) of the Declaration's 56 endorsers. In addition, of the 42 men who opened the Constitutional Convention and who had the most input in formulating the document, over half (28) were affiliated with the Freemasons.

Small wonder, then, that Clausen's book includes a chapter entitled "The Masonic Strength of Our Constitution." He writes: "We thrill with pride that Masons in the main, Masonic minds directing Masonic hands, wrote the immortal Declaration of Independence, the Constitution and the American Bill of Rights. They impressed their Masonic concept of freedom firmly upon the fabric of our country. They determined that here in our country there should be 'liberty under law' rather than rule by men..." Many Christian Americans find comfort in the idea of living in a land governed by law, but it would be a good idea to take a deeper look at what kind of law is being talked about here.

We already know, based on the Tripoli Treaty (signed, incidentally, by Washington), that this law was *not* "founded on the Christian religion." Most of the men who led the fight against King George II were not Christians, but *Deists.* According to the *Oxford Dictionary of the Christian Church,* Freemasonry was a "stronghold of Deism." The basic canons of Deism are in stark contrast to those of Christianity: the existence of a Supreme Being is known by reason alone; prophecies, revelation and miracles are rejected; a "natural" religion in which man could achieve virtuous living without divine aid is advocated; God does not intercede in history in the Christian sense and, consequently, religion has no place in public affairs. (All of which sounds very much like what is being passed off for Christianity in many Churches today.) The "Godfather of America," Thomas Paine, was a Deist and a Freemason in spirit if not in fact. In *The Age of Reason* (as opposed to Faith), he said Christianity was "Too absurd for belief, too impossible to convince, and too inconsistent for practice...so far as respects the good of man in general, it leads to nothing here or hereafter." "The creation is the Bible of the Deist," he continued, "...all other Bibles and Testaments are forgeries." This finds expression in the Declaration of Independence where we read "the Laws of Nature and Nature's God." And lest anyone think this refers to the Christian God, let him hear what the Declaration's author, Thomas Jefferson (another man who, if he wasn't a Mason, cheated the Lodges out of membership dues), has to say of the Blessed Trinity: a "hocus-pocus phantasm of a God...incomprehensible to the human mind." In Masonic terminology, "Nature's God" is expressed as the Great Architect of the Universe. To be sure, many Christians participated in the American Revolution, but they did not *direct* it.

Masons In The Halls Of Power

Having established an experimental nation based on its principles, Masonry was not about to relinquish control. This has been accomplished largely by a system of mutual promotion of fellow Masons and the inculcation of its ideas to the non-masonic public via the press and government schools. And the resulting representation, or rather *over*-representation, of Masons in the halls of power is nothing short of incredible. Consider Henry Clausen's boast:

> Masons number among them today many outstanding and famous Brethren in the fields of business, finance, the arts, the professions, music and high public and military service. They have included 14 Presidents and 18 Vice Presidents of the United States; a majority of the Justices of the United States Supreme Court, of the Governors of the States, of the members of the Senate, and a large percentage of the Congressmen. Five Chief Justices of the United States were Masons and two were Grand Masters ...(The two Grand Masters were John Marshall and Earl Warren, whose Court effectively ended prayer in the schools.)

The Mason-Presidents were, according to Joseph Nathan Kane's *Facts about the Presidents,* Washington, Monroe, Jackson, Polk, Buchanan, A. Johnson, Garfield, McKinley, T. Roosevelt, Taft, Harding, F. D. Roosevelt, Truman, L. B. Johnson and Ford. Other lists have added or omitted names but Kane's seems authentic as he has taken care to list the date on which each one was "raised" (that is, became Master Masons) and into what lodge. (Note that Kane has named 15 Presidents, one more than Clausen—perhaps a typographical error in the latter's work. Yet Kane has failed to include Madison, who is identified as a Mason by Clausen as well as in the June 1976 issue of *Masonic Temple Topics.* Another writer for the Craft, Bernard Whitman, has asserted that every President up to, and including,

Jackson were members. Still others would make Eisenhower a Mason because he was sworn in using Washington's Masonic Bible. Even less credibly, some allege that *every* Commander-in-Chief has been a Lodge member. It can be stated, however, that none of those without affiliation have openly gone against the Masonic Establishment.)

Thaddeus Stevens, Pennsylvania's delegate to the 1830 Anti-Masonic Convention, noted of the situation in his day: "...though but one hundred thousand of the people of these United States are freemasons, yet almost all the offices of high profit and high honor are filled with gentlemen of that institution." The current U.S. Congress has over 10 percent of its members openly claiming Masonic membership. This represents a percentage that is twice as high as that for Masons in the overall adult population. (There are between five and six million Masons in the USA.)

That Masons have wielded an inordinate degree of power is incontestable, but it is not surprising when one reflects that this is *their* country. The much-heralded freedoms all have a Masonic cutting edge. Free speech includes the "right" to publish *anything,* even the most depraved pornography, so long as it has "redeeming social value." Religious freedom not only guarantees that Christians may worship as they please (so long as they don't attempt to use their teachings to influence government policy), but it also gives equal footing to witches, satanists and pagans of every stripe, including the Rajneesh sex-violence cult that has taken over an Oregon town. (Interestingly, several homegrown American religions have Masonic tie-ins: Mormonism was founded by a Mason and employs Masonic doctrines and blood oaths; Christian Science denies a personal God and uses the cross-and-crown insignia of the Knights Templar; Theosophy seeks an unholy union of paganism and Christianity, etc.)

Nowhere is the hidden hand of the Lodge more in evidence than in the issue of separation of Church and State. Particularly shrill are the voices when the topic is the sacred cow of government-masonic public education. (Over 30 pages in *Messages for a Mission* deal with the Church/State question, and *every one of them* is devoted to a defense of public schools and an attack on Church schools.) Not content with showering fulsome praise on the courts for vetoing every effort by Christians to obtain vouchers or tax credits as a means to offset the compulsory nature of public education, Clausen reveals a hatred for non-masonic schools and provides an insight into why the Masons are at the forefront of the education battle.

In the following quotes it is instructive to read the word *Masonic* each time "American" is used. First, Clausen attacks "the peculiar nature of parochial schools, with small children the possible prey of religious zealots, (which) makes impermissible in our American Constitutional posture the State-subsidized selection of such schools in any form," for "if any or all the 266-plus religious denominations of this country were to operate their own schools, each would indoctrinate primarily the dogma of its particular Church," and some of the teachings would be "diametrically opposed to American principles." (Never mind that public schools inculcate Masonic dogmas often diametrically opposed to Christ.) He then all but admits that the function of state schools is to expose (usually unsuspecting) children to a Masonic training when he writes thus about the First Amendment: "...if our primary American principles were to grow and be perpetuated for posterity, if our children's children were to have those blessings of liberty, then there must be public nonsectarian schools to teach those principles. Of necessity, these schools must be run by the State as a place where our children can be welded into an enlightened and unified American citizenry. Under the law, no Church can put a hand upon the child in a public school." (!) In short, the amorality taught and observed in government-masonic schools invites children to have an adversary relationship with parents in Christian families. Can it be a coincidence that DeWitt Clinton, an architect of the public school system, was a Mason? Or that Americans United for Separation of Church & State shares an address with the Masonic Services Association of the U.S.?

The Great Seal of the U.S. And Other Masonic Links

One of the clearest evidences of America's Masonic identity lies within the grasp of millions of Americans, yet few recognize it as such...the one dollar bill. Washington stares out at us on the front, of course, but the clincher is on the back in the form of the two designs that comprise the Great Seal of the United States: the rampant eagle and the mysterious eye above the pyramid.

Both represent the Lodge Triumphant. The eagle is discussed in Manly P. Hall's *The Secret Technique of All Ages,* a book he dedicated to San Diego's Scottish Rite Bodies and to Sweden's Crown Prince (by law, all Swedish kings must be Masons): "Careful analysis of the seal discloses a mass of occult and Masonic symbols, chief among them the so-called American eagle..." He says "so-called" because the original sketches were of the phoenix, a mythical bird in pagan legend that rose anew from its own ashes. Albert Pike, Clausen's predecessor in the 1800's, in his *Morals and Dogma* calls the phoenix a symbol of the Great Work (that is, the Ma-

sonic Conspiracy). (Pike also states, "Lucifer is God.") The eagle, though, has links with the Lodge as well, for a double-headed version of the eagle signifies Scottish Rite's 33rd degree. The 13 stars above it form a Star of David, and are of themselves shaped as pentagrams, yet another occult connection. (A pentagram with an inverted point is used by the Eastern Star *and* in black magic rituals.) Hall also says that the number 13 is not merely to represent the colonies, but that in the Star of David (or Seal of Solomon) it comprises "the sacred emblem of the initiates" and is of mystical import.

The "eye in the triangle," however, is the feature that attracts the most attention. A moment's reflection illuminates the unintelligible: the pyramid, being a stone structure and chosen due to the Lodge's preoccupation with all things pagan, recalls the original meaning of *mason*—and so depicts the Craft, while the eye is Masonry's false god, The Great Architect of the Universe, who (relates the Latin, "Annuit Coeptis,") favors their machinations. In the Christian Book Club of America's booklet, *The Cult of the All-Seeing Eye,* author Robert Keith Spenser tells us that the eye's history can be traced back to ancient Chaldea as the Solar Eye, and that it then went through various cultures as the Eye of Baal, of Jupiter, of Osiris. This is confirmed by E. R. Johnston in *Masonry Defined: A Liberal Masonic Education,* where he writes that it (the eye) is "an important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity," including "...the Egyptians (who) represented Osiris, their chief deity, by the symbol of an open eye, and (who) placed this hieroglyphic of him in all their temples." (No evidence has ever shown the eye to represent the God of Christians.)

As for "Novus Ordo Seclorum," this New Order of the Ages is the Masonic drive to supplant the New Testament of Jesus Christ—the only genuine new order—with its pagan hodgepodge. The All-Seeing Eye motif is also found on the Great Seal of Colorado and on a stained glass window above the altar in the Congressional prayer room in Washington. Some state constitutions also have thinly-disguised variations of the Great Architect, such as "Sovereign Ruler of the Universe" or "great Legislator of the Universe."

Mr. Hall concludes on the subject: "Not only were many of the founders of the United States Government Masons, but they received aid from a secret and august (sic) body existing in Europe, which helped them to establish this country for a peculiar and particular purpose known only to the initiated few. The Great Seal is the signature of this exalted body—unseen and for the most part unknown—and the unfinished pyramid upon its reverse side is a trestle-board setting forth symbolically the task to the accomplishment of which the United States Government was dedicated the day of its inception." (Gerald Ford, Mason, addressing the Grand Lodge of Michigan, said Masonry must lead America into the New Age.)

"The Star-Spangled Banner" was set by Francis Scott Key to the tune of a Masonic drinking song. The song was originally known in England as "To Anacreon in Heaven" and, according to Paul Nettl in *National Anthems,* this was "the official song of the Anacreonic Society of London, a sort of social-musical-masonic club" founded in 1771. Nettl notes that Key specified in the anthem's first printing that it be sung to the tune of this song and today's version is only slightly altered. So change the national anthem, you say? Ah, but with what might it be replaced? "America" ("My Country 'Tis of Thee"), perhaps? Well, consider that this is to the tune of "God Save the King (Queen)" which, as Nettl tells us, is also popular in Europe with different texts and, you guessed it, "started its career on the continent as a masonic song." Alright, you say, then perhaps a rousing Sousa march such as "Stars and Stripes Forever"? But John Philip Sousa was a Mason and Shriner who also wrote a "Nobles of the Mystic Shrine March." We might wonder, too, about allusions to a "band of Brothers" in "Hail Columbia" and to "crown thy good with Brotherhood" in "America the Beautiful," since Masonry claims to be a brotherhood.

The Statue of Liberty is another part of the national consciousness that is as "American" as, well, the "Star-Spangled Banner." When the colossal copper figure was brought to Bedloe's Island in 1884, writes Oscar Handlin in *The Statue of Liberty, "The Augusta* (Georgia) *Chronicle* wondered whether a pagan divinity was really appropriate for a Christian country." (No, it isn't, but quite proper for a Masonic one!) *The Chronicle's* description is apt, and is in keeping with the perception of the Lodge. In *Mystic Americanism,* Supreme Grand Master R. S. Clymer notes that "we have the Goddess of Liberty in New York harbor, as a symbol and reminder of our heirship of the ages." Ostensibly a token of France's friendship with the U.S., "Miss (or is that Ms.?) Liberty" is in reality a show of solidarity between the Masonic Lodges in each land. Close examination shows that the inspiration for the design came from the Goddess of Reason that was blasphemously paraded around cathedrals during the French Revolution, and from Delacroix's painting, "Liberty leading the People," which celebrated the later revolt in 1830. Freemasonry had a hand in each insurrection. Handlin notes that Lodges in France helped raise 200,000 francs for the statue project, but fails to note what Solange Hertz' careful research (in her

article, "The Strange Spirit of '76") has uncovered—that the artist, sculptor F. A. Barthodi, was a Mason and the Grand Lodge of New York also raised funds and laid the cornerstone for the base. The official title of the work, "Liberty Enlightening the World," is unmistakably Masonic in message. (The statue's inscription was composed by socialist Emma Lazarus.)

As for Old Glory, Hall relates that its design came from a man unknown to any of the founding Fathers except Washington and Franklin, a "man of mystery" who was only spoken of as "the Professor." He quotes Robert Allen Campbell's *Our Flag* at length to show that this man was an agent of "the secret societies of Europe (which) conspired to establish upon the American continent a new nation, 'conceived in liberty and dedicated to the proposition that all men are created equal.'" The Washington Monument is in the shape of an obelisk, still another edifice favored by Masons and known to be used by them as grave markers, but one that has its roots in obscene pagan worship condemned by God (see Lev. 26:1). Obelisks were used in ancient Egypt.

How Did It Happen? What Can Be Done?

The preceeding is but a fraction of the evidence that can be marshaled to show that the United States of America is a Masonically-contrived nation as well as being by far the Lodge's strongest bastion in the world. How did the colonial Christians allow themselves to be used in such a way? To begin with, there were enough legitimate grievances against the way the Colonies were being treated to render the task easier. Furthermore, the strategically-placed Masons were content to mask their language so that Christians would not be alarmed—"God," for example, would be substituted for the Great Architect of the Universe. And, too, the concept of "religious liberty" was appealing to many who never suspected what it really meant.

Today, many of the rank-and-file Masons are hoodwinked (no pun intended) into thinking that they can maintain a dual Church/Lodge membership without doing harm to their profession of Christ. Nothing could be further from the truth. In his forward to E.M. Storm's *Should a Christian be a Mason?,* Protestant minister James D. Shaw, himself a former Craft member, dispels this myth while providing sound advice as well: "Having left Freemasonry after 19 years and attaining the 33rd degree, I feel that a Blood-washed Christian has a duty to warn others to avoid the satanic trap of Freemasonry. Also the Mason who professes to be a Christian should leave this heresy." For the Christian in Masonry, he is *truly* Christian in inverse proportion to the amount of Masonry he has absorbed, whether he knows it or not. A Christian Mason is a contradiction in terms.

It is our responsibility to pray for America and to expose the dark powers that have been so influential in its founding and history. And we need to educate our fellow Americans to the unpleasant facts concerning our country—a country far too many naively identify as Christian—and to impress upon them the stark fact that the anti-Christian environment in which we are now living has been deliberately brought about by satanic forces for the purpose of destroying Christian civilization. The conspiracy of Freemasonry is every bit as horrendous an evil as is the conspiracy of Communism. God wills that we oppose and expose both in every morally lawful way at our disposal.□

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MASONS IN THE 99TH CONGRESS

Of the 535 members in the current United States Congress, 58 have Masonic affiliations according to biographical skeches that appear in the *1985-86 Congressional Directory.* This amounts to 10.8 percent representation, with 13 senators (13 percent) and 45 representatives (10.3 percent). By comparison, only about 4 percent of the nation's overall adult population belong to the Lodge and its women's auxiliary, Eastern Star. There is reason, however, for believing the number of Freemasons on Capitol Hill may be larger because some legislators listed membership only in "fraternal bodies" for their *Directory* entries. Care has been taken to include every individual who identified himself as belonging to the "Masons," "Scottish Rite" or "Eastern Star" but it is possible that, in reading through thousands of lines of biographical data, one or more entries have been overlooked. In the following lists each lawmaker is identified by his political party and State and, in a few cases, significant comments found in the entries are also included.

SENATE
(10 REPUBLICANS, 3 DEMOCRATS):

JAMES ABDNOR, Rep., South Dakota; MARK ANDREWS, Rep., North Dakota; ROBERT BYRD, Dem., West Virginia—"33rd Degree"; awarded "Grand Cross of the Court of Honor (highest individual distinction bestowed by the Supreme Council; as of 1978, there were only 18 living members who had received this honor)"; ROBERT DOLE, Rep., Kansas; JAMES EXON, Dem., Nebraska; CHARLES GRASSLEY, Rep., Iowa; JESSE HELMS, Rep., North

Carolina—"32nd Degree"; "Grand Orator, Grand Lodge of North Carolina"; ERNEST HOLLINGS, Dem., South Carolina; MACK MATTINGLY, Rep., Georgia; JAMES MCCLURE, Rep., Idaho; ROBERT STAFFORD, Rep., Vermont; ALAN SIMPSON, Rep., Wyoming—"various Masonic bodies and the Shrine"; STROM THURMOND, Rep., South Carolina.

HOUSE
(24 REPUBLICANS, 21 DEMOCRATS):

BERKLEY BEDELL, Dem., Iowa; CHARLES BENNETT, Dem., Florida; THOMAS BEVEL, Dem., Alabama; MICHAEL BILIRAKIS, Rep., Florida; WILLIAM BROOMFIELD, Rep., Michigan; CARROLL CAMPBELL, Rep., South Carolina; WILLIAM CHAPPELL, Dem., Florida; HAL DAUB, Rep., Nebraska; WILLIAM DICKINSON, Rep., Alabama; MICKEY EDWARDS, Rep., Oklahoma; DONALD FUQUA, Dem., Florida; BENJAMIN GILMAN, Rep., New York; JOHN PAUL HAMERSCHMIDT, Rep., Arkansas; AUGUSTUS HAWKINS, Dem., California; CECIL HEFTEL, Dem., Hawaii; ELWOOD HILLIS, Rep., Indiana; LARRY HOPKINS, Rep., Kentucky; FRANK HORTON, Rep., New York; WILLIAM HUGHES, Dem., New Jersey—"past master"; ANDREW IRELAND, Rep., Florida; WALTER JONES, Dem., North Carolina; THOMAS LEWIS, Rep., Florida; TRENT LOTT, Rep., Mississippi; RONALD MARLENEE, Rep., Montana; CARLOS MOORHEAD, Rep., California; JOHN MYERS, Rep., Indiana; WILLIAM NICHOLS, Dem., Alabama; CARL PERKINS, Dem., Kentucky; CLAUDE PEPPER, Dem., Florida; NICK RAHALL, Dem., West Virginia; BUDDY ROEMER, Dem., Louisiana; MARTY RUSSO, Dem., Illinois; RICHARD SCHULZE, Rep., Pennsylvania; IKE SKELTON, Dem., Missouri; ROBERT SMITH, Rep., Oregon; VIRGINIA SMITH, Rep., Nebraska—"Eastern Star"; GENE SNYDER, Rep., Kentucky; GERALD SOLOMON, Rep., New York; SAMUEL STRATTON, Dem., New York; GENE TAYLOR, Rep., Missouri; TIMOTHY VALENTINE, Dem., North Carolina; WESLEY WATKINS, Dem., Oklahoma; CHARLES WHITELY, Dem., Mississippi; CHALMERS WYLIE, Rep., Ohio.

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