

The Watchtower & The Masons

A Preliminary Investigation

A fresh look reveals NEW Insights
into one of today's leading heresies.



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AUTHOR'S PREFACE

The subject of this book touches almost everyone's life. Yet, many will not immediately see any connection.

Many people if you ask them have only vague ideas about the Jehovah's Witnesses and Masons. To them the JW's are some overzealous people with some twisted religion, and the Masons are some group related to benevolence like the Shriners and their hospitals.

Without a doubt, many people will not see any connection between their own lives, the Jehovah's Witnesses, and the Freemasons.

A number of people have advocated that "Truth without love is too hard; Love without truth is too soft." This author firmly believes this.

It's time to wake people up from their slumber.

The Second Tower of Babel

There is a coming New World Order planned by the secretive leaders of the Jehovah's Witnesses that should scare the socks off anyone including the JW's themselves. However, if this New World Order were only in the hands of Jehovah's Witnesses to initiate, we could relax, because they have only minimal political clout, few guns, and teach non-participation in war. It's when we get the bigger picture that we realize these people are talking about something serious.

This author's research has led him to conclude that the 1-world-government 1-world-religion that the New Age has planned for us, and the 1-world-government and 1-world-religion that the Freemasons such as the Grand Orient have planned, and the Watchtower Society's New Order are one and the same.

Before you dismiss this as sensationalism, you owe it to yourself to investigate a scheme that has enough high calibre people of all walks of life worldwide involved in bringing it to fruition. Like the French Revolution, many people may be involved without realizing what is taking place. Some may unwittingly support this new revolution. Perhaps it may be only such help as your neighbor giving a small "donation" for a WT book. Your neighbor may then go back into his house,

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and as he watches the news feel frustrated because what he sees happening in world events does not make sense to him. The Witnesses' literature will provide him a prepackaged explanation of world events. Once he buys into this, he is theirs. However, this book gives the reader the inside story about that prepackaged explanation. Also we will find out that there are three groups with identical plans for a New World Order. The reader will also find out that these three are connected.

This book is a preliminary investigation. Should the good Lord see fit, it will someday be followed with more pertinent information.

The book begins with curiosity about the Jehovah's Witnesses strangeness. It proceeds to examine the story of their founder Pastor Charles Taze Russell. Because Russell's history is a liability to the Society, they have tried to distance themselves from C.T. Russell, while at the same time in general carrying forth his ideas. The Author has confirmed Russell's Masonic membership. Now the reader knows the bottom line even though Chapter two and three are written in a very speculative fashion. However, they call an array of facts and clues to the reader's attention. Facts that call for answers. This book was never intended to answer all the reader's questions. This publication has always been intended as a vehicle to get people to think. Everyday we act on plausibilities, so it is nothing unusual for this Author to ask the reader to think, peruse these clues, and then to investigate further on his own into these things.

The book covers the second WT President's modus operandi in covering up the use of a demonic WT healing device. It also shows how demons played the crucial role in channeling information to the Watchtower leaders. Each of these items is just a piece in the puzzle about who these men are, and what their objectives are.

This book will help you understand the mindset of the first two presidents of the WT Society.

The men today involved in scheming for this new order do not think like many of us. Their mindset is power and control. Therefore, the Orwellian world they are bringing in is not the type of world you and I would bring in. (This analysis

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is not just this author's opinion but is shared by others.) The reader will examine what they say about their plans.

The French Revolution had many actors on its stage. Likewise, to study the role each actor is to play in the coming world revolution has been complex. The Jehovah's Witnesses are playing a big role in preparing the world for this incoming world government.

The Governing Body's Masonic memberships and ties are out there for the interested to research and examine. Because this book is based only on my own research, this Author is not going to give all the details. Readers are welcome to respond with letters. The good Lord will reveal all things in his own good time.

With a clear conscience, this Author will state that this thought-provoking book is to help-not to harm anyone. Its goal is to promote honest investigation into the history of the Watchtower Presidents and the Governing Body, and not to promote his own personal theories. The JW's own printed historical accounts are totally misleading. Unless capable individuals take the time to investigate and report the real story about the Jehovah's Witnesses, then the world will be left with only their own doctored versions.

There is a time and a place for everything, even preliminary reports. (Eccl. 3:1) So even if my knowledge is partial, it is time this subject was broached publicly. What is the timetable for the the New Order? We should not sit around until it is launched. Recent WT and New Age literature suggest that it is planned before the turn of the century. This Author encourages others to continue this investigation and to share their research and set mine on surer and more correct ground.

-F.S.

"Freemasonry as a secret association has lived unchanged for centuries-as an open society it would not last for as many years."-Mackey's Masonic Jurisprudence, p. 37.

"What is Masonry now? IT IS POWERFUL. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance...They are distributed, too, with the means of knowing each other, and the means of keeping secret and the means of cooperating, in the Desk, in the Legislative Hall, on the Bench, in every gathering of business,... among enemies and friends, in one place as well as in another! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, DEFEAT and PUNISH!"-Speech by Masonic orator Brainard at New London, Conn.

"I wish to draw your notice the fact that the Almighty God Himself is the FOUNDER OF A SECRET SOCIETY. Moreover, while there are certain correspondencies between the human secret orders and the one of Divine origin, we shall find as we should expect that the latter is in every way superior to all others...secrecy is to the advantage...all Masons are familiar with the secrets pertaining to the first degree yet not all Masons are familiar with the secrets, etc., pertaining to the thirty-second degree, so in God's Secret Order there are first principles of the doctrines of Christ which must be known to all who belong to the order, and are also 'deep things of God',..."--Sermon by Pastor Russell, founder of the Watchtower Bible and Tract Society of the Jehovah's Witnesses.

STRANGE VIBES

I remember the first time I noticed a volume by the founder of what became the Jehovah's Witnesses. It was entitled "Studies in the Scriptures" on its reddish-brown cover, and had a strange Winged-Sun-Disk with snakes. On my copy the left snake had a tiny gold tongue protruding from its mouth. This strange new symbol puzzled me. I wondered over its symbolic meaning. But Pastor Russell's book provided not a clue as to the cover's meaning. Obviously, the meaning was for those "in the know" and not the casual reader.



The seven volumes of Charles Taze Russell's Studies in the Scriptures had this strange Winged-Sun-Disk. ¹

Russell spoke of the Golden Age to come. Each volume's title page capitalized in bold underlined letters **THE GOLDEN AGE OF PROPHECY**.

Not knowing who Russell was, I wasn't aroused by this non-biblical term "Golden Age".

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¹ The seventh volume was billed as Russell's, but was written by George H. Fisher and C.J. Woodworth.

Nor did I realize the implications of Russell's strange beliefs in the Great Pyramid. However, I do distinctly remember the first impression as a Christian—"this is weird."

How does one investigate something strange like this? It does have its difficulties.

First, it's like being a policeman who comes upon a suspicious car accident. If he rules it "an accident", rather than a homicide, he will limit his approach in gathering clues. On the other hand, if he assumes the worst and views it as a homicide, he will collect all the evidence he can. This book is an attempt to gather evidence. Yes, the fact that the policeman gathers facts means he's suspicious. It doesn't mean anyone is guilty. Certainly today, Jehovah's Witnesses do not join Masonic Lodges and Orders.

After years of indepth study of the Jehovah's Witnesses, and learning what I could about the Freemasons by talking to Freemasons, talking to ex-Freemasons, reading, going to public lodges events, etc. I offer the following conclusions and cautions when beginning research.

Researching a book on Jehovah's Witnesses and Freemasons, both secretive organizations, is a challenge. Both publish propoganda based on what they want you to think, rather than history. Morey, in *The Origin and Teachings of Freemasonry*, goes so far as to quote respected Masons who themselves warn other Masons that most of their own history books are in large part fiction and unreliable. Not all Masonic writers identify themselves as being Masons. The Jehovah's Witnesses' literature is biased and loaded with fictitious information. Several writers have taken them to task for scholastic dishonesty. That is, they have a penchant for misquoting others. On the other hand, Protestant and Catholic material is biased too, for they may be latching onto superficially learned knowledge in a effort to counteract others.

Expect the Masons' bias to be to show their legitimacy and antiquity. Less of this appears in recent times.

Expect big differences between European Masonry and American Masonry.

Expect to meet both Masonic and non-Masonic writers with the incorrect view that all Freemasons have a common

purpose, common beliefs, and common methods. The Freemason next door may sincerely believe the Freemasons are innocuous, for he regards his own personal experience as universal, without bothering to get an historical perspective. Some Masonic groups are not so benign. Any secret organization such as the Masons is a ready-made organization for mischief should scheming men control it. But the non-Mason should be slow to imagine any grand conspiracy scheme. Masonry, even if leaks of an invisible high level organization are true, may not be united enough for a single grand scheme. The American Freemasons, today about 3 million strong, experience the lodge mostly in terms of a philanthropic fraternity. Still, expect them to confuse and deceive to protect their secrets.²

Expect the Jehovah's Witnesses to portray a selfless, pristine perfect organization, to hide or gloss over doctrinal controversies, to change history to match "present truth", and to cover over anything embarrassing. Each group has kernels of truth in their positions and biases. Yet truth with embellishments is no longer truth, but a distortion. In this investigation, you are the jury— even as this goes to press the facts and evidence are not all in.

In a court of law, every witness has his chance on the stand. There are some sources that are quoted that the Author would not endorse without some reservations. As a detective, the goal has been to filter out spurious information, yet consider every relevant fact.

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2 A Masonic oath that is repeated by all at the Entered Apprentice/1st Degree and every degree after it, and taken on the penalty of mayhem and violent death goes, "I ...do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the arts, parts or points of the secret arts and mysteries of ancient Freemasonry which I received, am about to receive, or may hereafter be instructed in..." Shaw, Jim (ex-33°) and Tom McKenney. *The Deadly Deception*. Lafayette, LA: Huntington House, Inc., 1988, (For a modern exception to this see Chp. 12)

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IDEAS DON'T COME OUT OF A VACUUM

When something new appears it is good for us to remember there is nothing new under the sun. My experience as a world traveler and a history buff is that I marvel at how much continuity a modern people has with their ancestors. For instance, one day in a restaurant while I was waiting for a meal, I was studying some ancient Egyptian cursive handwriting from the 19th Dynasty. That means this handwriting was about 3,300 years old, and this hieratic (the ancient Egyptian cursive) is a different system than the modern arabic script used today in Egypt. An Arab approached me and started a conversation, because he thought I was reading Arabic. It caused me to reflect. The Egyptians had been conquered by the Assyrians, Persians, Greeks, and Romans, and had gone through using various scripts, yet they choose to use the Arabic script which resembles the hieratic they had used in the centuries before Christ. (The word "choose" is used on the premise people are responsible for their behavior.) People also tend to build, to adapt on past ideas. People tend to borrow rather than create new. When we see something "new" arrive in history, such as the alphabet, a person then looks for clues as to when that alphabet was introduced. It is valid then to question where "new" ideas spring from. They rarely come from a vacuum.

When Charles T. Russell created a new religious body, his ideas did not come out of a vacuum. Various scholars have tracked down Russell's ideas to all kinds of heresies.

Where did all these strange beliefs come from? My early exposure to the Jehovah's Witnesses piqued my curiosity. For instance, why call one's meeting place a hall? why not Kingdom meeting, or Kingdom assembly, or Kingdom study, or church, or chapel, or tabernacle, or temple, or something else? why hall?

Why all the secrecy? Why are the writers and the leaders of the Watchtower Society clouded in secrecy? Why have no membership records been kept? The answer given, that it was a security measure in case of persecution didn't satisfy me. Other groups equally persecuted made other choices, choices that are not secretive. They would say, we trust God and are willing to suffer for Him, so why be secretive? What have we to hide.

The choice to be secretive is just that, choice. And that decision and other attitudes are instilled from the top down. That is, from the Watchtower President and now the Governing Body down the "pyramid" to the masses of JW's. The answer to where JW's receive their strange beliefs, strange doctrines, and attitudes comes primarily from two men. Because primarily only two men, Charles Taze Russell and Joseph F. Rutherford made all the decisions of the Watchtower Society for the beginning 60 years.² It is important to understand their overwhelming contribution.

CHARLES T. RUSSELL IN 1906



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JOSEPH F. RUTHERFORD IN 1915

² Franz, Ray. Crisis of Conscience. Atlanta, Commentary Press, 1983, p.60 . Ray Franz, a former member of the Governing Body states how each of the first two WTB&TS Presidents "acted according to his own prerogatives in exercising his presidential authority, with no hint of a governing body.

Charles T. Russell's father was Joseph L. Russell. Joseph L. was a Prebyterian and married one. Joseph L. left Ireland, and immigrated directly to Allegheny, PA in 1846.³ He left during the Potato Famine. It was a time when every village in Scotland and Britain had a Masonic Lodge.⁴ Also during the years just prior to Joseph L. immigrating to the U.S., Joseph L. experienced along with his Presbyterian churches the atonement heresies that broke out in 1841 and lasted for several years. The heresies concerned the extent of Christ's atonement, along with some leaders adopting the Arian view of Christ. Several synods were cut off and some offenders disfellowshipped.⁵ The author hasn't confirmed which side of the disputes Joseph was on, but there are indications.

Charles T. Russell's mother was Ann Eliza Birney Russell. Her family was from the northern counties of Ireland, where she was born in Ulster.⁶ She had Charles' older brother in 1850,⁷ Charles in '52 and then his sister Margaret M.⁸

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³ Western Pennsylvannia Genealogical Society (compilers), A List of Immigrants Who Applied for Naturalization Papers in the District Courts of Allegheny County, Pa., Pittsburgh: the Society, 1978, p.93.

⁴ Cahill, Rev. E. Freemasonry and the Anti-Christian Movement. Dublin,Ire.,H.Gill & Son,Ltd.,1959,p.8 ff.

⁵ The Illustrated Book of All Religions (n.a.,c.1860) Chicago,Il.:Star Pub. Co., pp.393, 404

⁶ Birney family & Presbyterian Church records

⁷ 1850 Census, Allegheny, Pa., Ward 4, p. 181

⁸ The Laodicean Messenger, His Life Works and Character-Chicago, IL.,Bible Students, 1923, p.279-280. Margaret joined her brother in 1874 to do the "Lord's service" (p.182) She maintained whole-hearted support for him during her lifetime, and viewed him as the greatest man alive "a giant, unmatched." (p. 184) She had two girls, Alice and Mae F.



Charles T. Russell at four years of age.

When she died at the age of 37, Charles was only nine.⁹ Charles' father was a purposeful and motivated person. He started a business soon after arriving in America. At age 11, his son Charles wrote up a contract which made him and his father partners in his clothing store. This would develop into a chain of five men's clothing stores.¹⁰ Pastor Russell would buy his father's store in 1884; his father would get land in Florida.

Charles grew up zealously accepting the Presbyterian worldview and heritage of his parents. His personality took him on a journey that left the Presbyterian church. In many ways, his world view reflected his heritage and it was basically established by the end of his teenage years. His father at age 54 joined Russell's group and worked in accord with Charles until his death in 1897. One of his uncles, also named Charles T. Russell, and who also had a store,¹¹ was sympathetic of Russell's later religious course and left Charles T., Jr. a large sum of money. (That sum greatly increased Charles' wealth; he invested some of that money.)¹² Considering the evidence, Charles' doubts about orthodox Christian doctrines may have been a reflection of his father's doubts.

Perhaps his mother's early death furthered his serious and intense religious nature. His father promoted his maturity and independence by giving him so much responsibility early in life. He was privately tutored, besides attending public school.

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⁹ Harrison, Barbara G: Visions of Glory, A History and a Memory of Jehovah's Witnesses, New York: Simon & Schuster, 1978, pp. 44-45.

¹⁰ International Bible Students (comp.), Collection of articles written by Pastor Charles Taze Russell for the Overland Monthly, 1909-1911.

¹¹ Various Pittsburgh Probate Records and Directories.

¹² Richard Rawe of Soap Lake, Wa. was generous in sharing some of his research on Russell's life with the author.

Charles had a strong personality. He excluded ideas and behavior that didn't harmonize with his own ideas and principles. He had an abundance of business and organization abilities. He was organized and precise with details. He was cultured and a good analytical thinker. But his narrow-mindedness and prejudices, prevented him from considering the merits of views, ideas and practices differing from his own. It is important also to realize that his intense personality absorbed emotional experiences to a greater extent than most people, and that these feelings endured longer, were retained longer than most people do. This is the picture of a very capable multi-talented person who sets out on his own track, determined to control his own destiny and who can not be deterred by anyone.¹³ Those concepts he embraced early in life set his course.

Perhaps because of his father's good nature, Charles T. Russell found it difficult to conceive that his heavenly Father would eternally punish people. This difficulty caused him to reject the doctrine of hell, which then had further consequences. A person does not reject the eternal punishment spoken of in the Scriptures without having to make some major revisions in other doctrines too.

Charles' father agreed with Charles' "revelations" about baptism by immersion and the doctrinal error of hell. He joined him in 1874 in a group studying the Bible.¹⁴

One possible explanation for why C.T. Russell turned so avidly to supposedly hidden knowledge is that it provided mental solace, a type of protection of the psyche against such unknown forces that would take his mother at a tender age.

Some people are continually threatened by unforeseen and unavoidable problems. Death, hunger, poverty, and

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¹³ Springmeier, Fritz. Analysis of Religious Leaders, History, Issues, & Conversions with GA. Portland, OR., Printed by F. Springmeier, 1989. For information on Charles Taze Russell's character from the viewpoint of a follower of his, see The Laodicean Messenger, His Life Works and Character.

¹⁴ The Laodicean Messenger, p. 182

sickness surprise them. The causes are secret and unknown. They are reduced to a state of perpetual suspense, and perplexed to account for the random distribution of these calamities. The unknown forces or causes, become the focus of these people's hopes and fears. Subsequently, their imaginations aid them by providing explanations about these causes for which these threatened individuals have such a dependence upon.

This describes the route Russell took. That is, later when he sought answers, he would seek it from those who had hidden knowledge and revelations.

What about the route Russell took? First, he rejected his Presbyterian Church for the more liberal Congregational Church. There was just one in town, a Welsh Congregational Church. Then he rejected the Congregational Church when he tried to convert an "infidel" friend (one source says "pool hall friend"). He was unable to defend his religion to his friend, especially why a just God would torment people in hell. This caused him to question his minister and a Professor from the Allegheny Theological Seminary about the Bible's reliability. They did not answer him to his satisfaction, so he rejected Christianity and requested a letter of dismissal from the church.¹⁵ His steps to peace and away from orthodoxy, according to his own words, were first a total rejection of scriptural authorities, then a reliance upon himself, then a peace of heart and then finally, a desire for revelation. In an interview with the Jamestown Evening Journal. Sat. Aug.6, 1910, Russell says that after rejecting Christianity, "I bowed my knee, and worshipped an unknown God, saying 'Great Creator who made me, I reverence thee...My heart found rest...This started me to look for a divine revelation.'" He became intrigued with religious ideas that called for imagination and a belief in mysteries and hidden knowledge.

During C.T. Russell's early years, there was a group which his upbringing exposed him to which had just the type of religious knowledge that Russell had a penchant for—that

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¹⁵ The Laodicean Messenger, pp.180-181

was the Masonic Hall located near his father's Dry Good's store on Federal St. Another eight blocks south across the St. Clair Street Bridge was another Masonic Hall.¹⁶

In 1851, in the Pittsburgh-Allegheny area there were 52 lodges of various kinds of Freemasons and Oddfellows, including a Scottish Rite lodge.¹⁷ By 1856, the Allegheny Lodge had moved their Hall a short distance from Federal St. to Water St. near Federal. Two lodges met there, Allegheny Lodge No. 223 and Jefferson Lodge No. 288.¹⁸ By 1858, Pittsburgh had its own Masonic Knights Templar Commandery (more on this later).¹⁹

Russell was born in Allegheny and lived there from 1852 until 1909. The year he was born, 7 of the 20 churches in Allegheny were Presbyterian. Also of interest, was the close presence of a Swedenborg New Jerusalem church, and the lone Jewish synagogue for the area. By 1856, there was a grand total of 23 churches in the city, 8 of these being Presbyterians.²⁰ This means, speaking in percentages, that 35% of the town's churches were Presbyterian. This shows the heavy concentration of Scot-Irish immigrants in the area. The Presbyterian churches dominated western Penn. at this time.

Further, some Presbyterians Russell grew up around took an active role in the Masonic Hall. Note, that a Presbyterian minister James Anderson was responsible for

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¹⁶ Thurston, George H. (comp.), Directory for 1856-'57. of Pittsburgh and Allegheny Cities.... Published by George H. Thurston, 1856, p. xvii

¹⁷ Woodward & Rowland Pittsburgh, Directory for 1852. Pittsburgh: printed by W.S. Haven, Book, and Fancy Job Printer, pp.93-94

¹⁸ Directory for 1856-'57. of Pittsburgh and Allegheny Cities...., p.xvii

¹⁹ Thurston, George H. (comp.) Directory of Pittsburgh & Vicinity for 1859-60, 1859, p.331.

²⁰ Ibid., p.xiv

the creation of modern Freemasonry.²¹

Presbyterian ministers in Russell's day played an important role in various lodges. This has continued. Presbyterian minister James Allan Cabiniss wrote the Grand Lodge of Mississippi's official history. John McCarty, a contemporary of C.T. Russell, and a Presbyterian minister also wrote a Masonic book.²² Anglican and Presbyterian ministers in the British Isles have been known to lose their jobs for speaking out against the Masons.²³

Why were Presbyterians so prominent in the Masons? The answer goes back to where the modern Freemasons began. The modern rites began in the British Isles. The Scot-Irish began one of these. The Irish Grand Lodge was formed in 1725, and the Scotch the following year.^{23b} The Irish played a special role in establishing the Penn. Lodges.²⁴ So although the Masons are now spread throughout the world, when Charles T. Russell grew up, it was still primarily a Scot-Irish/English blooded membership.

'Masonry, with its undefined Deism, was very close to Voltaire's rationalism.²⁵ The laws of nature and reason play a vital role in this philosophy. Jefferson's Deism which is enunciated so clearly in the Declaration of Independence was quite appropriate for its signatories, for eight are confirmed Masons-Benjamin Franklin, John Hancock, Joseph Hewes, and others; and twenty-four other signatories

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²¹ Ferguson, Charles W., 50 Million Brothers. See also Jack Harris' Freemasonry: The Invisible Cult, p. 113

²² Prince, Harold B.(ed. & comp.) A Presbyterian Bibliography, Metuchen, N.J.:The Scarecrow Press, Inc. & The Amer. Theological Lib. Assoc., 1983 (entries 485,875)

²³ Knight, Stephen. The Brotherhood. London, U.K.Granada Pub., 1984, pp. 254, 262

^{23b} Ibid.,p.32. The Knight Templar 9/90 ,p.26 gives other dates.

²⁴ Proceedings of the M*W*Grand Lodge of Ancient Free and Accepted Masons of Oregon. 33rd Annual Convention. Printed by Geo. H. Himmes by order of M*W*Grand Master, 1883, p.219.

on less certain evidence may have been Masons!²⁶

Seventeen Presidents have been Masons: and all of these seventeen had English or Scot-Irish ancestry. These seventeen are Washington, Madison, Monroe, Jackson, Polk, Buchanan, Andrew Johnson, Garfield, McKinley, both Roosevelts, Taft, Harding, Truman, Lyndon Johnson, Gerald Ford, and Ronald Reagan. Seventeen Vice-presidents have also been Masons. Note that the first three presidents were affiliated with the Episcopal church and the next three Masons to become U.S. Presidents were Presbyterians.²⁷

Presidents are not the only Scot-Irish Freemason leaders. Joseph Smith's Masonic membership is proven,²⁸ and Mary Baker Eddy's close ties with the Freemasons are documented. Her first and beloved husband died and left her a widow. He was a Freemason. The Freemasons took care of her as a widow, and after that kindness she very close to them her entire life. She had material published in the Freemason's Monthly Magazine.²⁹

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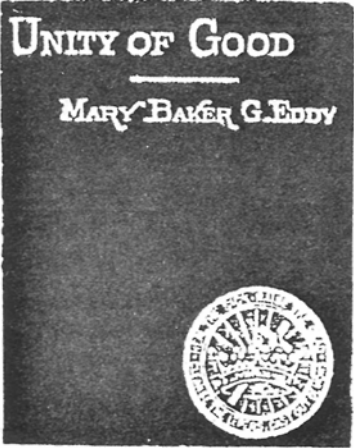
²⁵ Ferguson, Charles W., 50 Million Brothers

²⁶ Ibid.,p.34

²⁷ Ibid., and CBS New Almanac, 1978, Maplewood, N.J.:CBS News, 1977, p. 146.

²⁸ There are a number of books that deal with Joseph Smith,Jr. and other early Mormons in the Masonic Lodge. The close relationship of Mormonism to Masonry is interesting. See McGavin, E. Cecil.Mormonism and Masonry, Salt Lake City, 1956. Also Mormonism and Masonry, by S.H. Goodwin, Also Mormonism Shadow or Reality, by the Tanners, Salt Lake City, UT.

²⁹ Peel, Robert. Marv Baker Eddy, Vol. I. The Years of Discovery. New York: Holt, Rinehart and Winston, 1971, pp 76-79.



Discussed in
Chap. 6

Mary Baker Eddy (and some Mormons) have used the same Masonic logo that Russell displayed.



THE
CONSTITUTIONS
OF THE
FREE-MASONS.
CONTAINING THE
History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful *FRATERNITY*.
For the Use of the *LODGES*.



LONDON
Printed by WILLIAM HUNTER, for JOHN SEAR at the Globe,
and JOHN HOOD at the Phoenix-office over-against St. Dunstan's
Church, in Fleet-street.
In the Year of Masonry — 5723
Anno Domini — 1723

Presbyterian minister Anderson's Masonic Constitution (1722-23)
Note: the Phoenix, which was later used in the original design of the U.S. great seal.

CHURCHES PUBLICLY STAND PRO OR ANTI MASON

In 1831-1838 a strong anti-Freemason campaign hit Pennsylvannia.³⁰ Campaigns would hit prior to and during Russell's life, just like the anti-liquor and anti-abortion campaigns of the future. Churches had to take a stand for or against Freemasonry. Most of the denominations did take a stand against the secret Freemasons, for a while.

In Allegheny, there were 3 Presbyterian churches inside town while Russell grew up, and another 13 Presbyterian Churches in the county that kept records.³¹ There were five different types of Presbyterian churches in western Pennsylvannia, the Reformed Presbyterian Church-Evangelical Synod, the Cumberland Presbyterian Church, Association Presbyterian Church, the Presbyterian Church, and the United Presbyterian Church of North America (formed by merging in 1858 at Pittsburgh,PA both the Associate Presbyterian Church & the Associate Reformed Presbyterian Church.)³² The more liberal of these had members who were Masons. A few denounced Masonry.³³

By 1889, the Masons had gained ground within the churches. The Alabama Grand Lodge reported that year that out of its 7,950 Freemasons in the state 483 were Christian ministers.³⁴ The New York Grand Lodge report of 1890 gives us breakdown of the 703 Christian clergymen that were N. Y. Masonic members: Methodist(288), Episcopalian(146),

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³⁰ Proceedings of the M*W* Grand Lodge of Ancient Free and Accepted Masons of Oregon. 33rd Annual Con., p. 219.

³¹ Kirkham, E. Kay.A Survey of American Church Records. Logan, UT, Everton Pub.,p.250-254

³² Handbook of Denominations in the United States. 7th ed.

³³ In Russell's day, the Associate Presb. church, following the 1757 secession tradition forbade Masonic membership. Later in Pittsburgh, PA the Synod of the Reformed Presb. church would condemn Masonry with a booklet "Free Masonry as a religion."

³⁴ Proceedings ... Grand Lodge of...California. 1889, p.5

Baptist(112), Presbyterian(59), Universalist(31), Congregationalist(21), Dutch Reformed(13), Christian(13), Lutheran(11), Jewish(7), Unitarian(1), Reform Jew(1).³⁵

It is clear Russell rejected the Presbyterian and the Congregational Churches that he belonged to, because they believed in hell, and not because they allowed Freemasons within their congregations. A study of Russell's life, shows no interest on his part of joining the anti-Masonic campaign. The worst enemy of the Masonic Lodge was the Catholic Church. In modern times, the Masons have successfully obtained supporters and a few members from their long time opponent, the Catholic Church.³⁷ When Russell was a 33, Pope Leo XIII made it anathema for Catholics to join the Masons. This act drew no acclaim from Russell.

Russell refers to the Catholic Church as the Jezebel of 2 Kgs. 9 in his second volume, p.256. And Russell does seem to echo the Masons Albert Pike, Mazzini, and others in his strong anti-Catholic attacks, who also, like Russell, branded the Pope and his hierarchy as agents of the Antichrist. Both Russell and these men call the Catholic church "Babylon the Great." Considering Russell rejected the Protestant doctrines, it seems rather Masonic-like that he dislikes the Catholics to such an extreme.³⁶

Reading Russell's series of sermons advocating the Protestant denominations to merge, highlights how much he lumped them together.³⁸ In Thy Kingdom Come (1891) the defilements and persecutions of the Pope are mentioned. True, other religious men referred to the Catholic Church as Babylon the Great. But the Watch tower Society after Russell would take a much "less prejudiced" view, they would hate

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³⁵ Proceedings of the ...Grand Lodge.,New York.1890. p.37

³⁶ Lady Queenborough. Occult Theocracy. Christian Book Club of America, CA, 1931.

³⁷ Dumenil, Lynn. Freemasonry and American Culture, 1880-1930. Princeton,NJ:Princeton Univ. Press, 1984, p.237

³⁸ Collection of articles written by Russell for the Overland Monthly, p. 234-247.

Catholics and Protestants equally. There does seem then to be some justification, to see his anti-Catholic behavior as more than simply a doctrinal disagreement.

This is displayed in Russell's World Tour. Russell seems to have connections to people he'd never met. Masonic connections- Masonic help? At any rate, Russell concludes at the end of a world tour that there was no market for his message in Catholic countries. He felt his message could be marketed in England, Scotland, Ireland, and Scandinavia³⁹ (which by then Scandinavia had a strong Masonic membership, remember that King Gustavus V of Sweden was Grand Master of Sweden, and King Edward VII of England was at one point the Grand Master of England's Freemasons.)⁴⁰ If Russell really believed in his message and that God was behind him, why did he feel heathens would come more readily than Catholics to his message? Now if the Masons were supporting him, this might offer an explanation that would make this more understandable.

Russell claimed to have spent the two years after he rejected the Congregational Church studying Eastern religions. In one sermon, he lists several like Buddhism, but adds that there were others. The author has read much of what Russell wrote and said, and has yet to see evidence of indepth knowledge on the part of Russell toward Buddhism, Hinduism, or Islam. This author theorizes that the Eastern religions he studied most were likely those that the Masonic Eastern Star would study, such as the study of the Egyptian and Middle East paganism that is so important to Masonry.

Russell and his followers held meetings during the 1906-07 time period at the Eastern Star's Temple on Sunday nights at 7:30.⁴¹ By the way, men do join and lead the Order of the

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³⁹ Harrison, Barbara G. *Visions of Glory*. p. 127 which she indicates is quotation of WT, 1914, pp 326-27. Obviously, Russell is referring to the northern Irish counties, because the southern counties were Catholic.

⁴⁰ Ferguson, Charles W. *50 Million Brothers*, p.20-33

⁴¹ A 1906 Watchtower tract on Spiritism provided the meeting time and place.

Eastern Star, even though it is considered a women's organization. The only connection that the author has found between the OES and Russell are his meetings there. But it can be asked, what Masonic symbolism was Russell's astute mind exposed to?

It is important to bear in mind that Russell was adept at picking and choosing within his mind the facts, arguments, and evidences he cared to regard. It can be depended upon, that Russell accepted new information which he was predisposed to accept. His shell was hard to penetrate, because he was a good speaker, had exceptional abilities to bluff, to feign confidence, and maintain himself before audiences in situations where others would have lost face. These all contributed to his ability to filter out what he didn't want to accept.⁴²

A scholar of C.T. Russell commented once that it is unknown when Russell became Arian. (Arian referring to Anus' heresy in believing that Christ is only a good man, and not Almighty God.) M. James Penton in his excellent work *Apocalypse Delayed* writes (p.14), "Much attention has been devoted to Russell's concepts and teachings; surprisingly little has been paid to the sources thereof; either by his friends or by his enemies."

Penton does a good job of accurately portraying Russell as an honest man, albeit often the victim of his own sincere misguided self-deception. So when Russell obviously lies under oath in a court of law to protect his friends,(see p.57) and does it without remorse or difficulty, does this mean he was after all dishonest? Russell in general lived up to his beliefs. He was, as people go, an honest person. The author believes the answer lies in the Masonic concept that to lie to protect a brother is not a lie, but the truth. To conceal hidden knowledge is not a lie to them; indeed it is their moral duty to deceive in order to " protect truth." Such a concept is not scriptural, nor is it taught by the Christian churches including the adventist groups Russell associated with. Therefore, it

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⁴² Springmeier, Fritz. *Analysis of Religious Leaders...with GA.*

behooves us to open our minds to the option that he learned it from the Masons.

What about his Arian views, did Pastor Russell get these from the Masons?

The Masonic Doctrine does not recognize Christ as Almighty God (individuals on the lower levels may possibly hold their own views), however it appears that Russell's heresy goes deeper than that. It may have created an atmosphere conducive for him to investigate Freemasonry, but the heresy probably derived from his heritage. His heritage? Yes.

The author concurs with Penton that little attention has been given to the sources of Russell's beliefs. When attention has been directed towards them, people have studied the Adventists, and totally neglected to focus on his family.

This has been a serious oversight. The author believes it is time to correct this.

Charles T. Russell not only worked hand in hand with his father Joseph L. in business, but also in their religious endeavors. There is not the slightest trace of discord between father and son. The whole tenor of their relationship and cooperation, leads the author to conclude that Charles derived some of his thinking from his father.

When Charles started a Bible study, it was not long before his father joined him and his little group.

During the 1880s, both father and son married two Ackley sisters, Maria F. and Melinda P. Both of which were supportive of the religious route they were taking. Maria helped Russell write his books and contributed articles in the Watch Tower magazines. (Later he lost his wife to divorce and his father to death in the same year, 1897.)

Both Russell and his father were businessmen who went out and marketed C.T. Russell's views. The rest of their family seemed to help out. Russell's sister, who worked side by side with him for years, felt he was the greatest man alive. Charles T. Russell obviously was not violating his father's own beliefs when he went off on these wild heresies early on in life. Indeed, Charles and his sister Margaret stated that he had been chosen before he was born for his religious work. Perhaps, Joseph L., (like Joseph Kennedy who had goals for

his son to be President) had goals for Charles. And if Charles had been encouraged to go forward in such things, then that could help account for his sister's great admiration for him. He had fulfilled her father's wishes.

His sister Margaret outlined how God planned and chose her brother when she gave a testimony at the Put-In-Bay Convention. God planted a seed with the early church. But the seed lay dormant for centuries. "In due time" the seed of truth grew and was watered according to God's plan. During the Dark Ages the seed of truth was barely kept alive waiting for God's chosen one to bring it to fruition. When it was time, God "annointed the eyes" of her brother at age 17, and "God's smile of favor rested upon him." Her brother was the faithful one God could depend upon, the "one who despite the burden and heat of the day" would be the faithful one for God.⁴³

Perhaps too much attention has been given to the men that Russell listened to, and not enough on why he listened to them. Why was Charles predisposed to listen to George Storrs, Barbour and Paton?

If we consider George Storrs, for instance, here is the man second only to Pastor Russell's father, to have influenced Charles. Russell wasn't a blank mind being impressioned by a venerated teacher, but rather Charles rejected some of Storrs' strongest beliefs, such as his militant anti-slavery stand. It wasn't that Charles was awed by the man. It was because they shared common views that made them friends. Because they shared mutual views on Christ and the Atonement, and Charles then liked his Conditionalism (that is, his forceful views against the immortality of the soul --which supported Russell's disdain for the doctrine of hell) The impression sometimes written is that Russell met Storrs and was led by Storrs to all these heresies. On the contrary, Charles met Storrs, because he shared those heresies. Charles just needed someone to provide the accurate defense of those views.

Charles didn't immediately know all the ins and outs to

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⁴³ The Laodicean Messenger, pp 179-180

support his early ideas. He didn't know the full consequences of his sometimes vague and confused ideas. But there seems to be evidence that Charles' father came over from the old country with Arianism and un-orthodox atonement views. Charles was never instilled with orthodox views of Christ and the atonement. Consequently, there was never a rebellion against his father. What we're looking at is a long legacy of heresy.

One could perhaps start the story with the terrible period of northern Ireland known as the period of "the black frost." On the evening of Dec. 26, 1739 a frost appeared that remained until Feb. 15. The sun seldom was seen, and the frost was unusually dark in appearance. Consequently, famines and unproductive harvests followed afterwards.

A scheme was approved to create "The Widows' Fund". Long-story short "The Widows' Fund" brought the large majority of orthodox Presbyterians in close contact with un-orthodox Presbyterians whom they had shunned. The General Synod, being orthodox, was fearful of any reconciliation, but the establishment of this Widows' Fund created an opportunity and an avenue for the Non-subscribers to begin fellowshiping with the orthodox majorities.

Now at this time, all the young men from Ulster who wanted to be ministers went to the University of Glasgow, Scotland. There they were instructed by Profeser Simpson, who taught them Arian views. Thomas Boston turned out to be the only minister who took a stand against this heresy. For that he would be named Athanasius after the defender of the trinity in the fourth century.⁴⁴ As the decades of controversy would reveal, many of the other professors also happened to be Arian in belief. So it took many years before the judicatories of the Church of Scotland took the mild action of suspending Prof. Simpson.

Another heretic professor was Dr. Francis Hutcheson, Professor of Moral Philosophy in Glasgow. He possessed a

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⁴⁴ MacLeod, John. Scottish Theology in Relation to Church History Since the Reformation, published by Knox Press & the Banner of Truth Trust, 1943.

natural eloquence, and students flocked from all over the British Isles to be dazzled by him. It appears the young minds of the students were not as discerning as the average Presbyterians. For instance, when Hutcheson substituted for his father at his father's church, the congregation got up and all walked out during his sermon. One of the elders meeting his father said, "We a' feel muckle wae for your mishap...your silly son, Frank, has fashed a' the congregation wi' his idle cackle; for he has been babbling this oor aboot a gude and benevolent God, and that the souls of the heathens themsels will gang to heeven...not a word does the daft boy ken, speer, nor say aboot the gude auld, comfortable doctrines of election, reprobation, original sin, and faith."

So generations of young susceptible minds were led into heresy by the staff of this university. This theological training explains why Ulster County churches were Arian in view for many years, and how the New-Light movement was able to steadily progress, and ultimately take over control of the Synod of Ulster, Ireland.

Several other factors happened to occur during this century, to exacerbate the deterioration of orthodox belief in Ulster. The Established Church of Ireland and the Episcopal churches sank into apathy and heresy during this period too. For instance, the Right Reverend Dr. Robert Clayton who was bishop of Killala, of Cork, and Ross, and Clogher went so far as to publish an attack on the trinity with his long titled Essay on Spirit, wherein the doctrine of the Trinity is considered in the light of reason...and the doctrine of the Trinity as maintained by the Egyptians....Platonists,..."

The Synod of Ulster degenerated for several generations into heretical views of salvation and Christ. Published sermons during this time period showed little understanding by Ulster's ministry for the Christian doctrine of salvation.

In 1755, the Lord raised up an effective minister Mr. Clark, whose pamphlets called attention to errors of the Synod of Ulster. His last and not least pamphlet was entitled "New Light set in a Clear Light." Now that the New Light had been exposed, the momentum began slowly to shift. High winds on Sept. 2, 1756 destroyed ripening grain and

led to famine in Ulster. Many left for America.

Silently over the next 50 years, the orthodox believers gained in strength. In 1808, Rev. James Homer at the annual Synod of Ulster declared that a code of disciplinary laws to govern the synod would be drawn up. So confident were the Arians of their strength that they did not oppose a clause in the new code which required a subscription to the Westminster Confession of Faith. The code passed almost unanimously in 1824. They figured they could easily evade the letter and the spirit of the code. One of the most gifted ministers in the area, promptly declared war on Arianism. The struggle began. By Friday, 27 June, 1828 the Synod pledged to set up a committee to examine candidates for the ministry, so that all who denied the doctrine of the Trinity, justification by faith, and regeneration by the Holy Spirit, would be excluded from the ministry. By July 30, 1829, the Arians knew they were beat, and many of them formed their own synod. The strength and numbers of the Arians continued to decline over the next years.⁴⁵

In 1841, the Arians and the Trinitarians clashed again in the Scottish Presbyterian churches.

And from this hotbed of heresy in Ulster comes Charles T. Russell's parents. Need one speculate why Charles' father and uncle weren't trinitarians? They were not trinitarians in America, is it not reasonable to assume they were not trinitarians back in Ireland, before they immigrated?

Charles T. Russell was indeed a product of his heritage and times.

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⁴⁵ Reid, James Seaton. History of the Presbyterian Church in Ireland. Vol. III. Belfast: William Mullan, 1867. pp. 283-469.

RUSSELL'S VIEWS ON FREEMASONRY

Just because Russell was exposed early in his life to Freemasonry, is not proof he joined it, or even approved of it. Our investigation must continue.

In the June 15, 1895 Zion's Watch Tower (today it is called The Watchtower), Russell answers a letter from a reader inquiring about secret societies.

Russell's answer is, "In our judgement the majority of 'secret societies' are merely beneficiary and have no secret schemes antagonistic to the general public welfare, the secret rites and ceremonies being merely 'boys' play,' occupying the time and attention of persons who have no greater aims than those which pertain to the present life."

In this, one catches a glimpse of the impatient drive of a reformer caught up in his pursuit of religion. Russell points out that for people who have no ambition toward the future life in paradise, the rites and ceremonies are harmless games. The implication being, if one is interested in the future Golden Age, he will not waste time in such organizations. During Russell's life, there were a number of violent secret organizations, the Ku Klux Klan, and the local Catholic Molly Maguires who avenged the suffering of the miners by attacking mine owners and foremen. The Molly Maguires are reported to have been members of the Ancient Order of

Hibernians.¹

Russell keys in on two secret societies in his reply that June 15, 1895 article. He answers that several Roman Catholic Societies have malevolent schemes, and he notes that the Freemasons "profane worship".

Quoting Russell, "We note also that the Order of Free Masons, if judged by its past history, has some secret object or scheme, more than fraternity and financial aid in time of sickness or death. And, so far as we can judge, there is a certain amount of profane worship or mummery connected with the rites of this order and some others, which the members do not comprehend, but which, in many cases, serves to satisfy the cravings of the natural mind for worship, and thus hinders it from seeking the worship of God in spirit and in truth—through Christ, the only appointed Mediator and Grand Master."²

This reply by Russell is significant. From it one notices that a. Russell doesn't oppose secret societies except that they take time from his mission which he is trying to inspire the world about.

b. Russell has an intimate knowledge of the Masons. He knows how their members feel, and how the upper degrees promote profane worship.

Finally, if the article is read to its conclusion, Russell advises even against belonging to insurance companies for they will be "very insecure dependencies when the time of trouble will have fully commenced...", and insurance does injury to children who inherit money, and it is more noble to leave a legacy of religious separation from banks and insurance companies than to leave money to one's children. He advises, "Trust in the Lord". Give all your money and time to the Lord's service.

Interestingly, Russell doesn't follow his own advice. He takes out insurance policies and uses the banks as he wheels and deals. In 1912, he states privately, "I have taken out

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¹Robinson, James. Born In Blood. The Lost Secrets of Freemasonry. New York: M. Evans & Co., 1989, p.326.

² WT 6/15/1895 p. 142-144 (Reprints p. 1827)

small policies in the accident companies...Of course, this is private information. Don't tell anyone."

What difference does it make if he took out insurance or not?

It shows that his opposition to something publicly doesn't preclude Russell from using the same thing privately for personal gain. The evidence will mount how Russell used Masonic ideas, and incorporated them into his own system, and was even a member. He is unable to step outside of himself and see how his reliance on occultic and questionable sources for his scheme of thinking should raise red flags. But does he care about this?

Russell's sermons show a surprising indepth knowledge of Masonry. Consider his sermon "The Desire of All Nations" given before 3,500 people. Russell preaches, "The great Messiah...has long been waited for...for thirty five centuries the Jews have waited...Freemasons have waited twenty-five hundred years for the same glorious personage, as Hiram Abiff, the great Master Mason whose death, glorification and future appearing are continually set before them by the letters upon their keystones. He died a violent death, they claim, because of his loyalty to the divine secrets typed in Soloman's temple. He must reappear, they claim, in order that the great antitypical temple may be completed and its grand service for Israel and for all peoples may be accomplished. They claim that his presence is to be expected speedily." "The Free Masons also expect the same glorious personage and in their traditions, identify Him with Hiram Abiff, the great Master Mason. This same great Messiah, Michael, the Archangel, the antitypical Melchizedek, Priest as well as King, we identify as 'the Man Jesus Christ.'"

Some words about Hiram Abiff and Russell's comments

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³ I.B.S.A. (editors), What Pastor Russell Said. Pub. by I.B.S.A., pp.344-345. (Various printing have different page numbers—see article "Insurance.")

⁴ Pastor Russell's Sermons. IBSA & People's Pulpit Assoc., Brooklyn, NY, p. 113

4b. WT 5/15/1912 "Messiah's Kingdom Will Be Spiritual."

are in order. Claude McClung, an ex-high ranking Mason, shows in his book *Why I Left Masonry* that Hiram Abiff is the sun god Baal. Hiram Abiff is totally unscriptural. The Christian scriptures condemn all sun worship. The sun was a popular symbol of Russell's too (more about that esp. in chapter 7). He even stated that the resurrected Christ was at the center of the sun. (WT R 5135) When Charles T. Russell calls Hiram Abiff the Messiah and says that the pagan Masonic religion is based on the Bible, then this is significant. If Russell isn't a Freemason, at this point he sure is doing a good job of sounding like one.

It may appear that Russel is only indicating that Masons believe Hiram Abiff is the Messiah. However, more is happening here than at first meets the eye. Russell definitely calls Hiram Abiff "the same personage" as the Christian/Jewish Messiah. While it true some Jews wait for the Messiah, and the Moslems await Christ's return, the person of Hiram Abiff is different. In interviewing an active 32° Mason, the author was told, "Hiram Abiff is not the Messiah, but only a good man, like Buddha, or Moses. Someone we can learn a lot from." Yet, Masonic sources and some of their best references show that in spite of their public denials, they do view Hiram Abiff as the Messiah figure. Since Russell would not have learned that Freemasons view Hiram Abiff as the Messiah from a casual conversation with a Mason, he must have learned it from an indepth study of the Masons. The author has never heard or read in 20 years of sermons, any Christian preacher showing Christ's Messiahship by appealing to parallels to Hiram Abiff. For instance, the reader will look in vain at Billy Graham's sermons for any such references. It is significant then that Russell refers to Hiram in his sermons as being the Mason's name for the Messiah.

A few statements from the most authoritative Masonic sources will suffice to show their doctrinal consensus:

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⁵ McClung, Claude. *Why I Left Masonry*. Springtown, Tx. (no date), p. 24-26

Pierson in Traditions of Freemasonry, p. 159, "The legend and traditions of Hiram Abiff form the consummation

of the connecting link between Freemasonry and the Ancient Mysteries." And on page 240 "We readily recognize in

Hiram Abiff the Osiris of the Egyptians..."

Sickles' The General Ahiman Rezon and Freemasons Guide on p. 236 says, "Osiris and the Tyrian Architect (Hiram Abiff) are one and the same."

Osirus was the Christ-like god martyred and resurrected in Egyptian religion.

Russell continues drawing a parallel between Hiram Abiff, who according to the Masons was martyred building Solomon's temple, and Christ. "Christians of every shade, in proportion as they are conversant with the Bible (Old Testament and New), believe, also, in a great temple builder who died because of his faithfulness to the divine plans for the spiritual temple, the elect church..."

"The fact that the Jews and Mohammedans, Catholics and Protestants and Free Masons, all base their faith on the Old Testament of the Holy Scriptures, is ground for the better understanding pleaded for."

"We are well aware that great barriers lie between these multitudes; but we hold that they are chiefly barriers of superstition and ignorance. In the past they have pulled apart, and have slandered and persecuted one another. If now they will sympathetically draw near to each other surely they will find much to appreciate in each other's hopes and aims."

This last paragraph quoted is shockingly Masonic in character. The Masons indeed promote this idea, while simultaneously denouncing the beliefs of other religious bodies.

Pastor Russell went on record repeatedly that International Bible Students did not need to renounce their memberships in other organizations, be it Catholic or Freemason to be an International Bible Student.

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⁶ Pastor Russell's Sermons. ,p.113.

⁷ What Pastor Russell Said, p. 347

He further alluded to being superior to the Masons when asked, "What profession does a person need before he is entitled to be called an International Bible Student?" "There is no qualification, no grips (handshakes), no passwords."⁸



STRONG GRIP OF A MASTER MASON, OR LION 6 PAW.

Russell comes across in another sermon entitled "Who may know God's secrets" as claiming to have not only the positive human aspects of Freemasonry, but more in the spiritual realm too.⁹

"Who may know God's secrets" is chapter 8.

In another sermon, Russell keys in on the scripture "by this shall all men know"(Jn. 13:35) He says none of the Masons, the Presbyterians or others even dream of brotherhood as the Lord's people have. His brotherhood is superior to the Masons. He and his followers are on a higher plane of love than others.¹⁰

Certainly, a man who studied Masonry, borrowed concepts with his name attached could feel he offered the world a far superior way. Russell stated, "We perceive various bundles or organizations under various names, all professing love, but none of them even dreaming of union with such bonds of love. We are not forgetting the Masons, the Odd Fellows, the Presbyterians, the Methodists, the Episcopalians, the Lutherans, the Roman Catholics, etc. But none of these claim to be such a brotherhood as our Lord has described. They do indeed claim to give special attention to each other's interests, and to have certain reverence for God, but not to the extent that our Master intimated-not to the extent of laying down their lives in doing the will of the

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⁸ Ibid, p.347

⁹ Pastor Russell's Sermons, p.5-17

¹⁰ Ibid., p.703

Father in their love for the brethren."¹¹

Notice how he puts Masonry on par with, the great religions of Christianity.

There is evidence that Russell learned his hermeneutics from Swedenborg.¹² Also Swedenborg who wrote a number of books stressed some of the same mystical ideas that Russell would use. Milton S. Terry in *Biblical Hermeneutics* says Swedenborg, "sets himself up as a new oracle, and while assumming to follow the written word of God, puts forth his own dictum as a further revelation." From where did Swedenborg draw his ideas? From the Kabalah and other Masonic sources. Albert Pike 28th °, in his standard Masonic reference. *Morals and Dogma*, p. 744, says, "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 Masonic associations owe it their secrets and their symbols."

(p. 741 continues) "Masonry is a search after Light. That search leads us back, as you see, to the Kabalah. In that ancient and little understood (source-book) the Initiate will find the source of many doctrines; and (he) may in time come to understand the Hermetic philosophers, the Alchemists, all the Antipapal Thinkers of the Middle Ages, and Emanuel Swedenborg."

The author remembers one evening when he was sharing his faith in Christ with a Watchtower official, when this lifetime JW began talking about the Kabalah, which he had studied. This strikingly contrasts with the standard diet of Watchtower material most JWs concentrate on.

But the rank and file's Masonic connections go back to when many of them met in Masonic Halls. According to the long-time Jehovah's Witnesses Basil and Ed Pike (who lived in OR and MI), they met in the Masonic Hall before they had

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¹¹ Ibid.

¹² Grass, Edmund. *Apostles of Denial*. Presbyterian and Reformed Publishing Co., 1972, p. 14

their own Kingdom Halls. Chicago has been one of the largest centers of Russell's followers. They were meeting in the Masonic Halls back during Russell's leadership, and have continued after they split with Rutherford. For instance, the Souvenir Notes of Watchtower Convention at Cincinnati, 0. Feb. 23-Mar. 1, 1908 p.154 states "...and as many friends visit Chicago and desire to know where we meet, we therefore state that after May 1st we will meet as follows: Sunday, 3 p.m.--In MASONIC TEMPLE (Corinthian Hall), State and Randolph Sts."

Overseas International Bible Students in countries with Masonic Halls and Temples also used them for meetings.

Such was the case in South Africa, where from 1910 onwards Johnston held regular meetings of the International Bible Students in the Masonic Hall on Smith St.¹³ It was also the case in Melbourne, Australia, where from the earliest times the Masonic Hall on Collins St. was used.¹⁴

Bible Students loyal to Pastor Russell continue to make use of the Masonic Temples. The next page shows a Pontiac, MI Bible Student convention program with a Masonic Hall address.

According to Freemasons in administrative roles that the Author has spoken with, some Masonic Halls are owned by the lodge, while others have a proprietor. Permission to rent a Masonic Hall would be contingent on who owned the building.

It's certainly worth pointing out, how in a day and age when a number of mainline churches would have considered using a Masonic Lodge for a service repugnant, C.T. Russell had no qualms about rubbing shoulders with the Masons. But then C.T. Russell held meetings in various churches, such as a Wesleyan Methodist and the Baptist church. He also used

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¹³ 1976 Yearbook. Brooklyn, NY: WTB&TS. 1975. p.76 & 78

¹⁴ 1983 Yearbook. Brooklyn, NY: WTB&TS. 1982. p.40



Bible Students Convention



Southfield Masonic Temple
24595 Greenway Road
Southfield, Michigan

JUNE 13 and 14, 1961

the Y.M.C.A. on a number of occasions for public meetings, besides of course such public edifices as music halls.¹⁵

From this chapter's information, it could be theorized that any of the following might apply to Charles T. Russell.

a. Russell was exposed as a young Presbyterian to Masonry—perhaps even by his father.

b. Russell displays a lack of indepth knowledge of the Eastern religions - in spite of his boasts that he studied them deeply within the space of two years. However, in comparison, Russell does show an indepth knowledge of Masonry. The story of Hiram Abiff is strictly a masonic story, that he knows it so well and gives credence to it is astonishing. Can it be that he studied Egyptian and other eastern masonic pagan beliefs during his period of studying "Eastern religions"?

c. Russell had a follower or close associate introduce him to Masonry.

d. Russell studied Masonic books and mystics like Swedenborg. (More concerning this is in chapter 6—Russell & the Masonic Knights Templar.)

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¹⁵ I.B.S.A. Convention Report. This reports on Russell's sermons, on p. 250 it has him preaching at the Wesleyan Methodist Church and the Y.M.C.A. Other reports record him at other church and public buildings.

PARALLELS IN THEIR BELIEFS

When two items look similar, it can be an indication of a common background.

The parallels between Russell and the Masons are startling. The reader is encouraged to refer to the documentation, for these give more specific information. This chapter is not soliciting rash judgements, but an open mind.

The open minded reader will be given cause to think. This evidence shows that in terms of belief it is quite possible that Russell was compatible enough to have joined a Masonic order sometime in his life. More parallels could be added to this list

PARALLEL BELIEFS ABOUT GOD

- Jehovah is the most important word being the basis of their dogma, and the name of their God. (Pg.39)

- Neither take heed that the Tetragrammaton is more properly Yahweh rather than Jehovah, nor do they give much credence to the Tetragrammaton meaning 'I am that I am.'. (Pg.40)

- Both use the masonic term Great Architect. (Pg.41)

- Both believe God yielded power to a lesser God. (Pg.42)

PARALLEL BELIEFS ABOUT CHRIST

- Jesus is only a good man, not Almighty God. (Pg.43)
- Hiram Abiff is the Messiah. (Pg.44)
- Both don't understand Christ's mediatorship, don't feel need for Christ to be their mediator. (Pg.45)

PARALLEL BELIEFS ABOUT THE CHURCH

- A secret mysterious body-whose mysteries and secrets are only given to the initiated as they progress.. (Pg.46)
- Both claim not to be a religion, nor a religious body, nor a denomination, but only serve God, and allow freedom of conscience.. (Pg.47)
- Members of their organization do not need to renounce their membership mother religious bodies. (Pg.48)
- The church is a pyramid. (Pg.51)

PARALLEL BELIEFS ABOUT THE BIBLE

- Neither are really Bible based beliefs. (Pg.52)
- Both have another Bible. (Pg.53)
- Both feel Christian scholars don't know the first thing about the Bible. (Pg.54)
- Bible written in a code, its a hidden book & is a temple. (Pg.55)

PARALLEL BELIEFS ABOUT THE FUTURE

* Both believe in a future life for all mankind, a new Golden Age.
(Pg.56)

*Both reject the doctrine of hell. (Pg.57)

PARALLEL BELIEFS ABOUT TRUTH

* Both speak with the same voice-to writ, that a lie is not a lie when one deceives someone not worthy to know the truth..
(Pg.58)

*Both will lie under oath to protect friends. (Pg.59)

•Both emphasize continuing revelation. (Pg.60)

* Both see an exclusiveness to truth. (Pg.61)

PARALLEL BELIEFS ABOUT THE KNOWLEDGE

* Both appeal to reason, to mysteries, and hidden knowledge
(Pg.62)

*Both while appealing to reason, feel no compunction in regards to historical facts, no matter how certain the historical evidence might be against their chosen view. (Pg.63)

PARALLEL BELIEFS ABOUT NUMBERS

*Both are fascinated with numbers, and special & cryptic meanings for numbers. (Pg.64)

38 THE WATCHTOWER & THE MASONS _____
PARALLEL BELIEFS
ABOUT SECRET ORDERS

- God uses orders (ranks), and degrees, and oaths. (Pg.65-66)
- Abraham & Melchizedek had progressed to a high degree in God's secret Order. (Pg.67)

PARALLEL BELIEFS
ABOUT THE GREAT PYRAMID

- God built the Great Pyramid, perhaps by Melchizedek. (Pg.68)
- Both interested in Egyptology. (Pg.69)

PARALLEL BELIEFS
ABOUT SALVATION

- Both do not understand the atonement of Christ as Christian Theologians understand it (Pg.70)
- * Both believe in works salvation. (Pg.70)
- Neither believe the New Birth is needed. (Pg.71)

PARALLEL BELIEFS
ABOUT OTHER ITEMS

- * Both use Masonic buzz words & symbols (Chapters 6 & 7)
- * Both regard the Catholic church as Babylon the Great
- * Both felt blacks inferior to whites. (Pg.72)
- Both met in Masonic Halls. (Pg.18,31-33,191)

•Jehovah is the most important word being the basis of their dogma, and the name of their God

RUSSELL

Russell was more low key about the name Jehovah than Rutherford, but he still used it consistently. One of many examples is (selected at random V-Vol.I, Studies in the Scriptures, p. 171. In the WT R p. 1410, he identifies Jehovah as God's distinctive personal name.

The Laodicean Messenger. His Life Works and Character put out by Russell's Bible Students , p.68, states, "The prime object in the life of Pastor Russell was to honor and magnify the name of Great Jehovah..."

RUTHERFORD

Rutherford's overemphasis on the name Jehovah was connected to his need to find something to theologically undercut his rival in Europe, F.L. Alexander Freitag. Schnell goes into the details of this maneuvering in his The Converted Jehovah's Witness Expositor (Vol. X, No.2) p. 14.

MASONRY

Mackey, Albert G., 33 °, states in An Encyclopaedia of Freemasonry. Vol. 1.1871. Chicago: The Masonic History Co.,p. 363 ff, "JEHOVAH is, of all the significant words of Masonry, by far the most important. Reghellini very properly calls it "the basis of our dogma and of our mysteries."..."The history of the introduction of this word into the ritualism of Freemasonry would be highly interesting, were it not so obscure. Being in almost all respects an esoteric symbol."..."That this name, in its mystical use, was not unknown to the Medieval Freemasons there can be no doubt."..."It is now conceded, from indisputable evidence, that the holy name was, in the earlier years, and, indeed, up to the middle of the last century, attached to the Third Degree, and then called the Master's Word." "...Third Degree refers to "the mystic word, the Tetragrammaton."

• Neither take heed that the Tetragrammaton is more properly Yahweh rather than Jehovah, nor do they give much credence to the Tetragrammaton meaning "I am that I am."

RUSSELL & JEHOVAH'S WITNESSES SINCE

It's common knowledge that the Jehovah's Witnesses use Jehovah rather than Yahweh. It may not be so well known that WT articles and some of their books admit that Yahweh is technically more correct. They defend their usage by saying Jehovah is more commonly used by people. This is a strange logic, it is rare that they defend something wrong by saying "it's right because the majority of people do it wrong."

Russell said the name Jehovah should not be translated. (WT R p.1410)

Their word Jehovah is the overriding centerpiece of their religion. God saved the Israelites just to make his name Jehovah known. Jesus' primary mission was to vindicate the name Jehovah after the angels had reproached the name. See Rutherford's Angels, p. 31.

This overemphasis came when Freitag declared how God is the Lawgiver. He has placed the Law on the automatic track of cause and effect. Because of that, there is no challenge to God's sovereignty here. Consequently, there is no punishment nor can there be a reward from God. (This negates Christ's work of atonement.) Rutherford then gained the upper hand by transliterating the universal law and no guilt concept of Freitag by claiming that "God lost His good name in the fall" and that now "this name must first be vindicated before there can be deliverance."

MASONRY

The Masonic reference book *Morals and Dogma* (1871) published by the Supreme Masonic Council of 33 °, p.97, states that the translation of the Tetragrammaton as "I am that I am" is "wretched". True, a few Christian scholars have questioned whether this is the most proper translation, but they have never considered the spurious word "Jehovah" as a sacred special word like the Jehovah's Witnesses and Freemasons. Interestingly, lip service is given by some Masonic works to the word Yahweh (see *Ancient Mystic Rites*, p.76). Their rituals continue to use Jehovah as they have for centuries though.

* Both use the masonic term Great Architect

RUSSELL

Russell used this term frequently. This is discussed further in this book in chapter 6, where his use of Masonic buzz words is discussed. This is the Masonic term for God.

MASONRY

Mackey's *An Encyclopaedia of Freemasonry*. Vol. I. under the article Great Architect of the Universe. "The title applied in the technical language of Freemasonry to the Deity. It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science to moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder or Great Architect. Sometimes, but less correctly, the title "Grand Architect of the Universe is found."

* Both believe God yielded power to a lesser God

RUSSELL

Russell's belief (still adhered to by the present Society) is that paradise was lost but this Golden Age will be recovered. The supreme God Jehovah has had to yield power to a lesser god Satan for 6,000 years to allow time to prove Satan's challenge a lie to the angels, thereby vindicating Jehovah. The JW viewpoint is a common view adopted by those who can't explain suffering without limiting God in such a way that He doesn't have any control over such affairs. (In contrast to these beliefs, Christians do not feel God has to prove anything, but is in control of everything.)

MASONRY

The Masons believe that the Golden Age (paradise according to the ancient pagan Egyptian religion they borrow from) was an age when men and gods could live happily together. This golden age was lost according to the Egyptians and Masons when the supreme God Ra yielded to a lesser God.

Several Masonic books deal with their beliefs from ancient Egypt. Leadbeater's Ancient Mystic Rites is good in this respect. Page 17 deals with their belief in Ra and Light.

- Jesus is only a good man, not Almighty God.

RUSSELL

See Vol. I. Studies in the Scriptures. Chap. 10, pp 176-179 for a taste of Russell's view of Christ. Christ, in Russell's view, was just a good man.

MASONRY

Pike, Albert. *Morals and Dogma*. 25°, pub. by Supreme Masonic Council of 33°, 1871, p.34, "And the Divine Wise Intellect sent teachers unto men...Enoch, and Noah, and Abraham, and Moses the son of Imran, and the Prophets, and Pythagoras, and Plato, and Yesus the son of Joseph, the Lord, the Messiah, and his Apostles, and after these Mohammed the son of Abdulla, with his law, which is the law of Islam; and the disciples of truth followed the law of Islam."

Jesus is only a man. *Isis Unveiled*, p. 239
"Jesus was just a man. He was one of the 'exemplars,' one of the great men of the past, but not divine." *The Deadly Deception*, by Jim Shaw (ex 33°) and Tom McKenney. Lafayette,LA:Huntington House,Inc.,1988

Knight, Stephen. *The Brotherhood*, p.234 states, "In Masonry, we learn, Christ is not God but man—in Vindex's estimation the man who showed ' more than any other man who ever lived' what God is like. He later adds: 'I for one can never understand how anyone who takes an exclusive view of Christ as the only complete revelation of God's truth can become a Freemason without suffering from spiritual schizophrenia.'"

•Hiram Abiff is the Messiah.

RUSSELL

Russell in his sermon the "Desire of All Nations" says that the Messiah that the Jews and Christians are waiting for is the same personage as Hiram Abiff. Hiram is the sun god, much more than just a man but a resurrected messiah, but how did Russell learn this?

MASONRY

Hiram Abiff has been linked with several pagan Gods including Osiris (the Egyptian Sun God) and Baal (the Caananite/Phoenician Sun God). Hiram Abiff is the Masonic messiah.

King Solomon, King Hiram, and Hiram Abiff (also written CHiram) to the initiated form the "triune foundation of existence." The Throne of CHiram is the sun." CHiram is...the active life principle throughout the elements which depend upon his activity for their existence." "As Christ he was crucified upon the cross...His divine body he offered up as food for the sustenance of his creations, for he himself became the bread and the wine of men." Masonic. Hermetic. Cabbalistic & Rosicrucian Symbolical Philosophy. by Manly Hall, unnumbered page facing p. CLXXIII. Hall sums up the Hiram Abiff story as "a philosophic exposition of redemption of human soul." p. CCXXV

"while the Christian's Messiah is called Jesus, the Mason's Messiah is called Hiram" The Masonic handbook for all blue lodges in the Grand Lodge of Kentucky the Kentucky Monitor. "The Spirit of Masonry", p.xv.

Each 3^o Mason impersonates Osiris, the sun-god, and enters into his life of good deeds, his death, his burial and is raised in his resurrection from the dead. The Deadly Deception, p.154.

The Legend of Hiram "is thoroughly Egyptian, and is closely allied to the Supreme Rite (highest degree) of the Isianic Mysteries (Mystery religion of Isis and Osiris)." Mackey, Lexicon of Freemasonry, p.195

"Since Masonry is a revival of the ancient pagan mystery religions, its god can also be said to be Nature, with its fertility (sex) gods and goddesses representing the Sun and Moon (in Egypt, Osiris, and Isis) The Deadly Deception.p.130

"Masonry, successor to the Mysteries (the pagan religions of Isis, Osiris, Baal, Mythras, Tammuz, etc.) still follows the ancient manner of teaching." Albert Pike. Morals and Dogma. Fellowcraft Degree, p.22

- Both don't understand Christ's mediatorship, don't feel need for Christ to be their mediator.

RUSSELL

Russell taught that the Church did not need and never did need a Mediator. The real Mediator is the church complete—that is the Head and the Body—whose office will be undertaken only during the Millennium.

In 1880, Russell "discovered" that "The use of the word mediator in the Scriptures is restricted to the mediating of covenants between God and man," and since the church is not under any mediated covenant then the church has no mediator at all. The church has helped inaugurate the new covenant by providing blood, therefore the church is itself part of the mediatorship. "Bear in mind that our covenant, the original one (with Abraham) had no mediator." But in the Millennium "a mediator is necessary and the Messiah, Head and members will be that Mediator in whose hands of control the entire world will be placed during the Millennium." WT 1/1/09, pp. 12,13. The elect become spirit creatures, gods & mediators.

Russell was very confused about the mediatorship of Christ, and that confusion exists now in a different way, in that the Society now holds that Christ is not the mediator for the great crowd, only for the 144,000. Yet, scriptures show his mediatorship is for a great crowd more numerous than the sand in the sea, he is the mediator for all mankind.

MASONRY

Claude McClung, *Why I Left Masonry*, p. 24, relates how the Freemasons don't view Christ as the Mediator.

Jesus is deemphasized in Freemasonry. The removal of the name of Jesus and references to him in the Bible verses used in the rituals are "slight but necessary modifications." Albert Mackey. *Masonic Ritualist*, p. 272.

The Rosicrusians (who were adopted as a Masonic level) see the Christ as a class, the "highest Initiate (degree) of the Sun Period. The ordinary humanity of that period are now the Archangels." *The Rosicrucian Cosmo-Conception*, p. 376.

- A secret mysterious body-whose mysteries and secrets are only given to the initiated as they progress in the order.

RUSSELL What Pastor Russell Taught. International Bible Students Association, Brooklyn, N.Y. (no date), p.210-211 states that the Church is a mystery, and it is to only a privileged few that this mystery will be shared. Vol. I, Studies in the Scriptures, p.73 also carries a similar thought, "The plan is a progressive one, gradually unfolding from age to age, upward and onward to the grand consummation of the original design of the Divine Architect..."

MASONRY Sickels, Daniel, 33rd °, The General Ahiman Rezon and Freemasons's Guide, New York: Masonic Publishing Co., 1871, p. 189, states, "Freemasonry, in every degree, as before remarked, is progressive. A knowledge of it can only be attained by time, patience, and application. In the first degree, we are taught the duties we owe to God, our neighbor, and ourselves. In the second, we are more thoroughly inducted into the mysteries of moral science, and learn to trace the goodness and majesty of the Creator, by minutely analyzing his works. But the third degree is the cement of the whole. It is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love."

History of Freemasonry and Concordant Orders, p. 105 states, "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 misrepresentations 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." "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." "So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray."

•Both claim not to be a religion, nor a religious body, nor a denomination, but only serve God, and allow freedom of conscience.

RUSSELL

Concerning Russell's attitude on this, an example is found in the WT (Watchtower & Herald of Christ's Presence) Feb. 1, 1911, p.38-39. He writes that "the Royal Priesthood is composed of saints regardless of denomination." In the text of a sermon that Russell gave at St Paul, Minn. Aug. 19, 1906 Russell said, "The Lord is, in a general way, believed in by all civilized people..." National Labor Tribune, Aug. 19, 1906.

Russell writes in the Jan. 1883, pp 2-3, "Christianity invites all fair and sensible opposition and reasoning... Too many Christian ministers act as though they fear the infidel speaker...This is a deplorable weakness...Sectarianism will have to melt away. And when that point of development is reached where the simplest reason cannot see anything left that does the plainest violence to reason, the goal of Christianity will be reached."

MASONRY

An example of Freemason views is this statement in the Los Angeles Freeman in 1900, "One thing all must believe is there is a God. After that the manner of serving God, the form of doctrine is left to each individual. He reads the message...and obeys it according to his understanding and agreeably to the dictates of his conscience."

* Members of their organization do not need to renounce their membership in other religious bodies .

RUSSELL

In the book *What Pastor Russell Said*, p. 347, it quotes Russell clearly telling his followers they could belong to any denomination. However, Pastor Russell although he did not make it a point of fellowship, did encourage people to leave their churches.

An example of the attitude when Russell lived is seen in the rare book *Man's Salvation*, written by Joseph F. Rutherford, and printed by the Watchtower Society in 1906. Page 91 states, "The Bible & Tract Society is strictly non-sectarian, and seeks only to do good by helping every one who wishes help, no matter to what sect or church denomination he may belong. All Bible students will be interested in the wonderful truths pointed out and discussed in the books."

MASONRY

The non-sectarian attitude of the Freemason is seen in the Constitution of the Order, drawn up by Dr. Anderson in 1723, "But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet, 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves; that is to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd..."

(The founding fathers of the U.S., many of them Masons set this country up in a similar fashion. At times, freedom of religion seems to be considered freedom from true religion. At others times, those who believe are glad to be able to have their own personal beliefs without the constraints some countries exercise on religion. The rub for true Christian comes in that you can be a Christian mason just as long as Christ is not mentioned in the Lodge.)

IF NOT DELIVERED RETURN TO

**WAITING FOR THAT BLESSED HOPE
AT THE APPEARING OF
OUR LORD AND SAVIOR JESUS CHRIST.**

TITUS 2:12-13.

Commenting on Vol. 1, of "Bible Keys," The Atlanta Constitution says:

This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built on stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning.

It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair.

BIBLE AND TRACT SOCIETY, BROOKLYN [TABERNACLE], N. Y.



UNSECTARIAN

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THESE ENVELOPES 25c

PER HUNDRED.

- The church is a pyramid .

RUSSELL

Russell specifically states in Vol. I, Studies in the Scriptures. The Hidden Mystery, p. 83 that the church is a pyramid. When Russell used the expression Jehovah's Witness, he meant the Great Pyramid. (Vol. 3, p. 320) William Petrie, first suggested that the top-stone itself a small pyramid, might symbolize Christ. Russell used Job 38:4-7, Ps. 118:22, Is. 28:16, and Mt. 21:42 to prove his conclusion that the top-stone symbolized Christ and the base the rest of the elect. This is portrayed in many of his charts. Russell also believed Jer. 3:20 referred to the Great Pyramid.

MASONRY

The pyramid appears in a number of key masonic places. For instance, in a masonic portrayal of God's throne, a pyramid is pictured there (World Family Encyclopaedia. 1954 ed., "Freemasonry", p. 1854.)

The pyramid is a symbol of eternity. (Masonic. Hermetic. Quabbalistic & Rosicrucian Symbolical Philosophy. p.XLI)

The Great Pyramid was the first temple of Mysteries, and represents many things including various ways of seeing man. It is "the visible covenant between Eternal Wisdom and the world." (Ibid. p. XLIV)

This is the backside of a Watchtower envelope dating from the Russell time period. Note how they advertise "UNSECTARIAN SPIRITUAL FOOD". Note, they advertise Russell's book as a "key"; they say every assertion of Russell is well sustained by Scripture, and that it is impossible to read the book without loving Russell its author. Another Watchtower add proclaims Russell as very orthodox. "Pastor Russell" a column paid for by IBSA-Chr. Globe, May 5, 1910, London, states, "Above all, the Pastor may be described as strictly orthodox, evidenced by his close adherence to the Bible." This gains Russell a chance to broadcast his message which actually says "Orthodoxy" is "unclean" (Vol. 3, p. 162-163) The reader can see that the Watchtower Society has a long history of exaggeration.

•Neither are really Bible based beliefs.

RUSSELL

An unbiased review of Russell's claims, shows he claimed that reading the Bible alone produced darkness. His Books produced light and were the key to understand the Scriptures. (The Laodicean Messenger, p. 69 -Russell "gave us the Keys to the Scripture") Likewise, the modern day Society lamented in a WT that those who read only the Bible reverted back to Christian beliefs. Their belief, then, is really based on those Keys, which are not based on the Bible at all, but the reasoning of man.

MASONRY

"Masonry, contrary to popular belief is NOT based upon the Bible. Masonry is actually based on the Kabala (Cabala), a medieval book of magic and mysticism." The Deadly Deception, p. 128

"Masonry makes no profession of Christianity...but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple...in which there shall be but one altar and one worship; one common altar of Masonry on which the Veda, Shasrtra, Sade, Zend-Vestra, Koran and the Holy Bible shall lie...and at whose shrine the Hindoo, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew and the Christian my kneel..." The Kentucky Monitor. Fellowcraft Degree, p.95

"To all this (error of stupidity) the absurd reading of the established Church, taking literally the figurative, allegorical, and mythical language of a collection of Oriental books of different ages, directly and inevitably led." Albert Pike, 33°, Morals and Dogma, p. 818

"The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; It would be something else." Chase's Digest of Masonic Law, pp 207-209)

* Both have another Bible.

RUSSELL

Russell considered the Great Pyramid a second Bible, and saw in its features countless hidden messages. Russell says, "...testimony agrees fully and in every detail with the entire plan of God as we have learned that plan from the Scriptures. Its wonderful correspondencies with the Bible leave no room for doubt that the same divine inspirer of the prophets and apostles inspired this "Witness" also." Vol.III, p.362, "Our hearts overflow with gratitude as we see the converging rays of divine testimony from the law, the prophets, the apostles and thine own hitherto dark sayings, and even from the long hidden mysteries of Egypt's wonderful "Witness."

More about this is discussed on other pages.

MASONRY

The Masons have considered a wide range of items as scripture, including the Egyptian Book of the Dead. Leadbeater, Charles Webster. Ancient Mystic Rites (originally Glimpses of Masonic History-1926) repinted by the Theosophical Pub. House, Wheaton, IL, 1986, p.25 , relates how Masonry gets its mysteries from ancient Egypt.

The Kabalah, which comes in three forms, is defined in Webster's Ninth New Collegiate Dictionary as "a medieval and modern system of Jewish theosophy, mysticism, and thaumaturgy (magic) marked by belief in creation through emanation and a cipher method of interpreting Scripture." p. 193. The Kabalah (Cabala and other variant spellings) is the basis of Freemasonry.

* Both feel Christian scholars don't know the first thing about the Bible.

RUSSELL

Russell preached, "To some it may seem peculiar that the Scriptures should intimate that God has secrets, that some are privileged to understand the divine plan while others are not so privileged. Such will perhaps say, Where is the revelation of God's secrets? Surely it is not in the Bible, for if it were in the Bible it would not be a secret, since the Bible is open, accessible to all the civilized world today. We answer that the Bible accessible to all civilized men, but it is not open to all. To the majority even of professed Christians it is a sealed book, and to none more so than to the ministry." (Newspaper Sermons, p.397)

In fact, Russell felt the ministry hid the truth on purpose. He says that false teachers throughout Babylon have hidden the "key of knowledge" to the "privileges" of the Gospel Age.

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MASONRY

Some Masonic leaders simply see the Lodge as an equal to the church as in this address by M.E. Fowler, Grand Master, leader of the Knights Templar, "It has been said that God writes his thoughts in all the varied things around us...Masonry also must be an expression of God's thoughts. For, through a study of it, man learns how he should deal with his fellow man. Through it, he learns how to serve and adore his Creator. Truly, Masonry, like the church, must have been created by divine inspiration." Knights Templar. 9/1990, p.2

Then there are others, such as a high Knights Templar interviewed by the author, who said the churches don't know anything, and that he learned his religious knowledge in the Lodge, in spite of attending church his lifetime. A survey of Masonic references will show the reader much contempt for the Christians and what they know. The Masonic. Hermetic, Qabbalistic & Rosicrucian Symbolical Philosophy states that the Masonic Knights Templars are the only ones to know Jesus and his mission.(p. CLXXVII)

- Bible written in a code, its a hidden book & is a temple.

RUSSELL

Russell declares in the WT Dec. 1879, p.5-7 that the Bible is written in a code. Horowitz in his book Pastor Charles Taze Russell. Early American Zionist spends his first chapter praising Russell for realizing that the Jewish writers wrote in an intentional code, and for being able to decode it. Russell in the Bible Examiner. Oct. 1876, p.27 states that a key to the Bible is needed. "Let us search the Scriptures for the Key," he says. In another reference, he calls the Scripture a temple. Such language sounds Masonic.

MASONRY

"It must also be noted that those who originally wrote the Bible did not intend to give out the truth in such plain form that he who ran might read. Nothing was further from their thoughts than to write an "open book of God." The great occultists who wrote the Zohar are very emphatic upon this point. The secrets of the Torah were not to be understood by all..." The Rosicrucian Cosmo-Conception, p.318

"The Bible...contains much valuable occult knowledge." (Ibid.p. 317)

"While the greatest minds of the Jewish and Christian worlds have realized that the Bible is a book of allegories, few seem to have taken the trouble to investigate its symbols and parables." Moses' mystic keys to the sacred writings are the Qabbalah (Cabala, Kaballah). Masonic. Hermetic. Qabbalistic & Rosicrucian Symbolical Philosophy. p. CXXXIII.

•Both believe in a future life for all mankind.

RUSSELL Russell's preoccupation with the Golden Age will be explored later on in the book.

"Question, 'Do you believe in universal salvation?'"

Russell, 'I believe in a universal redemption.'" Bible Students Convention. 1909, p.83.

MASONRY

Dumenil, Lynn. Freemasonry and American Culture. 1880-1930. p. 48 states, "...the fraternity ought to nurture belief in God and immortality..."

At Masonic funerals, a spring of evergreen representing immortality is placed on the grave. Though the funerals vary some from state to state, the message "We'll meet you in the Lodge above (heaven)" is spoken. So-called Christian Masons, who perform a Masonic funeral service, are claiming all Masons are glory bound, in contradiction to the Christian scriptures. There is no blood sacrificed at the Masonic Temples and Halls for the remission of sins. The Christian scripture state "without shedding of blood, there is no remission" of sin. (Heb. 9:22) Christ and his followers claim that it was Christ's blood that was "shed for many for the remission of sins." (Mt. 26:28) Therefore, the Masonic belief in the future Golden Age is different from the Christian belief, and can properly called a Masonic belief.

"...the work and mission of N.A.M.E. A FUND FOR NEW AGE YOUTH, INC. in the New Age now approaching is dedicated to the fraternal and benevolent Spirit of Saint Germain whom we have selected as a special sponsor (among many others) of our efforts to transmute Modern Speculative Order of Freemasonry into a medium for the dissemination of the sublime teachings of Ancient Spiritual Masonry in the 17,500 Lodges of the U.S. and Canada...are to act as harbingers of that "New Order of the Ages", that Great Golden Age that is to come...May the Masonic Order become reoriented to make its peculiar contribution to that Glorious Objective!" Perkins, Lynn F. Faith. Truth. Destiny. Decrees. Works—A Declaration of Faith in the Rebirth of Spiritual Masonry. Lakemont, GA: CSA Press, Pub., 1973, p.71.

* Both reject the doctrine of hell.

RUSSELL

Russell's rejection of hell is widely known and is sprinkled liberally through his writing such as Vol.1. Studies in the Scriptures, p. 156-158.

Russell in WT R said the doctrine of hell was contrary to every element of God's character. He wrote and circulated 3 million tracts "What Say the Scriptures About Hell" wherein he purports to refute the doctrine of hell.

MASONRY

The Supreme Masonic Council states their rejection of hell in Morals and Dogma.(1871). p.93, "We do not see the churches and priesthoods of Christendom relinquishing their old task of governing men by imaginary terrors ...We do not see the great religious teachers aiming to discover truth for themselves and for others."

- Both speak with the same voice-to wit, that a lie is not a lie when one deceives someone not worthy to know the truth...
- RUSSELL & THE SOCIETY**

The Watchtower Society's policy of deception is named Theocratic War Strategy. The Society has informed its followers, Jehovah's Witnesses, that it is not a lie to deceive a person not qualified to hear the truth. The author finds this incredible, but has been the recipient personally of this "strategy" numerous times by elders and other Watchtower officials, that it appears to be so patterned that Witnesses may not even think about it but automatically do it. The WT June 1, 1960, p.352 says it is proper to hide the truth from God's enemies. The AID TO BIBLE UNDERSTANDING, a WB&TS Bible Dictionary, 1971, p. 1060, informs readers that lying only occurs when one deceives a person who is qualified to hear the truth. "Lying generally involves saying something false to a person who is entitled to know the truth..." The WT July 15, 1961, p.420 advises JWs that they must actually hate bad people. People outside of their organization are viewed as evil and opposers of truth, therefore unqualified to be told the truth. When Jesus advises his disciples to be kind to the "least of these", the Society claims he means only be kind to other JWs. MASONRY Masonic references are almost word for word identical.

A comment is appropriate here. There have been individual Christian theologians from time to time that have advocated that a Christian may deceive someone like a robber. They hold a Christian is under no obligation to facilitate a crime. They refer to Christ's suggestion to violate the Sabbath to save an ox as a precedent. See Systematic Theology. Vol.III, by Charles Hodges, Grand Rapids, MI: Eerdmans, reprint 1981. However, no mainline denomination has ever supported such a notion, nor did Luther, Calvin, Zwingli, Menno Simons, nor most other theologians. Norman Geisler also supports Hodges' view in Christian Ethics. Options & Issues, p 88-95, but neither man advocates anything as extreme as the Masons and Jehovah's Witnesses.

- Both will lie under oath to protect friends, where does it stop?

RUSSELL

Russell while under an oath on the Holy Bible in court lied to protect his friends. The court documents of this are reprinted in *The Moneymakers*, p. 111-136. Russell was protecting his friends who had created a sham company the Solon Society. Russell in 1907 denied in court any knowledge of the Solon Society. However, witness after witness showed he knew about and was even involved in helping it.

JWs TODAY

This type of behavior continues even today. Witnesses loyal to the Society at times get away with all kinds of sins, because their brothers will cover for them. But woe to those showing the slightest disloyalty. Duane Magnani, has been documenting in his books how the Watchtower Society has been deliberately deceiving sincere Jws. See his books such as *Who Is The Faithful & Wise Servant?* and *Eyes of Understanding*.

MASONRY

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

"It is right to lie, if necessary, to protect the "secrets" of the Lodge, or to protect another Mason by concealing his wrongdoing. It can even be "right" to deliberately deceive sincere Masons seeking to learn the lessons and "secrets" of Masonry." *The Deadly Deceit*, p. 137

"The Blue Degrees are but the portico (porch) of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine that he understands them...their true explication (explanation) is reserved for the Adepts, the Princes of Masonry." *Morals and Dogma*, p. 819

* Both emphasize continuing revelation.

RUSSELL

Russell began the JW's' infatuation with the word light. Vol. 1. Studies in the Scriptures state, "We must walk in the light." And on pg. 9 he says that "light on God is progressive." Since then, according to the Watchtower Society, the light is getting brighter. But they have also printed that old light doesn't contradict new light, and that is a real hum dinger of a contradiction to the history of doctrinal flip-flops the Society has gone through. What is light today for JW's, may be discarded as darkness tomorrow. Already in Russell's time, Bible Students were referring to "present truth", (The Laodicean Messenger, p.37) and saying such things as "Are you in the present truth?"

MASONRY

Light is the "very essence" of Masonry according to Mackey's Encyclopaedia. In Ferguson's 50 Million Brothers. he describes the Masonic initiation and the importance of the word light. In the initiation the question is asked, "Brother, what do you desire most?" (answer) "Light."

* Both see an exclusiveness to truth . (In regards to this subject, it is instructive to remember what the actual NT greek word for truth (aletheia) meant. It's basic meaning focuses on that which is open to view, that which is unconcealed and transparent. For sure, to be truth means avoidance of falsehood and deception. Truth is beautiful; there is no purpose to hide it.)
 RUSSELL

Russell believed he himself was a revelation of God and that without his books people would be lost (Vol. VIII. pp 5,145,167,217,231,338) In one sense, Russell believed his books were superior to the Bible. The Bible (divinely inspired) could not be understood by anyone until his books (divinely directed) came along. In other words, to understand the Bible one needed another revelation. But his revelations and books could be understood by everyone without a divinely directed commentary or revelation.

Russell warned his followers not to turn to others for light. He said Bible Students needed to beware of those many who presented themselves as special teachers and brought "new lights." WTR 2532
 MASONRY

"There is, underlying all Masonic thinking and writing, an attitude and spirit of elitism which says, "Masonry is not for everyone, just for the select few." At the same time, Masonry teaches it is the only true religion and that all other religions are but corrupted and perverted forms of Masonry. This is both elitist and contradictory." "The 'light' of Freemasonry, its secrets and its pathway to perfection are only for the elite few initiated into its knowledge and wisdom. Excluded are women, Negroes, the poor (who haven't the money with which to pay), the cripples, blind and deaf who can't perform the recognition signs (or see and hear them), and the feeble-minded who can't receive the teachings or be trusted to protect them. All such people, including the wives, the daughters and some of the sons of Masons, are considered 'profane' (unclean, unworthy) and can never be anything else. No references are required here for it is common knowledge ..." The Deadly Deception, p. 140

* Both appeal to reason, to mysteries, and hidden knowledge

RUSSELL

Russell's literature abounds with mention of hidden knowledge, of mysteries, and so forth. As a sampling of this consider Vol. I, Studies in the Scriptures... p.20-"The glorious mystery of His throne Hidden from ages, now made known"...p.27-Paul wasn't permitted to tell the mysteries of God. God hadn't revealed his plan up to then.(!) p.85-"There has existed a necessity for keeping this mystery (God's plan) hidden."

Because Russell was promoted as God's servant dispensing spiritual food, whatever he said became truth. That blind obedience was later redirected onto a collective Faithful and Wise Servant Class. What the elite say and do becomes right by itself.

MASONRY

The Mason Steinbrenner in his Origin and Early History of Masonry, p.229 tells of the "great obligation to conceal" Masonic work. The Deadly Deception, p. 142 "Masonry is, according to its own philosophers, a system of pure religion expressed in symbols, one which cannot be understood without a knowledge of the true meaning of them. This makes a proper understanding of those symbols terribly important. For the Christian Mason, accepting and guarding those symbols and their "secrets" with his physical life at stake, he must understand them...They are trusting in the teachings of the Lodge concerning these symbols with their eternal redemption, or damnation, at stake. Herein lies the most terrible manifestation of Masonic morality, that philosophy of the elite, which makes whatever they do 'right' because it is they (the elite) who do it."

* Both while appealing to reason, feel no compunction in regards to historical facts, no matter how certain the historical evidence might be against their chosen view.

RUSSELL

"Secular history is no standard by which to correct the supposed errors of the Bible...We are not called upon to harmonize these (chronological data) with the tangled records of secular history." WT XLIV (July 1,1923),pp 196,202. Russell's chronology disregards many historical events. The Watchtower Society continues to this day to regard 607 B.C. as the fall of Jerusalem, in spite of the massive overwhelming evidence that it took place in 586/587 B.C. For further information along this line, the reader is directed to Carl Olof Jonsson's excellent expose The Gentile Times Reconsidered. LaJolla,CA. Good News Defenders, 1983. Harrison's Visions of Glory also covers numerous Witness twistings of historical facts, Witness claims to antiquity are as fictional as the Masonic myths. Several JW's the Author has witnessed to, have all stated they are not part of an organization. It appears this is a new thing they have been taught to say. MASONRY

Steinbrenner, G.W., Past Master. Origin and Early History of Masonry, pp. 19-20, speaks about the Masonic practice of turning fiction to fact. On p. 28 he suggests, "Let Freemasons give up their vain boasting, which ignorance has foisted into the order, and relinquish a fabulous antiquity, rather than sacrifice common sense." In many ways, the Freemasons have been increasingly following this path, and being more realistic. There are still some schools of Masonic thought that give credence to legend and myth.

When the Author interviewed a 33° Scottish Rite and a Kingt Templar (York Rite), both men denied that the Freemasons are secretive. "No, we are not secretive, we're accused of that." The Masons own periodical Knights Templar. 9/1988, p. 20 says, "In addition, many elderly members, in particular, maintain the veil of secrecy when questioned, clinging to the old ways and refusing to divulge any information about the organization."

* Both are fascinated with numbers, and special & cryptic meanings for numbers.

RUSSELL

Harrison, *Visions of Glory*, p. 48, "Russell's calculations are not easy to unravel; they are, however, not without a certain quaint interest.(New dates, previously unmentioned, spring up like weeds in Russell's writings, which defy synopsis. How that man loved numbers and charts! It is fruitless to speculate, perhaps, but what if he hadn't been a child-whiz bookkeeper?) Russell wasn't the first, or last, man to snow people with numbers."

Russell studied the meanings of numbers. The WT Apr. 1980, p.5, is an article on "Number Seven" and the WT Mar. 1981,(p. 5) came out on "Number Three".

MASONRY

A brief look at Masonic books will display their attachment to hidden meanings and dates within Freemasonry.

Part of the Masonic Ritual is described on p. 104 of *The Deadly Deception* "The Sovereign Grand Commander closed the meeting of the Supreme Council 'with the Mystic Number,' striking with his sword five, three, one and then two times. After the closing prayer, we all said 'amen, amen, amen,' and it was over."

The key in Masonry to Kaballistic thought is the *Sepher Yetzirah* or *Sepher ha Zohar*. Within the book, number symbology is important. Chapter 1 deals with the number 10. Chapter 2 deals with the number 22. Chapter 3 deals with the number 3, chapter 4 with number 7, and chapter 5 with number 12.

- God uses orders (ranks), and degrees, and oaths .

RUSSELL

These are the type of things Russell thinks about.

Within Masonry there are several arrangements of orders -one is a three order arrangement. One finds Russell also creating various orders, and arrangements of orders. Russell gave a sermon saying there are three orders or classes of elect ones. In another place, he appears to have the elect divided into 5 degrees. Connor, W.T. The Teachings of "Pastor" Russell. Fort Worth, TX (printed before Russell died),p. 53, Connor lists 5 types of salvation, that is, 5 groups who receive different degrees in the future life according to Russell.

Professor of Systematic Theology in the Southwestern Baptist Theological Seminary W.T. Conner said regarding Russell's degrees of salvation,"I have heard people talk about "degrees" in heaven, or in rewards, but Mr. Russell has nearly as many varieties of salvation as there are pickles of a certain brand—almost fifty-seven varieties...Not only is the scheme complex in that it has so many "degrees" of salvation, but also in that it tries to be a plan of redemption based on atonement, appropriated by faith, and yet constantly runs back to works as a basis."

In Newspaper Sermons of C.T. Russell. 1901-1910 (also known as Harvest Gleanings. Vol. II , printed by Chicago International Bible Students, an article by the National Labor Tribune on July 4, 1906 covering Russell's July 1,'06 sermon "God's Very Elect" has a part entitled "THREE CLASSES OF ELECT ONES. The elect "little flock" of this Gospel age, which alone will constitute the Bride class, otherwise called the body of Christ, and which is to share with the Lord the Kingdom honors and glories, is made so prominent in the Scriptures that the two other classes of elect ones are in comparison not very conspicuous."

Refer to chapter 8 for more on this. Masonic views are on the next page.

continuationn

MASONRY

"These oaths of obligation (usually called just "obligation") are considered unbreakable, and are (collectively) the thing that makes a man a Mason. In this way, these oaths are the cornerstone of Masonry." (The Deadly Deception, p. 139)

1) Question: "What makes you a Mason?" Answer: "My obligation." (question and answer from the Entered Apprentice/ First Degree)

2)"...binding myself under no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots, and with my body buried in the rough sands of the sea, a cable's length from the shore, where the tide ebbs and flows twice in twenty-four hours..."(from the oath of obligation, entered Apprentice/ First Degree)

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

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

These Blood Oaths are given at the end of initiation into all Masonic degrees, binding the initiate to protect the secrets of the degrees.

•Abraham & Melchizedek had progressed to a high degree in God's secret Order.

RUSSELL

Chapter 8 will touch on Pastor Russell's belief in this. Another reference would be the Overland Monthly, p. 105. There Russell discusses how the Order of Aaron transfers to the Order of Melchizedek.

In a related issue, the Urim and Thummin, Russell felt that these shined on and off to give the high priest a yes or no answer. Vol. I, Studies in the Scriptures, p. 49 and What Pastor Russell Said, p.728.

MASONRY

Joseph Smith Jr. seems to have learned some of these items from the Masons.

"It is generally supposed that the Essenes were the custodians of this knowledge and also the initiators and educators of Jesus. If so, Jesus was undoubtedly initiated in the same temple of Melchizedek where Pythagoras had studied six centuries before." "...why is He (Jesus) referred to in the New Testament as 'called of God an high priest after the order of Melchizedek'? The words 'after the order' make Jesus one of a line or order of which there must have been others of equal or even superior dignity." Masonic, Hermatic, Qabbalistic and Rosicrucian Symbolical Philosophy, p. CLXXVIII.

* God built the Great Pyramid, perhaps by Melchizedek.

RUSSELL Pastor Russell's teachings on the Great Pyramid and its hidden messages were a prominent part of the man. In fact he had himself buried under a pyramid. Vol. 3. *Studies in the Scriptures*, pp. 313-369 are devoted to informing readers how wonderful the pyramid's messages are for the world; its perfection Russell thinks proves some master architect (God) guided its construction (p. 318). Morton Edgar, an Inter. Bible Student, quotes Petrie, "From several indications it seems that the masons planned..." (p.54) On (p.11) "the pyramid "is the Bible of Divine origin, erected for the purpose of teaching the important truth of God's infinite wisdom and foreknowledge." (p.12)-Shem or Melchizedek built the Great Pyramid. During Russell's life the Bible Students were given Pyramid charts of different kinds.

MASONRY Concerning the Great Pyramid, the Freemason book *The Signs & Symbols of Primordial Man* explains, "Some of our signs and symbols are those used to represent the astronomical mythology of the ancient Egyptians and the whole of the world, as far as can at present be traced, and afterwards as sacred symbols, when the mythology was perfected in their Eschatology; and that the Great Pyramid of Ghizeh was the first and still remains the greatest Masonic Temple in the world, open to all Masons who can read symbolically what was written in stone ages ago: teaching the principles that we teach-that to all just, upright and true Masons there is nothing to fear, and that the Grand Master waits above ready to receive with joy the souls of those who failed not in the hour of trial.

"Side by side with this Masonic mystery have come down to us various papyri of sacred writings, which have been called the Ritual of ancient Egypt or "The Book of the Dead," and it is to this we turn for an explanation of the mysteries of the monument. Not only in the pyramid, however were these rites and ceremonies practiced...We believe if we could obtain the whole "Papyri of the Pyramid" we should find a perfect ritual of the various eschatological ceremonies."

•Both interested in Egyptology.

BOTH RUSSELL & MASONRY There is so much documentation to this in other portions of this book, that this needs no further documentation. Later chapter will deal more with this aspect too. In regards to the specific topic of the prophetic significance of the Great Pyramid the following information may be useful in showing the connection between Russell's pyramidology and the Masons and Rosicrucians. The Rosicrucians have published a number of studies on the prophetic and hidden meanings of the Great Pyramid. A Rosicrucian book from Russell's time period on the topic is *The Symbolic Prophecy of The Great Pyramid* by H. Spencer Lewis. Another more recent Rosicrucian book on the Great Pyramid is Peter Lemesurier's *The Great Pyramid Decoded*.



THE PYRAMID WHERE PASTOR RUSSELL IS BURIED

- Both do not understand the atonement of Christ as Christian Theologians understand it

- * Both believe in works salvation.

RUSSELL Russell's views have been well documented by many others.

MASONRY A common theme from ex-Masons is that they are taught if they live by the Organization's precepts, they are free from sin. Claude McClung's book *Why I Left Masonry*, p. 94 describes this. Redemption is a matter of self-improvement, obedience, and good works. Nothing is taught about faith in the atonement of Christ, but instead, it is a step by step enlightenment, achieved by going through the degrees with their initiations and mysteries. The following Masonic references will substantiate this.

1)"By the lambskin the Mason is reminded of that purity of life and rectitude of conduct which are so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides." Albert Mackey, *Encyclopaedia of Freemasonry*. "Apron."

2)"...and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen. So Mote It Be." *Texas Monitor. Masonic Burial Service*, p. 10.

3)"In Egypt, Greece and among other ancient nations, Freemasonry was one of the early agencies employed to effect improvement and enlightenment of man...and make them comprehend the true principles of morality, which initiate men into a new order of life." Daniel Sickles. *Ahimon Rezon or Freemason' Guide*, p.57

4)"If we with suitable true devotion maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God, the Great Architect of the Universe." *Ibid.*, p. 79

5)"Acacian: a term signifying a Mason who by living in strict obedience to obligations and precepts of the fraternity is free from sin." Mackey, *Lexicon of Freemasonry*, p. 16

6)"Step by step men advance toward Perfection." A. Pike

•Neither believe the New Birth is needed

RUSSELL

Russell's teaching on the mystery led him to teach a new covenant that was totally in the future. However, for some years his followers were misled by a WJ article in Sept. 1881, pp 151-153 where Russell wrote "In a sense, the operation of the new covenant begins with the Gospel church, and lifts us from the plane of degradation and sin to a justified or reckoned perfect condition." However, when Paul S.L. Johnson, called his contradicting statements to his attention, Russell clarified the issue.

Russell in January and February of 1907 unequivocally announced that "We see most distinctly that the new covenant belongs exclusively to the coming age." (WT 1/1/07, pp.9-10) In the future people would be sealed in the new covenant. (WT 2/1/07, pp.35,36)

MASONRY

This was documented in the proceeding page.

* Both felt blacks were inferior to whites.

RUSSELL

Russell urged his Bible Students not to waste tracts on blacks. Russell desired the reputation of not being prejudiced, and for being for brotherhood, but his actions and words tell a story of racial discrimination. In the Golden Age. July 24, 1925 p. 207 Russell is quoted, "There is no servant in the world as good as a good colored servant, and the joy that he gets from rendering faithful service is one of the purest joys there is in the world."

For many years, Negroes were not allowed to attend regular conventions, but were furnished with their own. For more references on WT racism, the reader can look at pg. 285 of Apocalypse Delayed and The New Leader (17 Oct.,1955).

Russell's view of women wasn't high. In The New Creation, pp.265-6, he states women are Satan's most effective tool. "...the Adversary has found women his most effective tool." He further speaks of women's limitations, and repeats his thought '...the great Adversary who, although ready to use either sex as his tools, has always found women his most efficient representatives."

MASONRY

Interestingly, the Freemasons just like Russell wanted to be viewed as committed to the brotherhood of man, but yet they had racist policies and made anti-black statements Freemasonry and American Culture, pp. 9-10. Neither the Watchtower nor the Masons were in the vanguard to change racism, but they have gone with the flow and are now different. Still, in most states, Negroes and women are still excluded from the Masonic brotherhood. There is a Negro Masonic system, named the Prince Hall Lodge, but it suffers from lack of recognition and is referred to as an "illegitimate imitation."

Women, because they are excluded from lodge membership, remain in a sense "profane", and limited even today. There is the Order of Eastern Star, which is run by men for women. And the women do participate in some events.

•Neither believe in missionaries.

RUSSELL

Many people will be surprised to learn that Russell didn't believe in missionaries. Russell took a world tour in 1912, which in many ways just a way to prove what he already felt, that Christian missions efforts were failing.

Russell was very keen on recruiting. He was always advertising for preachers. He was always looking for ways to advertise himself and his religion. But his theology was that it was not God's purpose to convert the world in the Gospel Age. That would be done under perfect conditions in the Golden Age. The churches were running ahead of God, and working against his plan to send out missionaries. God was only interested in his elect 144,000. In trying to gain converts through missionary efforts, the churches had gotten "rice-Christians", and the churches had been polluted with pagan practices.

The WT Aug.1,1923, p.227, says "Not only have the heathen not been called during the Gospel age, but the gospel call was turned away from them, deliberately and intentionally. St. Paul and Silas were forbidden of the holy spirit to preach the word in Asia; and it was when they had thought to go into Bithynia they were also forbidden (acts 16:6,7). This must seem strange to those who feel that the most important obligation laid by the Lord upon his people is to proclaim the gospel among the heathen." Later that year the WT 11/15/23 emphasized how Paul had not tried to reach every village with the truth. The implication being that the message should be broadcast to the world in only a general way.

MASONRY

It's always been a policy to be low key about recruitment. Generally, candidates wait for someone to ask if they want to join. This policy can hurt membership recruitment, because people who would like to join are afraid to speak up, but wait hoping they will be chosen. Reduced memberships, have caused lodges in recent years to promote bringing in new members with new tactics.

When the author reads Russell's writings and sermons, the emphasis seemed tainted with a Masonic angle. Bear in mind several key Masonic themes are Buildings, Mysteries, Orders, Oaths, Fraternal Brotherhood, and Secrets.

The list of similarities could go on. Perhaps the similarity is best summed up by Charles W. Ferguson. 50 Million Brothers when he states,

"Freemasonry had the supreme dexterity to replace a mysterious divinity with a divine mystery." This statement by a mason awesomely and aptly summarizes the life work of Charles T. Russell.

"Freemasonry had the supreme dexterity to replace a mysterious divinity with a divine mystery."

5

SECRET SIGNALS

The Freemasons have a reputation for using some secret signal to allow other Masons to know they are Masons. The secret symbol may be something like a capital A ★ drawn like a square and compass, or it may be a buzzword. If during a job interview Masonic references are slipped in & the candidate responds correctly, his chances of the job improve.

If Russell were a Freemason, it can be expected he would broadcast that affiliation in some discreet way to the Brotherhood (masonic) at large.

Albert Mackey's Encyclopaedia of Freemasonry is still highly regarded by students of Freemasonry. The Encyclopaedia reveals the great significance Masons give to such words as Jehovah, order, and light. There is no question that these words have far greater significance to the Masons than for Christians. "Divine mystery" and the brotherhood of man are two key ideas with the Masons.

In the last chapter, (pg.21) Mackey was quoted on how significant the word Jehovah has been for centuries for the Masons.

In Vol. II, Mackey's Encyclopaedia, under Light, p.593-594, "Light. Light is an important word in the Masonic system. It conveys a far more recondite meaning than it is believed to possess by the generality of readers. It is in fact the first of all the symbols presented to the neophyte, and continues to be presented to him in various modifications throughout all his future progress in his Masonic career. It does not simply mean, as might be supposed, truth or wisdom, but it contains within itself a far more abstruse allusion to the very essence of Speculative Freemasonry, and embraces within its capacious signification all the other symbols of the order."

Charles Taze Russell uses Masonic buzz words so often, that someone familiar with the Masons has reason to suspect something. Masonic buzz words hum through his writings on almost every page.

The author counted the word frequencies of some prominent Masonic buzz words in the first 88 pages of Vol.1, *Studies in the Scriptures*, and came up with the following statistics for word frequencies: light (62 times), mystery (46 times), some form of the Masonic term for God-Great Architect or Divine Architect (5 times), "fellowship of mystery" (2 times), secret (3 times), and Golden Age (2 times).

One would be hard pressed to find any evangelical Christian writer expounding on Scripture with such a style of word frequency. In all this author's life, he has never heard a single sermon where the Christian church is referred to as the "fellowship of mystery".

In the *Commendation to the Plan of the Ages* (Russell's Vol. I) C.T. Smith, who writes it, sounds suspiciously Masonic. He calls Russell a philosopher, and writes, "Light—more light, is the watchword." This sounds like a Masonic ritual, where the initiate is told the magic word to seek is light.

This has more meaning when it is realized that Russell uses Masonic symbols. What symbols does he portray on Watchtower covers? Originally, *Zion's Watchtower* and *Herald of Christ's Presence* had a Watchtower and sun. Both symbols are Masonic symbols. Later he adds the Masonic Knights Templar logo, then next the Masonic Knights of Malta logo.

This chapter will deal with each symbol and its significance.

WATCHTOWERS

To understand the importance of watchtowers to masons one only needs to understand what the origin of the Freemasons is. During the Medieval times, the secret trade guild which built the castles of Europe developed pass words, and a fraternal order. This craft guild of masons throughout Europe was molded in 1717 into the present day Organization much to the effort of the Presbyterian minister James

Anderson. According to Ferguson, 50 Million Brothers, he combined presbyterianism and existing lodges into a beautiful system veiled in allegory and illustrated by symbols. Another historian writes that Anderson took Christianity out of the Masons and instead established it on the principles of charity, fraternity, and mutual assistance.

In the 1970s on the inside of the cover under "The Purpose of the Watchtower" one could read, "Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope."

However, the leitmotiv of the watchman as it occurs in the 1970s was not so strong in Russell's time. The idea of a castle tower was actually expressed in equal implication.

During the 1880s-1890s, Russell's publishing company was actually named Tower Publishing Co. However, due to a need to change his assets, to prevent his ex-wife from getting anything, the Tower Publishing Co. transferred all its assets on Apr. 1, 1898 to the Watch Tower Bible and Tract Society. The Tower Publishing Co., published everything for Russell from the time he had quit simply placing his name as publisher. It ceased printing with the Apr. 1, 1898 WT. The next issue printed by the WTB&TS gives a notice of the transfer on the inside of the cover. Russell referred to his magazine as "Towers". Today, of course they are called Watchtowers for short. The idea of the watchtower has not been entirely lost, there has never been any watchman portrayed by the Society on the Watchtowers.

If it wasn't that castles were important to the Masons as a symbol of their work, then it wouldn't raise questions why of all the many choices, he decided to pick a castle tower as his central idea.

His early issues carried a rising sun. The rising sun is another important Freemason symbol. However, it had also been picked up by the Adventists too.

ZION'S WATCHTOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xlii. 1

VOL. VI.

PITTSBURGH, PA., SEPTEMBER, 1881.

ZION'S
Watch Tower

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

we suggest that if a broad view of God's dealings be taken, it shows that he has a plan with reference to men. While he was pleased in past times to reveal as outline of that plan, it was nothing more; no details were given. The details of the plan began to be recognized since Pentecost. The light of revelation shined with special brightness on the ends of the ages. Upon the ending of the Jewish

all human teachings as authoritative, and breathe and judge all you hear or read by the statements of Scripture. If you believe anything, make sure that you have Scriptural statements warranting it. Prove all things, hold fast that which is good, and cast away all else.

The action of the nominal church today relative to the light now shining clearly resembles that of the Jews.

about of men
not of God
concerning
the light of
the Kingdom
which would
bring down
the Kingdom
of God.

Russell pictures a castle and a rising sun, his scripture from Isaiah refers a person, a Watchman, not of a castle. In all the various drawings of Watchtowers, he never used one with any Watchmen or any people. THE GOLDEN AGE

Russell's followers continued to use the Egyptian/Masonic term the Golden Age after he died. The following page shows a Table of Contents of a Golden Age Magazine. Note also that its editor Woodworth authored part of the seventh "Studies in the Scriptures."

The Golden Age is not a scriptural term, but is the ancient term used by the Egyptians for when men and gods would be in paradise together. Chapter 7 will cover this term in more detail.

The Golden Dawn was a magazine and a new Society during C.T. Russell's time that a Mason had started in 1887. This appealed to those people who rejected orthodox church teachings, yet also rejected atheism.¹ The Irish, particularly

NOTES

¹ MacKenzie, Norman. Secret Societies. NY: Holt, Rinehart and Winston, 1967, p. 144.

² Ibid, p. 146

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The Golden Age magazine's Table of Contents is full of how the Great Pyramid contains mystical secrets for Christians, and how the pyramid is a second "Bible."

George Russell, were attracted to this order and its Temple of Isis. How C.T. Russell felt toward the Golden Dawn is not known, but his use of the Winged-sun-disk which was on the Temple of Isis makes one wonder if he had contact with the Theosophical Society and the Rosicrucians.²

Perhaps it is coincidence, or perhaps it is an allusion or signal, when Russell explains his method of Bible interpretation "...we have endeavored to build upon that foundation the teachings of Scripture, in such a manner that, so far as possible, purely human judgement may try its squares and angles by the most exacting rules of justice which it can command." *Plan of the Ages*, p.10-11.



The popular Masonic square & compass for angles

6

RUSSELL & THE MASONIC KNIGHTS TEMPLAR

On March 31, 1912 a large crowd of 7,000 gathered in New York at the Great Hippodrome. Behind the famous speaker Charles T. Russell was a large Cross and Crown 25 feet high. This emblem seemed to go everywhere Russell did. It was placed on Convention souvenirs, on napkins at conventions, on the various periodicals Russell published, and on his stationery.



RUSSELL PLACED THIS LOGO ON MANY ITEMS


“BROOKLYN TABERNACLE”
PEOPLES PULPIT
 PUBLISHED MONTHLY
 PRICE ONE CENT
 INTERDENOMINATIONAL
 A RELIGIOUS NEWSPAPER
 BROOKLYN, N. Y.
 Vol. 1 No. 4

The Rich Man in Hell; Lazarus in Abraham's Bosom

GREATLY MISUNDERSTOOD PARABLE MADE PLAIN

That — “Lazarus in Hell” is a Parable, and not a Statement of Fact — and Lazarus in Abraham’s Bosom, — is a Fact.

Many great Christian people who are themselves opposed to cruelty in every form endeavor to evade the dark meaning which underlies the parable of Lazarus in Abraham's Bosom. They say that the rich man was a wicked man, and that he was in hell because of his wickedness. They say that the poor man was a good man, and that he was in Abraham's Bosom because of his goodness. They say that the parable is a statement of fact, and that it is not a parable at all. They say that the rich man was a wicked man, and that he was in hell because of his wickedness. They say that the poor man was a good man, and that he was in Abraham's Bosom because of his goodness. They say that the parable is a statement of fact, and that it is not a parable at all.

It might have the great honor of being his kindred, the comfort of divine blessing in this world.


Second: The line which symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy man, “your by your continually,” for centuries, as a result of their ancestral day sacrifices.

Third: The magnificent sacrifice presented the glorious promises of God through the law and the prophets and the covenant with that nation. The law was the great light of the world, the law which was the great light of the world, the law which was the great light of the world. The law was the great light of the world, the law which was the great light of the world, the law which was the great light of the world.

peculiar people. The death of that nation occurred in the year in which Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, encased in tar as a nation. There God, the resurrection of Israel is national life is clearly forecast under the new covenant at the second coming of Messiah in the glorious reign of the spiritual Kingdom. “Behold, the day is near, when I will make a new covenant with the house of Israel and with the house of Judah” (Jeremiah xxxi, 31).

The death of the nation occurred three and a half years after the cross at the end of Israel's recorded history. The death of the nation occurred at the end of Israel's recorded history. The death of the nation occurred at the end of Israel's recorded history. The death of the nation occurred at the end of Israel's recorded history.


This People's Pulpit was just one of many items published by Russell with the Knights Templar logo.



CHRISTIAN GREETINGS AND BEST WISHES
...TO...

THE NEW CREATION

1916—CHRISTMASTIDE—1917



E trust that the following references to THE WATCH TOWER columns of recent dates may be found specially convenient and helpful:

MY VOW UNTO THE LORD	—Z. OCT. 15, '16. P. 314
MY MORNING RESOLVE	—Z. DEC. 15, '16. P. 370
PRINCIPLES OF LOVE AND JUSTICE	—Z. APR. 15, '16. P. 115
GOD FIRST—SELF LAST	—Z. SEPT. 15, '16. P. 279
DANGER IN SPIRITUAL PRIDE	—Z. SEPT. 15, '16. P. 275

~*~ YEAR TEXT FOR 1917 ~*~

"The LORD bless thee, and keep thee; the LORD make His face shine upon thee and be gracious unto thee; the LORD lift up His countenance upon thee and give thee peace."—Numbers 6:24-26.

Your fellow-servant,

C.T. Russell

BROOKLYN, N. Y.

A Christmas card by C.T. Russell using the Knights Templar logo.



The two-headed Phoenix



The Masonic Reference Book History of Freemasonry and Concordant Orders displays the Knights Templar Logo.



What is behind this logo? It is the Masonic Knights Templar logo. Who uses it? It is true that it has been used by a number of people— including some nominal Christians. The majority of times the Author has seen this used, there are definite Masonic links to the people using it. The other times have always been possible Masons. The Knights Templar are a Masonic order. Actually to be more precise there are several groups of Knights Templar. This chapter will explain who they are, the significance of the Knights Templar logo, and why Charles T. Russell was most likely interested in them.



The Tetragrammaton

ON THE
WATCH
TOWER

N. SRI RAM

ON THE WATCH TOWER

Selections
from THE
THEOSOPHIST

FREEMASONRY

YORK RITE

Order of
Knights Templar

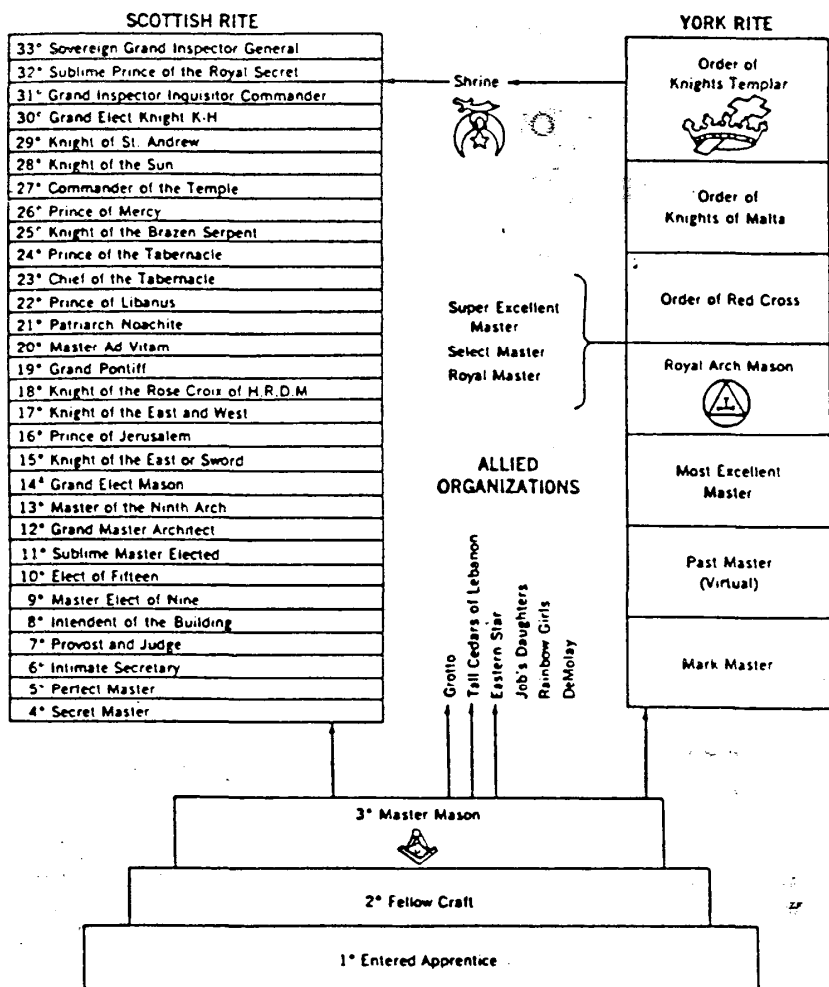


Knights-Templar

T. P. H.
ADYAR

N. SRI RAM

The Theosophist was a 19th century periodical put out by the Theosophical Society in the U.S. N. Sri Ram, a Theosophist writer, entitled a selection of Theosophist articles put in book form as ON THE WATCH TOWER . The Knights-Templar symbol was placed under the title, along with the words Knights-Templar underneath the symbol. Here is a case where Theosophy and Masonry are united in a book, and the two most prominent symbols of Russell - the Watch Tower and the Knights Templar logo are both used together on an occultic book.



The Masonic structure.

The Masonic structure, showing the Blue Lodges' 3 orders, and the Red Lodges. Most Masonic Lodges are of the Blue Lodge -that is the first 3 degrees.

from the Masonic Family

Tall Cedar Poster Child

Pictured below is Supreme Tall Cedar Gilbert Adkin and the 1988 Tall Cedar



Poster Child, Michael Conrad, who lives in Bridgeton, New Jersey.

As poster child, Michael represents the dedication of the Tall Cedars in their fight against muscular dystrophy. He attends day school in Mannington, New Jersey, and is in the seventh grade. He writes for the school newspaper and participates in workshops. He has competed in local special Olympics and also in school talent shows. He was diagnosed in 1979 as having the duchenne type of muscular dystrophy.

The best doctors in the world are Doctor Diet, Doctor Quiet, and Doctor Merryman.

Jonathan Swift

New York Installation

At a public ceremony in the Stapleton Masonic Temple on May 19, Jacques Noel Jacobsen III was installed as Commander of Empire Commandery No. 66, Stapleton, New York. The installation of officers was held in conjunction with DeWitt Clinton Commandery No. 14 of Manhattan and Bay Ridge Commandery No. 79 of Brooklyn.

Commander Jacobsen succeeds his father, Jacques Noel Jacobsen, Jr., as Commander, and is a third-generation Templar of Empire Commandery. Edward Babio participated as the installing officer and Walter Drake, Jr., was the installing marshal.

Knights Templar Stamps

Duquesne Commandery No. 72, located in Penn Hills, Pennsylvania, is offering for sale Knights Templar stamps for use on personal correspondence, packages, and any appropriate place that will make Templary more visible. These stamps are available for a donation of \$1.00 per sheet. Anyone interested should send a note and a self-addressed, stamped envelope with remittance to E. Ben Swaney, 3704 Northern Pike, Monroeville, PA 15146.



KNIGHTS TEMPLAR

Anyone wishing to purchase these stamps in large quantities, or Commanders wishing to use this program as a fundraiser in their Commanderies for our charities such as the Knights Templar Eye Foundation, should inquire about a special price by writing to Commander Edward G. Reese, 319 Prospect Circle, Lower Burrell, PA 15068.

This page from the Masonic Knights Templar's periodical called Knights Templar (9/1988) promotes the purchase of Knights Templar Logo stamps to advertise the KT and to raise money for the KT Eye Foundation. The Eye Foundation is the special benevolence the commandery does. The stamps are to use on "any appropriate place" that will make Templary more visible.

The Masonic Knights Templar are encouraged to display their logo whenever it is possible in order to advertise. If, as some incorrectly suppose, that the symbol has been so widely used it lacks meaning, then why would they bother to use it to advertise with? Actually the symbol has used by the Knights Templar, and is distinctively theirs. Two features separate it from the chance someone also might have created a look alike. It has a red cross & a distinctive type of crown. Russell's logos clearly had all the distinctive features of the Knights Templar logo. On special editions of the WT the cover they are in color with red crosses & the distinctive crown; likewise the colored covers of Convention Souvenir Notes have red crosses, and his hugh displays like at the Hippodrome service (1910) all had red crosses.

Knights Templar License Plate



Wheeling Commandery No.1, Wheeling, West Virginia, is selling Knights Templar license plates for \$6.00 each. These plates have a white background with black letters, gold crown, and red cross.

The plate is pictured above. Proceeds go to the Knights Templar Eye Foundation, and the plate is mailed postpaid.

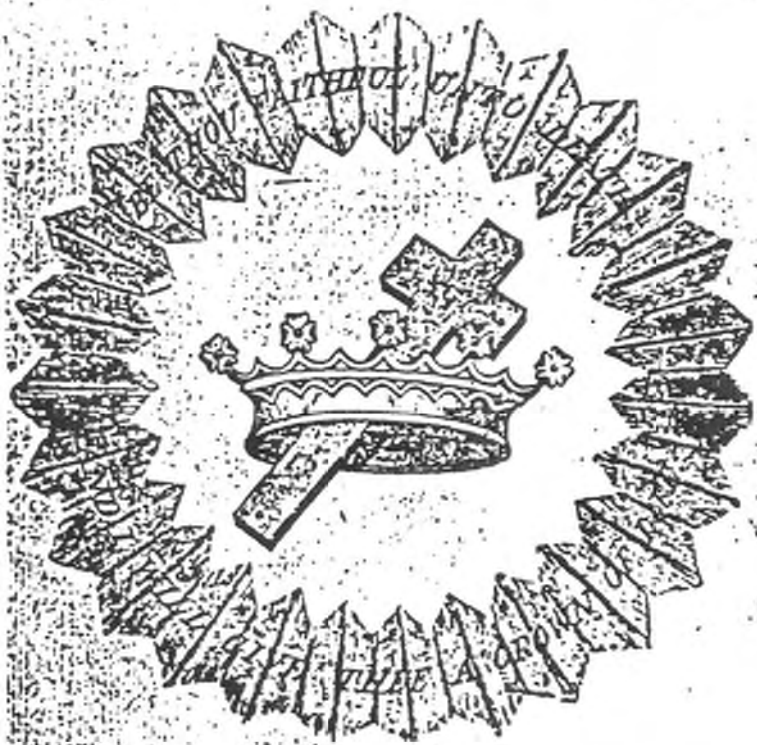
If interested, write check and mail to J. Nelson Deakin, Jr., P.G.C., 3 Wood View Drive, Wheeling, WV 26003.

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This is part of a page from the Masonic periodical Knight's Templar 9/1990, p.23. This page documents the use of the logo.

laying the foundation of a church. (Beka, *Episcop. Ultraject*).

With the *Wahrzeichen* of the *Steinmetzen* may be compared the *grotesques* of the early British masons. These symbols or caricatures, though common to sculpture,



THE TEMPLARS' FAITH AND EMBLEM.

The story of the Knights Templars takes us back to the Crusades.

In 1119, a group of Crusader knights, nobles who were billeted in the King of Jerusalem's palace, took vows of poverty. They sought to protect the Holy Sepulcher, and other holy sites, and pilgrims coming to the Holy Land. Because the King of Jerusalem's palace was built on King Solomon's Temple site, these knights were named "Poor Knights of the Temple."

For years, the Knights Templar built and manned castles throughout the Holy Land. Some of these still stand. They made the way safe by escorting pilgrims. Over the years this Military Crusading Order grew numerous and rich, possessing property throughout Europe.



The Knights' Templars built castles like this one in the Holy Land. A mural in the Templar chapel of Cressac, western France, from 1170-80 shows a Templar Knight leading two other knights into the crusader victory at Krak.

The author will let Peter Partner's excellent book *The Knights Templar and Their Myth* pick up the story. (on the Book's cover and also p. xvi) "At the end of the 13th century, after their withdrawal from Syria, they became the apparently innocent victims of a campaign of slander and persecution mounted against them by the French government. "The ruthless dissolution of the Knights Templar was only the beginning of a new and strange chapter in their

history. They soon became the focus of numerous beliefs about their presumed occult powers, and by the 18th century their history had undergone a mythical metamorphosis—they figured highly in occult fantasies of magical practices and hidden knowledge."

Today thanks to historians like Peter Partner, the sad ending of this Order is accurately known. The Greenwood Encyclopaedia of American Institutional Fraternal Organizations, p.194, recounts the fate of the order, "Ruling princes, hard pressed for money, envied the Templars. Phillip IV of France (reportedly denied membership in the Templars) with the help of Pope Clement V succeeded not only in having the Pope disband the order but in having its grand master, Jacques de Molay, burned at the stake in 1314."¹

Phillip IV arrested many thousands of these knights and after torturing false confessions of heresy from them, killed thousands of them for heresy. Their large land holdings and wealth were confiscated--(a more accurate word might be stolen).

The manner of the Knights' Templars demise, led to fables and hopes which gave impetus to the creation of the Masonic Knights Templar. For centuries, the historical events were shrouded by the Catholic church's coverup of these mass executions with the Church's stories of their extracted confessions of fictitious heresies. The stories grew wilder and wilder.

Now enters the Reformation, and the Enlightenment Men in the 18th century read medieval history alert for anything that seemed to break the monotony of the medieval Church's European Theocracy and gave signs of alternative world-views. "There was also a strong Gnostic trend in eighteenth-century thought, which tended to substitute for the idea of a general illumination cast by the principles of reason over all, that of special illumination possessed only by a few.

"Men of this cast of mind noticed the Templar story, and turned it into a paradoxical fable of hidden wisdom which had

NOTES _____

¹ Some groups of Templars survived, such as those in Spain.

set itself up against the reigning Christian orthodoxy of the Middle Ages. According to them the Templars were a secret society totally opposed to the Medieval Church,..."²

Note, that in the 18th century men who were a. Gnostic, b.tending to substitute general illumination for that of special illumination & c. sympathetic to groups opposed to the Catholic church noticed the Knights Templar stories. And men in the 19th century with similar thoughts—like Charles T. Russell also took notice of them. History records that the Freemasons, the Mormons and Jehovah's Witnesses all replaced the idea of general illumination with that of a special illumination possessed by only a limited few.

Today, we have at our disposal the benefits of better historical scholarship concerning the Crusader Knights Templar and the origin of the Masonic Knights Templar. However, during the time of C.T. Russell the campaign to portray the Knights Templars as a grand alliance of such groups as the Manichaeans, the Cathars, the Albigensians, the Vaudois, and others had reached its peak. In 1877, *The Rules* was published for the general public's consumption. It purported to show how the original Knights Templars shared beliefs with other heretical groups in the Middle Ages.³

In the 1890's a new anti-clerical and romantic right in France began incorporating the Templar myths into their new theories.

Likewise, Nutt, A, *The Legends of the Holy Grail* (London, 1902), advanced the view that the Templar Knights had stood up to Catholic church for centuries, by trying to show ties between medieval romances which he asserted were modeled on the Knights Templar's principles.

There are statements by Russell that show he studied intensely all the heretical groups of the Middle Ages who resisted the Catholic church. C.T. Russell during his lifetime, was drawn to heresies like a bug to light. It can be safely

NOTES

²Partner, Peter. *The Knights Templar and their Myth*, Rochester, Vermont: Destiny Books, 1987, p. xviii.

³ Ibid., p. 161

assumed that he would have studied the Knights Templars, because they were popularly known as the link between all these various heresies.

In Russell's day, there was was group which claimed to be direct decendants of the great Order. Not only did they claim to be decendants, but they claimed the Knights had not only opposed the Catholic church but also obtained mystical and hidden knowledge. Many fictitious documents were created to substantiate this claim. This group was the Masonic Knights Templar.

Historians, even Masonic ones, now concede that the Masonic Knights Templar are not directly historically linked to the ancient Crusader order.⁴ However, in Russell's day this was still accepted by many people who did not have the knowledge to expose the fake documents that were frequently coming to light, along with their pseudo-scholar creators.

The Knights Templar, Grand Encampment of the United States is the major Order of Knights Templar. It is divided into three degrees: the Order of the Red Cross, the Knights of Malta, and the Knights Templar. The Order of the Red Cross has a red Maltese cross as its logo.⁵ The Knights of Malta has the logo displayed on the upper right of Russell's Watchtower magazines. The Knights Templar degree's logo is the logo that appears on the upper left of Russell's Watchtower magazine. Russell's crosses on his colored Watchtowers are red.

NOTES

⁴ Schmidt, Alvin J. The Greenwood Encyclopaedia of American Institutions of Fraternal Organizations. Westport, Conn., Greenwood Press, 1980, p. 194, says , "There are several legendary accounts that seek to link the present KT to the Templars of the Middle Ages. However, well-versed Masonic scholars assert there is no link between the present KT and the order led by Jacques de Moley." Besides the" Grand Encampment there are also the Templars of Honor & Temperence and the Templars of Liberty. The Templars of Liberty has had a headquarters in PA. and began in 1881 . It's based on the Reformation.

⁵ Ibid., p. 195

If Russell isn't quietly displaying his Masonic ties, then what is he doing with all these Masonic emblems (all three of the three KT degrees' logos) on his Watchtower covers?

Who was allowed to join the Knights Templars? Only Christians—that is only Christian Masons (if the term is not contradictory). Did Russell ever claim to have borrowed from the Masons, or Knights Templars? Russell borrowed from all kinds of heresies. He wasn't outspoken about who he borrowed from, but he did say, "I confess my indebtedness to Adventists, as well as to other denominations."⁷

However, it was common knowledge among those who lived with him that he borrowed heavily from others. One close follower wrote, "His was a remarkable ability to adapt to his own uses all the knowledge of others. In pursuing this method, he was not peculiar; for it is the method of many of earth's brightest minds." "And it is striking of these geniuses that they are humble enough to rely on their predecessors for whatever of good can thus be obtained."⁸

Before moving to Brooklyn in 1909, Russell lived in Allegheny (now Pittsburgh), Pa. Russell had a large library. Part of his library may have served to create the nucleus of the President's personal library at the Bethel, Brooklyn, NY World Headquarters.⁹

NOTES

⁶ Ibid.

⁷ The Laodicean Messenger, p. 12

⁸ Ibid., p. 57

⁹ The fate of Russell's library after his death is unknown. Ray Franz, who has seen the present President's library, told the author that his uncle (the President) doesn't have a large library and that it was passed to him directly from Rutherford when he was Vice-Pres. because Knorr wasn't a scholar. John Warren, who has studied Russell and had a lot of contact with his loyal Bible Student groups, told the author that many of Russell's personal items got into the hands of Russell's followers, such as a pen, a lamp, and a A.J. Holman Bible. If his library was scattered we may never know what all Russell had to read.

Besides the President's library, two other libraries now serve Bethelites, one for the Governing Body, and the other (with thousands of volumes) for the workers.

Russell's personal "library contained the very cream of gleanings from all the works of men, whether in history, science, philosophy, or whatever line. He did not ignore the authorities in these various lines; on the contrary, he was manifestly conversant with them."¹⁰ It appears Russell tried to have a comprehensive library. For instance, it wasn't enough for him to have just a Strong's concordance. But he also had Young's. Englishman's, and Liddell and Scot's. He had 32 different translations of the Holy Bible in his library.¹¹ Russell also had plenty of money to have as large a library as he wanted.¹²

One more reference will suffice to display the extent of his library. His library "possessed...much knowledge and voluminous data on religion as believed and practiced in all parts of the world."¹³

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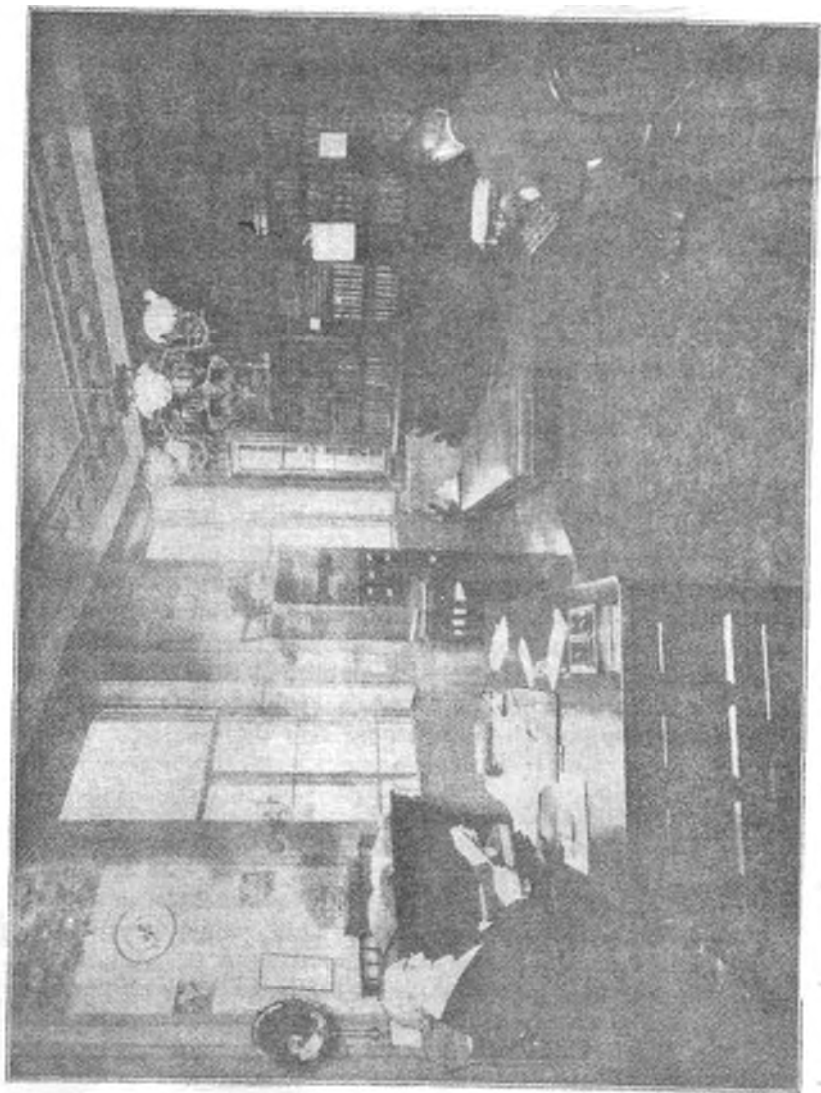
⁹ Cont. The A.J. Holman Bible that Russell had printed for his Bible Students is worthy of interest. A. J. Holman is also the firm that has printed many editions of the Masonic Bible. In recent history, A.J. Holman published Beck's little known Bible translation; and Lamsa's Peshitta New Test. They apparently publish these "fringe" type Bibles.

¹⁰ Ibid.

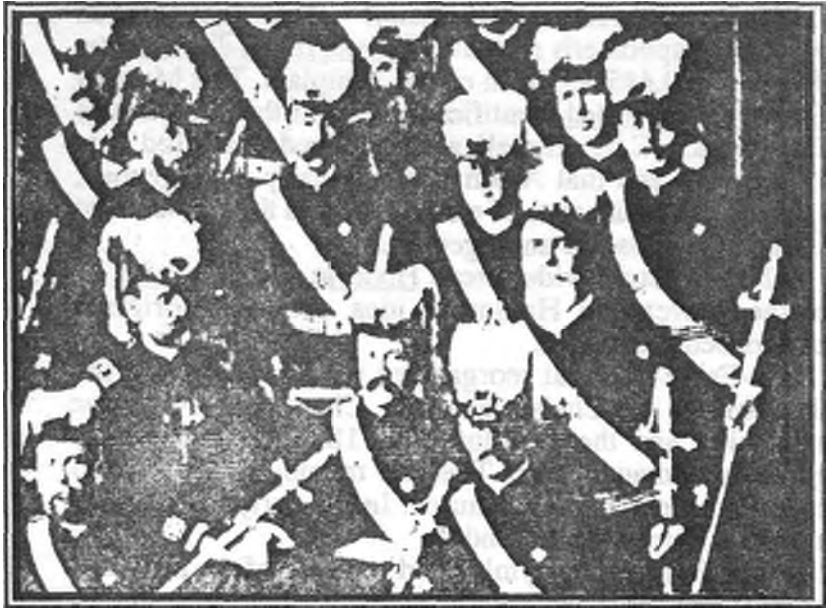
¹¹ Ibid.,p.54

¹² Ibid. p. 156, An example of the resources and secrecy of C.T. Russell, he hid \$70,000 in gold, along with \$30,000 in cash, and \$62,000 in govt. bonds in the Bethel House where he and his closest followers lived. This money jump-started Rutherford after his prison term, to revive the Society. Not only does this indicate Russell's ability to purchase whatever books he wanted, but it seems a little awkward that a man who has been predicting imminent financial chaos had so many bonds. Plainly, his books don't tell the whole story about him.

¹³ Ibid., p.4



PASTOR RUSSELL'S STUDY WITH BLACK WALNUT BOOK-CASES



A Masonic Knights Templar Drill team in Russell's day.

What might have Russell learned from the religious teachings of the Masonic Knights Templar?

The Knights Templar's method was to use historical fancy in the service of a new idealistic symbolism. Who hasn't noticed the same symbolism in the Watchtower system? Who isn't familiar with the popular JW term "the New Order"?

Let's hit upon some Masonic Knights Templar highlights.

1770-Johann August Starch claimed to be in possession of Essene secrets, and started a Templar group with big emphasis on knowledge from the east, esp. Persia and Egypt.

1814-Admiral Sir William Sydney Smith with the Duke of Sussex joined the French Templars. Smith, a British admiral, had aided French prisoners of war who were Masons. Smith tried unsuccessfully to obtain Malta for the Templars and the Order of St. John's wealth by claiming that this land stolen from the original Templars should be restored to the modern Masonic Templars.

1818-J. von Hammer-Purgstall wrote his famous 'Mysterium Baphometis revelatum', *Fundgruben des Orients*. vi. Pages 1-120, 445-99 touch on the Templars. This Mystery of Baphomet Revealed identifies the God of the Templars as androgenous. C.T. Russell also believed that God was androgenous, and that Adam was originally androgenous, and that in the future state of man on earth in the Golden Age mankind would also be androgenous.¹⁴

1820-Michaud's widely read *Historie des Croisades* is published spreading Hammer's idea about the original Templars being Gnostics.

1830-Fabre-Palaprat reorganized the Templars into the Holy Church of Christ, aka the Church of Primitive Christianity, and the Revolution of 1830 allowed him to begin to expand and recruit This new religious body has also been called the Johannite Church. In the early 1840's, this Johannite Church was disbanded.

1840-1850-Templars symbolized to many of the informed people of this time period, the thought of persecution by authority on account of the possession of hidden and powerful knowledge.¹⁵ Russell felt exactly this way about his NOTES

¹⁴ For references on Russell's view that Adam was created androgenous see Jones, L.W..What Pastor Russell Said, (1910 & 1911) / Photo Drama of Creation of 1914 & the Scenario, p.9. The Society continued these ideas into the '50s-(WT '56 p.530,531) For references on Russell's view that future mankind on earth will be androgenous see WT Reprints R 2836:5 and the Overland Monthly (QV 383:1) Apparently the idea of perfect people having sex was hard for the Society to accept. They have pronounced a variety of contradictory statements about Adam and Eve. First, they had sexual passion (WT Reprints 2840:3). Second, they didn't have any sexual passion (WT '56,p.533). Third, they had no sex, but as to why? we shouldn't concern ourselves with Adam and Eve's personal affairs. (WT '58,p.63) Fourth, they could have possibly had children in the Garden (WT '65).

¹⁵ The Knights Templar & Their Myth. p. 158

own work. People also viewed the Templars in this time period as "a secret revolutionary group which had possessed hidden knowledge fatal to orthodox Christianity, and which pointed forwards to the establishment of a new enlightened society."¹⁶ Russell felt this exact way towards his own work.

1868-The Dictionnaire raisonne de l' architecture francaise du XIe au XVI siecle. was published in Paris. On p. 16 it expressed that Templar buildings were inspired by number mysticism. This ties in with other Masonic beliefs on ancient architecture, and Russell's belief that the Pyramid had number mysticism.¹⁷ Bear in mind, the Masons were claiming that they had built the Great Pyramid and Soloman's Temple.

The Templar claims must have looked attractive to Russell. He felt sympathy for those who were trying to bring a new spiritual message and for their opposition during the Middle Ages to the medieval governing class. He searched for such groups, because it added legitimacy to his own new message which was opposed to all the mainline denominations in one way or another. By accepting Masonic Knights Templar claims about being the reforming spirit behind the Reformation and the Enlightenment, Russell could reject Protestant claims; something Russell desired to do.

In the 1880s, Templar Saint-Yves d' Alveydre saw a chosen band of initiates hidden from view exercising their rule through bodies that represented the various orders of society. The spiritual counterpart of this would be Russell's idea of the 144,000 elect ruling the earth from heaven.

NOTEES

¹⁶ Ibid.

¹⁷ This is not to say he borrowed from this dictionary. It is clear that Russell borrowed from Prof. C. Piazzzi Smyth of Scotland. Russell acknowledged that he had read Smyth and had borrowed his pyramid ideas. Two other Scotsmen were then inspired by Russell's work "Thy Kingdom Come" about the pyramid. It is still possible that the seeds to all this pyramid numeriology go back to the Freemasons, because it is so close to the type of knowledge they promoted. The Golden Age, May 21, 1924 has a good article covering all this.

The Masonic Templars had a passion for Gothic castles because of the notion of chivalry and knighthood. They viewed themselves as knights, and as princes. One Mason described themselves as "princes who wished to enlighten, edify and build up the living Temples to the Most High."¹⁸ Russell certainly liked castles. He called himself and his followers princes building a spiritual temple.

QUESTIONS

A) Is it possible that Russell used the Knights Templar and the other crusader logo because he saw himself as a crusader?

No. Russell never held a positive view of the Catholic Church's crusade. His opinion was, "From our present-day standpoint and clearer perception of things, people generally style the Crusades an outbreak of foolishness, wasted effort, manifest ignorance and bigotry. But perhaps Christians today have something equally foolish and irrational." Russell goes on to compare the foolishness of the Crusades to the foolishness of the pre-W.W. I military buildup.¹⁹

B) What are the differences between Templar groups? In early masonic history many KT groups came and went. The Commandery of the KT, which is the top degree of the York rite, called by some masons the "Christian rite", is the principal group. Of the various small Templar fraternities the Templars of Liberty, founded in NJ in 1881, seems more in line with Russell's tastes. This society had three emphases: anti-Catholicism, benevolence, and patriotism. The society's ritual was based on incidents of the Protestant Reformation. Local units were called "Temples." Most of the society's membership resided in the states of New York, Pennsylvania, and New Jersey.²⁰ To discuss the differences of the many groups would take an encyclopaedia.

NOTES

¹⁸ The Knights Templar & Their Myth. p. 104

¹⁹ The Photo-drama of Creation, p-80

²⁰ The Greenwood Encyclopaedia of Amer. Fraternal Organizations, p. 331

MORE QUESTIONS

C) Wasn't the Masonic KT logo used a lot back in Russell's time by everyone?

To say its use was widespread would be an overstatement. It was used by individuals and groups, but in the context of being the KT emblem. The author knows that various Christians have used the symbol, even churches. But in each case, the Christians using it are the type that make them likely Masonic members.

Two examples will suffice to make the point. A particular Baptist group in this city which built a church c. 1919, placed the KT emblem on the side of its building. What is interesting is that anyone bothered to place something on the side, rather than front. This Baptist church calls its church a "temple." And its origin is far different than most Baptists. It was formed by some Scandinavian Lutheran Pietists. How did they view Freemasonry? In the early 1900s, a number of Portland Baptist Ministers became Masons. Baptist evangelist Ray Palmer, a Lodge member, even used his order as the subject of a sermon in July, 1904. Portland's First Baptist minister, W. Brougher, a member of the Masons, invited his Masonic order to church in June, 1909 and preached a sermon "Baptists and Masons" in which he said the two groups believed the same. An exact quote is that they were "one in their fundamental doctrines." (The Author wonders if he considered Christ's Atonement and Salvation fundamental.) What happened next? The next day at a conference for all the area Baptist ministers, the Temple Baptist minister participated in silencing a W. M. Wyatt, who stood up to take issue with Brougher's sermon. Clearly, the Baptist Temple didn't see anything wrong with the Masons.²¹

Second example, a Christian uses the logo for his business. But an inquiry into his personal life, makes him a suspected Mason.

NOTES

²¹ The following periodicals— Chicago's, "Nya Wecko Posten" (12/21/1915), p.5, Portland's Oregon Journal, 7/11/1904, p. 16 and 6/21/1909, p.2. and Portland's Evening Telegram, 6/21/1909, p. 12

Wouldn't it be more sensible to accept that it is a Masonic symbol? Yes, it makes sense to accept the most reasonable and the obvious explanation, and then try to show exceptions. If I see a hammer and sickle, it is sensible to see it symbolizing communism. Then, I can examine whether it might possibly be an exception to that.

The following pages contain Photo-copies of Bible Student Convention programs. During Russell's time the International Bible Students Association (IBSA) used Masonic Halls and Temples for their meetings. Today, Bible Student groups loyal to Russell and his teachings continue to meet in about the same kind type of places as they met in Russell's day— Masonic Halls, Y.M.C.A.'s, and public meeting halls.

The frequent use by Russell's IBSA during the early 20th century of Y.M.C.A's is noteworthy. It may provide a clue as to how Russell could have been recruited by the Freemasons.

Active Presbyterian John Wanamaker was the national president of the Y.M.C.A. Like C.T. Russell in Allegheny, John Wanamaker also ran a successful men's clothing store in Philadelphia. The established churches felt his Y.M.C.A.s were unnecessary competition. He had even begun Sunday School classes at the Y.M.C.A. Wanamaker was made a Mason in Mar. 1898 and a Knights Templar in June, 1902, and a Knight of the Rose Croix (the Scottish Rite derivation of Rosicrucians) Dec, 1912. Wanamaker, who is world famous for his positive retail innovations during the 1860 to 1900 time period very likely caught the eye of nearby C.T. Russell. For those who have forgotten, the list of his innovations include, the attitude "the customer is always right", profit sharing, employee benefits, the department store, customer service, and guaranteed refunds for customers. Wanamaker revolutionized the retail business.²² A man of such caliber as Wanamaker could have had great personal influence on a man like Russell.

NOTES

²² Clark, Julius C. "John Wanamaker" Knights Templar. 9/1990 pp.5-12.

90% original size

CHICAGO BIBLE STUDENTS
NEW YEARS

Convention

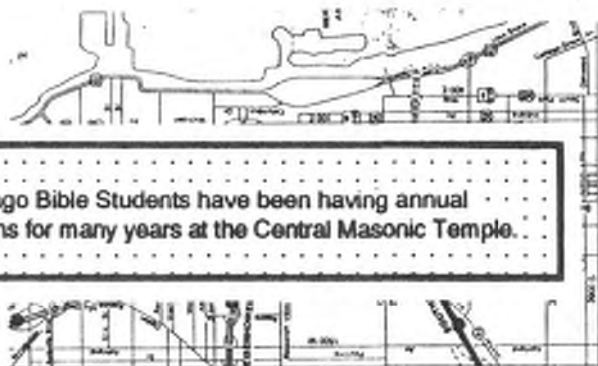
DECEMBER 31, 1967 - JAN. 1, 1968



WELCOME TO ALL BELIEVERS IN THE GOSPEL
AND TO THOSE WHO LOVE GOD AND
OUR LORD JESUS CHRIST

All meetings on Central Standard time

The Chicago Bible Students have been having annual
conventions for many years at the Central Masonic Temple.



Turn off Bus 94 (Grand Ave.) at Ohio St. and proceed on
Ohio to La Salle St. - north on 912. (Highlighted on map by us)

GENERAL INFORMATION

TRAVEL

All R. and B. Depts. are in downtown Chicago. Walk or take a bus to Clark Street and go North to No. 900 about one mile North of Loop. Then walk one block west to LaSalle Street (912). If you have difficulty finding the way telephone Wheelhall 1-9311.

LODGING

The Ladies will provide sleeping accommodations for all of you who desire to be in the best of our ability. For those who prefer, hotel rooms are available at reasonable rates nearby. For accommodations, programs, and other information write to the Executive Secretary.

ALBERT SHEPPENHAUSEN
1209 S. Normandie Ave.
Chicago, Illinois 06028
Phone: 536-1141

ACCOMMODATION COMMITTEE

Brothers Arthur Cook, Freda Coppenhagen

CONVENTION COMMITTEE

Brothers Daniel Morehouse, Albert Sheppenhause,
Arthur Jenell

All Sessions

CENTRAL MASONIC TEMPLE
912 N. LA SALLE STREET
CHICAGO, ILLINOIS, 60609



SALEM CONVENTION

JUNE 20, 21, 22, 1986



A welcome awaits all believers in
the ransom and those who love God,
and the appearing of our Lord and
Savior Jesus Christ.

BIBLE STUDENTS

OF SALEM

100% original size



Scottish Rite Temple
4090 Commercial St. SE
Salem, Oregon
Phone: (503) 363-9240

Theme Song - #191
"Not My Own"

"Then thou that feared the Lord

S
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a
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f

In Salem, OR, capital of Oregon, the Bible Students choose to
use the most speculative and pagan rite of the Freemasons, the
Scottish Rite Temple, for their meetings.

Upon this building - 1986

BIBLE STUDENTS CONVENTION

WINNIPEG AND DISTRICT ECCLESIA

Saturday, Sunday, and Monday
JUNE 29, 30, JULY 1, 1968

→ All sessions to be held at
SEVEN OAKS MASONIC HALL

310 Leila Avenue
Winnipeg, Manitoba



Theme Text: ".....What doth the Lord
require of thee....."

Theme Hymn: Hymns of Dawn—No. 120
"Under His Wings"

All believers in the ransom are welcome to attend

These Canadian Bible Student Ecclesias meet at the Seven Oaks
Masonic Hall.

Vancouver Ecclesia of Bible Students Annual Convention

MAY 17, 18 and 19, 1969

**TO BE HELD AT THE
I. O. O. F. HALL**

396 Kamloops Street (North of Hastings)

Vancouver, B.C.

Phone: 253-9059

A welcome awaits all believers in the Ransom and those who love God, and the appearing of our Lord and Saviour, Jesus Christ.

"Thy Word is a lamp unto my feet and a light unto my path." Psalm 119:105

The Hall of the Independent Order of Odd Fellows Fraternity is used by the Vancouver Ecclesia.

GENERAL INFORMATION

TRAVEL

All R.R. and Bus Depots are in Down town Chicago. Walk or take a bus to Clark Street and go north to No. 900. Then walk one block west to LaSalle Street (912). If you have difficulty finding the way, stop into the nearest drug store and telephone WIdenbush 4-9141. Someone will come to meet or direct you. Traveling on the "North Shore Electric" get off at Chicago Avenue and walk east to LaSalle Street, then two blocks north to 912.

LODGING

Local brethren will provide sleeping accommodations. For those who prefer, hotel rooms are available nearby at reasonable rates. For accommodations write to the secretary.

MEALS

The Chicago Ecclesiae will serve all meals.

HOSPITALITY COMMITTEE

Brothers A. Cook and F. Capersmith

CONVENTION COMMITTEE

Brothers T. Heck, L. Jervet and D. Marshall

ALL SESSIONS
CENTRAL MASONIC TEMPLE
912 N. LA SALLE STREET
CHICAGO 10, ILLINOIS

For Further Information and Programs Write to:

D. J. Moorhouse
2617 N. Springfield Ave.
Chicago 47, Illinois

Convention

DECORATION DAY

May 28, 29, 30
1960

WELCOME TO ALL BELIEVERS
IN THE RANSOM, AND TO THOSE
WHO LOVE GOD AND OUR
LORD JESUS CHRIST



CHICAGO BIBLE STUDENTS

GENERAL INFORMATION

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LODGING

Local brethren will provide sleeping accommodations. For those who prefer, hotel rooms are available nearby at reasonable rates. For accommodations write to the secretary.

MEALS

The Chicago Ecclesiae will serve four meals.

HOSPITALITY COMMITTEE

Brothers A. Jervet and J. Tryna

CONVENTION COMMITTEE

Brothers W. Strouberg, J. Bolzano, L. Jervet

ALL SESSIONS
CENTRAL MASONIC TEMPLE
912 N. LA SALLE STREET
CHICAGO 10, ILLINOIS

For Further Information and Programs Write to:

L. Jervet
2617 N. Springfield Avenue
Chicago 47, Illinois

CHICAGO BIBLE STUDENTS

ANNUAL

NEW YEAR

CONVENTION

December 30, 31, 1961

January 1, 1962



WELCOME TO ALL BELIEVERS
IN THE RANSOM AND TO THOSE
WHO LOVE GOD AND OUR
LORD JESUS CHRIST

"Come ye yourselves apart . . .
and rest a while."

**International
Bible Students
Association**

Program of Convention

PORTLAND, OREGON

Christensen Hall

September, 5th, 6th, 7th and 8th

1918



CHAIRMAN, OSCAR MAGNUSON

SPEAKERS

R. H. BARBER

OSCAR MAGNUSON

W. A. BAKER

ERNEST D. SEXTON

A. A. YEREX

The Bible Students today adhere to things as they were done in Russell's day. Even the Convention programs of today, usually follow the same format as this 1918 Portland Convention.

RUSSELL

& THE

WINGED-SUN-DISK

RUSSELL PLACES THE WINGED-SUN-DISK ON HIS BOOKS & TRACTS

In 1910, Russell made his second trip to the Egyptian pyramids. When he returned, he wrote an article in the Watch Tower magazine about how the Pyramid was God's hidden message. Two big changes then were instituted on the covers of the Studies in the Scriptures series to the binding was added both "London and Brooklyn"--or "Brooklyn and London". At the same time Russell made efforts to look international, he made another change to his books C.T. Russell's other big change was to directed to have the Egyptian trinity Winged-Sun-Disk placed upon all his covers.

WHAT IS THE WINGED-SUN-DISK?

The particular representation used by Russell is a symbol of the 33 Masons.

There are many ways to draw or represent the winged-sun-disk. Although the 33° Masons use this particular representation, the actual origins of the symbol go back to ancient Egyptian magic.

This chapter will cover a. the masonic use of the symbol, b. how the symbol was variously drawn and how it was used in ancient Egypt, c. what types (or styles) of representation were available for Russell to copy from in his day, d. how an obscure Old Testament passage alludes to this Egyptian symbol.

WHAT SAY
THE SCRIPTURES
ABOUT
OUR LORD'S RETURN



HIS
PAROUSIA, APOKALUPSIS
AND EPIPHANIA

INTERNATIONAL BIBLE STUDENTS ASSN.
BROOKLYN, N. Y., U. S. A.
1917

RUSSELL'S BOOK ON CHRIST'S RETURN USES IT.

MASONIC USE OF THE SYMBOL

The Winged-sun-disk as Russell used it, is in the form that a Masonic Lexicon portrays it. Also Albert Churchward, 30° also portrays the symbol in his book *Signs and Symbols of Primordial Man. The Evolution of Religious Doctrines from the Eschatology of the Ancient Egyptians*. Churchward, a 30° mason states that the Winged-sun-disk is used by the 33° masons, and that they alone know its meaning.'

What is the 33°? This is the highest level known to the public in Freemasonry. There are both honorary 33° and actual operative 33°. Notable persons, such as Presidents and famous clergymen are initiated into the honorary 33°. The Freemasons like prominent people to join, and to then to give these people status. It enhances the reputation of the Masons. According to one ex-33° Mason the author interviewed, Russell would have been a prime target of recruitment.² Another ex-33° Jim Shaw provides a description of his 33° initiation rites where he met 2 presidents and a prominent evangelist, and two internationally famous clergymen.³

The Wing-sun-disk derives its meaning from ancient Egypt. The actual masonic god worshipped at the high levels is the Sun god-known in various cultures by different names. As stated this ancient trinity symbol which stands for Osiris (the sun god), Horus, and Isis, is used by the 33° Masons. It is also supposedly still in use by those who practice Egyptian magic as a religion.⁴ The author has never seen anyone who does, however some Masonic rituals are based on Egyptian magic."

In Practical Egyptian Magic, under symbols and

NOTES _____

¹ Churchward, Albert, 30°. *The Signs and Symbols of Primordial Man, the Evolution of Religious Doctrine from the Eschatology of the Ancient Egyptians*. London: George Allen & Co...Ltd., 1913, p.344.

² Interview with Don Sutherland

³ Shaw, Jim & Tom McKenney. *The Deadly Deception*, p. 104

⁴ Hope, Murry. *Practical Egyptian Magic*. New York:St. Martin's Press, 1984

instruments, p. 107 the following description is given: "Emblematic of the element of air, this consists of a circle or solar-type disk enclosed by a pair of wings. In ritual magic it is suspended over the altar in an easterly direction and used when invoking the protection and co-operation of the sylphs."

344

SIGNS AND SYMBOLS OF

The sword held in each claw is also the same as in the 33°.

The winged disk or Horus I., under the name of Hor Behutet; to which sometimes the two Uraei are added, with the two crowns, represents the Lord of the North and the South. We are ignorant of the explanation as given in this degree here—if it be given at all—not being in possession of the 33° in England; but the origin is the representation of the Winged-Disk, with the Uraei of Egypt, the original of which we find in the text summarised by *Narailie* in the "Myths of Horus," pl. xii. ff.:—"Horus commanded Thoth that the Winged-Sun-Disk, with Uraei, should be brought into every sanctuary wherein he dwelt, and into every sanctuary of all the gods of the lands of the South and of the North, and in



FIG. 139.

Amentet, in order that they might drive away evil from therein. Then Thoth made figures of the Winged-Sun-Disk, with Uraei, and distributed them among the temples and sanctuaries and places wherein there were any gods." This is what is meant by the Winged-Disks, with the Uraei, which are seen over the entrances of the courts of the temples of all the gods and goddesses of Egypt. Mr I. L. Stephens found a "Winged Disk" over the door of a Temple at Ocosingo, near Palenque, corresponding in every particular to those of Egypt.

Although this legend is of a very modern period (Egyptian), the fundamental facts of the story are very old, for they belong to the earliest period of the Egyptian history, and are derived from the old myth of the combat between Light and Darkness. Freemasons have taken our interpretation from the Hebrews; but we must remember that many of their laws and tales were derived from the Egyptians at a very remote period. In the 30°, our present supreme council do not attempt to give you any explanation of the meaning of the "R—" in this degree, probably because they are ignorant of its meaning.

The two Uraei are the same as the two feathers. The R H thrown over the L S and the L H thrown over the R S are two

This page in Churchward's (30°) book reveals the 33° Masonic use of the Winged-sun-disk.

The Author in an interview with an active 32° Mason flashed Russell's WT cover and the Mason immediately recognized the Masonic Knights Templar logo. Next, Russell's Studies in the Scriptures Winged-sun-disk was revealed to the Mason. He immediately recognized what the symbol was and declared, "That's the sun disk Ra." The Author said, "It's a Masonic symbol." To which he replied, "No, it's not a Masonic symbol." How did you know what it was?" (silence-no answer) He had been exposed to the symbol's meaning, but whether he knew its masonic significance and would not say, or if he hadn't used it, because it is a 33° symbol the author doesn't know. According to their oath they are not to reveal such meanings.

RUSSELL & THE WINGED-SUN-DISK

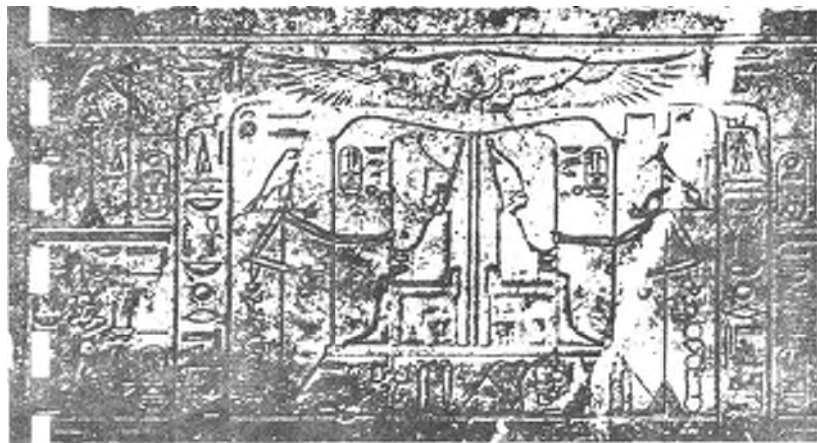
HOW THE SYMBOL WAS DRAWN & USED IN ANCIENT EGYPT

Seven years after Pastor Russell passed away the untouched tomb of King Tut-Ankh-Amon was discovered.

One of the most spectacular exhibits ever displayed was the King Tut artifacts. King Tut, a minor boy Pharoah, gives us an idea of the splendor that the other Pharoahs must have received in their burial.

Four oak house like structures, called shrines, contained the actual body. The inside of these large oak shrines were laid of gold. Visitors to the exhibit could view the Winged-sun-disk at the top above each door and on the far side or rear panals .

The Egyptians drew this representation over many temples. The representations do vary in style though. The wings come in a variety of styles. The snakes may look like vipers or cobras, and may even be dropping down rather than looking out from the sun disk. Had Russell studied the books available from Egyptologists in his day, he would have seen several ways to draw this trinity of Oris, Osirus, and Horus, none exactly the representation he used.



Text about the Sed Festival and the Pharoah Senusert



Brief text about the Sed Festival and the Pharoah Senusert.

A LARGER VIEW

Some not knowing what the Winged-sun-disk is may have speculated that it IS an angel's wings perhaps a cherub. However, a close look will reveal that the symbol has a snake on each side of the sun disk. Another way that those who had not studied the Winged-sun-disk can realize this is not an angel is that if it were, Russell passes up some good places to use it.

One also notes that Russell's representation looks similar to the way the 33rd° degree symbol looks. Except for superficial changes that Russell's artist may have made as he reproduced it, the Winged-Sun-Disk follows the Masonic emblem. Consequently, we conclude that his source was Masonic and not Egypt.

In reviewing books available to Pastor Russell, such as the standard work Egyptian Magic and Egyptian Religion one finds a wide variety of drawings of the Winged-sun-disk but none like the one he portrays.

THE FOLLOWING ILLUSTRATIONS SHOW SOME VARIATIONS OF THE WINGED-SUN-DISK FROM REFERENCES OF C.T. RUSSELL'S DAY.



Stela about exorcising a devil from Princess of Bekhten.

THE FOLLOWING ILLUSTRATIONS SHOW SOME VARIATIONS OF THE WINGED-SUN-DISK FROM REFERENCES OF C.T. RUSSELL'S DAY.

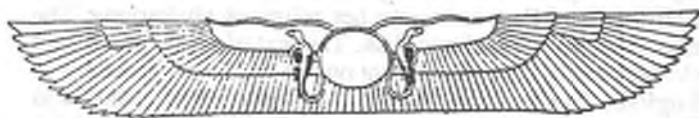


Text about the Pharaoh Usersten II.

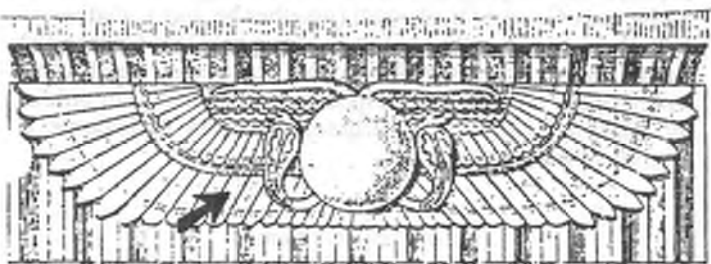


Stela about Pharaoh Senusert III.





THE SUN'S DISC, WITH BRILLIANT COLOURED WINGS



Another source that Russell could have drawn the Winged-sun-disk was the occult.

In 1875, Helena Petrovna Blavatsky organized the Theosophical Society. The Society was under the authority of the fraternal order of Rosicrucians. Although H.P. Blavatsky (as she was known) travelled world-wide, in 1875 she was busy living in Philadelphia and getting what she called "a marriage of convenience." The Masonic connections with the Theosophical Society are many, and there are also threads of this Society woven into C.T. Russell's Watchtower Society. Although more than one follower of Russell noted with alarm the Theosophical Society's growth. H.P.B. wove Hinduism, Spiritism and Paganism into her religious philosophy. She also used the Winged-sun-disk. The text of a new year's card she personally created and sent out in 1891 with greetings in English, Gaelic, and Russian follows below. She was Russian and this was sent to the Dublin Lodge (which explains the languages). One of the leading men in Dublin Lodge was George W. Russell (whether he was a relative of C.T. Russell—the author hasn't ascertained). This George W. Russell wrote articles in *The Irish Theosophist* which were widely read. His articles helped the movement gain public recognition. George W. Russell went on to become a prominent Irish writer.

TO THE "DUBLIN LODGE"

OF THE T. S.

HAPPY NEW YEAR 1891.

&

CEAD MILLE FAILTHE

[A Hundred Thousand Welcomes]

S NOVIM GODOM, S NOVIM SCHASTYEM.

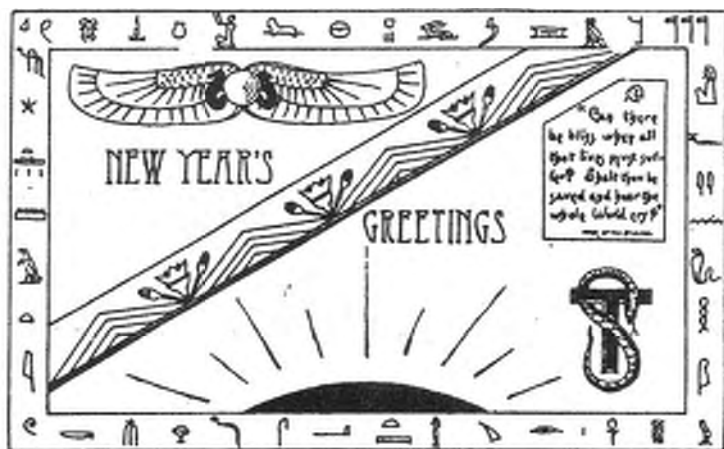
[Wishing you a New Year with New Happiness.]

FROM YOUR SERVANT

HPB.

*This
is the best
of the card
I have
ever
seen!*

To the "Dublin Lodge"
of the T. O.
Happy New Year 1891
Lead me, faithful
of brotherhood, at mutual design
from your service
H.P.B.



1891 New Year card drawn by occultist H.P. Blavatsky

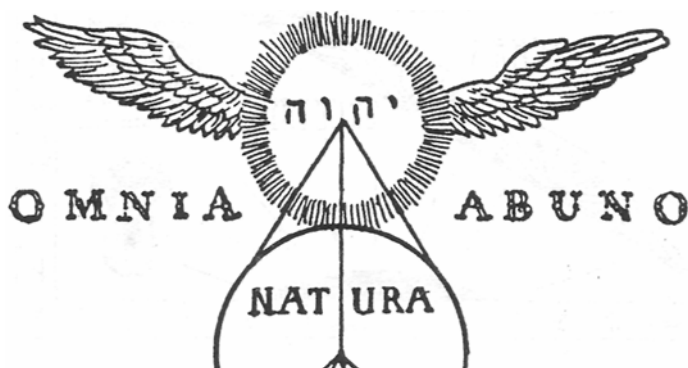
THE WATCHTOWER & MASONS

Not only did the Fraternal Order of Rosicrucians sponsor and direct the Theosophical Society in 1875, they may well have been two centuries before the ones who introduced the mystical paganism and occult into the operative Masons.



From Montfaucon's *Antiquities*.

The Kabbalists generally portray Jehovah in this form. Note how similar Jehovah is to the sun-god. Note also that Jehovah to the Kabbalists is also believed to be Demiurgus (the Gnostic name supposedly for Jehovah), and Zeus (the Greek name supposedly for Jehovah).



This is the 16th Century German Rosicrucian portrayal of the Winged-Sun-Disk with the Tetragrammaton in their important and secret book *The Golden Age*. The Ger. Illuminati who plotted along similar lines as the Freemasons in France also used it.

RUSSELL & THE WINGED-SUN-DISK

In 1912, when Russell had begun putting the Winged-Sun-Disk on his books, the occultic Theosophical Society began putting out the Theosophy Magazine which used the symbol too. Below, for the sake of documentation, is what the top of the covers look like. The English Theosophical magazine of that era was called Herald of the Golden Age.



THEOSOPHY

VOL. 77, NO. 5

MARCH, 1989

Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

—H. P. BLAVATSKY

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THE THEOSOPHY COMPANY

THE WATCHTOWER & MASONS

The book A Primer of Theosophy issued by the Amer. Section of the Theosophical Society, Chicago: The Rajput Press, 1911, p.60-62 is very complimentary of the Freemasons. "The symbolism of Masonry is rich, inherent and insistent....The many symbols which Masons employ are, each of them, well worth study. Each of them has its own general meaning, its direct reference to a phase of God's being or activity and each of them may have its own special explanation. But the explanations which are given in the dictionaries of the craft are brief and inadequate, though suggestive. If the origin of the symbol is traced...an entire volume might be written. Indeed many volumes have been written. But the glory of the symbol remains undisturbed. Like that for which it stands it is permanent, enduring, unchanging..."

"There are two presentations of the divine wisdom which are rounded and satisfying; that given by Theosophy and that of Masonry. No religion or exoteric philosophy can equal them in fullness or clearness. Theosophy presents an open and avowed discussion of the philosophy while Masonry half conceals it in its allegory, its ritual and its ceremonial."

As the reader can see Theosophy and Masonry are very close.

The History of Freemasonry & Concordant Orders. printed in 1919, copyright 1890, sets the record straight when it states on p. 771 , "Masonry does...not teach the "Trinity in Unity" as Christians understand it; furthermore, it does not teach that T.G.A.O.T.U. is Immanuel, -God with us, -Christ. Templary is called the Masonic Christian Order, but modern Masonry is not Christian."

The Winged-Sun-Disk is an occult symbol.

MALACHI'S ALLUSION.

The Plan of the Ages refers to the "Messiah, who, as the Sun of Righteousness..."

This is apparently a reference to Mal. 4:2

The Hebrew word for "my messenger" is "Malachi". The messenger of God who wrote the book of Malachi remains anonymous. God's messenger gives six oracles. Toward the end of the sixth oracle (3:13- 4:3) is an obscure passage, "But to you who fear My name, The Sun of Righteousness shall arise With healing in His wings; and you shall go out And grow fat like stall-fed calves." (Mal. 4:2)

There seems to be a fairly wide consensus of commentators that this refers to the Winged-sun-disk of Egypt, Babylon, Assyria, and Persia. That Jewish scripture would allude to a pagan religious symbol might give us pause to think about how thoroughly they were surrounded by and mixed in with the pagan world at this time. A comparison might be for a Christian to say, "Christ is a superman." Or for another to say, "God is an awesome God."

Prof. John P. Smith (& Mitchell and Brewer) in the International Critical Commentary explain Mal. 4:2--2. But, for you who fear my name, the sun of righteousness will arise with healing in his wings] This exact figure is nowhere else employed in the Old Testament; but cf.

Ps. 84¹¹ 139⁹ It means apparently that the era of prosperity and peace that is due the righteous will be inaugurated on Yahweh's day, and that all the wrongs of the past will be made right for Israel. Like the morning sun dispelling the darkness of night, so will a sudden manifestation of Yahweh's righteousness illumine the gloom of Israel's afflictions. Righteousness is here practically equivalent to vindication and victory, as is so often the case in Is., chs. 40-66; e.g. 41² 45⁸ 46¹³ 51^{5,6,8} 56¹ 62¹. Cf. Je 23⁶ 33¹⁶. In connection with 'sun of righteousness,' it is of interest to note that the Babylonish Shamash, the sun-god, was conceived of as the god of justice. The absolute impartiality of the sun's rays may easily have given rise to the association of justice with the sun. The phrase "sun of righteousness" does not indicate any personal agent, but is rather a figurative

representation of righteousness itself (v.i.). The phrase "in its wings" at once suggests the winged solar disk of Egypt, Babylonia, Assyria, and Persia. This representation was doubtless known in Judah at this time, either through borrowing from without or as having been inherited from a remote antiquity in Israel itself as in the rest of the oriental world. Isolated allusions like this suggest how little we really know of the social and aesthetic background of Hebrew literature."

The Masons tie Christ in with the Sun God Krishna, "It has been found that every act in the drama of the life of Jesus, and every quality assigned to Christ, is to be found in the life of Krishna" -J.D. Buck. *Mystic Masonry*, pp. 119,138

Russell at various times gave various interpretations to Malachi 4:2. A comprehensive examination shows he said the Sun of Righteousness is

- 1) Jesus and his church (Pastor Russell's Sermons, p.790,244) WT Reprints pp.4557,5097,5339,5420.)
- 2) The spiritual seed of Abraham (Overland Monthly, p.205)
- 3) Righteousness (Harvest Gleanings, Vol 1,p.417)
- 4) Truth (Harvest Gleanings, Vol. 1,p.421)
- 5) Cyrus the Great (Harvest Gleanings, Vol 1,p.521)
- 6) Jesus as the center part of the Sun (WT Rp. 5135)

And he interpreted the wings as

- a) A great light (WT Rp.3686)
- b) Beams of Christ (WT R p.4557, Pastor Russell's Sermons, p.55)
- c) Beams of grace and truth (Overland Monthly, p.205)

Pastor Russell generally felt that this Sun of Righteousness had not been experienced by anyone, that it had not yet arisen. (WTR pp. 5062,5769,5135) Russell told his followers they would not be around to see the sun of Mal. 4:2 rise. (WT Rp.124)

Charles T. Russell had keen perception, and a penchant for order and detail. He oversaw everything. In the Laodicean Messenger, it's recorded how he scrutinized every detail in

every department (p.83) and how he practically wrote everything that appeared in the WT (p.82). His Bethel workers were required to be punctual to the minute for their various daily activities. Therefore, it is not believable that Russell was ignorant of the Masonic meanings of this and other symbols he used.

In 1923, Rutherford removed the Winged-Sun-Disk from all of Russell's books coming off the press. His masonic logos on the Watch Towers were also removed.

For some the Winged-sun-disk may seem to them the strongest evidence of Masonic connections to Russell.

For instance, Albert Pike 24°, *Morals and Dogma*, p.401, refers to the Gods in the trinity symbol, "These two divinities (the Sun and the Moon, Osiris and Isis, etc.) were commonly symbolized by the generative parts of man and woman; to which in remote ages no idea of indecency was attached...and which, as such appeared in the Mysteries (the ancient religions of which Masonry is a revival." Albert Pike, in the same *Morals and Dogma*. *Fellowcraft Degree*, p. 22 states, "Masonry, successor to the Mysteries (the pagan religions of Isis, Osiris, Baal, Mythras, Tammuz, etc.) still follows the ancient manner of teaching."

In the book *Ancient Mystic Rites*, it states that Masonry gets its mysteries from ancient Egypt (p.25) and that Masons worship Osiris and Ra and Isis and Horus. (p. 17)

Masons are appropriately called the 'Sons of Light' states Lightfoot's *Manual of the Lodge*, p. 175.

This sheds some light on the fascination the Egypt holds for Freemasonry.

PASTOR RUSSELL FASCINATED BY EGYPT & PYRAMIDS

For five years, Pastor Russell's loyal follower Bro. Bonnet looked fruitlessly for just the right granite to build a pyramid for the Watchtower Society. The pyramid was designed by Bohmet under Pastor Russell's direction and oversight.

Finally, some pink granite (Pastor Russell's favorite tint) was located in Marble Falls, Tx. A special rail car was engaged to ship the blocks.

On Oct. 31, 1916 the most remarkable man C.T. Russell passed into eternity wearing a Roman toga at his request. When they built the pyramid at his grave they incased within the granite a sealed box containing a set of Studies in the Scriptures, copies of Russell's tracts, pictures of him, a complete set of Karatol Scripture Studies, and many other things to prepare him for the people he would met in the next life.

The pyramid is described "as the most fitting emblem for an enduring monument. 9' across at the base, the apex stone is exactly 7' above ground surface level" resting on a 5' deep concrete foundation.⁵

The splendour of ancient Egypt captures most everybody. King Tuts exhibit drew great crowds. However, few of us are buried under a pyramid like Pastor Russell. And few of us hold onto a belief that the Pyramid was built by God and that it has all kinds of messages for us today. Pyramid power is an occult belief practiced today. The author knows of people who sit under pyramids to gain power.

In the Ancient Mystic Rites, p.26, the reader is informed as to how important the underground chambers in the pyramid are to Masons. They also held an immense importance and fascination for Pastor Russell. Page 30-31 tells of how there are hidden meanings in the pyramid.

Why was Pastor Russell predisposed to listen to Prof. Smyth's theories about the Pyramid? Could his predisposition to study Egyptology have come from the Masons? Was Smyth a Mason?

The Masonic pyramid is a pyramid with a cap-stone. Due to a strong Masonic representation in our early government, on the back of our dollar bills is a masonic pyramid with an all seeing Egyptian eye of Ra the sun god. Pastor Russell's pyramid that protects his body has a capstone on it, with Masonic symbols. Russell felt the pyramid represented God.⁶

NOTES

⁵ Souvenir Report of the Bible Student's Convention (Pittsburg, PA) Jan. 2-5, 1919 by IBSA, p.7

⁶ Berean Scripture Index for Studies 1-6, p. 159



PHOENIX OR EAGLE, WHICH?
On the left is the bird's head from the first Great Seal of the United States (1783) and on the right the Great Seal of 1902.

Masons placed this emblem on the back of U.S. dollar bill- - note, the all seeing eye of the Egyptian Sun God Ra.

Hall writes, "Careful analysis of the seal (Great Seal of the U.S. seen on the one dollar bill) discloses a mass of occult and Masonic symbols."⁷ The other side of the Great Seal was also Masonic. In the original sketches for the Great Seal, the American Eagle was drawn as a phoenix. Those sketches survive.⁸ The phoenix is an occultic symbol representing immortality. William Barton's colored sketch of the Great Seal was altered, and from the phoenix came an eagle.⁹ The double-headed phoenix means the future androgynous state of man, something Russell also believed in.

Returning to the discussion about the Great Pyramid. Two Scots, Morton Edgar and his brother, and C. Piazza Smyth were the mentors and collaborators with Russell on his Pyramid ideas. The Freemasons, for some reason, have claimed C. Piazza Smyth's ideas as Masonic.¹⁰ Smyth was critical of the Masons for their lack of pyramid knowledge.

NOTES

⁷ Hall, Manly P. *An Encyclopaedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*. Los Angeles, CA: The Philosophical Research Society, 1962, p. XC

⁸ *Ibid.*, p.

XLI

⁹ *Ibid.*

¹⁰ *Ibid.*, pp. XLH-XLIH

Listen to Morton Edgar, as he writes in his *Mythology And The Bible*, "Only those who have been initiated into the mystery of God by means of the enlightening action of the Holy Spirit have been able to discern the true Messiah."¹¹

Obviously, the Great Pyramid was a mystery that intrigued the esoteric Freemasons. H.B.P., Roscicrucian founder of the Theosophical Society, made a trip to Egypt in 1870. Like Russell, who would come after her, she needed to go in and investigate the chambers and passageways by herself. She spent an entire night alone in the heart of the Great Pyramid in the King's Chamber.

THE TERM GOLDEN AGE

Because the term Golden Age is Egyptian, it is covered in this chapter. It should be stressed that the term has been used by so many people that it is not just an Egyptian term. The term golden was popular for the Theosophical Society.

The term the Golden Age was very popular with Russell. This study will examine that interest. Then it will examine the use of the term by the Masons, Egyptians, the Classical Greeks, the early Christians, the Jews, and finally the Premillennialists.

Probably nothing shows how extreme Russell's passion for the term was as well as this quote from his tract "Must We Abandon Hope of a Golden Age." He writes that a woman who has remarked "Only the Golden Rule can bring the Golden Age" must have been inspired by God to say such a thing. He calls this slogan "an essence of wisdom amounting to almost inspiration." And then goes on to say, "We were sure Miss Willard was inspired, or, we were sure that in this sentence she had gathered up the spirit and essence of divine revelation on this subject..."

Russell felt gold symbolized divine nature. "Gold, as we have already seen, is a symbol of that which is divine; hence the Golden Rule is the divine rule,..." Vol. 6, p. 357

NOTES

¹¹ Edgar, Morton. *Mythology and the Bible* (Glasgow, Scotland), p. 77

MASONIC

"Under new names and to a measure, with new interpretation, the old wisdom which guided the destinies of ancient peoples is being reconsidered and restored. It becomes increasingly more evident that wisdom and understanding alone, can bestow the security and happiness which all men still seek as the foundation of a useful life. The shadowy forms of the venerated sages and prophets of the Golden Age rise again, inviting our appreciation—these noblest of men are being re-established as the great teachers of the human race. The Mystery religions of antiquity, which flourished long before the rise of the modern way of life, have been brought into clear focus by progressive leaders in...religion."¹²

EGYPT

One source speaks about "Ra, the sun god...called the Father of the Gods, Ra once ruled on earth during a golden age when men and gods could live together happily"

Another source on the religions of the Semites records how the golden age was a common motif among the Egyptians and Semites. It was a time long ago, when men were vegetarians and lived in peace with the animals.

Just the concept of gold expresses divinity, for Gold was the flesh of the Gods. For instance, the JEA (Journal of Egyptian Archaeology, London, 1914), IV, p. 249, translates an egyptian text, "Re said at the beginning of his words: My skin is of pure gold."

CLASSICAL GREEK

Augustus H. Strong's Systematic Theology, p. 526 lists the following Classical writers as mentioning a golden age: Hesiod, Works and Days pp. 109-208, Aratus, Phenom. pp.100-184; Plato. Timaeus. p. 233; Virgil, Georics. p. 135; and Aeneid. 8:314.

NOTES

¹² Hall. An Encyclopaedic Outline of Masonic...Symbolical Philosophy, preface.

Indeed, the Greeks used the term with more frequency in their mythology than the Egyptians did.

Smith, William Robertson. *Lectures on the Religion of The Semites*. London: A & C. Black Ltd., 1927 p. 300 sums up about the Greeks and Egyptians when he writes,

"...in their legends of the Golden Age it was told how in the earliest and happiest days of the race, when man was at peace with the gods and with nature, and the hard struggle of daily toil had not begun, animal food was unknown, and all man's wants were supplied by the spontaneous produce of the bounteous earth. This, of course, is not true, for even on anatomical grounds it is certain our remote ancestors were carnivorous...on the other hand, the idea of the Golden Age cannot be a mere abstract speculation without any basis in tradition. The legend in which it is embodied is part of the ancient folk-lore of the Greeks, and the practical application of the idea in the form of a precept of abstinence from flesh, as a rule of perfection or of ceremonial holiness, is first found, not among innovating and speculative philosophers, but in priestly circles, e.g. in Egypt and India....In the case of the Egyptian priests the facts set forth by Porphyry in his book *De Abstinencia*. iv. 6 sqq. on the authority of Chaeremon, enable us to make out distinctly the connection..."

EARLY CHRISTIANS & JEWS

Leroy Edwin Froom, *Prophetic Faith of Our Fathers*. Vol. 1, p. 303 states, "Doubtless contemporary extra-Biblical ideas, like a catalyzing agent, influenced the ante-Nicene millenarians to combine these Old Testament Messianic prophecies with Revelation 20, in order to construct on this twofold basis the elaborate picture of an earthly golden age kingdom preceeding the final resurrection."

Froom continues, "For example, an extravagant description of the millennial fertility of the earth—the vine with ten thousand branches and bunches of ten thousand grapes, et cetera—is accepted by Iraneus as from apostolic tradition, attributed by Papias to Christ himself; yet it comes from a Jewish source."

Phillip Schaff, *History of the Christian Church*. Vol. II, p. 314, notes that the ante-Nicene church was prominently millennarian and the adds "...but among them many are counted who simply believe in a golden age of Christianity which is yet to come."

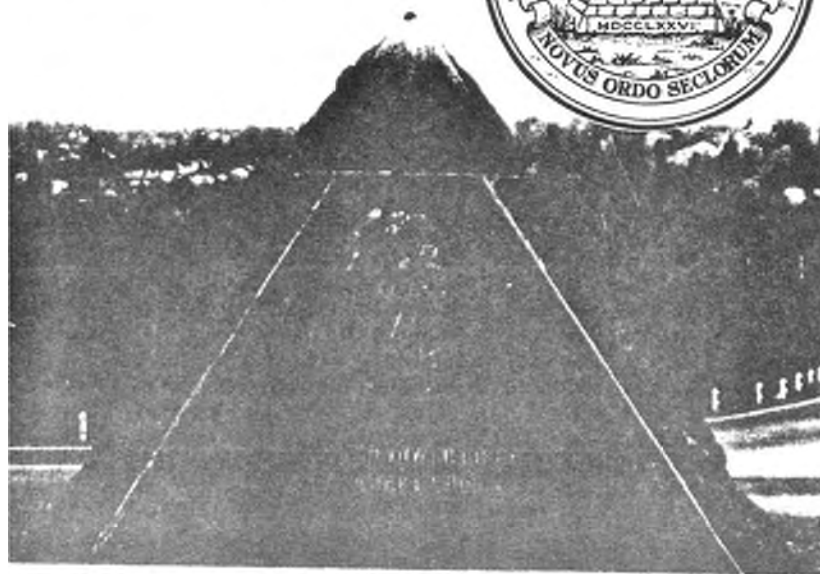
DISPENSATIONAL PREMILLENNIALISTS

Russell shared company with other premillennialists that referred to a golden age. S.J. Andrews in *God's Revelations of Himself to Men*. NY:Charles Scribner & Sons, 1886, p.324 declares, "The Kingdom period will be the true golden age of the world."

So it appears that Charles T. Russell could have picked up the term Golden Age by reading premillennial and adventist literature. Or he could have picked it up studying Classical Greek or the religions of the Middle East. It is a given that he was reading the Christian literature; it would be most natural to assume that he borrowed the term from Christian sources.



WHERE RUSSELL IS BURIED



RUSSELL'S "MASONIC" SERMON

Anyone can use a medical term. But if we read several books and collections of talks given by a particular man and this man consistently uses medical terms, then we can safely say that this man who speaks like a doctor has been associated with doctoring or medicine.

Likewise, when one reads Charles Taze Russell's books and sermons, and sees repeated hundreds of times the words mystery and secret, and one sees Masonic buzz words such as Grand Master, Great Architect of the Universe, the Order, Jehovah, light, priesthood, and initiated, one has to conclude there has been some association somewhere with the Masons.

The following sermon is the very first sermon of Russell's in a book called Pastor Russell's Sermons. In the book's index the titles show that this isn't the only sermon in the book with masonic undertones. The rest of the chapter is the sermon reproduced.

Masonic words are underlined. Major Masonic ideas are boxed in and captioned to help the reader.

WHO MAY KNOW GOD'S SECRETS

"None of the wicked shall understand; but the wise shall understand."—Dan. 12:10.

In heathen lands as well as throughout Christendom secret societies include large proportions of the human family. Outsiders know something of their general motive and object, but their particular methods, hopes, endeavors, ambitions are kept secret. To effect this secrecy, to protect and conserve the interests of their association, obligations to profound secrecy are fastened and clinched with oaths, some of which are reputed to be almost blood-curdling, the endeavor being to fetter liberty of expression on such matters not only by the obligations of honor but also by those of fear. It is no

part of my mission to attack any of these orders nor to inveigh against their procedures. I merely refer to them here; I merely call your attention to the fact that this is a common method amongst men which evidently has the sanction of many, because I wish to draw to your notice the fact that the Almighty God Himself is the

FOUNDER OF A SECRET SOCIETY

Moreover, while there are certain correspondencies between the human secret orders and the one of Divine origin, we shall find as we should expect that the latter is in every way superior to all others. Its aim and object

are wider than all, embracing the entire human family, promising good, blessing and assistance to every member of the race—"in due time." (1 Tim. 2:6.) Again, although its methods of operation are secret, this is not because they are in any measure or degree sinful, disreputable, injurious or underhanded, but merely because secrecy is to the advantage not only of the members of the society, but also specially because present secrecy

GOD'S
SECRET
SOCIETY
IS
LIKE
THE
MASONIC
LODGE

as respects the work now being accomplished will be beneficial ultimately to the masses of mankind. This is in full harmony with the Divine statement. "As the Heavens are higher than the earth so are My methods higher than your methods and My thoughts higher than your thoughts."—Isa. 55:9.

As in some secret societies there are different steps or grades—for instance, all Masons are familiar with the secrets pertaining to the first degree yet not all Masons are familiar with the secrets, etc., pertaining to the thirty-second degree, so in God's Secret Order there are first principles of the doctrines of Christ which must be known to all who belong to the order, and are also "deep things of God," which may be known only to those who have made advancement by growth in grace and knowledge and love. (Heb. 6:1; 1 Cor. 2:10.) To some unfamiliar with the facts but having a knowledge of earthly secret societies it may seem strange to say that the secrets of the Divine Order of the Sons of God are so abstract, so impenetrable, that they may be discussed freely in the presence of others and not be comprehended at all.

Indeed, so far from laying restrictions upon the members of this Order not to communicate its secrets they are authorized, "yea, urged to make these known to all who may be able to comprehend, understand them," with many assurances that only the right class will be able to comprehend. Our text is one of these assurances, "None of the wicked shall understand, but the wise shall understand." Another assurance is, "The natural man receiveth [understandeth] not the things of the Spirit of God; neither can he know them, because they are spiritually discerned"; and again, "The secret of the Lord is with them that reverence Him, and He will show them His covenant." (1 Cor. 2:14; Psa. 25:14.) The only restrictions in respect to the telling of the secrets of this Order of the Melchizedek Priesthood are, "Cast not that which is holy before dogs," "Cast not your pearls before swine,

THERE
ARE
DEGREES
& ORDERS
IN
GOD'S
FRATERNAL
ORDER

KNOWLEDGE
EARNED

KEEP
HOLY
KNOWLEDGE
SECRET

Who May Know God's Secrets

2 HIGHER
LIGHT
IS
DANGEROUS
TO THE
PROFANE

lest they turn again and injure you." (Matt. 7:6.) These secrets would be injurious to them; and, misunderstanding them, the swinish, the groveling, might be incited to violence through disappointment, recognizing no value in pearls nor appreciating anything that would not give earthly satisfaction.

THE FOUNDING OF THIS ORDER

The Scriptures assure us that our Creator purposed the founding of this Order of the Melchizedek Priesthood before the foundation of the world. In due time Melchizedek, a kingly priest, constituted its type in the days of Abraham—and then, too, a preparatory or Junior Order was inaugurated, Abraham being chosen of the Lord as its Grand Master. To him the whole secret of the Order was communicated in few words saying,

ABRAHAM
WAS A
GRAND
MASTER

"In thee and in thy Seed shall all the families of the earth be blessed." The meaning of this was but partially grasped by Abraham himself and all of his posterity, the Jewish nation, who with him became members of that Junior Order during a period of two thousand years. They understood this to signify that at some time Messiah would come and establish a new order of things with the result that Abraham's posterity in particular and the nations of mankind in general would receive through Him a great blessing.

These hopes of the Junior Order proved very encouraging and helpful to such of them as properly entered into the spirit and designs of the Order and sought to appropriate the blessings and privileges of Divine relationship thus accorded them. In proportion as by faith they entered into this Order they took degrees of knowledge and of love and had more of the Divine approval.

ONLY
JEWS
ALLOWED
INTO
THE
ORDER,
ABSOLUTELY
NO
MEMBERSHIP
OR HOPE
FOR OTHERS.

But as for the other nations of the world they were not admitted in any sense of the word to this Order. It was exclusively for Abraham and the Jews; and all others were strangers, aliens and foreigners from the Commonwealth of Israel, without God and having no hope.

CHRIST
ORGANIZED
MELCHIZEDEK
PRIESTHOOD

It was at our Lord's First Advent, or more particularly at Pentecost following His redemptive work and ascension to the presence of the Father, there to appear on our behalf, as our Advocate, that the present Order of the Melchizedek Priesthood was organized.—"the Church of the Living God, whose names are written in Heaven." (Heb. 12:23.) It is not an earthly organization, but a Heavenly one, and hence properly it is not composed of those whose names have been written on earth, but those whose names have been written in the Lamb's Book of Life. The earthly organization, called by various names, represents many misunderstandings of the Divine arrangement and unintentionally does violence to principles of the Order; and, whereas these secularian lines separate some of the true members of the Melchizedek Priesthood, they also receive as members many whose names are not written in Heaven, many who have not the credentials of the true Order, who do not understand its secrets, because they have not been properly initiated by the Holy Spirit.

You will understand, therefore, dear friends, that in our view of the matter the division of the Church of Christ into various bands and companies under various banners—Wesley's, Calvin's, Luther's, the popes', etc.,—represent so many mistaken ideas, represent so much of confusion and misunderstanding and bewilderment and contention and error. These organizations are not only not necessary but wrong, in that they tend to distract and divide the true members of the Divine Order who should know each other not by outward badges and names but by their acquaintance with the Lord and with His secret, which is with all those who fear Him.

The first principles of the doctrine of Christ should enable any of these who are truly the Lord's, to make themselves known and well acquainted with others without any earthly introduction or distinguishing name. Indeed, all these do know each other when they meet; but

Who May Know God's Secrets

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the Adversary's effort has been to keep them apart and thus if possible to hinder the progress and growth of the Divine Order. But he has not really hindered it; instead, his methods have merely assisted in making the Order the more secret and unknown to the world, including those merely nominal Christians, not spirit-begotten. So great has been the deception that the

Lord Jesus, the grand and everlasting Head and Master of this Order of the Melchizedek Priesthood, was crucified by some who belonged to the Junior Order and who were in one sense earnestly waiting for the establishment of the new Order and for an opportunity to enter it!

They were not permitted to enter because they were unworthy—except the few of whom we read (John 1:11, 12): "He came unto His own and His own received Him not; but to so many as received Him, to them gave He liberty to become the sons of God"—to join the Order of Spiritual Sons, the Melchizedek Order of Priesthood.

JESUS IS
THE
GRAND
MASTER
& IS
KILLED BY
SOMEONE
IN THE
JUNIOR
ORDER

"THE WORLD KNOWETH US NOT"

Similarly all down through the Gospel Age there has been an outward Church of God and a true, the inward one. The world has seen the outward one, but not the inward. It has applauded and reprimanded the outward, but has uniformly disallowed the true and considered its members to be merely foolish. Thus the Apostle Paul assures us that himself and others, zealous in the service of the Lord and doing the work of this higher Priesthood, were counted fools all the day long for Christ's sake (1 Cor. 4:10); and St. John says, "The world knoweth us not, even as it knew Him not." (1 John 3:1.) Similarly all who live godly in Christ Jesus have, as the Apostle advised, suffered more or less of persecution and ignominy because they were not recognized of the world—so impenetrable are the secrets of this Order and its message that others cannot know them. Nevertheless, the Order has been growing, increasing, and its fixed or limited

THERE
IS
LIMITED
MEMBERSHIP
IN GOD'S
FRATERNAL
ORDER

membership will soon be completed. Then no further additions will be accepted.

Let it be understood clearly that membership in this Order does not mean injury to those who are not members of it, but contrariwise it means ultimately a blessing to come to them all through the Melchizedek Priesthood, as it is written of this spiritual Seed of Abraham, of which Christ is the Head and the Church the Body, "In thy Seed shall all the families of the earth be blessed." (Gal. 3:29.) The selection of the members of the Order is accomplished under present conditions because they must all become over-comers, willing and able to count it all joy to be in tribulation and to suffer loss for the sake of the Order, its interests, its present workings and membership and its future work. Whoever is not willing to suffer for the cause is counted unworthy to be a member—in a word, every member of the Melchizedek Priesthood must sacrifice his life in the interest of the Order, in support of its glorious Lord and Head and His teachings and in serving in general the interests of the Order and its members—"We ought also to lay down our lives for the brethren." It will thus be seen that the gateway into this Order is a very narrow one and the pathway of membership in it a very narrow one—"Strait is the gate and narrow [difficult] the way, that leadeth unto life," the special immortality and associated glory which God has provided as the eternal portion of this elect Melchizedek Priesthood.—Matt. 7:14; 1 John 3:16.

BONDAGE AND LAWS OF THE ORDER

LEAVING
GOD'S
ORDER
MEANS
DEATH

Briefly I might say that in one sense every member of the Order is in bondage, and that in another sense every member is free. Let me explain this strange expression. Each is free to leave the Order, renounce it, denounce it and count the precious blood wherewith he was sanctified a common thing and to despite the spirit of favor which initiated him into this Order. In doing so he incurs no

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threat of eternal torture. He merely brings himself under death sentence, [similar to the one under which he was before he was reached with the grace of God through the precious blood, excepting that it means the Second Death, from which there is no remedy, no ransom, no recovery by resurrection or otherwise—an eternal death similar to that experienced by the entire brute creation. While, therefore, each member of this Royal Priesthood is at liberty to go back to wallowing in the mire, like the sow that was washed, yet if he choose to remain he is also at liberty to follow this course—none shall be able to pluck him out of his Father's hand nor to separate him from this grace.—John 10:29; Rom. 8:38, 39.

However, as already stated, those who abide in Christ, who abide in this new Order of the Royal Priesthood, can have its blessings and privileges fully only upon the most exacting terms and conditions; namely, their full surrender to the Law of the Order so far as their intentions are concerned. "Ah!" I hear you say, "the laws of that Order must be very voluminous. Doubtless many volumes of Divine statutes and regulations would need to be studied by the members of this Royal Priesthood." We answer, No! The entire law of the Order is briefly comprehended in one word—Love. It is demanded and required of every member of the Order that love shall be the test, not only of his deeds, but also of his words—yea, of his thoughts. Love is the fulfilling of the Law.

True, those initiated into this Order are persons of like passions with ourselves, as the Apostle said. (Acts 14:15.) Some of them naturally are more fallen than others, and have less of love and more of selfishness than others; but all who join the Order are required to make resolution in their hearts as respects this law of Love—and all the internal workings of the Order are with a view to the perfecting of its members in love. They must learn to love the great Founder of the Order supremely, and in turn to trust to His Love as well as to His Wisdom

THE
ORDER
IS INTERNALLY
PERFECTING
MEMBERS

and Power, so that in obedience to His will they consecrate to spend time, talent and influence, yea, all that they possess, in His service.

Secondly, He admonishes that to love those who love them is not the test which He will apply; but that they will be expected to sympathetically love all mankind, to do good to all men as they have opportunity, especially the Household of Faith. (Gal. 6:10.) It is required of them that they shall especially love the brethren, the members of the Order, and be ready and glad to lay down their lives for the brethren. Tests along this line are continually necessary to weed out of the Order all who are not approximating its standard of Love Divine, that all delinquents may be cast into the outer darkness, in which the whole world is, and have share with the world in its tribulations present, and especially in those which will come upon it in the closing of this Age and the inauguration of the new one, when the Melchizedek Order of Priests shall take possession of the empire of earth for its blessing and uplifting. It will be seen, then, that the statement that love is the bond of perfectness with this Royal Priesthood has a deep significance. The members of this Order need not be constrained by oaths of allegiance one toward another, as they have a stronger bond by far, the bond of love—and if any man have not this spirit of Christ he is none of His.—Rom. 8:9.

THE WICKED SHALL NOT UNDERSTAND

It is at times really amazing to note how the unconsecrated mind, attempting to understand the Mystery of God, designed only for the members of this Order, falls into such egregious blunders and makes such peculiar mis-statements respecting what we endeavor to set forth as plainly and as consistently as our abilities will permit. Nor need we think that the fault is ours, since we find that the words of our Lord Himself and of His inspired Apostles were similarly misunderstood, and that they have explained to us that God hides these things from

MYSTERIES
ARE
DESIGNED
FOR ONLY
GOD'S
FRATERNAL
ORDER

Who May Know God's Secrets

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others than His devoted ones. Mark our Lord Jesus' words in His prayer, "I thank Thee, Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."—Matt. 11:25, 26.

But how absurd it would be to think that our Lord would thank the Father for hiding things from any, if we were to associate with that thought the one which the world and the nominal Christian associate with it; namely, that all from whom God thus hides these special things or secrets of the Lord are in consequence appointed to an eternity of torture! What a travesty it would be upon Divine Love and Justice and upon the character of the Father and our Redeemer! But this is not the thought. None of the wicked understand, because for them to understand would not only mean a greater measure of condemnation upon them but would also mean an endeavor on their part to oppose and circumvent the Divine arrangement.

As for the worldly-wise they may not understand; for not many great, not many wise, not many learned are chosen of the Lord as worthy of membership in this secret Order of Melchizedek. He explains to us elsewhere the reason for this; namely, that He is seeking only the meek, the humble-minded, those who will be willing to learn of Him, and to have their minds transformed and conformed to the pattern most pleasing to the Lord. This, under present conditions, is impossible to the worldly-wise, who feel their own superiority, etc., and seek not the wisdom that cometh from Above and the Divine approval. In a word, then, our Lord's testimony shows us that the wise who will understand the things of God and be initiated into the mysteries of the Kingdom of the Melchizedek Priesthood are not the worldly-wise or great—with few exceptions. They are chiefly the poor of this world, rich in faith, who shall be heirs of the King-

GOD
HIDES
SECRET
KNOWLEDGE

IF
PROFANE
LEARN
SECRETS
THEY
OPPOSE
GOD'S
ARRANGEMENT

MEMBERS
MUST
BE
WORTHY

AND
INITIATION
INTO
MYSTERIES

dom which God has promised and for which we still pray, "Thy Kingdom come."—James 2:5; Luke 11:2.

This is another reason why the world knoweth us not even as it knew Him not. Had our Lord been one of the worldly great and bright, haughty and domineering, wealthy and influential, yet possessed of His talents and powers, no doubt the very ones who crucified Him would have hailed Him King. It was His humility, His poverty, etc., that led to His rejection and His crucifixion as a false prophet. Much the same is true of all of His followers who are members of this Royal Priesthood Order. And they are to be content with such a rejection by the world—content because of their realization of acceptance with the Father and with the Grand Master; content with the assurances granted in the Scriptures and confirmed by the Holy Spirit in their experience. They are to wait patiently and the better to cultivate under these conditions the fruits and graces of the Holy Spirit.

GRAND
SECRET
ORDER
HAS
PURPOSE

THE ORDER'S ULTIMATE PURPOSES

We are not hindered from telling the ultimate purposes of this grand Secret Order which our Lord organized and of which, I trust, many of you are members through faith in and consecration to the Lord. We may tell of these mysteries, knowing that none of you will be able to appreciate or thoroughly to comprehend all of these mysteries except such of you as have taken several degrees in the Order, passing from grace to grace and from knowledge to knowledge. We remind you here of the Master's words when approached by the disciples who asked, "Lord, why speakest Thou unto the people in parables?" Jesus answered and said unto them, "To you it is given to know of the mysteries of the Kingdom of God, but unto all outsiders these things are spoken in parables and in dark sayings, that hearing they might hear and not understand." (Luke 8:10.) To our understanding the total number of members in this Order of the Melchizedek Priesthood will be 144,001, the one being

DEGREES
OF
KNOWLEDGE

MEMBERSHIP
LIMITED
TO
144,001

our Grand Master and Lord and Redeemer, the others being those of whom He says, "All ye are brethren," and of whom the Apostle declares they are members in particular of the Body of Christ, the Church of the First-borns, whose names are written in Heaven. (Heb. 12:23.) Under another figure our Lord is spoken of as a Bridegroom, and these 144,000, now espoused to Him, covenanted to Him, are ultimately to be united to Him as His Bride, to become the Lamb's Wife and associates in His Throne and work of the future.—Rev. 21 :9.

With the completion of this elect class, all shaped and polished as the Lord's Jewels by present trials, difficulties, etc., etc., the time will have come for the inauguration of the work of this Royal Priesthood. The Kingdom class will then all be in glory—Jesus their Head glorified nineteen centuries ago, the Church His Body glorified with Him by a share in His kind of resurrection, at His Second Coming. Then the Law shall go forth and the Word of the Lord; then Satan shall be bound; then every evil thing shall be plucked up by the root! What a turmoil this will mean at the beginning may be better imagined than described. But so far as the uprooting and upturning is concerned, the Lord has a peculiar way of accomplishing this; namely, by simply allowing present institutions to "run amuck," to overthrow themselves, to develop anarchy which will sweep the world as with a besom of destruction and produce a Time of Trouble such as never was since there was a nation! It will be at the conclusion of this period of awful anarchy toward which the world is now heading rapidly and from which it cannot be held back by human wisdom and prudence because selfishness has blinded the minds of the masses. The Scriptures tell us that when that plowshare of trouble shall have passed through the world and finally the new Order of things shall have developed, the poor world will begin to have saner ideas in respect to life, justice and righteousness; and we read that many nations shall

then say, "Come let us go up to the Kingdom of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we shall walk in His path." (Micah 4:2); and again, "The desire of all nations shall come." All nations will by that time be so thoroughly weary with the awful trouble that they will be glad to welcome the Reign of Righteousness then due to be inaugurated.

The reforms of that time will be thorough-going. Justice will be laid to the line and righteousness to the plummet, and the lies will all have been swept away, Satan shall be bound for a thousand years, his deceptions shall cease, and instead the light of the knowledge of the glory of God shall fill the whole earth. (Isa. 28:17; Hab. 2:14.) When thus the judgments of the Lord shall be abroad in the earth (rewards for well doing and stripes or punishment for evil doing) the inhabitants of the world shall learn righteousness. Then the wilful, persistent evil-doer shall be cut off in the Second Death.

Ultimately the blessing of the Lord through this Melchizedek Priesthood shall accomplish all that its Divine Founder outlined in the first statement of these good news to Abraham, namely, "In thy Seed shall all the families of the earth be blessed." As a result we read that every knee shall bow and every tongue confess to the glory of God, and that Christ shall reign until He shall have put down every opposition and evil, the last enemy that shall be destroyed being death. (Isa. 45:23; 1 Cor. 15:25, 26.) The whole world shall thus be uplifted from the power of sin and death, and be brought back to allegiance to the Heavenly Father. And then, saith the Scriptures, The Christ, the Melchizedek Priesthood, shall deliver up the Kingdom to God even the Father, that He may be all in all. (1 Cor. 15:28.) However, the Scriptures clearly indicate elsewhere that the great honor of God upon Christ, His beloved Son, and upon the Church, the Bride of Christ, will be an everlasting honor; but the details of the Father's purposes for the Church are still

Who May Know God's Secrets

17

held as an unrevealed mystery, even to those who have the secret of the Lord and to whom He has shown the signification of His Covenant made to Abraham respecting the blessing of all the families of the earth.

In conclusion, dear friends, I exhort that we who have become members of this Secret Order of the Lord, including also those who under the leadings of the Lord's Spirit, may yet become members of it, shall appreciate more and more fully its wonderful privileges and gladly conform more and more to its requirements, that we may thus make our calling and election sure to the glorious fruition of our hopes in the Kingdom of God and its gracious work under the whole heavens!

We shall best do this by studying our Manual, which our Lord has given us, His Word, and by developing the various fruits and graces of the Spirit, all of which are elements of the one general law of our Order, namely, love to God and to our fellows. I remind you of St. Peter's words, "If ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11; Psa. 119:97-104.

WORK
HARD
AT YOUR
SECRET
ORDERS
REQUIREMENTS
TO MAKE
YOUR
SALVATION
SURE

"A little while;" with patience, Lord,
I fain would ask, "How long?"
For how can I, with such a hope
Of glory and of Home,
With such a joy awaiting me,
Not wish the hour were come?
How can I keep the longing back,
And how suppress the groan?

AN ACTUAL MASONIC SERMON

A Freemason in Kansas is quoted in the American Tyler (5 June 1890) p.1-2,

"Freemasonry is not only a brotherhood but a church...A Masonic temple is a religious temple. The very word "temple" implies worship."

"...the rites and symbols of Masonry which though "pagan" in origin, are all applied to and all flavor of Christianity. A Mason has to declare his belief in a personal God, Jehovah, and in the Encampment degrees also in Christ."

The reputation of the religious character of the Masonic Orders varies from those who see it as Christian to those who see it as demonic.

This chapter won't concern itself with showing its paganism, but rather hopes to display to the reader that even the Masons can sound quite Christian. More than that, this talk could be mistaken for a Jehovah's Witness's sermon if one didn't know better.

DEGREE OF MASTER MASON Symbolism of the Degree

WE have seen the type of man complete in moral worth and intellectual culture—not left to acquire knowledge, but first prepared to use that knowledge well, when it shall have been obtained. What more is left? Communion with our Maker. The mere knowledge of the Deity, as given us heretofore, is that of an august Creator, whom we are to reverence, and in whom alone we are to place our trust. But we have not yet

seen him walking upon the earth, and holding open communion with the sons of men. Man has not yet been ennobled by personal contact with the All-Holy.

MAN
HASNT
EVER HAD
PERSON/
CONTACT
WITH GOD

Let us imagine a conception perfectly in accordance with the ideas and opinions of our early brethren. "Who has at any time seen God, and lived?" "ADAM, our first progenitor." "But only in the days of his innocence. Since the day when all mankind was corrupted by his fall, no living man has looked upon the face of the Almighty."

NO ONE
HAS
SEEN
GOD

Now, what would be the natural opinion of our ancient brethren as to the means of securing GOD'S actual presence?

We know that, for a thousand years, men labored to find the true name of JEHOVAH, which they believed would be a talisman, giving them power over all the secrets of the Universe. Union, of the most unselfish nature, formed the grand characteristic of our Fraternity. Ambition, desire for fame--every passion which appeals to the self-love of man--was merged in the perfect union engendered by an adherence to the tenets of the Order to such a degree, that the names even of our great architects have not come down to us, though their works still stand, attest their excellence. All was the work of brethren, and each was allowed his share of the glory.

GOD'S
NAME IS
JEHOVAH

Now, with this perfect union, and with the knowledge that the belief existed that it was through the weakness of man only that he could not endure the presence of his Creator, what so natural as to suppose that if three brethren be found as types respectively of moral, intellectual, and physical perfection, and they be joined together in holy fellowship which should make their very souls as one, they might, in mystic union, call upon the great and sacred name of the Deity, and receive an answer to their prayer? That this idea did prevail, we have sufficient proof; and it is to this, rather than to any more utilitarian views, that we are to look for the rule which, in a purely speculative institution, so sternly demands physical, as well as moral and intellectual integrity.

PRAY
USING
JEHOVAH'S
NAME

We know that the wise and good of the days of SOLOMAN regarded his idolatry as an evidence that the countenance of the All-Holy had been darkened to him; that he no longer held interviews with the ONLY-WISE GOD, through which they deemed that his superhuman wisdom came. And indeed it

would seem to them a thing monstrous and wholly unnatural, that the being whose intellect had been illumined from above, and to whom JEHOVAH had promised wisdom beyond that of men, should grovel in adoration before false gods, did they not also believe that it was only through direct and constant communion with the Almighty that this wisdom could continue; and now that he no longer sought that presence, he was given over to the blind guidance of his passions.

This degree is a type of the communion of man with God. Long before the incarnation of that great Being, was the hope entertained of seeing him with mortal eyes, and no exertions were deemed too great to insure that consummation. With us, these ideas are but a type; for we have that realization so longed for by the brethren of old. And yet, as a type, how interesting it is to look back upon their struggles to look forward into what is now bright and clear!

The practical lessons to be found in the full expression of the ceremonies of this degree, require us to be complete in our duty to our neighbor, before we can venture to direct him.

Step by step, mounting from the lowest to the highest, we must prove to ourselves that we would serve him--pray for him--sympathize with his inmost feelings, and sustain him from falling, before we can venture to counsel him, even to his good--far less, dictate to him.

We now find man complete in morality and intelligence, with the stay of RELIGION added, to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that any thing can be suggested more, which the soul of man requires.¹

Such a speech could have easily have been written by C.T. Russell--but it wasn't. It was written by the Master Mason General Ahiman Rezon. The Author felt that this Masonic speech gives an awareness how C.T. Russell may well have felt comfortable to have been a Knights Templar.

NOTES

¹Sickels, Daniel, 33*. The General Ahiman Rezon and Freemason's Guide, N.Y.:Masonic Pub. Co., 1871, pp.187-189.

RUSSELL- A MARTIN LUTHER OR MASON?

The author hasn't had access to the full range of documents that would help confirm Russell's membership in a Masonic order. Rather than presenting conclusive evidence about a membership, the author will present a series of cases that will show the reader the importance of not just giving attention to what a man writes, but also what he does. Many people incorrectly think that what the WT publishes or the Society says is absolute truth. In order to break the illusion of WT credibility, and to open the reader's mind to the possibility of Russell's duplicity with occultic Freemasonry this chapter has been written. Indeed, the cases presented in this chapter are very revealing and will be very shocking to some people.

Prior to C.T. Russell's second trip in 1911 to the Great Pyramid, Russell had found himself in the Court of Common Pleas. He faced divorce proceedings launched by his soon-to-be ex-wife. As so often happens, both parties threw everything but the kitchen sink at each other. In court in 1906, Maria Russell brought the accusation of child molestation against Charles T. Russell. Russell admitted he'd locked himself in with Miss Ball "to minister to the sick" and had kissed Miss Ball, but only to give "spiritual tonic."

To set his congregation at ease, Charles T. Russell took "A Vow Unto the Lord" which actually consisted of 5 vows, two of which concerned his sexual conduct. He vowed he would conduct himself privately in the same manner with the opposite sex as publically and not to lock himself in any room with the opposite sex alone. These vows were printed in the WT 6/15/1908.

As there was a question as to whether he'd been involved in the occult, he also publicly addressed that issue in his vows. He vowed, "I vow to Thee that I will be on the alert to

resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary."

This vow was repeated publicly. "I will be ON THE ALERT TO RESIST EVERYTHING AKIN TO SPIRITISM AND OCCULTISM"

Chapter 7 clearly shows beyond a doubt that C.T. Russell soon broke that vow. The Winged-Sun-Disk is not only akin to the occult, it is part of the occult. It was originally used in Egyptian magic. In modern times, it is still used for magic, whether by non-masonic practitioners of Egyptian magic or Masonic ones.

The first three degrees are called the Blue Lodge. Why? Because the heavens (astrology) is so important to them. Astrology is important to Masonry as it is to many groups steeped in the occult. The Zodiac Signs were formed in pagan Babylon and have all kinds of occultic significance. Yet, Russell after his vow, had no problem displaying Zodiac signs on his Photo-drama of Creation.(p.2) Is this steering clear of anything "akin to Spiritism and Occultism"?

Interestingly, while breaking his own vow, Russell was busy pointing the finger at Christendom. He interpreted Jer. 51:7 in a sermon, "Babylon was a gold cup in the Lord's hand; she made the whole earth drunk. The nations drank her wine; therefore they have now gone mad." Russell was claiming the "gold cup" was the Bible, and that heathen philosophies were joined with Christendom into "a poisonous draught" which was mixed and poured into the "golden cup" of truth, which had made all the nations drunk

What shall Russell's additions to the "gold cup" of the Bible be called?

Other inconsistencies of Russell are notable. When Russell established congregations, he copied Christadelphian congregational methods—such as their views on membership & baptism, of elected unpaid serving brethren, on women having congregational voting rights but no part in public speech or prayer, of naming their congregations "ecclesias", of posting signs saying "Seats free, no collections taken", etc. Christadelphians had specially chosen the unused term

"ecclesia" to name their congregations in order to set themselves apart from all other Christians. Russell liked the term, and took away their exclusive use of it for his own congregations. Russell was very critical of the Christadelphian Ecclesias. Perhaps they were too close for comfort.

Naturally, it can be expected some will regard the written statements of the Watchtower Society and its leaders as final and the gospel truth. If these statements were consistent and reliable, the author could use that testimony to show how Russell and Rutherford condemned Freemasonry, and skip writing this book.

But these men of the Watchtower Society have vacillated and contradicted themselves in word and deed, not to mention contradicting each other.

When men do not lead consistent lives, it is critical for any objective investigation to look at both what they were saying and what they were doing.

The reader has seen how Russell failed to honor his vow. How about this great leader's followers?

Let's examine first the instructions he issued to his Bible Students.

Calling his people "New Creation", Russell advises them to withdraw from organizations such as the Freemasons. "It is very reasonable to assume that what are called the fraternal insurance societies will fail before the regular companies, because the former are without capital, and depend upon assessments; and because these assessments will become the more onerous as the membership of the societies not only ceases to increase, but, under pressing conditions will dwindle...

"This brings before us the whole question of orders, societies, etc., and what privileges the New Creation has in connection with such organizations. Is it right for them to be members of these societies? We answer that while Church associations are purely religious, and labor and beneficial organizations in general are purely secular, there are still other orders which combine the religious and the secular features. As we understand the matter, for instance, the Free Masons, Odd Fellows, Knights of Pythias, etc., perform

certain rites and ceremonies of a religious kind. Let it be understood that we are not waging any warfare upon those who hold membership in these various orders, even as we are not waging warfare against the various sectarian religious systems. We place upon one level all of those which have any religious ceremonies, teachings, etc., and consider them all as parts of Babylon, some quarters or wards of which are cleaner, and others less clean, but all, nevertheless, full of confusion, error—contrary to the divine intention, as displayed in the organization of the primitive Church...We admonish the New Creation to have nothing whatever to do with any of these semi-religious societies, clubs, orders, churches; but to "Come out from amongst them, and be ye separate, and touch not the unclean thing." (2 Cor. 6:17) Their things, their worship, their teachings, their doctrines, are unclean to us, though they may not be unclean to themselves. The eyes of our understanding have been opened, and now to us all things appear in a new light, so that things which we once loved we hate, and things which we once hated now we love.

"But as concerns other orders...which contain nothing of a religious character...which attach signs and passwords merely as a diversion...we have nothing to say against these." (The New Creation, pp 580-581)

Russell also suggests in his book *The Battle of Armageddon*, pp.44-45, that to come out of Babylon means leaving groups like the Freemasons.

"To come out of Babylon cannot mean a physical emigration from the midst of the nations of Christendom...The idea of the command is a separation from all the binding yokes of Christendom—to have no part nor lot in her civil, social, or religious organizations...This implies the withdrawal from the various religious organizations, whose doctrines misrepresent...the Word of God.

Principle in some cases, and policy in others, would separate us from the various social arrangements among men. On principle, it would set free any who are entangled with the oaths and obligations of the various secret societies...it will be the part of wisdom to withdraw from the various social and financial bondages

which must inevitably succumb to the ravages of world-wide anarchy. In that time (and, bear in mind, it will probably be within the next few years) financial institutions, including insurance companies and beneficial societies, will go down; and "treasures" in them will prove utterly worthless...the time will come when men "shall cast their silver into the streets, and their gold shall be as though it were unclean...But those who have made the Most High their refuge need not fear the approach of such times. He shall cover them with his feathers, and under his wings shall they trust; yea, he will show them his salvation."

SPIRITISM

Even before Russell advised his people to avoid entanglements with secret societies, he was warning them about Spiritualism. An article in the Mar. 1881 WT (which was reprinted in the Sept. 1881 WT) warned about Spiritualism.

One of Russell's followers describes in a letter her struggles as a Bible Student.

"I have been having a rather strange and perhaps unwise experience lately. My husband's brother is a Spiritualist, takes the Progressive (?) Thinker and is thoroughly imbued with its teachings, and, when I visit there, he reads articles from its teachings, and asks my opinion concerning them; especially those from persons claiming to have received messages from 'departed friends' through the aid of the mediums. Now I never have thought it 'all humbug' as many do, though there is much fraud connected with it—for it seems to me that the Bible plainly teaches that spirits have had, and will have, the power to communicate with men. I have told him that I believed those communications came from fallen angels who personated the dead for the purpose of deceiving men into believing Satan's old lie, "Thou shalt not surely die."...His wife...is a firm believer in SCRIPTURE STUDIES...Some time ago he bought a Psychograph, an instrument used by mediums for communicating with spirits, but he could not use it.

"A few days ago it was placed in my hands, and, as I

found I was a medium, I resolved to "try the spirits." About the first thing it said to me was that there is a valuable gold mine on our place: that did not surprise me, as we had been told that a "vein" had been traced across the place. It described the exact location to dig for it; said it is only 7 1/2 feet below the surface. So that will not be difficult to prove. Then it gave me some Scripture messages, Col. 1:4,5 and 2:4. I asked what was meant by "enticing words" and was answered, Bellamy, Christian Science, Spiritualism, Ingorsollism, etc. I asked who was talking, and was told Epaphras. That did not seem to please my brother-in-law very much, and he said he would like hear from some one we had known in the flesh, so I asked if such an one were present, and was told, 'Yes, Eastman' (a stranger to me, but my brother-in-law and his wife, who alone were present, were both acquainted with him). When asked what he wished to say he cited us to Titus 3:5, said the doctrine of THE STUDIES (Russell's books) is true, and that his wealth had hindered him from gaining the prize of the high calling. 'I,' said Eastman,' was not thought a very good Christian, though a member of the church.'

"The next day I tried the wheel, or Psychograph, again, and was told that a dear good friend of mine who had lived in speaking distance of me for several years was talking to me. She asked me to write to her husband and tell him that she said, a certain boy (giving name) was having a bad influence over their boy. She told me that my husband (who is in Florida) was hurt and very lame, and I got a letter from him day before yesterday confirming it. She said she regretted that she had not given SCRIPTURE STUDIES the attention that I had wished her to, that she had life on the angelic plane; she also told me of the "mine." I asked did she know the one claiming to be Eastman, and she said yes, that it was a deceiving spirit personating him, and that I would best not make use of the means through which I could receive such communications. One claiming to be Cephas cited me to the first chapter of Daniel. Another, claiming to be my father, said in substance the same. All said the same about the gold "mine," and all professed to believe in Christ and that SCRIPTURE STUDIES are correct exponents of God's

Word, and told me that I was failing to make the best use of one of my "gifts"--teaching; that I should teach publicly as well as individuals, but was cautioned with I Cor. 3:7 and Eph. 4:2.

"During the little time I experimented with the instrument I was told many things (a few of which were not true) that would take too much of your time to tell you; and several of the 'spirits' claimed that they would heal the sick through me, if I would only trust them. A great deal of Scripture was given, and all very appropriate to those for whom it was given; but the Devil quoted Scripture to Christ; and I still think the same as I did before "trying the spirits"--only I was not sure that fallen angels would admit, even for the purpose of deceiving, that Christ had "come in the flesh"; but it seems now they will. Probably 1 John 4:1-3 refers to doctrines of men wholly. Of course, it would be possible for those who shall have "part in the first resurrection" (the elect) to speak through such a device, but is it probable that they will? I will be glad to hear from you on this subject."¹

An important Watchtower official, who publicly confessed demon's possessed him, was Clayton J. Woodworth. C.J. Woodworm was the editor of The Golden Age, one of the Watchtower Society's periodicals now renamed Awake! He was its editor from its first issue in 1919 to the last issue under its next name Consolation in July, 1946. His confession came during one his speeches at the summer Truth convention at Ashville, N.C. He claimed he had been having a terrific battle with demon possession. Woodworth would write the Revelation portion of The Finished Mystery in 1916-1917 which was fraudulently passed off as the "Posthumous" work of Pastor Russell. In that work, he apparently alludes to his fight with demon possession.²

NOTES

¹ Johnson, Paul S.L. Spiritism—Ancient and Modern. Philadelphia, PA: pub. by Paul S.L. Johnson, 1935, pp 128-130.

² I.B.S.A., The Finished Mystery, (Vol. VII of Studies in the Scriptures). ppl26-127

Another Watchtower official, who battled demons, was a translator of the Studies In the Scriptures who lived in Florida. Indeed, his problem began while he was translating. The translator, when he began to be aware of the presence of demons, decided to preach to them. He told them that they had a hope of salvation in the scriptures I Cor. 6:3. But now that they had made him a medium, were not inclined to listen to this, nor did they care to leave him. Finally, after earnest prayer, they departed.³

Modern Witnesses have their run ins with demons too, according to what they have related to the author. Let the reader focus on this problem which at times is almost a comic tragedy. One Watchtower circuit overseer told the author that demons caused marital problems until he and his wife threw out all of their old birthday and Christmas cards, which took the demons with them.

What the author experienced being around JWs he would normally hesitate to portray as typical JW behavior, on the chance he experienced a fluke. However, Dr. Jerry Berman's book *The Mental Health of Jehovah's Witness* shows study after study confirming the things the author saw first hand. Psychological studies have indicated a widespread pattern of these following behaviors.⁴

*JWs claim to be the happiest people in the world, but actually suffer high rates of depression and mental illness-rates much higher than the general population.

*The Watchtower Society and its hierarchy have little understanding of Mental Health. Some of the advice the Author observed Witness elders giving could have come out of the Middle Ages. Indeed the *Awake!* Sept. 8, 1976 has an article which extols the following example to its readers. "Doctors of Sao Paulo Hospital of Psychiatry called in a former exorcist, who is now a Witness, to exorcise spirits, NOTES _____

³ Spiritism-Ancient and Modern, p. 137

⁴ Bergman, Dr. Jerry R. *The Mental Health of Jehovah's Witnesses*. Clayton, CA. printed by Witness, Inc., 1987, pp. 52-56

and patients left the hospital apparently cured."

*JWs are demon oriented. Any thing evil that they do tends to be rationalized "The devil made me do it." They see Satan as having power to control people at will like pawns. In practice, God seems to have very little practical power compared to the power they attribute to Satan. This may seem to some at first glance like Christianity- it isn't. If I as a Christian walk into- say a pagan temple, I know the idols are nothing and that my God is stronger than them and able to protect me. I would not run and hide like the Witnesses. They live their lives in fear of demons.

Bergman, Jerry. The Mental Health of Jehovah's Witnesses, p.53 gives us a Jehovah's Witness' case history that illustrates the point," Noble (1982) notes:

We were always so demon oriented that I developed a tremendous fear of them. And when I became sick, depressed, and suicidal, I would desperately search the house for an object that could be demonized. I once discarded a picture of a little girl that I had hanging in my guest room because she had "intense" looking eyes. I had my master bathroom done in an Indian decor at the time, and on the wall was a plaque of a dancing Indian. I decided he must be an Indian god of some sort, so out he went. One night I awoke, terrified, and got it into my head that all of the herbs from the health food store were drugs of some sort. I threw them all away, along with aspirin, Turns, cough syrup, and you name it. My whole medicene cabinet got tossed in the trash."

*Witnesses blame their own problems on outsiders. Satan is one of their favorite scapegoats. They rationalize reality away. Since everyone outside of their organization belongs to Satan, Satan wants to keep them happy, and keep them where they are. The flip side is that Satan is trying to make everyone on the inside of the Watchtower Society miserable. This view contradicts the official-published view that they are the happiest people in the world, but it is a necessary rationalization for Witnesses who can't overlook the obvious unhappiness and demonic influences pervading the organization.

*Those people who can practice the defense mechanisms of denial, rationalization, or projection are more likely to

remain JW's.

*Problems not understood are blamed on demons.

*Lack of organizational zeal or loyalty is blamed on demons.

*Mental illness and thoughts of suicide are blamed on demons.

*Any book like this which discusses demons—whether pro or con is demonized. But in contradiction to this, the Society's publications which show demonic signs, astrology signs, etc. are good.

During his time with the JW's, the author's experience exposed him to a surprising amount of JW hypocrisy. Nor can one simply read Russell's condemnation of the occult and Freemasonry and assume the Society is squeaky clean of such.⁵

Other evidence corroborates the author's personal experiences, that in spite of many sincere people that seem to have integrity, there is corruption throughout the organization. Perhaps Organizational loyalty blinds the eyes of those with integrity.

The inconsistencies and problems of integrity go way back. For instance, The The Christian Globe, had an article placed in it by the International Bible Students Association, printed May 5, 1910 which described the Pastor as "Above all, the Pastor may be described as strictly orthodox, evidenced by his close adherence to the Bible as the inspired Word of God."

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⁵ If Russell wasn't consistent with his own writings, let us bear in mind other men have been guilty of that too. Remember, Joseph Smith, Jr. also condemned Freemasonry and Secret Societies in his writings. His first sealed wife was the widow of Morgan, the famous man who was murdered after he exposed Masonic secrets. Yet, in spite of what he wrote, Joseph Smith joined, and the majority of his followers joined too until they were kicked out by the Grand Lodge for changing the rituals.

And did Rutherford have fun with the Bible. In 1930, Nebuchadnezzar was said to represent Satan. In 1936, he was said to represent God. In 1923, character development was declared the work of God, in 1927 it was declared the delusion of the devil.

Is it surprising with all this confusion, that after printing hundreds of pages of Watchtower literature against Spiritism, the occult was encouraged at their headquarters?

The worst cases of this are the statements of Rutherford and Fred Franz, the current President, about receiving messages channelled to them by angels. As the messages were false and unscriptural (such as the advice of the book Children which forbade JW's from having children; and later changed when Armageddon failed to arrive), what does that suggest?

Another case eventually got whistle-blower Roy Goodrich disfellowshipped and slandered. Roy attempted to stop the use of a gadget that was a glorified ouija board that the Jehovah's Witnesses used to heal themselves. Rutherford got tired of his accusations of demonism and in rouse to shut him up, had him write his views for a Golden Age article. (3/5/1930)

Thereupon Rutherford had an article presenting a rebuttal to Roy's article published. Then he declared the topic closed, and not to be discussed, while the Society continued its "Ouija Board" healing.

How intimate was this "Ouija Board" quackery? The Watchtower Society as a body had promoted this from the Society's President, its travelling representatives, its pioneers, and its periodical, down to the Jehovah's Witness on the street. At headquarters, Dr. Mae J. Work practiced this quackery during the 1920. During the 1940's, Matthew Arnold Howlett carried out the therapy at headquarters. Hudgings at the "Abrams Institute" across from Bethel Headquarters at 24 Clark St., Brooklyn also handled the constant stream of JW's who wanted treated by the gadget. Some called the gadget a "Radioclast", others "Oscilloclast". Roy Goodrich called it a Ouija Board.

Besides the flocks using this treatment at headquarters, JW's flooded out of state places like Jonesboro, Ark, and Dr.

Rollin Jones in Florida, for it too. Early in the '50s, the JW's stopped.

Dr. Rollin Jones, the personal physician to Judge Rutherford, also advertised the book *The Grape Cure* in the Dec. 26, 1928 *Golden Age*, pg. 206. To quote Roy Goodrich, "To the Bible student who knows the Bible on demonism, the book has the earmarks of demonism all over it and all through it." Fred Franz, current President, promoted the book back then too.

Remember, God through "his"(?) angels had informed Rutherford that vaccinations were evil. Even today, years after the ban on vaccinations was lifted, the author knows Witnesses who refuse them for themselves and their children. The Society by destroying the authority of science and the medical profession in the eyes of the JW's, have created an atmosphere conducive to quack and demonic cures. There were other quack cures besides the ones above. One was nicknamed the "spook cure."

Now the Watchtower has gone to some wild extremes to prove their points. They have often dishonestly misquoted scholars (what's to lose? how many JW's would look up, for instance, a quote from the *Catholic Encyclopaedia*—an encyclopaedia they aren't to have anyway--on a quote that says the Trinity is false, when they want to believe it's false anyway.) And the Watchtower Society has grasped at some real straws to prove their points. That sets the stage for the reader for this next case in point, their campaign to medically prove blood transfusions are dangerous.

(The author will relate this all back to the Freemasons in due time.)

Somewhere at sometime up in the Towers of Brooklyn, NY Jehovah's Witnesses' leaders decided that a person's personality is in his blood and organs.

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⁶ Goodrich, Roy. *Demonism and the Watchtower*. Fort Lauderdale, FL: The Bible Way Publ., 1969, p. 1-35.

⁷ *Ibid.*, p. 9

For years, the Jehovah's Witnesses were fed horror stories of personality transfers by blood and organ transfers. The Watchtower had previously warned that vaccinations produced hybrids, because the vaccines were made of another species' blood. The ideas are similar.

In the 5/31/1939 issue of Consolation (p.3). the Society blames the use of vaccinations on greed. "The Medical Association is not content with one vaccination. There would be slight profit in that. Vaccinations of various kinds are recommended, and, where possible, insisted upon, in order to "guard" the individual against known and unknown diseases." The article goes on to say on p. 5 that "the practice of vaccination is nothing more nor less than deliberate blood-poisoning."

The Golden Age 2/4/31, p.295, states that vaccinations are an "unnatural pollution of human blood." "Of all the inventions that have been foisted upon mankind for their defilement the most subtly devilish is that of vaccination."

Page 294 states, "Vaccination has never saved a human life. It does not prevent smallpox." (May the reader bear in mind this is passed off as God's word transmitted via angels.)

Page 293 goes on, "Quite likely there is some connection between the violation of human blood and the spread of demonism. Acts 15:28,29...plainly suggests that much of the looseness of our day along sexual lines may be traceable to easy and continued violation of the divine commands to keep human and animal blood apart from each other."

Page 291 then calls the inoculation of human blood with animal blood the creation of 'hybrids.'

PERSONALITY TRANSFERS BY BLOOD TRANSFUSIONS & ORGAN TISSUE TRANSPLANTS.

Here is a sample of the horror stories the JW's were fed.

"For 40 years Robert Khoury was known as an honest man. Then he was given a blood transfusion after a fall. " I learned the donor was a thief," Khoury told police. "When I recovered I found a terrible desire to steal." And steal he did.

He confessed to stealing £10,000 in six robberies in three months. Khoury threatened to sue the doctor if he receives a severe sentence for his thievery." (Awake! 7/8/69 p.30)

"At Stanford University Medical Center last year, a 45-year-old man received a new heart from a 20-year-old donor and soon announced to all his friends that he was celebrating his twentieth birthday." (WT 3/1/71 p.135)

"And a third man expressed great fear of feminization upon receiving a woman's heart." (Ibid.)

On a WT page called "Insight on the News", a story called "Transplant problems" says "A peculiar factor sometimes noted is a so-called personality transplant. That is, the recipient in some cases has seemed to adopt certain personality factors of the person from whom the organ came." (WT 9/1/75 p.519)

Another WT states, "...medical research has indicated in a realistic way how blood transfusions may damage the individual's personality...The blood in any person is in reality the person himself...Transfusing blood, then, may amount to transfusing tainted personality traits. How great the danger may become if the blood is taken from...criminals and other derelicts." (WT 5/15/62 p. 302)

The Sept. 15, 1961 WT issue was the first WT to really advance the idea that the personality is in the blood, although that was hinted at clear back in the early 1930s.

Under the subtitle "Personality Influenced" the WT says blood from cadavers is transfused in some places. Further, it states blood transfusions may demoralize a person's moral nature, and taint a person's hereditary offspring for generations. They quote some Doctor Alonzo Jay Shadman as saying, "The blood in any person is in reality the person himself." Another doctor in Brazil is quoted, "Moral insanity, sexual perversions, repression, inferiority complexes, petty crimes—these often follow in the wake of blood transfusions." (WT 9/15/61, pp.563-564) The Watchtower Society calls blood transfusions "a vague medical mystery" (1963 Yearbook, p.69) And their Awake! 7/22/63 p. 14 claims "doctors admit" that blood transfusions are a "fad, more mystical than scientific." If the

Watchtower is correct then the world's best doctors are practicing mysticism. And the Society's view is scientific.

SO WHOSE POLICY TOWARD BLOOD TRANSFUSIONS IS MYSTICISM--THE DOCTOR'S OR THE WATCHTOWER SOCIETY'S?

The modern Masons received received their mystical religious aspects into their trade guilds in the 17th century from the Rosicrucians.⁸ Without sidetracking to document that, let it just be stated that the 18th Masonic degree, known as the Rose-Croix perpetuates many of the Rosicrucian symbols, and that the modern Rosicrucians were created by a Mason. Quoting from the book *The Rosicrucian Cosmo-Conception or Mystic Christianity* it reads, "The blood is one of the highest products of the vital body as it is the carrier of nourishment to every part of the body, and the direct vehicle of the Ego."(p.91)

This is summed up "Blood...carries the feelings and emotions."(p. 606)

Further it states, "The blood is the highest expression of the vital body, for it nourishes the entire physical organism. It is also, in a sense, the vehicle of the subconscious memory, and in touch with the Memory of Nature, situated in the highest division of the Etheric Region. The blood carries the pictures of life from ancestors to decendants for generations, where there is a common blood..."(p.397)

"As the blood passes through the heart...it engraves the pictures it carries...therefore the heart is the home of altruistic love." (The idea here is that the emotion of love physically resides in the heart.)

The section "The Blood The Vehicle of the Ego" (pp. 143-146) states "Not until the blood is made by the child does it think of itself as "I."

"Science has lately discovered that haemolysis results from the inoculation of the blood of one individual

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⁸ Hall, *Masonic, Hermetic*...pp.CXXVIII-CXXXIX gives proof of this, and even refers to an *Encyclopaedia Britannica* article that about the genesis of Freemasonry.

into the veins of another of a different species, causing the death of the lower of the two. Thus any animal inoculated with the blood of a man dies. The blood of a dog transfused into the veins of a bird kills the bird...Science merely states the fact, the occult scientist gives the reason."

Further it states that mixing blood of different species produces a hybrid which is an "abomination."(pp.355-356)

The reader has seen the Rosicrucian claim that only the occult scientist understands the danger of inoculations (vaccinations). Here is the Watchtower Society, with identical beliefs to the occultic Rosicrucians, claiming that the Medical profession is demonic and practicing mysticism. Who would you, as the reader, say practices mysticism?

Where has all this confusion come from?

If indeed Russell borrowed the idea of degrees of enlightenment, keys to the scripture, progressive light, and hidden knowledge from the Masons, and it appears he did, then indirectly they may have caused the major process of Watchtower thought.

That statement will take some explaining.

Is Rutherford alone responsible for spoiling C.T. Russell's organization? Did he betray Russell? It is popular today by both JWs and non-JWs to tend to disassociate Russell from the movement today. This dilutes the "credit" or "blame" Russell receives for where the Jehovah's Witnesses are today. And indeed if you have some pet doctrine that Russell espoused that Rutherford changed, it is easy to feel that Rutherford is responsible for the Jehovah's Witness sect. But that is not the case.

Russell (using his borrowed Masonic concepts) set the stage for what happened. Russell's religion was based on progressive light. That the "night" was turning to dawn was proof that a new day was coming. The millennial dawn, was a light that was getting progressively brighter; and the big proof that this was a millennial dawn was that the light was getting brighter. The response was good. People wanted to

get progressive enlightenment.

However, in contrast to the Freemasons, the JW's after baptism do not have progressive secret levels to ascend. In order to provide progressive light to the initiates, new light must be delivered periodically. Thus the Mason's indirect contribution, the concept of progressive light, was to lock the Watchtower Society into a process where they had to continue giving new light. For if new light stopped, then the proof of the new dawn and its coming millenium vanish.

Does the reader not realize that Rutherford had this figured out? And if Rutherford had not given new light, do you think the Society would have remained stagnant like the Bible Students have who have remained loyal to Russell all these years? No, as soon as Russell died, Woodworth, Freitag and others immediately took up the slack to produce new light. The first new light was on the mystery books of Ezekiel and Revelations. Rutherford's big challenge was to keep the flow of new light to a minimum so that his new light would be the principle new light. But if he had not been there, there were numerous others that had realized the process—the process of new light.

And just like the Masons going from degree to degree, as long as the JW feels he is getting progressive light he feels progress. (This is also the same idea behind the living prophets of the LDS and the RLDS churches, although their prophets in modern times haven't given much new light.)

But is the new light all that it's cracked up to be? No, to a large extent it is semantics. Just as the Masons rename symbols x and y, at different degrees or levels, so too the JW's rename every so often the components of their religion and pass it off as new light. Sometimes the renaming has swung a full circle.

The problem is that for so long the Christian focus has been on the details and not the process. It is not so important that Russell's prophecies are shown false, or Rutherford's, or Franz's. The Millerites and the Second Adventists were wrong, but for the Adventists there was someone to pick up the banner and charge on. That person was C.T. Russell. And there will always be someone to grab the fallen banner of a false prophecy and charge on, until the process is

challenged, rather than the details.

After Russell's death the Bible Students(4,000) kept the details, and have stagnated. The rest of the International Bible Students(17,000) stayed with Rutherford and the process, and have experienced growth.

Rutherford understood the process of and principles of Russell's. Russell in many ways set the stage for what happened. By de-emphasizing Christ and by emphasizing hidden knowledge, he played a key role in the formation of today's Jehovah's Witnesses. For today in Russell's legacy, the key to understanding the Bible and salvation is the Society. The goal of the initiate is to learn knowledge and take in light Consequently, the JW spends his time studying Watchtower material. After studying through two book studies, which often takes two years he is deemed suitable enough for the next level, baptism.

In contrast to the tragic (or comical at times) script the Society is playing, where their role is to continue to provide new light, the Christians have continued to emphasize a relationship to one's Creator. Intimacy with God is stressed. Therefore developing a character that pleases God has been given a high priority. Although WT material does have material on self-improvement, the thrust is not really on personal growth, but rather on production quotas, and since the best way to do something that can be added is hours in door to door service that is where the emphasis is put. In some ways, it parallels the old communist system. A factory produces shoes not to please its customers, not to build a satisfactory relationship with its customer, but rather to produce a quota. For many JWs the author knows, a relationship with God is not important, they are concerned with the production quotas of the Society. If the quota is so many smiles, or so many frowns, then that is what is strived for.

The claim that Russell was an angel, that he was the seventh messenger, a man on the level of Martin Luther.⁹

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⁹ More precise they say he was greater, St.Paul and Pastor Russell were the greatest. (WT Nov. 1,1917, p.1)

THE SEVEN MESSENGERS TO THE CHURCH



RUSSELL WAS CONSIDERED ONE OF THE SEVEN
MESSENGERS TO THE CHURCH, THE FINISHED
MYSTEY (1918), P. 64

This may provoke smiles from historians. It's taken seriously by Russell's followers.

One expression that occasionally pops up in Russell's writings that identifies him more to the Freemasons than Luther is his use of the word philosophy.¹⁰

Luther had a lifetime aversion to philosophy.¹¹ In contrast, the Freemasons claim "Masonry is the legitimate successor—from the earliest times the custodian and depository of the great philosophical and religious truths...embodied in symbols, emblems..." Further, "The true Mason is a practical Philosopher, who, under religious emblems, in all ages adopted by wisdom, builds upon plans traced by nature and reason the moral edifice of knowledge...Masonry and Philosophy without being one and the same thing, have the same object..."

Christian reformers have been reluctant to refer to their teachings as philosophy, because they have heeded the warning in Col. 2:8, "See to it that no one takes you captive through philosophy and empty deception, according to the traditions of men, according to the elementary principles of the world, rather than according to Christ."

The International Bible Students said of Russell, " His explanatory writings on the Bible are far more extensive than the combined writings of St. Paul, St. John, Arius, Waldo, Wycliff and Martin Luther—the six Messengers to the Church who proceeded him."

Luther had an amazing literary output, he published about once every two weeks. Russell is like a drop in the bucket.

The author, having used Luther's translation as his day to day Bible for several years, fully agrees with Heinz Bluhm's assessment that Luther's Bible translation is genius.

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¹⁰ One example of this is the Photo-Drama of Creation's cover which bills the book as "SCIENCE, HISTORY, PHILOSOPHY SPRINGING FROM THE WORD OF GOD."

¹¹ Marius, Richard. Luther. London: Quartet Books, Ltd., 1974, pp 39-70, esp. pages like 44.

Consider that the three great Bible translations of Western Culture are the Vulgate, Luther's, and the Authorized Version (King James). Only Luther's is the work of a single man. At first, the author thought Luther must have borrowed from previous German translations, but a study of those shows that their quality was so poor, that Luther received little benefit from them. Heinz Bluhm in *Martin Luther: Creative Translator*, p. vii, states "Luther is indeed one of the supreme literary geniuses of the entire Christian tradition at the same time that he is one of the keenest and boldest Christian thinkers of all time." "The real study of Luther's German Bible has hardly begun." Bluhm set out to show text by text the "magnitude and sheer brilliance of Luther's achievement."

Luther's approach to the Scriptures was entirely different than Russell's. Russell would develop a "reasonable" scheme and mold scriptures to it. His mystical interpretations, his de-emphasis of Christ, his inability to simply let scriptures speak for themselves places Russell parallel to the Masons, and a great distance from Luther.

Francis A Schaeffer describes the approach of Martin Luther and other reformers," The men of the Reformation...in contrast to the Renaissance humanists, they refused to accept the autonomy of human reason, which acts as though the human mind is infinite with all knowledge within its realm. Rather they took seriously the Bible's own claim for itself—that it is the only final authority....The church was under the teaching of the Bible—not above it and not equal to it. It was *Sola Scriptura*. This stood in contrast to the humanism that had infiltrated the church after the first centuries of Christianity. At its core, therefore, the Reformation was the removing of the humanistic distortions which had entered the church."¹²

Russell's emphasis on human reason, meant his movement took off in the opposite direction of the Reformation. And his movement created some of the same

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¹² Schaeffer, Francis A. *How Should We Then Live? The Rise and Decline of Western Thought and Culture*. Old Tappan, NJ: Fleming H. Revell, Co., 1976, pp81-82.

things that the Reformation sought to destroy. The Russell movement went on the same course other similar movements have. The church became an authority whose pronouncements are truth. The Watchtower Society as it progressed away from Reformation principles ended up creating a replica of the Catholic Church. Its basis of authority has become almost a carbon copy, and its hierarchy has an exact 1 to 1 relationship with the Catholic structure—just substitute president for pope, Governing Body for College of Cardinals, etc., right on down. This is where the movement ended, Russell gave it that direction.

Luther threw reason aside, and looked beyond reason to simply trust the Scriptures for what they say. Martin Luther was a scholar whose message touched a whole continent, and tugged at the anxieties of people all over Europe. His Bible translation unified High German as a language and was popular for Germans for many years in the fashion the English world has treated the King James.

Luther took sin very serious. Russell has a very light view of sin, similar to the Masonic view. Real Christianity is set apart from other religions on the gravity of sin. This, if anything, sets Russell's beliefs in class more in line with Theosophy or Hinduism.

Russell's view of God places him in class apart from Judaism, Christianity and Islam. With so many beliefs different than Luther, Russell can't be likened to Luther in terms of his beliefs. In terms of accomplishments, Russell pales compared to Luther. This is not to say that Russell wasn't a great man who accomplished a lot. But Martin Luther was in a class above Russell. Part of Russell's lack of permanent accomplishment was that the movement he founded was based less on ideas, than on personal loyalty to him as their "faithful and wise servant."

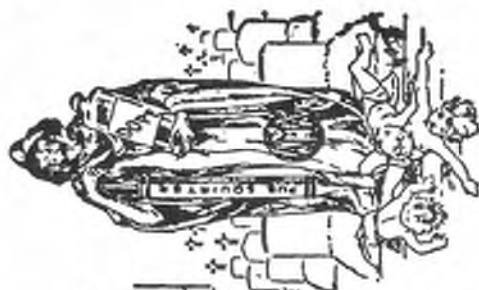
His theology was based on human reason, rather than a solid scriptural exegesis. In short, it was man-made. Some stayed loyal to his personality cult and his specific details. Others moved forward on Russell's principle "the light gets brighter."

Russell does have one parallel with Luther. Just as Martin Luther and Charles Wesley were disappointed in the

developments of the movements they began, Russell would be very disappointed in today's Jehovah's Witnesses' movement. But C.T. Russell, the kind of benevolent dictator the world loves, set the stage for what followed. Jehovah's Witnesses are his biggest legacy to the world. The forces Luther and Russell set into motion were bigger than the men themselves. The movements took off in their own directions in spite of what these two great men did. And on that thought, the author concludes, Luther and Russell were alike in a way.

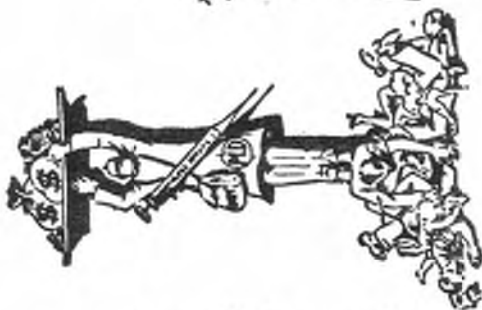
The Golden Age 2/4/31, p.295, states that vaccinations are an "unnatural pollution of human blood." "Of all the inventions that have been foisted upon mankind for their defilement the most subtly devilish is that of vaccination."

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CUTTING INTO THE
OVARIES IS LIKE
CUTTING INTO THE BRAIN

6/8/1932



"...medical research has indicated in a realistic way how blood transfusions may damage the individual's personality...**The blood in any person is in reality the person himself...**Transfusing blood, then, may amount to transfusing tainted personality traits. How great the danger may become if the blood is taken from...criminals and other derelicts." (WT 5/15/62 p.302)

8, 1923

WHOSE POLICY TOWARD BLOOD TRANSFUSIONS IS MYSTICISM--THE DOCTOR'S OR THE WATCHTOWER SOCIETY'S?

RUSSELL'S ZIONISM --MASONIC?

In 1910 and 1911, Jews flocked to hear a Christian preacher. His message at St. Louis (June 11-12,1911) was "Zionism, the hope of the world."

This fatherly figure of a preacher, the likes of which the Jews had never seen before, was C.T. Russell. And he captured many of the Jews' attention if not their hearts.

They flocked to his meetings. Four thousand Jews listened to this christian preacher at New York City's Hippodrome on Oct. 9, 1910. Later in London 4,600 went to the Royal Albert Hall to hear him, and 800 at the Shoreditch Town Hall. 1,200 Jews came at Manchester, 1,400 Jews turned out at Glasgow, Scotland, and another 5,000 at Cincinnati, OH.

What captured their hearts? Russell sums up his Hippodrome message, "We were not preaching Jesus to them. Our message was to the Jews as Jews, from Is.40:1,2, Comfort ye, comfort ye my people." (Charles Taze Russell. Early American Zionist p.69)

Russell's repeated assurances that he wasn't proselytizing the Jews achieved their goal to calm the Jews' fears. Further, Russell had a radical message for his time, Zionism. Russell was a Zionist before the word existed.

In 1880, Russell began to predict that the Jews would return to Palestine. His third book, Thy Kingdom Come (1889) spends its whole 8th chapter on "The Restoration of Israel."

His prophecy about the Jews returning to Israel are, in the

author's estimation, his most accurate (the others having failed.) But this prophecy is ignored by the Watchtower Society because it clashes with their present light that the nation of Israel is not in God's plan.

Russell applauded as he saw his predictions starting to happen. Russell advertised Dr. T. Herzl's launching of Zionism. Russell published a Yiddish paper *Di Shtimme*, which also circulated in Europe and Russia. Later, he wrote *Comfort to the Jews*, telling them the Bible promised God would restore their nation.

One of the greatest impacts of Russell's life, was to promote the founding of modern Israel. The author would contend that the Jewish people because of their knee-jerk reaction of fear towards Christians have failed to realize the depth of support premillennialists have given the state of Israel.

Because Freemasonry has been connected to Judaism, the question has been raised as to whether Russell's pronounced Zionism might have Masonic connections.

This scheme appears to fail considering that Freemasonry has borrowed from and is supported by a wide spectrum of religious affiliations including a variety of individual Christians. Dispensational Premillennialists have been quick to support Zionism. Unless one could definitively pinpoint Russell collaborating with Jewish Masons, it would be far less complicated to simply believe Russell's Zionism reflected some dispensational thought. Zionism has not been a Masonic movement Or have they played a role?

A real connection is Soloman's Temple. Soloman's Temple has played a big role in Freemasonry. It is described in detail in the various Freemason editions of the Christian Holy Bible, and has received their close attention. Freemasons have numerous times written books and articles on Soloman's Temple.

Soloman's Temple has also been a large point of interest for Zionists and Premillennialists. They wait for its reconstruction.

The Masonic Edition of the Holy Bible describes a Dr. John Wesley Kelchner, who assembled in 1923 all the materials to actually build another Temple. Holman's





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Masonic Bible is illustrated with skilled paintings from Kelchman's architectural plans.

In 1861, from a Parisian Jewish periodical *La Verite Israelite* (Vol V., p.74), gives us insight into how the Masons and Jews had some similar goals.

"The connections are more intimate than one would imagine. Judaism should maintain a lively and profound sympathy for Freemasonry in general, and no matter concerning this powerful institution should be a question of indifference to it.

"For a very long time, owing to the progress in morals and public liberty, Freemasonry has been able to abandon its role of a mysterious secret society, forced by the fear and tyranny of former governments to veil itself in prudent obscurity. Its principles and methods have been known to the public for so long that it cannot be difficult to understand its spirit and aims.

"But the spirit of Freemasonry is that of Judaism in its most fundamental beliefs; its ideas are Judaic, its language is Judaic, its very organization, almost, is Judaic. Whenever I approach the sanctuary where the Masonic order accomplishes its works, I hear the name of Solomon ringing everywhere, and echoes of Israel. Those symbolic columns are the columns of that Temple where each day Hiram's workmen received their wages; they enshrine his revered name. The whole Masonic tradition takes me back to that great epoch when the Jewish monarch, fulfilling David's promises raised up to the God of Abraham, Isaac and Jacob, a religious monument worthy of the creator of Heaven and earth...

"That Temple which must be built, since the sanctuary in Jerusalem has perished, the secret edifice at which all Masons on earth labor with one mind, with a word of command and secret rallying points—it is the moral sanctuary, the divine asylum wherein all men who have been reconciled will reunite one day in holy and fraternal Agapes; it is the social order which shall no longer know fratricidal wars, nor castes, nor pariahs, and where the human race will recognize and proclaim anew its original oneness. That is the work on which every initiate pledges his devotion and undertakes to

lay his stone, a sublime work which has been carried on for centuries.

If indeed Freemasons felt as strongly about the need to rebuild the Temple as this 1861 Jewish article indicates, then perhaps Masonry could have given impetus to C.T. Russell's strong belief that the Jews would return to Israel and restore their religion as part of God's plan.

Numerically speaking, most professing Christians are not premillennialists. The prodigious amount of premillennial publications tends to hide that fact. So whether Masonry encouraged Russell' Zionism at all, it can still be stated that Russell's desire to see the Temple rebuilt, placed him on this issue closer to Masonry than most professing Christians would be.

The Masonic reference, *Morals and Dogma*, p.321, 744-745, stresses the importance the Kabalah has been to Masonry. The Kabalah has been one of the cornerstones of Hassidism. Hassidic Jews are a mystical minority of Jews claiming hidden knowledge.

Jacob de Haas, an hassidic Jew who visited with C.T. Russell, found similarities between Russell and the teachings of Hassidism.

What is the Kabalah? Hebrew theology was divided into three distinct parts. The first was the law. The second was the soul of the law. And the third was the soul of the soul of the law. The law was taught to all the children of Israel. The Mishna, or soul of the law, was revealed to the Rabbins and teachers. But the Kabalah, the soul of the soul of the law, was cunningly concealed, and only the highest initiates among the Jews were instructed in its secret principles.(Masonic,...Symbolical Philosophy, p.CXIII)

The Author has looked for traces of the Kabalah in Russell's writings, and they are basically absent. Only a few things are similar.

The use of the Kabalah to interpret the soul of the law seems to have been supplanted by Russell with his own ideas and writings which serve an identical role. Russell claimed his six books were practically speaking the Bible.

There were both Jews and Freemasons who joined Russell's International Bible Students Ecclesias. But what

impact that had on Russell or the movement is difficult to find. Even Russell's remarkable early Zionism has had little impact on the modern Jehovah's Witnesses. However, the Bible Student groups have tended to remain faithful to Russell's Zionism.

In conclusion, there are definitely some similarities in thought between some Jews, some Masons, and Russell. But beyond that the Author finds no connections. The best assumption is that Russell's Zionism was the result of his premillennial outlook and not the result of Masonic contacts.



12

RUTHERFORD

&

MASONRY

Joseph Franklin Rutherford, the second president of the Watchtower Bible & Tract Society, decided in 1935 to call their newly constructed building in Honolulu, HA the "Kingdom Hall."¹

This was the first time the term "Kingdom Hall" had been used. Rutherford then requested that the Jehovah's Witnesses' London Tabernacle be renamed Kingdom Hall, which it was in 1937. Why? The Society's publications give no answer, not a clue, except that Rutherford made the decision.

Mysterious, distant, reserved, and cold, Rutherford is remembered best for his greed for power. With dictatorial powers came the ability to live in luxury at the Society's expense. His life of luxury during the depression is hardly known to Jehovah's Witnesses today, but it included the use of several mansions, several 16-cylinder Packards, the best liquors money could buy, and all his desires for comfort. He rarely spent time with his invalid wife, who lived in California.²

In 1932, Rutherford wrote and published his booklet "Cause of Death." The cover of "Cause of Death" was a colored picture of a beautiful, naked, anatomically correct Eve without a trace of a fig leaf. Was this cover to turn men's minds to God or to sell books?

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¹ WT 1955, P. 491

² Letter from W.F. Salter (4/1/37) to Joseph Rutherford. Olin R. Moyle's 7/21/39 letter to Rutherford makes much of the same indictments as Salter's letter.

In 1920, Rutherford revealed his interest in the occult by writing the tracts "Can the Living Talk With the Dead" and "Talking with the Dead."

Rutherford believed his spiritual information came exclusively from angels, because the holy spirit had ceased in 1918.³ According to him, angels channelled information into his mind from a god living on the Star Alceyone in the Pleides.⁴ All the Jehovah's Witness work was directed by him and these angels. A close associate of Russell, wrote a book *Seola*, which was advertized and sold by the Watchtower Society during the 1920s under the name *Angels and Women*.⁵ According to the book, demons could repent and work out their salvation. Rutherford wrote in yet another book *Angels*, p.6, about fallen angels "there is some hope of their recovery."⁶

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³ Preservation (1932). pp.201-203, WT 11/1/31. p.327 and WT Apr. 1, 1934, p. 105

⁴ Russell began in the 1890's to teach about God living in the star system of the Pleides. See WT 5/15/1895, WT 12/1/1896, and *The New Creation*. 1904, p.618. The next Watchtower president Rutherford continued this, and Fred Franz, the present WTB&TS president also supported this doctrine —see *Golden Age* 5/16/28 p.540. C.T. Russell's beliefs about the Great Pyramid also relate to all this, because he believed the Great Pyramid proved God lived in the star system Pleiades. *Thv Kingdom Come*. 1891, pp.321,327,328. There is a lot of documentation to all these strange Pleiades beliefs in Appendix A, of Duane Magnani's book *The Heavenly Weatherman*. Clayton, CA, Witness, Inc., p. 187

⁵ Magnani, Duane. Taped speech to Penn. Convention, 1987. Magnani's speech gave information on Rutherford's demonic channeling.

⁶ *Ibid.* For those interested in verifying Rutherford's belief see *Talking with the Dead*, p. 145-146, *Angels and Women*, p.260-261, and *Angels*, p.43 . There are other references too.

Rutherford believed demons could work out their salvation.⁷ A primary job of the angels is to bring information from God. Since Rutherford received false prophecies from these angels, it would be scriptural that the angels that channelled messages through him were demons!

Rutherford had predicted in his book *Millions Now Living Will Never Die* that in 1925 Armageddon would occur, and Abraham, Isaac, and Jacob would come back to earth three days before the Magdeburg, Germany Convention of International Bible Students in May, 1925 the head of the Watchtower Society, Joseph Rutherford, Robert Martin, C.C. Binkley, Paul Balzareit, the heads of the German branch, met at the Hotel Magdeburger Hof. Jessey Hemery, Vice-Pres. of the I.B.S.A. was supposed to translate but failed to make it. A 20 yr. old Bible Student, William Schnell, was pressed into the service of translator. William Schnell was shocked at the conversation he had to translate. Their conversation was about their plans on how to handle the repercussions from their prophecy which they knew beforehand was false. Robert Martin said, "I propose we go completely into mass production of books and printed matter and FORCE all brethren who will let themselves be impressed into witnessing with books. Occupy them and they will forget failures and soon we can use these disappointments like a jilted lover who has been left at the door by his bride-to-be and who finds quickly another lover."⁸

So Rutherford as a leader was far less sincerely motivated than Russell. For Rutherford it was a greedy scam for power.

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⁷ Angels, p. 13 and other references. Rutherford in Angels, p.33. states there is no evidence that it was God who imprisoned the "spirits in prison" of I Ptr. 3:19,20. He states that the evidence is that Satan imprisoned these disobedient angels. But he adds, "If at Armageddon any of them do take a positive and unequivocal stand on the side of Jehovah and gladly leave it to Jehovah where to place them, they may be recovered and return to some place in his organization."

⁸ Schnell, William. The Converted Jehovah's Witness Expositor. Special Issue (ca. 1971) Dunedin, FL.,p.1

History records that the Masonic Templars were led by men interested in occult practices, and who hoped to acquire personal material wealth.⁹ Templar leaders like Johnson, Rosa have been called "self-seeking charlatans."¹⁰ The mason Gugamos ripped off a group of German nobles in a costly scam.¹¹ The men who created these Orders saw money in fees charged for admission to various degrees, promotions, and knighthood.¹²

At this point, the reader may see some parallels between Rutherford and Masonic Templar Leaders. So it is no surprise the rumor mill has claimed Rutherford was a Freemason.

The author believes Rutherford was not a Mason, but his writings, and knowledge indicate he had investigated the occult. Whenever he needed a new arrow to shoot at Christendom, such as Christmas having originated from a sun-god festival for Mithra, he had no problem finding something. Church steeples were denounced as phallic worship. Note, that the Masons are the people who kept an interest in sun-worship and phallic worship. The Masons actually tie phallic and sun worship together. Both are regenerative forces. The Masons however discuss these things in a positive manner. Rutherford hooked onto mystical Christianity (such as the Rosicrucians and Masons have) and using their claims that Christianity came from the occult, used it against the Christians.

The Radioclast "Oija board" gadget that Rutherford promoted for thirty years is remarkably akin to the Rosicrucian ideas about the healing power of vibrations and the force of altruism.¹³

Because of Rutherford's greed, his interest in the occult,

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⁹ The Knights Templar & Their Myth, p. 116

¹⁰ Ibid.

¹¹ Ibid., p. 123

¹² Ibid., p. 118

¹³ Heindel, Max. The Rosicrucian Cosmo-Conception, pp. 91-455. p. 368-369

his mysteriousness, his great fixation on the word Jehovah, and his great promotion of the word "Light", (He even wrote two books called Light), those who are suspicious of Rutherford having Masonic ties can be excused.

However, when one examines a painting he doesn't just look at the corner of the picture—he looks at the whole picture—right?

This chapter's response should honestly and clearly represent all that's happened so that erroneous thinking will be safeguarded against.

RUTHERFORD'S ANTI-RUSSELL & ANTI-MASONIC CAMPAIGN

Rutherford carried out a step by step campaign to discredit Russell. He discredited Russell's character-building emphasis in the 5/1/1926 WT. He replaced it with door to door proselytizing. He discredited Russell's character in the 1/1/1927 WT p.7. And one month later, repudiated the belief that Charles T. Russell was the Faithful and Wise Servant; Rutherford said that this servant was the annointed class (WT Feb. 1927, p.51-57) Even minute mistakes of Russell's were highlighted such as a minor mistake about Soloman's Temple (Vindication. Vol.III, p. 186-187).

Pro-Russell Bible Students split away and formed a number of Bible Student groups which continue to this day. The break was not a cordial parting one description says Rutherford's tactics provoked "violent criticism" by International Bible Students.¹⁴ Most of these groups continue to use the Knight's Templar logo. For instance, the People's Paper still uses both the logos and the Watchtower on its cover. Some Bible Students continue to believe in the Pyramid as a second Bible too.¹⁵

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¹⁴ Braden, Charles S. These Also Believe. NY: MacMillan Co., 1949, p. 362.

¹⁵ The Phoenixville Bible Students in Kimberton, PA still believe in the Great Pyramid as Russell did. They distribute literature on its "Scientific, Historic & Prophetic Facts".

Paul Johnson, a Chicago Bible Student (PSI) continued using the Winged-sun-disk on reprints of Russell's books renamed Epiphany Studies in the Scripture (1938) and his book Elijah and Elisha.

Rutherford abolished the offices of elder and deacon. In this one stroke he removed all the elders and deacons who had been democratically elected by the congregations over the past 50 years.

Beards, at times grown in emulation of Pastor Russell, were forbidden at the Watchtower Society's offices and print shops.¹⁶

In the midst of this anti-Russell campaign came Rutherford's denunciation of pyramid beliefs as demonic.¹⁷ In the late 1920's, the Masons also came under attack as demonic.

In the Golden Age 9/3/30 was an article "How Masonry Originated?". It concludes "it plainly links Freemasonry with demonism." Again Rutherford repeats himself in the 8/5/31 Golden Age.

In spite of dabbling with the occult, Rutherford's attitude during the late 1920's and early '30s is one of intolerance toward Freemasonry. Rutherford was also negative toward Zionism.

ERA OF WATCHTOWER SYMPATHY TOWARD FREEMASONRY 1935-1947

By the second half of the 1930's, Rutherford had succeeded in eliminating the reverence for Russell by Jehovah's Witnesses. He now had total control of their allegiances and obedience. He directed their minds against new enemies. The Catholic church came first, but he also railed against any government of the world, and then along with that came the Protestants.

While Rutherford set up his dictatorship, other dictatorships were popping up around the world. In 1922

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¹⁶ 1974 Yearbook, (WTB&TS 1973) p. 97-98

¹⁷ WL 11/15/1928, p.340

Mussolini (Il Duce) came to power. In 1926, Portugal established a dictatorship. In 1933, after being democratically elected, Hitler (der Fuhrer) was made chancellor. And finally, in 1939 after a bloody civil war, the fascist dictator Franco took control of Spain. Huey Long in Louisiana created a fascist dictatorship, and had he not been assassinated, many believe he would have been elected President and taken the U.S. on the road Germany went on.

During the years between W.W.I and W.W. II, the Freemasons also had been active. In the U.S., they tried to organize at Cedar Rapids, Iowa. 37 jurisdictions led by Grand Masters organized into a conference. This would develop into the Conference of Grand Secretaries. But by 1930, this Association would decline to only 9 jurisdictions.¹⁸

In Europe, the Freemasons went about supporting political moves they believed in. Continental European Freemasonry has been different than the British and American Freemasonry in that they have taken an active role in politics. They participated in France in the revolutions of 1789, 1830, 1848, and 1871, and elsewhere in Europe in revolutions in 1848 and 1917.

In 1923, the Grand Lodge of France, resolved (pg. 97 of the Resolution). "The League of Nations which we desire will have all the more real moral force and influence as it will be able to depend on the support of Masonic Associations throughout the entire world." Actually, Masonic unity throughout the world was not that unanimous.

The Convent of the Grand Orient, in 1923, p.23, declared, "It is the duty of universal Freemasonry to give its absolute support to the League of Nations." Little did they know that the soon to come fascist dictators would hate the League of Nations.

The Convent of the Grand Lodge of France. 1922, pp.235-236 spelled out what supporting the League meant. "The principal tasks of the League of Nations consists in organizing... the extension of a general pacifist education."

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¹⁸Roberts, Allen E. Freemasonry in American History.p.330-331

Left wing parties were supported by the continental Freemasons during the 1920s and 1930s. One of the goals was one world government. The Continental Masons helped some of the Pacifist group, but probably did not aid the IBSA, for although Bible Students/Jehovah's Witnesses preached pacificism they loudly condemned the League of Nations. Still the Grand Orient Masonry may have seen an ally in the Bible Students in their common goal to abolish nationalism.¹⁹

The fascists didn't oppose one world government, except that they wanted to be the ones in power, not the leftists.

One Mason speaker at the 1922 Convent of the Grand Orient stated "Masonry should be felt everywhere, but nowhere should its face be unveiled."

However, Masonry was to be unveiled, because the Fascists had no intention of allowing other secret organizations to exist. Beginning with Mussolini, the Fascist governments set out to crush Freemasonry.

There were also many Jewish links to the Freemasons. The author knows of at least 9 books that concern themselves with Judaism and Freemasonry. (It should be noted though that many groups can be associated with and have influenced Masonry including Gnosticism, Christianity, Occultism, and its daughter Theosophy, Islam, Satanism, and Deism.) However, to someone like a die hard Nazi party member, that Jews would be associated with this secret organization would make it suspect.

Did Rutherford try to stay neutral in this battle between the Freemasons and the Fascists? He had plenty to lose if he antagonized the Fascists. Rutherford did not attempt to stay neutral, nor did he try to mitigate the potential suffering looming ahead for the Jehovah's Witnesses. In 1935, before the Jehovah's Witnesses had been severely persecuted by the Fascists, Rutherford came out with two articles condemning the persecution of the Freemasons. Bear in mind, these

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¹⁹ Webster, Nesta H., Secret Societies and Subversive Movements. Hawthorne, CA., Christian Book Club of America, 1967, p.274.

articles were being handed out by Jehovah's witnesses in their own countries in their own language editions throughout such countries as Germany, Italy, France and Spain. The 10/9/35 Golden Age p.21 tells about the Anti-masonry campaign in Italy, "Why does the Church of Rome dislike the Freemasons?...The Roman Catholic church objects to Freemasonry because Masonic societies do not come under their priestly control, and because Masons deny the papal claims." Rutherford blames the persecution by Mussolini on the Catholic Church because according to Rutherford Mussolini and Hitler are the epitome of Catholic sainthood and are in an alliance with the Vatican. The 11/20/35 Golden Age repeats the same story line with some more information thrown in.

Now in 1935, the Freemasons are no longer portrayed as demonic, but for the next eleven years they will be a benevolent society that was destroyed because they opposed the Catholic church. However, other groups oppressed with equal ruthlessness, are not mentioned by Rutherford.

Did the chilly period between the Society and the Masons during the late 20s and late 30s stop the two groups from associating? So far the author doesn't know. However a U.S. government Study of Oregon Religious bodies in 1940 gives the address for the Portland, OR Jehovah's Witnesses as the Masonic Temple, which is located at 1119 SW Park Ave. This must have been an interesting meeting place, for the Spirit Science Evangelistic Church (an occultic group also met there), besides numerous Masonic groups during the whole week.²⁰

The mentally ill are eliminated by the Nazis- without a word by the society. All the members of the Old Order Amish in Germany are eliminated, but the Society has never recognized or mentioned their martyrdom. Tens of thousands

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²⁰ Directory of Churches and Religious Organizations State of Oregon Official Project NO.65-1-94-25. Prepared by The Oregon Historical Records Survey Division of Professional and Service Projects, Works Projects Administration, Portland, OR., July, 1940, p. 114.

of gypsies throughout Europe are eliminated, not a word by the Society. The list could go on and on of peoples eliminated by the Nazis and Fascists without a squeek by the Society. But the Society does care to publicize the plight of the Freemasons.²¹

It seems they only care, when it furthers their kingdom interests. The Catholics had learned to co-exist with the Protestants, so Fascist arrests of Protestant clergy could not be portrayed as collusion between the Vatican and the Fascists. However, the Masons were still enemies of the Vatican. Apparently Rutherford, reasoning that an enemy of his enemy is a friend, saw another chance to portray the Catholic church as evil. The Vatican at this time was afraid of the Nazis and Fascists, but preferred not to confront them. In contrast, Rutherford was at the peak of his campaign to promote disloyalty to all governments.²² He had even encouraged Jehovah's Witnesses to break the Prohibition on alcohol by smuggling in alcohol.

When the National Socialist Workers Party (Nazis) came to power, the Watchtower Society started going underground

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²¹ Let's interject two thoughts before the story continues. Although the JW's news coverage of Nazi persecutions was biased and unbalanced, in later years in human interest stories about W.W.II, they would acknowledge the sufferings of others which they would not admit to before. For instance, in a footnote, they admit Span, catholic Priests gave up their lives in neutrality or because they protested Franco's brutality. (Awake! 3/8/90 p.8) They report the Nazi persecution of the Austrian gypsies (10/8/55 p. 12). They report Hitler liked magic (WT 7/1/60, p.395) These things were not to their advantage to report during the 1940's. Visions of Glory sums up JW hate for the Catholics, "Nineteen-forty-four: Our hatred for the Church was an invigorating elixir. It drove us to heights of inspired lunacy." (pp.186-187)

²² WT June 1 & 15, 1929 taught that Rom.13:1 did not apply to secular governments. Secular governments were demonic. After 1935 witnesses quit standing for national anthems and saluting flags.

in Germany. It is understandable that some Nazis would see a conspiracy between JW's, Jews, and Freemasons. The 4/21/1937 Golden Age mocks the Catholic church for calling for world wide prayer by catholics against the Freemasonry. The article is entitled "Determined and World-Wide Opposition to Masonic Sects."

The Consolation of 5/28/41 p. 12-13 is about the persecution of the Freemasons and Jehovah's Witnesses. The paragraphs hop back and forth from reporting Masonic to reporting JW sufferings. Quoting the article:

"Jehovah's Purpose

Jehovah's purpose is to permit wickedness to go to its full and be cut off by His Executioner when at its height. (Psalm 92:7; Judges 3:29, with explanation in Watchtower magazine, October 15, 1940 issue) Religion, chief among which is Hitler's Catholic religion, is doomed. Does anyone conceivably think we need more of Hitler's religion? Our blood brothers at Valley Forge had not a Papist among them. George Washington, Benjamin Franklin, sixty among Washington's generals, John Hancock and a great many of his cosigners of the Declaration of Independence were Freemasons. So were the Marquis de Lafayette, Diderot, D' Alembert, Condorcet, the famous Swiss philosopher Helvetius, Jean Jacques Rousseau, and Voltaire, who vitalized the French Revolution, which struck so heavily at Catholicism."

This shows us that Rutherford really did know that the Masons had gotten politically involved in the past.

The article goes on to talk about the persecution of Masons in Germany, Austria, Czechoslovakia, Poland, Holland, Belgium, Norway, France, and Vichy France. For instance, "The persecution was carried over into Austria when the country was captured by the Nazis. The Masters of the various Vienna lodges were immediately confined in the most notorious concentration camps."

Jehovah's Witnesses would join the Freemasons in those camps. The Jehovah's Witnesses went to a wide assortment of camps and prisons during W.W.II. They interacted with the other prisoners, and had after work discussions with

others. It can be speculated some of this interaction was with Freemasons, perhaps even friendships were made.²³

During World War II, the Allies were led by Masons. The following is a list of some Masons leading the Allies.

Leading the British:

King George VI (who was installed as the Grand Master Mason of Scotland)

Winston Churchill (Mastor Mason of Studholme Lodge No, 1591)

Leading the Americans on the other side of the Atlantic:

Pres. Franklin D. Roosevelt (Mastor Mason Holland Lodge No. 8, N.Y. City),

Pres. Harry Truman (Past Grand Mastor of Missouri Masons) led the Americans to victory.

The Americans were aided by a host of Mason generals-General George C. Marshall,

General Joseph W. Stillwell of Burma (member of the West Point Lodge No. 877, N.Y.),

General Douglas MacArthur,

Colonel Charles Lindbergh famous for his Trans-atlantic flight,

Colonel James Doolittle (Hollenbeck Lodge No. 319, CA. since 1918) famous for his B-25 attack on Tokyo,

General Henry H. "Hap" Arnold (member Union Lodge No.7, Ks. since 1927),

General Mark Wayne Clark (Master Mason in Mystic Tie Lodge No. 398, Ind. since 1929),

Admiral Ernest J. King (Chief of Naval Operations- member of George C. Whiting Lodge No. 22 of Dist. of Columbia),

Admiral Marc A. Mitscher (member Biscayne Lodge No. 124, Florida since 1919),

General Claire Chennault helping the Chinese (member League City Lodge No. 1053 of Texas),

then Attorney General Earl Warren who instigated relocation camps for all the Japanese-Americans (Past Mastor

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²³There are accounts of Witness interaction with other inmates in the camps such as WT 10/ 1/1989 , p, 24-25

Mason in CA), and others.²⁴

The most prominent military man for the Allies, 5-star general Eisenhower, was not a Mason, but (this is a very little publicized fact) he was the son of Jehovah's Witnesses. His father was an elder in Russell's day, and his mother Mrs. Eisenhower was baptized in 1897 into the Bible Students. The Bible Students used the Eisenhower home for their meetings for 20 years. During the war, Dwight D. Eisenhower's mother continued to be a Jehovah's Witness. In fact at the age of 82, she still considered herself a Jehovah's Witness.

The Allied nations owe a lot to these Masons and this son of Jehovah's Witnesses. It is interesting that the Axis leaders who were the worst persecutors in history of the Freemasons and JW's, would be defeated by such a group of Allied leaders.

Rutherford did not survive the war. His successor continued sympathetic articles on the Masons. The Golden Age 6/20/1945, p. 12-13 relates the massacres of Spanish masons by Franco's fascists. The WT states, "They hadn't done high crimes against the state. Their offense was simply and solely that they were members of the Masonic Fraternity. No other charge was brought against them." "Freemasons, known the world over for its works of charity and its principles of fraternity,..."

On March 13, 1946 the WT on p. 5 tells the story of how among the first victims of Mussolini were Freemasons. Why this group catches the sympathetic eye of the Society and others don't, the author can't quite explain.

Certainly the rank and file JW's do not have memberships in Masonic Lodges. However, it can't be definitively stated for sure about the upper echelon. If the Masons and the Watchtower Society were not so secretive, it would end speculation one way or the other. The upper echelon of the Watchtower Society has historically gotten away with things that would shock the rank and file. It has been documented by various ex-Witnesses about the upper echelon's use of

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²⁴ Freemasonry in American History, p.340-362.

yachts, brothels, expensive cars, mansions and other items.²⁵ But the rank and file of the Jehovah's Witnesses live in an uninformed Orwellian world where they are no better informed about their leaders than people were in Communist East Europe.

The Masons attempt to infiltrate and recruit upper echelon leaders of religious organizations. The leadership of the Watchtower Society have shown some hints of interest in the occult, such as their use of Johannes Greber a spirit medium. Johannes Greber is quoted seven times in the Watchtower Society's Bible Encyclopaedia known as the Aid to Bible Understanding as a Bible scholar. Yet, the evidence is clear that the leadership knew his open claims that his information came to him through spirit mediums.

The Masons have the reputation of having a great obligation to conceal Masonic work.²⁶ Because of this secrecy, there may always linger in the back of some people's minds the question as to whether the ancient men leading the Watchtower today, may have taken out memberships in a lodge somewhere. In the case of Rutherford, the evidence

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²⁵ Visions of Glory, pp. 145-6 . The Oregonian (9/24/1990) p.A4 provides one more of several incidents that show JW's in other countries are not regulated the same as in the U.S. The news story concerns Sanford Mweupe of Lusaka, Zambia, who had sex with his bro.'s widows after his brother died of AIDS. Mary Mweupe, his 2nd wife, who has been a Jehovah's Witness before she became his second wife, was against him contaminating himself, but has accepted Sanford back. Both wives are having sexual relations with Sanford again. The point is , if African JW's are allowed polygamy, how strict are the Society's policies against the occultic traditions of their African culture in Africa? Perhaps it is inaccurate to evaluate the Society simply in terms of the Amer. JW's. In Crisis of Conscience, p. 110-135 in the section "Double Standards" a former member of the Governing Body confesses there are double standards.

²⁶ Steinbrenner, G.W.(Past Master), Origin and Early History of Masonry, p.229.

certainly appears that Rutherford was too intolerant to have been a Freemason. This investigation hasn't checked on his life as an attorney in Missouri before he joined Russell's movement. That remains an unknown. Conclusions, if drawn, must be made on what is now known, and not speculation. Giving these men the benefit of doubt is considerate, until some unexpected information might become available.

13

A

CHRISTIAN ANALYSIS

This chapter will deal with two issues, first, what should the Christian response be to Freemasonry, and second, what should the Christian response be toward this book's information?

CHRISTIAN RESPONSE TO FREEMASONRY

There is a feeling by some (even by some who proclaim to be Christians) that Freemasonry should not be condemned by Christians because of its benevolent activities.

Many so-called Christians participate in Freemasonry. They must answer for themselves to the Lord. Meanwhile, rather than wait to see how the Good Lord settles the issue at the Judgement, scripture can be used to indicate how the good Lord thinks.

Just what is the Christian faith? It is to love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength: this is the first and greatest commandment. The second is similiar, it's for me to love my neighbor as myself. (cf. Mt. 22:37-39 & Mk. 12:30,31)

Naturally, the Christian faith believes that man is incapable of reaching the God he loves on his own. This is what separates Christianity from other religions. Christianity holds that sin is so terrible that God must remove the consequences of sin for man in order for man to get to know Him. Christianity believes that God Himself saved mankind. Accepting God's love, means accepting His means of redemption. To God be the glory for every person who finds Him, for it is not we who find Him, but He who draws us to Him, and gives us the capability to know our Creator. What an awesome privilege.

If the Christian is sincere in all this then he will give his

whole soul, and strength toward loving God. Loving one's God and Father naturally implies obedience and personal knowledge of Him. "Do we devote more time and energy toward knowledge about God (theology) than we spend trying to figure out our girlfriend, or English literature, or an economic problem?" This is a question for all Christians.

The Christian who loves his God with all his heart, with all his soul, with all his mind, and with all his strength will seek God to the point that he has some definite answers, convictions and an understanding of what is expected of him. Freemasonry, in contrast to this, has believed in a universal brotherhood of all religious thought

The Masons have pointed to their rapport with Christianity as proof that Masonry has promoted and has not inhibited Christianity. One Masonic reference states, "It is no part of the functions or purpose of the Masonic organization to provide spiritual ministrations in the way of public worship, and thus usurp the place of the Christian church."¹

Anyone attending a Masonic funeral has seen how a Mason who has never professed any Christian in his life can be said to be in glory. Robert A Kessinger, of the Boise, Id. Commandery No.2 writes his view in the Knights Templar. 1988,p.10, "Masonry is omnipotent and omnipresent. A large membership cannot make her stronger, or a lack thereof make her weaker. She is what she is. And she patiently awaits all seekers of light-even though they are apparently few in number at the present time. When good men desire her, she will rejoicingly raise them up one by one, to the celestial heavens."

Yet in spite of this and other disclaimers, many of the most respected Freemasons have declared it is a religion.

Lynn Dumenil, describes Freemasonry in *Freemasonry and American Culture 1880-1930*. On p. 54 she reports, "Masonry's dedication to universality, toleration, and morality was in keeping with the tendencies of liberal Protestantism, which placed less emphasis on creed and

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¹ Trestleboard 10 (Jan. 1896): p. 39-40 reprinted from the Repository.

denominations, and which tended to stress ethics and morality as crucial elements in religion. Liberal Protestants, eager to stem the tide of skepticism and atheism, could well tolerate Masonry and welcome its efforts at encouraging morality and religiosity."

Masonry makes equal all religious teachings, thereby devaluing the exclusive truths that Christianity presents mankind. "...despite Masonic universalist's attempts to deny that Masonry was an alternative to the churches, one group of Masons clearly contradicted them...these men were indicating that Masonry could serve as a vehicle for religious expression outside the churches."

Further, those that chose the path of Freemasonry's Universalism were, according to Dumenil's Ph.d. research, men that did not seek Theological answers whole-souled. She writes, "It seems, however, that Masonry's religion was particularly appropriate for those men with rather vaguely defined beliefs. For men unsettled by controversies surrounding the Bible and the validity of Christianity, Masonry provided a religious experience that was comfortable, not disturbing....Masonry could thus have special appeal to men who persisted in believing, but who were uncertain about what they believed."

Because Freemasonry promotes a lazy mental attitude toward seeking God and knowledge of Him (Christian theology), but promotes indefinite confusing answers it is in disobedience to the first commandment.

Freemasonry from a Christian analysis has promoted a "freedom of religion" that amounts to a "freedom from the true religion." Men of faith do not doubt that there is a definite source of truth concerning God. Men of faith recognize scripture as the Word of God. Men of faith realize theology is important, and that a vague intuition about who God is, is not satisfactory. Men of faith seek wisdom with all their heart. Men of faith reject the notion that all the contradictory religious views are all right. Such a confusion of beliefs is unscriptural and unchristian.

Many Masons have loved wisdom and truth. Their quest for this has led them out of the lodge and to Christ

I Thess. 5:21 states "Prove all things, hold fast that which is good." What does an ex-Mason tell us about Freemasonry? It "tends to withdraw the sympathy and active zeal of professing Christians from their respective churches."

Repeatedly, men who have been Masons and then come to their Creator through Christ, have warned that Freemasonry is dangerous, pagan, and unchristian. I Jn. 4:1 also warns the Christian to "try the spirits." And what does the Holy Spirit tell Christians in the Good Book which he co-authored? He says that He the Holy Spirit will teach us all things. (Jn. 14:25,26) and further that He will guide us into all truth (Jn.16: 13,14). You do not need to pay money and progress through oaths(obligations) and rituals to get truth. The Holy Spirit will guide you.

There may be Christians within Masonic lodges, but the lodges didn't make them Christian, God made them Christians. Further, by uniting themselves with "brothers" who are not Christian brothers they risk their fellowship with the Lord, for He has warned us not to be bonded together with unbelievers, "Be ye not unequally yoked together with unbelievers?" (II Cor. 6:14 cf 6:15-18) Psalm 1:1 "Blessed is the man what walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." When one becomes aware of all the oaths, the scornful anti-Christian Masons, the unconverted Masons, the rituals etc. that are part of Masonry, he becomes aware just how well suited this verse is. In other words, if a Mason is a Christian, it is in spite of his Masonic membership, and not due to it.

The horrible blood-curdling oaths, and other things done in secret are not the Christian way of doing things.² Jesus said, "In secret have I said nothing." (Jn 18:20) For the Spirit warns us in Eph. 5:11,12 "And have no fellowship with the

NOTES

² A few Freemasons in recent times have experimented with doing away with the oaths on "penalty of death," and other blood-curdling things, and use of more moderate oath of "threatening only expulsion from the Fraternity." Knights Templar (9/1988) p.21

unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." The lodges are not out to save sinners. Christians are commanded never to swear oaths. Jesus said, "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem;...But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

James, the apostle and brother of Jesus, restates this, "But above all things, my brethren, swear not ...lest ye fall into condemnation."

Each and every Mason has broken this commandment of our Lord, from the very first, and breaks it with every degree he obtains.

The scriptures condemn fortifying one's word with oaths (Mt. 5:33-37; 23:16-22; Jas. 5:12, Ex. 20:7 and others).

Footstep followers of Jesus will be open before men as Christ was and as 2 Cor. 4:2 encourages them to be. Contrary to Russell's view, God's communion of believers is not patterned after oath-bound secret societies, which promise salvation to all regardless of whether they become believers in Christ or not

The Christian congregation which follows the ethic of the New Testament cannot tolerate lodge memberships on the part of their members.

CHRISTIAN RESPONSE TO THIS BOOK'S INFORMATION

Again as the Christian has problems with Masonry, he has problems with Russell's mystical hidden progressive light in God's secret order. Jesus spoke of a different kind of light for his disciples. "You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

Again, Christians have problems with Rutherford's fallen

angels bringing him messages. Rutherford believed these fallen angels could work out their redemption, but Scriptures indicate that angels are fixed in their position as either good or fallen (evil).³

ARE WE READY TO SHARE THE TRUTH AND SUFFER FOR YAHWEH??

So-what attitude does the Christian take with this information? Is he to persecute the JW's and Freemasons?

In times past, some Christians have done that. Likewise, Jehovah's Witnesses have mocked and slandered Christianity. The JW's have tried various tactics at various stages in their history such as entering churches during services, handing out their literature outside of church doors, and their present day modus operandi of house to house calls. The Jehovah's Witnesses have certainly offended many people. Their personal light would improve if they could resolve their unhealthy bitterness toward Christianity, and if they could develop a loving attitude toward Christians.

Likewise, Christianity doesn't have a clear conscience either. Christians should discard items that hinder our witness for Christ, and hinder us in the spiritual race before us, such as Santa Claus. Christians must face honestly how we, as Peter did long ago, have in our own ways at times denied Christ. But when we hear the roosters, we must cry, and submit ourselves. That must happen before we concern

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³ Why do the Christians say angels can't be redeemed? Heb.2:11-17 shows that Christ saves those who are His brothers (2:11). Even though the angels are called "sons of God" and Christ is the Son of God, they are not brothers. In order to save his brothers, Christ had to take on their nature of "flesh and blood." (vs. 14) Obviously, this is not speaking about angels. God's election of angels was done by perseverance, not redemption. The good angels are the "elect" and remain fixed in holiness, after passing the test to remain loyal to God. On the other hand, bad angels are unredeemable. Their destiny of destruction is mapped out for them. (Mt. 25:4)

ourselves with sharing material like this.

Indeed, most JW's will view this book as another book in a tall stack which is out to persecute them. However, they do not meet the spiritual criteria to suffer for God. Yes, Daniel opposed Babylon and suffered, and opposing Babylon the Great will mean suffering. However, Daniel first took several steps to make sure he was really suffering for God, and not for his own sins. When Christians call attention to the false prophecies of the Watchtower organization (whether they call themselves an inspired or "uninspired" prophet is irrelevant when they have acted as a prophet of God), then the JW's must stop deceiving themselves and realize they are "under attack" for the WTB&TS sins against God.

Likewise, Christians may try sharing this information and consider that the nasty response and rejection by the Witnesses is suffering for God. Whether Christian or Jehovah's witness, unless we approach this whole issue in a Christlike manner, even if we have the truth, we are not ready to suffer for Yahweh (Jehovah).

Do we have the proper attitudes? Daniel in Dan. 1:8-16, 9:20 shows his preparation in attitude, before he was ready to suffer.

A condemning spirit is the base of self-righteousness; an ungrateful spirit toward the positive results of charitable organizations, the medical profession, and the benefits of science is the base of pride; and a bitter spirit toward others is the base of selfishness.(cf. 1 Ptr. 3:15,16; Acts 24:16, Gal.6:4)

So can we correct our offending attitudes toward others, acknowledge our mistakes and make peace with our enemies?

If so are we sincerely interested in what motivates others to reject us? Do others see blind spots in us, or blind spots in the Watchtower Society? can it be that others understand God's goals? (cf. Prov 3:7,8) APPENDIX C will cover 3 questions Jehovah's Witnesses and a some Freemasons may ask the Christian about his position.

Finally, are we willing to give Yahweh (Jehovah) time to work in the hearts of others? or do we want things in our own time? (cf. Prov. 21:1, Prov. 16:7)

This all goes to say that any tool (this book no exception)

has potential for misuse.

Greater than history, are the values history teaches. This book has not been heavy on values, until this chapter. Now, the value of the book from a Christian standpoint is reviewed.

Christians have sought the elusive "key" to open Jehovah's Witnesses minds to see the real nature of the Watchtower Society.

Sometimes JW's, as with some Masons, have their blinders or rose-colored glasses removed when they reach the higher levels and are disappointed. They find that as truth loving individuals they must leave. The lower levels however are not aware of so much. Just as in the lower degrees of Masonry many are uninformed, so also many JW's are not aware of such things as how the Society functions as a big profit-making bookseller, for which they provide themselves as unpaid salespeople.

ARE JW'S GOD'S ONLY PEOPLE?

Many uninformed people are suckered into accepting the bogus Watchtower pronouncement that God came in 1918 and of all the churches and people in the world only the Jehovah's Witnesses—then called International Bible Students—were doing His will and were teachable. They teach that since 1914 millions of people have been practicing true religion along with the 'faithful and discreet slave class.'⁴

First, this book clearly shows that there is an array of information exposing the Masonic influence and other corruptions and bankruptcies in their beliefs back in 1918. This investigation casts serious questions on how clean and pure the Bible Students were of occultic influences in Russell's day. Are people to believe that God judged in 1918, and that he judged all groups to determine which would dispense his "new light" to the world—and that He

NOTES
⁴ You Can Live Forever in Paradise on Earth, (Brooklyn:WTB&TS) 1982, p. 193

rejected everyone but the Jehovah's Witnesses because they practiced sins, yet accepted the Jehovah's Witnesses' Watchtower Society which practiced these same kind of sins?

The Watchtower Society has distanced itself from C.T. Russell. At least they think they have, and they do when it is convenient to avoid criticism of him, but they talk out of the other side of their mouth (thereby having a forked tongue) whenever they can get some positive mileage from C.T. Russell as to how great C.T. Russell's wonderful enlightenment about 1914 was. It was God's spirit that was directing the Watchtower's work from the very beginning. Further, we are told that the Jehovah's Witnesses were the only teachable ones in 1918.⁵

Russell's foresight didn't exist. What Russell actually prophesied to happen in 1874, 1878, 1910, and 1914 never came true.

Supposedly Jehovah scrutinized all the Christian churches and rejected them all as unteachable and false, indeed unworthy to be his people. God found not a single sincere orthodox Christian.

What were these evil Christians doing? They were, the record shows, warning Bible Students that Russell's crackpot theories on the pyramid were unscriptural. The record shows men like Rev. A.B. Simpson warning the Bible Students about the "spirits of devils" who are reviving the forces of Egyptian magic.⁶ The record shows people warning the International Bible Students not to consult familiar spirits (cf. Deut. 18:9-12). Yet, God supposedly rejected these Christians for rejecting Pastor Russell. God (says the Watchtower) liked Russell, because he was so teachable, (so teachable we might add that Russell ignored all the valid criticism from the churches about his false prophecies, and his pyramid beliefs, and his occultic practices, etc.)

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⁵ Macmillan, A.H., Faith on the March. Englewood Cliffs, N.J., Prentice-Hall, Inc., 1957, pp. 44-62.

⁶ Spiritism Ancient and Modern. p. 152

Can anyone seriously believe God rejected the Christians? The Society itself has published articles condemning Russell's beliefs as Satanic. "The Great Pyramid...a manifestation of Devil religion, and was built in furtherance of such religion" (WT May 15, 1956) p. 300. And on page 298 of the same article (without mentioning that the Watchtower Society itself believed the Great Pyramid was God's second Bible)- states, "Rather is it not an insult to God to hold that he felt it necessary to corroborate his inspired Word by some mute edifice? And that its meaning should be hidden from man for several thousand years and revealed only at a time when the structure had been robbed of all its external beauty?"

This article in 1956, goes on to show how people who believe in the Great Pyramid are outside of God's will, and are not "magnifying the name of Jehovah." The same could be said of people who put the ancient Egyptian trinity- -winged-sun-disk on their books, and who preached Christ returned in 1874, and who incorporated Masonic beliefs into their religion.

By their own word they will be condemned.

Russell said the sin of witchcraft is that people trust erring human judgement in preference to the infallible divine judgement. (Comments on 1 Sam. 15:23 at WT R p.1888)

The Awake! March 8,1990 p. 15 would like their readers to believe that any contact with the occult is lethal spiritually. "Youths today who desire Jehovah's friendship wil similarly steer clear of anything associated with the occult...That would include all films, books,...with spiritistic overtones...it is lethel."

It is lethal enough to disfellowship someone today, and if it is really lethal, what did it do to Russell and Rutherford?

At what point did God find the JW's the clean organization they claim God's organization must be. At any point in time that they supposedly became clean, it can be pointed out that their hierarchy(leadership) must have had tainted unauthorized baptisms from their past. Russell and his sister were baptized by an adventist friend John H. Paton.

Now that their Governing Body has taken over most of the President's authority, the JW literature says God's

organization could never be run by one man, therefore the religions of Christendom run by one man are false. It's interesting how they forget their own history. Hopefully, this book will contribute to the past not being forgotten and rewritten.

14

A

FINAL LOOK

First, an overview of what the book has shown will be given. Next some questions will be answered. Then an analysis of what this information means.

POINTS

First, it is clear that Russell knew detailed information about the Masons.

Second, Russell's background was conducive to Masonic membership, and placed him in an excellent position to learn about the Masons.

Third, in spite of his own warnings that Freemasonry promotes "profane worship", and in spite of his detailed knowledge of Masonry, Russell picks for his organization Masonic logos, symbols, and names.

Fourth, an overview of his writings and speeches show an almost continual repetition of Masonic teachings, Masonic buzzwords, and tolerance toward Freemasonry.

Fifth, Russell elevates his teachings above everyone else including the Freemasons. It was no accident when he printed two ex-Mason Bible Students' letters which praised his anti-Masonic stance. It was his way of building up his reputation. He is the only one with true brotherhood, and only his followers have true love. No organization is exempt from his criticism. His self-elevation and demeaning of most everyone else, should not be mistaken or confused as being a rejection of Masonic ideas and principles. Sure, Russell has dispensed with the boyish pranks of handshakes and passwords. Still, he sees the Masonic order as a pattern of the "fellowship of mystery", God's secret order, better known as the church.

Sixth, Russell's beliefs dovetail with the Masons.

Seventh, Russell's thirst to examine all the heresies in his personal studies, especially the likes of the Knights Templar, make it difficult to imagine that Russell didn't study the Knights Templar.

QUESTIONS

1. Not all Scot-Presbyterians were Masons, and the words "Jehovah" and "light" are not the exclusive reserve of the Masons, isn't the case overblown? Although these words are used by others, they are used excessively by Russell. The Knights Templar logo hasn't been used by everyone. Those who have seen it before need to prove that whoever is using it is definitely not a Freemason or close to one. It must be borne in mind, that Russell had unlimited choices of logos and symbols, and an unlimited supply had he so desired of logos that were completely untainted of Freemasonry. Why would an informed leader surrounded by "enemies" pick such tainted symbols?

2. Did Russell have time to be a Mason? According to Ron Sutherland, an ex-32° mason, a mason is free to devote as much or little of his time to the order as he chooses. Russell could have kept his busy schedule and still been a member.

3. From the quotes and descriptions of Russell's beliefs it sounds as if he borrowed from several different types of Freemasonry. Doesn't that show that this is all coincidence, rather than him having a membership in one place and deriving one particular type of Masonry? There are indeed several schools of Freemasonry thought. Each of these four schools has its own symbols and ceremonies, and approach toward Masonry. However, it is clear that modern Masonic writers have often been influenced by and borrowed from more than one school.²

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¹ Interview with Ron Sutherland by author

² Ancient Mvstic Rites, p.2

A close examination of Masonic leaders show that many of the York Rite have also become 33° Scottish Rite (occult) members and Shriners too (the Moslem oriented group).

4. What significance is there if C.T. Russell borrowed from the Masons?

In the book *What Has Religion Done for Mankind?* the Watchtower Society spells out its policy which is still rigorously adhered to, that is, that there will be no compromise with the world and false religion.

In reference to Jehovah's strict instructions to the Israelites to stay separate and clean of the pagan peoples of Palestine, they write, p.155,

"But was this not the rankest kind of religious intolerance as well as genocide?...Not at all! This was the divine command and it was in favor of keeping the pure religion alive in the form God gave. The pure and the false could not exist side by side without hurt to his people and danger to their opportunity for eternal life in the new world."

Page 323 begins a chapter "Pure Religion Alone Survives the World's End."

The Society has repeatedly gone on record condemning Freemasonry as Satanic. Either Freemasonry is or it is not Satanic. That is, either Satan and the demons have played a role in Masonry or they haven't. If the present-day Society is correct that Freemasonry is satanic, then how do they reconcile that with the fact that their founder borrowed from it. How could God's pure spirit have existed side by side with C.T.Russell's and Rutherford's tainted organizations?

How does one reconcile this book's information with the Watchtower's statements on p. 308 of *What Has Religion Done for Mankind?*

"Under the guidance of God's spirit of freedom the magazine today known as *The Watchtower* but known back there as *Zion's Watch Tower*, began to be published in July, 1879...The better to organize, serve and activate this work of liberating God's devoted people by the power of the truth, the Watch Tower Bible and Tract Society was incorporated in Pennsylvania, United States of America, in 1884. The remnant of Jehovah's witnesses have used this legal

corporation as their servant or agent ever since."

The Watchtower Society stresses that only pure religion is acceptable to Jehovah God.

The Watchtower states Freemasonry is satanic.

The Watchtower was contaminated with ideas from the occult and Freemasonry in its first years.

The Society's claim is that they are the only righteous ones on the earth. The New Heavens and a New Earth, p.328, "on earth today the New World Society is the only group that is doing a true constructive work...all others...at the battle of Armageddon God will destroy..."

They downplay that now.

Rutherford's claims that crosses, wind chimes, holiday cards, church steeples, national flags etc., are demonic, make it hard to accept both his organization and Russell's could be God's chosen people. The two time periods seem mutually exclusive. Now this book presents evidence that devastates both times periods even more.

The tons of nice sounding literature produced can not erase history. And if that history includes the Freemasons, then the organization needs to re-examine their claims.

5. Doesn't this book present an unbalanced view of the Jehovah' Witnesses?

This is a good question to answer, because it will be asked. The point will be made that the JW's actually take people out of the occult and convert them.

In response to that claim, I submit a parallel. Is a person saved from Nationalism, if say, he gives up his strong nationalistic feelings for Germany, moves to the U.S., and then develops strong nationalistic feelings for the U.S.? Is German nationalism "nationalism", but American nationalism something else? No, that would be a double standard. Likewise, to save someone in the occult, by introducing him to a religion that received its doctrines during the 20's thru 40's from fallen angels, and which boasts that it adherents are slaves, is like trading German for American nationalism. The appearance may deceive some people, but the bondage is still there.

6. Are there more details concerning Russell's family's help?

Pastor Russell's two uncles were named Alexander G., and Charles T. His two aunts were Fannie, and Mary Jane. Charles T., Sr. lived in Pittsburgh, and had contact with Charles T. Jr. He was supportive of his nephew.

Due to a misunderstanding, one writer about Russell's family, indicated his step-mother was against him. That is not accurate. She was a Bible Student. She and Pastor Russell's father bought land in Manatee Co., FL. where they lived with another family member Mabel. Joseph L., his father, contributed letters to the WT on three occasions, May 1888 (p.2), Mar. 1889 (p.8), and June 11, 1889. He was very supportive of everything Charles was doing. He wrote, "The most regret I have and the only thing which makes me feel dissatisfied with myself is that I cannot do more than I am doing for the cause of truth." By truth he meant his son's views.

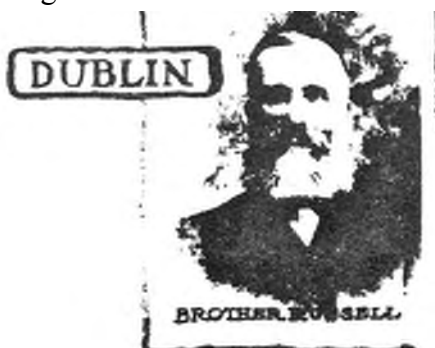
His sister and her two daughters played active roles in the movement, and were constant headquarter workers.

The roles that these people played in Russell's life should be looked into in even greater detail. One part they played in Russell's life was that they were part of his original Bible study group. The role that original Bible study group played on Russell's beliefs has also been neglected. It is possible that the philosophy that there was permission of evil originated out of that Bible study group. Together they lead each other on in the direction that they and Russell went.

The author would like to investigate men like elder Bro. Russell in Dublin, Ire. to see if he was related in any way with Pastor Russell.

The whole area of Russell's family's involvement in the movement needs further investigation.

**ELDER RUSSELL
OF DUBLIN**



SUGGESTED ORIGINS OF RUSSELL'S VIEWS

_____ LEGEND OF SOURCES _____

Family & Bible Study Friend

F-F Joseph L Russell

F-W Maria F. Russell

FL-M W. I. Mann

Masons, Knights Templar, Christadelphians,
heresies, mystical and fringe Christian groups

KT Knights Templar

R Rosicrucians

C-G Christadelphians

C-W Dr. Benjamin Wilson

Second Adventists

A-W Jonas Wendall

A-St George Storrs

A-S Joseph A. Seiss

A-B Nelson Barbour

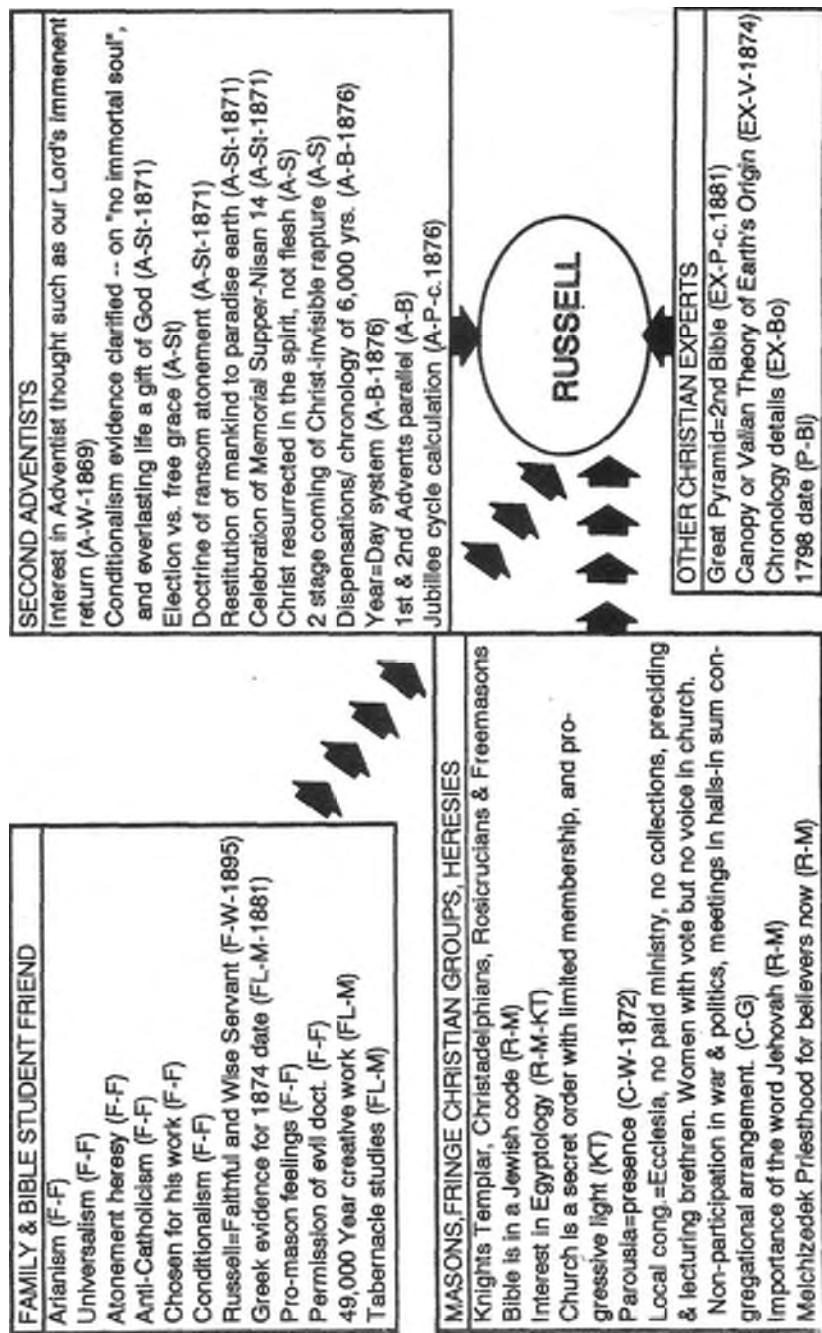
A-P Paton

Other Christian Experts & Premillennialists

EX-P Prof. C. Piazzzi Smyth P-Bo Thomas

EX-V Prof. Isaac N. Vail Bowen

P-Bi Bickersteth



CHARLES T. RUSSELL'S TRAVEL

- 1876 Philadelphia
 1876 North central and north eastern U.S.
- 1880, June tour to Boston
 1880, Fall tour to New York State
 1891, July-Aug. World tour-British Isles. Central Europe.
 Egypt Palestine. Russia (Bessarabia)
- 1898, Oct. tour to Council Bluffs, IO
 1899, Summer-Fall tour to mid-west and eastern U.S.
- 1900, Oct. tour in TX
 1900, Winter trip to FL
 1903, Apr.-June tour of northern and central Europe
 1904, May first extensive tour of west to
 TX, CA, OR, WA & MINN.
- 1905, Sept. Western tour TX, CO, CA, WA & Chicago
 1905, Winter tour to FL
 1907, July Western tour to Chicago, Denver, L.A,
 Seattle, and Wisconsin
 1908, Apr. British Isles
 1908, July tour to TX then to MO
 1909, Spring moved headquarters to Brooklyn, N.Y.
 1909, May British Isles. Scandinavia. Germany
 1909, July Grand tour of U.S. from N.Y. to L.A, to
 Seattle, to Chicago
 1909, Oct. tour of Canadian Maritime provinces
 1909, Dec. trip to Wisconsin
 1909, Dec til 1910, Jan. Grand tour to S.E. U.S.(Ark.) up
 Canadian prairie provinces, then to Ontario
 1910, Feb. trip to Tampa, FL
 1910, Apr. tour central Europe. Great Britian. Egypt.
 Palestine
 1910, June trip west to Chicago
 1910, Oct.-Nov. Great Britian

1911, Mar.-Apr. Great Britian. central Europe. Sweden

1911, June-July Grand Tour to west Denver, L.A.,

Victoria, B.C., Winnipeg

1911,Oct.-Nov Great Britian

1911, Dec. World Tour TX, L.A., CA, San Francisco, Japan

1912, Jan.-Mar. Hawaii. Japan. China. India. Far East. Mid
East. Greece. Italy. France. Great Britain

1912, Apr. tour SE U.S.

1912, July-Aug. tour Gr. Britian, France. Switz..Germany

1912, Oct. northern tour to Springfield, IL, Ontario then to
Halifax, Can.

1913, Feb.-Mar. Caribbean tour-FL, Panama. Jamaica. & -
Cuba

1913, June-July Grand U.S. tour- to ARK, CA, WI, ONT,
MASS., and N. Carolina

1913, Aug. Great Britian

1914, June-July tour of U.S./CAN.- Chicago,

Vancouver, B.C., TX, GANY

1915, May-June to MO, TX, CAB. C., MONT., CO, IL

1915, July-Aug. to NY, ONT., & Maine

1915, Oct. Midwest tour including Mich. & KS

1915, Nov. Montreal, Quebec, and Mich.

1915, Dec. to Alabama

1916, Jan. to Illinois

1916, Feb. to Florida

1916, Mar. to Ont, Can. and onto N. Carolina

1916, Sept. Western tour - L.A, Seattle, Duluth

1916, Oct. Western tour - Lancing, MI, Wichita, KS and to the major Texas cities, L.A

to meet his Creator.

Have the churches failed to meet your expectations?

Whether you are a Freemason, Jehovah's Witness, Christian or otherwise this appendix will have some interesting answers for you.

Mr. Jehovah's Witness feels the author has put himself in an untenable position. The Jehovah Witness, Jay for short, will point out that the author clearly doesn't believe in universal salvation. And if salvation is not universal then what select group is God's organization? And what better group than the Jehovah's Witnesses, Jay will say.

First, salvation does not come through an organization. The name given, and the only name according to scriptures by which salvation comes is Jesus Christ. (Acts 4:12)

How should we view other men? Scriptures say Let God be true, and all men liars. If we count all men liars, then add one liar to another liar and what do you get? Therefore, in comparison to God, a group of men is a group of liars.

Yet, many Christians are still looking for some Christian group to lead them by the hand. Which denomination is right? Where is truth? They ask amiss. The answer is not where is truth, but Who is truth. Learn to love and depend on Jesus. Accept his person and teachings as truth.

For those who are wrestling with this issue, here is a story about a man seeking truth.

PARABLE OF THE WANDERING SAINT

There once was a man who ask himself, "Would the Lord want me to stay in a congregation where the members have such weak spiritual knowledge, and indeed some of the members are not what they should be?"

So he began to visit all the churches he could, and to study all the different denominations, until finally he gave up in frustration. Then one day he met an old woman. Since he had to sit on the same seat as her for their trip, he got a chance to pour his troubled soul out to her.

"Oh, so you're a wandering saint?", she said. "I too took my eyes off the Lord, and focused on the faults and failings of Christ's disciples."

The man was still focused on his problem.

"Surely there must be a church somewhere, where there is no quarreling and fighting. Surely there is a church somewhere that understands the gospel completely? Surely there is church that is God's church."

At this the man repeated his oft asked question, "Would the Lord want me in such a church that believes wrong things and has all these faults?"

"Yes, he does," said the woman. "For Christ is your example to follow. Can you imagine Him leaving the church the minute there was trouble in it? I'm afraid if it were so, he would not have anywhere to fellowship regularly. Just look what He stood and took from His little flock of disciples that he pastored for about three years. You're saying you're only wanting a church with the right doctrines, but you know people are imperfect How do you separate a man's doctrinal stance from his morality? The scriptures relate the two, and you've likely noticed how people's theology can be the result of their morality. As I was saying, Christ's disciples were far from being perfect. But Christ never thought of leaving them."

"Did you ever think of Christ as a pastor, and what happened in His congregation? Why, one of the first things was a split. The way was just a little too narrow for them, and many of his disciples went back and walked no more with Him. He was left with only 12, they were not perfect

either. John 6:66-67

"Oh, you're right, God has a church. Let's just discuss what it's first congregation was like. Now don't you think a congregation of 12 ought to be easy to get along with? Think of it. Just twelve, and the Lord Jesus as Pastor. Surely here is a perfect church if there ever was one. A perfect pastor, and a few saints. What an ideal combination. That is what most of the "Wandering Saints" are looking for. They simply want the perfect pastor, and a few dedicated sincere men to make up their perfect church. It's easier to make sure there are absolutely no heresies if you know everyone personally.

"But what do you find among the Lord's disciples? Perfection indeed! Why, there was enmity and strife for they repeatedly disputed among themselves, who should be the greatest? Mark 9:33-35. There were self-seekers, too, in the Lord's church. Can't you remember when the Lord was speaking of his betrayal and death, the Mother of James and John interrupted Him, to suggest that her two sons would be a nice pair to sit with him on his throne, one to right, and one on the left? How's that for politics? Mt. 20:17-27.

"Quarreling hadn't settled the who was greatest issue so their mother who had done sweet things to the Lord used her pull to persuade the Lord that her sons were the right ones. But the Lord let them know he has no pets.

"Then some of the disciples tried to keep him away from the children. And when folks in Samaria didn't convert, John and James wanted to kill them. What would you think today of a missionary wanting to shoot the heathen. Twice Jesus pleaded with the disciples to give the people something to eat, but no, they suggested it would be better to send them all home even if they fainted by the wayside. It appears that this wasn't just a lack of faith, but also some lack of love. Mk. 7:34-43; 8:1-9.

"Jesus' congregation's only official, the treasurer, was a thief. Actually he was more than that, he was a devil. Can you imagine letting a man like Judas hold the money bag? Jn. 1:6, 6:70-71

"Were the disciples getting any wiser for all the personal instruction the perfect Teacher was giving them? How many times did Jesus find himself correcting them and reteaching

the same old truths? In the last year of His ministry, (Mt. 19:24) the disciples ask him "Who then can be saved?" showing us how after two years of personal instruction, they still didn't understand the doctrine of salvation. And were they teachable? At the last supper, Jesus had to threaten Peter with disfellowshipping, and right after the Lord's supper, they quarreled again as to who would be greatest. Many Christians today would walk out of a church like that. But the Lord did not forsake them.

"No, Christ knew what in man, before He began this adventure in saving mankind. He went into it with His eyes open. All He asks is that we remain in fellowship with Him, and allow Him to work His likeness and will in us; He's doing the best He can with the material on hand.

§§§§§§§§

Many JWs and some Freemasons have related to me how their expectations for the churches were disappointed.

One 32° Mason said, "Are the Masons a religion? Yes and no. If the men don't learn it in the churches, then they learn it where they can- at the lodge."

Two things have failed. This man has spent his entire time going to churches with the wrong expectations. The other is that the churches have indeed failed to set him on a proper course.

There are plenty of unqualified teachers in Christendom.

But who did Christ say would be our teacher? He sent the Holy Spirit for that special task. The key is not hidden knowledge revealed through rituals or the Watchtower's books, the key is the HOLY SPIRIT.

Christ was willing to talk and teach everybody, for He cares about each one. If Christ was here with you, I believe he might say something like the following teaching on the Holy Spirit,(and except where He speaks in parable these stories are true),

Listen, now I speak to you a parable. There was a man driving to the mountain Mt. St. Helens. He picked up a hitchhiker. Soon afterwards, he allowed the

hitchhiker to drive. However, the hitchhiker began driving in a direction that the man had not planned, so he took back the steering wheel again. About this time, the man heard on his radio the news about Mt. St. Helens eruption.

Now the hitchhiker was the Holy Spirit. The Holy Spirit comes like a mysterious stranger, and he comes to call the lost driver. Woe to those who are confident in their own driving abilities, for they shall be lost. Blessed are those who are filled with the Holy Spirit, for trully I tell you, being filled with the Holy Spirit means to to let the Spirit of God control your life. The car in the parable is a man's earthly journey. Listen, a car serves not two, but only one steering wheel. Do not think you and the Holy Spirit can both drive your car together. A car goes but one direction at a time. Many will say they have prophesied in my name, but the Holy Spirit never controlled their lives, and I knew them not.

For some others will say, we have no need of this Holy Spirit, our lives are fine, let us be. Go make disciples of the weak, blind, sick, and heavy laden, but let us be.

It is written, pride goes before the fall. Are you trully that sure of yourself?

Have you not yourself noticed how wise and intelligent the universe's creator must be. For you study the fine-tunes heavens, and you study the details of the many complex designs in nature, and you marvel. You say God is wise, and that this all-wise God knows what is best in our lives.

And have you also not noticed the almighty power of the universe's creator, does he not have the power to accomplish what is best for you.

And again I ask, do you not feel his strong love, how he gave you life and salvation, a love for you surpassing anyone else's.

Then do not marvel, if I tell you that the logical thing for man is to surrender his life to the Spirit.

Whoever does the will of the Spirit of God is my brother and sister, and yours too. Have you understood all these things? then go and do likewise.

Now there was a certain fundamentalist minister, who didn't believe that the gifts of the Holy Spirit are given today.

He was sure the gifts of the Holy Spirit were only for the first generation and only apostolic in nature. He put together a sermon on the matter. And it was the best sermon of his life. He preached with enthusiasm and the people were excited.

The next week during his quiet hour, the Spirit of God came upon him and he prayed in an unknown tongue. So the following Sunday, his conscience caused him to deeply apologize for his good sermon to his church. Some were unable to bear this, and left his church.

Truly, I say to you, be slow to judge those who do strange things by the Spirit. Remember, that no one who works a miracle in the name of Christ can soon afterward speak evil of Christ. Do not presume to know the power of God.

Forget all things, and leave them behind, and run the race the Holy Spirit leads you in.

For I tell you, your conscience is a good thing, but it must be trained. What man would pay attention to his watch if it weren't set correctly? So set your consciences to the correct standard. The spirit of God has spoken through the Word of God. Blessed is the man who loves the Word of God, for it will be a path to his feet. The word was co-authored by the Holy Spirit. If you would understand the Spirit better, read his book.

Blessed are they who hunger and thirst for the Holy Spirit, for they shall be filled. As it is written, 'As the deer pants for water, so my soul pants for thee, O God the Holy Spirit. My soul thirsts for the living God.'

Have you not read in Dr. Luke's account how the Holy Spirit fell on men reading and hearing the Word of God?

Woe to you who set all kinds of conditions for how to get the Spirit of God. The wind blows where it wants, and you can't even explain where it's been.

Listen, there was a certain wealthy man who walked into a jail one day. Out of his love for the abused prisoners, he told them he would post bail on all of them, and that then they would be free to live and work with him. They would not have to face their charges, he could take care of that. He posted bail for all the prisoners, but some refused the gift and

remained instead in jail. Now the Spirit is a gift like this bail, but it is only good if you accept it. And it must be accepted on faith, step by step.

Again, the Spirit of God is like a boy on a camping trip at night. He was trying to fetch wood from the cabin, but he couldn't see but one foot in front of him. But having faith in his father's encouragement to only step as far as he could see, a step at a time, he proceeded to bring back the wood from the woodpile.

Do not grieve the Holy Spirit. As the prophet Ezekiel wrote, "He put his Spirit in us to cause us to walk in his statutes." The Law is the Law of the Spirit and it is not written in ink on paper, but has been faxed by the Spirit into your heart.

Now the wise man Solomon said, "As a man thinketh, so is he." As he thinks—but then how many of us think? How many of us lead no-existent lives? Paul wrote by the Spirit's direction, "To be carnally minded is death, to be spiritually minded is life and peace." Repent of your carnal mind, confess your sin, and this will re-open the door to the Holy Spirit to create a temple of your body.

There was a certain Norwegian explorer who was trying to reach the North Pole. After many difficult months of being away from the people he'd left behind, he wrote a little message and attached it to his carrier pigeon. When the carrier pigeon was released, it circled 3 times and then headed south. It flew 1,000 miles over the arctic ice, and 1,000 miles over the ocean and finally arrived at the explorer's home in Norway. The explorer's wife knew her husband was safe.

And so it is with the heavenly Dove, who has been sent from heaven, to comfort you. The heavenly Dove bears witness of a number of things, first that Christ lives.

We would not question that the pigeon was thoroughly familiar with the home it went to—why should we question whether the heavenly Spirit knows His homes intimately also? Truly, I speak to you. The heavenly Dove knows you very well, even before it brought you Christ's message.

Again, I tell you there was a photo in a newspaper showing a man lifting a piano, but the crane and cable doing the lifting were not visible. Likewise, the Holy Spirit is

lifting your spirits, but is not visible. How many of you when seeing someone drunk, or on speed, euphoric with dope, wired on some stimulants, or deadened from a tranquillizer would not immediately recognize the power controlling these people. Why then should we have difficulty seeing the Holy Spirit when we see mighty works, or tranquil peace, or speaking in tongues as if drunk.

Have you not heard how the Holy Spirit helped Gideon blow his trumpet, and Samson kill a lion, and Saul become a new man?

Have you not read where the scriptures say, "The Spirit of the Lord God is upon Me, Because the Lord has annointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound, To proclaim the acceptable year of the Lord, And the day of vengeance of our God; To comfort all who mourn..."

There was a certain German soldier in the Second World War who was home wounded. His mother was very concerned about him, and kept after him until he agreed to go for medical attention at a nearby military hospital. When he entered the hospital, a sign pointed down one hall for enlisted men, and another for officers. He took the enlisted men's hall. At the end of that hall, was another sign, this time pointing one way for "seriously wounded" and down another corridor for the "slightly wounded". He took the slightly wounded route. At the end of that hall was another division. The sign indicated one way for party members, and another way for non-party individuals. He took the "non-party" direction which came to a door. He open the door and stepped through it, and found himself outside of the hospital.

Now when he returned home inquired how it went. "Did they do any good at the hospital?"

"You wouldn't believe how well-organized they were, but I wasn't able to do much good there."

When the Holy Spirit walks through the halls of your mind and your life, and the doctines of your church, and your church itself—will he come back saying, "You wouldn't believe how well organized they were, but I wasn't able to do

much good."

Do you know that the Holy Spirit departed King Saul yet returned to him while he was still evil, causing him to prophecy?

Do you not know how the scriptures say that after King David had the Holy Spirit, he kept the Spirit even when in adultery, and that his prayer after realizing he'd sinned, was not "Holy Spirit return", but Holy Spirit don't leave me"?

Do you really think you can box in the truth about the Holy Spirit? Do you yourselves not say the ways of God are higher than ourselves, that God is awesome and difficult to describe. Woe to those who think they can box in God the Holy Spirit, and the power of God the Holy Spirit

Have you not read that the Holy Spirit "came upon" Balaam, an unconverted man, who had no lasting or voluntary relationship with the Spirit, and yet you try to define Biblical men's relationships with the Holy Spirit by what preposition is used in your particular English Bible translation, whether it be "in","with","among","upon", or others. Truly, I say to you, if you knew the scriptures, you would not follow such baseless theories.

Who do you say the Holy Spirit is? Blessed is he, who worships the Spirit.

For in times past, they annointed with oil, but now you are annointed with the Spirit. In times past, man was created, but now you are created a new creature—a spiritual man. The oil you put in your car is vital to many of the car's functions. It reduces friction, transfers heat so the engine doesn't melt and other functions. The oil of the Old Covenant is now replaced by the new oil of the Holy Spirit, who runs the body. It is rare for a mechanic to save the can after he uses its oil. Likewise, you should value the Spirit more than your earthen-ware body. You are a jar—a container for whatever spirit you contain.

The Jews looked for a beautiful unbreakable container, one that was child and cross prove. Blessed are those who do not reject the Holy Spirit.

No power to lift man up has come to man except that power which has come down from heaven. This is what separates the true gift of faith from all religions.

There is no greater gift than the gift of faith which the Spirit can give a man. The Scriptures testify how Abraham's promises of faith were linked to the promise of the Holy Spirit.

Blessed is the man who carries the treasure of faith, which is the Spirit of Faith in his earthen vessel.

If God would raise up stones to testify of Him, do you not think he can use the Holy Spirit? Which is harder to raise for a testimony, a stone or a book? You have heard it said that the scriptures are inspired of God, but I say to you, that great men, and spiritual gifts, and good books, and hymns of praise are also inspired.

Judge not, that you be not judged. The measure of the Holy Spirit, the Spirit of Faith, the oil of gladness you give, will be the measure you get. But do not give the Holy Spirit to the dogs. Apart from the Holy Spirit you can do nothing. Christ and the Spirit are one, and those who would meet Christ, must meet the Spirit. If anyone does not have the Spirit, he does not belong to Christ (Rm.8).

A certain wealthy man visited an old man in a shack. He inquired how much the man wanted for his property. The old man, not realizing what would happen, said \$100,000. The rich man wrote him a check for this amount, and left for his home. After some time, the old man felt guilty. When he looked at the old shack, he knew it wasn't worth \$100,000, so he began patching it up. When the rich man returned, the old man proudly showed his patched & painted shack, but the rich man, was unimpressed because he wanted to bulldoze the shack and build a nice big new mansion. So it is with the Spirit of God. He visits old shacks, but he wants to bulldoze them and build new. He doesn't care for a patched up old sinner. He wants to create a spiritual life. For life, there needs to be a birth. Blessed are they who like King David gave their bodies to become temples of the Holy Spirit.

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Mar. 1939-present The Watchtower Announcing Jehovah's
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DEDICATION

To a woman's faith in Jesus Christ.

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generation Jehovah's Witness

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