
The New Anti-Masonic Movement in America

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Abstract

*The secret society known as the Freemasons has always existed in America. Although popular media in recent years have often portrayed it as a heroic movement—such as in the bestselling novel *The DaVinci Code* and in the movie *National Treasure*—there has always been and continues to be strong Anti-Masonic sentiment in the United States. My research aims to determine the magnitude and significance of American Anti-Masonry in the twentieth century. Primary documents, including books and websites, as well as personal correspondence with Anti-Masons, led to the conclusion that Anti-Masonry has emerged as a conservative Protestant movement in modern America. The second Anti-Masonic movement (the first happened in the early nineteenth century) began in 1990 with the first Ministry to Masons Conference, when several Protestant evangelical ministries met to organize their opposition to Freemasonry. This conference became an annual event, and increasing attendance illustrates the growing response of conservative evangelical Protestants to the Anti-Masonic crusade. A second branch of the Anti-Masonic movement is composed of Protestant fundamentalists who believe that the Freemasons are implementing a worldwide conspiracy, a threat announced in prominent political evangelist Pat Robertson's book *The New World Order*. The Anti-Masons are a unique group who use their personal experiences as born-again Christians and often as former Freemasons to promote their version of Christianity. The formation of the modern Anti-Masonic movement has allowed them to justify and sustain their newly-conservative identities in an increasingly secularized yet religiously diverse culture.*

Introduction

*Touch with that light his heart, and grant,
Oh God, grace to this supplicant,
That in Thy temple he may be
An ornament of Masonry. —Franklin Cable¹*

The fraternal Masonic Order has not received the historical attention it deserves. As the authors of the book *Holy Blood, Holy Grail* explain, “Freemasonry... is of vital importance to any social, psychological, cultural or political history of eighteenth-century Europe, and even to the founding of the United States; but most history books don’t even mention it.”² The Anti-Masonic movement, which occurred in New England between 1826 and 1836, is referred to almost as infrequently, despite the fact that the Anti-Masons were the first “third party” in American politics and constituted the first mass movement in the United States.

While historians have noted that the Anti-Masonic movement of the 1820s and 1830s was undeniably linked to the predominance of Christianity in America, even the major historians of the movement have failed to point out that Anti-Masonry did not die in the mid-1830s along with the Anti-Masonic Party. Paul Goodman, author of the highly acclaimed *Towards a Christian Republic*, a book that is widely acknowledged as the premier Anti-Masonic scholarly work, goes so far as to end his book with the statement that “Americans had once succumbed to paranoid delusions now better forgotten.”³ Goodman’s statement not only undermines his own extensive research and analysis into the complex components of the first Anti-Masonic movement, but also negates the fact that Anti-Masonry has never been forgotten. Indeed, while Anti-Masonic sentiment has existed from the 1820s onwards, as evidenced by the occasional pamphlet or book, it has become especially prominent since the 1960s and the rise of the Christian Right. Over the past fifteen years, a period during which the Christian Right has grown dramatically in numbers and in political power, numerous Protestant ministries have been formed and have united behind a single crusade: to convince Christian Freemasons to leave the Lodge and affirm their Christianity.

Due to its modern renaissance, what has typically been referred to as “the Anti-Masonic movement” can no longer be considered a single historical event, but rather must be seen as the first stage of a recurrent event. It is my contention that Anti-Masonic sentiment has been present in America since the end of the first Anti-Masonic movement, and has, in the last fifteen years, become the unacknowledged second Anti-Masonic movement in the United States. However, in its underlying motivation, this second movement, in which the religious conversion of Freemasons is the goal, differs from the Anti-Masonic hysteria of the 1820s, in which the eradication of Freemasonry was the primary goal, with expulsion of the Freemasons from the churches being secondary. Modern Anti-Masonic resources as well as my correspondence with Anti-Masonic ministries reveal that, as of the late twentieth century, there are two different groups of conservative Protestants who have embraced Anti-Masonry. The more moderate faction has formed numerous ministries that are devoted primarily to the conversion of Freemasons, while the more conservative and extreme faction, even while using the resources of the first group, sees Freemasonry at the center of a plot to implement a New World Order. While the two groups differ in ways that are representative of the differences between “evangelical” and “fundamentalist” branches in modern Christianity, a distinction that cuts across denominations, they share the goal of converting Christian Freemasons, an effort that in turn reinforces and justifies their identities.

Identity also helps to highlight a key difference between the first and second Anti-Masonic movements. While the first movement was a vehicle by which Americans who happened to be Protestant attempted to prevent their way of life from ending, the second movement is the means by which conservative Protestants who are largely “born-again” Christians are attempting to justify and perpetuate their personal identity in a chaotic American culture. The second Anti-Masonic movement is almost entirely based upon personal religious experience, resulting in ministries designed to articulate what caused them to choose Protestantism. Ultimately, the second Anti-Masonic movement demonstrates the uncertain role that religion plays in modern America, and by understanding the movement, it is possible to better understand both conservative Protestants and American culture.

Freemasonry and Anti-Masonry in Early America

The Freemasons have arguably been the most prominent secret society in America since colonial days. For over a hundred years Freemasonry flourished in the United States, laying claim to many Founding Fathers, the first President, and numerous political and social elites as part of its covert tradition. Although in most areas Freemasonry is no longer prominent and has been said to be decreasing steadily, the online American Masonic magazine, *American Mason*, estimates that “3 million members in 14,000 Lodges” are active in America today.⁴ Masonic Lodges are still being built and the majority of cities in America already have such lodges. As a result of the publication and circulation over time of formerly secret Masonic documents, the organization can no longer boast of the secrecy it once had; the Hayward Masonic Lodge painted the statement “Meets every Wednesday night” on its window, and *American Mason* even denies the secrecy of the modern organization except where certain rituals are concerned.⁵ On the surface, it would appear that this once top-secret fraternal order has become little more than a social club restricted to family members of older Masons. However, in the past twenty-five years, Anti-Masonic sentiment in the United States has been at its highest point since the Anti-Masonic movement of the 1820s. Why has this secret society received so much opposition? What in its history lends credence to the idea that it is part of a vast conspiracy?

Freemasonry’s origins have never been definitively proven, which has undoubtedly contributed to its mystery. Common Masonic legend purports that the first Freemason was Hiram Abiff, the master builder of King Solomon’s Temple, who was assassinated by three of his brethren. A significant Masonic ritual reenacts the capture and killing of Abiff’s three assassins. Other sources claim that the Freemasons originated from the medieval Knights Templar, who supposedly guarded the road to Jerusalem for pilgrims. These knights were thought to possess secrets and treasure, and some of their symbols and characteristics indicate that modern Masons are connected to them.⁶

Historians are continually reassessing the roots of Freemasonry, but according to the Grand Lodge of London, whose rituals are used by many sects of American Freemasons today, Freemasonry officially began in 1717.⁷ Freemasonry began as an entirely social organization consisting of British aristocrats.⁸ This version of Masonry was transferred to colonial America with the British settlers. Imitating their British brethren, upper-class males in the colonies joined the order, which was supposed to be a benevolent, charitable institution. Numerous Masons signed the Declaration of Independence and the Constitution, and to be a Mason meant to be privileged.

However, as Masonry grew in America, so did opposition to it. The fundamental event in the history of American Anti-Masonry occurred in September 1826. A Mason named William Morgan decided to publish an account exposing the secrets of Freemasonry, a move that violated the Masonic oath of secrecy and infuriated his brethren. In response, the Masons burned the editor’s print shop and arranged to have both Morgan and his editor arrested on trumped-up charges; although both men were later released, Morgan disappeared. While his body has never been conclusively found, the common assumption in New England was that the Masons clearly kidnapped and murdered him. The four Masons who were arrested and tried were acquitted, a result that many New Englanders attributed to the Masons’ influence in the legal system and among the jurors. This episode laid the foundation for both the fears and ensuing conspiracy theories, which, combined with the violence that followed the Morgan episode, created the first mass movement in America. Anti-Masons spread many different stories about Freemasons, the most common being that they conspired to infiltrate the government and the churches in order to destroy Christian values and American democracy.⁹

Paul Goodman, who divides Anti-Masons in the 1820s and 1830s into three categories—republican, social, and religious—argues that fear of change was at the root of the Anti-Masonic movement. Anti-Masons were afraid that the republic entrusted to them by the Founding Fathers was eroding, that the

class structure emerging out of industrialization was destroying their way of life, and that immorality was spreading. This fear, along with the William Morgan episode, provided the common man with a convenient focal point for his suspicions: the elites were the culprits responsible for the disappearance of agrarian society and way of life.¹⁰

The secrecy of the Freemasons made them the perfect target, creating an aura of mystery that allowed the imaginations of non-Masons to run wild. The result was the beginning of a campaign of fanatical propaganda, the spirit of which is captured by the authors of the *Anti-Masonic Review*, who in 1828 wrote, "Although Free Masons can certainly tell to a man what led them to join the lodge, few of them can tell to what end the Institution formed . . . or suspect the design it is really intended to accomplish."¹¹

Politics became the tool by which the Anti-Masons could slay the dragon of Freemasonry. The Anti-Masonic Party was the first "third party" in the United States, becoming popular enough that most New England states held Anti-Masonic conventions and members of the party ran for the presidency (albeit unsuccessfully).¹² For the next five years the Anti-Masons maintained a large presence in American politics.

The religious and political aspects of the Anti-Masons were sometimes intertwined. Protestant preachers often used the Anti-Masonic platform as an entry into politics. Rather than truly seeking the Christian conversion or reaffirmation of Masons, pastors drove them out of the churches or forced them to publicly renounce the Order. However, in contrast to the second Anti-Masonic movement, Protestant preachers in the 19th century did not attempt to evangelize the Masons.¹³

After its heyday in the early 1830s, Anti-Masonry quickly declined. A large decline in the number of Masons and the emergence of the Whig Party helped to end the Anti-Masonic Party.¹⁴ Anti-Masonic sentiment waned, and was largely forgotten as well by most later American historians. However, just as the primarily Protestant culture had embraced Anti-Masonry in the 1820s and 1830s, so, too, the occasional publication of Anti-Masonic literature and the new Anti-Masonic movement of the past decades reveal the ongoing connection between Protestantism and Anti-Masonry in America.¹⁵

The Religion of Anti-Masonry: Protestantism Versus Catholicism

The reason that Anti-Masonry in America has periodically appealed to Protestants alone lies in the origins of Protestantism. The Protestant Reformation removed the magical and ritualistic elements of Catholicism and created a religion hostile to these elements. Freemasonry is built around rituals, many of which the Anti-Masons claim are based upon pagan magic. While the Catholic Church occasionally condemned Freemasonry simply by issuing papal bulls, which all Catholics worldwide are expected to obey, the decentralized structure of Protestantism has always prevented this religion from taking a united stand.¹⁶

While the reasons that Anti-Masonry became a strictly Protestant phenomenon are clear, it is an oversimplification to view the political and religious activism of the Christian Right as a sufficient cause for the rise of the modern Anti-Masonic movement: changes within American Protestantism during the twentieth century contributed as well. While it may be true, as Goodman contends, that Christian Anti-Masons during the first movement tended to be those who "clung strongly to Calvinist roots, especially conservative Congregationalists, Presbyterians, and Baptists,"¹⁷ the denominations represented in the evangelical Anti-Masons today tend to differ somewhat, although the conservatism of the followers involved in both movements is undeniable. While both movements are transdenominational, Larry Kunk described the modern movement as drawing a combination of "Evangelical, Pentecostal and 'mainstream' Protestant(s). I personally know of involvement with Southern Baptist, American Baptist, Foursquare Gospel, United Methodist, and Non-denominational."¹⁸

Both Pentecostalism and Evangelicalism are modern creations based upon traditional conservative

Protestantism. While connected by their conservative views, both emphasize personal religious experience and evangelism, two defining characteristics of the second Anti-Masonic movement.¹⁹ For our purposes, distinguishing between “evangelical Anti-Masons” and “Anti-Masonic fundamentalists” is sufficient. The main difference lies in the fundamentalists’ use of conspiratorial rhetoric and biblical literalism. By limiting conspiratorial rhetoric, evangelicals can reach out to those Christians belonging to denominations that emphasize personal religious experience as well as to “mainstream Protestants,” all of whom are more likely to be convinced by personal testimony rather than wild conspiratorial accusations. The fundamentalists, on the other hand, embrace conspiracy theories, which justify the extremity of their religious beliefs. Both groups, and the Anti-Masonic movement as a whole, were affected not only by changes within denominational Protestantism, but also by the American Christian Right.

Rise of the New Christian Right

Many scholars agree that there were three decades in the twentieth century, the 1920s, ‘50s, and ‘80s, during which the Christian right was most active. While activism in the ‘20s focused on Protestant evangelism, activism in the ‘50s and ‘80s, although tied to religious convictions, centered around politics. In *Redeeming America* Michael Lienesch assesses the ways in which the political and the religious overlapped in the new Anti-Mason movement:

With the reappearance of political conservatism in the 1970s came the revival of religious conservatism as well, the transformation of the ‘Old’ into the ‘New’ Christian Right. Allied with, but separate from, the Republican party, this New Christian Right is best understood as an association of conservative preachers and politicians, along with their grassroots followers.²⁰

The New Christian Right is therefore defined by a political stance framed by moral and religious issues such as abortion and homosexuality; in short, the goal of the movement is to return what it considers moral values to American life. The need to “save America” came from events such as Supreme Court decisions banning prayer in public schools and legalizing abortion. The cultural conservatives were also outraged by the hippie culture that appeared in America in the 1960s. The secularization of American public life and the new culture that embraced “sex, drugs, ‘n’ rock’n roll” horrified conservatives and moved them to mobilize in an attempt to fix America. While evangelism was important, political action both allied the Christian Right with the Republican Party and was the means by which conservative Protestants could affect public policy.²¹

Events that represented the secularization of America also led many future Anti-Masons to become born-again Christians. However, some of these born-again also happened to be Freemasons. Because the Masons had been a central part of their former way of life, organizing against this “un-Christian” order made more sense to them than organizing politically. Since evangelical Anti-Masons truly believe that Masonry is incompatible with Christianity, naturally their first priority is to help their brethren still blinded by the Order. So while they share many characteristics, the modern Anti-Masonic coalition and the New Christian Right are separate movements, inasmuch as the Anti-Masons have chosen true evangelism rather than politics as their means of maintaining their newfound identity and of spreading their viewpoint.

Rise of the Anti-Masonic Fundamentalists

Additional events influenced the formation of the Anti-Masonic fundamentalists. Their belief in the threat posed by a New World Order—in which a complex web of participants (including various American

Presidents, Lenin in Russia, the Council on Foreign Relations, and other world politicians) have been working together to subvert the status quo and to unite the world—is the foundation underpinning the complex web of conspiracies promoted by fundamentalist Anti-Masons. Summoned as support are such groups as the Illuminati, a secret society created in 1776 and accused of wreaking havoc even after its disbanding. While accounts differ as to the Illuminati's connection with Freemasonry—some sources equate them as one and the same, while others believe that Freemasonry is a front for the Illuminati—the fundamentalist Anti-Masons believe that Freemasonry is involved in implementing the New World Order. Because the New World Order would combine into one all the world's religions, so the thinking goes, and because religions other than Christianity are held to be pagan in nature, the New World Order—and thus its covert conspirator, Freemasonry—is seen as Anti-Christian and therefore Satanic.²²

Robert Alan Goldberg, the author of *Enemies Within*, credits evangelical politician Pat Robertson with linking anti-Christianity and the New World Order, which up to that point had had a strictly political connotation.²³ Martin Durham, author of *The Christian Right, the Far Right and the Boundaries of American Conservatism*, discusses how those involved in the Patriot movement as well as extreme members of the Christian Right—most notably Gary Allen (*None Dare Call It Conspiracy*), Gary Kah (*En Route to Global Occupation*), and Pat Robertson (*The New World Order*)²⁴—promote the idea that the decline of the modern world is due to numerous international conspiracies. Goldberg credits Robertson with “ground[ing] evangelical conspiracism firmly in secular countersubversion, [and] pronouncing the New World Order Satanic.”²⁵ While modern fundamentalist ministries were created to promote fundamentalist doctrine such as world separation and biblical literalism, rather than expressly to warn people of the New World Order, belief in this conspiracy and the Masons' role in it has become an integral part of these ministries. Thus, despite the fact that modern fundamentalist Anti-Masons mobilized primarily for religious and not political reasons, they ended up adopting the same political stance as the Christian Right.

While scholars have studied the Christian Right extensively, most have overlooked the modern Anti-Masonic movement. Learning who the Anti-Masons are and what goals they are trying to attain is important because, even though they represent only a small percentage of Protestants, their numbers are growing and they are part of a recurring phenomenon throughout American history.

The Evangelical Anti-Masons

The defining characteristic of the evangelical Anti-Masons is their desire and ability to create Protestant ministries designed primarily to evangelize Christian Masons. Since 1990 a small but active number of Protestant ministries have been meeting in order to coordinate efforts in rescuing fellow Christians from Masonic Lodges. Fifteen years later, the Ministry to Masons Conference is still an annual event, with thrice the attendance it once had. Books, pamphlets, tapes, and websites have been created to promote their cause.²⁶

The evangelical Anti-Masons are concerned primarily with convincing Freemasons to leave their lodges and reaffirm their Christianity, whereas the fundamentalist Anti-Masons promote Masons' reaffirmation yet do not focus on it. Although some who participate in the Ministry to Masons Conferences are regular pastors simply seeking information about the Freemasons, more than once these conferences have spawned new ministries designed primarily to oppose Masonry.²⁷ Because the first religious Anti-Masons sought to remove Masons from their churches or use them for political gain, today's new ministries represent the first convergence of true Anti-Masonic evangelists in the history of America. Conservative Protestant ministries such as Ephesians 5:11, Ex-Masons for Jesus, Saints Alive, and the Order of Former Freemasons exist in order to “equip pastors and other church leaders, as well as lay people, to lead people out of the lodge” and to help them to reaffirm their Christianity.²⁸ These ministries

can be labeled “the core” of the evangelical Anti-Masons. Duane Washum, a leader of Ex-Masons for Jesus, deals with ten other American Anti-Masonic ministries on a regular basis, although there are indeed others. However, Washum claims that he finds many other mainstream churches that are frightened by Masonry. He estimates that the ministry Ex-Masons for Jesus has assisted “[m]aybe 25-30 churches, probably many more than that.”²⁹ These evangelicals all share the same goal: to convince Masons to leave the lodge by illustrating the incompatibility between Freemasonry and Christianity. This group is completely evangelical in nature and often seeks also to convert Mormons, Catholics, and New Agers to their version of Christianity.

The most striking element of the core ministries is the fact that many of the members are actually former Masons, Mormons, or New Agers, and not simply Protestants, which means that the second Anti-Masonic movement, in contrast to the first, is grounded largely in members’ personal experiences rather than merely in philosophical disagreement. What might be considered the heart of the second Anti-Masonic movement is Ephesians 5:11. Founded in the late eighties and early nineties, Ephesians 5:11 is the creation of former Rosicrucian Larry Kunk, who formed his ministry to help spread the message of Christian and Freemason incompatibility. Although the Rosicrucian and Freemasonry movements are not identical, they are similar and have historically been connected. Ephesians 5:11 takes its name from the Bible verse that states: “Have nothing to do with the evil deeds of darkness, but rather expose them.” Founded several years before its official incorporation in 1992,³⁰ Ephesians 5:11 has a highly developed website, which provides extensive documents from Masonic Lodges alongside the ministry’s analyses of the irreconcilability of Masonry and Christianity. The ministry also features tapes from the annual Ministry to Masons Conferences, access to Masonic and Protestant debates, and discussion boards where Masons as well as Christians can post their experiences and views. They coordinate the annual Ministry to Masons Conference and are known as the foremost ministry with knowledge of Freemasonry.³¹

Another influential Anti-Masonic ministry is Ex-Masons for Jesus, which was formed shortly after the first Ministry to Masons Conference in Washington D.C. in 1990. Ex-Masons for Jesus consists entirely of former members of the Masons or affiliated groups. The two founders, Charlie Wylie and Tom Hilton, met at the first Ministry to Masons Conference.³² Although they do not have the same resources as Ephesians 5:11 in terms of published books, Ex-Masons for Jesus has a dedicated website, plus the credibility of each member having left the Masonic Lodge for the same reason. As they state in their Ministry Vision,

We seek to expose the non-Christian nature of the teachings of Freemasonry and to make ourselves available to witness and testify of our firsthand knowledge. Our purpose is to encourage others to renounce Freemasonry and through education, to prevent still others from being seduced into joining.³³

Ex-Masons for Jesus highlights their firsthand knowledge of the incompatibility between Freemasonry and Christianity, and their members have often started ministries of their own that continue these teachings.

After the internet, books are the next most utilized resource of the Anti-Masons. Baptist minister John Ankerberg, an emphatic evangelical Anti-Mason who hosts television and radio shows, has written almost 70 books directed at Christian Masons.³⁴ In his introduction to *Christianity and the Secret Teachings of the Masonic Lodge*, Ankerberg writes that “For almost 300 years Masonry has influenced the Christian Church. Today, however, such influence is perhaps greater than ever before.” Ankerberg’s book is intended to illustrate how Masonry and Christianity are incompatible in that “all of Masonry is actively committed to teaching ‘works salvation’- and is thus actually opposed to the Gospel of Jesus Christ.” Because Protestantism teaches that salvation can only be achieved through faith in Jesus, Ankerberg interprets the idea that all Masons can reach salvation solely through good works as being subversive to

the Christian faith.³⁵ Ankerberg, like other Anti-Masons, concludes that Masonry is indeed a religion of its own, and therefore a threat to Christianity, since it hides behind the façade of what appears to be a Christian social order. Rather than relying on logic or evidence, however, Ankerberg often confronts his readers with a hostile barrage of rhetorical questions that aim to illuminate the impossibility of adhering simultaneously to both religions but that, for many of those not already inclined to his views, end up undercutting his credibility.

Of all the Anti-Mason ministries, Ephesians 5:11 gives the most extensive explanations as to why Freemasons can not be considered Christian. The ministry advances two main grievances: that Freemasons do not worship the Christian God and that they believe in a savior other than Jesus. Freemasonry allows any man who believes in a Supreme Being to join, and refers to the Supreme Being as Grand Architect of the Universe (GAOTU) in Masonic doctrine. The Masonic Code of Alabama states, "A Mason offering prayer in the Lodge may pray to his God -- observing his own conception of Deity." Yet the Protestant evangelicals of Ephesians 5:11 believe that all "gods" except the Christian one are demons. Thus they conclude, "When Freemasonry causes pagans to join in prayer to the GAOTU...they are still worshiping demons, as would be any Christian who would join with them...Every spirit that does not confess Jesus is not from God; this is the spirit of the AntiChrist (1 John 4:1-3)."³⁶

The evangelical Anti-Masons also point out that Freemasons pay tribute to their legendary founder, Hiram Abiff, viewing him as a savior. The Legend of the Third Degree raises a Mason to Master Mason status, and requires the ritual reenactment of the death and resurrection of Hiram Abiff. Ephesians 5:11 states, "Freemasonry teaches that Master Masons have been redeemed from the death of sin and represent those raised to the faith of salvation...That ritual mocks the sacrifice of Jesus Christ." Even worse, Masons consider the Hiram Abiff ritual to be a path to enlightenment or salvation. According to the evangelical Anti-Masons, this belief is blasphemy, as it counters Jesus' own words as quoted in John 14:6: "I am the way and the truth and the life. No one comes to the Father except through me."³⁷ For these reasons, among others, the evangelical Anti-Masonic ministries contend that there is no way that a Christian can participate in Masonic rituals and doctrine while adhering to God's Word in the Bible.

Despite the beliefs of the evangelical Anti-Masons, which strike most current Christian Freemasons as radical misinterpretation, the ministries seem to have limited somewhat their conspiratorial rhetoric, at least when compared with the language used by fundamentalist Anti-Masons. Because their evidence consists of Masonic doctrine pitted against quotes from the Bible, the language used by Ephesians 5:11 and like groups is abundantly religious and specifically evangelistic. However, they do sometimes employ conspiratorial rhetoric. On the Ephesians 5:11 website, such rhetoric appears in a section that follows a discussion about why Christians should not ignore the dangers of Freemasonry, where one sees accusations about "Freemasons hav[ing] infiltrated the church, claiming to be Christians" and "using the church as a cover, just as organized crime uses legitimate businesses." Generally, however, conspiratorial rhetoric is limited, perhaps in an effort to appeal to a more mainstream audience. The "situation in the church" is referred to as a conspiracy only when drawing conclusions about Freemasonry; otherwise they prefer to present doctrinal evidence. Other websites, such as Ex-Masons For Jesus and the Order of Former Freemasons, do not utilize any conspiratorial rhetoric other than occasional references to Satan's insidious work, which, as it is language deriving directly from the Bible, deemphasizes the conspiratorial nature of the rhetoric. Even such benign uses of conspiratorial rhetoric, however, still reveal the radical stance of the evangelical Anti-Masons.

Evangelical Anti-Masons' group Freemasons with those ensnared by Mormon, Catholic, and New Age beliefs. The modern Anti-Masonic crusade is identical to modern Anti-Mormonism, Anti-Catholicism, and Anti-New Ageism in that, as Davis asserts, all conspiratorial movements rely for their identity on "imagined enemies."³⁸

Many of the individuals involved in these ministries' fight against Freemasonry are former members of not just the Masons, but the Mormon or the New Age movements as well. All the Ex-Masons for Jesus were Masons; Ed Decker was a Mormon; Dwayne Washum was a Mason. As Dick Smith states in "Freemasonry & The New Age World Religion," found on the Saints Alive website,

While I've never been a Mason, until 1976 I was involved in the same occult philosophy, or Secret Doctrine, which lies at the root of both Freemasonry and the New Age Movement. I had long been aware of the occult nature of Masonry. But back in 1987, while doing extensive research into the works of New Agers and other occultists for an article on the New Age Movement, I was struck by their frequent statements about Masonry.³⁹

To the extent that modern evangelical Anti-Masons share the characteristic of having formerly been involved in these other groups, they perhaps have more credibility than those involved in the first Anti-Masonic movement, who had no actual experience with Freemasonry or the other faiths that they decried. Those who were not Masons but rather Mormons or New Agers also enjoy more credibility with Anti-Masons as they see a clear connection among these three groups. As Ex-Masons for Jesus plainly states, "Freemasonry is a pagan religion," and paganism is clearly the thread that unites the evangelical Anti-Masons against Masonry, Mormonism, and New Ageism. The many links on Anti-Masonry ministries' websites against these other "pagan" religions clearly testify to the connection that these ministries see; however, the reasons behind the appearance of this new concern, which is unique to the modern Anti-Mason movement, can best be determined by examining the origins of the evangelical Anti-Masonic movement.

The evangelical Anti-Masons are largely "born-again" Christians. Larry Kunk, the founder of Ephesians 5:11, writes,

When I became a Christian, I was a member of the Rosicrucian Order. It is a fraternal order very much like Freemasonry....As I became involved in church, I encountered Freemasonry within the church. I knew in my spirit that Freemasonry had no business in the church but to do the work of the devil.⁴⁰

Ed Decker, the found of Saints Alive, tells a similar story about why he came to oppose Masonry:

I had come out of mormonism and felt a call to share the truth of Jesus' gift at Calvary with my former friends [and family] who were still Mormon. The need for that truth was so great I began Saints Alive. When I shared about the secret temple rituals I found that these were the same sort of oaths/penalties etc. from Freemasonry. My father and many family members were Masons....[T]hey disowned me when I shared the news with them. That brought me to study and write and speak on Masonry as well.⁴¹

Ex-Masons For Jesus' Dwayne Washum likewise shares a story from his earlier days, when one of his Masonic leaders disparaged Jesus and expected Washum to ignore it. Washum writes, "In all honesty, I wasn't much of a Christian in those days, even though I professed to be. That situation was a puzzler for me from that moment on, because it was as if his Masonic titles somehow over-rode his totally blasphemous utterances."⁴² The renunciation of Masonry, Mormonism, or New Ageism after becoming a "true" Christian is nearly universal among the born-again Protestants who began or support the Anti-Masonic ministries.

Questioning the compatibility of Christianity and Freemasonry is typical of this group of "born-

again” Christians, who asked for God’s forgiveness for being a Mason and left the lodge. Ex-Masons for Jesus especially epitomize this experience; as they state in their Ministry Vision, they “left Masonry because of [their] commitment to Jesus Christ and a realization that Masonry is not consistent with a sincere expression of the Christian faith.”⁴³

Such personal conversions, however, took place in the wider context of an American culture undergoing changes that created the perfect environment for the evangelical Anti-Masons. Maintaining a conservative Protestant identity in American from the 1970s onward has been irrefutably difficult. For these born-again, former Masons, Mormons, and New Agers, choosing to embrace conservative Christianity in such an atmosphere, especially when many of their friends and family still belong to those groups, was never an easy decision. The decision is made easier, however, when one can justify his actions and sustain his new identity by taking up a crusade. By actively opposing the organizations to which they formerly belonged, these men were able to justify their new identity to both themselves and those around them, as they banded with others who shared similar experiences. By creating or joining evangelical Anti-Masonic ministries, they were able to continually remind themselves why they left their old identity and embraced a new one.

The Fundamentalist Anti-Masons

This challenge of creating and reinforcing one’s identity is common to the Anti-Masonic fundamentalists as well. While many differences exist between this group and the evangelicals, they are both conservative Protestants in a religiously diverse yet secular world. Many of the Anti-Masonic fundamentalists are born-again Christians, such as William Schnoebelen of With One Accord, who was “gloriously saved by Jesus Christ in 1984,” after being both a Freemason and a Mormon.⁴⁴ Pastor David Meyer, founder of Last Trumpet Ministries, became a Christian after following his family in the Wiccan tradition (a New Age religion involving magic).⁴⁵ However, other Anti-Masonic fundamentalists, such as David Bay and Pastor Ronald Riffe, who work for Cutting Edge Ministries, are life-long, devout Christians. Together, these ministries make up the fundamentalist—and more conspiratorially-minded faction of the second Anti-Masonic movement.

Three specific beliefs unite the Anti-Masonic fundamentalists: that it is their duty to prepare for the fulfillment of the prophecies in the Book of Revelations; that a New World Order is being created and is proof of these prophecies; and that the Freemasons are an integral part of spreading the New World Order. Like the evangelical Anti-Masons, the Anti-Masonic fundamentalists rely on books, the internet, and pamphlets to spread their message. The belief that it is their duty to prepare the way for the Second Coming is central to both their doctrine and their mission. As Cephas Ministries says in its Mission Statement,

We are making an effort to prepare the church for what is sure to come according to the Bible...the Resurrection of the Dead (Matt 22:31; 25:31-46) and Rapture of the living called the Day of Christ, which will happen simultaneously with the day of our Lord Jesus Christ (1Cor 1:8;5:5; Phil 1:6, 10; 2:16; 2Thess 2:2). Thus the Rapture of believers marks the beginning of judgment and the Tribulation (Rev 6-20). The Day of the Lord is the extended period beginning with the Tribulation to the end of the millennial age preceding the creation of a new heaven and new earth. Amen.⁴⁶

This belief is shared by all Anti-Masonic fundamentalist ministries—Cutting Edge Ministries, Last Trumpet Ministries, Kjos Ministries, Discernment Ministries, and many more. Their belief that they should prepare for these apocalyptic events is entirely due to their certainty that the Bible, including the prophetic Book

of Revelations, should be interpreted literally.⁴⁷ Far from attempting to soften this extremely conservative Protestant view, the Anti-Masonic fundamentalists embrace it. David Bay, Director of Cutting Edge Ministries, explains his delight in finding “a Baptist Church, a fundamental, Bible teaching church that fearlessly proclaimed the ‘whole’ of God’s Word.” This determination to proclaim their faith is evident on all of these ministries’ websites, which feature links such as “What must I do to be saved?” or statements such as “But if you have the wrong Jesus Christ then you are wrong for eternity.”⁴⁸

Aligned with the belief that the Bible should be taken literally is the fundamentalist doctrine of separation from the world. If one is to fulfill biblical requirements on how to live one’s life, these ministries believe, one cannot participate in modern American culture. As Cephas Ministries articulates, “The job of born-again Christians is to teach that becoming born again means to convert, to separate from worldliness.”⁴⁹ So while these Anti-Masonic fundamentalists ministries may consist of born-again, evangelizing Christians like the evangelical Anti-Masons, they are clearly two distinct groups, as the latter group does not emphasize separation from the world. Cephas Ministries even proclaims that “Biblically based Christian Research became...a necessity when a number of major denominations, radio and television ‘evangelicals’ took a decided turn to the left and brought the world into the church rather than the church into the world.”⁵⁰ This fundamentalist doctrine of separation also explains the differences from the evangelical Anti-Masons in the articles and links on their respective websites. While evangelical Anti-Masonic websites focus primarily on the Masons or groups like the Mormons, the Anti-Masonic fundamentalist websites feature diverse resources, many devoted to counter popular culture phenomena such as Harry Potter, to denounce all other religions (often labeled “cults”), and most especially to advance the idea that there is a “cultural shift from a Christian to a global paradigm.”⁵¹

The belief in the conspiracy to establish a New World Order is the second vital belief of the Anti-Masonic fundamentalists. As part of that conspiracy, Freemasonry is thus necessarily evil. Two central Anti-Masonic beliefs lie behind this view: that Freemasonry is a religion and therefore un-Christian, and that the Freemasons, connected to the Illuminati, are helping to implement the New World Order, thus making Masons Anti-Christian as well. The belief that Freemasonry is un-Christian is the visible link between the Anti-Masonic fundamentalists and the evangelical Anti-Masons; ministries such as Cephas Ministries, Cutting Edge Ministries, and MacGregor Ministries all direct people to the evangelical Anti-Masonic ministries, most often Ephesians 5:11 and Ex-Masons for Jesus.⁵² It is not surprising that the Anti-Masonic fundamentalists quote and support the evangelical Anti-Masons, just as the more moderate evangelicals help the fundamentals’ cause in exposing the incompatibility of Freemasonry and Christianity. Ephesians 5:11 also has a link to the Cutting Edge Ministries’ New World Order page, in order that the reader can see the “Freemasonry connection with the New World Order”- (although the emphasis in this case may be more on the dangers of Freemasonry rather than on the conspiracy behind the New World Order).⁵³ Few of the evangelical Anti-Masonic ministries promote such links with the Anti-Masonic fundamentalists, which, due to the foundational differences in their doctrines, is completely understandable. Still, this link is further evidence that even the evangelicals have radical elements among their group.

The fear of the New World Order is based on modern political, spiritual, and cultural events in both America and the rest of the world. The Anti-Masonic fundamentalist websites feature links to articles, books, and websites that document current events that purportedly fulfill the prophesied events in the Book of Revelations. The Last Trumpet Ministries’ newsletter even manages to link George W. Bush, popular culture, the New World Order, and the Freemasons:

On the 13th day after the movie *National Treasure* was released, President Bush made a trip to Canada. He did not go to one of the largest cities but chose Halifax, Nova Scotia. Nova Scotia is a sacred land to the

witches, Freemasons, and especially to the secret society of the Knights Templar....President George Bush made a speech using the exact words that Adolph Hitler used so many times and the same words that his father, George H.W. Bush, used on September 11th, 1990, eleven years to the day before the twin towers came down in New York City. President Bush stood in Nova Scotia and challenged international leaders to “create a new world order.”⁵⁴

Matching these real world occurrences with biblical prophecy justifies the Anti-Masonic fundamentalists' beliefs in the prophetic value of Revelations and in their own need to separate from the secular world. Belief in the New World Order (which always includes belief in the Satanic nature of Freemasonry) ultimately justifies not only the tenets of their extremely conservative Protestant faith, but also their experience of becoming a born-again Christian and leaving their former lives behind. While only half of the members of the Anti-Masonic fundamentalists seem to have been involved in Freemasonry or similar groups, campaigning against their former groups serves as reinforcement for the correctness of their decision, just as it does for the evangelical Anti-Masons.

Like the evangelical Anti-Masons, fundamentalist Anti-Masons use books as an essential means of transmitting information about personal religious experiences that caused them to leave the Lodge. Fundamentalist minister William Schnoebelen, a former Mason, Witch, and even Satanist, has written many books to assist his Anti-Masonic ministry With One Accord. *Masonry: Beyond the Light* is an Anti-Masonic autobiography that details his spiritual journey from a Mason to an Anti-Masonic Christian. While Ankerberg's book sought to emphasize that Masonry is a religion, Schnoebelen's book attempts to connect Masonry with witchcraft, thus making it a pagan religion and unacceptable for Christians. “Masonry is an Anti-Christian religion,” Schnoebelen says, “and when Christians, especially Christian leaders join it, we should become alarmed.” Schnoebelen's unequivocal language and conspiratorial rhetoric, along with his concern over current events, epitomizes the Anti-Masonic fundamentalists who tie Freemasonry to politics and all problems of the world. After encouraging action against Freemasonry and against the problems associated with moral decline in America, Schnoebelen states near the end of this book:

Those concerned with the pro-life movement can also pray against the strongman of Masonry which looms over the black-robed priesthood of the Supreme Court, some of whom are undoubtedly Masons. If they serve gods like Ba'al and Molech (Anti-Christian gods of the Bible), who demanded infant sacrifice, it is no wonder that they have ruled to permit the wholesale slaughter of babies.⁵⁵

This outright conspiratorial outlook demonstrates the extent to which Anti-Masonic fundamentalists believe that the Masons have infiltrated not just the church, but politics and society on the broadest possible scale.

Conclusion

Perhaps the strongest indication that Anti-Masonry is likely to remain a permanent fixture in American society for some time is the taste of the American consumer himself. Authors, historians, and filmmakers have all discovered Americans' endless appetite for material about secret societies such as the Freemasons. As books on this subject are sold by the millions, writers and filmmakers are turning out more books and movies about secret societies—and the American public is consuming them even more voraciously as the amount of material increases. As *American Mason* pointed out in their online magazine, “With the introduction of Author Dan Brown's wildly popular, best selling novel, “The DaVinci Code,”

there is a public interest in our craft—the likes of which has never been seen in recent years.”⁵⁶ While the Freemasons may be pleased with the new American awareness of their organization, the Anti-Masons see this as evidence of Freemasonry’s infiltrating evilness.

The Anti-Masons fear that, as much of this pop culture material can be interpreted as pro-Masonic, it will help create an actively pro-Masonic American culture. To the Anti-Masonic fundamentalists, the association between politics and popular culture is important, as can be seen in the earlier quote from Last Trumpet Ministries about President Bush’s visit to Nova Scotia. By connecting American cultural and political events to world events, all of which are deemed suspect by the Anti-Masonic fundamentalists, they see the justification for all aspects of their crusade in the world around them.

Last Trumpet Ministries did not go into detail as to why the opening of *National Treasure* was significant; they assumed the reader would understand that it transmitted a pro-Masonic message to American masses. This action thriller movie, which at one point was number one at the box office, stars Nicholas Cage as a character racing to find hidden treasure before the villain does, treasure that the Knights Templar hid in America in order to prevent the British from capturing it. Drawing heavily on patriotism and history, the movie emphasizes the greatness of America and her founding fathers as well as the Freemasons, whose symbols are used to lead Cage’s character to the treasure. The key pro-Masonic point in the movie occurs at the end. When Cage’s character is concerned with the fate of the treasure once his team does find it, the FBI appears. The FBI agent winks at Cage and the camera focuses on the ring on his finger—a ring bearing the symbol of the Masons. This powerful image suggested that the Masons have always been and will always be protectors of America, and are fulfilling this mission even today. Although many critics might dismiss the movie as a typical Hollywood film, its popular appeal guaranteed its cultural significance as it linked nationalism, history, and pro-Masonry in the minds of its audience.

Similarly, the bestselling book *The DaVinci Code* carries a pro-Masonic message. *The DaVinci Code* is clearly based upon the book *Holy Blood, Holy Grail*, published in 1982 by three independent researchers. Weaving a complex web of evidence, they contend that the Holy Grail is not the chalice that captured Jesus’ blood at the crucifixion, but rather the bloodline issuing from the secret marriage of Jesus to Mary Magdalene. This bloodline and secret, the authors contend, has been protected throughout the centuries, first by the Knights Templar and then later by the Freemasons.⁵⁷ While the research was hotly debated among scholars when it was originally published, Dan Brown’s adoption of it as the central premise of *The DaVinci Code* extended the uproar into the popular culture as well. Brown does not mention *Holy Blood, Holy Grail* when explaining what led to the penning of the novel, but the premise is undeniably identical.⁵⁸ *The DaVinci Code*’s popularity has sparked a host of books exploring and explaining all aspects of *The DaVinci Code*, from Jesus’ crucifixion to the Freemasons. Many readers have interpreted the novel as Anti-Christian and most religious groups look upon the novel with frustration.

The Anti-Masons are no exception. Saints Alive posted an article on its website that gives reasons why *The DaVinci Code* is a “mixture of anti-Christian teachings, radical feminist theology, and goddess worship.” The article points out that the novel “sold 6 million copies in its first year. . . .As of May 2004, 7.35 million copies were in print, the book had been on the New York Times Bestseller list for 58 weeks (often in the number one position).” Saints Alive worried that *The DaVinci Code* “hardens the unbelief of people who aren’t Christians, and it turns honest seekers away from Christianity. The book even caused some Christians to become confused and disillusioned.”⁵⁹ Surprisingly, the group did not phrase its concerns with either *National Treasure* or *The DaVinci Code* in explicitly Anti-Masonic terms. Instead, in both cases the group emphasized the anti-Christian nature of the plot. Both the movie and the book reinforced the conspiratorial mindset of the Anti-Masons, however, in that they lent credence to the notion that powerful institutions like the church and popular culture are being controlled by Masons.

As long as American culture is focused upon the Freemasons, the Anti-Masons will continue their

crusade. However, while the fundamentalist and evangelical Anti-Masons share many conceptions about American culture and the danger of Freemasonry, they are indubitably two very different groups and should be recognized by historians as such. The evangelical Anti-Masons focus on converting Masons to true Christianity by forming Anti-Masonic ministries, while the fundamentalist Anti-Masons prepare for the coming apocalypse by creating ministries that teach extremely conservative Protestant doctrine and work against Freemasonry by informing people about the New World Order. The difference in their focus and methods results from the essential difference between evangelism, in which personal experience and the conversion of others is emphasized, and fundamentalism, which advocates biblical literalism and a separation from the world. Yet, while they promote different Protestant doctrines and reasons to oppose Masonry, the two components of the second Anti-Masonic movement ultimately engage in Anti-Masonry for the same reason: it allows them to affirm and sustain their conservative Protestant identity in a secularized and religiously diverse world.

The characteristics and the goals of the second Anti-Masonic movement have therefore created a modern phenomenon barely reminiscent of the first Anti-Masonic movement. Both branches of the second movement base their Anti-Masonry upon the idea that Freemasonry in some way subverts Christianity and seeks to convert those who are unaware, while the first movement used Christianity as a tool with which Freemasonry could be opposed, but sought the expulsion of Freemasons from the churches rather than their conversion. Whereas the first movement sought to preserve a way of life, the second Anti-Masonic movement seeks to justify a personal identity as a Christian. These central differences between the two Anti-Masonic movements illustrate how American culture has changed since the 1800s. If the goal of the first movement is seen as a defense of a predominantly Protestant American culture whose religion permeated the media, the classroom, and the legal system, the goal of the second can be seen as the establishment and protection of a minority of Protestants in an American culture in which all facets have become secularized and Protestantism itself continues its steady decline.

A question, therefore, remains: how significant are these two conservative Protestant groups who together form a second Anti-Masonic movement? Their crusade against Anti-Masonry appears only to be growing, and it is unlikely that they will run out of Christian Freemasons to convert. Karen Armstrong argues in *The Battle for God* that fundamentalism will remain firmly embedded in American culture, citing studies that show that, while “only 9 percent of Americans identified themselves as ‘fundamentalists,’ core tenets of Protestantism were more widely held,” such as the belief, held by 28 percent of the respondents, that every word of the Bible must be taken literally, and the belief held almost as widely that the Bible is free of scientific and historical error.⁶⁰ It is also likely that evangelicalism is permanent as well, as it is important to most Christian doctrines and is unmistakably central to the lives of born-again Christians. Freemasonry and Christianity have always battled, and as long as both groups remain, so will Anti-Masonry. The second Anti-Masonic movement is not nearly finished, and unless Freemasonry collapses, it will not be the last. Clearly, Anti-Masonry is not evidence of American “paranoid delusions now better forgotten” but is rather a complex reflection of the fears and the revelations of a segment of the Protestant faith in an evolving society.

Notes

1. Carl Glick, *A Treasury of Masonic Thought* (London: Robert Hale Limited, 1959), 31.
2. Michael Baigent, Richard Leigh, and Henry Lincoln, *Holy Blood, Holy Grail* (New York: Delta Trade, 1982), 19.
3. Paul Goodman, *Towards a Christian Republic: Antimasonry and the Great Transition in New England, 1826-1836* (New York: Oxford University Press, 1988), 245.
4. <http://www.americanmason.com/articlemain.ihtml?ID=175>
5. Ibid.

6. Baigent et al., *Holy Blood, Holy Grail*, 79-80.
7. <http://www.grandlodge-england.org/ugle/the-history-of-grand-lodge.htm>
8. Robert Macoy, *A Dictionary of Freemasonry* (New York: Mercy Books, 2000).
9. Goodman, *Towards a Christian Republic*, 3-4, 20-21.
10. Ibid, 22-24.
11. *Anti-Masonic Review*, 1828.
12. Stephen S. Wayne, *The Road to the White House 2004* (Belmont: Wadsworth, 2004), 8.
13. Goodman, *Towards a Christian Republic*, 56.
14. Harry L. Watson, *Liberty and Power* (New York: Hill and Wang, 1990), 184-185.
15. See publications such as Pliny Merrick, *Renunciation of Freemasonry* (Worcester: C.A. Blanchard, 1871) and Charles Penney Hunt, , *The Menace of Freemasonry to the Christian Faith* (Nottingham: Freedom Press, 1928).
16. William Whalen, *Christianity and American Freemasonry* (Milwaukee: The Bruce Publishing Company, 1958), 100-109.
17. Goodman, *Towards a Christian Republic*, 60.
18. Larry Kunk, e-mail message to author, January 30, 2005.
19. Christian Smith, *Christian America? What Evangelicals Really Want* (Berkeley: University of California Press, 2000), 13.
20. Michael Lienesch, *Redeeming America* (Chapel Hill: University of North Carolina Press, 1993). See also Mark A. Shibley, *Resurgent Evangelicalism in the United States* (Columbia: University of South Carolina Press, 1996); Martin Durham, *The Christian Right, the far right and the boundaries of American conservatism* (Manchester: Manchester University Press, 2000); Christian Smith, *Christian America?* and Christian Smith, *American Evangelicalism, Embattled and Thriving* (Chicago: The University of Chicago Press, 1998); and William Martin, *With God on Our Side* (New York: Broadway Books, 1996).
21. Ibid.
22. Goldberg, *Enemies Within*, Chapter 3; see also James W. Wardner, *Unholy Alliances* (James W. Wardner, 1996); Gary Kah, *En Route to Global Occupation* (Lafayette: Huntington
23. Goldberg, *Enemies Within*, 84.
24. Durham, *The Christian Right*, 115.
25. Goldberg, *Enemies Within*, 84.
26. Duane Washum, e-mail to author, January 7, 2005.
27. Ibid.
28. Larry Kunk, e-mail to author, January 6, 2005.
29. Duane Washum, e-mail to author, January 22, 2005.
30. Larry Kunk, e-mail to author, January 6, 2005.
31. <http://www.ephesians5-11.org>
32. Duane Washum, e-mail to author, January 7, 2005.
33. <http://www.emfj.org/vision.htm>
34. <http://www.ankerberg.org/bio.htm>
35. John Ankerberg, *Christianity and the Secret Teachings of the Masonic Lodge* (Chattanooga: John Ankerberg Evangelistic Association, 1989), 5, 19.
36. <http://www.ephesians5-11.org/glasses.htm>
37. <http://freemasonry.cephasministry.com/>, <http://www.cuttingedge.org/fmcorner.html>, http://www.macgregorministries.org/cult_groups/freemason.html
38. David Brion Davis, *The Fear of Conspiracy* (Ithaca: Cornell University Press, 1971), 11. Anti-Masons are often Anti-Catholic. However, while Anti-Masons are former Masons, Mormons, and New Agers, I have not found even a single instance of an Anti-Mason being a former Catholic. Thus, Anti-Mason rhetoric tends to focus much more on the other three groups.
39. <http://www.saintsalive.com/freemasonry/fmnewage.htm>
40. Larry Kunk, e-mail to author, January 6, 2005.
41. Ed Decker, e-mail to author, January 12, 2005.
42. <http://www.emfj.org/washum.htm>
43. <http://www.emfj.org/vision.htm>
44. <http://www.withoneaccord.org/store/Biography.html>
45. <http://www.lasttrumpetministries.org/docs/aboutdjm.html>
46. http://www.cephasministry.com/statement_of_faith.html#anchor13014
47. Smith, *Christian America*, 13.
48. www.cuttingedge.org, <http://www.macgregorministries.org>
49. <http://www.cephasministry.com>

50. Ibid.
51. <http://www.crossroad.to/index.html>
52. <http://freemasonry.cephasministry.com/>, <http://www.cuttingedge.org/fmcorner.html>, http://www.macgregorministries.org/cult_groups/freemason.html
53. <http://www.ephesians5-11.org/links.htm>
54. Last Trumpet Ministries, *Last Trumpet Newsletter*, Volume XXIX Issue I (Beaver Dam, WI, January 2005).
55. William J. Schnoebelen, *Masonry: beyond the light* (Chino: Chick Publications, 1991), 21, 265.
56. <http://www.americanmason.com/articlemain.ihtml?ID=225>
57. Baigent et al., *Holy Blood*.
58. http://www.danbrown.com/novels/davinci_code/faqs.html
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