

1,047 Footnotes - *Character Counts*
Freemasonry Is a National Treasure and a
Source of Founders' Constitutional Original Intent

Revised Second Edition
(AuthorHouse, 2010; 420p.)

I prefer footnotes to endnotes in the books I read. Yet, in some, I do like the endnotes in the back to read all together. Why in the world some group them by chapters is a mystery, for it is a great inconvenience. Since we could not do both because of space, we chose to place them together like this. The added benefit is that we could activate all the web links, where we could, allowing still another way to appreciate the scope of Freemasonry. Furthermore, I tweaked the first version a little to arrive at precisely 888 to contrast with the 8 SBC incompatibilities found in SBC *Closer Look at Freemasonry*—just another irony. Though we could not keep the number at 888 in this second edition, another kind of irony is thrown upon the even greater deficit by the critics, to say nothing of the additional volumes the critics occulted. In some cases, we were able to put in the whole title that was extremely long (as in the 19th century).

Click to see [Index](#) of footnotes below

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1. Haynes leads Lydia's Porch, woman-to-woman conferences, and pioneered the SBC seminary curriculum for the Certificate in Leadership in Women's Ministry—see www.LydiasPorch.com.
2. Adkins, 33° Mason, is a leader of Masons in Texas, a corporate attorney for Gardere Wynne Sewell LLP (www.Gardere.com), co-founder of the Dallas Mavericks, long-time deacon for First Baptist Church, Dallas, and personal friend of the late Rev. Dr. W. A. Criswell.
3. Harrison is a Past Grand Master of Masons of Texas and a partner with the law firm of Oppenheimer, Blend, Harrison and Tate inc., Inc. (www.OBHT.com), and ret. Brigadier General.
4. For Masonic Relief for Cuba, see King's site at nelsonking.ca. For the Philalethes site, see www.Freemasonry.org, from the Greek φιλαλήθης (pronounced "fill-a-LAY-thayss") and means "a lover of truth," a term used by used Aristotle and Plutarch.
5. See www.NationalTreasure.com: the 2005 Walt Disney Picture movie, *National Treasure*, stars Nicolas Cage as Benjamin Franklin Gates who searches for the treasure of the Knights Templar. True elements mix with fiction to advance the nail-biting adventure. Freemasonry was there in 1776.
6. Michael G. Maness, *Would You Lie to Save a Life?* (2007; 428p.), www.PreciousHeart.net/love.
7. There is such a huge store, that a formal classification structure was constructed 100 years ago! See William L. Boyden's *Classification of the Literature of Freemasonry and Related Societies* (Washington, D.D.: A.A.S.R., 1915; 36p.), at Google Books.

8. Seen later, James L. Holly, M.D., has published such. Yet there are more unique episodes of Tweety Bird than unique critic rationales. Here are a few of the thoughtful Putty Tat puns: A Tale of Two Kitties (1942), Birdy and the Beast (1944), Home Tweet Home (1950), Fowl Weather (1953), A Bird in a Bonnet (1958), Trick or Tweet (1959), Tweet Dreams (1959), Hyde and Go Tweet (1960).
9. Seen in light tones on the Square is *Vide Aude Tace*, Latin for *See, Hear, Be Silent*, a self-imposed warning used in the Revolutionary War. See <http://masonic-ae.com/newsletters/v1i6.html> for his article in *Masonic Art Exchange* (1:6; 2010).
10. Character quotes from www.QuoteLand.com, www.WisdomQuotes.com, and www.QuotationsPage.com.
11. See bibliography, and thanks to Google Books, anyone in the world can see the classics online.
12. Larry Schweikart and Michael Allen, *A Patriot's History of the United States—From Columbus's Great Discovery to the War on Terror* (NY: Penguin, 2004; updated Sentinel, 2007, 932p.)—an interesting book, but not a word on Freemasonry throughout. There are others.
13. See www.PreciousHeart.net/fm/Patterson_E-Mails.htm and e-mails #9 and #14. Patterson was born in Fort Worth, served 17 years as president of the now the Criswell College in Dallas, 11 years as president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., and was president of the Southern Baptist Convention (SBC) 1998-2000, then to Fort Worth—www.SWBTS.edu.
14. See the specs or buy one at www.EquipmentCentral.com; see a video at www.VinceLewis.net/bulldozer.html.
15. *The Phrenological Journal and Life Illustrated: A Repository of Science ... Devoted to Ethnology ... Improve Mankind, Spiritually, Intellectually* (Volume LVI, old series, Vol. VII, new series, Jan. to June 1873, 839p.), 6 & 16, at Google Books. On page 21, you can see drawings of Mr., Jr., and Mrs. Economy beside their inferior Mr., Jr., and Mrs. Dissolute, and other unfortunates “that fill our prisons ... are made up almost exclusively from the spendthrifts and the dissolutes” in England. It was developed by Viennese physician Franz Joseph Gall (1758–1828) in 1796 studying prisoners, they by Johann Kaspar Spurzheim (1776–1832) & George Combe (1788–1858).
16. See www.JosephsonInstitute.org and www.CharacterCounts.org, and the latter tops out on a Google search of Character Counts. No other program has been as successful, and many others have spawned from this set of programs. In July 27, 2007, 2,124,391 youth, 5,397 groups in 32 countries are currently involved, and in 2005 2,000,000 kids participated, in 2006 4,000,000, and in 2008 there were 13,500 celebrations in 56 countries with over 5,000,000 children.
17. See William J. Bennett's *Book of Virtues—Treasury of Great Moral Stories* (NY: Simon & Schuster, 1993; 831p.) and F. J. Gould's *Life and Manners—A Volume of Stories Suitable for the Moral Instruction of Children* (London: Swan Sonnenschein, for Moral Instruction League, 1906; 359p.), latter at Google Books.
18. Peterson and Seligman, *Character Strengths and Virtues* (Oxford Univ. Press, 2004; 816p.).
19. American Psychiatric Association (APA) *Diagnostic Statistical Manual of Mental Disorders DSM-IV-TR* (APA, 2000; 943p.), modern psychology's bible for disorders. See

- also, *Desk Reference to the Diagnostic Criteria From DSM-IV-TR* (APA, 2000; 370p.) and APA's web site www.Psych.org, publishing wing www.APPI.org, and American Psychological Association's site, www.APA.org.
20. James M. Kouzes and Barry Z. Posner, *Credibility—How Leaders Gain and Lose It, Why People Demand It*. (San Francisco: Jossey-Bass, 1993, Rev. 2003; 384p.), follow-up to their seminal, *The Leadership Challenge—How to Get Extraordinary Things Done in Organizations* (1987).
 21. Among a host, see Peter Drucker, Tom Peters at TomPeters.com, and Stephen R. Covey at StephenCovey.com, for two kinds of leadership pathfinders—character preeminent.
 22. See Arturo de Hoyos' *Scottish Rite Ritual—Monitor and Guide* (Rev. Second Edition; Washington D. C.: Supreme Council, 33°, Southern Jurisdiction, 2009; 1016p.), 139-167, briefs on about 200 symbols, the rest of the book shows hundreds more, every page having a character counting jewel. Even minus the secret work, it would be challenging for a non-Mason, and it is perhaps the finest modern Masonry publication. S. Brent Morris' *The Complete Idiot's Guide to Freemasonry* (2006; 334p.) is a good representation of symbols and most of the orgs outside the local Lodge, indicating more symbols. See W. Kirk MacNulty's *Freemasonry—Symbols, Secrets, Significance* (2006; 320p.), Grand Lodge of Texas' *Monitor of the Lodge* (1982), and E. R. Johnston and A. C. Monette's *Masonry Defined* (1930; answering 1,025 questions, 621p.) for literally thousands of symbols on to character counting.
 23. See www.PreciousHeart.net/fm for Holly's, Hunt's, and Barton's responses.
 24. Jasper Ridley, *The Freemasons—A History of the World's Most Powerful Secret Society* (Arcade Pub., 1999, 2002. 357p.), 222.
 25. John Foxe, [Foxe's Book of Martyrs](#) (prep. W. Grinton Berry; NY: Eaton and Main, 1911, started it in 1554, finishing in 1583; 453p.), at Google Books.
 26. Permission by John R. Haskin for art of Square and Compasses from www.MasonicDocs.com.
 27. Steven C. Bullock, *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1996; 421p.), 1, from Temple R. Hollcroft, "Salem Town: Partial Autobiography & Masonic Biography," *American Lodge of Research Transactions*, (1949-51), 240-266.
 28. *Ibid.*, 55.
 29. *Ibid.*, 2. See Salem Town's (1779-1864) [A System of Speculative Masonry](#) (Salem, NY: H. Dodd, 2nd ed. 1822, 228p.), lectures to the Royal Arch Chapter (York Rite) in 1816 as the principal of the Granville Academy in NY, and Town wrote several English "readers." At Google Books.
 30. *The Texas Mason XIV:1* (Winter 2005), 8, 169th Grand Annual Communication, December 2-4, 2005, Grand Lodge of Texas, Waco, Texas. The award is given to non-Masons for humanitarian causes in honor of Dr. W. B. Carrell and his son Brandon who both served as Chief of Staff at Texas Scottish Rite Hospital for Children; past recipients include First Lady Laura Bush, Dallas Cowboys coach Tom Landry, and WWII hero Rear Admiral Robert E. Dixon.
 31. Personal notes, public session, Texas Grand Lodge communication, December 2-4, 2005.
 32. Arturo de Hoyos and S. Brent Morris, *Is It True What They Say about Freemasonry?—the Methods of Anti-Masons* (Foreword James T. Tresner; NY: M. Evans and Co., 2004;

- 262p.; MSC, 1997; 1st 1993.); a must on several controversial issues, with a good bibliography on the Taxil hoax. See their recent *Freemasonry in Context—History, Ritual, Controversy* (Lanham, MD: Lexington Books, 2003). See S. Brent Morris, “Albert Pike and Lucifer: The Lie That Will Not Die,” *The Short Talk Bulletin* 71:6 (June 1993) and *Le Frondeur* 18 (Paris; April 1897) for transcript of Taxil’s confession.
33. William R. Denslow’s *10,000 Famous Freemasons* (1957, 4v.; now in 2 vols; Kessinger), Hubert Stewart Banner’s *These Men Were Masons—Biographies of Masonic Significance* (1934; 258p.), George W. Baird’s *Great American Masons* (1924; 109p.), Ronald E. Heaton’s *Masonic Membership of the Founding Fathers* (1965; 164p.), *Justices of the Supreme Court Identified as Masons* (1968, 41p.), Heaton’s *Masonic Membership of the General Officers of the Continental Army* (1960; 56p.), Ronald E. Heaton and James R. Case’s *The Lodge at Fredericksburgh—a Digest of the Early Records* (1975; 95p.).
34. Joseph Fort Newton’s (1880-1950) *The Religion of Masonry—An Interpretation* (Richmond, VA: Macoy Pub., 1969, 1st 1927; 160p.). Also author of [The Builders—The Story and Study of Masonry](#) (Cedar Rapids: Torch Press, 1915; 304p.), *The Men’s House—Masonic Papers and Addresses* (NY: George H. Doran co 1923; 261p.), and [The Eternal Christ—Studies in the Life of Vision and Service](#) (NY: Fleming H. Revel, 1929; 199p.), masterpieces in the literature by a Baptist minister. See Google Books for both his *Builders* and *Eternal Christ*.
35. *Ibid.*, 45.
36. *Ibid.*, 79-80.
37. SBC expert Bill Gordon, “A Closer Look at Freemasonry” (SBC North American Mission Board, Alpharetta, GA, c1993, author discovered later) 4, “Freemasonry has no commitment to the Bible as the unique Word of God.” Chapter 4.C for more on “squeak heard round the world.”
38. Johnston and Monette, *Masonry Defined* (1930; 935p.), 132, question #118, italics mine: “The Bible is properly called a great light of Masonry, for from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Masons as the *symbol* of the will of God however it may be expressed. And, therefore, whatever book expresses to any people God’s will may be used in a Masonic Lodge as a substitute for the Bible. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar. And Turkish Masons make use of the Koran... the Book of the Law everywhere conveys the same Masonic idea—that of the *symbolism* of the Divine Will revealed to man.”
39. Newton, *The Religion of Masonry* (1927), 81-96, building on the “cornerstone” of faith in God.
40. Grand Lodge of Texas, *Monitor of the Lodge* (1982, revised, 2002), 10, “You have seriously declared, upon your honor, that you firmly believe in the existence of God; the immortality of the soul; and in the Divine authenticity of the Holy Scriptures.”
41. Albert Gallatin Mackey, Vol. 2, [Encyclopedia of Freemasonry and Its Kindred Sciences Comprising the Whole Range of Arts, Sciences as Connected with the Institution](#), Revised by William J. Hughan (NY: Masonic History Co., 1921; 531p.), 672, at Google Books; Mackey noted, “Although in Christendom very few Masons deny the Divine authority of the Scriptures ... yet to require ... a belief is directly in opposition to the express

- regulations of the Order which demand a belief in God and by implication in the immortality of the soul as the only religious tests.”
42. Johnston and Monette, *Masonry Defined* (Shreveport, LA: National Masonic Press, 1930; appen-dict., 1939; 935p., answering 1,025 questions), 132-133, question #119. Bold mine.
43. See www.Spurgeon.org/~phil/creeds/chicago.htm, published in C.F.H. Henry’s *God, Revelation, and Authority* (vol. 4; 1979), 211-219; 19 Articles of Affirmation and Denial, intro in Norman Geisler and William Nix’s *A General Introduction to the Bible* (1986), 181-185; commentary by R. C. Sproul in *Explaining Inerrancy—A Commentary* (1980); Geisler edited the addresses from the 1978 conference in *Inerrancy* (1980). The Chicago Statement was signed by nearly 300 noted evangelical scholars, among them Geisler, Sproul, James Boice, John Gerstner, C.F.H. Henry, Kenneth Kantzer, John Warwick Montgomery, Roger Nicole, J. I. Packer, Robert Preus, Earl Radmacher, and Francis Schaeffer.
44. Henry Wilson Coil, *Coil’s Masonic Encyclopedia* (Richmond, VA: Macoy Publishers, 1996; 734p.), 29; and Johnston and Monette, *Masonry Defined* (1930; 935p.), 100, question #50, p. 29.
45. Johnston and Monette, *Masonry Defined* (1930; 935p.), 100, question #50, What is the symbolism of altar?—“The Masonic altar, which, like everything else in Masonry, is *symbolic*, appears to combine the character and uses of both of these altars. It is an altar of sacrifice, for on it the candidate is directed to lay his passions and vices as an oblation to the Deity....” Bold italics mine.
46. George Oliver (1782-1867) [The Theocratic Philosophy of Freemasonry](#) (London: Hamilton, Adams & Co., 1840; 338p.), 1-2, at Google Books.
47. Henry Josiah Whymper, Intro by William James Hughan, *The Religion of Freemasonry* (ed. by George William Speth; London: George Kenning, Freemason Printing Works, 1888; 260p.). Whymper was an official in Punjab, India, and this was edited from his papers by Speth. Whymper compares Jewish, Muslim and Hindu Masons in one of the most forceful portrayals of Freemasonry as a Christian organization: “We are also of the opinion that Freemasonry does not exclude any man on account of his religion (within certain limits, of course). Our argument is simply that any Jew, Mahomedan, Parsee, or other Theist is eligible for initiation; whether his religious convictions will allow him to proceed further is a matter for his consideration, not for ours. The principles and Faith inculcated by our ritual are to this day, in spite of past emasculation, Christian, and none but a Christian can accept them as taught by us (61).” He will allow degrees to be placed in other lodges (e.g., Muslim to Muslim), but not in a Christian Lodge. Whymper imputes his faith into his fraternity, that is clarified by William Hughan; Hughan and the editor disagreed with Whymper’s exclusivity.
48. Charles T. McClenachan, [The Book of the Ancient and Accepted Scottish Rite of Freemasonry—Containing Instructions in All the Degrees from the Third to the Thirty-Third, and Last Degree of the Rite \(Together with Ceremonies of Inauguration, Institution, Installation, Grand Visitations, Receptions, Lodges of Sorrow, Adoption, Constitutions, General Regulations, Calendars, Etc.\)](#) (NY: Macoy Publishing, 1914, 1st 1885; 684p.), 245, “for whenever the door of any one degree is closed against him who believes in God and the soul’s immortality, on account of the other tenets of his faith, that

- degree is no longer Masonry ... but some other thing”; at Google Books. See also Arturo de Hoyos, *Scottish Rite Ritual—Monitor and Guide* (2009; 1016p.), 414.
49. Johnston and Monette, *Masonry Defined* (1930; 935p.), 442-445, question #787, they distinguish between the religious and religion. See www.PreciousHeart.net/fm/religious_freemasonry.htm.
50. Albert Gallatin Mackey, Vol. 2, *Encyclopedia of Freemasonry and Its Kindred Sciences Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution*, Revised by William J. Hughan (NY: Masonic History Co., 1921; 531p.), 617-19, at Google Books.
51. William R. White, “A Religious Quality, But Not A Religion...” *Scottish Rite Journal of Freemasonry Southern Jurisdiction* (February 1993), 65, “Freemasonry is a fraternity—not a church ... and certainly not a religion. The Master of the Lodge is the President of the Club—not a Priest, not a Minister, not a Rabbi.” In “Get a Life: Thoughts on Freemasonry & Religion” (MSA, 1998), 6, “Even the IRS recognizes the distinction between religion and a fraternity.... [one young Mason said] A fraternity is a fraternity, a religion is a religion, and if you can’t see the difference, get a life!” Compare Rex R. Hutchens’ *A Bridge to Light* (DC: Supreme Council 33°, 2006; 340p.), on the 9-10th degrees (p. 65), “Religion asserts authority, but Masonry counsels ... reflection on the great mysteries of the human condition. Masonry reveals no divine truths beyond simple morality. It coerces no one ... beyond one’s own conscience. It offers no Redeemer, teaches no dogma, demands no obedience except simple morality and courtesy and contends with no just government. Masonry is tolerant, even supportive, of the most diverse religious beliefs.”
52. Quoting from old English lecture, A. G. Mackey (1807-1881), *Mystic Tie* (1867; 233p.), 1; Robert J. Lewinski, *What Is Freemasonry?* (1999 rev., 1st 1961), 7; see also Freemasons-Freemasonry.com/claudy1.html, Carl H. Claudy (1879-1957) and *Introduction to Freemasonry: Entered Apprentice* (2003; 64p.). But this quote turns up referenced and unreferenced in lots of Freemasonry literature, and it is deserving of a professional tracing all its own. Walter Leslie Wilmshurst (1867-1939), [*Meaning of Masonry—The Deeper Symbolism of Freemasonry*](#), chapter 1, and George H. Steinmetz, *Freemasonry—Its Hidden Meaning* (1948), ch 2. Both at www.Freemasons-Freemasonry.com and Google Books.
53. Committee on Masonic Education and Service, *To the Candidate Elected to Receive the Degrees of Freemasonry* (Waco, TX: Grand Lodge of Texas, 1980), 19-20, “We repeat ... *Freemasonry is not a religion*. All we ever ask of you is your assent to a belief in God and in eternal life.” Op. cit. fn. 51.
54. Nelson King (editor of the *Philalethes* 1992-2009, *Confessions of a Born Again Fundamentalist Freemason* (VA: Anchor Comm., 2000; 150p.), 25, 43-44. See nelsonking.ca for more. See Freemasonry.org for the Philalethes Society.
55. Allen E. Roberts, *The Mystic Tie* (1991; 295p.), 128, he said, “Myth: Freemasonry is a religion. Fact: Absolutely false. This is one of several arguments employed by certain religious fanatics in an attempt to discredit Freemasonry.... Freemasonry’s enemies conveniently ignore the thousands of Christian ministers, and some Rabbis, who prove beyond a shadow of a doubt” the non-religion status of Masonry, and he mentioned ministers like Newton, Norman Peale, and Forrest Haggard. Bold his.

56. Joseph Fort Newton (1876-1950), *The Religion of Masonry—an Interpretation* (1927; 160p.), 96, “Still, though we honor every Book of Faith in which man has found comfort ... for us the Bible is supreme.... In depth, in wonder, in richness of moral truth there is no book like it; none near it. Its presence in the Lodge is proof against pettiness.... Its pages are holy, its laws are binding, its spirit is the breath of God.... so simple, so searching, so sublime, alike in the flaming splendor of its poetry and the granitic solidity of its prose—to read ... whence we came, why we are here, and whither we go. Read it, Brethren; follow it faithfully, obey it honestly, trust it utterly.”
57. Grand Lodge of Texas, *Monitor of the Lodge* (1982, revised, 2002), Div. III Statues Cannons of Construction, Title IV, Chapter 1, Art 393a Solicitation, p. 166, “This Grand Lodge supports and practices the ancient custom and usage among Masons that a man is required to present himself for the Degrees of Masonry of his own free will and accord.”
58. Thomas Dunckerly, 4-28-1757, in Ed Halpaus, “Truth: A Masonic Meditation,” *Philalethes* 62:4 (Fall, 2009), 114, “It is one of our Grand Principles ... part of the first lesson.... There is a charm in Truth that draws and attracts the mind continually toward it. The more we discover, the more we desire; and the great reward is Wisdom, Virtue, and Happiness.”
59. Arturo de Hoyos, *Scottish Rite Ritual—Monitor and Guide* (2009; 1016p.), 517 on essence of the teaching of 24th degree, 659 on the 31st degree, and 730 on *value* of truth in all of degrees.
60. Allan David Bloom (1930-1992), *The Closing of the American Mind—How Higher Education Has Failed Democracy and Impoverished the Souls of Today’s Students* (Simon and Schuster, 1987; 392p.), 25-26, “There is one thing a professor can be absolutely certain of: almost every student entering the university believes ... believes, that truth is relative.... They are unified only in their relativism.... The danger they have been taught to fear from absolutism is not error bur intolerance. Relativism is necessary to openness; and this is the virtue, the only virtue, which all primary education for more than fifty years has dedicated itself to inculcating.” Compare Alex de Tocqueville (1805-59), *Democracy in America* (Trans. Henry Reeve; NY: George Dearborn, 1838; 438p.; 1st 1835), at Google Books.
61. In 1934, Hall founded the Philosophical Research Society (www.prs.org/about.htm) in Los Angeles, California, and is credited with being the author of 150 books.
62. See UUA.org for sources on Universalism for Universalists. Among them, see a UUA publication *A Chosen Faith—An Introduction to Unitarian Universalism*, foreword Robert Fulghum (Beacon Press, 1998; 240p). See George Huntston Williams, *American Universalism*, 4th Ed. (Unitarian Universalist Historical Society; 1971, 2002; 136p). **FOR:** William Frost Crispin, *Universalism and Problems of the Universalist Church* (Akron: Beacon, 1888; 322p); Neal Punt, *Unconditional Good News—Toward an Understanding of Biblical Universalism* (Eerdmans, 1980; 169p); Vernon Chandler, ed., *Universalist Convocation 1990 Readings* (Gordo, AL: Flatwoods Free Press, 1991; 72p.). **AGAINST:** Alexander Wilford Hall (1819-1902), *Universalism Against Itself* (St. Clairsville, OH: by author, 1846; 480p); Matthew Hale Smith (1810-1879), *Universalism Not of God—an Examination of the System of Universalism* (NY: American Tract Society, 1847; 258p); Nathan Dow George (1808-1896), *Universalism Not of the Bible*, 2nd ed. (NY: Nelson & Phillips, 1878, 1st 1856; 458p.). **HISTORIES (for & against):** Ann Lee Bressler, *The Universalist Movement in America, 1770-1880* (Oxford Univ.

- Press, 2001; 204p.); Joseph Henry Allen (1820-1898) and Richard Eddy, *A History of the Unitarians and the Universalists in the U.S.* (NY: Christian Literature, 1894; 506p); Thomas Whittemore (1800-1861), *The Modern History of Universalism—From the Era of the Reformation to the Present Time* (Boston: Whittemore, 1830; 458p) and *The Plain Guide to Universalism—Designed to Lead Inquirers to the Belief of that Doctrine*, 15th ed. (Boston: J.M. Usher, 1855, 1st 1840; 408p); Morwenna Ludlow, *Universal Salvation—Eschatology in the Thought of Gregory of Nyssa and Karl Rahner* (NY: Oxford Univ. Press, 2000; 304p); Ernest Cassara, *Universalism in America* (Boston: Beacon, 1971; 290p); Hosea Ballou (1796-1861), *The Ancient History of Universalism— from the Time of the Apostles, To Its Condemnation in the Fifth General Council, A. D. 553* (Boston: Marsh and Capen, 1829; 326p.); and Richard Eddy (1828-1906), *Universalism in America—a History* (Boston: Universalist Pub. House, 1886; 2 vols.). **DEBATE:** Robin A. Parry and Christopher Partridge, eds., *Universal Salvation?—the Current Debate* (Eerdmans, 2004; 291p.).
63. Mary V. Thompson, “*In the Hands of a Good Providence*”—*Religion in the Life of George Washington* (Charlottesville: Univ. of Virginia Press, 2008; 251p.), 135. See also John Ruskin Clark’s *Joseph Priestley—A Comet in the System* (San Diego, CA: Torch Publications, 1990; 253p.).
64. See www.UUA.org/index.shtml, 1st from home page, 2nd from “about us” (2-17-8 & 3-14-10).
65. Joseph Fort Newton’s (1880-1950) *The Religion of Masonry—An Interpretation* (1927; 160p.), 1-35, artfully laid out in a fine fashion for the Christian Freemason—perhaps the best.
66. Dave Hunt, *Occult Invasion—Subtle Seduction of the World and Church* (Eugene, OR: Harvest House, 1998; 647p.), 250-54. Peale quote, *Miami Herald* (July 28, 1995), 1F.
67. See GuidePosts.org: accessed 2004, it was founded in 1945 with his wife, Ruth Stafford Peale, with the mission to help “people from all walks of life achieve their maximum personal and spiritual potential.” Of his 46 books, *The Power of Positive Thinking* first published in 1952 became an international best seller. For over 50 years he was pastor of Marble Collegiate Church in New York City. At 93, he was awarded the Presidential Medal of Freedom by Ronald Reagan and died in 1993.
68. Dave Hunt, *What Love Is This?—Calvinism’s Misrepresentation of God* (OR: Loyal, 2002).
69. Manly Palmer Hall, *The Lost Keys of Freemasonry* (4th rev. ed. NY: Macoy Pub., 1923, 1931. 100p. 11th ed., rev. Richmond, VA: Macoy Pub., 1976. 110p.), 64-65.
70. Dave Hunt, *Occult Invasion* (1998; 647p.), 253, quote from, Manly Palmer Hall, *The Lost Keys of Freemasonry* (1976, 1st 1923), 51.
71. Robert A. Morey, *The Truth About the Masons* (1993), 58, “Since 1920s, a steady stream of Hinduistic, cultic, and occultic writers have claimed to reveal the ‘real secret’ of the Craft. The occultist, Manly P. Hall, is but one writer among hundreds who have followed Pike’s example in attempting to turn Freemasonry into a Hindu temple.” Still, Pike did not do make any Hindu temple.
72. Dave Hunt, *Occult Invasion* (1998; 647p.), 251, with Hall quote from, Manly Palmer Hall, *The Lost Keys of Freemasonry* (possibly the 4th rev. ed. NY: Macoy, 1923, 1931. 100p. 11th ed., rev. Richmond, VA: Macoy Pub., 1976. 110p.), 48.

73. Manly Palmer Hall, *The Lost Keys of Freemasonry* (4th rev. ed. NY: Macoy Pub., 1923, 1931; 100p. 11th ed., rev. Richmond, VA: Macoy Pub., 1976. 110p.), 47-48, “The lost key ... is the mastery of *emotion*.... Man can only expect to be entrusted with great power by proving his ability to use it constructively and selflessly. When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of Lucifer are in his hands and before he may step onward and upward [like out of Lucifer’s hands], he must prove his ability to properly apply energy. He must follow in the footsteps of his forefather, Tubal-Cain, who with mighty strength of the war god hammered his sword into a plowshare.... The hand that slays must lift the fallen, while the lips given to cursing must be taught to pray. The heart that hates must learn the mystery of compassion, as the result of a deeper and **more perfect understanding** of man’s relation to his brother. The firm, kind hand of spirit must **curb the flaming powers of emotion** [Lucifer] with an iron grip.” Bold mine.
74. Dave Hunt, *Occult Invasion* (1998; 647p.), 253.
75. Derived from Mani (216-276 A.D.), born in Baghdad, Iraq, likely of Persian parents, expelled from Zoroastrianism as a heretic, and later developed his version of a faith that amalgamated Zoroastrianism, Gnosticism, and Christianity with the Persian religions. Rejecting the O.T. and most of the N.T., he connected Buddha, Zoroaster, Hermes, and Plato, calling himself, “Mani, Apostle of Jesus Christ.” Manichaeism is a dualism between God (and light) and Satan (and darkness). Women were a part of the dark world seducing men, and St. Augustine seems to have been one in his youth and escaped, describing his conversion to Christianity in his *Confessions*. Little is heard about them by the 6th century, though Manichaeism seems to have been a popular catch-all for the church in describing a variety of dualistic heresies throughout the Middle Ages.
76. Rudolf Steiner (1861-1925), *The Temple Legend—Freemasonry & Related Occult Movements* (London : Rudolf Steiner Press, 1985; trans. and from 20 lectures 5-23-04 to 1-2-06 in Berlin under the title *Die Tempellegende und die Goldene Legende*; 421p.), 73; Steiner was a founding leader of the German Theosophic Association, but later abandoned that and developed his own philosophy called anthroposophy that attempted to explain the world in terms of man’s spiritual nature or thinking independent of the senses. See SteinerCollege.org, the Anthroposophy Society, HQ in Dornach, Switzerlandand. He thought *The Philosophy of Freedom* (1894) his most important work.
77. John P. Newport (1917-2000), *The New Age Movement and the Biblical World View: Conflict and Dialogue* (Word, 1998; 614p.), 28, many can be traced to “disciples such as Edgar Cayce, reincarnation reached a broad audience and earned the acceptance of a vast majority in the metaphysical community.” Newport referenced J. Gordon Melton’s *New Age Encyclopedia* (Gale Research, 1990).
78. *Ibid.*, Newport, 22, citing Timothy L. Miller, *America’s Alternative Religions* (1995), 347-48, this is *all* that Newport said on Freemasonry: “Possibly the largest of these earlier dissenting movements was Freemasonry, which spread a new Gnostic spirituality. Since it was not a ‘church’ and did not openly compete with Christianity, it could spread unopposed to every city and town. Although opposed by the Catholic Church and some conservative Protestants, it was generally not seen as a competitor to orthodox Christianity, and many church members and leaders joined.” See Newport’s *Demons, Demons—A Christian Guide ... Occult* (1972).

79. See www.SRMason-SJ.org/web/journal-files/Issues/jan-feb04/boettjer.htm for a chronicle of the cover design changes over the last hundred years.
80. Charles Lyell (1797-1875), *Principles of Geology—Being an Attempt to Explain the Former Changes of the Earth's Surface, by Reference to Causes Now in Operation* (London: J. Murray, 1830-1833; 3 vols.). See two-volume 1883 American version at Google Books.
81. Church History Professor, Dean, VP for Academic Affairs Garth M. Rosell's lectures 33-35 in *A Survey of Church History—Rediscovering Our Christian Heritage* (Semlink, Gordon-Conwell Theological Seminary, 40-lecture tape series, 2001; Timothy Bushfield Coordinator of Courseware, Linford Fisher and Jennifer Trafton Notebook Writers). See George M. Marsden's *Fundamentalism and American Culture—The Shaping of Twentieth-Century Evangelicalism*, 2nd ed. (NY: Oxford Univ. Press, 2006, 1st 1980; p. 351), Martin E. Marty and Scott Appleby's *Fundamentalism Observed* (study conducted by the American of Arts and Sciences; Univ. Chicago, 1991; 872p.), and Cyrus I. Scofield's *Scofield Reference Bible* (KJV text; Oxford Univ. Press, 1909, rev. 1917). See both Darwin's *On the Origin of the Species* and Spencer's *Principles of Biology* at Google Books. Op. cit. fn. 811.
82. Albert Pike (1809-91), *Morals and Dogma* (Charleston: SR, 1871; 861p.), 579-80, at Google Books
83. "Deep-sixed" is colloquial for submerging in the ocean depths, to be lost forever.
84. *Annual of the Southern Baptist Convention, 1993* (Nashville: Executive Committee, SBC, 1993), 224-227, submitted by David W. Atchison, Recording Secretary of the Convention by the Interfaith Witness Department of the Home Mission Board to the 1993 SBC in convention. The intro is a quote from 1992 SBC for more information on Freemasonry. The site has changed several times, so in case the site changes again, see www.PreciousHeart.net/fm/SBC_1993_Report.pdf.
85. See www.PreciousHeart.net/fm/SBC_Closer_Look.pdf or at the NAMB.net site.
86. See http://www.PreciousHeart.net/fm/SBC_Chart.pdf; original site changed making it hard to track. See www.NAMB.net/evangelism/iev/PDF/Compar_Chrt_Freemasonry.pdf for today's site.
87. On March 17, 1993, in Atlanta, Georgia, the Administrative Committee of the Board of Directors of the Home Mission Board "reviewed and approved" the "Freemasonry Report."
88. Gary Leazer's exposé *Fundamentalism and Freemasonry—The Southern Baptist Investigation of the Fraternal Order* (1995; 253p.) explains a lot and has a great bibliography.
89. See the SBC site: www.sub.namb.net/root/evangelism/iev/mason.asp. The site has changed several times, so in case the site changes again, see www.PreciousHeart.net/fm/SBC_1993_Report.pdf.
90. See www.NAMB.net/evangelism/iev/mason.asp for the 1993 *Original*, indicated that the 75-page original could be obtained on a cost-recovery basis from the Home Mission Board (HMB), now the North American Mission Board (NAMB). Bill Gordon told me the 75-page report was "deep-sixed."
91. See www.4Truth.net/site/c.hiKXLbPNLrF/b.2950171/k.A6A3/Freemasonry.htm.

92. PDF—personal document file, the most popular and professional of web documentation. HTML—hypertext mark-up language, the language of web pages.
93. I also e-mailed chapters to SBC Apologetics manager Robert M. Bowman, inviting a response before 2-28-07. On 12-21-06, Bowman said, “Many Baptists have been and still are Freemasons” and recalled the 1993 SBC resolution, saying “would not be necessary or appropriate for us to post an article supporting or defending Freemasonry.”
94. See www.PreciousHeart.net/fm/Patterson_E-Mails.htm #Email_01 for our correspondence. See www.SWBTS.edu/centennial/index.cfm. See B. H. Carroll and L. R. Scarborough in ch.13.
95. James L. Holly, *The Southern Baptist Convention and Freemasonry* (3 vols. Beaumont, TX: Mission and Ministry to Men, 1992; 1993, vols. 1 & 2 combined; 1994 edition, vol. 3, has a critique of “A study of Freemasonry” and “A report on Freemasonry” including a response to Dr. William Gordon’s “The SBC and Freemasonry, Volume I” and a cumulative index to all three volumes.). See www.PreciousHeart.net/fm/Holly.htm for my critique sent to him and his response to that critique, [www.PreciousHeart.net/fm/Holly_2-1-7_Whole sm.JPG](http://www.PreciousHeart.net/fm/Holly_2-1-7_Whole_sm.JPG).
96. Joseph J. Ellis, *His Excellency—George Washington* (2004; 320p.), xiv.
97. See the SBC site: www.sub.namb.net/root/evangelism/iev/mason.asp. The site has changed several times, so in case the site changes again, see www.PreciousHeart.net/fm/SBC_1993_Report.pdf.
98. See www.PreciousHeart.net/fm/SBC_Closer_Look.pdf, 2.
99. See www.sub.namb.net/root/evangelism/iev/mason.asp or should the site change again, see www.PreciousHeart.net/fm/SBC_1993_Report.pdf.
100. SBC Ethics & Religious Liberty Commission President Richard Land said that an individual’s right to religious expression is a “sacred zone” that no other man should breach and that religious liberty was “Baptists’ peculiar gift to the Reformation.” In Jill Waggoner, “Land: Baptists have religious liberty legacy,” *Southern Baptist Texan* (4-5-2010), 16.
101. See www.PreciousHeart.net/fm/Patterson_E-Mails.htm, #7, on Dr. W.A. Criswell’s Masonry, Patterson said, “I wish that he had resigned from it. He never did ... The same was true of my father.”
102. *Webster’s Ninth New Collegiate Dictionary* (1989), s.v., “Propaganda.”
103. James L. Holly, *The Southern Baptist Convention and Freemasonry* (3 vols. Beaumont, TX: Mission and Ministry to Men, 1992-94).
104. James T. Tresner, “Riding The Semantic Merry-Go-Round,” *The Scottish Rite Journal of Freemasonry Southern Jurisdiction* (March 1993), 13.
105. Arturo de Hoyos and S. Brent Morris, *Is It True What They Say about Freemasonry?—the Methods of Anti-Masons*, foreword James T. Tresner (2004, 1st 1993; 262p.) and their new *Freemasonry in Context—History, Ritual, Controversy* (2003).
106. In chapter one, we see harbingers like Henry IV’s laws against meetings outside of the guild limits in 1305, the persecution and murder of Jacques De Molay in 1314, a quote from the respected John Wycliffe (1330-1384) who feared secret gatherings as he supported class divisions, Edward III’s *Statutes of Labourers* in 1349, a facsimile of the earliest printed flyer against Freemasons in London in 1698, Queen Elizabeth’s

acquiescence in 1723, the ludicrous Gormogons in 1724, the Morgan affair and development of the U.S. Anti-Mason Party in 1827, Thaddeus Stevens' leadership against secret societies in 1829, U.S. President John Quincy Adams' (6th, 1825-29) anti-Mason attitudes who lost a second term to Freemason President Andrew Jackson, Léo Taxil's hoaxing, the National Christian Association's (NCA) convention in 1867 on secret orders and publication of *The Christian Cynosure* (1868-1984, see Wheaton College archives), Arthur Preuss' (1871-1934) massive *A Study in American Freemasonry* (1908; 433p.) and its refutation by distinguished Freemason H. L. Haywood in *The Builders*, the vociferous attacks started in 1918 by General Eric von Ludendorff in his *Destruction of Freemasonry by the Disclosure of Its Secrets* and his later *War Propaganda and Mass Murders of the 150 Years in the Service of the Grand Architect of the Universe* and one paper-hanger of his group named Adolf Hilter, and the 1941 Anti-Masonic Stamps issued in Serbia. Then Alphonse Cerza illuminates in his closing the Catholic developments and encyclicals that dovetail with two centuries of history including the Spanish Revolution, Hilter's persecutions, Bernard Fay, Rev. John Loving C. Dart's article in *Theology* "Christianity and Freemasonry" (April 1951), Rev. Walton Hannah's *Darkness Visible* (1952 & 1998) and Freemasonry refutation by Regency Press *Light Visible*, Hubert S. Box's *The Nature of Freemasonry* (1952), and William J. Whalen's *Christianity and Freemasonry* (1958).

107. H. L. Haywood, *Freemasonry and Roman Catholicism* (Chicago: Masonic History Company, 1943; 224p.), detailed exposition on Catholic criticism of Masonry. See www.PapalEncyclicals.net.
108. Arturo de Hoyos & S. Brent Morris, *Is It True What They Say about Freemasonry?—the Methods of Anti-Masons* (1993), 148, "The same sort of misunderstanding is responsible for the assertion in 'A Closer Look' that the Scottish Rite confuses Pagan deities with the one True God. It does not. It describes ancient religions as part of an intellectual study. It tells us what people have believed in the past. It does nothing more. I really wish that the writer of 'A Closer Look' had given more depth to his reading before he wrote 'Scottish Rite Uses the Occult as a Source of Truth.' He cites some instances ... then devotes quite a bit of space to showing by Biblical quotations that Christianity disapproves of divination by astrology. The point he missed is that the Scottish Rite disapproved of it [astrology], too."
109. Jon Meacham, "The End of Christian America," *Newsweek* (April 13, 2009), 34-38, quoting from Barry A. Kosmin and Ariela Keysar, *American Religious Identification Survey* (ARIS 2008) *Summary Report*, March 2009 (Hartford, CT: Trinity College). This is a replica study of the ARIS 1990 and 2001 studies. ARIS 2008 had 54,461 respondents, compared to 50,281 in 2001 and 113,713 in 1990.
110. See <http://sub.namb.net/root/evangelism/iev/mason.asp> or should the site change again, see www.PreciousHeart.net/fm/SBC_1993_Report.pdf.
111. Eddy D. Field II and Eddy D. Field III, father and son, "Freemasonry and the Christian," *Masters Seminary Journal* 5:2 (Fall 1994; 141-157), 141; they quote a Mason praising the SBC in "a historic and positive turning point ... after nearly a year of thorough, scholarly study," which they cite as coming from "*The Scottish Rite Journal* (August 1993), cited by Weldon, 'Masonic Lodge' 21." I did not check if that was from the *Journal* itself or from the anti-Masons John Ankerberg and John Weldon's *The Secret Teachings of the Masonic Lodge—A Christian Perspective* (Moody Press, 1990; 333p.).

112. Ibid., 142, the following from 143, “number of Christian denominations have condemned Freemasonry, including the Roman Catholic Church, the Methodist Church of England, the Wesleyan Methodist Church, the Russian Orthodox Church, the Synod Anglican Church of England, the Assemblies of God, the Church of the Nazarene, the Orthodox Presbyterian Church, the Reformed Presbyterian Church, the Christian Reformed Church in America, the Evangelical Mennonite Church, the Church of Scotland, the Free Church of Scotland, General Association of Regular Baptist Churches, Grace Brethren, Independent Fundamentalist Churches of America, The Evangelical Lutheran Synod, the Baptist Union of Scotland, The Lutheran Church—Missouri Synod, the Wisconsin Evangelical Lutheran Synod, and the Presbyterian Church in America.” From Maxwell, “Baptist Battle” 42; Dale A. Byers, *I Left the Lodge* (IL: Regular Baptist Press, 1988), 114-18.
113. James L. Holly, *Southern Baptist Convention and Freemasonry* (1992-94, 3v.), I:42.
114. See *The Alamo*, starring Dennis Quaid as General Sam Houston, Billy Bob Thornton as David Crockett (Buena Vista, 137 min.; 2004). The 1960 version starred Freemason John Wayne and Richard Widmark (dir. John Wayne; MGM/UA; 162 Min.). See *History Channel Presents the Alamo* (A & E; 12-30-2003; 250 min), *Alamo Documentary* (115 min.; 2004), *Remember the Alamo—American Experience* (Paramount; 60 min.; 2003), *Martyrs of the Alamo*, starring Frank Thomson (oldest film, 1915; 72 min.).
115. Marquis James (1891-1955), *The Raven—A Biography of Sam Houston* (intro Henry Steele Commager; Indianapolis: Bobbs-Merrill Co., 1920; 489p), J. R. Edmondson, *The Alamo Story—From History to Current Conflicts*, (Plano, TX: Republic of Texas Press, 2000; 439p.), Bill Groneman’s *Death of a Legend—The Myth and Mystery Surrounding the Death of Davy Crockett*, (Republic of Texas Press, 1999; 274p) and Groneman’s *David Crockett—Hero of the Common Man* (NY: Forge, 2005; 207p).
116. James A. Michener (1907-97), *Texas* (NY: Random House, 1985; 1096p.), a movie in 1995.
117. Holly Lebowits Rossi, “Masons have been active in Texas since days of republic” *Dallas Morning News* (April 14, 2006). See www.DallasNews.com/sharedcontent/dws/dn/religion/stories/0414dnreltexmason.21259e55.html.
118. Freemason Otho C. Morrow (PM), “Why Did Sam Houston Spare the Life of Santa Anna at San Jacinto?” *The Texas Mason Magazine* (Spring 2008; 6-7), 7. A great article.
119. James D. Carter, *Masonry in Texas—Background, History and Influence to 1846* (Fort Worth, TX: Committee on Masonic Ed., Grand Lodge of Texas, 1955, 2nd 1958; 470p.).
120. David Barton, *The Question of Freemasonry and the Founding Fathers* (WallBuilders, 2005; 132p.), 24, 24, and 116, respectively. And 49-58 and 86-90, where he salvages the Founders’ reputation from the anti-Masonic propaganda, while Freemasonry’s corruption is too hard for him to articulate.
121. See www.PreciousHeart.net/fm/Barton_2008_Response.pdf for his response that was sent back with the first edition of *Character Counts*.
122. See www.PreciousHeart.net/fm/Barton.pdf. I sent another, this time to the address listed for him as agent of his 2008 WallBuilders LLC at the Texas comptroller’s office, David Barton, 426 Circle Drive, Aledo, TX, 76008; he returned it promptly, with a letter reinforcing the end of dialogue. See his incorporation

- www.ecpa.cpa.state.tx.us/coa/Index.html under tax id #17522695232. See www.GuideStar.org/FinDocuments/2005/751/627/2005-751627779-025074e8-9.pdf for his 2005 Form 990 for his WallBuilders Presentations, public support of \$1,146,760, expenses \$1,157,499: “Program Services” \$863,534 & “Management” \$291,766.
123. David Barton, *Question of Freemasonry* (WallBuilders, 2005; 132p.), 5, 24 and 116.
124. Barton’s endnotes using Bullock are #103, 104, 109, 110, 111, and 111 is Barton’s reference to Bullock’s page 164; Barton on page 43 says, “Yet, despite the fact that Freemasonry at that time was especially friendly to Episcopalians, ministers from many other denominations were involved; and these ministers also validate the Christian claims made by the early American Masonic Lodges.” That references Bullock (164), though Bullock does not use “minister” on his entire page 164.
125. Steven Conrad Bullock, *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1996; 421p.), 164, quoting Hector Orr, *An Oration, Delivered November 3d, A.L. 5797*, by Request of Fellowship Lodge, in Bridgewater ... (Boston, 1797), 4.
126. See <http://freemasonry.bcy.ca>, Grand Lodge of British Columbia and Yukon—excellent site!
127. See William L. Boyden’s *Classification of the Literature of Freemasonry and Related Societies* (Washington, D.D.: A.A.S.R., 1915; 36p.), indicating the huge variety. See it at Google Books.
128. David Barton, *Question of Freemasonry* (WallBuilders, 2005; 132p.), 68.
129. David Barton, *The Question of Freemasonry and the Founding Fathers* (Aledo, TX: WallBuilders, 2005; 132p.), 61, his endnote #160, from John C. Fitzpatrick’s *The Writings of George Washington from the Original Manuscript Sources, 1745-1799* (Washington: Government Printing Office, 1947), vol. 36, 452-453, letter to G. W. Synder on September 25, 1798.
130. John C. Fitzpatrick’s *The Writings of George Washington from the Original Manuscript Sources, 1745-1799* (Washington: GPO, 1947), vol. 36, 452-453, letter to G. W. Synder on September 25, 1798 – yes, see 39 vols. at <http://etext.virginia.edu/washington/fitzpatrick>. Italics mine.
131. Glenn Beck, FXNEWS (chan. 205, aired 1-19-10 and 8-7-10, Tribune Media Service).
132. Ibid., 18.
133. Albert Pike (1809-91), *Morals and Dogma* (Charleston: SR, 1871; 861p.), 524, at Google Books.
134. Ibid., 524, saying, “To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all. To every Mason, there is a God, One, Supreme ... Wisdom, Foresight, Justice, and Benevolence; Creator, Disposer, and Preserver of all things. How, or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and Religions to inquire.”
135. Barton, *Question of Freemasonry*, 94, from Alphonse Cerza’s *Anti-Masonry—Light on the Past and Present Opponents of Freemasonry* (1962), 255, bold italic underline Barton’s.
136. Barton, *Question of Freemasonry* (WallBuilders, 2005; 132p.), 49-50.

137. Ibid., 53-66.
138. Ibid., 89-90, 24 & 114, 116.
139. David Barton, *Original Intent—The Courts, the Constitution, and Religion* (Aledo, TX: WallBuilders Press, 2004, 1st 2000; 534p.). See www.WallBuilders.com for his industry.
140. Barton, *Question of Freemasonry* (WallBuilders, 2005; 132p.), 29. Compare Roman Catholic correspondent Paul A. Fisher's *Behind the Lodge Door—Church, State, and Freemasonry in America* (Washington, D.C.: Shield Pub., 1988; TAN Books, 1991; 362p.) in chapter 7 and his more thorough study of Masonic dominance of the U.S. Supreme Court and his allegations of Masonry in America.
141. See Arturo de Hoyos and S. Brent Morris' *Is It True What They Say about Freemasonry?—the Methods of Anti-Masons* (foreword James T. Tresner; NY: M. Evans and Co., 2004; 262p.; Silver Spring, MD: Masonic Service Center, 1997; **1st 1993**) and their *Freemasonry in Context—History, Ritual, Controversy* (Lanham, MD: Lexington Books, 2003). For Southern Baptists especially, a must is Gary Leazer's *Fundamentalism and Freemasonry—The Southern Baptist Investigation of the Fraternal Order* (NY: M. Evans and Co., 1995) that clarifies more than any other work the sloppy handling of the SBC Freemasonry study process; Leazer's work complements and corrects a sizable portion of James L. Holly's Southern Baptist Convention and Freemasonry (1992-94, 3v.) that perpetuates Léo Taxil's hoax and that contains Holly's own well-documented pursuit. See http://en.wikipedia.org/wiki/Taxil_hoax. See http://freemasonry.bcy.ca/texts/taxil_confession.html for his confession.
142. S. Brent Morris' *The Complete Idiot's Guide to Freemasonry—A Myth-Busting Introduction to the History and Practice of Freemasonry* (2006; 334p.), 163-165. See William L. Boyden's *Bibliography of the Writings of Albert Pike—Prose, Poetry, Manuscript* (Washington, D.C.; A.A.S.C., 1921; 97p.), at Google Books.
143. H. Paul Jeffers, *Freemasons—Inside the World's Oldest Secret Society* (NY: Kensington Pub.'s Citadel Press, 2005; 236p.), 5. Originally Pike's Peak, for his expedition in 1806 Colorado.
144. The Rev. Dr. Joseph Fort Newton's (1880-1950) *The Religion of Masonry—An Interpretation* (Macoy Pub., 1969, 1st 1927; 160p.) is the best statement by a Christian Mason to other Christian Masons. Newton also wrote *The Eternal Christ—Studies in the Life of Vision and Service* (Revel, 1929; 199p.), at Google Books.
145. Ibid., Morris, *Complete Idiot's Guide to Freemasonry*, 163.
146. Known as *Te Deum Laudamus*, an early Christian Ambrosian hymn of praise, Latin for "You, God, we praise"; in the Catholic Church sung at the end of Matins on all days when the Gloria is said.
147. Albert Pike (1809-91), *Morals and Dogma* (Charleston: SR, 1871; 861p.), 1-2, from chapter 1, and his capitalized emphases were removed; at Google Books.
148. John J. Robinson, *A Pilgrim's Path—Freemasonry and the Religious Right* (1993; 179p.), 46, as a non-Mason researcher he said, "I have asked enough Masons to convince myself that there is no Mason anywhere who agrees with that statement" on false interpretations.
149. Albert Pike, *Morals and Dogma* (1916, 1st 1871; 861p.), 819, at Google Books.
150. Ibid., 104-5, italics his, with Sohar referring to Zohar, one of the esoteric books on the Kabala. He is just comparing Masonry with religions, not alluding to it *being* a religion.

151. Barton, *Question of Freemasonry* (2005; 132p.), 91, referencing, Allen Trelease's *White Terror—The Ku Klux Kan Conspiracy and Southern Reconstruction* (NY: Harper and Row, 1971; 20-21), Stanley Horn's *Invisible Empire—The Story of the Ku Klux Klan 1866-1871* (NY: Gordon Press, 1972; 245 & 337), and J. C. Lester and D. L. Wilson's *Ku Klux Klan—Its Origin, Growth and Disbandment* (St. Clair Shores, MI: Scholarly Press, 1972; 19 & 27). It began 1866 as a social club of Confederate veterans in Pulaski, TN, led by General Nathan Bedford Forrest, became the Invisible Empire in 1867, then Forest himself disbanded it in 1869, though some cells continued, and then the U.S. passed the 1871 Ku Klux Klan Act. A 20th century version rose again in 1920.
152. History Channel, *Mysteries of the Freemasons* (aired 5-18-06 & 6-29-10; History.com).
153. S. Brent Morris' *The Complete Idiot's Guide to Freemasonry—A Myth-Busting Introduction to the History and Practice of Freemasonry* (2006; 334p.), 166.
154. Jonathan Curiel, "The Life of Omar ibn Said" (1770-1864), *Saudi Aramco World* (March/April, 2010; 34-37), 36. Derrick Beard saw Said's work as "the first plea for religious co-existence written by a Muslim in America" (35). See also Paul Finkelman, *Slavery and the Founders—Race and Liberty in the Age of Jefferson* (Armonk, NY: M. E. Sharpe, 1996 & 2001; 296p.), *The African Slave Trade and American Courts—The Pamphlet Literature*, 2 Vols. (NY: Garland Pub., 1988), *Colonial Southern Slavery* (NY: Garland, 1989; 477p.), and Allan D. Austin, ed., *African Muslims in Antebellum America—A Sourcebook* (NY: Garland Pub., 1984; 759 p.).
155. One example is Charles Madden's *Freemasonry—Mankind's Hidden Enemy: with Current Official Catholic Statements* (1995; 65p.), that is eerily similar in hateful reasoning to James L. Holly, M.D., *The Southern Baptist Convention and Freemasonry* (3 vols. Beaumont, TX: Mission and Ministry to Men, 1992; 1993-94). It is easy to ask of some have taken from Madden's *Mission of the Immaculata* (1990). Who knows? Madden misrepresents Pike too.
156. Albert Pike, [Morals and Dogma](#) (1916, 1st 1871; 861p.), 819, italics mine.
157. Matthew 7:6, *Criswell Study Bible* (KJV; Thomas Nelson, 1979: 1117), "This verse does not mean that the blessings of the gospel are not to be offered to the Gentiles, but rather that spiritual mysteries should not be pressed upon those who are either unready or unwilling to accept or appreciate their value.... While judging others is not the prerogative of man, there are ... those whose uncleanness and violence prevent the sharing of the sweetest and ... insights of the Christian faith."
158. Albert Pike (1809-91), [Morals and Dogma](#) (Charleston: SR, 1871; 861p.), 222, at Google Books.
159. William Whalen, *Christianity and American Freemasonry* (San Francisco: Ignatius Press, 1998, Revised 1987, 1st by Bruce Publishing, 1958; 213p.).
160. William Whalen, *Faiths for the Few—a Study of Minority Religions* (Milwaukee: Bruce Pub., 1963; Rev. 1981; 201p.), *Handbook of Secret Organizations* (Milwaukee: Bruce Pub., 1966; 169p.), *The Latter-day Saints in the Modern Day World ... Mormonism* (NY: John Day Co., 1964; 319p.), *Separated Brethren—a Review of Protestant, Anglican, Eastern Orthodox & Other Religions in the United States* (Milwaukee: Bruce Pub., 1958; 2nd rev. 1966, 3rd rev. 1972, last 2002; 287p.), *Strange Gods—Contemporary Religious Cults in America* (Huntington, IN: Our Sunday Visitor, 1981; 130p.), and *Catholics on Campus—a Guide for Catholic Students ...* (Milwaukee: Bruce, 1961; 125p.).

161. Ibid., 100.
162. Ibid., 100, punctuation of comma the English convention.
163. Ibid., 114, quoting from Mackey's *Encyclopedia of Freemasonry* (1887), 641, 1874 version at Google Books, see 639-641 for context of quote.
164. Ibid., 101.
165. Ibid., 169.
166. Ibid., 187-188. Furthermore, though the Lodge claims nothing detrimental to the Church, he said, "This may very well be true, but.... Christians do not feel free to become Buddhists simply because Buddhists may refrain from attacking Christianity.... because Christ is the Way, the Truth, and the Life."
167. Ibid., 193.
168. The Second Ecumenical Council of the Vatican, or Vatican II, was the 21st Ecumenical Council of the Catholic Church and opened under Pope John XXIII on October 11, 1962, and closed under Pope Paul VI on November 21, 1965. The landmark communication was published by Pope Paul VI on December 7, 1965, called *Dignitatis Humanae*, short for *Declaration on Religious Freedom, Dignitatis Humanae, on the Right of the Person and of Communities to Social and Civil Freedom in Matters Religious*. See www.Vatican.va/archive/hist_councils/ii_vatican_council/index.htm.
169. Vatican II (1962-65), *Dignitatis Humanae*, section 3, paragraph 5.
170. Vatican II (1962-65), *Dignitatis Humanae*, section 14, paragraph 1.
171. Paul A. Fisher, *Behind the Lodge Door—Church, State, and Freemasonry in America* (Washington, D.C.: Shield Pub., 1988; TAN Books, 1991; 362p.). Edward Cahill's *Freemasonry and the Anti-Christian Movement* (Dublin: M. H. Gill, 1929, 2nd Rev. 1930; 271p.), among the first to defend in a somewhat credible way Masonry as a worldwide anti-Christian movement and source of government control or revolutions in France, Portugal, Spanish America, and Mexico. Compare James H. Billington's *Fire in the Minds of Men—Origins of the Revolutionary Faith* (NY: Basic Books, 1980, 1999 with new intro by author; 677p.).
172. Paul A. Fisher, *Their God Is the Devil—a Study of Papal Encyclicals and Freemasonry* (Baltimore: American Research Foundation, 1991; 81p.), iii and p. 4. Included are categorical allegations not well established: "birth and development of socialism and communism – natural progeny of the atheistic lodges" 17; "Portuguese Freemasons stirred up at least seven successful revolutions" 35; "Freemasonry's most virulent offspring – International Communism" 47; "Masonry's atheistic, naturalist philosophy had contributed substantially to the rise of Fascism and Nazism" 50, "Masonry is a State within a State" 51, and more.
173. Ibid.
174. Fisher, *Behind the Lodge Door*, 16, noting J. Allen's "The New Age Dawns," *New Age* (Oct. 1959), 553.
175. Fisher, *Behind the Lodge Door*, 50-51, referencing pages 1-2 of Albert Pike's *Lectures on the Arya* (Louisville, KY: Standard Printing, 1873; at Google Books [not downloadable]; originally in eight treatises: Lecture I of VIII, "The Aryan Race Its Emigration and Last Division The Country Character and Manners of the Indo and Irano Aryans" 151p.; Lecture II, "The Veda The Aryan language" 166p.; Lecture III, "The Deities of the Yeda

- Agni Indra” 152p.; Lecture IV, “Vishnu Vayu ... Other Deities” 163p.; Lecture V, “The Vedic Deities ...” 177p.; Lecture VI, “Zenda Avesta ... Doctrine of Zarathustra” 159p.; Lecture VII, “Ahura Mazda and the Amesha Cpentas” 165p.; Lecture VIII, “Last Four Gathas and Legendary” 288p.; lastly, “Aryan Notions of Philo Judaeus” 78p.” Title page probably done by E.B. MacGrotty. See also William L. Boyden’s *Bibliography of the Writings of Albert Pike—Prose, Poetry, Manuscript* (Washington, D.C.; A.A.S.C, 1921; 97p.).
176. Though Judaism’s roots are traced back to Moses, the term originated in 2 Maccabees in the 2nd century B.C., and it took off as a religion with the 2nd Temple in 535 B.C., and then again after the return from exile and during the Inter-Testamental Period from 420 B.C. to the time of Christ. It survive the Diaspora at the destruction of Herod’s temple in A.D. 70 and continues today.
177. Fisher, *Behind the Lodge Door*, the Know Nothings 61-76, APA 76-81, and Philippine insurrection 211-17.
178. Fisher, *Behind the Lodge Door*, 47, “(MAD)” his, and references Pike’s [Morals and Dogma](#), 304-5 and 744, the latter especially. From 740-800 is among the most obtuse in Pike’s huge work, in one the largest chapters on the 28th degree called “Knight of the Sun, or Prince Adept” (581-800, for 219 pages), but Fisher missed Pike’s intro that touched the Triune God, the great Catholic Thomas Aquinas, Milton, Zoroaster, and the absoluteness of truth in a potpourri, including a precious set on the love of God (704-5) and other Christian conceptions of God mingled with a vast array of other insights into *light* from every corridor including Plato and the Kabalah. To that end, Fisher also missed the full frame of Pike’s intent 4/5’s into the chapter and a few pages before Fisher’s quote: Pike said, “Masonry is a search for Light. That search leads us directly back, as you see, to the Kabalah. In that ancient and little understood medley of absurdity and philosophy” (741). See Pike’s [Morals and Dogma](#) at Google Books.
179. *Encyclopaedia Britannica* (Chicago: 2009), s.v., “Ku Klux Klan” said, “The Klan enjoyed a last spurt of growth in 1928, when Alfred E. Smith, a Catholic, received the Democratic presidential nomination.”
180. Fisher, *Behind the Lodge Door*, 258, quoting Pike [Morals and Dogma](#), 144 (at Google Books), Hitler quote from Hermann Rauschning’s *Hitler Speaks* (London: Thornton, Butterworth, 1939), 57.
181. Robert Marquand, “The Pope’s Stern Vision,” *The Christian Science Monitor* (Aug. 2, 2010), 8.
182. Mustafa El-Amin’s *Al-Islam Christianity & Freemasonry* (NJ: New Mind Productions, 1987, 1st 1985; 214p.), respectively, 34, 62, 68. See also his *African American Freemasons—Why They Should Accept Al-Islam* (NJ: New Mind Productions, 1990; 53p.), where the Shriners take an undeserved hit.
183. *Ibid.*, 102.
184. Glenn Usry and Craig S. Keener, *Black Man’s Religion—Can Christianity Be Afrocentric?* (Downers Grove, IL: IVP Academic, 1996; 249p.), the title purposely meant to tantalize, and challenge Christian black men that Christianity is *not* a white or black man’s religion. This comes with serious endorsements and is profusely documented; 60 pages of endnotes with a 31-page bibliography!

185. Ibid., especially 98-100, referencing Mark A. Noll's *History of Christianity in the United States and Canada* (Grand Rapids, MI: Eerdmans, 1992; 576p.); compare fn. 819 on the early slave trade.
186. William Whalen, *Christianity and American Freemasonry* (1998, 213p.), 29.
187. Mustafa El-Amin, *Freemasonry, Ancient Egypt, and the Islamic Destiny* (NJ: New Mind Productions, 1988; 156p.), 105. See Quran 4:114.
188. The Quran says in chapter 4:114, "In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, secrecy is permissible: to him who does this, seeking the good pleasure of Allah, we shall soon give a reward of the highest." Yusuf Ali translation; see www.Islam101.com/quran/yusufAli/QURAN/4.htm.
189. Willard Sterne Randall, *George Washington—A Life* (NY: Henry Holt, 1997; 549p.), 208, "By the mid-eighteenth century there were as many white bond servants in America as black slaves." See also John C. Cobden, *The White Slaves of England—Compiled from Official Documents* (NY: C. M. Saxton, Barker, 1860; 498p.), at Google Books.
190. See http://Freemasons-Freemasonry.com/islam_freemasonry.html.
191. Cathy Burns' *Masonic and Occult Symbols Illustrated* (Mt. Carmel, PA: Sharing, 2009, 1st 1998; 543p.), 70, "Also, take a good look at the name of the cereal—Lucky Charms. Notice the occult overtone [in *charms*—I never saw that]. By the way, the word cereal comes from Ceres—the **GODDESS** of grain." Bold caps hers.
192. Alva J. McClain, *Freemasonry and Christianity* (Winona Lake, IN: BMH Books, 12th printing 2004, 1st 1969; 36p.), at Google Books.
193. Alva J. McClain, *The Greatness of the Kingdom—an Inductive Study of the Kingdom of God as Set Forth in the Scriptures* (Grand Rapids: Zondervan, 1950; 556p.).
194. McClain, *Freemasonry and Christianity* (2004, 1st 1969; 36p.), 6-7, using Mackey's [Encyclopedia of Freemasonry and Its Kindred Sciences](http://www.EncyclopediaofFreemasonry.com) (NY: Masonic History Co., 1929; 531p.), 672.
195. Ibid., 7, italics his.
196. Ibid., 8.
197. Ibid., 8.
198. Ibid., 10, but the source of the inner quotes are unknown.
199. Ibid., 11.
200. Theodore Graebner (1876-1950), *Winning the Lodge Man* (1925), *The Secret Empire—a Handbook of Lodges* (Concordia Pub. House, 1927; 243p.), all are by Concordia Pub. except as noted, *Is Masonry a Religion?—An Analysis of Freemasonry* (1946; 79p.), *A Handbook of Organizations; Their Relation to the Church* (1948; 368p.), *The Borderland of Right and Wrong* (4th enl. ed., 1938; 122p.), *Concordia Seminary—Its History, Architecture, and Symbolism* (1926; 128p.), *God and the Cosmos—a Critical Analysis of Atheism* (Wm. B. Eerdmans, 1932; 352p.), trans. Luther's *Commentary on Galatians* (www.CTSFW.edu/etext/graebner), *The Historic Lutheran Position in Non-Fundamentals* (1939; 31p.), *The Problem of Lutheran Union and Other Essays* (1935; 213p.), *The Story of the Augsburg Confession* (1929; 336p.) — *The Story of the Catechism* (Concordia Pub. House, 1928; 147p.), and *Pastor and People—Letters to a Young Preacher* (1932; 163p.).

201. Fellows, *Exposition of the Mysteries* (NY: Gould, Banks, 1835; 433p.), at Google Books.
202. John Robison (1739-1805), [*Proofs of a Conspiracy Against All the Religions and Governments of Europe*](#) *Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies* (Philadelphia: T. Dobson, 1798; 399p.; Western Islands, 1967), 238f., at Google Books.
203. Eugen Lennhoff, *Agents of Hell* (London and Melbourne: Hutchinson, 1940), *The Freemasons* (NY: Oxford Univ. Press, 1934. 375p.), *Die Freimaurer, Geschichte* (Zürich: Phaidon-verlag, 1932. 365p.), *Histoire des Sociétés Politiques Secrètes...* (Paris: Payot, 1934. 365p.), *Internationales Freimaurer Lexikon* (w; Oskar Posner, Dieter A. Binder. München: Herbig, 2000. 951p.), *Die Freimaurer* (Zürich & Wien: Amalthea-verlag, 1929. 495p.).
204. Seen at www.Wheaton.edu's online library, of which he was its first president.
205. Jonathan Blanchard (1811-1892; 1st president Wheaton College, www.Wheaton.edu/heritage.html), *Freemasonry Illustrated—A Complete Exposition of the First Seven Masonic Degrees, by Jacob O. Doesburg ... A Historical Sketch of the Institution and a Critical Analysis of the Character of Each Degree, by President J. Blanchard of Wheaton College ... The Accuracy of This Exposition Attested by J. O. Doesburg ... and Others* (Chicago, IL: Ezra A. Cook, 1879, 18th ed., 1916; 640p). The author, Jacob O. Doesburg, illustrates the degrees and Blanchard writes the analyses. See the [*Revised Freemasonry Illustrated*](#) (1922; 403p.) at Google Books.
206. Blanchard, *Freemasonry Illustrated*, 7. The ellipsis excluded the references for the “false religion” accusations, they said, “see notes 28, 41, 64, 71, 77, 87, 131, 134, 137, 159, 161, 208, 212, and pages 37-38,” but did not prove the religion status, a prerequisite to claiming false religion.
207. Blanchard, *Freemasonry Illustrated*, 19. This follows a quote from the author of *The Modern Eleusinia—or A Philosophical History of Freemasonry*, who Blanchard quotes as saying, “‘The analysis of one secret order is the analysis of every one;’ because they are all “fashioned after the same idea.”
208. See www.PreciousHeart.net/freemasonry/Blanchard_Analysis.htm for a rundown of the chapter pages and a copy of this section.
209. *The Molly Maguires* (Directed by Martin Ritt, produced by Martin Ritt and Walter Berstein, music by Henry Mancini, starring Richard Harris and Sean Connery: A Paramount production, 1970); Molly Maguires was a radical Irish vigilante group who came to the coal mines of northeastern Pennsylvania, culminating in sensational trials of 1876-78 after a Pinkerton detective infiltrated.
210. Blanchard, *Freemasonry Illustrated*, 342.
211. Charles Albert Blanchard (1848-1925), *Modern Secret Societies* (Chicago: National Christian Association, 1903; 310p.) and his *Washington—Was Washington a Freemason?* (191?; 48p.).
212. Ankerberg and Weldon, *The Secret Teachings of the Masonic Lodge* (1989; 333p.), 321.
213. Michael Bradley, *The Secrets of the Freemasons* (NY: Sterling Pub., 2006; 208p.).
214. Muhammad Safwat al-Saqqa Amini and Sa'di Abu Habib, *Freemasonry* (1982; 131p.), 48 and 100, respectively. The p.48 “section” followed a two-sentence section titled “A Freemasonic Marriage Manual” (by France’s Prime Minister in 1936!), before a one-sentence section titled “Freemasonry, the Superordinate Freemasonic Respect for the

- Homeland Authority,” saying, “Freemasonry’s claim of respect for the homeland is glib; verbiage glosses over policy, and masks intent.”
215. See http://Freemasons-Freemasonry.com/islam_freemasonry.html.
216. See www.UFOEvidence.org for starters.
217. Christopher Knight and Robert Lomas, *The Hiram Key—Pharaohs, Freemasonry, and the Discovery of the Secret Scrolls of Jesus* (UK: Random House’s Century Books; USA, Boston, MA: Element Books, 1997; Gloucester, MA: Fair Winds Press, 2001; 400p.). See RobertLomas.com.
218. History Channel, airing 5-18-06, *Mysteries of the Freemasons*, produced by Pip Gilmour Productions, directed by Tuggelin Yourgrau. See History.com.
219. History Channel, aired 6-29-09, *Secrets of the Founding Fathers*, by Digital Ranch Productions, written by Susan Michaels, writer, directed by Rob Lihani; see www.IMDB.com/title/tt1477842.
220. Knight and Lomas, *The Hiram Key* (2001), xxiii.
221. Knight and Lomas, *The Hiram Key* (2001), 3-4.
222. Knight and Lomas, *The Hiram Key* (2001), 5.
223. I did not check all, see Arthur S. Peake, ed., *A Commentary on the Bible*, or in some prints, *Peake’s Commentary on the Bible*, with by A. J. Grieve (London: T.C. and E.C. Jack, 1919; NY: Thomas Nelson, 1920; 1026p.), 723, where Peake does *not* make Barabbas into the Jesus who got a way, but even further affirms that “Barabbas is set free and Jesus handed over to death” (741). See it at Google Books, where you can search the whole book online.
224. Knight and Lomas, *The Hiram Key* (2001), 75, referencing Arkon Daraul.
225. Knight and Lomas, *The Hiram Key* (2001), 75-80. The word *manda* meant “secret knowledge.”
226. Knight and Lomas, *The Hiram Key* (2001), 71-72.
227. Knight and Lomas, *The Hiram Key* (2001), 120-150.
228. Knight and Lomas, *The Hiram Key* (2001), 245 and 255, explaining their *pillar paradigm*: “God the Father is the “shalom” keystone, the son of God is the “tsedeq” pillar and the king of the Jews is the “mishpat” pillar. The two pillars are entirely Earthly and when the Heavenly archway or lintel is in place a perfect harmony between God and His subjects is achieved.”
229. Knight and Lomas, *The Hiram Key* (2001), 292-93.
230. Knight and Lomas, *The Hiram Key* (2001), 294.
231. Knight and Lomas, *The Hiram Key* (2001), 306.
232. Knight and Lomas, *The Hiram Key* (2001), 314, bold italics theirs, and ultrasound has indicated cavities under the floor.
233. Knight and Lomas, *The Hiram Key* (2001), 321-22.
234. Philip Coppens, *The Stone Puzzle of Rosslyn Chapel* (Netherlands: Frontier Pub., 2004; 131p.), 9-10: “children quite often go ‘mad’ when inside the chapel.” He chased one who went “berserk”! Novelist Andrew Sinclair’s *Rosslyn—The Story of Rosslyn Chapel and the True Story behind the Da Vinci Code* (Edinburgh: Birlinn, 2005; 214p.) defended a few myths and was less far out than Knight.

235. Robert L.D. Cooper, *The Rosslyn Hoax—Viewing Rosslyn Chapel from a New Perspective* (UK: Lewis Masonic, 2007, 1st 2006; 383p.), 189; 250 species, etc.; it cannot stand frost. See also Cooper’s *Cracking the Freemasons Code* (NY: Simon and Schuster’s Atria Books, 2006; 240p.).
236. Michael T.R.B. Turnbull, *Rosslyn Chapel Revealed* (UK: History Press, 2007; 242p.).
237. Permission to reprint picture by Anne Burgess under a Creative Commons generic license.
238. Christopher Knight and Robert Lomas, *The Second Messiah—Templars, the Turin Shroud, and the Great Secret of Freemasonry* (UK: Century Books, 1997; Gloucester, MA: Fair Winds, 2001; 259p.).
239. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 45 & 49, respectively.
240. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 87.
241. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 94-95.
242. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 115.
243. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 195.
244. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 217 & 218-219, on 219 they mention Bacon, Moray, Franklin, and Washington who as Masons “created a new world order” with goals based upon “the demands of Freemasonry – truth, justice, knowledge and tolerance.”
245. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 223.
246. Knight and Lomas, *The Second Messiah ... Freemasonry* (2001), 224.
247. Enoch was the great grandfather of Noah. The Book of Enoch is dated between 300 and 100 B.C. and is composed five sections, Book of the Watchers (1-36), Book of Parables (37-71, also called Similitudes of Enoch), Astronomical Book (72-82, also called the Book of the Heavenly Luminaries or Book of Luminaries), Book of Dream Visions (83-90), and the Epistle of Enoch (91-108). No church or Jewish body has held them canonical except Ethiopian Orthodox Church.
248. Christopher Knight and Robert Lomas, *Uriel’s Machine—Uncovering the Secrets of Stonehenge, Noah’s Flood and the Dawn of Civilization* (Gloucester, MA: Fair Winds, 2001; 480p.), 43.
249. *Ibid.*, 247 & 248.
250. *Ibid.*, 249.
251. See www.Knowth.com/newgrange.htm for more, including a lottery for folks desiring to win a chance to be among the few allowed to enter and present during a winter solstice sunrise.
252. Knight and Lomas, *Uriel’s Machine* (2001), 291, Grooved Ware People were named after the grooves in their pottery (148).
253. *Ibid.*, 316.
254. *Ibid.*, 326.
255. *Ibid.*, 342-44, from Ceasar, *The Conquest of Gall* (NY: Penquin Classics, 1964).
256. *Ibid.*, 361-62.
257. *Ibid.*, 368, referenced L. Spence, *Mysteries of Celtic Britain* (Nelson, 1890).
258. *Ibid.*, 400.

259. Christopher Knight and Robert Lomas, *The Book of Hiram—Freemasonry, Venus, and the Secret Key to the Life of Jesus* (NY: HarperCollins’ Sterling, 2003; 482p.), 341, Masonic Testament, 341-448.
260. Ibid., 283.
261. See Professor Amy-Jill Levine, Vanderbilt University Divinity School, in her “The Old Testament” Part 1 of 3 (The Teaching Company, Great Courses, 2001), who said she felt David was a mythical figure, and there are secret that Christianity has many academic camps like hers that mainline Protestant and Catholic scholars would consider liberal.
262. See www.ETSJETS.org, Evangelical Theological Society and its journal was established in 1949, and today is composed many of the top evangelical Christian scholars in the world.
263. Christopher Knight and Alan Butler, *Civilization One—The World Is Not as You Thought It Was* (London: Watkins Publishing, 2005; 258p.), 34-37, 74-75, 100: see p. 37 for a drawing of a hand holding a string with a rock or ball on the end of the string (p.37)—the pendulum!
264. Ibid., 210.
265. Ibid., 215.
266. Ibid., 249.
267. Ibid., 252.
268. Christopher Knight and Alan Butler, *Solomon’s Power Brokers—The Secrets of Freemasonry, the Church, and the Illuminati* (London: Watkins Pub., 2007; 306p.), 10. It is dedicated to “*Earl William Sinclair, builder of the Rosslyn Chapel and creator of Freemasonry,*” italics, spelling theirs.
269. Ibid., 211, George Washington 221.
270. Ibid., 253.
271. Ibid., 255, and 258-284.
272. Ibid., 285, centered text theirs.
273. Christopher Knight and Alan Butler, *Before the Pyramids—Cracking Archaeology’s Greatest Mystery* (London: Watkins Publishing, 2009; 271p.), 83.
274. Ibid., 201-211.
275. Ibid., 255-256: A for top left, B for bottom left, C for bottom right, D for top right.
276. Albert G. Mackey, [*The Symbolism of Freemasonry—Illustrating ... Its Science and Philosophy, Its Legends, Myths, and Symbols*](#) (NY: Clark and Maynard, 1869; 385p.), 10-18, at Google Books.
277. Ibid., 17, italics mine.
278. See www.UFOEvidence.org for starters.
279. *New Catholic Encyclopedia*, s.v., “Masonry” by Hermann Gruber (Robert Appleton Company, 1910); See Online Edition 2003 by K. Knight at www.NewAdvent.org/cathen/09771a.htm.
280. James L. Holly, *Southern Baptist Convention and Freemasonry* (1992-94, 3v.), I:42.
281. David Bernard, [*Light on Masonry—a Collection of All the Most Important Documents on the Subject of Speculative Free Masonry ... to the Abduction of William Morgan ... All the Degrees*](#) (Utica: William Williams, 1829; 552p.) and Henry D. Ward’s [*Free*](#)

- Masonry—Its Pretensions Exposed* in *Faithful Extracts of Its Standard Authors, with a Review of Town’s Speculative Masonry—Its Liability to Pervert the Doctrines of Revealed Religion... Its Dangerous Tendency Exhibited in Extracts from the Abbe Barruel and Professor Robinson, and further Illustrated in Its Base Service to the Illuminati* (NY: pub. unkn., 1828; 399p.). Also, John G. Stearns (1795-1874) pastor, 1st Baptist Church, Paris, NY, *An Inquiry into the Nature and Tendency of Speculative Free-Masonry* (Utica: Northway & Porter, 1826, 7th 1869; 166p.). All at Google Books.
282. Edmond Ronayne, *The Master’s Carpet or Masonry and Baal-Worship Identical* (1887) (Kessinger Pub. [a reprint publisher], 1998; 406p.), 276-77.
283. John Salza, *Why Catholics Cannot Be Masons* (Charlotte, NC: TAN Books, 2008; 84p.), and he refers to his larger book, *Masonry Unmasked—An Insider Reveals the Secrets of the Lodge* (Huntington, IN: Our Sunday Visitor, 2006; 222p.).
284. Ibid., 20-21, quoting from the *Heirloom Masonic Bible* (Master Ref. Ed.; Wichita, KS: DeVore and Sons, 1988), 39 & 49, italics Salza’s, and from Allen E. Roberts’ *The Craft and Its Symbols—Open the Door to Masonic Symbolism* (Richmond, VA: Macoy, 1974), 13, italics Salza’s.
285. Ibid., 47.
286. Jim Shaw and Tom McKenney, *The Deadly Deception—Freemasonry Exposed ... by One of Its Top Leaders* (Lafayette, LA: Huntington House, 1988; 159p.), respectively, 94, 98, 105, 107, 109.
287. Ibid., 116 and 116-119.
288. Ibid., 142-46, the key passage being Albert Pike’s *Morals and Dogma* (1871), 11, 839, 850-51, at Google Books.
289. Ibid., 3.
290. William Schnoebelen, *Masonry Beyond the Light* (Ontario, CA: Chick Pub. [www.Chick.com], 1991; 288p.), 10. The back cover also said he was now an “international speaker” on the Bible, deliverance, alternative religions, and the occult.
291. Ibid., 14 & 15, referencing Ed Decker and Dave Hunt’s *The God Makers* (Eugene, OR: Harvest House Publishers, 1984; 263p.).
292. Ibid., 19, his editor-helpers missed that he likely meant *Mason-pagan* instead of the plural.
293. See www.Masters.com/en_US/index.html.
294. Ibid., 43.
295. Ibid., 165.
296. *Compact Edition of the Oxford English Dictionary*, Vol. 1 of 2 (complete text; Oxford Univ., 1979, 1st 1971), p. 659 of original, p. 165 (4-to-1 pages).
297. Ibid., 226-27.
298. Ibid., 227.
299. Ibid., 229-30.
300. See www.Chick.com/reading/tracts/1058/1058_01.asp for “Is Allah Like You?”
301. See www.Chick.com/reading/tracts/1064/1064_01.asp for “The Little Sneak.”
302. See www.Chick.com/reading/tracts/0093/0093_01.asp and [1036/1036_01.asp](http://www.Chick.com/reading/tracts/1036/1036_01.asp) the tracts. See Arturo de Hoyos and S. Brent Morris’ *Is It True What They Say about*

- Freemasonry?—the Methods of Anti-Masons* (foreword James T. Tresner; NY: M. Evans and Co., 2004; 262p.; 1st 1993) and their *Freemasonry in Context—History, Ritual, Controversy* (Lanham, MD: Lexington Books, 2003).
303. See www.Chick.com/reading/tracts/1036/1036_01.asp, bold theirs.
304. See www.Chick.com/information/general/statementoffaith.asp.
305. Church affiliation and education do not mean a lot to many independent ministers, some feel that a strength, though it can be viewed as left of center by the more established.
306. See www.Chick.com/information/authors/chick.asp for Mr. Chick's bio.
307. Norman MacKenzie's *Secret Societies* (NY: Holt, Rinehart, Winston, 1967; 350p.), Mark C. Carnes' *Secret Ritual and Manhood in Victorian America* (New Haven: Yale Univ. Press, 1989; 226p.), and Noel Pitts Gist, *Secret Societies—a Cultural Study of Fraternalism in the United States*, foreword by Melville J. Herskovits (Columbia: Univ. of Missouri, 1940; 184p.).
308. Norman MacKenzie, *Secret Societies* (NY: Holt, Rinehart, Winston, 1967; 350p.), 299.
309. Thuggee: member of India sect of murderers and thieves, 13th century, devoted to the Hindu goddess Kali. Their murders usually committed in the autumn by strangulation with a special scarf. Sir William Sleemen suppressed them 1829-1848. See G. L. Bruce's *The Stranglers* (1969).
310. Norman MacKenzie, *Secret Societies* (NY: Holt, Rinehart, Winston, 1967; 350p.), 303.
311. William Preston Vaughn, *The Antimasonic Party in the United States, 1826-1843* (Lexington: Univ. Press of Kentucky, 1983; 244p.); Charles McCarthy, *The Antimasonic Party* (Washington, D.C.: Gov't Print. Office, 1903); A. P. Bentley, *History of the Abduction of William Morgan, and the Anti-Masonic Excitement of 1826-30, with Many Details and Incidents Never Before Published* (Mt. Pleasant, Iowa: Van Cise & Throop, 1874; 100p.), lastly and perhaps the most bizarre, author unknown "A Member of the Suffolk Committee of 1829," [Catalogue of Books on the Masonic Institution](#), in the *Public Libraries of the Twenty-Eight States of the Union, Antimasonic in Arguments and Conclusions* (Boston: Damrell & Moore, 1852; 290p.), latter at Google Books. This last is bizarre because if true, it proves the paranoia by a "committee" of national proportions.
312. Though a small and we think the first categorization of critics, the critics never reveal the the huge spectrum of Masonry literature, as seen in William L. Boyden's [Classification of the Literature of Freemasonry and Related Societies](#) (Washington, D.D.: A.A.S.R., 1915; 36p.), at Google Books.
313. William Godwin, *An Enquiry Concerning Political Justice, and Its Influence on General Virtue and Happiness* (London: G.G.J. and J. Robinson, 1793; 2 vols.); see also a version, photographic facsimile of the 3rd ed., intro F. E. L. Priestley (Univ. of Toronto Press, 1946; 3 vols.).
314. Mary Wollstonecraft Shelley (1797-1851), *Frankenstein, or Modern Prometheus: the 1818 Text in Three Volumes* (illus. Barry Moser, afterword Joyce Carol Oates; Berkeley: Univ. of California Press, 1984; 254p.); *Frankenstein—Complete, Authoritative Text with Biographical, Historical, and Cultural Contexts, Critical History, and Essays from Contemporary Critical Perspectives* (ed. Johanna M. Smith; Boston: Bedford/St. Martin's, 2000; 470p.); *Frankenstein* (ed. with notes James Rieger; Chicago: Univ. Chicago Press, 1982; 287p.); *Frankenstein* (supp. Margaret Brantly and ed. Brantley Johnson; NY: Pocket Books, 2004; 322p.); *Frankenstein* (foreword Walter James Miller,

- afterword Harold Bloom; NY: New American Library, 2000, and Chelsea House, 2004; 212p.); *Frankenstein* (essays, poems; Washington, D.C.: Orchises, 1988; 239p.); *Frankenstein* (ed. Richard J. Anobile; NY: Universe Books, 1974; 256p.; illust. from movie *Frankenstein*); *Readings on Frankenstein*, ed. Don Nardo (San Diego, CA: Greenhaven Press, 2000; 160p.); *CliffsNotes Shelley's Frankenstein* (Foster City, CA: IDG Books Worldwide, 2000); and Stephen C. Behrendt and Anne K. Mellor, *Approaches to Teaching Shelley's Frankenstein* (NY: Modern Language Assoc. of America, 1990). See contemporary reviews of Sir Walter Scott, "Remarks on *Frankenstein: or Modern Prometheus: A Novel*" *Blackwood's Edinburgh Magazine* 2 (1818); her husband's comments, Percy Bysshe Shelley, "On Frankenstein" *The Athenaeum Journal of Literature, Science and the Fine Arts* (Nov., 10, 1832).
315. Shelley, *Frankenstein* (supp. Margaret Brantly; NY: Pocket Books, 2004; 324p.), 282-283.
316. *Frankenstein* (Universal Pictures, 1931; starring Boris Karloff as monster, DVD 2006).
317. *Young Frankenstein* (20th Century Fox, 1974; director Mel Brooks; starring Gene Wilder, Peter Boyle, Marty Feldman, and Teri Garr; 106 minutes).
318. **MOVIES & TELEVISION:** *Mary Shelley's Frankenstein* (1994 TriStar Pictures & Sony Pictures; 123 min.; producer Francis Ford Coppola, close to original novel); *Frankenstein* (London: Pan Books, 1974); *Frankenstein* (Turner Pictures, 1993; 117 min.); *In Search of History Frankenstein* (A&E Network, The History Channel, 1997). — **MAGAZINE & COMIC:** *Frankenstein* (NY: Marvel Comics Group., Jan. 1973-Sept. 1975; 18 v., bimonthly); *Frankenstein* (NY: Dell, 1963-1967; 4 v., Quarterly, superhero-style Frankenstein monster); *Frankenstein* (Crestwood Pub. Co., 1945 - Oct./Nov. 1954, bimonthly). — **PLAYS:** *Frankenstein!, or, A Bolt from the Blue* (London: Novello, 1989, 1 score, 32p); *Frankenstein* (NY: S. French, 1996, 81p.); and *Frankenstein, a Play in Two Acts* (NY: Dramatists Play Service, 1982, 70p.).
319. Mary Wollstonecraft Shelley (1797-1851), *Frankenstein, Or Modern Prometheus* (March 1818 text) (1974, 1st pub. 1818), 147. Some versions use "abhorred" instead of "detested."
320. Shelley, *Frankenstein* (supp. by Margaret Brantly; NY: Pocket Books, 2004; 324p.), 272-275.
321. *Webster's Ninth New Collegiate Dictionary* (1983), s.v., "Pagan": "1. HEATHEN; esp: a follower of a polytheistic religion (as in ancient Rome) 2: one who has little or no religion and who delights in sensual pleasures and material goods: an irreligious or hedonistic person." *Webster's New Twentieth Century Dictionary Unabridged Second Edition-Deluxe Color* (USA: William Collins & World Publishing, 1975), s.v., "Pagan": (from Latin, *Paganus*, a peasant or country-man, from *pagus*, country); 1. (a) formerly, a person who was not a Christian; 2. a person who has no religion. **Pagan** is now applied to one of the ancient polytheistic peoples, as the Greek and Romans, and **heathen** us applied to any of the peoples regarded as uncivilized idolaters. The *Compact Edition of the Oxford English Dictionary* (Oxford: Oxford Univ. Press, 1979 [1st 1971]) says similar with this among addition, "villager, rustic ... indicating the fact that ancient idolatry lingered on in the rural villages and hamlets after Christianity had been generally accepted in the towns and cities of the Roman Empire"; first English recording 1375.

322. Kerr Cuhulain, *Law Enforcement Guide to Wicca* (2nd ed.; Vancouver, B.C.: Wiccan Information Network Society, 1991 [1st 1989]).
323. *Compact Edition of the Oxford English Dictionary* (1979), s.v., “Pagan”: “1877, Black Green Past ... ‘But what are his politics?’ said Lady Sylvia to this political Pagan”; “1879, Macleod of D. ... That bloodless old Pagan, her father”; “1765 Blackstone *Comm.* ... The ancient and Christian inhabitants ... retired to those natural entrenchments, for protection from their Pagan visitants.”
324. *Newsweek* Editor Jon Meacham commented on the 2009 *American Religious Identification Survey* (ARIS 2009) with lamentations from Albert Mohler, president of Southern Baptist Theological Seminary (Louisville, KY). The remarkable element of ARIS 2009 was how those who indicated “none” had increased from 8 to 15 percent from 1990 to 2008. See also Jon Meacham’s “The End of Christian America,” *Newsweek* (April 13, 2009), 34-38, referencing Barry A. Kosmin and Ariela Keysar’s *American Religious Identification Survey* (ARIS 2008) *Summary Report*, March 2009 (Hartford, CT: Trinity College). See www.PreciousHeart.net/ARIS-2009.pdf.
325. Andras Corban Arthen, *An Introduction to Paganism and Witchcraft* (Williamsburg, MA: EarthSpirit Community, n.d.).
326. Herman Slater, *The Book of Pagan Rituals* (York Beach, ME: Samuel Weiser, 1978), ii-iv, “Paganism is returning to the world! Really, though, it had never left—for folk beliefs and the ancient Witch cult have always been with us. But for the past several centuries folk wisdom was given a Christian overlay and largely ignored; the Witches, with their age-old lore, were forced underground by persecution—with much loss to the common man.... Paganism recognizes that throughout all things—from the atom to the universe—there is a duality. Night and day, love and hate.... The Pagan realizes that there is no heaven except that which he himself makes, and likewise no hell but that of his own creation. Most Pagans believe that they have experienced previous lives in previous eras of this world. And they can point to impressive evidence backing them up.... Paganism teaches that the Highest source is both female and male in its aspects and that ... we can perceive It—or Them—as individuals, or as Goddess and God to whom we can speak, and receive answers.”
327. Margot Adler, *Drawing Down the Moon—Witches, Druids, Goddess-worshippers, and other Pagans in America Today* (Boston: Viking, 1979; 455p.; updated last by Penguin, 2006; 646p.).
328. If not, see also these periodicals: *Circle Sanctuary* (CircleSanctuary.org), *Pagan Dawn* (by the Pagan Federation, London), *Reclaiming* (San Francisco, CA); these web sites, *The Witches Voice* at www.WitchVox.com, Covenant of the Goddess at www.COG.org, Earth Religion Rights at www.Journey1.org/rights, Moon Phase Calendar at Googol.com/moon, Pagan Educational Network (PEN) at www.Bloomington.in.us/~pen, The Pagan Federation at www.PaganFed.demon.co.uk, Witches League for Public Awareness (WLPA) at www.CelticCrow.com; Rodney Castleden, *The Stonehenge People* (London: Routledge & Kegan Paul, 1987); Miranda Green, et al, *The Celtic World* (London: Routledge, 1996); Raymond Buckland, *Buckland’s Complete Book of Witchcraft* (St. Paul, MN: Llewellyn Worldwide, 1975) and *Witchcraft from the Inside* (St. Paul, MN: Llewellyn Worldwide, 1995); Gary Cantrell, *Out of the Broom Closet* (Parkland, FL: Upublish, 1998).

329. Johnston and Monette, *Masonry Defined* (1930; 935p.), 161, question #183.
330. See www.SesameStreetLive.com, accessed in Nov. 2004: “The lights dim, the curtain rises, and a thousand children squeal as a big yellow bird takes the stage. For over twenty years, VEE Corporation has entertained over 46 million children and their families with the flagship production in family entertainment, Sesame Street Live. Singing, dancing, and learning all the way, we’re still walking down childhood’s most famous street.”
331. See www.SesameWorkshop.org/35-sweeps and [SesameStreetLive.com](http://www.SesameStreetLive.com).
332. See http://members.tripod.com/Tiny_Dancer/batty.htm, song Joe Raposo, voice Jerry Nelson “In old Transylvania when I was a lad, Our castle was poor but we never were sad ... By counting each count I knew just where to start, And one special step has stayed close to my heart, One two three, spread out the cape, One two three, twirl round the floor, One two three, left foot you swing.”
333. Horace Walpole (1717-1797), *The Castle of Otranto—Gothic Story* (trans. William Marshall [pseud.] from Italian *Onuphrio Muralto*; London: C. Cooke, 1780?; 125 p. (NY: Penguin, 2001).
334. Published every decade for over a century except the 1940’s and no end in sight. See Bram Stoker (1847-1912), *Dracula* (Doubleday, **1897**, 378p.; Doubleday, **1909**, 378p.; W. R. Caldwell, **1910**, 378p.; Garden City Books, **1959**, 354p.; Grosset & Dunlap **1930**, 354p.; Garden City, **1928**, 354p.; Doubleday, **1927**, **1919**, **1917**, **1913**; Dover Publications, **2000**, 326p.; TOR, **1997**; Modern Library, 1996; London: Grandreams, 1990; NY: Fine Creative Media, 2004). Others include editions with notes by Anthony Boucher (engravings Felix Hoffmann, NY: Limited Editions Club, 1965; 410p.), Intro. by James Nelson (NY: Dodd, Mead, 1970; 430p.), *Essential Dracula* (illus. Raymond McNally & Radu Florescu, NY: Mayflower Books, 1979; 320p.), Intro. Joseph Valente (NY: Pocket Books, 2003; 500p.) Intro. A.N. Wilson (NY: Oxford Univ. Press, 1983; 380p.), Illus. Greg Hildebrandt (Parsippany, NJ: Unicorn Pub. House, 1985, 261p.), *The Essential Dracula* (notes Leonard Wolf with bibliography, filmography, NY: Plume, 1993; 484p.), Intro. Maud Ellmann (NY: Oxford Univ. Press, 1996; 389p.), ed. Nina Auerbach and David J. Skal (W.W. Norton, 1997; 492p.), *Dracula—Complete, Authoritative Text with Biographical, Historical, and Cultural Contexts, Critical History, and Essays from Contemporary Critical Perspectives* (ed. John Paul Riquelme, Palgrave, 2002; 622p.), *Bram Stoker’s Dracula* (edited by Jan Needle; Cambridge, MA: Candlewick Press, 2004), and ed. Anne Williams’ *Three Vampire Tales* (Houghton Mifflin, 2003; 481p.). That is not all, just a quickie scary scan.
335. *Dracula, the Vampire Play in Three Acts* (dramatized by Hamilton Deane and John L. Balderson; NY: S. French, 1933 and 1947; 147p.; and by them a Federal Art Project, 1938), *Dracula—the Ultimate, Illustrated Edition of the World-famous Vampire Play* (by Hamilton Deane, John L. Balderson; edited by David J. Skal; NY: St. Martin’s Press, 1993; 151p.), *Dracula—a New Stage Version* by Tom Clapp (Studio City, CA: Players Press, 1993 [1st 1984]; 56p.), *Dracula, Dramatic Version* (NY: Dramatists Play Service, 1987; 15p.).
336. *Music from the Land of the Vampires* (NY: Terrascape, **1996**, 1 sound disc: digital), *Music from Castle Dracula* (NY: Terrascape, **1996**, 1 disc), and *Dracula—a Symphony in Moonlight & Nightmares: a Graphic Novel* by Jon J. Muth (2nd ed., NY: Nantier, Beall, Minoustchine Pub., **1992**).

337. *Dracula: the Musical?* by Rick Abbot (piano & vocal score, 1982; 51 p.).
338. Sound recordings include, *Dracula* (Spoken Arts SAC 6113-6114, **1974**, 2 cassettes).
339. *Chicago Radio Theatre's Production of Bram Stoker's Dracula* (Chicago: All-media Dramatic Workshop, **1976**, 1 cassette, stereo), Orson Wells' *Dracula* (Mark 56 Records, **1976**).
340. Jon J. Muth, *Dracula—a Symphony in Moonlight & Nightmares: a Graphic Novel* (2nd ed.; NY: Nantier, Beall, Minoustchine Pub., **1992**).
341. *Nosferatu—The Vampire* (1st silent movie Stoker's work; starring Max Schreck, dir. F. W. Murnau; **1929**). *Nosferatu the Vampyre* (starring Klaus Kinski, dir. Werner Herzog, **1979**).
342. Jeff Shannon, www.Amazon.com commentary on *Nosferatu—The Vampire* (the first silent version of Stoker's work; starring Max Schreck, Ruth Landshoff; director F. W. Murnau; 1929).
343. See www.Amazon.com/exec/obidos/ASIN/B00005MEW1/ref=pd_ecc_rvi_f/104-6784914-9416717.
344. *Dracula* (starring Bela Lugosi, Helen Chandler; director Tod Browning; Universal Studios, **1931**), and available for a low as 93 cents at Amazon.com. See also the book by Ian Thorne, *Dracula* (Mankato, MN: Crestwood House, **1977**; 47p.), which discusses the origins of vampire legends and the portrayal of vampires in films and presents a synopsis of the 1931 classic starring Bela Lugosi.
345. Airing first on 10-28-2007 on Travel Channel, and containing more than the text at the site: See www.Travel.discovery.com/ideas/haunted-travel/mysterious-journeys/hunt-for-dracula.html.
346. *Vampyr* (starring Julian West; Image Entertainment, **1931**), *The Vampire Bat* (Gotham, **1933**), *Mark of the Vampire* (Warner Studios, **1935**), *Dracula's Daughter* (Universal Studios, **1936**), *Son of Dracula* (starring Robert Paige and Lon Chaney Jr.; Universal Studios, **1943**), *House of Dracula* (starring Lon Chaney Jr., John Carradine; Universal Studios, **1945**), *Horror of Dracula* (starring Terence Fisher, Peter Cushing; Warner Studios, **1958**), *Brides of Dracula* (starring Terence Fisher; Universal Studios, **1960**), *Atom Age Vampire* (Rhino, **1961**), *Bloody Vampire* (Front Row, **1963**), *Dracula, Prince of Darkness* (Twentieth Century-Fox Film, **1965**), *The Fearless Vampire Killers, or Pardon Me but Your Teeth Are in My Neck* (starring Alfie Bass; dir. Roman Polanski; Warner Home Video, **1967**), *Dracula Has Risen from the Grave* (Warner, **1969**), *Taste the Blood of Dracula* (starring Christopher Lee; Warner, **1970**), *Vampire Men on a Lost Planet* (director Al Adamson, **1970**), *The Vampire Lovers* (MGM/UA, **1970**), *Count Yorga Vampire* (MGM, **1970**), *Blacula* (starring William Marshall: American International Pictures, **1972**), *Lust for a Vampire* (Anchor Bay Entertainment, 1971), *Scars of Dracula* (Anchor Bay Entertainment, **1970**), *Taste the Blood of Dracula* (Warner Studios, **1970**), *Dracula A.D. 1972* (Warner Studios, **1972**), *The Satanic Rites of Dracula* (Anchor Bay Entertainment, **1973**), *Female Vampires* (Image, **1973**), *Count Dracula and His Vampire Bride* (**1973**), *Scream Blacula Scream* (also known as *Blacula II*, other titles; starring William Marshall; American International Pictures, **1973**), *El Conde Dracula* (starring Christopher Lee, Herbert Lom; Republic Studios, **1973**), *Vampire Ecstasy* (**1973**), *Andy Warhole's Dracula* (starring Udo Kier; Triboro Entertainment, **1974**), *Dan Curtis' Vampire* (Mpi Media Group, **1974**), *Captain Kronos—Vampire Hunter* (Paramount, **1974**), *In Search of Dracula* (Wellspring Media, **1975**), *Vampyres*

(Blue Underground, **1975**), *Love at First Bite* (staring George Hamilton, Susan Saint James; MGM, **1979**), *Dracula* (staring Frank Langella, Laurence Oliver; Universal Studios, 1979), *Vampire* (United American, 1979), *Night Dracula Saved the World* (staring Judd Hirsch; Vestron, **1979**), *The Hunger* (Warner Studios, **1983**), *I Married a Vampire* (staring Rachel Golden, Brendan Hickey; Starmaker, **1985**), *Polish Vampire in Burbank* (Simitar, **1985**), *My Best Friend Is a Vampire* (staring Robert Sean Leonard, Evan Mirand; Vidmark/Trimark, **1988**), *Vampire at Midnight* (Fox, **1988**), *Blood Ties* (New Concorde Home Video, **1991**), *Vampire Happening* (Vci Home, **1991**), *Buffy the Vampire Slayer* (staring Sarah Michelle Gellar; Twentieth Century Fox, **1992**; and the series, at least seven seasons from 1996 to 2002), *To Sleep with a Vampire* (New Concorde, **1992**), *Tale of a Vampire* (director Shimako Sato; Vidmark/Trimark, **1992**), *My Granpa Is a Vampire* (Republic Studios, **1992**), *Innocent Blood* (Warner Studios, **1992**), *Vampire Hunter D* (D = dubbed English; Urban Vision, **1993**), *Project Vampire* (staring Peter Flynn II, Myron Natwick; Ei Independent Cinema, 1993), *Vampire Kiss* (staring Michelle Owens; Academy Home, **1993**), *Embrace of the Vampire* (New Line Studios, **1994**), *Vampire Princess Miyu Vol. I* (animated; Animeigo, **1994**), *Interview with a Vampire* (Warner Studios, **1994**), *Anne Rice—Birth of the Vampire* (Twentieth Century Fox, **1994**), *Dracula—Dead and Loving It* (staring Mel Brooks, Leslie Neslson; director Mel Brooks; Castle Rock, **1995**), *Vampire in Brooklyn* (staring Eddie Murphy; Angela Bassett; director Wes Craven; Paramount, **1995**), *Vampire Vixens from Venus* (Koch Vision, **1995**), *Kindred the Embraced—Complete Vampire Collection* (series?, 377 mins.; Lionsgate/Fox, **1996**), *Rockabilly Vampire—Burnin' Love* (Troma, **1996**), *Caress the Vampire I, II, III* (staring Ruby Honeycat; Ei Independent Cinema, **1997, 98, 99**), *New York Vampire* (Ei Independent Cinema, 1997), *Vampire Journals* (Koch Full Moon, **1997**), *Beetleborgs—Vampire Files* (Twentieth Century Fox, **1997**), *Vampire Wars* (Palm Pictures, **1998**), *Die Hard Dracula* (Peter Horak Production, **1998**), *Club Vampire* (New Concorde, **1998**), *Blade* (staring Wesley Snipes; New Line Home Entertainment, **1998**), *John Carpenter's Vampires* (Columbia/Tristar Studios, **1998**), *Mr. Vampire* (staring Ricky Lau; Tai Seng, **1998**), *Sucker the Vampire* (Troma, **1998**), *Vampire Time Travelers* (Tapeworm, **1998**), *Modern Vampires* (Lionsgate/Fox, **1999**) *Bloodlust—Vampire of Nuremberg* (staring Werner Pochath; Ventura, **1999**), *Sucker Vampire* (Troma, **1999**), *The Unexplained—The Vampire Myth* (A & E Entertainment, **1999**), *Wes Craven Presents—Dracula* (staring Jonny Lee Miller, Justine Waddell; Buena Vista Home Video, **2000**), *Hot Vampire Nights* (Ei Independent Cinema, **2000**), *Vampire Carmilla* (**2000**), *The Little Vampire* (staring Jonathan Lipnicki, Richard E. Grant; New Line Home Entertainment, **2000**), *Vampire Femmes* (Spectrum Ent, 2000), *Pale Blood* (Columbia Tristar, **2000**), *Vampire Junction* (Sub Rosa Studios, **2001**), *Blood—the Last Vampire* (staring Yoki Kudo; Palm Pictures/Manga, **2001**), *Vampire Blues* (Sub Rosa Studios, **2001**), *Vampire Resurrection* (staring James Horan; Shadow, **2001**), *Vampire Clan* (Lionsgate/Fox, **2001**), *Shadow of the Vampire* (staring John Malkavich, Willem Dafoe, 2001), *Vampire Princess Miyu—Haunting Vol. I & II* (animated; Tokyo Pop, **2001**), *Blade II* (**2002**), *My Vampire Lover* (staring Misty Mundae; Ventura Distribution, **2002**), *Buffy the Vampire Slayer* (**2002**), *Great Bloodsucking Vampire Movies* (**2002**), *Wes Craven Presents Dracula II—Ascension* (Buena Vista Home Video, **2003**), *Vampires Anonymous* (Hart Sharp Video, **2003**), *Scooby-Doo and the Legend of the Vampire* (Warner, **2003**), *Vampire Vixen* (staring Mia Copia; Ventura, **2003**), *Vampiyaz* (staring

- Milak Burke; Lionsgate/Fox, **2004**) *Van Helsing* (staring Hugh Jackman; Universal Studios, **2004**), *Vampire Sisters* (Brain Damage Films, **2004**; one rated this the worst of all), *Ironbound Vampires* (Ei Independent Cinema, 2004), *Vampire Effect* (Columbia Tristar, **2004**), *Vampires Vs. Zombies* (appropriately, Asylum Home Entertainment, **2004**), *Countess Dracula's Orgy of Blood* (Image Entertainment, **2004**)—from Amazon.com data and more (also a *Samson Vs. the Vampire Woman*, *Vamps II—Blood Sisters*, *Lust of Dracula*, and *Sexy Adventures of Van Helsing*).
347. Francis Ford Coppola, *Bram Stoker's Dracula* (Columbia Pictures, 1992).
348. www.CNN.com accessed 10-28-2004.
349. Tammy La Gorce, Amazon.com review, referring to text on the out-of-print edition; see *The Little Vampire* (staring Jonathan Lipnicki; New Line Home Entert., 2000).
350. *The Passion of Dracula—a Drama in Three Acts Based Upon the Novel by Bram Stoker* (by Bob Hall and David Richmond, rev. and rewritten; NY: S. French, 1979; 94p.).
351. *Dracula by Bram Stoker* (adapted Stephanie Spinner; illus. Jim Spence (NY: Random, 1982, 1988, & 2004; 94p.); *Dracula by Bram Stoker* (retold Tim Wynne-Jones; Toronto: Key Porter Kids, 199;, 48p.), and *Bram Stoker's Dracula* (illus. Alice & Joel Schick; NY: Delacorte Press, 1980; 48p.).
352. Victor G. Ambrus (who has illustrated 150+ books), *Dracula* (NY: Oxford Univ. Press, 1991, 1989, 1st 1980; 32p.) and *Dracula's Bedtime Storybook—Tales to Keep You Awake at Night* (Oxford: Oxford Univ. Press, 1992, 1981).
353. *Publisher's Weekly* quote from www.Amazon.com commentary from Reed Business Information.
354. Here's a quickie list from www.Amazon.com (please excuse me for not searching out the publisher and date of each of these; I placed a few of the more odd in bold type, like natural history, science and casebook—I mean *casebook?*—goodness), *In Search of Dracula: The History of Dracula and Vampires*, by Radu Florescu, Raymond T. McNally; *The Natural History of the Vampire*, by Anthony Masters; *The Dracula Cookbook—Authentic Recipes from the Homeland of Count Dracula* by Marina Polvay and *The Dracula Cookbook of Blood*, by Ardin C. Price; *Vampire Book—The Encyclopedia of the Undead*, by J. Gordon Melton; *The Vampire Encyclopedia*, by Matthew Bunson; *The Vampire in Lore and Legend* (Dover Books on Anthropology and Folklore), by Montague Summers; *The Science of Vampires*, by Katherine M. Ramsland; *Vlad III Dracula: The Life and Times of the Historical Dracula*, by Kurt W. Treptow; *The Vampire—A Casebook*, by Alan Dundes; *Dracula—The Connoisseur's Guide*, by Leonard Wolf; *Dracula Was a Woman—In Search of the Blood Countess of Transylvania*, by Raymond T. McNally; *Vampires, Burial, and Death—Folklore and Reality*, by Paul Barber; *Vampire in Europe*, by Montague Summers; *Vampyres—Lord Byron to Count Dracula*, by Christopher Frayling; *Vampire—The Complete Guide to the World of the Undead*, by Manuela Dunn-Mascetti; *Vampires—The Occult Truth*, by Konstantinos; *The Complete Book of Vampires*, by Leonard R. N. Ashley; *The Complete Vampire Companion*, by Rosemary Ellen Guiley, et al; *The Vampire Lectures*, by Laurence A. Rickels; *Lust for Blood—The Consuming Story of Vampires*, by Olga G. Hoyt; *Dracula, Prince of Many Faces—His Life and His Times*, by Radu R. Florescu, Raymond McNally; *Vampires and Vampirism—Legends from Around the World* (Classics of Preternatural History), by Dudley Wright; *Food for the Dead—On the Trail*

- of *New England's Vampires*, by Michael E. Bell; *The Vampire Film—From Nosferatu to Interview with the Vampire*, by Alain Silver, James Ursini; *Vampire Gallery—A Who's Who of the Undead*, by J. Gordon Melton; *A Dream of Dracula—in Search of the Living Dead*, by Leonard Wolf; *A Clutch of Vampires—These Being Among the Best from History and Literature*, by Raymond T. McNally; *Vampires—Encounters With the Undead*, by David J. Skal; *A Field Guide to Demons, Fairies, Fallen Angels and Other Subversive Spirits*, by Carol K. Mack, Dinah Mack; *Lord of the Vampires* (Diaries of the Family Dracul), by Jeanne Kalogridis; *Vampires and Vampirism—Legends from Around the World* (Classics of Preternatural History), by Dudley Wright; *Lust for Blood—The Consuming Story of Vampires*, by Olga G. Hoyt; *The Quotable Vampire*, by David Proctor; *Were-Wolf and Vampire in Romania*, by H. Senn; *Vampire—The Complete Guide to the World of the Undead*, by Manuela Dunn-Mascetti; *Vampires—Restless Creatures of the Night* (Discoveries), by Jean Marion; *Complete Vampire Chronicles* (Interview a the Vampire Vampire Lestat Queen of the Damned, Tale of the Body Thief) a box set, by Anne Rice; *Dracula* (Temporis Collection), by Elizabeth Miller.
355. Marina Polvay's *The Dracula Cookbook—Authentic Recipes from the Homeland of Count Dracula* (NY: Gramercy, 2000) and Ardin C. Price's *The Dracula Cookbook of Blood* (1993).
356. Martin V. Riccardo, *Vampires Unearthed—the Complete Multi-media Vampire and Dracula Bibliography* (NY: Garland Pub., 1983; 135p.).
357. See www.Derok.net/derok/countchocula.html.
358. See www.HellFire.com/versus/thecount_vs_countchocula.html.
359. See www.BadMovies.org/movies/chocula, by Green Pastures Studio, 2001.
360. See Calorie-Count.com/calories/item/08270.html for true tale of the tape. And do compare calories: see www.GeneralMills.com/corporate/brands/product.aspx, catID=50# for an up-to-date 2005 reading of the nutrition register on the box, which lists 1g fat, 170mg sodium, 13g sugar, and 1g fiber, and apparently more vitamins.
361. Jasper Ridley, *The Freemasons—A History of the World's Most Powerful Secret Society* (1999, 2002; 357p.), 38. In a History Channel special airing June 29, 2009, titled *Secrets of the Founding Fathers*, Evelyn Lord documented such in her *The Hell-Fire Clubs—Sex, Satanism and Secret Societies* (New Haven, CT; London: Yale Univ. Press, 2008; 247p.).
362. See www.ToyMuseum.com/inside/c5/3249048.html.
363. See www.Munsters.com/herman_munster.php for more.
364. See www.TVLand.com/shows/munsters: developed, written, and produced by Joe Connelly and Bob Mosher, both writers for *The Amos & Andy Show* who teamed up to create, write and produce *Leave It to Beaver*. The Munsters debuted on CBS on 9-24-64 and ended on 9-1-66.
365. E. D. Hirsch, *Cultural Literacy—What Every American Needs to Know* (Boston : Houghton Mifflin, 1987; 251p.), “*Veni, vidi, vici*” means “I came, I saw, I conquered,” said by Alexander the Great. And Pagan, Paganism, and Vampire are not on this significant book's list, but if it was to be up-dated, might make the list today (perhaps because several Christian denominations were doing nothing in 1987 or 1992-93 or today for that matter on real Paganism—just perhaps).
366. Some of his other lesser known works include, *An Inland Voyage and Travels with a Donkey* (NY: American Book, 1911; 128p.), *Travels with a Donkey in the Cevennes*

- (London: C. K. Paul & co., 1879; 227p.), *A Child's Garden of Verses* (London: Longmans, Green, 1885; 101p.).
367. Carey Blyton, *Dracula! or Vampire Vanquished: a Victorian Melodrama for Schools Based on Bram Stoker's Book, "Dracula,"* (opus 87; Kent: Novello, 1983).
368. Bram Stoker, *The Jewel of Seven Stars* (1903, 280p.; London, 1966; 254p.), *Lady Athlyne* (1908, 333p.), *The Lair of the White Worm* (1911, 324p.), *The Man* (1905, 362p.), *The Mystery of the Sea* (1902, 454p.), *Personal Reminiscences of Henry Irving* (1906, 2 vols.), *The Snake's Pass* (1890, 234p.), and *The Watter's Mou'* (1895, 178p.).
369. Carey Blyton, *Dracula! or Vampire Vanquished: a Victorian Melodrama for Schools Based on Bram Stoker's Book, "Dracula,"* (opus 87; Kent: Novello, 1983).
370. See www.Royalty.nu/Europe/Balkan/Dracula.html for a history of Count Dracula, born in 1431, and deposed in 1462, who they say: "Dracula liked to set up a banquet table and dine while he watched people die. His favorite form of execution was impalement.... Nothing was too brutal.... he had killed between 40,000 and 100,000 people, possibly more. He always thought up some excuse for these executions. He killed merchants who cheated their customers.... women who had affairs. Supposedly ... one woman impaled because her husband's shirt was too short. He didn't mind impaling children, either.... 20,000 bodies hanging outside his capital city. Of course, the stories about Dracula's cruelty might have been exaggerated by his enemies.... Despite all this, Dracula's subjects respected him for fighting the Turks and being a strong ruler. He's remembered today as a patriotic hero who stood up to Turkey and Hungary.... the last Walachian prince to remain independent from the Ottoman Empire.... He was opposed to the Orthodox ... churches."
371. See www.RomaniaTourism.com/dracula.html, accessed March 8, 2004.
372. Just in case, there might be one unaware of this allusion. In movie lore, Dracula cannot be seen in a mirror, no reflection, another part of his spiritual disconnectedness, like his repulsion to the Cross and garlic, and incapacity to be killed except by a stake through the heart.
373. Christianity 68.4m, Islam 108m, SBC 33.5m, Buddha 33.3m, and Mohamed 16.8m.
374. Respectively, see www.GothicMatch.com, *The Unexplained—The Vampire Myth* (A & E Entertainment, 1999), www.Vampires.meetup.com, www.Vampire.com, and other domains like www.PathwayToDrkness.com, one is routed to www.Vampire.com automatically. How convenient.
375. See www.VampireFreaks.com.
376. See www.Nihilistic.com, and based upon White Wolf's paper game role-playing license. Nihilistic Software has also developed these popular games: Jedi Knight: Dark Forces 2, Dark Forces, Descent, Starcraft, multiple Quake Mission Packs, Requiem—Avenging Angel, Shadows of Empire (N64), Star Wars Episode I titles such as The Phantom Menace, Racer, Pit Droids, Obiwan, Prince of Persia 3D, Escape from Monkey Island, and New Legends. Also see PlanetVampire.com.
377. See www.VampireMagazine.com.
378. See www.FVZA.org, admitting no connection to the U.S. government, being entirely fictional.
379. Source: www.MileHighComics.com, by Howard Chaykin & David Tischman Art by David Hahn Cover by Frank Quitely, available for pre-order on 5-17-07.

380. See www.UPN.com/shows/buffy and, of course, www.Buffy.com—you have to smile here! See also *Buffy the Vampire Slayer* (staring Sarah Michelle Gellar; Twentieth Century Fox, 1992; and the series, at least seven seasons from 1996 to 2002).
381. See www.PreciousHeart.net/fm/Holly.htm for a critique of his work; he was asked to leave his church for his lack of concern over how his position on Freemasonry might divide the church.
382. Daniel R. Heimbach, Crossway’s Book Report 2:2 (Fall 2004), 2, about his book, *True Sexual Morality—Recovering Biblical Standards for a Culture in Crisis* (2004; 528p.). Heimbach is Professor of Christian Ethics at Southwestern Baptist Theological Seminary.
383. See www.Vampire-Church.com, accessed in 2005, though longer posting the actual creed; you have to purchase the Vampire Bible or “Basic” or “Complete” packages. Another source for the Vampire Bible is VampireBible.com or (which appears to the same) VampireTemple.com/vault (also accessed in 2005): “This Authorized book which is required for attaining membership includes the essentials to practice the Vampire religion and is available only through this Temple.” The table of contents reads: The Vampire Creed, The Dragon Speaks, The Calling of the Undead Gods, The Secret Methods of Vampirism, The Predator of Humans, The Book of Dreaming, and The Coming Apocalypse.
384. See www.VampireTemple.com/vcreed.html.
385. Michelle A. Belanger, *The Psychic Vampire Codex—a Manual of Magick and Energy Work* (Boston, MA: Weiser Books, 2004; 284p.); Norine Dresser, *American Vampires—Fans, Victims & Practitioners* (NY: Norton, 1989; Vintage Books, 1990; 255p.); Dresser, comp., *Our Own Stories—Cross-Cultural Communication Practice* (White Plains, NY: Longman, 1993; 160p.), Dresser, *Come as You Aren’t!—Feeling at Home with Multicultural Celebrations* (NY: M. Evans and Co., 2005); Dresser, comp., *Our Own Stories—Cross-Cultural Communication Practice* (White Plains, NY: Longman, 1993; 160p.); Katherine M. Ramsland, *The Science of Vampires* (NY: Berkley Boulevard Books, 2002; 276p.), and Robert C. Welch, *Vampire Almanac* (Illust. Steve Feldman; NY: Random House; 1995; 64p.)
386. History Channel, *Decoding the Past* (1-18-2007), where one Vampire dubbed New York the “Rome of Vampires,” with over 50 covens, and nighttime havens for costume-clad adherents.
387. On www.Asatru.org, the official home of the Ásatrú Alliance, a major Ásatrú organization. The site gives the current time and Runic Era date which on October 21, 2004, was Thor’s Day, Hunting 21, 2254 RE. It appears that either Ásatrú or Asatrú is acceptable.
388. Pamphlet, “The Asatrú Alliance of Independent Kindreds: a Brief Introduction” (Payson, AZ: World Tree Publications, nd.; Asatru.org), also in this pamphlet, “Many of the followers of the Norse Gods and Goddesses have banded together in groups which we call kindreds to more effectively share our knowledge and associate with others of like mind and beliefs.” Interestingly, “A vital part of the World Tree’s work with the public is our Prison Outreach program. With an ambitious mission to have Asatrú recognized in every prison in North America.”
389. Pamphlet, “Why Ásatrú” (World Tree Publications; Asatru.org).
390. Stephen McNallen, *What Is Asatrú* (2003, 1st 1985; Asatru.org), 2.

391. For starters, see Gleason L. Archer, *History of the Law* (1928; 442p.), Kermit L. Hall, ed., *The Oxford Companion to American Law* (2002; 912p.), Lawrence M. Friedman, *A History of American Law* (1985, 1st 1973; 781p.), and *The American Journal of Legal History* (Vol. 1, no. 1, Jan. 1957 to present), Albert Kocourek and John H. Wigmore, eds., *Primitive and Ancient Legal Institutions* (1993; 704p.), Carl Ludwig von Bar (1836-1913), *A History of Continental Criminal Law* (1968; 1st 1916; 561p.), John W. Cairns and Olivia F. Robinson, *Critical Studies in Ancient Law, Comparative Law and Legal History: Essays in Honour of Alan Watson* (2001; 427p.), David Sugarman, ed., *Law in History—Histories of Law and Society* (1996; 2 vls.), F.J.M. Feldbrugge, *The Law's Beginnings* (2004), and Martin F. Morris (1834-1909), *Intro to the History of the Development of Law* (1982; 1st 1909; 315p.).
392. Stephen McNallen, *What Is Asatru* (2003, 1st 1985), 3; see also, Pamphlet, “Why Ásatrú” (World Tree Publications, nd.). Runes is a kind of alphabet, with some of the figure resembling our alphabet and others not; in *A Brief Intro to the Runes* (2003), Randolf Milleson says, “The runes are nothing less than the mysteries of the multiverse and the very keys we use in our attempts to approach those mysteries.” Milleson offers a few books on Runes, including Guido Von List’s *The Secret of the Runes*, Edred Thorson’s *Futhark—A Handbook of Rune Magic* and his *Runelore—A Handbook of Estoteric Runology*, Siegfried Adolf Kummer’s *Rune-Magic*, R. I. Page’s *Runes—Reading the Past*, and Sirona Knight’s *Little Giant Encyclopedia of the Runes*.
393. Stephen McNallen, *What Is Asatru* (2003, 1st 1985), 3.
394. See www.ReligiousTolerance.org/asatru.htm, condensed by me: Deities: Aesir - Gods of the tribe or clan, representing Kingship and craft; Vanir - represent the fertility of the earth and forces of nature. Jotnar - giants in constant war with Aesir; at battle of Ragnarok, many Gods will die, and world will end and be reborn. Their Gods: Thor - the Thunderer, who wields Mjolnir, the divine hammer. His chariot across the sky generates thunder, Thursday (Thor’s Day); Odin - the one-eyed God, who gave up one eye to drink from the Fount of Wisdom. He is a magician and wise one; Frey - the God of Yule (born on the Winter Solstice, typically December 21), God of peace and plenty who brings fertility and prosperity. Their Goddesses: Freya - Freyja the Goddess of love, beauty, sexuality, leads Valkyries taking souls of slain soldiers to Valhalla, Odin’s great hall; Frigg - Odin’s wife, whose name is slang for sexual intercourse, the patroness of the household and of married women; Skadi - Goddess of independence, death, hunting, skiing, Scandinavia named after her, English words shadow, skullduggery and shade; Ostara - Goddess of fertility celebrated at Spring equinox, known to as Eostre, for Easter and whose symbols are the hare and egg.
395. *Encyclopedia Americana* (vol. 9; 1962; 1st 1924), s.v., “Easter,” by P. W. Wilson.
396. Stephen McNallen, *What Is Asatru* (2003, 1st 1985), 4.
397. *Ibid.*, 8 and 5.
398. Condensed from World Tree Publications flyer, author unknown.
399. Stephen McNallen, *What Is Asatru* (2003, 1st 1985), 5 & 7, “real source of holy wisdom is inside us, passed down to us from our ancestors as instinct, emotion, and innate predispositions ... living spiritual guidance is better than any dusty, dogmatic, so-called ‘holy book’ ... [and so] our Gods and Goddesses don’t seem to spend much time writing books.”

400. Thórsteinn Thórarsson, “Sexuality and Ásatrú,” *Vor Trú—A Journal of Asatru* (Sumar 2237 [in Runic Era, 1987 in ours], Number 23; Payson, AZ: World Tree Publications), 6, quoting Stephen McNallen (number 38, winger 1981, issue of *The Runestone* p. 17) with last paragraph by Thórarsson.
401. Yisrayl Hawkins, *Devil Worship—The Shocking Facts!* (1992; 609p), 194-200.
402. Ibid., 199, “These Church Steeples and Towers are just MODIFIED FORM of the “Obelisk and Asherah”—SYMBOLS of Male and Female Sex Members: PHALLIC SYMBOLS, which are actually the unspoken SYMBOLS of Sex Worship which is actually being taught in the building so ‘decorated.’” All-caps his—nearly every paragraph has several words or phrases in all-caps, underlined, and extra quotation marks.
403. *Zondervan Pictorial Bible, International Standard Bible Encyclopedia, Encyclopedic Dictionary of Religion, Collier’s Encyclopedia, Dictionary of Mythology, Folklore, and Symbols*, and more.
404. Nancy Grace, airing 5-20-8, CNN, channel 202 (Texas). Daralyn Schoenewald, “Sect leader appears on national TV: House of Yahweh's Yisrayl Hawkins fields questions from talk-show personality Nancy Grace,” *Abilene Reporter News* (5-20-8). See www.reporternews.com/news/2008/may/20/sect-leader-appears-on-national-tv.
405. See www.YisraylHawkins.com.
406. See www.Watchman.org/cults/koresh-hawkinscompare.htm. They did not slam Freemasonry, even though they too missed the legions of legends. Surely, it speaks well of them that they did *not* follow the shallow Frankenstein concoctions. See www.Watchman.org/cat95.htm#Freemasonry.
407. From <http://fcos.us>, accessed on 11-20-04.
408. See <http://fcos.us>, quoted on 11-20-04; on the mission of the First Church of Satan, the priest notes the philosophy of Aleister Crowley (Edward Alexander Crowley; 1875-1947).
409. Ibid.
410. Anton Szandor LaVey, *The Satanic Bible* (Intro Burton H. Wolfe; NY: Avon Books, 1969; 272p.). Composed of four “books”: (1) Fire, Book of Satan, The Infernal Diatribe; (2) Air, Book of Lucifer, The Enlightenment; (3) Earth, Book of Belial, The Mastery of the Earth; and (4) Water, Book of Leviathan, The Raging Sea.
411. Ibid., 25, 1. Satan represents indulgence, instead of abstinence; 2. Satan represents vital existence, instead of spiritual pipe dreams; 3. Satan represents undefiled wisdom, instead of hypocritical self-deceit; 4. Satan represents kindness to those who deserve it, instead of love wasted on ingrates; 5. Satan represents vengeance, instead of turning the other cheek; 6. Satanism represents responsibility to the responsible, instead of concern for psychic vampires; 7. Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours....; 8. Satan represents all the so-called sins, as they all lead to physical, mental, and emotional gratification; 9. Satan has been the best friend the church has ever had, as he has kept it in business all these years.” See ChurchOfSatan.com/home.html, quoted on 11-20-04, “We Satanists are our own Gods.”
412. Ibid., 58-60, but he does not reference anyone.
413. See www.ChurchOfSatan.com/home.html, history of Baphomet, adoption by Satanists.
414. See www.ConspiracyArchive.com/NWO/Freemasonry.htm (seen 11-25-04 & 2-23-10).

415. See http://en.wikipedia.org/wiki/Big_Bird.
416. See www.SesameWorkshop.org/sesamestreet/?scrollerId=bigbird.
417. Carroll Spinney with J. Milligan, *The Wisdom of Big Bird—Lessons from a Life in Feathers* (and the dark genius of Oscar the Grouch) (NY: Villard, 2003; 156p.).
418. See SesamePlace.com is the theme park site, SesameWorkshop.org the educational site to complement, and 500 songs at http://members.tripod.com/Tiny_Dancer.
419. See http://members.tripod.com/Tiny_Dancer/mistakes.html, written by Jeff Moss, “I’ve a special secret children ought to know; It’s about the little mistakes you make as you begin to grow. If you make a mistake, you shouldn’t start to cry. Mistakes are not so bad, and here is why: Oh everyone makes mistakes. Oh, yes they do. Your sister and your brother and your dad and mother too; Big people, small people, matter of fact, all people! Everyone makes mistakes, so why can’t you?”
420. Henry Leonard Stillson, et al, editor, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (NY: Fraternity Publishing, 1904; 937p.), 38-39, at Google Books. See <http://Freemasons-Freemasonry.com/collegia.html> for a good article on the Roman Collegia by Freemason scholar H. L. Haywood, editor of *The Builder* (June 1923), Masonry “back to 1000 B.C. or beyond, must be abandoned except in a sense so broad as almost rob the idea of any meaning at all.” Compare Jean-Pierre Adam, *Roman Building—Materials and Techniques* (London: Batsford, 1993; 368p.; trans. from French [Paris: Picard, 1984; 367p.]).
421. Paul Naudon’s *The Secret History of Freemasonry —Its Origins and Connection to the Knights Templar* (Trans. Jon Graham from French *Les Origins de la Franc-Maçonnerie—Le Sacré et le Métier* [Paris: Éditions Dervy, 1991]; Rochester, VT: Inner Traditions, 2005; 309p.), his outstanding work in the preceding chapters led to his finely crafted philosophical statement in his conclusion (270-77).
422. Fergus M. Bordewich, “Fading Glory,” *Smithsonian* (Dec. 2008; 54-64).
423. Paul Naudon, *The Secret History of Freemasonry —Its Origins and Connection to the Knights Templar* (Rochester, VT: Inner Traditions, 2005; 309p.), 31.
424. Thomas Lewis Fox, *Freemasonry—An Account of the Early History of Freemasonry in England* (London: Nicholas Triübner, 1870; 62p.), at Google Books; sees Masons in England from 287 A.D. when Diocletian and Maximian send Carausius to subdue Saxon pirates, then becomes emperor of British Isles and appoints Albanas Master Mason to build the palace of St. Albans.
425. See http://en.wikipedia.org/wiki/File:Canterbury_Cathedral_-_Portal_Nave_Cross-spire.jpeg for color original; by Hans Musil, September 2005, seen from south, assembled from 4 photos. See www.Canterbury-Cathedral.org, A.D. 1070-1077 Cathedral rebuilt by Archbishop Lanfranc, 1170 Thomas Becket murdered in the Cathedral, 1175-1184 Quire rebuilt, Eastern Crypt, Trinity and Corona Chapels added all as seen today, 1220 Becket’s body placed in new Shrine in Trinity Chapel, 1377-1405 Lanfranc Nave demolished and rebuilt as seen today; Cloister vaulting inserted.
426. Op.cit, Fox, 14-15.
427. Paul Naudon, *The Secret History of Freemasonry—Its Origins and Connection to the Knights Templar* (Rochester, VT: Inner Traditions, 2005; 309p.), 29.
428. See www.AachenCathedral.com. See www.PreciousHeart.net/fm/CathedralSites.pdf.

429. Louisa Caroline Tuthill, [*History of Architecture from the Earliest Times*](#) (Philadelphia: Lindsay and Blakiston, 1847; 513p.), 148. The Benedictine Cluny Abbey monks helped formalize and propagate the Catholic ritual more than any other group during their time, a sweeping influence. On page 152, Tuthill said historians found that “a peculiar masonic language may be traced as far back as the reigns of Charlemagne and Alfred.” Charlemagne (742-814) comes from Latin *Carolus/Karolus Magnus*, Charles the Great. See at Google Books.
430. Franklin J. Anderson, “The Soul of Freemasonry,” (127-132) in Jack Buta, *Fiat Lux—Philalethes Society*, Vol. 1 (Sebring, OH: Philalethes Society, 298p.; Freemasonry.org), 128, but if it is such means “an organization which employs symbols and religious practices which come from the dawn of civilization, then Freemasonry is as old as civilization itself.” Six of Athelstan’s extant codes of law tried to suppress theft, punish corruption, provide comfort the destitute and mitigate young offender punishment. His charters and silver coinage bore the proud title *Rex totius Britanniae*, King of all Britain (*Encyclopædia Britannica*, 2009). Compare Paul Naudon, *The Secret History of Freemasonry—Its Origins and Connection to the Knights Templar* (Rochester, VT: Inner Traditions, 2005; 309p.), 58-60.
431. William Preston, [*Illustrations of Masonry 1772*](#) (Notes George Oliver; NY: Masonic Pub., 13th ed. 1867, 1st 1772; 360p.), 106-111; James Anderson, [*The Constitutions of the Freemasons*](#) (1st London: Wm. Hunter, 1723; Macoy, 1859), 38-39; both at Google Books. Anderson mistook Edwin as the son of Athelstan, a mistake corrected by Preston and others. Though there are loads of records on his father Edward the Elder and his grandfather Alfred the Great, there is little on Athelstan himself. See also Arturo de Hoyos, *Scottish Rite Ritual—Monitor and Guide* (2009; 1016p.), 75-77, esp. 334ff.
432. Preston, [*Illustrations of Masonry 1772*](#) (1867, 1st 1772; 360p.), 107.
433. H. Paul Jeffers, *Freemasons—Inside the World’s Oldest Secret Society* (NY: Kensington Pub.’s Citadel Press, 2005; 236p.), 149-150. Jeffers is an esteemed biographer of presidents Theodore Roosevelt and Grover Cleveland, as well as Fiorello LaGuardia, Diamond Jim Brady and others.
434. Albert G. Mackey, “Foundations of Masonic Law,” *American Quarterly Review of Freemasonry and Its Kindred Sciences* (Vol. II; NY: Macoy, 1859; 576p.), 244-247, at Google Books.
435. Sharon Turner, *History of the Anglo-Saxons* [*History of the Anglo-Saxons*](#) [**Vol. 1 of 3**](#) (7th ed.; London; Longman, Brown, 1852; 581p.). [**Vol. 2 of 3**](#), [**Vol. 3 of 3**](#). (7th ed.; London; Longman, Brown, 1852; 531p.), 176, (Paris: A. & W. Galignani, 1840), 130; Anderson’s [*The Constitutions of the Freemasons*](#), 71. Emmanuel Rebold outlined the difficulty in [*A General History of Freemasonry Based upon the Ancient Documents... From its Foundation in the Year 715 B.C. to the Present Time*](#) (trans. J. Fletcher Brennan; Cincinnati: American Masonic Pub. Assoc., 1872; 432p.), xvii-xxiv, at Google Books.
436. Alex Horne, “Prince Edwin, A.D. 926: Our First ‘Speculative Mason,’” *Fiat Lux* (Philalethes Sociey; 2009; 298p.), 153.
437. *Ibid.*, 156, who did not see a historical basis for Edwin being a Grand Master.
438. Most of the O.T. stories date between 4000 and 500 B.C. The Dead Sea Scrolls were discovered in 1947 and are dated from 150 B.C. to A.D. 70. Until then, the oldest manuscripts of the Bible were Masoretic texts dating to 10th century A.D. The few

- differences between the Scrolls and the Masoretic texts revealed great integrity in the Jewish scribes' copying ability over 900 years. See Martin Abegg Jr., Peter Flint, and Eugene Ulrich's *The Dead Sea Scrolls Bible—The Oldest Known Bible, Translated for the First Time into English* (San Francisco, CA: HarperSan Francisco, 1999; 949p.). For instance, we do not have the original of Geoffrey Chaucer's (1343-1400) *Canterbury Tales*, and among the 83 hand-written copies that exist, there are more difference between them than there are between the Isaiah Scroll of the 1st century Dead Sea Scrolls and the 10th century Masoretic texts!
439. James Ferguson (ed. Richard P. Spiers, notes George Kriehn), [History of Architecture in All Countries, Vol. 1 of 2, Vol. 2 of 2](#), (NY: Dodd, Mead, Co., 1907; 784p.), 126-27, at Google Books.
440. Jasper Ridley, *The Freemasons—A History of the World's Most Powerful Secret Society* (Arcade Pub., 1999, 2002. 357p.), 1, "Mason" caps mine. See the online biblio. of Ridley's books.
441. Op. cit. Ridley, 3, quoting Jean Gimpel, *The Cathedral Builders* (Trans. Teresa Waugh; NY: Harper and Row, 1984; 163p.), 52, "provided they teach nothing about their trade" to assistants.
442. Arturo de Hoyos, *Scottish Rite Ritual—Monitor and Guide* (Rev. Second Edition; Washington D. C.: Supreme Council, 33°, Southern Jurisdiction, 2009; 1016p.), 75-77.
443. Paul Naudon, *The Secret History of Freemasonry* (2005; 309p.), 206. In A.D. 1268 in France, Masonry was "labor under the control of the Church and state" (149) as detailed in Etienne Boileau's *Livre des Métiers* 1st pub. A.D. 1268, in *Règlement sur Les Arts et Métiers de Paris* (Paris: De L'Imprimerie de Crapelet, 1837; 474p.), at Google Books.
444. Ken Follett, *Pillars of the Earth* (NY: Morrow, 1989; 973p.) and *Pillars of the Almighty* (text, Ken Follett; intro Simon Verity; NY: W. Morrow, 1994; 128p.).
445. See www.Ken-Follett.com/pote/kingsbridge.html. The Salisbury Cathedral is the tallest in the UK at 404 feet, with world's oldest working clock from A.D. 1386, with one of four surviving originals of the Magna Carta, officially named Cathedral of Saint Mary. In 2008, it celebrated the 750th anniversary of its consecration in 1258—SalisburyCathedral.org.uk. The Wells Cathedral was built between 1175 and 1490, with the west front completed in 1250, the setting of the novel, and has been described as "the most poetic of the English Cathedrals," www.WellsCathedral.org.uk.
446. Louis C. King, "How a Cathedral Was Built," in Jack Buta, *Fiat Lux—Philalethes Society*, Vol. 1 (Sebring, OH: Philalethes Society, 298p.; www.Freemasonry.org), 171-184, actual construction.
447. See www.PreciousHeart.net/fm/CathedralSites.pdf for links to many great cathedrals. See John Fitchen's *The Construction of Gothic Cathedrals—A Study of Medieval Vault Erection* (Univ. Chicago, 1997; 364p.), Anthony S. B. New's *Guide to the Cathedrals of Britain* (London: Constable, 1980; 462p.), Georges Duby's *The Age of the Cathedrals—Art and Society, 980-1420* (Univ. Chicago Press, 1981; 312p.), rlimann's *French Cathedrals* (London: Thames & Hudson, 1967; 242p.), and Gleeson White and E. F. Strange, *Bell's Cathedral Series* (London: George Bell, 40+ vols, c.1890-1900s; magisterial collection of histories), the last at Google Books.
448. S. Brent Morris, *The Complete Idiot's Guide to Freemasonry—A Myth-Busting Intro to the History and Practice of Freemasonry* (Alpha, 2006; 334p.): 6-8. Also called the

- Halliwell Manuscript after James Orchard Halliwell who published it in 1840, given by King George II to British Museum in 1757. Albert G. Mackey (1807-1881), *The History of Freemasonry* (7 vls.; NY: Masonic History Co., 1898-1906), v1:25-36 (in language more archaic than Wycliff's Bible); Mackey lists (p 15) and dates the oldest manuscripts, Halliwell MS c1390, Cooke MS c1490, Dowland MS c1500, Landsdowne MS c1560, York MS #1 c1600, Harleian MS #2054 c1625, Grand Lodge MS c1632, Sloane MS #3848 1646 & #3323 1659, Harleian MS #1942 c1660, Aitcheson-Haven MS 1666, and 8 more to 1714. See de Hoyos, *Scottish Rite Ritual ...* (2009; 1016p.), 77, and Wallace McLeod, *The Old Gothic Constitutions* (Bloomington, IL: Masonic Book Club, 1985).
449. Paul Naudon, *The Secret History of Freemasonry* (2005; 309p.), 190-91.
450. C. G. Addison's [The Knights Templars](#) (London: Longman, Brown, & Green, 1852; 315p.) and Theodore S. Gourdin's [Historical Sketch of the Order of Knights Templar—An Address Delivered Before the South-Carolina Encampment, No. 1 of Knights Templars, and the Appendant Orders, at Charleston, S.C., on March 23rd, A.: O.: 737, A.D. 1855 by Theodore S. Gourdin](#) (Charleston: Walker & Evans, 1855; 34p.), at Google Books. Also Stephen Dafoe's *Nobly Born—An Illustrated History of the Knights Templar* (Hersham, Surrey: Lewis Masonic, 2007; 168p.), *The Compasses and the Cross—A History of the Masonic Knights Templar*, (Ian Allan Pub., 2008; 160p.), Alan Butler and Stephen Dafoe's *The Warriors and the Bankers—A History of the Knights Templar from 1307 to the Present* (Belleville: Templar Books, 1998; 96p.), see TemplarHistory.com. See also Hans Eberhard Mayer's *The Crusades* (trans. John Gillingham; Oxford: Oxford Univ. Press, 1988; 354p.).
451. Scottish Masonic scholar Robert L. D. Cooper, *Cracking the Freemasons Code—The Truth about Solomon's Key and the Brotherhood* (NY: Atria Books, div. Simon & Schusters; 240p.), 18-20. Compare Henry M. Paton, ed., *Accounts of the Masters of Works for Building and Repairing Royal Palaces and Castles*, Vol. 1: 1529-1615 (Edinburgh: H.M. Stationery Office, 1957; 423p.).
452. David Stevenson, *Origin of Freemasonry* (Cambridge: Cambridge Univ. Press, 2005, 1st 1998; 246p.), 8, notes how the minutes of Lodge of Edinburg and Lodge of Aitchison's Haven date to 1599, and how the Lodge of Haddington had recorded that it once had records dating to 1599.
453. Richard William Weisberger, Wallace McLeod, and S. Brent Morris, eds., *Freemasonry on Both Sides of the Atlantic—Essays Concerning the Craft in the British Isles, Europe, the United States, and Mexico* (Boulder: East European Monographs; NY: Columbia Univ. Press, 2002; 942p.).
454. Jasper Ridley, *The Freemasons ...* (Arcade Pub., 1999, 2002. 357p.), 18.
455. See dates involved in Ridley's books: *The History of England* (1981, 330p.), *The Tudor Age* (1988, 383p.), *Brief History of the Tudor Age* (2002, 344p.), **1485-1603**; *Statesman and Saint—Cardinal Wolsey, Sir Thomas More, and Politics of Henry VIII* (1982, 338p.), **1475-1535**; *Henry VIII* (1984, 473p.), **1491-1547**; *Thomas Cranmer* (1966, 450p.) **1489-1556**; *Life and Times of Mary Tudor* (1973, 224p.), *Bloody Mary's Martyrs—Story of England's Terror* (2001, 246p.), **1516-58**; *John Knox* (1968, 596p.), **1514-1572**; *Elizabeth I—the Shrewdness of Virtue* (1987, 391p.), **1533-1603**; *Napoleon III and Eugenie* (1979, 768p.), **1808-1873**; *Garibaldi* (2001, 1st 1974, 718p.), **1807-82**.

456. Alex Horne, “Prince Edwin, A.D. 926: Our First ‘Speculative Mason’” (151-56) in Jack Buta, *Fiat Lux—Philalethes Society* Vol. 1 (Sebring, OH: Philalethes Society, 298p.; Freemasonry.org). Johnson was famously called *Dr. Johnson* for his lexicographic skill and from which we get the term *Johnsonian* for balanced phraseology and Latinate diction.
457. Albert Henry Newman (first Chair of Church History, SWBTS 1907-1913; from chair Rochester Theological Seminary 1877-1881, chair Baylor 1901-1907 & 1913-1921, chair Mercer Univ. 1921-1929), *A Manual of Church History, Volume II, Modern Church History, A.D. 1517-1932* (Philadelphia: American Baptist Publication Society, 1932; 794p.), 419. At Google Books, [Vol. 1 of 2](#) and [Vol. 2 of 2](#).
458. Albert Henry Newman, *A Manual of Church History*, [Vol. 2 of 2](#) (1932; 794p.), 419.
459. Named for the “buboes” of enlarged lymph nodes in the groin, armpits, neck and elsewhere. Caused by bacterium (*Yersinia pestis*) transmitted from rats, characterized by gangrene.
460. Louis Williams, “Sir Christopher Wren,” in Jack Buta, *Fiat Lux—Philalethes Society*, Vol. 1 (Sebring, OH: Philalethes Society, 298p.; <http://Freemasonry.org>), 259-80.
461. Richard Berman, “Architecture Aims at Eternity, Christopher Wren and the New London,” *California Mason* (Spring 2004), 16. See http://Freemason.org/pdf/spring_2004_sm.pdf.
462. William Preston, *Illustrations of Masonry 1772* (Reprint), 219-261.
463. *New Columbia Encyclopedia* (1975), 1094, s.v., “Glorious Revolution.”
464. William Preston, *Illustrations of Masonry 1772* (Reprint), 245.
465. The 1700s were even more demonstrative than the B.C. democratic Athenians in Greece and the B.C. Tribunes elected from among the common people in pre-imperial Rome. See Cyril Edward Robinson, *A History of Rome from 753 B.C. to 410* (NY: Thomas Y. Crowell, 1935; 456p.).
466. There is a possibility that European *fraternity* Masons were part of the Taj Mahal (built 1632-53), though I did not find a connection. Masonic records were just appearing in the late 1500s. Given the Masons seeming ubiquity, it is somewhat in the critic’s corner to prove the contrary.
467. Tobias Churton, *Freemasonry—The Reality* (England: Lewis Masonic, 2009; 640p.).
468. See Chalmers Paton’s [Origin of Freemasonry—1717 Theory Exploded](#) (London: New Temple Press; c.1900; 84p.) who argued that modern (1717) speculative Masonry dates well before 1717 and is ancient, perhaps to 2nd century, but at least before 1717; at Google Books.
469. S. Brent Morris, *The Complete Idiot’s Guide to Freemasonry—A Myth-Busting Introduction to the History and Practice of Freemasonry* (Alpha, 2006; 334p.), 8-9.
470. Christopher Hodapp, *Solomon’s Builders—Freemasons, Founding Fathers, and the Secrets of Washington, D.C.* (Berkeley: Ulysses, 2007; 324p.), 21; Scottish lodges recorded “gentlemen” members.
471. Scottish Masonic scholar Robert L. D. Cooper in his *Cracking the Freemasons Code* (NY & London: Atria Books, div. of Simon & Schusters; 240p.), 55-72.
472. Robert F. Gould, *The Four Old Lodges—Founders of Modern Freemasonry and Their Descendants ... Progress of the Craft in England and of the Career of Every Regular*

- Lodge Down to the Union of 1813* (London: Spencer's Masonic Depot, 1879; 101p.), at Google Books.
473. See John Theophilus Desaguliers' [A Course of Experimental Philosophy](#) (London: W. Innys, et al, 1749; 565p.), at Google Books, and *The Newtonian System of the World, the Best Model of Government—An Allegorical Poem* (Westminster: A. Campbell, 1728; 46p.), and trans. William-James Gravesande's *Mathematical Elements of Natural Philosophy*, 5th ed. (London: J. Senex, 1737; 2 vols.). Compare David Harrison's *Genesis of Freemasonry* (England: Lewis Masonic, 2009; 244p.) and Douglas Knoop and G.P. Jones' *The Genesis of Freemasonry—An Account of the Rise and Development of Freemasonry* (London: Q.C. Correspondence Circle, with Quatuor Coronati Lodge No. 2076; 334p.). At Google Books, Leon Hyneman's [Hyneman, Leon, *Freemasonry in England from 1567 to 1813, Including an Analysis of Anderson's The Constitutions of the Freemasons of 1723 and 1738, Authorized by the Grand Lodge of England*](#) (NY: R. Worthington, 1877; 201p.) and Robert Freke Gould's [Four Old Lodges—Founders of Modern Freemasonry and Their Descendants, A Record of the Progress of the Craft in England and of the Career of Every Regular Lodge Down to the Union of 1813](#) (London: Spencer's Masonic Depot, 1879; 101p.).
474. Professor of Church History Garth M. Rosell's *A Survey of Church History* (Gordon-Conwell Theological Seminary, 40-lectures, 2001), #35, "Challenge of Modernity," outlined the pervasive use of alcohol in the 1700s and 1800s until Prohibition in 1920s. *Encyclopædia Britannica 2009 Ultimate Reference Suite* (2009), s.v., Temperance Movement, "Although an abstinence pledge had been introduced by churches as early as 1800, the earliest temperance organizations seem to have been those founded at Saratoga, New York, in 1808 and in Massachusetts in 1813. The movement spread rapidly through the churches; by 1833 there were 6,000 local societies."
475. Archie P. McDonald, *By Early Candlelight—The Story of Old Milam* (Fort Worth, TX: Masonic Home Press, 1967; 256p.), 17, from James D. Carter, *Masonry in Texas—Background, History and Influence to 1846* (Fort Worth, TX: Committee on Masonic Ed., Grand Lodge of Texas, 1955, 2nd 1958; 470p.) and J. Hugo Tatsch, *Freemasonry In the Thirteen Colonies* (NY: Macoy Pub., 1929).
476. McDonald, *By Early Candlelight—The Story of Old Milam* (1967; 256p.), 17, and H. Paul Jeffers, *Freemasons—Inside the World's Oldest Secret Society* (NY: Citadel Press, 2005; 236p.), 35.
477. S. Brent Morris' excellent *The Complete Idiot's Guide to Freemasonry* (NY: Alpha Books, 2006; 334p), 30. See www.BelcherFoundation.org.
478. Lionel Vibert, *The Rare Books of Free Masonry* (Kessinger.net; ISBN 1-4179-0304-X; 2009, 1st c1900; 35p.), 1, few printed, a reprint was issued in 1871, one owned by the Grand Lodge of Iowa.
479. Grand Lodge of Texas, *The Laws of the Grand Lodge of Texas A.F. & A.M.* (2006), Division II, III.2.45. See Dr. James Anderson (1680?-1739), [The Constitutions of the Freemasons](#) (London: Printed by William Hunter, for John Senex, John Hooke, et al, year of Masonry 5723, Anno Domini 1723; 91p).
480. John Hamill & Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 28.
481. *Ibid.*, 27-28, Grand Lodge of England minutes, first notation on Monday, June 24, 1723.

482. Richard H. Sands, “Physicists, the Royal Society, and Freemasonry,” in Jack Buta, *Fiat Lux—Philalethes Society*, Vol. 1 (Sebring, OH: Philalethes Society, 298p.; Freemasonry.org), 207-229.
483. *Ibid.*, 52-55.
484. Henry Leonard Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (1904; 937p.), 221, at Google Books.
485. *Ibid.*, 219, including copies of the two deputations. Compare Peter Ross’ magisterial *A Standard History of Freemasonry in New York, Including Lodge, Chapter, Council, Commandery, and Scottish Rite Bodies* (NY & Chicago: Lewis Publishing Company; 870p.), 10-11.
486. Henry Leonard Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (1904; 937p.), 221-222.
487. *Ibid.*, 219 & 223.
488. See H. Paul Jeffers, *Freemasons—Inside the World’s Oldest Secret Society* (NY: Kensington Pub.’s Citadel Press, 2005; 236p.), 44-45. He quotes a long passage by Franklin on Masonry’s honor.
489. Penn State Professor of History and the Alloy-Ansin Professor of International Relations Walter A. McDougall, *Freedom Just Around the Corner—A New American History, 1585-1828* (NY: HarperCollins 2004; 638p.), 332.
490. David Barton, *The Question of Freemasonry and the Founding Fathers* (WallBuilders, 2005; 132p.), 24, 24, and 116, respectively. Barton’s best source: Steven Conrad Bullock’s *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order 1730-1840* (1998).
491. Allen E. Roberts, “Masonry Under Two Flags,” in Jack Buta, *Fiat Lux—Philalethes Society*, Vol. 1 (Sebring, OH: Philalethes Society, 298p.; Freemasonry.org), 31-90. See also Michael A. Halleran’s *The Better Angels of our Nature—Freemasonry in the American Civil War*, (Univ. Alabama Press, 2010; 248p.).
492. See Albert G. Mackey’s *A Text Book of Masonic Jurisprudence—Illustrating the Written and Unwritten Laws of Freemasonry* (NY: Clark and Maynard, 1872; 585p.), at Google books.
493. See www.GrandLodgeOfTexas.org/intro.php.
494. Cliff Cameron, “Texas Masonic and Historical Travel Guide,” *Messenger* 6:6 (Texas Grand Lodge, Sept. 2004). See <http://www.TPWD.state.tx.us/park/sfa> for Stephen F. Austin State Park.
495. George K. Teulon, in “Texas Masons Began to Gain Recognition,” *Messenger* 10:3 (Sept., 2008), from *The Freemasons’ Monthly Magazine* III:10 (Boston: 8-1-1844). 1st Interim David Burnet 1836-1841, 1st Sam Houston 1836-1838, 2nd Mirabeau B. Lamar 1838-1841, 3rd Sam Houston 1841-1844, and 4th Anson Jones 1844-1846.
496. James D. Carter, *Masonry in Texas—Background, History and Influence to 1846* (Fort Worth, TX: Committee on Masonic Ed., Grand Lodge of Texas, 1955, 2nd 1958; 470p.).
497. *Ibid.*, 279-80, 289, 294, 299-306; from the interim to the 4th administrations, 100% of the presidents, v.p.s, sec. of states were Masons, 80% sec. war, 40% sec. treas., 66% sec. navy, 80% att. gen., even 75% land commissioners. Similar for the Texas Supreme Court.
498. Chart 8 above; Barton, *Original Intent* (2004, 534p.).

499. James D. Carter, *Masonry in Texas* (1955, 2nd 1958; 470p.), 355-96, with lodges.
500. Cliff Cameron, “Texas Masonic and Historical Travel Guide,” *Messenger* 6:6 (Texas Grand Lodge, Sept. 2004). See www.GalvestonIslandTX.com/homes.htm#samuel for more.
501. Known as Grand Master: Cliff Cameron, “Texas Masonic and Historical Travel Guide,” *Messenger* 6:6 (Texas Grand Lodge, Sept. 2004). See www.TPWD.state.tx.us/park/sanjac/ and www.TPWD.state.tx.us/park/deerpartk/ for more.
502. Archie P. McDonald, *By Early Candlelight—The Story of Old Milam* (Fort Worth, TX: Masonic Home Press, 1967; 256p.), 32. See also James D. Carter, *Masonry in Texas—Background, History and Influence to 1846* (Fort Worth, TX: Committee on Masonic Ed., Grand Lodge of Texas, 1955, 2nd 1958; 470p.). See www.GrandLodgeOfTexas.org/intro.php.
503. Arturo de Hoyos’ *Scottish Rite Ritual—Monitor and Guide* (Rev. Second Edition; Washington D. C.: Supreme Council, 33°, Southern Jurisdiction, 2009; 1016p.), 139; also from an old English lecture by A. G. Mackey (1807-1881), *Mystic Tie* (1867; 233p.), 1; Robert J. Lewinski, *What Is Freemasonry?* (1999 rev., 1st 1961), 7; see also Freemasons-Freemasonry.com/claudy1.html, Carl H. Claudy (1879-1957) and *Introduction to Freemasonry: Entered Apprentice* (2003; 64p.).
504. Albert G. Mackey, *The Symbolism of Freemasonry—Illustrating ... Its Science and Philosophy, Its Legends, Myths, and Symbols* (NY: Clark and Maynard, 1869; 385p.), 3-6 & 9-10, at Google Books.
505. John Hamill and Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 241, William Preston (1742-1818), [*Illustrations of Masonry 1772*](#) (2d Ed., corr. and enl; London: J. Wilkie, 1775; 300p.), and you can get reprint of facsimiles today. See the latter at Google Books.
506. Colin Dyer, *William Preston and His Work* (1987; 290p.), 202, Dyer’s summations of section VI of William Preston’s [*Illustrations of Masonry 1772, A New Edition*](#) (London: 1st 1772, 1775).
507. Grand Lodge of Texas, *Monitor of the Lodge* (1982), 33-36 . See also Peterson and Seligman’s *Character Strengths and Virtues...* (2004; 816p.), 47. On the cardinal virtues, see Kenneth E. Kirk, “Cardinal Virtues” in Wayne G. Boulton, Thomas D. Kennedy, Allen Verhey’s *From Christ to the World—Introductory Readings in Christian Ethics* (Eerdmans, 1994), 240.
508. Albert Pike (1809-1891), [*Morals and Dogma*](#) (1871; 861p.), respectively, 23, 106, 224, 226, and 854, capitalization and caps his, and italics removed on last quote; at Google Books. See Arturo de Hoyos, *Scottish Rite Ritual—Monitor and Guide* (Rev. Second Edition; Washington D. C.: Supreme Council, 33°, Southern Jurisdiction, 2009; 1016p.), 53-54, part of an oration given to the Grand Lodge of Louisiana, 2-8-1858; on page 73, Albert Pike said, “it adheres against all the world, to its Ancient Motto, ‘LIBERTY, with *law* and *Order*; EQUALITY with *Obedience* and *Loyalty*; FRATERNITY, with *Subordination*’” (an excerpt from Pike’s “Address,” delivered 4-19-1866, Washington, D.C.
509. *The Scottish Rite Journal of Freemasonry Southern Jurisdiction* (February 1993), 58, “: “Human progress is our cause, liberty of thought our supreme wish, freedom of

- conscience our mission, and the guarantee of equal rights to all people everywhere our ultimate goal.”
510. Arturo de Hoyos, *Scottish Rite Ritual—Monitor and Guide* (2009; 1016p.), 414, as it does throughout, the lessons leave the final spiritual meaning to the man: as in the 18th degree, you may “unite with us in a Degree in which the Christian Knight sees allusions to a divine redeemer” while a “follower of Moses” sees a Messiah “yet to come” and others see some a “belief in a savior.”
511. Christopher Hodapp, *Freemasons FOR Dummies* (Wiley, 2005), 15, “It doesn’t matter. No one man speaks for Freemasonry, and no one ever has. Not even guys who write for Dummies books.”
512. John Robinson, *A Pilgrim’s Path—Freemasonry & the Religious Right* (1993), 34, emphasis his: Benjamin Franklin gave “no better example of the practical application of Masonic ideals.”
513. John Hamill & Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 203: “above all a citizen of the world whose duty ... is not to self, but to his family, his country and his fellow-men” building “his life around the moral principles that lie at the heart of the Craft.... He will thus respect the rights of others to hold beliefs and attitudes that differ radically from his own.”
514. Charles W. Ferguson, *Fifty Million Brothers—the Panorama of American Lodges and Clubs* (NY: Farrar & Rinehart, 1937; 389p.).
515. Albert Pike (1809-1891), [Morals and Dogma](#) (1871; 861p.), 28, 40-41, 91, at Google Books.
516. First three, Grand Lodge of Texas’ *Monitor of the Lodge* (1982, revised, 2002), 4-32nd, Rex R. Hutchens’ *A Bridge to Light* (DC: Supreme Council 33°, 2006; 340p.), and Arturo de Hoyos’ *Scottish Rite Ritual—Monitor and Guide* (Washington D. C.: Supreme Council, 33° 2009; 1016p.).
517. Elmer Murphey, III, “Grand Master’s Message—It’s All About Character,” *The Texas Mason XIV:1* (Winter 2005), 3, “They all met upon the level because they were equals—each was a man of good character. And this is the reason the Grand Lodge of Texas has continued to exist all these years, and will continue to prosper.... Brethren, it is all about ‘character.’ Our fraternity is deemed by some to be very complicated; I believe it is very simple. It is all about ‘character.’ Once you become a Mason, the change is forever. It is the internal and not the external that makes a man a Mason.”
518. Scottish Masonic scholar Robert L. D. Cooper, *Cracking the Freemasons Code* (NY & London: Atria Books, div. of Simon & Schusters; 240p.), 106-7, since Masonry “does not impose a fixed interpretation,” some Jewish Masons do not symbolize God with “G,” preferring Goodness.
519. Grand Lodge of Texas, *Monitor of the Lodge* (1982), 27, “The Holy Bible is dedicated to God, because it is the inestimable gift of God to man ... the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by due attention to their use, they are taught to circumscribe their desires and keep their passions in check.”
520. Henry Wilson Coil, *Coil’s Masonic Encyclopedia* (1996; 734p.), 631.
521. Johnston and Monette, *Masonry Defined* (1930; 935p.), 245, question #386, the symbol G indicates “reference to the grand ideas of Infinity and Eternity. By the letter G—... of

- God and that of Geometry—it bound heaven and earth, the divine to the human, and infinite to the finite. Masons are taught to regard the Universe as the grandest of all symbols, revealing to men, in all ages, the ideas which are eternally revolving in the mind of the Deity.... The symbolical letter G ... before which every Mason reverently uncovers, and bows his head—is a perpetual condemnation of profanity, impiety and vice. No brother who has bowed before that emblem can be profane.” And *G* is “regarded as one of the most sacred of the Masonic emblems. Where it is used, however, as a symbol of Deity, it must be remembered that it is the Saxon representative of the Hebrew *Yod* and the Greek *Tau*—the initial letters of the name of the Eternal in those languages.”
522. Albert Pike (1809-91), *Morals and Dogma* (1871; 861p.), 841, italics his; at Google Books. Pike explains further (850-52): the Square measures plane surfaces in geometry and refers to the earth, and the Compasses measure spheres in trigonometry and refers to the heavens; then, after reflecting upon history’s ancient Pagan renditions of life, not claiming those for himself or anyone, he then indicated how in Masonry the Square symbolizes the earth, the material, and mortal side, and how the Compasses symbolizes the heavens, the spiritual, the intellectual, and the moral side.
523. Cathy Burns’ *Masonic and Occult Symbols Illustrated* (Mt. Carmel, PA: Sharing, 2009, 1st 1998; 543p.) consistently used the darkest interpretations, avoiding the good most of the time, linking Masonry with the worst of Occult: she mentions the phallus but not the plumb, Thor and thunderbolt but not the trowel, but she and others *think* she is an expert on Masonic symbols.
524. C. S. Lewis, (Clive Staples, 1898-1963), *Mere Christianity—Revised and Amplified Edition* (with new intro of the three books, *Broadcast Talks*, *Christian Behaviour*, and *Beyond Personality*; London: G. Bles, 1952; 176p.; San Francisco: HarperSanFrancisco, 2001; 227p.).
525. Arthur A. Cohen, editor, *A Handbook of Christian Theology* (1972, 1st 1958), 246-256, esp. article on “Natural Law” by Samuel Enoch Stumpf and “Natural Theology” by David Cairns. Bernd Jaspert, ed., *Karl Barth-Rudolf Bultmann, Briefwechsel 1911-1966* (Tübingen: Theologischer Verlag, 1994; 336p.) *Karl Barth-Rudolf Bultmann Letters, 1922-1966* (Trans. Geoffrey W. Bromiley; Grand Rapids: Eerdmans, 1981; 192p). See also Karl Barth’s *The Call to Discipleship* (Trans. G. W. Bromiley; Minneapolis: Fortress Press, 2003; 76p), *Church and State* (Trans. G. Ronald Howe; London: Student Christian Movement Press, 1939, 90p), and *God Here and Now* (Trans. Paul M. van Buren, intro George Hunsinger; London-NY: Routledge, 2003; 139p); and Rudolf Bultmann’s, *The Future of Our Religious Past—Essays in Honour of Rudolf Bultmann* (Edited James M. Robinson; trans. Charles E. Carlston and Robert P. Scharlemann; NY: Harper & Row, 1971; 372p) and *Faith and Understanding* (ed., intro Robert W. Funk; trans. Louise Pettibone Smith; London: S.C.M. Press, 1969; 348p).
526. Johnston and Monette, *Masonry Defined* (1930; 935p.), 181, question #231, “This creed consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized at the Grand Architect of the Universe; and secondly, a belief in eternal life, to which this present life is but a preparatory and probationary state.... ‘In ancient time [before 1717], Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree [after 1717], leaving their particular opinions to themselves.’ This is now considered universally as the recognized law on the subject.”

527. Googolplex is 10^{googol} or 10^{100} , that is, the digit 1 followed by 100 zeros. It was coined in 1920 by nine-year-old Milton Sirota (1911–1981), nephew of American mathematician Edward Kasner (1878–1955), who popularized it in his book *Mathematics and the Imagination* (NY: Simon and Schuster, 1940; 340p.). Made international by www.Google.com.
528. Michael G. Maness, *Heart of the Living God—Love, Free Will, Foreknowledge, and Heaven: A Theology on the Treasure of Love* (AuthorHouse, 2004; 706p.) chapter 7 for more in the *Imago Dei*.
529. Grand Lodge of Texas, *Monitor of the Lodge* (Texas, 1982), 44.
530. *Ibid.*, 69.
531. Cathy Burns' *Masonic and Occult Symbols Illustrated* (Mt. Carmel, PA: Sharing, 2009, 1st 1998; 543p.) links Masonry with the worst of the Occult: she mentions the phallus but not the plumb, Thor and thunderbolt but not the trowel—but she and others *think* she is an expert on Masonic symbols.
532. See Arturo de Hoyos' *Scottish Rite Ritual—Monitor and Guide* (Washington D. C.: Supreme Council, 33°, 2009; 1016p.), 139-167, every page having character counting jewels, though somewhat challenging to a non-Mason. It is perhaps the finest modern Masonic publication. S. Brent Morris' *The Complete Idiot's Guide to Freemasonry—A Myth-Busting Introduction to the History and Practice of Freemasonry* (2006; 334p.) gives the good survey of most of the orgs outside the Blue Lodge with thousands more symbols on character counting. See W. Kirk MacNulty's *Freemasonry—Symbols, Secrets, Significance* (2006; 320p.), Grand Lodge of Texas' *Monitor of the Lodge* (1982), E. R. Johnston and A. C. Monette's *Masonry Defined* (1930; answering 1,025 questions in 621p.) for literally thousands of character counting symbols and allegories.
533. *Op. cit.*, footnotes 376 and 750, substantial, but still just a few drops in the bucket.
534. See www.GrandLodgeOfTexas.org for an audio lesson; also Johnston and Monette, *Masonry Defined* (1930; 935p.), 236-237, question #364; and Coil, *Coil's Masonic Encyclopedia* (1996; 734p.), 252; foot reflecting service; knee, prayer; heart, trust; hand, support; ear, wise counsel.
535. Rex R. Hutchens, *A Bridge to Light*, (DC: Supreme Council 33°, 2006; 340p.), 91.
536. See <http://freemasonry.bcy.ca/anti-masonry/baphomet.html>, the web site for the Grand Lodge of British Columbia and the Yukon, for Baphomet as *unrelated* to Freemasonry. Compare Cathy Burns' *Masonic and Occult Symbols Illustrated* (Mt. Carmel, PA: Sharing, 2009, 1st 1998; 543p.), 42-56, who links Masonry with the worst of Occult in here chapter on the pentagram, including Baphomet.
537. See www.AzureGreen.com/Posters/EPPEN:Poster:Pentagram/Page_4/EPPEN.html. Character counts to Azure Green in their advertized principles as seen in their www.AzureGreen.com/aboutus.html page.
538. The Kappa Sigma fraternity founded 1869, KappaSigma.org, uses the up-side-down five-pointed star on their ring. Its mission is educational and encourages service to others.
539. Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (Boston & NY: Fraternity Pub. Co., 1904; 937p.), 49ff, for a long section on the ancient mysteries and dualities.

540. H. Paul Jeffers, *Freemasons—Inside the World’s Oldest Secret Society* (NY: Kensington Pub.’s Citadel Press, 2005; 236p.), 172, and Professor Jeffers gave several impressive lists.
541. On “star police,” incredibly, a History Channel special airing June 29, 2009, titled *Secrets of the Founding Fathers*, one talked about “star families” that held the secrets of Freemasonry passed down through the ages, including Washington’s family—so, I guess there really is a “star police.”
542. David Hackett Fischer, *Liberty and Freedom* (2005; 851p.), 159-162. See www.USHistory.org/betsy/more/canby.htm for an 1870 history by William J. Canby, and compare Lloyd Balderston’s *The Evolution of the American Flag from Materials Collected by the Late George Canby* (Philadelphia, 1909; 140p.), Edwin S. Parry’s *Betsy Ross, Quaker Rebel* (1930; 252p.), Roy Thompson’s *Betsy Ross—Last of Philadelphia’s Free Quakers* (1971), and William D. Timmins and Robert W. Yarrington’s *Betsy Ross—The Griscom Legacy* (1981). See www.BetsyRossHouse.org. See www.USHistory.org/betsy/flagstar.html for Betsy Ross’s technique.
543. See Congressional Medal of Honor Society at www.CMOHS.org. The first award of the Medal of Honor was made March 25, 1863, to Private Jacob Parrott, and five others. Since then there have been: 3,465 Medals of Honor awarded for 3,460 separate acts of heroism performed by 3,446 individuals (including 9 “Unknowns”). Today, there are 105 living Recipients of the Medal of Honor.
544. See www.EasternStar.org.
545. Charles T. McClenachan, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry—Containing Instructions in All the Degrees from the Third to the Thirty-Third, and Last Degree of the Rite (Together with Ceremonies of Inauguration, Institution, Installation, Grand Visitations, Receptions, Lodges of Sorrow, Adoption, Constitutions, General Regulations, Calendars, Etc.)* (NY: Macoy Pub., 1914; 703p.), 469-490, at Google Books; also Arturo de Hoyos’ *Scottish Rite Ritual* (Rev. 2nd Ed.; A.A.S.C. Southern Jurisdiction, 2009; 1016p.), 754-914, very rich in symbolism.
546. David Barton’s *The Question of Freemasonry and the Founding Fathers* (WallBuilders, 2005; 132p.), 68, and Barton quotes from a nameless author on a spook-house web site in his footnote 181, Saints Alive (the author), “Freemasonry – Is it Satan’s Door to America?”: www.SaintsAlive.com/freemasonry/fmsatansdoor.htm. Barton does *not* use the OES web site? Like many, Barton occults the symbols on virtue in the very OES Star he copies!
547. Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (1904; 937p.), in chapter XX, pp. 857-868, by Rev. Willis D. Engle, Past Grand Patron, Past General Secretary.
548. Scottish Masonic scholar Robert L. D. Cooper in his *Cracking the Freemasons Code* (NY & London: Atria Books, div. of Simon & Schusters; 240p.), 199. See www.Droit-Humain.org for French, www.Droit-Humain.org/uk for English, www.CoMasonic.org, and www.Co-Masonry.org. See the Honourable Fraternity of Ancient Freemasons at www.HFAF.org.
549. Ibid., 862, bold emphasis mine.
550. See www.EasternStar.org/oes/frame.html for “Eastern Star is a social order composed of persons with spiritual values but it is not a religion. Its appeal rests in the true beauty of

- the refreshing and character-building lessons.... While this is an Order composed of people of deep spiritual convictions, it is open to all faiths, except no faith.” General Grand Chapter of the Order of the Eastern Star, *Ritual of the Order of the Eastern Star* (Grand Chapter, Washington, D.C.: 2003), 63-73. See Stillson, [History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders](#) (1904; 937p.), 862, for more on each.
551. Robert J. Lewinski, *What Is Freemasonry?* (1999, 1st 1961), 50-54, short description of degrees, 10 degrees of the York, 29 of the Scottish Rite (the 33rd is an honorary degree). Though it has been said there are no higher degrees than a Master Mason, but actually the first three are more *foundational*, as the higher degrees to expound upon, carry on, and add to the Master’s degree.
552. II Sam. 5:11, I Kings 5-9, I Chron. 14:1, II Chron. 2, 8, and 9, especially I Kings 7:13-14, where Hiram’s résumé is expanded in 2 Chronicles 2:13-14: “I am sending you Hiram-Abi [Hiram Abif?], a man of great skill, whose mother was from Dan and whose father was from Tyre. He is trained to work in gold and silver, bronze and iron, stone and wood, and with purple and blue and crimson yarn and fine linen. He is experienced in all kinds of engraving and can execute any design given to him. He will work with your craftsmen and with those of my lord, David your father” (KJV).
553. C. F. Keil and F. Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson Pub., 2006, 1st 1866-91; 10 vols.), 3:69-70, on I Kings 7:13-14; compare *Jamieson, Fausset, and Brown Commentary* and *Barnes’ Notes* (both BibleSoft Electronic Database, 2005) and Ron Johnson’s “The Centrality of the Jewish Temple in the Affairs of God, Israel and the Nations Part I - Historical Temples,” *Conservative Theological Journal* 1:1 (April 1997; 61-84), 75. On the widow’s son (2 Chron. 2:13, 3:15-5:1, and I Kings 7), Hiram was son of a Naphtali widow, father Tyrian by birth, “Both statements may easily be united thus: she was a Danite by birth, and married into the tribe of Naphtali. When he husband died, she was married again as a the widow of a Naphtalite, and became the wife of a Tyrian, to whom she bore a son, *Hiram*.”
554. Henry Wilson Coil, *Coil’s Masonic Encyclopedia* (Richmond, VA: Macoy Publishing, 1996, 1st 1961), s.v. Hiram Abif, 313-316, “Hiram Abif is the principal character in ... the Master’s Degree in all rites in all countries and, yet, one of the disputed figures from the standpoint of both historical accuracy and symbolism.... If the origin of the legend and identity of Hiram is a problem, the purpose and meaning of the Masonic ceremony is a greater one.” Compare Arthur Edward Waite (1857-1942), *A New Encyclopaedia of Freemasonry (Ars Magna Latomorum) And of the Cognate Instituted Mysteries: Their Rites, Literature and History* (NY: Wings Books, 1996, 1st 1970 by Univ. Books; 2 vols.), s.v. Hiram Abif, 367, “A modern allegory woven about a Scripture personality does not call for a harmony between KINGS and CHRONICLES to support it.”
555. Arthur E. Waite (1857-1942), *New Encyclopaedia of Freemasonry* (1996, 1st 1970), 366-367.
556. Georg Simmel, “The Sociology of Secrecy and of Secret Societies,” *American Journal of Sociology* (AJS) 11 (Trans. A. Small; 1906), 441-498. See www.PreciousHeart.net/fm/Simmel.pdf.
557. Georg Simmel, “Sociology of Secrecy ...,” 11 AJS (1906), 442.
558. *Ibid.*, 463.

559. Ibid., 479, degenerate, and 480, progressive.
560. Jeff Sharlet, *The Family—The Secret Fundamentalism at the Heart of American Power* (HarperCollins, 2008; 454p.).
561. Ibid., 56, “stranger than anything I’d seen in years of reporting.... Maybe it was nothing more than country club fundamentalism, worth little more attention than Rotary or the Freemasons. But experienced from within, the Family was as perfectly absurd ... as the Catholic dirt eaters of Chimayo.”
562. Ibid., 57-83.
563. Neil Strauss, *The Game—Penetrating the Secret Society of Pickup Artists* (NY: ReganBooks, Imprint of HarperCollins, 2005; 462p.), and coauthor of bestsellers Mötley Crüe’s *Dirt*, Marilyn Manson’s *The Long Hard Road Out of Hell*, Dave Navarro’s *Don’t Try This at Home*.
564. Ironically, anthropologist Margaret Mead’s *Sex and Temperament in Three Primitive Societies* (NY: W. Morrow, 1935; 335p.) helped the 60s’ sexual revolution and became a potent support for feminism: among other things, she found females dominant in the Chambri of Papua New Guinea.
565. Neil Strauss, *The Game—Penetrating the Secret Society of Pickup Artists* (NY: ReganBooks, Imprint of HarperCollins, 2005; 462p.), 436 & 437.
566. John Robison (1739-1805), *Proofs of a Conspiracy Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati, and Reading Societies* (Philadelphia: T. Dobson, 1798; 399p.; Boston, Western Islands, 1967), 238f., at Google Books.
567. Henry Dana Ward’s *Free Masonry—Its Pretensions Exposed in Faithful Extracts of Its Standard Authors, with a Review of Town’s Speculative Masonry—Its Liability to Pervert the Doctrines of Revealed Religion... Its Dangerous Tendency Exhibited in Extracts from the Abbe Barruel and Professor Robinson, and further Illustrated in Its Base Service to the Illuminati* (NY: pub. unkn., 1828; 399p.), 385-388, at Google Books. Italics his. .
568. David Macdill, Jonathan Blanchard, and Edward Beecher, *Secret Societies—a Discussion of Their Character and Claims* (Michigan Historical Reprint Series, Univ. of Michigan Library; March 31, 2006; 92p; 1st Published in Cincinnati by Western Tract and Book Society, 1867).
569. Macdill, Blanchard, and Beecher, *Secret Societies* (1867), 5, enumeration “1.” theirs.
570. Ibid., 14.
571. Jonathan Blanchard (1811-1892; 1st president Wheaton, www.Wheaton.edu/heritage.html), *Freemasonry Illustrated...* (1879. 640p.), op. cit. footnote 196 for full reference.
572. The 2006 date is from the Wheaton.edu online library reference to the booklet.
573. Iota (i) is the first letter of *Iēsous* (Ἰησοῦς), Greek for Jesus; Chi (kh) is the first letter of *Khristos* (Χριστός), Greek for Christ or anointed; Theta (th) is the first letter of *Theou* (Θεοῦ), that means God’s, genitive case of, *Theos* (Θεός), God; Upsilon (u) is the first letter of *huios* (Υἱός), Greek for Son; and Sigma (s) is the first letter of *sōtēr* (Σωτήρ), Greek for Savior. See <http://en.wikipedia.org>.
574. *Compact Edition of the Oxford English Dictionary* (1979), s.v., “occult”: “now chiefly in technical and scientific use,” and like “a heavenly body (as the moon ...) hiding another

- (as a star)” or as in “in lighthouses, applied to light cut off from view for a few seconds.” Except the terms *occultism* and *occultist*, this Oxford edition did not include the 3rd def. for *occult* now found in Webster below.
575. *Webster’s Ninth New Collegiate Dictionary* (Springfield, MA: Merriam-Webster, 1989), first definition: “to shut off from view or exposure,” the third definition of *occult* with a date of 1923 for first use in this manner, and references also *occult-like*, “matters regarded as involving the action or influence of supernatural or supernormal powers or some secret knowledge of them—used with *the*.”
576. Michael G. Maness, [Heaven—Treasures of Our Everlasting Rest](#) (2005; 118p.).
577. Much Roman and Greek art showed genitalia, but conservative Popes throughout Europe’s Middle Ages had the artwork’s genitalia covered with a fig leaf, both sculptures and paintings. *The Expulsion from the Garden of Eden* by Masaccio was painted in 1425 and the genitalia was covered in 1680 with a fig leaf. A statue of Mercury holding the caduceus in the Vatican has an added fig leaf.
578. See Michael Hall’s exposé “Across the Line,” *Texas Monthly* (April 2009; 141-144 & 186-192, a long article) about active sex-swinger clubs in Texas, child molestation, and a real “Booger Red.” Remember Neil Strauss’ *The Game—Penetrating the Secret Society of Pickup Artists* (NY: ReganBooks, Imprint of HarperCollins, 2005; 462p.) in A.4 above, a predatory secret society making millions. The rarity of improprieties by Masons can be confirmed by any major news search. Still, the Dallas Morning News reported on 2-14-10 within an article on South American outfitting an incident regarding the fun-loving Jesters (a fringe of the Shriners), on which the Jesters denied. Even if true, there is no large group anywhere without a few strays, including all the major religions.
579. Colin Dyer, *William Preston and His Work* (1987; 290p.), 174, in Dyer’s summations of clause 5 in first sec. of Preston’s (1742-1818), [Illustrations of Masonry 1772](#) (2d Ed., corr. and enl; London: J. Wilkie, 1775, 1st 1772; 300p.).
580. Matthew 6: any translation will do.
581. *Semper fi* = short for *semper fidelis*, Latin for “always faithful,” motto of the U.S. Marine Corp.
582. See con J. P. Bentley’s [History of the Abduction of William Morgan, and the Anti-Masonic Excitement of 1826-30, with Many Details and Incidents Never Before Published](#) (Free Press, 1874; 100p.) and pro Robert Morris’ *William Morgan, or Political Anti-Masonry, Its Rise, Growth and Decadence* (NY: Macoy Pub., 1883; 398p.), at Google Books.
583. Dietrich Bonhoeffer (1906-45), *Ethics* (ed. Eberhard Bethge, trans. Neville Horton Smith from German; London: SCM Press, 1955; 342p.), 328-329.
584. Joseph J. Ellis, *His Excellency—George Washington* (2004; 320p.), xiv. The 2001 Pulitzer was for his book *Founding Brothers—The Revolutionary Generation* (2000). Compare William Moseley Brown’s (1894-1966) magisterial *George Washington, Freemason* (Richmond: Garrett & Massie, 1952; 542p.), published in 1952 for the George Washington Masonic Bicentennial Year of Washington’s initiation in 1752 under the authority of the Grand Lodge of Virginia and Washington’s adopted lodge, Alexandria-Washington Lodge No. 22, and the George Washington Masonic National Memorial and the Memorial Association. Brown held many Masonic titles and was on

- faculty at Columbia University and Washington and Lee University teaching, at different times, German, Biology, Education and Psychology.
585. Lonelle Aikman, “Mount Vernon Lives On: A Century of Patriotic Labor Has Restored George Washington’s Old Home as He and Martha Knew It,” *National Geographic* (CIV: 5, November 1953), 670; referring to Washington’s records at Mount Vernon, the gentle librarian Irene Warren said, “I wish that I could have helped him sort his papers. He kept a record of just about everything, and it must have been a terrible job.” See John C. Fitzpatrick, ed., *The Writings of George Washington from the Original Manuscript Sources 1745-1799, Prepared under the Direction of the United States George Washington Bicentennial Commission and Published by Authority of Congress* (Washington, D.C.: 1931-39; 39 vols. – see all of them seen here: etext.virginia.edu/washington/fitzpatrick); Fitzpatrick, *The Diaries of George Washington* (ed. ; 4 vls.; Boston: Houghton Mifflin, 1925). The Library of Congress has 77,000 items; 506 containers plus 13 oversize; 125 microfilm reels; 215.2 linear feet. See also *The Papers of George Washington, Colonial Series* (10 vols.); ... *Revolutionary War Series* (12 vols.); ... *Confederation Series* (6 vols.); ... *Presidential Series* (11 vols.); and ... *Retirement Series* (4 vols.).
586. Joseph J. Ellis, “Washington Takes Charge: Confronting the British in Boston in 1775, Gen. George Washington Honed the Personal Qualities that Would Carry the Day in War and Sustain the New Nation in Peace,” *Smithsonian* (January 2005), 99 & 103.
587. David Barton, *Question of Freemasonry and the Founding Fathers* (Aledo, TX: WallBuilders, 2005; 132p.), 61, endnote #160, from John C. Fitzpatrick’s *Writings of George Washington from the Original Manuscript Sources, 1745-1799* (Washington: GPO, 1947), vol. 36, 452-453, letter to G.W. Synder on 9-25-1798. Yes, 39 vols. at <http://etext.virginia.edu/washington/fitzpatrick>. Italics mine.
588. David Barton, *America’s Godly Heritage* (booklet; Aledo, TX: WallBuilders, 2005; 67p). On Barton’s *The Myth of Separation* (1989) and tape summation, see Americans United for Separation of Church and State’s (AU) *Church and State* (April 1993) “Sects, Lies and Videotape—David Barton’s Distorted History” and “David Barton’s Bad History—When A Myth Is As Good As A Mile.” See <http://www.AU.org/media/church-and-state/archives/2009/07/texas-tall-tale.html> for more.
589. Tim LaHaye, *Faith of Our Founding Fathers* (1987; 268p.), 104-110, and all of the quotes are from John F. Schroeder, ed., *Maxims of Washington* (1942), chiefly from 275-299, and others, the Author of All Good, the Source of All Blessings, Divine Protection, the Supreme Ruler of the Universe, the Ruler of Nations, Religion, Distinguished from Morality, Religious Duties of Nations, Example of Its Divine Author, Civil and Religious Liberty, Religious Freedom, Toleration of the Jews, Regard to Conscientious Scruples, and Religious Tenets and Civil Rights.
590. Norma Cournow Camp, *Man of Prayer and Courage—George Washington*, (Milford, MI: Mott Media, 1977; 164p.), excusing the difficult job of downsizing to compact this book for youth, still, she inserted prayerful reflections mirroring evangelicalism today instead of like an 18th century Anglican, even knowing which prayer he used from his pocket prayer book when his brother Lawrence was dying.

591. For a definition and evangelical refutation of Deism, see Charles Hodge's classic *Systematic Theology* Vol. 1 of 2 (NY: Scribner, Armstrong, 1873; 673p.), 35-36, at Google Books. [Vol. 1 of 2](#), [Vol. 2 of 2](#), and [Vol. 1 of 3](#).
592. Michael Novak and Jana Novak, *Washington's God—Religion, Liberty, and the Father of Our Country* (NY: Basic Books, 2006; 282p.), xix; the Novaks' appendices included selected writings on God by Washington and 102 designations he used for God. Mary V. Thompson's masterful "*In the Hands of a Good Providence*"—*Religion in the Life of George Washington* (Charlottesville: Univ. of Virginia Press, 2008; 251p.). Michael Novak is also the author of *Character and Crime—An Inquiry into the Causes of the Virtue of Nations* (Notre Dame, IN: Brownson Institute, 1986; 152p.), *Toward a Theology of the Corporation* (Washington, D.C.: AEI Press, 1981; 63p.), and *The Universal Hunger for Liberty—Why the Clash of Civilizations Is Not Inevitable* (NY: Basic Books, 2006, 1st 2004; 281p.).
593. Frank E. Grizzard's comment was a blurb on the back of Thompson's hardback dustcover, and he is the director of the Lee Family Digital Archive at Washington and Lee University and the author of *The Ways of Providence—Religion and George Washington* (Buena Vista, VA: Mariner, 2005; 121p.), *George! A Guide to All Things Washington* (Buena Vista, VA: Mariner, 2005; 436p.), and *George Washington—A Biographical Companion* (Santa Barbara, CA: ABC-CLIO, 2002, 437p.).
594. Matthew Hale, *Contemplations Moral and Divine* (Hartford: Belknap & Hamersley, 1835, 1st 1685; 237p.). See also Bishop John Henry Hobart, *Book of Common Prayer ... Protestant Episcopal Church in USA* (NY: T. & J. Swords, 1818; 413p.), both at Google books.
595. Herbert W. Burk, *Washington's Prayers* (Norristown, PA: for Washington Memorial Chapel, 1907; 95p.), at Google Books; his small prayer book is described on page 13.
596. Mary V. Thompson, "*In the Hands of a Good Providence*"—*Religion in the Life of George Washington* (Univ. of Virginia, 2008; 251p.), 78, quoting an exchange between Col. Hugh Mercer and Bishop William White in *Memoir of the Life of the Right Reverend William White*, 196-97.
597. *Ibid.*, Mary Thompson, 138.
598. *Ibid.*, Mary Thompson, 137 and the excellent chapter on church and state, 139-168.
599. *Ibid.*, Mary Thompson, 84-90.
600. Spurgeon said, "I question whether the plurality of agency involved in denominations is not a great boon and blessing. Instead of standing out against my brethren for carrying out their convictions, I praise them and look upon them as partners in another ship. There must be several nets, and there must be several fishermen, and these fishermen in different boats." As edited in Maness' *Ocean Devotions—From the Hold of Charles H. Spurgeon, the Master of Mariner Metaphors* (Bloomington, IN: AuthorHouse, 2008; 431p.), 183, from C.H. Spurgeon, *The Metropolitan Tabernacle Pulpit* (London: 1855-1872; 63 vols.), #0443, "The Two Draughts of Fishes," 4-6-1862, 8:251-252 & 255.
601. *Ibid.*, Mary Thompson, 186, from Gerald Edward Kahler, "Washington in Glory, America in Tears: the Nation Mourns the Death of George Washington, 1799-1800" (Ph.D. diss., College of William and Mary, 2003; 2 vols.), 2:340-41.
602. Michael Novak and Jana Novak, *Washington's God* (2006; 282p.), 1st, 6; 2nd, xix.
603. *Ibid.*, 45, then chapters 3-5, 47-92.

604. David Barton, *Original Intent* (2004, 1st 2000; 534p.), 373-433, among his 270 short bios, he lists only three in their own right, Abigail Adams, Martha Washington, Mercy Otis Warren (author of *History of the Rise, Progress and Termination of the Revolution ... Moral Observations* (Boston: E. Larkin, 1805; 3 Vols.; all three at Google Books). In Barton, Martha is used once.
605. Michael Novak and Jana Novak, *Washington's God* (2006; 282p.), 23.
606. Patricia Brady, *Martha Washington (1731–1802)* (NY: Penguin, 2005; 276p), 188 & 236. Dr. Brady directed the Historic New Orleans Collection (HNOC.org) for 20 years. See also Joseph E. Fields, “Worthy Partner”: *The Papers of Martha Washington* (intro Ellen Clark; Greenwood Press, 1994; 501p.). See also John Hobart, *Book of Common Prayer ... Protestant Episcopal Church in USA* (NY: T. & J. Swords, 1818; 413p.), at Google Books. The 1662 version was favored by the Washingtons. The U.S. Anglican Church was reorganized into the Episcopal Church in 1789.
607. From www.FribergFineArt.com/ArtistBio.aspx, accessed 3-21-9.
608. In 2005 they rededicated their Ten Commandments monument at their headquarters in Grove City, Ohio; see www.FOE.com—“to make human life more desirable by lessening its ills, and by promoting peace, prosperity, gladness and hope.” It was first established as the Order of Good Things, but changed later in the year, 1898. Today they have several foundations helping people.
609. From www.FribergFineArt.com/ArtistBio.aspx, accessed 3-21-9: “In the snows of February, it was deserted, the wind moaning through the great trees, silent, lonely, cold. It was a cold that chilled to the bone. A cold that froze my fingers until I could no longer sketch.... I sought out whatever museums, collections, libraries, or informed individuals who could offer details on horse gear or uniform.... I made minutely accurate sketches from the very uniform actually worn by Washington.... I studied every portrait ever sketched, carved, or painted from life, but always keeping in mind how cold and rawboned he must have looked during that winter encampment.... What I really tried for, through the medium of paint, was to recall the pain, and the cold of that cruel winter of 1777-78. I sought to pay tribute to the tall and heavy-burdened man who held our struggling nation together.”
610. Gilbert Starling Jones, *From The Picket Post* (Valley Forge Historical Society, April, 1945, No. 9), www.USHistory.org/valleyforge/washington/prayer.html, “In 1918, the Valley Forge Park Commission refused a request ... to erect a ... marker on the spot where it was claimed Washington was seen kneeling in prayer. The Commission’s report reviewed ... thousands of pages of correspondence ... of the Commander-in-Chief and his staff.... It concluded ... ‘in none of these were found a single paragraph that will substantiate the tradition of the Prayer at Valley Forge.’” Three sources: (1) an authentication of the Potts story by Rev. Nathaniel Randolph Snowden (1770-1851) who recalled in his diary himself as a boy traveling with Potts, (2) Mrs. Thomas Potts James recalled Potts strongly Potts believed in his story, and (3) an Ex-Pension Agent elaborated on a bond between Marquis de Lafayette and General John Peter Gabriel Muhlenberg.
611. *Ibid.*
612. Charles H. Spurgeon (1834-92), *Metropolitan Tabernacle Pulpit* (Albany: AGES Software, 1997; originally 1855-1872; 63 vols.), 812, sermon #1870, “But a Step” (vol.

- 31): “There was a storm at sea. A young man on board who was not used to storms, and he fell into a great state of mind.... He crept into a corner and knelt down to pray; but the captain, on coming along, could not stand that. He shouted, ‘Get up, you coward, *say your prayers in fine weather.*’ He did get up, saying to himself, ‘I only hope that I shall see fine weather to say my prayers in.’ When he landed, the words the captain said remained in his mind. He said, ‘That is quite correct, I will say my prayers in fine weather.’ I would say to you who hope to live a hundred years, *say your prayers in fine weather.*” This was clipped from the October 21 devotion in Michael G. Maness’ [Ocean Devotions—From the Hold of Charles H. Spurgeon, Master of Mariner Metaphors](#) (AuthorHouse, 2008).
613. George Washington (1732-1799), *Papers of George Washington* (Library of Congress: 1592-1943, bulk 1748-1799; 77,000 items; 506 containers; 125 microfilm; 215.2 linear feet).
614. Paul F. Boller’s *George Washington and Religion* (Dallas: Southern Methodist Univ. Press, 1963; 235p.), Michael Novak and Jana Novak’s *Washington’s God—Religion, Liberty, and the Father of Our Country* (NY: Basic Books, 2006; 300p.), and *God and the Founders—Madison, Washington, and Jefferson* (Cambridge: Cambridge Univ. Press, 2009; 242p.).
615. Terry Breverton, *Black Bart Roberts—The Greatest Pirate of Them All* (Gretna, LA: Pelican Pub., 2004; 164p.), Amazon.com quote, “Though more famous pirates Blackbeard and Captain Kidd serve as the greater icons of piracy, during their lifetimes of activity they took only thirty vessels between them, compared to Black Bart’s more than four hundred.... Black Bart Roberts breaks the mold. Not only was he a Christian who ordered his musicians to play hymns each Sunday, he was also famous among his seagoing contemporaries for his abstention from alcohol.” See Captain Charles Johnson’s *A History of the Pyrates* (c1724), at Google Books.
616. Golden Age of Piracy, 1680s to the 1720s, pirates operated in the Caribbean, the American coast, the Indian Ocean, and the western coast of Africa: Terry Breverton, *Black Bart Roberts—The Greatest Pirate of Them All* (Gretna, LA: Pelican Pub., 2004; 164p.), the *Admiral Sir Henry Morgan—King Of The Buccaneers* (Gretna, LA: Pelican Pub., 2005; 119p.); Benerson Little, *The Sea Rover’s Practice—Pirate Tactics and Techniques, 1630-1730* (Potomac Books, 2005; 320p.); Shirely Carter Hughson, *Blackbeard & the Carolina Pirates* (Baltimore: Johns Hopkins Press, 1894, 143p.); Robert Earl Lee, *Blackbeard the Pirate—A Reappraisal of His Life and Times* (Winston-Salem, NC: J. F. Blair 1974; 264p.); Alexander O. Exquemelin, *Buccaneers of America* (London: S. Sonnenschein, 1893; 508p.); C. R. Pennell, ed., *Bandits at Sea, A Pirates Reader* (NYU Press, 2001; 400p.); Ezra Baldwin Strong (1805-1846), *The History of the Lives and Bloody Exploits of the Most Noted Piratesir Trials and Executions* (NY: D.W. Evans, 1860; 298p.); Jon E. Lewis, ed., *The Mammoth Book of Pirates* (NY: Carroll & Graf, 2006, 466p.); Douglas Botting, et al, *The Pirates* (Time-Life Books, 1978; 192p.); David Cordingly, *Under the Black Flag—The Romance and the Reality of Life Among the Pirates* (NY: Random House, 1996; 296p.); Robert Carse (1902-1971), *The Age of Piracy—A History* (NY: Rinehart, 1957; 276p.); Maurice Besson, *The Scovrge of the Indies, Bvccaneers, Corsairs, & Filibvsters, from Original Texts and Contemporary Engravings* (NY: Random House, 1929; 330p.).

617. Albert Eisle, “Resurrecting George Washington’s Booze,” *The Hill* (6-9-2005) in Michael and Jana Novak’s *Washington’s God* (NY: Basic Books, 2006; 282p.), 7.
618. See William Spohn Baker’s *Character Portraits of Washington as Delineated by Historians, Orators, and Divines* (Philadelphia: Robert M. Lindsay, 1887; 359p.), at Google Books.
619. Michael and Jana Novak *Washington’s God* (NY: Basic Books, 2006; 282p.), 171, from his “Farewell Address, September 19, 1796,” in John C. Fitzpatrick, *The Writings of George Washington from the Original Manuscript Sources 1745-1799, Prepared under the Direction of the United States George Washington Bicentennial Commission and Published by Authority of Congress* (Washington, D.C.: 1931-39; Westport, CT: Greenwood Press, 1970; 39 vols.), 35:229.
620. Barton, *Question of Freemasonry*, 6, his first footnote.
621. “We The People ...: The U.S. Constitution and Freemasonry,” Masonic Service Association of the United States (Silver Spring, MD 20910-4785, 1985), 18-20; Allen Roberts’ *George Washington, Master Mason* (Richmond, VA: Macoy Pub., 1976; 206p.).
622. D. James Kennedy (1930-2007), *What They Believed* (2003), 10.
623. *Ibid.*, 12.
624. Marcus Cunliffe, *George Washington—Man and Monument* (1958). Appeared in condensed form in *Reader’s Digest—Family Treasury of Great Biographies* (Vol. II, with *Mahatma Gaundhi* [Vincent Sheean; Knopf, 1954], *Einstein* [C. P. Snow; Scribner’s, 1966], *Marie Antoinette* [Stefan Zweig, trans. from German by Eden and Cedar Paul; Viking, 1933], and *Mark Twain’s Autobiography* [edited by Charles Neider; Mark Twain Co., 1917]; NY: Reader’s Digest Association, 1970), 11. See Mason Locke Weems (1759-1825) [The Life of Washington](#) (Philadelphia: Joseph Allen, 1833, based upon 1800 version; 249p.), at Google Books.
625. *Ibid.*, 99. Emphasis his.
626. D. James Kennedy (1930-2007), *What They Believed* (2003), 10, highlighting Washington’s leading troops to victory in the Revolutionary War, superintending the writing of the Constitution, and his unanimous election as first U.S. President. Kennedy is Senior Minister of Coral Ridge Presbyterian Church, Fort Lauderdale, Florida, and the President of Coral Ridge Ministries.
627. *Ibid.*
628. Allen E. Roberts, *George Washington, Master Mason* (1976; 206p.), 81.
629. D. James Kennedy (1930-2007), *What They Believed* (2003), 10.
630. *Ibid.*, 9.
631. Charles Dexter Allen, *American Book-Plates* (London: George Bell & Sons, 1895; 525p.), 91 & 327, at Google Books. It is regarded that his book-plate was designed in the colonies, because no London designer would have made the mistakes in heraldry (like placement of wreath beneath the crown). Allen lists the mottos referenced and their translations: 323-339.
632. Sidney Hayden, [Washington and His Masonic Compeers](#) (NY: Masonic Pub., 1866; 407p.).
633. *Ibid.*, 125-143, and 183, the records “have not survived to warrant their inclusion.” See [www.LeftBehind.com](#).

634. Joseph Tracy's (1793-1874) *The Great Awakening* (Boston: Tappan and Dennet, 1842; 433p.), at Google Books; for the centennial, Tracy noted the sources at 1840 and that churches records from 1740s (p.v.) "are either lost, or were badly kept, and furnish no valuable aid" and Edwin Scott Gaustad's *The Great Awakening in New England* (Gloucester, MA; Peter Smith, 1965).
635. Jasper Ridley, *The Freemasons—A History of the World's Most Powerful Secret Society* (1999, 2002; 357p.), 94; referencing F. Smyth, "Worshipful Brother George Washington of Virginia" *AQC* (London, 1976) 87:181-4.
636. Joseph J. Ellis, "Washington Takes Charge: Confronting the British in Boston in 1775, Gen. George Washington Honed the Personal Qualities that Would Carry the Day in War and Sustain the New Nation in Peace," *Smithsonian* (January 2005), 96. For debate on Hamilton's Masonry see James R. Case's "The Hamilton Bi-Centennial," outlines the documents, in Jack Buta, editor, *Fiat Lux—Philalethes Society*, Vol. 1 (Sebring, OH: Philalethes Society, 298p.; www.Freemasonry.org), 1-4.
637. Allen E. Roberts' *George Washington, Master Mason* (1976; 206p.) and Steven Conrad Bullock's *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1998, 442p.).
638. Julius Friedrich Sachse (1842-1919), *Washington's Masonic Correspondence as Found Among the Washington Papers in the Library of Congress* (Philadelphia, PA: New Era Printing, 1915; 144p.).
639. Albert G. Mackey, ed., "Tidings from the Craft," *The American Quarterly Review of Freemasonry and Its Kindred Sciences* (Vol. II; NY: Robert Macoy, 1859; 576p.), 574, warrant no. 19 in the Grand Lodge Registry; at Google Books.
640. *Ibid.*, 574-575, names originally in SMALL CAPS.
641. Henry Leonard Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (1904; 937p.), 277.
642. Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (1904; 937p.), 223, at Google Books; italics his, noting the Ahiman Rezon, a London Grand Lodge constitution, written on 11-22-1781, printed later.
643. John J. Robinson, *A Pilgrim's Path—Freemasonry and the Religious Right* (1993; 179p.), 15.
644. Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (1904; 937p.), 281, at Google Books.
645. James Truslow Adams, *The March of Democracy—A History of the U.S.*, Vol I, *The Rise of the Union* (1932-33), 216.
646. Joseph J. Ellis, *His Excellency—George Washington* (2004; 320p.), 73, 77, 78.
647. James Truslow Adams, *The March of Democracy—A History of the U.S.*, (1932-33), 216-217.
648. Stillson, *History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders* (1904; 937p.), 277, at Google Books.
649. Allen E. Roberts, *George Washington, Master Mason* (1976; 206p.), 113-114.
650. Marcus Cunliffe, *George Washington—Man and Monument* (Little, Brown, & Co., 1958; in *Reader's Digest—Family Treasury of Great Biographies* [Vol. II, 1970]): 105-06, "There was the virtual certainty that he would be elected President. Only he was known,

- respected and trusted in all the states. Only he, apart from the aged Franklin, had the requisite magic, glory, prestige demanded.”
651. Julius Friedrich Sachse (1842-1919), *Washington’s Masonic Correspondence as Found Among the Washington Papers in the Library of Congress* (1915; 144p.), 114, italics Sachse’.
652. Joseph J. Ellis, *His Excellency—George Washington* (2004; 320p.), 266 & 275.
653. D. James Kennedy (1930-2007), *What They Believed* (2003), 9.
654. Joseph J. Ellis, *His Excellency—George Washington* (2004; 320p.), 270.
655. Marcus Cunliffe, *George Washington* (1958), 11.
656. David Hackett Fischer, *Liberty and Freedom* (Oxford: Oxford Univ. Press, 2005; 851p.), 183.
657. See Garry Wills’ *Cincinnatus—George Washington and the Enlightenment* (Garden City, NY: Doubleday, 1988; 272p.). Cincinnatus was a farmer who left the plow, twice, to become consul of Rome in 460 B.C. and following.
658. David Hackett Fischer, *Liberty and Freedom* (2005; 851p.), 180.
659. James Flexner, *Washington—the Indispensable Man* (1974, 423p.; condensed his 4-vol. set).
660. Marcus Cunliffe, *George Washington—Man and Monument* (Little, Brown, & Co., 1958; in *Reader’s Digest: Family Treasury of Great Biographies* [Vol. II, 1970]: 146). Italics his.
661. Allen E. Roberts, *George Washington, Master Mason* (1976; 206p.), 159-161.
662. *Ibid.*, 159-161.
663. *Ibid.*, 161.
664. David Hackett Fischer, *Liberty and Freedom* (2005; 851p.), 183. See also Gerald E. Kahler’s *The Long Farewell—Americans Mourn the Death of George Washington* (Univ. of Virginia Press, 2008; 208p.) based on his *Washington in Glory, America in Tears: The Nation Mourns the Death of George Washington, 1799-1800* (Ph.D. Diss., College of William and Mary, 2003).
665. Joseph J. Ellis, *His Excellency—George Washington* (2004; 320p.), xiv.
666. Abner V. McCall, Master Mason since 1933, “Response to the Inquiry Whether Membership in a Masonic Lodge Is Incompatible with Membership in a Baptist Church,” *The Scottish Rite Journal of Freemasonry Southern Jurisdiction* (February 1993), 49-50. At Baylor.edu 9-2004.
667. Lansing Burrows, *The Baptist Hymn and Praise Book* (Nashville, TN: Sunday School Board, SBC, 1904; 416p.); *How Baptists Work Together* (Nashville, TN: SBC, 1911; 138p), www.query.NYTimes.com/mem/archive-free/pdf?res=9F01E5D9123AE03ABC4052DFB6678382609EDE, 1-3-1893.
668. See www.PaigePatterson.info/documents/anatomy_of_a_reformation.pdf, on how he did it, 36 pages in this version; Paige Patterson, “Anatomy of a Reformation—the Southern Baptist Convention, 1978-1994,” Paper presented at the 46th National Conference of the Evangelical Theological Society, Lisle, IL, Nov. 17, 1994 (Microfiche; Portland, OR: Theological Research Exchange Network, 1998; ETS-4661; 17p.). See also Jerry Sutton, *The Baptist Reformation—The Conservative Resurgence in the Southern Baptist Convention* (Nashville: Broadman & Holman, 2000, 542p). Compare Fisher Humphreys,

- The Way We Were—How Southern Baptist Theology Has Changed and What It Means to Us All* (Smyth & Helwys, 2002); Grady Cothen & James Dunn, *Soul Freedom—Baptist Battle Cry* (Smyth & Helwys, 2000); Rob James and Gary Leazer, *The Fundamentalist Takeover of the Southern Baptist Convention* (Impact Media, 1999); Paul Pressler, *A Hill on Which to Die—One Southern Baptist’s Journey* (Broadman & Holman, 1999); Walter Shurden & Randy Shepley, *Going for the Jugular—a Documentary History of the SBC Holy War* (Mercer, 1996); David Morgan, *The New Crusades, the New Holy Land—Conflict in the Southern Baptist Convention, 1969-1991* (Univ. of Alabama Press, 1996); Nancy Tatom Ammerman, *Baptist Battles—Social Change and Religious Conflict in the Southern Baptist Convention* (Rutgers Univ. Press, 1990), Ellen M. Rosenberg, *The Southern Baptists—A Subculture in Transition* (Univ. Tennessee, 1989). See also Russell H. Dilday, president of Southwestern Baptist Theological Seminary 1978-1994, *Columns—Glimpses of a Seminary under Assault* (Macon, GA: Smyth & Helwys, 2004; 346p) and *Higher Ground—A Call for Christian Civility* (Smyth & Helwys, 2007; 148p).
669. From www.query.NYTimes.com/gst/abstract.html?res=9905E7D61331E033A25750C0A9679C94629ED7CF, 1-3-1893.
670. From www.GeorgiaEncyclopedia.org/nge/Article.jsp?id=h-1613. Also see, Jack U. Harwell, *Louie D.—A Photographic Essay of “Mr. Baptist,” Louie Devotie Newton* (Atlanta: *Christian Index*, 1979); Jack U. Harwell, *An Old Friend with New Credentials—A History of the Christian Index* (Atlanta: *Christian Index*, 1972); J. C. Masee, *Louie D. Newton, The Witness—A Spiritual Biography* (Decatur: Bowen Press, 1963); Robert Winston Smith, “Louie D. Newton: A Baptist Statesman of the Twentieth Century” (Ph.D. diss., Southern Baptist Theological Seminary, 1979).
671. Louie D. Newton, *Why I Am a Baptist* (NY: Thomas Nelson and Sons, 1957; 306p.).
672. W. T. Conner, *Revelation and God: an Introduction to Christian Doctrine* (Broadman, 1936; 354p.; revision of *A System of Christian Doctrine by Sunday School Board of the SBC*, 1924; 576p.). W. T. Conner’s other works include *The Christ We Need* (Zondervan, 1938; 124p.), *The Cross in the New Testament* (Broadman, 1954; 181p.), *The Epistles of John* (2nd ed.; Broadman, 1957; 151p.), *The Gospel of Redemption* (Broadman, 1943; 369p.), *The Teachings of Mrs. Eddy* (2d ed.; Broadman, 1947; 61p.), *What Is a Saint?* (Broadman, 1948; 35p.), *Work of the Holy Spirit: a Treatment of the Biblical Doctrine of the Divine Spirit* (Jordan Press, 1966; 241p.).
673. James T. Draper, *Authority—Critical Issue for Southern Baptists* (Revell, 1984; 126p.), 64.
674. See www.SWBTS.edu, as of 9-2004.
675. B. H. Carroll’s other works include *The Acts* (Revell, 1916; Broadman, 1947; 471p.), *Baptism: Its Law, Its Administrator, Its Subjects, Its Form, Its Design* (intro John A. Broadus; Waco: Baptist Standard Steam Press, 1893; 21p.), *Baptists and Their Doctrines* (foreword by Ken Hemphill; Timothy and Denise George editors; Nashville: Broadman & Holman, 1995, 1st 1913; 277p.; Library of Baptist Classics, compiled by J. B. Cranfill), *The Bible Doctrine of Repentance—Lectures Delivered before the Bible School of Baylor University* (intro T.T. Eaton; Louisville: Baptist Book Concern, 1897; 132p.), *Christ’s Marching Orders—Comprising a Compilation of Vital Messages on the Great Commission and Christian Stewardship* (Dallas: Helms Printing, 1941; 216p.),

Colossians, Ephesians and Hebrews (Fleming H. Revell, 1917; Broadman, 1947; 334p.), *The Day of the Lord* (Broadman press, 1936; 221p.), *Defending the Faith and Practice of Baptists* (ed. J. M. Crowder, c.1900; 428p.), *Distinctive Baptist Principles* (Dallas, 1903; 16p.; sermon Pastors' Conference at Dallas, November 4, 1903), *The Four Gospels* (Broadman, 1942 & 1947; 2 volumes), *The Hebrew Monarchy* (Nashville: Baptist Sunday School Board, 1916; 314p.), *Inspiration of the Bible* (original intro George W. Truett and L.R. Scarborough; 1980 ed. intro to 1980 ed. by Paige Patterson; Nashville: T. Nelson, 1980; 137p.), *An Interpretation of the English Bible* (New and complete ed.; Baker Book House, 1976, 1st 1948; 17 volumes, including all of the books of the Bible from previously published separate volumes; 300-400p.), *The New Testament Church* (3rd ed.; New Orleans: Bible Institute Memorial Press, 1934; 93p.), *Patriotism and Prohibition: Addresses and Articles* (FW, TX: Crowder, 1952; 207p.), *The Providence of God—Comprising Heart-searching Sermons on Vital Themes Concerning God and His Overruling Providence among Men* (Dallas: Helms Printing, 1940, 1st 1933; 217p.), and many more.

676. See www.BHCTI.org.

677. From www.SBC.net/aboutus/heritage/default.asp.

678. Revised from Edgar Young Mullins (1860-1928), former President of Southern Baptist Theological Seminary, *The Axioms of Religion—a New Interpretation of the Baptist Faith* (American Baptist Pub. Soc., 1908; Broadman, 1978; 179p.; special ed. by Hobbs [Broadman & Holman, 1997]). Compare at Google books, Mullins' *Baptist Beliefs* (Louisville, KY: Baptist World Publishing, 1913; 101p.), *Christian Religion in Its Doctrinal Expression* (Philadelphia: Roger Williams Press, 1917; 549p.), *The Life in Christ* (NY: Fleming H. Revell, 1917; 245p.) and *Freedom and Authority in Religion* (Philadelphia: Griffith and Rowland Press, 1913; 418p.).

679. Herschel H. Hobbs other works include *Christ in You—an Exposition of the Epistle to the Colossians* (Baker Book House, 1961; 128p.), *The Cosmic Drama—an Exposition of the Book of Revelation* (Word, 1971; 212p.), *The Epistles of John* (T. Nelson, 1983; 173p.), *Eternal Anchors in Life's Storm* (Radio and Television Commission of the SBC, 1963; 52p.), *An Exposition of the Four Gospels* (Broadman, 1977, 4 volumes, from Baker 1965-1970; 300-400p each), *Fundamentals of Our Faith* (Broadman, 1960; 161p.), *Getting Acquainted with the Bible* (Convention, 1991; 174p.; Church Study Course for the SBC), *How to Follow Jesus—the Challenge of Hebrews for Christian Life and Witness Today* (Broadman, 1971; 144p.), *The Illustrated Life of Jesus* (Holman, 2000; 309p.; 1st 1966), *Messages on the Resurrection* (Baker Book House, 1959; 87p.), and many more.

680. From www.FirstDallas.org/About/about.html on 2-12-2005 and 12-29-2008; also, on the 2-12-09 visit, it said, “Because the 1924 remodeling of the sanctuary resulted in the removal of classroom spaces, an educational building was added on the St. Paul side of the property.... In the late 1940s, the seven-floor building ... was completed,” now called the Truett Building.

681. E-mail 14, www.PreciousHeart.net/fm/Patterson_E-Mails.htm, 11-30-2004, 6:03 PM.

682. See www.SBHLA.org/bio_gtruett.htm, the Southern Baptist Historical Library and Archives, which mirrors www.TSHA.utexas.edu/handbook/online/articles/view/TT/ft16.html, the Texas State Historical Society's *Handbook of Texas*, on Truett. Truett's books include, *We Would See*

- Jesus* (1915), *A Quest for Souls* (1917), and *God's Call to America* (1923), collected into one volume, *Follow Thou Me* (1932). Biographies include George W. Gray, "Out of the Mountains Came This Great Preacher of the Plains" (*American Magazine*, November 1925) and an authorized biography by his son-in-law Powhatan W. James' *George W. Truett—A Biography* (Macmillan, 1939; Broadman, 1945) five editions by MacMillan (1939-1945) and the sixth, Memorial Edition, by Broadman Press, in 1953.
683. See the full sermon at www.ChristianEthicsToday.com/Issue/032/ and get a CD his audio sermons at www.AudioPreaching.com/truett.html.
684. See www.BelieversWeb.org/view.cfm?ID=93.
685. See www.TSHA.utexas.edu/handbook/online/articles/view/TT/ftr16.html, the Texas State Historical Society's *Handbook of Texas* on Truett.
686. The name World Baptist Fellowship goes hand in hand with J. Frank Norris, and that led to the Baptist Bible Fellowship International; see www.TheChapmanFamily.com/wbf.htm for a history of the World Baptist Fellowship. See www.IBFI-NBBI.org/norris/specials.htm, Norris Baptist Bible Institute; www.Fact-Index.com/w/wo/world_baptist_fellowship.html, World Baptist Fellowship; www.Index.com/b/ba/baptist_bible_fellowship_international.html, Baptist Bible Fellowship International; and www.Fact-Index.com/i/in/independent_baptist_fellowship_international.html, Independent Baptist Fellowship. See the Texas State Historical Society's *Handbook of Texas*.
687. See www.TSHA.utexas.edu/handbook/online/articles/view/NN/fno7.html, the Texas State Historical Society's *Handbook of Texas*, on Norris.
688. Ibid., "In 1926, during the height of a controversy involving Norris, Mayor H. C. Meacham, and anti-Catholicism, the Fort Worth pastor shot and killed D. E. Chipps, one of Meacham's friends. Norris was indicted for murder on July 29 and acquitted on grounds of self-defense."
689. See www.BBC.edu where the Baptist Bible College system that he started in Fort Worth in conjunction with his church in Michigan no longer carries his name as of 2004. Both www.BBCnet.edu and www.GospelGuardian.org/gg/bh0499.htm (accessed in 2003, no longer active), the latter saying, "After graduating from seminary, Norris was a pastor in Dallas for three years before accepting the call to the First Baptist Church of Fort Worth, Texas, for the beginning of a 43-year ministry. By the late 1920s the church had an average attendance of 5,200 people.... He was excluded from the Tarrant County Baptist Association in 1922 and from the Texas Baptist Convention in 1924. Trials for perjury and arson in 1912 (related to a fire which destroyed the church auditorium) and murder in 1927 (Norris had killed a man in his office who threatened his life) ended with his acquittal on all charges. Norris successfully forced at least five newspapers to retract statements they made about him during the second trial. In 1935 Norris accepted the pastorate of a second church—Temple Baptist Church in Detroit, Michigan. This church too experienced phenomenal growth. By 1946 the combined membership of the two congregations was more than 26,000. Norris commuted by train and later plane between the two churches for some 16 years. Norris founded the Premillennium Baptist Missionary Fellowship among like-minded independents. A struggle for control of the group by men who resented his authoritarian methodology led to the formation of the Baptist Bible Fellowship and the World Baptist Fellowship (Norris' group). Norris died

- in Keystone Heights, Florida in 1952, having influenced a generation for the fundamentals of the Faith.”
690. See www.BelieversWeb.org/view.cfm?ID=93.
691. George W. Truett, “Address by George W. Truett, Freemason, Proceedings of the Grand Lodge of Texas, 1940,” *The Scottish Rite Journal of Freemasonry Southern Jurisdiction* (February 1993), 33-38, with introduction by Donavon D. Tidwell, reprinted from the *The Texas Grand Lodge Magazine* (March 1960). See www.PreciousHeart.net/freemasonry/Truett_1940.htm. See also, Masonic Information Center (MSA), *Get a Life—Thoughts on Freemasonry and Religion* (Silver Spring, MD: MSA, 1998), 9. On the question, noting that even the IRS knows the difference, “a fraternity is a fraternity, a religion is a religion, and if you can’t see the difference, get a life!”
692. See www.Baylor.edu/truett/splash.php and www.SWBTS.edu.
693. From www.PBMinistries.org/Parachurch/free%20masonry/free_mason_ministers.htm.
694. Letter from James D. Ward of Waco, Texas, December 9, 1992.
695. See www.SWBTS.edu/ourhistory.
696. J. Gordon Melton, *Religious Leaders of America—A Biographical Guide to Founders ... of Religious Bodies ... Spiritual Groups in North America* (2nd ed.; MI: Gale Group, 1999; 724p.).
697. On Patrick Henry (1736-1799) being a Freemason, William R. Denslow in his *10,000 Famous Freemasons* (1957, 4v.) said there were many references to his being one, “particularly by grand lodge orators in the 1800’s,” but no satisfactory evidence. It is possible that he was a member of old Tappahannock Lodge of Virginia whose records were lost. There was a Patrick Henry Lodge No. 140 in Patrick Co., Va. Allen E. Roberts in his *The Mystic Tie* (1991; 295p., 123) admits there is no hard evidence, and Jasper Ridley in his *The Freemasons—A History of the World’s Most Powerful Secret Society* (NY: Arcade Pub., 1999, 2002: 98) said, he “was probably not a Freemason.”
698. Ronald E. Heaton, *Masonic Membership of the General Officers of the Continental Army* (1960); these 32 are confirmed with lodge records, and Heaton included two other sections of those suspected but not confirmed, with photos where available, a facsimile of a signature, and both military and Masonic bios of each. At the top was George Washington, making the list 33.
699. Augustus H. Strong (1836-1921), [*Church and State in 1492 and in 1892*](#) (Philadelphia: American Bible Publication Society, 1892; 57p.), 24, compare 15, 21, and 30. He was the famed 40-year president of Rochester Theological Seminary; see his more famous *Systematic Theology* (Philadelphia: Griffin & Rowland, 1909; [Vol. 1 of 3](#), 397p.; [Vol. 2 of 3](#), 425p.; [Vol. 3 of 3](#), 415p.), at Google Books.
700. New Columbia Encyclopedia (1975), s.v., “Magna Carta”; compare, William Sharp McKechnie’s *Magna Carta—a Commentary on the Great Charter of King John, with an Historical Introduction* (1914; 2000; 530p.), Henry Elliot Malden’s compilation *Magna Carta Commemoration Essays* (1917; 310p.), Faith Thompson’s (1893-1961) *The First Century of Magna Carta—Why It Persisted as a Document* (Univ. of Minnesota, 1923; 123p.) and *Magna Carta—Its Role in the Making of the English Constitution, 1300-1629* (1948, 1972; 410p.), latter ones at Google Books.

701. From www.Archives.gov/exhibit_hall/featured_documents/magna_carta. In 1957 the American Bar Association acknowledged the debt American law and constitutionalism had to the Magna Carta and English common law by erecting a monument at Runnymede.
702. Henry Steele Commager, ed., *Documents of American History*, 6th ed. (1962; 1st 1934), 8ff.
703. Facsimile PDF, (1612; 111p.), at www.BaptistLibraryOnLine.com.
704. Isaac Kramnick and R. Moore, *The Godless Constitution* (W. W. Norton, 1996, 2005; 224p), 47. See also May Emery Hall's *Roger Williams* (Boston: Pilgrim Press, 1917; 212p.) and Edmund J. Carpenter's *Roger Williams—A Study of the Life, Times and Character of a Political Pioneer* (NY: Grafton Press, 1909; 253p.), and Romeo Elton's *Life of Roger Williams—Earliest Legislator & True Champion for a Full and Absolute Liberty of Conscience* (London: Albert Cockshaw; NY: G. P. Putnam, 1852; 173p.). See these on Williams at Google Books.
705. Augustus H. Strong (1836-1921), *Church and State in 1492 and in 1892* (Philadelphia: American Bible Publication Society, 1892; 57p.), 38, at Google Books.
706. Roger Williams, edited Samuel L. Caldwell, *The Bloody Tenent, of Persecution, for the Cause of Conscience, Discussed, in a Conference between Truth and Peace* (Providence, RI: Publications of the Narragansett Club, Vol. III, 1857, 1st 1644; 425p.). Samuel A. Eliot, ed., *Pioneers of Religious Liberty in America—Being the Great and Thursday Lectures Delivered in Boston in 1903* (Boston: American Unitarian Association, 1903; 396p.), lectures on William Brewster, Roger Williams, Thomas Hooker, William Penn, Thomas Jefferson, William Ellery Channing, Horace Bushnell, Hosea Ballou, Ralph Waldo Emerson, Theodore Parker, and Phillips Brooks; at Google Books.
707. Kramnick and Moore, *The Godless Constitution* (W. W. Norton, 1996 & 2005; 224p), 48, “to denounce a Christianity that tried to set the political agenda for civil magistrates,” and so “Williams pursued more rigorously ... the implications for politics of the Calvinist doctrine of original sin.”
708. Ibid., 51-52. See www.AnneHutchinson.com.
709. Ibid., 80-81, reference to David Hall's *The Antinomian Controversy, 1636-1638: A Documentary History* (1968), Emery Battis' *Saints and Sectaries—Anne Hutchinson and the Antinomian Controversy ...* (1962), and Amy Lang's *Prophetic Women—Anne Hutchinson and the Problem of Dissent in the Literature of New England* (1987). See AnneHutchinson.com.
710. Sarah Vowell, *The Wordy Shipmates* (NY: Riverhead Books, 2008; 254p).
711. Kenneth T. Jackson, “A Colony with a Conscience,” *New York Times* (12-27-2007), Op-Ed.
712. Kenneth Scott Latourette, *A History of Christianity* (1953; 1,516p.), 954-55; on the Great Awakening, 957-63. See also W.W. Sweet, *Religion in Colonial America* (Charles Scribner's Sons, 1942; 367p.) and L. A. Weigle, *American Idealism* (Yale Univ. Press, 1928; 356p.).
713. Henry Steele Commager, ed., *Documents of American History*, 6th ed. (1962; 1st 1934), 8ff, **First Charter of Virginia**, April 10, 1606, “*JAMES* by the Grace of God, King of *England, Scotland, France, and Ireland*, Defender of the Faith, &c. ... vouchsafe unto them our Licence, to make ... a Colony of sundry of our People into that Port of *America*

- ...”; 10, **Second Charter of Virginia**, May 23, 1609, “[preamble identical with first]... because the principal Effect ... is the Conversion and Reduction of the People in those Parts unto the true Worship of God and Christian Religion ... that any Person should be permitted to pass, that we suspected to affect the Superstitions of the Church of *Rome* ... that none be permitted to pass in any Voyage ... but such, as first shall have taken the Oath of Supremacy”; and 15, **The Mayflower Compact**, November 11, 1620, “IN The Name of God, Amen. We ... the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland*, King, *Defender of the Faith*, &c., Having undertaken for the Glory of God, and Advancement of the Christian Faith ... *Anno Domini*, 1620.” Caps, italics like original.
714. Frank Lambert, *Founding Fathers and the Place of Religion in America* (2003; 328p.), 1, quoting from John Winthrop, *A Model of Christian Charity*, in the *Winthrop Papers* (1931; 5v.), 2:284.
715. *Ibid.*, 2-3. Center formatting mine.
716. *Ibid.*, 8; on p. 80, Lambert noted that the Puritan Fathers led closed communities, because “membership was selected while outsiders were treated with suspicion or rejected altogether.”
717. Lambert, *Founding Fathers and the Place of Religion in America* (2003; 328p.), 8-9.
718. *Ibid.*, 9-10, aided by Smith’s *Wealth of Nations* 2:792-793; Smith described the radical church monopolies in 1776, see Adam Smith’s (1723-90) *An Inquiry into the Nature and Causes of the [An Inquiry into the Nature and Causes of the Wealth of Nations](#)*, 3 Vols. (Philadelphia: Thomas Dobson, 1796), at Google Books.
719. *Ibid.*, 208.
720. *Ibid.*, 208, quoting L. F. Greene , ed., *The Writings of John Leland* (1969), 184. See also Robert Baker, *Southern Baptist Convention and Its People, 1607-1972* (Broadman, 1974; 477p), 69-70, Leland was 1 of 4 of a committee in Virginia in 1784, each from a Baptist association with the job of voicing grievances to end the religious discrimination. They worked ten years in four areas: right to perform marriages anywhere, the elimination of a general assessment, and against the entitlements of the Anglican Episcopal Church. See John Leland, *[The Writings of the Late Elder John Leland ... Written by Himself](#)*, by Miss L. F. Greene (NY: G. W. Wood, 1845; 756p.), at Google Books.
721. David Barton, *Original Intent* (2004, 1st 2000; 534p.), not in his Founders list or index.
722. Said SBC Ethics & Religious Liberty Commission President Richard Land on 3-4-2010 in a chapel address at Truett-McConnell College in Cleveland, Georgia, in Jill Waggoner, “Land: Baptists have religious liberty legacy,” *Southern Baptist Texan* (4-5-2010), 16.
723. From www.IVA.lib.va.us/whatwedo/k12/bor/vsrf/text.htm.
724. Lambert, *Founding Fathers and the Place of Religion in America* (2003; 328p.), 209-210.
725. *Ibid.*, 296.
726. *The Baptist Hymnal* (Nashville, TN: Convention Press 1991; words Frederick W. Faber [1814-1863], music Henri F. Hemy [1818-1888]), #352, stanza #1, “Faith of our fathers! lifting still – In spite of dungeon, fire, and sword. O how our hearts beat high with joy – Whene’er we hear that glorious word! Faith of our fathers, holy faith! – We will be true to thee till death!”

727. Frank Lambert, *Founding Fathers and the Place of Religion in America* (2003; 328p.), 296.
728. *Ibid.*, 296.
729. Jonathan Elliot (1784-1846), *The Debates in the Several State Conventions on the Adoption of the Federal Constitution...*, 5 Vols. ([Vol. 1 of 5](#), [Vol. 2 of 5](#), [Vol. 3 of 5](#), [Vol. 4 of 5](#), [Vol. 5 of 5](#); Philadelphia: J. B. Lippincott, 1861), at Google Books.
730. Every “s” & “f” was trans.; William Preston, [Illustrations of Masonry 1772](#) (reprint: London: J. Wilkie, 1st 1772; 300p.), 56. See also Colin Dyer’s *William Preston and His Work* (1987; 290p.).
731. John Hamill & Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 241. See William Preston, [Illustrations of Masonry 1772](#) (Notes by George Oliver; NY: Masonic Pub., 13th ed. 1867, 1st 1772; 360p.), 106-111, at Google Books.
732. Albert Eisle, “Resurrecting George Washington’s Booze,” *The Hill* (6-9-2005; www.HillNews.com/TheHill/Features/CapitalLiving/060905.html) in Michael and Jana Novak *Washington’s God* (NY: Basic Books, 2006; 282p.), 7. Madeira Island, Portugal, North Atlantic, the region’s capital, deep ravines and rugged mountains, allegedly had the world’s first sugarcane plantation, and its Madeira wine exported since 17th century. (*Encyclopædia Britannica*, 2005).
733. Professor of Church History Garth M. Rosell’s *A Survey of Church History* (Gordon-Conwell Theological Seminary, 40-lecture series, 2001), #35, “The Challenge of Modernity,” pervasive use of alcohol through 1700s and 1800s up until the time of Prohibition in 1920s. *Encyclopædia Britannica 2009 Ultimate Reference Suite* (Chicago, 2009), s.v., Temperance Movement, “Although an abstinence pledge had been introduced by churches as early as 1800, the earliest temperance organizations seem to have been those founded at Saratoga, New York, in 1808 and in Massachusetts in 1813. The movement spread rapidly under the influence of the churches; by 1833 there were 6,000 local societies.”
734. *Encyclopædia Britannica* (Chicago, 2009), Opium Wars, Vodka, and hemp.
735. “Pluralism” is dated at 1818 in *Webster’s Ninth New Collegiate*: 3rd def., philosophic, reality has two or more ultimate realities. We use the 4th def., a “state of society in which members of diverse ethnic, racial, religious ... groups maintain an autonomous ... development of their traditional culture ... within a common civilization.” The complexity—Empiricism can be contrasted to Absolutism or Monism, even Pantheism, e.g., William James’ *A Pluralistic Universe—Hibbert Lectures at Manchester College on the Present Situation in Philosophy* (London: Longmans, Green, 1920; 405p.), esp. 34-35, 41-91, and to the end, where God is finite (p. 311) and “compromise and mediation are inseparable from the pluralistic philosophy” (p. 313), conflicting with religions that believe in divine absolutes.
736. *Newsweek* (4-10-06), 54, from Meacham’s *American Gospel—God, the Founding Fathers, and the Making of a Nation* (Random House, 2006, with afterword in 2007; 421p), 103 and 262. See Jim Walker, “Little-Known U.S. Document Signed by President Adams Proclaims America’s Government Is Secular,” www.EarlyAmerica.com/review/summer97/secular.html, II:1 *The Early America Review—A Journal of the People, Issues, and Events in 18th Century America* (Summer

- 1997) and www.StephenJayGould.org/ctrl/buckner_tripoli.html for Ed Buckner's article and links.
737. Barton's *Original Intent* (2004), 126-27, www.WallBuilders.com/LIBissuesArticles.asp?id=125, accessed on 5-5-8 at his site, he apparently updated on 1-2000 as accessed on 7-26-10. One must see the lengths Barton goes to discount the plain language of the treaty, slicing Washington's and Adam's participation and belittling Tripoli. After Barton's article, there is no treaty at all, and *all* those involved in the Treaty were apparently lying or just stupid.
738. Frank Lambert, *Founding Fathers and the Place of Religion in America* (2003; 328p.), 3-4.
739. See Lambert, Kramnick and Moore above, and Levy and Curry below.
740. Kenneth Latourette, *A History of Christianity* (1953; 1,516p.), 954-55, "five out of hundred."
741. Garth M. Rosell, *A Survey of Church History* (Gordon-Conwell Theological Seminary, 40-lecture series, 2001), #31, "The American Revival Tradition."
742. *Encyclopædia Britannica 2009 Ultimate Reference Suite* (Chicago: 2009), s.v., Great Awakening. See Harry S. Stout, *The Divine Dramatist—George Whitefield and the Rise of Modern Evangelicalism* (Grand Rapids, MI: Eerdmans, 1991; 301p.) and Joseph Tracy's (1793-1874) *The Great Awakening* (1842; 433p.), the latter at Google Books.
743. Rob Boston, "Texas Tall Tale—Religious Right Cowboy David Barton's Fixin' To Rewrite The Social Studies Textbooks In The Lone Star State (And Maybe Your State Too)" *Church and State* (July-August, 2009, p. 7-10); see AU.org. See Richard T. Hughes' *Christian America and the Kingdom of God* (foreword Brian McLaren; Univ. of Illinois, 2009; 211p.) which surveys the biblical kingdom of God, and Hughes' *The American Quest for the Primitive Church* (1988, 257p.) and *Myths America Lives By* (Univ. of Illinois Press, 2004; 224p.).
744. See www.Albatrus.org/english/government/govenrment/manifesto_christian_government.htm.
745. See www.ChristianGovernment.ca/links.php, access 2-5-8.
746. Jeff Sharlet, *The Family—The Secret Fundamentalism at the Heart of American Power* (HarperCollins, 2008; 454p.), 226, quotes Campus Crusade for Christ Bill Bright, "The house is on fire, he [Bright] raged to the Arizona governor's prayer breakfast, 'and there is no time to fix the pictures.' The 'house' was America; the 'pictures' were niceties of the Bill of Rights, such as the First Amendment's establishment clause separating church and state": note, Bill of Rights as "niceties"!
747. Deborah Caldwell, www.Belief.net, www.beliefnet.com/News/Politics/2004/10/David-Barton-The-Myth-Of-Church-State-Separation.aspx. See www.SourceWatch.org/index.php?title=David_Barton. At Barton's web site www.WallBuilders.com/ABTOverview.asp: he received awards including several Who's Who honors, two Angel Awards in media, and the George Washington Honor Medal... spoken to numerous state legislatures ... has written amicus briefs in cases at the U. S. Supreme Court."
748. David Barton, *America, To Pray or Not to Pray?—a Statistical Look at What Happened when Religious Principles Were Separated from Public Affairs* (Aledo, TX:

- WallBuilders, 1991; 239p) and America's Godly Heritage (Aledo, TX: WallBuilders, 1993; 3rd ed. in 2007 by WallBuilders Press).
749. David Barton, *Original Intent—The Courts, the Constitution, and Religion* (Aledo, TX: WallBuilders Press, 2004, 1st 2000; 534p.). See www.WallBuilders.com.
750. David Van Biema, et al, "25 Most Influential Evangelicals in America" 165:6 *TIME* (Feb. 7, 2005), 1) Rick Warren, 2) Howard and Roberta Ahmanson, 3) David Barton, 4) Douglas Coe, 5) Charles Colson, 6) Luis Cortez, 7) James Dobson, 8) Stuart Epperson, 9) Michael Gerson, 10) Billy and Franklin Graham, 11) Ted Haggard, 12) Bill Hybels, 13) T.D. Jakes, 14) Diane Knippers, 15) Tim and Beverly LaHaye, 16) Richard Land, 17) Brian McLaren, 18) Joyce Meyer, 19) Richard John Neuhaus, 20) Mark Noll, 21) J. I. Packer, 22) Rick Santorum, 23) Jay Sekulow, 24) Stephen Strang, and 25) Ralph Winter. See www.Time.com/time/covers/1101050207/photoessay/3.html for Barton's portion.
751. See www.InTouch.org, In Touch Ministries, P.O. 7900, Atlanta, GA 30357: 800-789-1473.
752. Glenn Beck, FXNEWS (chan. 205, aired 1-19-10 and 8-7-10, Tribune Media Service): ch.5.B.
753. See chapter 5.A, and our Christian roots below. Compare Mark Weldon Whitten's *The Myth of Christian America—What You Need to Know About the Separation of Church and State* (Smyth & Helwys Publishing, 1999, 122p.), Rob Boston's *Why the Religious Right Is Wrong About Separation of Church and State* (Prometheus Books, 2003, 281p.) and Chris Rodda's *Liars For Jesus—The Religious Right's Alternate Version of American History* (BookSurge Publishing, 2006, 532p.).
754. Rob Boston, "Texas Tall Tale—Religious Right Cowboy David Barton's Fixin' To Rewrite The Social Studies Textbooks In The Lone Star State (And Maybe Your State Too)" *Church and State* (July-August, 2009, p. 7-10). See www.AU.org/media/church-and-state/archives/2009/07/texas-tall-tale.html. On David Barton's *The Myth of Separation* (1989) and tape summation, see *Church and State* (April 1993) "Sects, Lies and Videotape—David Barton's Distorted History" and "David Barton's Bad History—When A Myth Is As Good As A Mile." See also www.YuriCarePort.com/Dominionism/BartonFalsifiesAmericanHistory.html.
755. See www.PositiveAtheism.org/writ/founding.htm that sums up what some found in 1996.
756. From www.WallBuilders.com/ABTcontact.asp, accessed 1-25-8.
757. See <http://ecpa.cpa.state.tx.us/coa/Index.html> and punch in WallBuilders for his 2008 LLC charter with Texas, residential address in Aledo, TX, 76008, for the address of the registered agent.
758. Ibid.
759. See www.PreciousHeart.net/fm/Barton_E-Mail.pdf and www.PreciousHeart.net/fm/Barton_2008_Response.pdf.
760. David Barton, *Original Intent* (2004, 1st 2000; 534p.). See www.PreciousHeart.net/Original_Intent.pdf for a critique of his *Original Intent*.
761. David Barton, *Original Intent* (2004, 1st 2000; 534p.), 316.
762. See Bernard Bailyn's *The Ideological Origins of the American Revolution* (Cambridge, MA: Harvard Univ. Press, 1967; Palladium Press 2001; 335p.) and *The Peopling of British North America* (NY: Knopf, 1986; 177p.) and Bernard Bailyn and Philip D.

- Morgan's *Strangers Within the Realm* (Williamsburg, VA: Institute of Early American History and Culture, 1991; 456p.).
763. David Hackett Fischer, *Liberty and Freedom* (Oxford, 2005; 851p.), outlined in his introduction the academic in-roads that have taken place in the last decades on the grass-root contributions. See also Fischer's massive *Washington's Crossing* (Oxford Univ. Press, 2004; 564p.).
764. Rob Boston's *Why the Religious Right Is Wrong About Separation of Church and State* (Prometheus Books, 2003, 281p.), Mark Weldon Whitten's *The Myth of Christian America—What You Need to Know About the Separation of Church and State* (Smyth & Helwys, 1999, 122p.), and Chris Rodda's *Liars For Jesus—The Religious Right's Alternate Version of American History* (BookSurge Publishing, 2006, 532p.).
765. Randy E. Barnett, *Restoring the Lost Constitution—The Presumption of Liberty* (Princeton, 2004; 336p.) and Leonard W. Levy, *Original Intent and the Framers' Constitution* (1988, 2000; 525p.).
766. *Random House Encyclopedia* (NY: Random House, 1983), 2591, s.v., Salem, Massachusetts.
767. *Webster's Ninth New Collegiate Dictionary* (1989), s.v., "Civil rights."
768. See www.PreciousHeart.net/fm/Religious-Christian.pdf on how Barton uses "religious."
769. Culled from www.WallBuilders.com on December 15, 2004, the heart of which was, "In the Old Testament book of Nehemiah, the nation of Israel rallied together in a grassroots movement to help rebuild the walls of Jerusalem and thus restore stability, safety, and a promising future to that great city. We have chosen this historical concept of 'rebuilding the walls' to represent allegorically the call for citizen involvement in rebuilding our nation's foundations."
770. See www.WallBuilders.com, 12-15-2004: "goal is to exert a direct and positive influence in government, education, and the family by (1) educating the nation concerning the Godly foundation of our country; (2) providing information to federal, state, and local officials as they develop public policies which reflect Biblical values; and (3) encouraging Christians to be involved in the civic arena."
771. Steven Conrad Bullock, *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1996; 421p.).
772. Kenneth Latourette, *A History of Christianity* (1953; 1,516p.), 1043-44.
773. Men 16 Years Old+ in 1776 in biography of 268 Founding Fathers: David Barton, *Original Intent—The Courts, the Constitution, and Religion* (WallBuilders Press, 2004, 1st 2000; 534p.).
774. Men Born 1761+ & Before 1774: 16 Years Old+ by 1789.
775. Born 1775, Not *Founders* but Children *at* Founding, < 16 Years Old by 1789.
776. Bishop Richard Watson (1781-1833), English Clergy.
777. Outside Barton's Founding Era- Born *Before* 1760.
778. Outside Barton's Founding Era, Adults Born *After* 1773, Children, *Less Than* 16 Yrs in 1789.
779. 16 Years Old & Older in 1776 - But NOT Founders or New Residents.
780. David Barton lists 268 short bios of Founders in *Original Intent—The Courts, the Constitution, and Religion* (2004, 1st 2000; 534p.), only 28 ministers.

781. For starters, see William R. Denslow's *10,000 Famous Freemasons* (1957, 4v.), Hubert Stewart Banner's *These Men Were Masons—a Series of Biographies of Masonic Significance* (1934; 258p.), George W. Baird's *Great American Masons* (1924; 109p.), Ronald E. Heaton's *Masonic Membership of the Founding Fathers* (1965; 164p.), *Justices of the Supreme Court Identified as Masons* (1968, 41p.), Heaton's *Masonic Membership of the General Officers of the Continental Army* (1960; 56p.), Ronald E. Heaton and James R. Case's *The Lodge at Fredericksburgh—a Digest of the Early Records* (1975; 95p.).
782. Barton, *Question of Freemasonry and the Founding Fathers* (2005; 132p.), 24, 24, and 116.
783. See www.PreciousHeart.net/fm/Barton_2008_Response.pdf – Barton's response to the first edition of *Character Counts* and short e-mails, www.PreciousHeart.net/fm/Barton_E-Mail.pdf.
784. Tim LaHaye, *Faith of Our Founding Fathers* (1987; 268p.), 125-143, 1751-1836, James Madison; 1752-1816, Gouverneur Morris; **Mason** 1721-1793, Roger Sherman; **Mason** 1757-1804, Alexander Hamilton; 1763-1816, George Mason. See LeftBehind.com. See Richard Morris's near classic, *Seven Who Shaped Our Destiny—the Founding Fathers as Revolutionaries* (NY: Harper & Row, 1973; 334p), the bios of Ben Franklin, Washington, Adams, Jefferson, John Jay, Madison, and Alexander Hamilton.
785. Catherine A. Breckus, *Strangers and Pilgrims—Female Preaching in America, 1740-1845* (Chapel Hill: Univ. of North Carolina Press, 1998; 466p), appendix 343-346, then 71-73 on how women's rights decreased. This massive and insightful work is more about the sociology of spiritual women than it is about female preaching: Breckus really does place “female preaching within the broader context of social, intellectual, and economic change” (16). Breckus names only a few women preachers, comparatively, given the studious history. While all are brave, there are some outstanding women like Harriet Livermore and Sarah Osborn who move many, where even the critic struggles to demean them. Yet there are some strange women that push the boundary of sanity in their spirituality. The jewels are in the categorical struggle itself by spiritual women in a macho era, even the anti-history where some women were purposely forgotten.
786. H. Wayne House, *Restoring the Constitution 1787-1987* (U.S. bicentennial; Dallas: Probe Books, 1987; 350p.), 80, John Eidsmoe, “The Judeo-Christian Roots of the Constitution” (69-99).
787. Richard Watson, *An Apology for the Bible ... to Thomas Paine, Author of the “Age of Reason* [1794 Pt. 1, 1795 Pt. 2]” (Nashville, TN: E. Stevenson & F. A. Owen, for the Methodist Episcopal Church, South, 1855, 1st c.1810; 228p.). See both at Google Books, as well as Paine's *Age of Reason* as edited by Moncure Daniel Conway (NY: The Truth Seeker Co., 1898; 194p.).
788. Gregory A. Boyd, *The Myth of a Christian Nation—How the Quest for Political Power Is Destroying the Church* (Grand Rapids, MI: Zondervan; 207p), 14-15.
789. *Ibid.*, 46-49, 54, “In seeing the kingdom, people see what God is like.... The all-important distinction between the kingdom of God and the kingdom of the world entails that a kingdom-of-God citizen must take care never to align any particular version of the kingdom of the world with the kingdom of God.” Stanley Hauerwas and William

- Willimon's *Resident Aliens—Life in a Christian Colony* (Abington, 1989), 12, we are “an island of one culture in the middle of another.”
790. Idid., 79, referencing W. H. Friend, *The Early Church* (PA: Fortress, 1982), 204, “the Lucan text, ‘Compel them to come in,’ was invoked [by Augustine] to justify the use of force.”
791. Ibid., 99.
792. Ibid., 109, and Boyd references George W. Bush's 2002 *State of the Union Address*; “Bush and God,” *Newsweek* (3-10-2003); K. Lawton, “President Bush's Religious Rhetoric,” *Religion and Ethics Weekly* (2-7-2003); A. McFeatters, “Religious Leaders Uneasy with Bush's Religious Rhetoric,” *Post-Gazette National Bureau* (2-12-2003); J. Dart, “Bush's Religious Rhetoric Riles Critics,” *Christian Century* (3-8-2003); *George W. Bush—Faith in the White House* (DVD; NY: Good Times Home Video, 2004); Robert Bellah, “Civil Religion in America,” *Dædalus*, 96 (Winter 1967); Robert Jewett and John Shelton Lawrence, *Captain America and the Crusade against Evil* (Eerdmans, 2003); Richard T. Hughes, *Myths America Lives By* (Urbana and Chicago: Univ. of Illinois, 2004); G. Gehrig, *American Civil Religion—An Assessment* (Storrs, CT: Society for the Scientific Study of Religion, 1981); D. G. Jones and R. E. Richey, *American Civil Religion* (Harper and Row, 1974); Ron Sider, *The Scandal of the Evangelical Conscience—Why Are Christians Living Just Like the Rest of the World* (Baker, 2005).
793. C. F. Keil and F. Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson Pub., 2006, 1st 1866-91; 10 vols.), 7:199, on Is. 14:1-2, from an O.T. “point of view, there was no other visible manifestation of the church (*ecclesia*) than in the form of a nation.... [which] has been broken up under the [N.T.], and will never be restored. Israel, indeed, will be restored as a nation; but the true essence of the church, which is raised above all national distinctions, will never return to those worldly limits which it has broken through.” The uniqueness of the N.T. church is clear, whether that be as a new dispensation or as Israel being the O.T. form of the church—much theology exists.
794. Gregory A. Boyd, *Myth of a Christian Nation*, 158-159 and 102.
795. Ibid., 101, quoted from Frederick Douglass, *Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself* (NY: Signet, 1968, 1st 1845), 120. See Douglass' *The Life and Times of Frederick Douglas* (edited by John Lobb, intro by Right Hon. John Bright; London: Christian Age Office, 1882; 516p.) and Alice Moore Dunbar-Nelson's *Masterpieces of Negro Eloquence* (NY: Bookery Publishing, 1914; 521p.), both at Google Books.
796. See www.SBC.net/aboutus/default.asp, est. 1845 for missions, but in disagreement over the owning of slaves with Northern Baptists: see www.BaptistHistory.org/sbaptistbeginnings.htm and H. Leon McBeth, *The Baptist Heritage—Four Centuries of Baptist Witness* (Nashville: Broadman, 1987).
797. See the Americans with Disabilities Act of 1990 (ADA), www.ADA.gov/pubs/ada.htm.
798. *Music Within* (starring Ron Livingston; it won several awards, including the AFI Dallas for best narrative). Today, Pimentel is nationally renowned expert on ADA. He began in 1977 conducting disability training in Portland, Oregon. In 1981 he wrote *Tilting at Windmills*, disability training for employers, and that turned into training for most all the major agencies of U.S. Government and for many Fortune 500 companies. See www.miltwright.com/richard_pimentel/index.htm.

799. Gregory A. Boyd, *Myth of a Christian Nation*, 111 & 113.
800. See John P. Kaminski, et al, *Documentary History of the Ratification of the Constitution* (Wisconsin Historical Society, up to 19 vols, promises to be the definitive collection when finished).
801. Alexander Hamilton, James Madison, and John Jay, aka *Publius*, *The Federalist Papers* (ed. C. Rossiter; New American Library, 1961, notes 1999; 648p.), *Federalist 16* (108-113), 108.
802. *Ibid.*, *Federalist 45* (285-290), 286, Madison as *Publius*, “The Lycian confederacy, as far as its principles and form are transmitted, must have borne a still greater analogy to it. Yet history does not inform us that either of them ever degenerated ... into one consolidated government. On the contrary, we know that the ruin of one of them proceeded from the incapacity of the federal authority to prevent the dissensions, and finally to the disunion, of the subordinate authorities.”
803. Christopher Walker and Thorne Anderson, “Splendid Ruins of an ‘Excellent Republic,’” *Saudi Aramco World* (Sept.-Oct. 2007; 14-23; Walker is a Middle East correspondent for *The Times* of London and Anderson is an Amsterdam freelance author), 16 & 19. See LycianTurkey.com.
804. H. Wayne House, *Restoring the Constitution 1787-1987* (celebration of the bicentennial; Dallas: Probe Books, 350p.), 80, John Eidsmoe, “Judeo-Christian Roots of the Constitution” (69-99).
805. Charles-Louis de Secondat, baron de La Brède et de Montesquieu (1689-1755), *The Spirit of Laws - L'esprit des loix* (New ed., trans French unkn.; London: P. Dodesley & R. Owen, 1794; 352p. [1st ed. 1748, 1st English trans. Thomas Nugent, 1751], 141, Revised ed. With intro. Frederic R. Coudert (NY & London: Colonial Press, 1900; 402p.), 128. A prodigious work surveying history of law, “one of the great works in political theory,” noted Encyclopedia Britannica. David Hume said it would “win the admiration of all the ages.” Enlightenment philosophers accepted Montesquieu as one of their own, and despite the Pope’s favor it was placed on the *Index Librorum Prohibitorum* in 1751.
806. Boston Univ. Austin B. Fletcher Professor of Law Randy E. Barnett, *Restoring the Lost Constitution—The Presumption of Liberty* (Princeton: Princeton Univ. Press, 2004; 336p.).
807. *Ibid.*, 1.
808. *Ibid.*, 355-357.
809. *Ibid.*
810. Thomas J. Curry, Auxiliary Bishop of the Archdiocese of Los Angeles, *The First Freedoms—Church and State in America to the Passage of the First Amendment* (Oxford, 1986; 276p.).
811. Augustus H. Strong’s (1836-1921) masterly *Church and State in 1492 and in 1892* (Philadelphia: American Bible Pub. Society, 1892; 57p.); he was the famed 40-year president of Rochester Theological Seminary; see his more famous *Systematic Theology* (Philadelphia: Griffin & Rowland, 1909; v. 1, 397p., v. 2, 425p., v. 3, 415p.) and his *Great Poets and Their Theology* (Philadelphia: American Baptist Publication Society, 1897; 565p.), all at Google Books.
812. See Richard Bauckham’s *God and the Crisis of Freedom* (London: John Knox, 2002, 221p.), Martin Luther’s (1483-1546) *Bondage of the Will, Written in Answer to the*

- Diatribes of Erasmus on Free-Will* (London: T. Bensley, 1823, 1st 1525; 427p.; at Google Books), Gerrit Berkouwer's (1903-96) *Studies in Dogmatics—Man—Image of God* (Eerdmans, 1962; 376p.), Benedetto Croce's (1866-1952), *History as the Story of Liberty*, Jürgen Moltmann's *Theology of Hope—On the Ground and the Implications of a Christian Eschatology* (Harper & Row, 1967; 342p.).
813. I say fewer with a tinge of irony, for the hard part is about how to determine the limits of offensive and less-than-truthful speech, and how to protect those limits (and *truthful* is not that simple either, even for those who believe in absolute truth, outlined in Maness' *Would You Lie to Save a Life* [2007]). See Thomas L. Tedford, Dale A. Herbeck, and Franklyn Saul Haiman's *Freedom of Speech in the United States* (6th ed; Strata Pub., 2009; 489p.), Anthony Lewis' *Freedom for the Thought That We Hate—A Bio of the First Amendment* (NY: Basic Books, 2007; 221p.), Eric Barendt's *Freedom of Speech* (2nd ed.; Oxford Univ. Press, 2007; 526p.), Cass R. Sunstein's *Democracy and the Problem of Free Speech* (NY: The Free Press, 1993; 300p.), Dario Milo's *Defamation and Freedom of Speech* (Oxford Univ. Press, 2008; 338p.), Randall P. Bezanson's *Art and Freedom of Speech* (Univ. Illinois Press, 2009), Michael Kent Curtis, Neal Devins, and Mark A. Graber's *Free Speech, "The People's Darling Privilege"—Struggles for Freedom of Expression in American History* (Duke Univ., 2000; 520p.), Brian Pinaire's *The Constitution of Electoral Speech Law—The Supreme Court and Freedom of Expression in Campaigns and Elections* (Stanford, 2008; 349p.), and Douglas M. Fraleigh and Joseph S. Tuman's *Freedom of Speech in the Marketplace of Ideas* (St. Martin's, 1997; 378p.).
814. Barton, *Separation of Church and State*, (WallBuilder Press, 2007; 18p., 4.2p. notes; \$3.95), 2.
815. *Ibid.*, 6-7, religion into denomination; 13-19, courts devolve Wall of Separation he claims.
816. *Ibid.*, 20.
817. *Ibid.*, 17-18.
818. Brutus (Robert Yates), Cato (George Clinton?), Centinel (Samuel Bryan), Federal Farmer (Melancton Smith? or Richard Henry Lee?). See Constitution.org/afp/afp.htm. See Herbert Storing and Murray Dry, eds., *The Complete Anti-Federalist* (Univ. of Chicago Press, 1981, 7 vols.). See also John P. Kaminski's (et al) *Documentary History of the Ratification of the Constitution* (WI: Wisconsin Historical Society, up to 19 vols), which promises to become the definitive collection, and Bernard Bailyn's *The Debate on the Constitution—Federalist and Antifederalist Speeches, Articles, and Letters During the Struggle over Ratification* (Library of America, 1993, 2 vol.).
819. Alexander Hamilton, James Madison, and John Jay, *The Federalist Papers* (Edited by Clinton Rossiter, intro & notes Charles R. Kesler; NY: Signet Classic, by the New American Library, 1961, notes 1999; 648p.). From September 1787, there was a struggle. George Mason would not sign it, because he noticed something offensive, "This Government will commence in a moderate Aristocracy," and the fight was on—and Hamilton, Madison, and Jay wrote their hearts out.
820. Jonathan Elliot (1784-1846), *The Debates in the Several State Conventions on the Adoption of the Federal Constitution...*, 5 Vols. ([Vol. 1 of 5](#), [Vol. 2 of 5](#), [Vol. 3 of 5](#), [Vol. 4 of 5](#), [Vol. 5 of 5](#); Philadelphia: J. B. Lippincott, 1861; at Google Books.) and Charles A.

- Beard's *Readings in American Government and Politics* (MacMillan, 1914; 638p.) both at Google Books; and Henry Commager's *Documents of American History* (Appleton-Century-Crofts, 1958; 842p.).
821. Richard A. Epstein, *How the Progressives Rewrote the Constitution* (D.C.: Cato Institute, 2006; 156p.), 10, using Louis D. Brandeis' "The Living Law," *Illinois Law Review* 10 (1917): 461-64. No small issue is the extensive debate between Progressives, Social Darwinism, John Dewey, W. E. B. DuBois who believed in the naturalness of change and less in a changeless or absolute Constitution. See the *National Review* (May 17, 2010) Special Issue, themed, "What Happened to the Constitution?": esp. Charles Kesler's "The Constitution, at Last" (24-28) and Bradley C. S. Watson's "Darwin's Constitution" (28-34). See also Watson's *Living Constitution, Dying Faith—Progressivism and the New Science of Jurisprudence* (Wilmington, DE: ISI Books, 2009; 241p.). Op. cit. fn. 81.
822. See the **debate** between Rev. W. G. Brownlow and abolitionist Rev. A. Pryne in *Ought American Slavery to Be Perpetuated?* (Philadelphia: J. B. Lippincott, 1858). Arguing a biblical basis **for** slavery were George S. Sawyer's *Southern Institutes—Or, An Inquiry into the Origin and Early Prevalence of Slavery and the Slave-Trade* (Philadelphia: J. B. Lippincott, 1858) and Presbyterian Rev. Fred A. Ross' *Slavery Ordained of God* (J. B. Lippincott, 1857). Arguing a biblical base **against** slavery were Theodore Dwight Weld's *The Bible Against Slavery, or, An Inquiry into the Genius of the Mosaic System, and the Teachings of the Old Testament on the Subject of Human Rights* (Cornell University Library, 1864, 1st 1837; 134p.), Rev. Leonard Bacon's *Slavery Discussed in Occasional Essays, from 1833 to 1846* (NY: Baker and Scribner, 1846; 254p.), and La Roy Sunderland's *Anti Slavery Manual, Containing a Collection of Facts and Arguments on American Slavery* (NY: S. W. Benedict, 1837; 170p.). On American **abolition** see Alice Dana Adams' *The Neglected Period of Anti-slavery in America (1808-1831)* (Gloucester, MA: Peter Smith, 1964; 324p.) and Louis Filler's *The Crusade Against Slavery, 1830-1860* (NY: Harper & Row, 1960; 318p.).
823. Paul Finkelman, *Slavery and the Founders—Race and Liberty in the Age of Jefferson* (NY: M. E. Sharpe, 1996 & 2001; 296p.), *The African Slave Trade and American Courts—The Pamphlet Literature*, 2 Vols. (NY: Garland, 1988) and *Colonial Southern Slavery* (NY: Garland, 1989; 477p.). Allan D. Austin, ed., *African Muslims in Antebellum America* (NY: Garland Pub., 1984; 759 p.).
824. David Barton, *Original Intent* (1st 2000; 534p; WallBuilders.com). See Larry Schweikart and Michael Allen's *A Patriot's History of the United States—From Columbus's Great Discovery to the War on Terror* (Penguin, 2004; updated Sentinel, 2007, 932p.), powerful, yet all but downplayed slavery and left out woman's rights to early 1800s.
825. Barnett, *Restoring the Lost Constitution* (2004; 336p.), 256-58, referencing Jeffrey Rosen. See also Russell Kirk's *The Assault on Religion—Commentaries on the Decline of Religious Liberty* (Lanham, MD: Univ. Press of America; Cumberland, VA: Center for Judicial Studies, 1986; 115p.).
826. Randy E. Barnett, *Restoring the Lost Constitution—The Presumption of Liberty* (2004; 336p.), xiii, moreover, reflecting upon Lysander Spooner's (1808-87) *The Unconstitutionality of Slavery* (Boston: Bert Franklin, 1860, written 1847; 297p.; in Spooner's *Collected Works of Lysander Spooner* (Intro Charles Shively; Weston, MA: M & S Press, 1971; 6 vols.): as Barnett noted before the 13th Amendment, so how is slavery *not* constitutional before that? Spooner revealed that we are "not bound by the secret

- intention” but only those intentions “put in writing.” The framers did not *intend* to end slavery, but “could not bring themselves to enshrine slavery into the text explicitly,” either, so then, “we were not bound to adhere to their unexpressed intentions but should instead give to each of the terms they used their normal innocent meaning.”
827. Jeff Sharlet, *The Family—The Secret Fundamentalism ...* (NY: HarperCollins, 2008; 454p.).
828. See www.PreciousHeart.net/fm/Religious-Christian.pdf.
829. Barry Lynn and C. Welton Gaddy’s *First Freedom First—A Citizen’s Guide to Protecting Religious Liberty and the Separation of Church and State* (Beacon, 2008; 188p.) outlines in a uniquely powerful way; one does not have to agree with all to see freedom’s muscle. See www.AU.org.
830. *Newsweek* (4-10-06), 54, and the latter from Jon Meacham’s *American Gospel—God, the Founding Fathers, and the Making of a Nation* (Random House, 2006, with afterword in 2007; 421p), 103 and 262. Jon Meacham was editor of *Newsweek* in 2007.
831. See www.LOC.gov/exhibits/gadd/ and en.wikipedia.org/wiki/Gettysburg_Address.
832. David Barton, *Original Intent* (2004, 1st 2000; 534p.), 45, bold italic his.
833. *Ibid.*, 45-46, from Thomas Jefferson, *Writings of Thomas Jefferson* (The Thomas Jefferson Memorial Association, 1904; Vol. XVI, pp. 281-282).
834. *Ibid.*, *Original Intent*, 46.
835. Randy E. Barnett, *Restoring the Lost Constitution* (2004; 336p.), 256-58, after detailing the Ninth Amendment and referencing Jeffrey Rosen, Barnett detailed how natural rights were originally *intended* as “natural and unalienable” in the “Revolutionary declarations and state ratifications”: especially the rights to worship according to conscience, to life and liberty, and to free speech.
836. An absurd example was reported in the *Houston Chronicle* on July 9, 2009 (www.CHRON.com/disp/story.mpl/bizarre/6520917.html): a man sued Nevada to retain his personal license plate “HOE,” claiming it was short for “Tahoe” against the DMV claim that it was slang for whore! It *is* slang for whore to millions. Ignorance of a slang word obstructed justice and the mission of the DMV, for most of the readers under 40 will see *hoe* as *whore*. Expert witnesses? Rap artists have made millions using *hoe* for *whore*. This *is* the fight for freedom from abusive speech too.
837. Floyd Abrams, *Cato’s Letter: a Quarterly Message on Liberty*, “Not under My First Amendment,” Cato Institute (Fall 2005; 3:4), 6; see www.CATO.org and Abrams’ book that was the substance of this letter: *Speaking Freely—Trials of the First Amendment* (NY: Viking, 2005; 306p). Abrams is one of the nation’s leading First Amendment lawyers.
838. Jonathan Elliot (1784-1846), *The Debates in the Several State Conventions on the Adoption of the Federal Constitution...*, 5 Vols. ([Vol. 1 of 5](#), [Vol. 2 of 5](#), [Vol. 3 of 5](#), [Vol. 4 of 5](#), [Vol. 5 of 5](#); Philadelphia: J. B. Lippincott, 1861), at Google Books.
839. Leonard W. Levy’s *The Establishment Clause—Religion and the First Amendment* (1986; 236p.) and *Original Intent and the Framers’ Constitution* (1988, 2000; 525p.), and Bishop Thomas J. Curry’s *Farewell to Christendom—The Future of Church and State in America* (2001; 143p.) and *First Freedoms—Church and State in America to the Passage of the First Amendment* (Oxford, 1986; 276p.). See also, Daniel Dreisbach’s *Thomas Jefferson and the Wall of Separation Between Church and State* (NYU Press, 2003,

- 294p.), Lenni Brenner's *Jefferson and Madison on the Separation of Church and State* (Barricade Books, 2004, 656p.), Daniel A. Farber's *The First Amendment* (1998; 298p), and Forrest Church's *So Help Me God—The Founding Fathers and the First Great Battle Over Church and State* (Harcourt, 2007, 544p.). See Constitution.org, attempting to provide info on whether a particular issue is constitutional or not, a fantastic Library, one of the best in the world. Two mighty orgs: Cato Institute, www.Cato.org, defending freedom trying to reverse government expansion, and Americans United for Separation of Church (AU) and State, www.AU.org.
840. Levy, *The Establishment Clause—Religion and the First Amendment* (1986; 236p.), 84-85.
841. Leonard W. Levy, *Original Intent and the Framers' Constitution* (1988, 2000; 525p.), 175, quoting Hamilton from *The Federalist Papers* #84 (1961, 2003), 513.
842. *Ibid.*, 284-285, Levy furthermore explained what the lack of records means and complication of ascertaining the *original* intent and precise jurisprudence. See Max Farrand (1869-1945), *The Records of the Federal Convention of 1787* (1911; 1937; 3v.).
843. Boston Univ. Austin B. Fletcher Professor of Law Randy E. Barnett, *Restoring the Lost Constitution—The Presumption of Liberty* (Princeton: Princeton Univ. Press, 2004; 336p.).
844. Leonard W. Levy (1923-2006), Andrew W. Mellon All-Claremont Professor of Humanities and Chairman of the Graduate Faculty of History at Claremont Graduate School, California, *The Establishment Clause* (1986; 236p.), 2, quoting from Alvah Hovey, *A Memoir of the Life and Times of Reverend Isaac Backus* (1858), 215-221, from a copy of "Petition to the General Court, Dec. 2, 1774"; second quote from Ezra Stiles, *The Literary Diary of Ezra Stiles* (1901, 3 vols), vol. I, 475. Levy was also the editor-in-chief of the four-volume *Encyclopedia of The American Constitution* and Pulitzer Prize for History in 1969, a famed expert on the Constitution and author of 40 books.
845. Thomas J. Curry, Auxiliary Bishop of the Archdiocese of Los Angeles, *Farewell to Christendom: The Future of Church and State in America*. (NY: Oxford Univ. Press, 2001; 143p.), 4. Leonard W. Levy said it was, "The best book on the subject"; but I apologize for not recording where I got this quote. Please, let me know if you find it.
846. Curry, *Farewell to Christendom: The Future of Church and State in America*, 4.
847. Thomas J. Curry, *Farewell to Christendom* (2001; 143p.), 5.
848. Barnett, *Restoring the Lost Constitution—Presumption of Liberty* (2004; 336p.), 103-04.
849. Kenneth Latourette, *A History of Christianity* (1953; 1,516p.), 91-92, for Eusebius' story of the vision of a cross to Constantine, charged from heaven to "Conquer by this"; p.92, he bore the "title of *pontifex maximus* as chief priest of the pagan state cult." Later Emperors made Christianity law. Curry referenced Peter Brown, *The Rise of Western Christendom* (1996), Douglas John Hall, *The End of Christendom and the Future of Christianity* (1997), and Stanely Hauerwas, *After Christendom?—How the Church Is to Behave if Freedom, Justice, and a Christian Nation Are Bad Ideas* (1999).
850. Austin Flannery, O.P., ed., *Vatican Council II—The Conciliar and Post Conciliar Documents* (Collegeville, MN: Liturgical Press, 1975), 799-812.
851. See *Columbian Mirror* and *Alexandria Gazette* for 9-25-1793, bessel.org/capcorn.htm.
852. William Allen, *In The Greatest Solemn Dignity—The Capitol's Four Corner Stones* (Washington: Government Printing Office, 1994), 7, "Washington Laying the

- Cornerstone of the Capitol, 1793,” mural by Allyn Cox (Barton’s underlined italics), in David Barton, *The Question of Freemasonry and the Founding Fathers* (Aledo, TX: WallBuilders, 2005; 132p.), 62; second quote is a text box under the mural. Barton talks about the portraits in his 8-page chapter 6, giving almost 2 pages to the cornerstone ceremony itself, pages 61-62.
853. See Barton at www.WallBuilders.com.
854. Jon Meacham, *American Gospel—God, the Founding Fathers, and the Making of a Nation* (Random House, 2006, with afterword in 2007; 421p; Jon Meacham editor of *Newsweek* in 2007), 11, referencing Paul F. Boller, *George Washington and Religion* (Dallas: SMU Press, 1963; 235p), 32-33.
855. David Barton, *A Spiritual Heritage Tour of the United States Capitol—A Self-Guided Tour* (Aledo, TX: WallBuilders, 2000; 110p).
856. David Barton, *America’s Godly Heritage* (booklet; Aledo, TX: WallBuilders, 2005; 67p.).
857. Donald R. Kennon, *A Republic for the Ages* (1999; 583p.), 166-173.
858. *John Adams* (HBO Miniseries, 2008; 3 disks, 501 min.), disk 3, Part VII, on David McCullough’s best-selling *John Adams* (Simon & Schuster, 2001; 751p.). See *The Works of John Adams* (by grandson Charles Adams; Boston: Little, Brown, 1856; AMS Press, 1971; 10 vols.). See also Joseph J. Ellis’ *First Family—Abigail and John Adams* (NY: Alfred A. Knopf, 2010; 320p.). The U.S. bought it with others by Trumbull, and it and his *Surrender of General Burgoyne, Surrender at Yorktown*, and *Washington Resigning his Commission* now hang in the U.S. Capitol.
859. Donald R. Kennon, ed., *The United States Capitol—Designing and Decorating a National Icon* (2000; 316p.; papers from U.S. Capitol Historical Society’s first two conferences), vii.
860. David Ovason’s *The Secret Architecture of Our Nation’s Capital: The Masons and the Building of Washington, D.C.* (2000; 528p.), James Stevens Curl’s *The Art and Architecture of Freemasonry* (1993; 272p.), Bryan’s, *A History of the National Capital ...* (1914-16. 2 vls.), Bryan’s *Celebration of the One Hundredth Anniversary of the Establishment of the Seat of Government in the District of Columbia* (1901; 343p.), Bryan’s *Dreamers as Capital City Builders* (1940; 61p.), Kennon’s *A Republic for the Ages* (1999; 583p.), Donald R. Kennon’s *A Republic for the Ages: the United States Capitol and the Political Culture of the Early Republic* (1999; 583p.), Kennon’s *The United States Capitol—Designing and Decorating a National Icon* (2000; 316p.), Kennon and Thomas P. Somma’s *American Pantheon—Sculptural and Artistic Decoration of the United States Capitol* (2004; 291p.), and Kennon and Richard Striner’s *Washington Past and Present—a Guide to the Nation’s Capital* (1993; 143p.), and William C. Dickinson, Dean A. Herrin, and Donald R. Kennon’s *Montgomery C. Meigs and the Building of the Nation’s Capital* (2001; 198p.).
861. David Ovason, *The Secret Architecture of Our Nation’s Capital* (2000; 528p.), 74.
862. Donald R. Kennon, *The United States Capitol* (2000; 316p.), 8 and 166.
863. Donald R. Kennon, *A Republic for the Ages* (1999; 583p.), 166-173. See also, Steven Conrad Bullock, *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1996; 421p.), 137-138, on 137 quoting from William S. Baker, “Washington after the Revolution, 1784-1799,” *Pennsylvania*

- Magazine of History and Biography*, XX (1896), 364-365. See Glenn Brown, *History of the United States Capitol*, I, *The Old Capitol, 1792-1850* (1900), 14-16; Wilhelmus Bogart Bryan, (1854-1938), *A History of the National Capital from its Foundation through the Period of the Adoption of the Organic Act* (1914-16; 2 vls.), 213; and Brown's *1860-1930, Memories*, by Glenn Brown—*Winning Crusade to Revive George Washington's Vision of a Capital City* (1931; 585p.); William L. Cummings, "Ceremonial of Cornerstone Laying," *American Lodge of Research Transactions*, I (1930-1933), 153-154; Len Travers, "'In the Greatest Solemn Dignity': The Capitol Cornerstone and Ceremony in the Early Republic," in Donald R. Kennon, ed., *A Republic for the Ages: the United States Capitol and the Political Culture of the Early Republic* (1999; 583p.).
864. Allen E. Roberts, *George Washington, Master Mason* (1976; 206p.), 137.
865. *Ibid.*, quoting from Edward T. Schultz's *Freemasonry in Maryland* (1885), "The Grand Lodge of Maryland was represented in the form by Bro. Joseph Clarke, Junior Grand Warden as Grand Master, *pro tem*, but Washington, of all the Masons present on that day, bore the most distinguished part; for as he crossed the Potomac with his Suite from his home in Mount Vernon, he was met on its Northern shore by the Officers and Brethren of Lodges No. 9 and 22 in full Masonic form and costume.... It was a goodly sight that day, for America's noblest son, and most beloved Mason, was the chief Craftsman in laying the foundation of our Capitol."
866. *Ibid.*, 139-140, "Without question, George Washington participated in this ceremony as a Master Mason and Past Master of Alexandria Lodge No. 22.... But it would appear that it was as President of the United States, not as Grand Master of Masons in Maryland, that he participated in the ceremonies of the day."
867. Barton, *Original Intent* (2004, 1st 2000; 534p.), 316, the "failure to account for historical changes is also revealed in the analysis of many contemporary writers concerning the Founders and ... Freemasonry—an organization which has also undergone a similar radical transformation over the years since its early introduction into America." Be nice to see that analysis. See ch. 5 on his little *Question of Freemasonry and the Founding Fathers* (WallBuilders, 2005; 116p., \$7.95).
868. See www.GrandLodgeOfTexas.org/cornerstones.php, accessed 1-4-8. See S. Brent Morris on ceremony at: www.MasonicWorld.com/education/files/jun03/evolution_of_the_cornerstone_cer.htm.
869. Donald W. Broughton, *Annual Report of the M.:W.: Grand Master of the M.:W.: Grand Lodge of Texas A.F. & A.M.* (Waco: Grand Lodge of Texas, December 6-8, 2007), 117-132.
870. David Ovason, *The Secret Architecture of Our Nation's Capital* (2000; 528p.), 39.
871. John Hamill & Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 241.
872. William R. Denslow's *10,000 Famous Freemasons* (1957, 4v.), 231-232.
873. John Hamill & Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 234, he was one of the founders of Federal Lodge No. 1 in Washington, D.C.
874. Henry Leonard Stillson, [History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders](#) (1904; 937p.), 281, at Google Books; "Loyalty to one's country should ever go with Masonry, and in 1812-14 the Grand Lodge tendered

its services to the Committee of Defence of the city, in the war with England at that time. Upon a call of the committee, 510 members of the Grand and subordinate Lodges reported for duty.... In 1815 the Grand Officers appointed a committee to open a Sunday-school in the Masonic hall, for the teaching of the Holy Scriptures to adults. This was the first Sunday-school established in the city.”

875. Compare Steven Conrad Bullock’s *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1998; 442p.), Allen E. Roberts’ *Freemasonry in American History* (1985; 462p.), Roberts’ *George Washington, Master Mason* (1976; 206p.), Wayne Andrew Huss’ *Pennsylvania Freemasonry—An Intellectual and Social Analysis, 1727-1826* (Ph.D. diss., Temple Univ., 1985), Gerald D. Foss’ *Three Centuries of Freemasonry in New Hampshire* (1972, 546p.), Richard A. Rutyna and Peter Stewart’s *The History of Freemasonry in Virginia* (1998, 561p.), Richard Weisberger, Wallace McLeod, and S. Brent Morris’ *Freemasonry on Both Sides of the Atlantic: Essays Concerning the Craft in the British Isles, Europe, the United States, and Mexico* (2002; 942p.), and Neil L. York’s “Freemasons and the American Revolution” *The Historian* 55 (1993; 315-330),
876. David Ovason, *The Secret Architecture of Our Nation’s Capital* (2000; 528p.), 74.
877. John Hamill & Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 100. See Alex Lundberg and Greg Kowalski’s *Detroit’s Masonic Temple* (Charleston: Arcadia Pub., 2006; 127p.), the largest in the world with 1,000+ rooms and a million-plus square feet, est. 1926!
878. *Ibid.*, 112.
879. *Ibid.*, 112.
880. Neil L. York, “Freemasons and the American Revolution” *The Historian* 55 (1993), 315, “Bernard Fay ... exposed Masons to the Nazis in occupied France during World War II, made emphatic claims for Freemasonry’s importance to eighteenth-century revolutionary movements in France and the American colonies. Fay saw Freemasonry as the ‘main instigator of the intellectual revolution.’ According to Fay, Freemasons engendered among “a limited but very prominent class of people a feeling of American unity without which American liberty could not have developed—without which there would have been no United States.”
881. Robert A. Baker’s (1910-1992) *The Southern Baptist Convention and Its People, 1607-1972* (Broadman, 1974; 477p), Jesse C. Fletcher’s *The Southern Baptist Convention—A Sesquicentennial History* (Broadman, 1994; 463p), and Edwin L. Copeland’s *The Southern Baptist Convention and the Judgment of History—The Taint of an Original Sin* (Univ. Press of America, 2002; 179p.).
882. S. Brent Morris’ *The Complete Idiot’s Guide to Freemasonry—A Myth-Busting Introduction to the History and Practice of Freemasonry* (2006; 334p.), 166.
883. Donald R. Kennon, *A Republic for the Ages* (1999; 583p.), 272-273, quote from Adams as late as July 16, 1814, *Works of John Adams* (1850-56), 10:105, and Kennon also quoted Adams as having said, “classics, in spite of our friend Rush, I must think indispensable.”
884. David Ovason, *The Secret Architecture of Our Nation’s Capital* (2000; 528p.).

885. Penn State Professor of History and the Alloy-Ansin Professor of International Relations Walter A. McDougall, *Freedom Just Around the Corner—A New American History, 1585-1828* (NY: HarperCollins 2004; 638p.), 332.
886. John Hamill & Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 241.
887. Steven Conrad Bullock, *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1998; 442p.), 152-153, referencing Thaddeus Mason Harris, *A Charge, Delivered before the Officers and Members of the Grand Lodge of ... Massachusetts ... June 24th, A.L. 5795* (1795), 9. Small caps his.
888. Ibid.
889. Penn State Professor of History and the Alloy-Ansin Professor of International Relations Walter A. McDougall, *Freedom Just Around the Corner—A New American History, 1585-1828* (NY: HarperCollins 2004; 638p.), 332.
890. *Encyclopædia Britannica 2009 Ultimate Reference Suite* (Chicago: 2009): Caduceus staff symbolized peace carried by Hermes, Greek god of peace, also a badge of protection for Greek and Roman heralds and ambassadors, originally depicting a rod or olive branch ending in two shoots; later garlands became two snakes with a pair of wings representing Hermes' speed. It became a symbol for physicians because of its similarity Asclepius' staff, the Greek god of medicine and son of Apollo.
891. Long Island University Professor of Egyptian History Bob Brier, *History of Ancient Egypt*, lecture #35 "Ancient Egyptian Magic," Pt. III of IV (Teaching Company, No. 353, 1999; Teach12.com), where Horus loses an eye in a battle with Seth, but it is magically regenerated by the god, Toth; it becomes a sign for health and is worn as an amulet in ancient Egypt.
892. See USHistory.org/documents/pledge.htm. The "under God" was added in 1954 by President Dwight Eisenhower under the influence of a sermon by Rev. Dr. George M. Docherty. See http://en.wikipedia.org/wiki/Pledge_of_Allegiance for a nice illustrated history.
893. Ibid., 49-50. Thirty-six models were submitted, but President John Quincy Adams found acceptable a much toned down group, described by Bulfinch: "A figure of America occupied the center ... her left hand pointing to the figure of Justice, while on the left ... is the eagle, and the figure of Hope resting on her anchor...." The companion pieces, *Peace* and *War*, were sculpted for the niches and were typical of ancient Roman sculptures of Mars and Minerva. See also www.Snopex.com/politics/religion/capital.asp for some myth busting descriptions.
894. Donald R. Kennon & Thomas P. Somma, *American Pantheon—Sculptural and Artistic Decoration of the U.S. Capitol* (Athens: U.S. Capitol Hist. Soc., Ohio Univ. Press, 2004; 291p.).
895. Ibid., 34.
896. See David Ovason's *The Secret Symbols of the Dollar Bill* (2004; 192p); also, Charles A. L. Totten's *The Seal of History—Our Inheritance in the Great Seal of Manasseh, the United States of America; Its History and Heraldry; and Its Signification Unto "The Great People" Thus Sealed* (1897), Richard S. Patterson and Richardson Dougall's *The Eagle and the Shield—A History of the Great Seal of the United States* (1976, with large

- bibliography, 578-606), Gaillard Hunt's *The History of the Seal of the United States* (1909), Robert R. Hieronimus' *America's Secret Destiny—Spiritual Vision and the Founding of a Nation* (1989), and as Ovason asked his readers to see the quirky side of the issues with Howard Payson Arnold's *Historic Side-Lights* (1899); the last at Google Books.
897. See www.State.gov/www/publications/great_seal.pdf: *The Great Seal of the United States*, Publication No. 10411 (Washington, DC: United States Department of State Bureau of Public Affairs Office of Public Communication, September 1996; 25p.).
898. Lewis Reifsneider Harley, *The Life of Charles Thomson* (1729-1824), *Secretary of the Continental Congress and Translator of the Bible from the Greek* (1900; 244p.), at Google Books.
899. According William R. Denslow's *10,000 Famous Freemasons* (1957, 4v.), to Boudinot it is believed that Albert Pike conferred the 32° and who was buried with Masonic honors by the Belle Point Lodge No. 20 of Fort Smith, AK; Barton was a colonel in the Revolution and led a daring capture of British General Prescott and was made a Mason at St. John's Lodge, Providence, RI, 1779.
900. *Encyclopedia Americana* (vol. 13; 1962; 1st 1924: s.v., "Great Seal," by Irving L. Thomson, Division of Historical Policy Research, Department of State) and *The Great Seal of the United States* (Publication No. 10411. Washington, DC: United States Department of State Bureau of Public Affairs Office of Public Communication, September 1996; 25p.; first was pub. #2860).
901. See www.State.gov/www/publications/great_seal.pdf: Great Seal of U.S. (Pub. #10411), 6.
902. David Ovason, *Secret Symbols of the Dollar Bill* (2004; 192p), 178, *Annuit Coeptis* from Virgil's *Aeneid*, bk 9, ln 625, "*Juppiter omnipotens, audacibus annue coeptis*" trans. to "Omnipotent Jupiter, favor our daring enterprise." The Latin "*Novus Ordo Seclorum*" is from Virgil's *Eclogue IV*, line 5, "*magnus ab integro saeculorum nasciture ordo*" translated "the great series of age is born anew."
903. *Ibid.*, Ovason, 178, "This *Eclogue* was interpreted by many as being a prophecy of the coming of Christ: the modern translator of the *Eclogues*, Guy Lee, refers to it as 'the famous Messianic *Eclogue*'" (from Guy Lee's *Virgil—The Eclogues* [1984], 55.
904. *The Great Seal of the U.S.* (Pub. #10411), 8, www.State.gov/www/publications/great_seal.pdf.
905. David Ovason, *Secret Symbols of the Dollar Bill* (2004), 54-55, "The Freemasons were the most influential body to adopt the eye as the symbol of God or the Supreme Being." See Stillson, [History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders](#) 1904; 947p.; at Google Books) and History Channel (6-29-09), *Secrets of the Founding Fathers*.
906. Arturo de Hoyos' *Scottish Rite Ritual—Monitor and Guide* (Rev. Second Edition; Washington D. C.: Supreme Council, 33°, 2009; 1016p.), 143, the triangle is also symbolizes "the three great prerequisites of a judge, possessed by God in perfection, namely, justice, equity, and impartiality."
907. Rex R. Hutchens, *A Bridge to Light*, ed. & intro Arturo de Hoyos (2006; 340p.), 11.
908. YHWH—see *Encyclopædia Judaica* (Jerusalem: Keter Publishing, 1971: s.v. "God, names of"), YHWH is from the root "to be" and is used in a form of a future-present

causative *hiph'il* and is probably from a longer form as indicated in the explanation in Ex. 3:14 of *Eheyeh-Asher-Eheyeh*, "I-Am-Who-I-Am"; common to Hebrew names, it was probably shortened from "something like *Yahweh-Asher-Yihweh*, 'He brings into existence whatever exists.'" John Bright has also defended the causative meaning of "to be" of *YHWH* (*A History of Israel* [3rd ed; Philadelphia: Westminster, 1972 [1st 1959]: 157-158; *Journal of Biblical Literature* XLIII [1924]: 370-378; *ibid.*, LXVII [1948]: 377-381); W. F. Albright, *From the Stone Age to Christianity* (2nd ed; NY: Doubleday Anchor, 1957), 259-261; Albright, *Yahweh and the Gods of Canaan* (Univ. London: Athlone Press, 1968), 168-172.

909. See Michael G. Maness, [*Heart of the Living God—Love, Free Will, Foreknowledge, and Heaven: A Theology on the Treasure of Love*](#) (AuthorHouse, 2004; p706), Freemason B.H. Carroll, *An Interpretation of the English Bible* (Baker, 1976, 1st 1948; 17 vols.); John S. Feinberg, *No One Like Him—The Doctrine of God* (Crossway, 2001; 879p.) John Frame, *The Doctrine of God—A Theology of Lordship* (P & R, 2002, 864p.); Clark H. Pinnock, *Most Moved Mover—a Theology of God's Openness* (Baker, 2001; 202p.); Karl Barth, (1886-1968) *Church Dogmatics* (1956-1975; 12 vols.) and *The Humanity of God* (John Knox, 1960), and James Leo Garrett, *Bibliography in Systematic Theology* (Baptist Standard Bearer, 1996; 33p.) and *Systematic Theology* (Eerdmans, 1990-1995; 2 vols.). Others include these superstars, Saint Thomas Aquinas (1225?-1274), *Summa Theologiae* (McGraw-Hill, 1964-1976; 60 vols.); Jacobus Arminius (1560-1609), *The Works of James Arminius...* (Reprinted several times, last Baker, 1996); Karen Armstrong, *The Battle for God* (Knopf, 2000; 442p.) and *A History of God—the 4000-Year Quest of Judaism, Christianity, and Islam* (Knopf, 1993; 460p.); Augustine, Bishop of Hippo (396-430), *City of God and Confessions*; Gerrit Cornelis Berkouwer, *Man—The Image of God* (Eerdmans, 1962; 376p.) and *The Providence of God* (Eerdmans, 1952; 294p.); Bernard of Clairvaux (1090-1153), *The Love of God* (Multnomah, 1983); Gregory A. Boyd, *God of the Possible—A Biblical Introduction to the Open View of God* (Baker, 2000); Emil Brunner, *Christian Doctrine of God* (Westminster, 1949); John Calvin (1509-1564), *Institutes of the Christian Religion...* (Calvin Translation Society, 1845-1846); Stephen T. Davis, *Logic and the Concept of God* (Macmillan, 1983); Jonathan Edwards (1703-1758), *The Works of President Edwards with a Memoir of His Life* (Carvill, 1830; 10 vols.); Millard J. Erickson, *Christian Theology* (Baker, 6th 2003; 1312p.) and *God the Father Almighty* (Baker, 1998); Carl F.H. Henry, *God, Revelation, and Authority* (Word, 1976-1983; 6 vols.) and *The God Who Shows Himself* (Word, 1966; 138p.); Søren Aabye Kierkegaard (1813-1855), *Fear and Trembling*; and *The Sickness Unto Death* (Doubleday, 1955); C. S. Lewis, *Mere Christianity* (Macmillan, 1952) and *Beyond Personality—the Christian Idea of God* (Centenary press, 1945; 64p.); Martin Luther (1483-1546), *Luther's Works on CD-ROM* (Fortress Press, 2002); Edgar Young Mullins (1860-1928), *The Axioms of Religion* (American Baptist Pub. Society, 1908; 316p.); Jürgen Moltmann, *History and the Triune God—Contributions to Trinitarian Theology* (Crossroad, 1992; 204p.); Reinhold Niebuhr (1892-1971), *Faith and History* (Charles Scribner's Sons, 1949) and *The Nature and Destiny of Man* (Charles Scribner's Sons, 1941-43; 2 vols.); J. I. Packer, *Knowing God* (20th anniv. ed.; InterVarsity, 1993; 286p.); Wolfhart Pannenberg, *Basic Questions in Theology* (Westminster, 1983; 2 vols.) and *Systematic Theology* (2 vols.; Eerdmans, 1991-1994); Alvin Plantinga, *Warranted Christian Belief* (Oxford Univ. Press, 2000; 508p.), *Does*

- God Have a Nature?* (Marquette Univ. Press, 1980; 146p.), *God and Other Minds—a Study of the Rational Justification of Belief in God* (Cornell, 1990, 1st 1967, 277p.), and *The Ontological Argument, from St. Anselm to Contemporary Philosophers* (Anchor Books, 1965; 180p.); John C. Polkinghorne, *Faith in the Living God—a Dialogue*, John Polkinghorne and Michael Welker (Fortress, 2001); Philip Schaff, ed., *Nicene and Post-Nicene Fathers* (Eerdmans, 1956; 3 vols.) and *Schaff-Herzog Encyclopedia of Religious Knowledge* (Baker, 1955; 15 vols.); Francis A. Schaeffer (1912-1984), *The God Who Is There* (30th anniv. ed.; InterVarsity Press, 1998; 226p.) and *The Complete Works of Francis A. Schaeffer* (Crossway Books, 1982; 5 vols.); Charles Haddon Spurgeon, (1834-1892), *The Metropolitan Tabernacle Pulpit* (63 vols.); Augustus H. Strong, *Systematic Theology* (Fleming H. Revell, 1976, 1st 1907; 3 vols.); Paul Tillich, (1886-1965), *Systematic Theology* (Univ. of Chicago Press, 1951-63; 3 vols.) and *The Eternal Now* (Scribner, 1963, 1st 1956; 185p.); John Wesley (1703-1791), *The Works of John Wesley* (Oxford Univ. Press, 1975-1983; 26 vols.); and Dallas Willard, *The Divine Conspiracy—Rediscovering Our Hidden Life in God* (HarperSanFrancisco, 1998; 428p.). Hundreds of theological libraries all over the world never cease to receive submissions.
910. Margaret C. Jacob, *Living the Enlightenment—Freemasonry and Politics in Eighteenth-Century Europe* (NY: Oxford Univ. Press, 1991; 304p.).
911. Robert Lacey and Danny Danziger, *The Year 1000—What Life Was Like at the Turn of the First Millennium* (Boston: Little, Brown, 1999; 230p.). Garth M. Rosell’s *A Survey of Church History* (Gordon-Conwell Theo. Sem., 40 tapes, 2001), #15, “Medieval Missions and Evangelism,” and Rosell noted that a person living in A.D. 1500 lived nearly the same as in 500—essentially 1,000 years without a bath and without technological advance. See C. S. Lewis’ (1898-1963) *Discarded Image—An Intro to Medieval and Renaissance Literature* (Cambridge Univ. Press, 1964; 231p.).
912. See www.LearningThroughHistory.com/Store/images2/ByzantineTL_Large.jpg.
913. Mark A. Graham, “History versus Hate, How Studying the Past Can Change the Future—for the Better,” 20:4 *Al Jumuah* (April-May 2008; Rabi’uth Thani 1429; pp 20-31), 26. See also Graham’s *How Islam Created the Modern World* (Beltsville, MD: Amana Pub., 2006; 2005p.).
914. See http://en.wikipedia.org/wiki/House_of_wisdom.
915. Robert Lacey and Danny Danziger’s *The Year 1000—What Life Was Like at the Turn of the First Millennium* (Boston: Little, Brown, 1999; 230p.) and Henri Focillon’s (1881-1943) *The Year 1000* (Trans. Fred D. Wieck; NY: F. Ungar Pub., 1969; 190p.).
916. Robert M. Hazen’s *Joy of Science* Vol. 1 of 5 (60 lectures, Teaching Company, Teach12.com, 2001): Hazen is the Clarence J. Robinson Professor of Earth Sciences, George Mason University, Fairfax, VA, and research scientist, Geophysical Laboratory, Carnegie Institution of Washington.
917. Roland Herbert Bainton, *Christian Attitudes Toward War and Peace—a Historical Survey and Critical Re-evaluation* (NY: Abingdon Press, 1960; 299p.).
918. Hans Eberhard Mayer’s *The Crusades* (trans. John Gillingham; Oxford Univ. Press, 1988; 354p.); Jonathan Riley-Smith’s *Oxford History of the Crusades* (Oxford Univ., 1999; 457p.) and *The Atlas of the Crusades* (NY: Facts on File, 1990; 192p.); Steven Runciman’s *A History of the Crusades* (Cambridge Univ., 1951-54; 3 vols.), *The Great Church in Captivity—a Study of the Patriarchate of Constantinople from the Eve of the*

- Turkish Conquest to the Greek War of Independence* (Cambridge Univ., 1968; 455p.), Kenneth M. Setton's *A History of the Crusades* (Univ. Wisconsin, 1969-89; 6 vols.); and Anna Comnena's (c1083), *The Alexiad of Anna Comnena* (Penguin, 1969; 560p.; her first-hand chronicle of personalities of the First Crusade); Robert Payne's *The Crusades* (London: Robert Hale, 1994; 432p.); Francesco Gabrieli's *Arab Historians of the Crusades; Selected and Translated from the Arabic Sources* (trans. E. J. Costello; London: Routledge & K. Paul, 1969; 362p.).
919. Kenneth W. Harl, *The Era of the Crusades*, 3 pts (Teaching Co., 2003, 36 lectures), 1:4-6.
920. William R. Estep (1920-2000), *Renaissance and Reformation* (W.B. Eerdmans, 1986; 331p.).
921. Kenneth Scott Latourette, *A History of Christianity* (1953; 1,516p.), 708, Dominican named Tetzal hawked indulgences, claiming as "soon as the money fell into the coffer a soul was released from purgatory," rousing Roman Catholic Monk, Martin Luther, to post 95 theses on the Castle Church door in Wittenberg. October 31, 1517, became the birthday of the Protestant Reformation.
922. Edgar Young Mullins (1860-1928), [The Life in Christ](#) (NY: Fleming H. Revell, 1917; 245p.), 16, from the first sermon, "The Lordship of Christ" (7-19); see also Henry Eyster Jacobs' *Works of Martin Luther* (Philadelphia, PN: 1915; 2 vols.) and [Jacobs' Martin Luther—The Hero of the Reformation 1483-1546](#) (NY: G. P. Putnam, 1899; 571p.), all at Google Books.
923. Latourette, *A History of Christianity*, 759, Servetus (1511-1553) "Servetus as a Spaniard, a scholar, a physician and scientist of originality.... Deeply religious and devoted to Christ.... Servetus was condemned by the civil authorities on the charge that he had denied the Trinity and rejected baptism, offenses punishable by death under the Justinian Code. In spite of Calvin's plea for a more merciful form of execution, Servetus was burned at the stake (October 27, 1553)."
924. David Barton, *Original Intent* (2004, 1st 2000), 80.
925. *New Columbia Encyclopedia* (1975), s.v., "English civil war," and "Glorious Revolution."
926. John Locke, [An Essay Concerning Human Understanding](#) (NY: Prometheus, 1995; 624p).
927. John Locke, [Two Treatises on Civil Government](#) with supplement *Patriarcha* by Robert Filmer (Edited & intro Thomas I. Cook; NY: Hafner Pub., 1947; 1st pub. Anonymously 1690, then 1694 & 1698; quote from *Second Treatise of Civil Government*, 1698). Locke founded of British Empiricism.
928. John Locke, [Two Treatises on Civil Government](#) (1824, 1st 1690; 291p.), 4, at Google Books.
929. Randy E. Barnett, *Restoring the Lost Constitution—The Presumption of Liberty* (2004; 336p.), xiii, Wendell Phillips (1811-84) "clearly showed the framers' intentions to preserve slavery in those states where it was still practiced," reflecting upon Lysander Spooner's (1808-87) *The Unconstitutionality of Slavery* (1847).
930. Kramnick and Moore, *The Godless Constitution* (W.W. Norton, 1996 & 2005), 73.

931. Rev. Richard Hooker's *Laws of Ecclesiastical Polity* (London: George Rutledge, 1888; 4 bks., 288p.) Books I-V in 1594-97, books VI-VIII published posthumously in 1648; at Google Books.
932. John Locke, [Two Treatises on Civil Government](#) with supplement *Patriarcha* by Robert Filmer (NY: Hafner Pub., 1947; 1st pub. Anonymously 1690, then 1694 & 1698; quote from *Second Treatise of Civil Government*, 1698), 122-123, "This equality of men ... Hooker looks upon as so evident in itself... from whence he derives the great maxims of justice and charity." See also Locke's *An Essay Concerning Human Understanding* (2 vols., Oxford: Clarendon Press, 1894). Both at Google Books.
933. *New Columbia Encyclopedia* (1975), 1600, s.v., "Locke, John." See also Gabriel Palmer-Fernandez, ed., *The Encyclopedia of Religion and War* (NY: Routledge, 2003; 530p), 70, "The Puritan and Scottish revolutions brought an end to the doctrine of the divine right of the kings."
934. *Concise Encyclopædia Britannica* (2005): s.v., "First Great Awakening" (1720-40s) and it swept Western Europe in the late 1600s and early 1700s under John Wesley (1703-91) and crossed the Atlantic. In North America, "George Whitefield (1714-1770) was one of the most popular," preaching throughout the colonies in 1739-40, and Jonathan Edwards (1703-1758) was its best theologian. See Joseph Tracy's (1793-1874) [The Great Awakening](#) (1842; 433p.; at Google Books), Charles Hartshorn Maxson's *The Great Awakening in the Middle Colonies* (Chicago: Chicago Univ. Press, 1920), and Edwin Scott Gaustad's *The Great Awakening in New England* (Gloucester, MA; Peter Smith, 1965).
935. John Bunyan, [The Pilgrim's Progress from This World to that Which Is to Come, Delivered under the Similitude of a Dream in Two Parts](#) (complete in three parts: delivered under the similitude of a dream: to which is added, the life and death of the author: embellished with cuts ...; 1678, expanded in 1679 when he was out of jail, the 2nd part in 1684; then in Worcester, Massachusetts: Isaiah Thomas, sold at his bookstore in Worcester and in Boston, 1790-1791; 404p.). I has been in 200 languages. See version edited by John F. Thornton and Susan B. Varenne, preface W. Clark Gilpin (NY: Vintage Books, 2004; 368p.). See also Bunyan's [The Holy War Made by King Shaddai upon Diabolus; or the Losing and Taking Again of the Town of Mansoul](#) (New edition with notes by Samuel Adams; London: 1795; 376p.), both at Google Books.
936. *New Columbia Encyclopedia* (1975), 877, s.v., "Enlightenment."
937. *Ibid.*: Edward Gibbon set the pace for secular detachment in historical writing; Moses Mendelssohn gave the doctrine of rational progress; G. E. Lessing the natural religion of morality; Johann Herder cultural nationalism.; and "The supreme importance of the individual formed the basis of the ethics of Immanuel Kant." See Adam Smith's (1723-90) [An Inquiry into the Nature and Causes of the Wealth of Nations](#), 3 Vols. (Philadelphia: Thomas Dobson, 1796), at Google Books.
938. *Ibid.*, and with respect to *enlightened* despots, they include the Czar Peter I the Great of Russia (b.1672, r.1682-1725) anticipating the trend; Holy Roman Emperor Joseph II (b.1741. r.1765-1790) was the prototype; others Frederick II the Great of Prussia (b.1712, r.1740-1786), Catherine II the Great of Russia (b.1729, r.1762-1796), and Charles III of Spain (b.1716, r.1759-1788).

939. Voltaire was born François-Marie Arouet and gained notoriety for his tragedies. He was twice imprisoned in the Bastille for his lampoons of the Regency and liberal religious opinions. He fled Paris and settled at Cirey in Champagne with Mme du Châtelet, who became his patroness and mistress, and turned to science and the systematic study of religions and culture. After her death he spent time in Berlin and Geneva and settled in Switzerland in 1754. The *Candide* (1759) was his best known work, a satire on optimism. He wrote many people and was interested in injustice and religious prejudice. “Voltaire is remembered as a crusader against tyranny and bigotry and is noted for his wit, satire, and critical capacity.” Edited from the *Concise Encyclopædia Britannica* (2005).
940. From the root “to weep” in Ps. 84:6, the Hebrew plural *bekaim* is rendered “mulberry trees” in 2 Sam. 5:23-24 and 1 Chr. 14:14-15. Probably the aspen or trembling poplar, the “the sound of a going in the tops of the mulberry trees” is a rustling like the marching of an army which is a signal that the Lord himself would lead forth David’s army to victory (*Easton’s Bible Dictionary*).
941. *Encyclopedia Americana* (vol. 12; 1962; 1st 1924), s.v., “French Revolution,” by Leo Gershoy, Professor of History, New York University.
942. John Hamill and Robert Gilbert, *Freemasonry—A Celebration of the Craft* (1992; 256p.), 241. See James Anderson (1680?-1739), [The Constitutions of the Freemasons](#) (1st London: Wm. Hunter, 1723; NY: Macoy, 1859), 38-39; William Preston, [Illustrations of Masonry 1772](#) (Notes by George Oliver; NY: Masonic Pub., 13th ed. 1867, 1st 1772; 360p.), 106-111; both at Google Books.
943. *Encyclopedia Americana* (vol. 12; 1962; 1st 1924), s.v., “French Revolution,” by Leo Gershoy: “The dispute hinged on whether the deputies were to “create” a constitution, as the commoners insisted, or, as the ambitious aristocracy maintained, only “restore” an unwritten constitutional arrangement that had developed organically in the course of the historical growth of the monarchy.”
944. *Ibid.*
945. *New Columbia Encyclopedia* (1975), 2365-66, s.v., “Rousseau, Jean Jacques,” indicated Rousseau’s “influence upon posterity has been equaled by only a few, and it is by no means spent. Men as diverse as Immanuel Kant, Johann Goethe, Maximilien de Robespierre, Johann Pestalozzi, and Leo Tolstoy have been his disciples.”
946. *New Columbia Encyclopedia* (1975), 2365-66, s.v., “Rousseau, Jean Jacques”: “Society gives government its sovereignty when it forms the social contract to achieve liberty and well-being as a group. While this sovereignty may be delegated in various ways (as in a monarchy, a republic, or a democracy) it cannot be transferred and resides ultimately with society as a whole, with the people, who can withdraw it when necessary.” See Jean Jacques Rousseau’s *On the Origin of Inequality, On Political Economy Social Contract* (Chicago: *Encyclopædia Britannica*, 1952-55; 439p.) and *Dictionnaire de Musique* (Amsterdam, M. M. Rey, 1768. 2 vols.).
947. Allan David Bloom (1930-1992), *The Closing of the American Mind—How Higher Education Has Failed Democracy and Impoverished the Souls of Today’s Students* (Simon and Schuster, 1987; 392p.), 162, “These Columbuses of the mind—Thomas Hobbes led the way, but Locke and Rousseau followed and were considered more reliable reporters—explored the newly discovered territory called the state of nature ...

- all men are free and equal, and that they have rights to life, liberty and the pursuit of property. This ... pulls the magic carpet out from under the feet of kings and nobles.”
948. Two works outline the religious diversity and collision between church-state affairs in an academic fashion and clarity not seen in the Christian establishment markets: Jon Meacham’s *American Gospel—God, the Founding Fathers, and the Making of a Nation* (Random House, 2006, with afterword in 2007; 421p; Jon Meacham was editor of *Newsweek* in 2007) and Isaac Kramnick and R. Laurence Moore’s *The Godless Constitution—A Moral Defense of the Secular State* (an alternative sub-title, *The Case Against Religious Correctness*; W. W. Norton, 1996 & 2005; 224p).
949. See Calvin2009.net.
950. Calvin Theological Seminary (CalvinSeminary.edu) in Grand Rapids, Westminster Theological Seminary (WTS.edu) in Philadelphia, and Reformed Theological Seminary (RTS.edu) with campuses in Atlanta, Boca Raton, Charlotte, Jackson, Orlando, and Washington, D.C.
951. Rex R. Hutchens’ *A Bridge to Light* (DC: Supreme Council 33°, 2006; 340p.), 280: Italian poet Giosuè Carducci (1835-1907) said, “When Caesar shakes hands with Peter, Human blood flows; When the Church and the Empire embrace, The Star of a Martyr is lit in the heavens.”
952. *Encyclopedia Americana* (vol. 12; 1962; 1st 1924), s.v., “French Revolution,” by Leo Gershoy.
953. *New Columbia Encyclopedia* (1975), 1014, s.v., “Lafayette (La Fayette), Marie Joseph Paul Yves Roch Gilbert du Monier, marquis de.” He left France to go to the U.S. in 1777 to join George Washington, and Congress appointed him a major general. “He quickly won the close friendship of Washington, was wounded at Brandywine, shared in the hardships of Valley Forge, and obtained a divisional command. After a trip to France (1779-80), where he negotiated for French aid, he distinguished himself in the Yorktown Campaign.” He returned to France in 1782, became a member of the Assembly of Notables (1787) and the States-General (1789), was elected vice commander of the militia later called the National Guard the day after the fall of the Bastille. “In 1824-25 he visited the United States, where he was given an unparalleled welcome.... His prestige was largely responsible for the installation of Louis Phillipe as king of France. Lafayette’s unswerving courage, integrity, and idealism made him a popular symbol of the bond between France and the United States.” See the biographies by Brad Whitlock (1929), Constance Wright (1957), and Louis R. Gottschalk (5 vls., 1935-1969), and S. W. Jackson’s *La Fayette—A Bibliography* (1930). See also Louis R. Gottschalk’s *Lafayette in America, 1777-1783* (first bicentennial ed.; Arveyres, France: L’Esprit de Lafayette Society, 1976; 352p.; 1st 1829 in 2 vols.).
954. *New Columbia Encyclopedia* (1975), 1014, s.v., “French Revolution.”
955. Compare Michael Roberts, “Liberté, Egalité, Fraternité: Sources and Development of a Slogan,” *Tijdschrift voor de studie van de Verlichting* 4:3-4 (1976), 329-69; James Fitzjames Stephen’s (1829-1894) *Liberty, Equality, Fraternity* (foreword Richard A. Posner and notes R. J. White [Chicago: Univ. of Chicago Press, 1991; 311p]; edited by Stuart D. Warner [Indianapolis: Liberty Fund, 1993; 270p.]; 1st, London: Smith, Elder, & Co., 1873; 350p.), George Rogers’ *George Washington—Crowned by “Equality, Fraternity and Liberty”—A Democratic Poem* (NY: Leavitt, Trow & Co., 1849; 168p.),

- Jack Richard Censer and Lynn Hunt's *Liberty, Equality, Fraternity—Exploring the French Revolution* (Univ. Park, PA: Penn. State Univ. Press, 2001; 212p.), Walter Julius Carey's *Liberty, Equality, Fraternity* (London: G. Allen & Unwin, 1918; 96p.), Nicholas Murray Butler's (1862-1947) *Liberty, Equality, Fraternity—Essays and Addresses on the Problems of Today and Tomorrow* (NY: C. Scribner's Sons, 1942; 240p.), Denis Victor Cowen's *Liberty, Equality, Fraternity* (Johannesburg: South African Institute of Race Relations, 1961; 35p.), Clifford Lindsey Alderman's *Liberty, Equality, Fraternity—the Story of the French Revolution* (drawings by Barry Martin; NY: J. Messner, 1965; 188p.), Paul Spicker's *Liberty, Equality, Fraternity* (Bristol, UK: Policy Press, 2006; 194p.), Fulton John Sheen's (1895-1979) *Liberty, Equality and Fraternity* (NY: The Macmillan Co., 1938; 187p.), Joseph Isidore Shulim's *Liberty, Equality, and Fraternity—Studies on the Era of the French Revolution and Napoleon*
- schers *Liberty, Equality, and Fraternity in Wordsworth, 1791-1800* (Sweden: Univ. of Uppsala, 1980; 204p.), Danny Kruger's *On Fraternity—Politics Beyond Liberty and Equality* (London: Institute for the Study of Civil Society, 2007; 95p.). Impacting this not a little today is Russell Kirk's *The Conservative Mind—From Burke to Eliot* (7th rev. ed.; Washington, DC: Regnery Pub., 1995; 556p.; 1st 1953).
956. Marie Joseph Paul Yves Roch Gilbert du Monier, or Marquis de Lafayette (La Fayette).
957. *Encyclopedia Americana* (vol. 12; 1962; 1st 1924), s.v., “French Revolution,” by Leo Gershoy.
958. Albert Henry Newman, 1st Chair Church History, SWBTS 1907-1913 (from chair Rochester Theological Seminary 1877-1881, chair Baylor 1901-1907 & 1913-1921, chair Mercer Univ. 1921-1929), *A Manual of Church History, Volume II, Modern Church History, A.D. 1517-1932* (Philadelphia: American Baptist Publication Society, 1932; 794p, vol. I 689p.; at Google Books, [Vol. 1 of 2](#) and [Vol. 2 of 2](#)), 443: “Skepticism had made the great mass of the French people open-eyed to the corruptions and oppressions of the hierarchy.... the people rose in their might to demand ‘liberty, equality, and fraternity’ ... the church had received its ... privileges at the hands of the monarchy ... without regard to religious qualifications, were ... indifferent to the people’s woes.... The confiscation of the estates of the church ... persecution of the clergy ... finally the legislative annihilation of the Christian religion with the attempt to obliterate all Christian institutions.... the arch-enemy of human rights and the enslaver of men’s bodies, minds, and consciences.” Both volumes at Google Books. And in 2008 to celebrate the first 100 years of SWBTS, the seminary re-published 10 volumes of classics from its early professors, and Newman’s two-volume church history is by itself larger than all the other 8 volumes combined. See also Albert Henry Newman’s *A History of Baptist Churches in the United States* (6th Ed.; NY: Charles Scribner’s Sons, 1915; 568p.), also at Google Books.
959. Jasper Ridley, *The Freemasons—A History of the World’s Most Powerful Secret Society* (1999, 2002; 357p.), 143, “Although Barruel believed that the French Revolution had first been planned by Voltaire, [Jean Le Rond] d’Alembert and Frederick the Great, he thought that the Freemasons had played a large part in it.” Ridley references, Abbé Augusten de Barruel, *Memoirs Illustrating the History of Jacobinism, Mémoires Pour Servier á L’Histoire du Jacoinisme* (London: 1797-98), 260-261.
960. Abbé Augusten de Barruel, *Memoirs Illustrating the History of Jacobinism, Mémoires Pour Servier á L’Histoire du Jacoinisme* (London: 1797-98), at Google Books.

961. Albert Pike (1809-91), *Morals and Dogma* (1871; 861p.), 23, at Google Books; the motto is claimed to be a Masonry “three-fold heritage.” See Arturo de Hoyos, *Scottish Rite Ritual—Monitor and Guide* (2009; 1016p.), 34, 365, Scottish Rite motto “incessantly” taught in the 15th-18th degrees.
962. *Encyclopedia Americana* (vol. 12; 1962; 1st 1924), s.v., “French Revolution,” by Leo Gershoy.
963. *Ibid.*, the “wartime cabinet, pulled France through its gravest ordeal. Despite confusion and overlapping jurisdiction, stupidity, sadism, or just simple human jealousies, Frenchmen working together crushed rebellion at home and imposed the silence of obedience on their compatriots.”
964. *Ibid.*, upper house was called the Council of Ancients and a lower house named the Council of Five Hundred, the latter elected from themselves to ensure election of old revolutionaries.
965. Jasper Ridley, *The Freemasons—A History of the World’s Most Powerful Secret Society* (NY: Arcade Pub., 1999, 2001; 357p.), 151-156.
966. Margaret C. Jacob, *Living the Enlightenment—Freemasonry and Politics in Eighteenth-Century Europe* (Oxford, 1991; 304p.), 6. Caps on “Freemasonry” mine.
967. *Ibid.*, 9. Caps on “Masonic” and “Freemasonry” mine.
968. *Ibid.*, 9, where Jacob says, “The earliest attack I can find is in [Anon.] *Essai sur la secte des illuminés*, Paris, 1789. The only copy I ... located is in the *Bibliothèque historique de la ville de Paris*.”
969. *Ibid.*, 10 & 13, noting the tension in scholarship between the paranoia or fanciful functions of Lodges on the one hand (abbé Augustin de Barruel [1741-1820], Augustin Cochin [d. 1916], and François Furet in the 1970’s) through Ran Halévi’s somewhat more moderate to on the other hand Daniel Roche’s more sociological approach, equating Freemasonry gathering to those of the French academies and men gathering to talk and share and improve life.
970. *Ibid.*, 15. Caps on “Masonic” and “Freemasonry” mine.
971. *Ibid.*, 223, referencing Lynn Hunt’s *Politics, Culture, and Class in the French Revolution* (1984) and Lucien Goldmann’s, *The Philosophy of the Enlightenment* (1973; German 1968). Bloom said in *The Closing of the American Mind* (1987), 183, “So the effects of Rousseau and his followers are everywhere around us, in the bloodstream of public opinion.” Caps on “Freemasonry” mine.
972. In 1650 the population of the colonies had been about 52,000; in 1700 it was perhaps 250,000, and by 1760 it was approaching 1,700,000. Virginia had increased from about 54,000 in 1700 to approximately 340,000 in 1760. Pennsylvania had begun with about 500 settlers in 1681 and had attracted at least 250,000 people by 1760. And America’s cities were beginning to grow as well. By 1765 Boston had reached 15,000; New York City, 16,000–17,000; and Philadelphia, the largest city in the colonies, 20,000. *Encyclopædia Britannica* (2007), s.v., USA. Gary Nash, *First City—Philadelphia and the Forging of Historical Memory* (2002; 383p.), 1.
973. *Ibid.*, 67-69.
974. Charles Dexter Allen, *American Book-Plates* (1895; 525p.), 363 & 327; noting the Penn family’s full motto was *dum clarum rectum teneam*, for “While I hold to glory let me hold to right.”

975. Ibid., 69.
976. Henry Steele Commager, *Documents of American History*, 6th ed. (1962; 1st 1934), 40-42.
977. Oscar Handlin, *America—A History* (1968; 1069p.), 69.
978. Ibid., 69.
979. Henry Leonard Stillson, [*History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders*](#) (1904; 937p.), 218-219, at Google Books. In 1680 John Moore came to South Carolina, a native of England, moved to Philadelphia, and in 1703 commissioned by the king as Collector of the Port. In a 1715 letter, he mentions having “spent a few evenings in festivity with my Masonic brethren. This is the earliest mention we have of there being members of the Craft residing in Pennsylvania or elsewhere.” Stillson said this came from a letter in the possession of Horace W. Smith, of Philadelphia.
980. Stillson, [*History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders*](#) (1904; 937p.), 219, at Google Books.
981. Oscar Handlin, *America—A History* (1968; 1069p.), 90; and *Encyclopædia Britannica* (2007).
982. See Melvin Maynard Johnson’s *Freemasonry in America Prior to 1750* (MA: Grand Lodge of Massachusetts, 1917, 247p.), Norris S. Barratt and Julius F. Sachse’s *Freemasonry in Pennsylvania 1730-1855*, (Philadelphia: New Era Printin, 1909; 3 vols.), both at Google Books, and Henry S. Borneman’s (1870-1955) *Early Freemasonry in Pennsylvania* (Philadelphia: GL of PN, 1931; 103p.).
983. Novaks, *Washington’s God* (NY: Basic Books, 2006; 282p.), 128.
984. History Channel, airing 5-18-06, *Secrets of the Founding Fathers*, by Digital Ranch Productions, written by Susan Michaels, writer, directed by Rob Lihani; see www.IMDB.com/title/tt1477842.
985. A. Ralph Epperson’s *New World Order* (Publius Press, 1990; 357p.), his *Masonry—Conspiracy Against Christianity—Evidence That the Masonic Lodge Has a Secret Agenda* (Publius, 1998; 401p.), Christopher Knight and Alan Butler’s *Solomon’s Power Brokers—The Secrets of Freemasonry, the Church, and the Illuminati* (Watkins, 2007; 320p.), and Knight and Robert Lomas’ *The Hiram Key—Pharaohs, Freemasonry, and ... Secret Scrolls of Jesus* (Element Books, 1997; 384p.).
986. Steven Conrad Bullock’s *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1996; 421p.), Christopher Hodapp’s, *Solomon’s Builders—Freemasons, Founding Fathers, and the Secrets of Washington, D.C.* (Berkeley, CA: Ulysses, 2007; 324p.) and his *Freemasons for Dummies* (Wiley Publishing, 2005; 312p.), and S. Brent Morris’s work as editor of the *Scottish Rite Journal* and Morris’ *The Complete Idiot’s Guide to Freemasonry—A Myth-Busting Introduction to the History and Practice of Freemasonry* (Alpha, 2006; 334p.).
987. Evelyn Lord, *The Hell-Fire Clubs—Sex, Satanism and Secret Societies* (New Haven, CT; London: Yale Univ. Press, 2008; 247p.).
988. Jeri E. Walker, “An Oldie-but-Goodie” *The Scottish Rite Journal* (July-August 2009), 12-13, referencing H.V.B. Voorhis, “Benjamin Franklin’s Reprint of Anderson’s [*The Constitutions of the Freemasons*](#) of 1723,” 84 *Ars Quatuor Coronatorum* (1971), 69-74. Only 17 copies are known to exist today. At Google Book.

989. Ben Franklin, *Poor Richard's Almanack* (Waterloo, Iowa: U.S.C. Publishing, 1914; 69p.), 670 pithy and wise sayings and maxims; at Google Books.
990. Oscar Handlin, *America—A History* (1968; 1069p.), 95.
991. Giles F. Yates, “Horae Esoterica—No. IV, Frederick the Great & Benjamin Franklin,” *The American Quarterly Review of Freemasonry and Its Kindred Sciences* (Vol. II; NY: Robert Macoy, 1859; 576p.), 121-122, at Google Books. Italics Yates’ or Franklin’s.
992. Tim LaHaye, *Faith of Our Founding Fathers* (1987; 268p.), 115-117.
993. *Ibid.*, 116-117, quoting Willard Cleon Skousen, *The Making of America—the Substance and Meaning of the Constitution* (1985; 888p.), 677; compare Skousen’s *The Real Benjamin Franklin* (1982; 504p.). Skousen also wrote, with Ernest L. Wilkinson, *Brigham Young University—a School of Destiny* (Provo, UT: Brigham Young Univ. Press, 1976; 925p.).
994. Jeri E. Walker, “An Oldie-but-Goodie” *The Scottish Rite Journal* (July-August 2009), 12-13, referencing H.V.B. Voorhis, “Benjamin Franklin’s Reprint of Anderson’s [The Constitutions of the Freemasons](#) of 1723,” 84 *Ars Quatuor Coronatorum* (1971), 69-74, see at Google Books. Only 17 copies are known to exist today, with a Scottish Rite copy at Supreme Council’s House of the Temple Museum.
995. Henry Leonard Stillson, [History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders](#) (1904; 937p.), 272, Julius Sachse, *Benjamin Franklin as a Free Mason* (New Era Printing, 1906; 150p.), both at Google Books.
996. James Truslow Adams, *The March of Democracy—A History of the U.S.* (1932-33), I:310.
997. *Ibid.*, Stillson ([History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders](#)) listed their names, some having held two or more positions.
998. Oscar Handlin, *America—A History* (1968; 1069p.), 69. See Gary Nash, *First City—Philadelphia and the Forging of Historical Memory* (2002; 383p.). See www.Bartleby.com/65/fr/Freemason.html; see *New Columbia Encyclopedia* (6th Ed., 2001), “Freemasonry has continued to be important in politics; 13 Presidents have been Masons, and at any given time quite a large number of the members of Congress have belonged to Masonic Lodges.”
999. Donald R. Kennon, ed., *A Republic for the Ages* (1999; 583p.), 222-223, with quote from Barbara Franco, *Fraternally Yours—A Decade of Collecting* (1986; 80p.), 9, “By the 1770s Freemasonry was well embedded in all the thirteen colonies.... Relations between the colonies were not always harmonious, but the lodges appear to have encouraged a discourse among numbers of well-educated men that created a sense of enlightened unity and national identity.... Freemasonry, in short, comprises an important aspect of the modern nation-state with its democratic foundations.” See also Steven Conrad Bullock’s *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1996; 421p.).
1000. Oscar Handlin, *America—A History* (1968; 1069p.), 178-179, quote on “elegant ... Philadelphia” is quoted by Handlin from an unnamed source.
1001. *Encyclopedia Americana* (vol. 1; NY: 1962; 1st 1924), s.v., “American Revolution,” by John R. Alden, Chairman, Dept. of History, Duke Univ.

1002. *John Adams* (HBO Miniseries, 2008; 3 disks, 501 min.), based upon David McCullough's best-selling *John Adams* (NY: Simon & Schuster, 2001; 751p.). See *The Works of John Adams* (notes by grandson Charles Francis Adams; Boston: Little, Brown, 1856; NY, AMS Press, 1971; 10 vols.).
1003. *New Columbia Encyclopedia* (6th Ed., 2001), 341, s.v., "Boston Tea Party."
1004. Oscar Handlin, *America—A History* (1968; 1069p.), 179. *Encyclopedia Americana* (vol. 1; 1962; 1st 1924), s.v., "American Revolution," by John R. Alden, Chairman History Dept. Duke Univ. John Richard Alden's *General Gage in America—Being Principally a History of His Role in the American Revolution* (1948; 1969; 313p.) and *History of the American Revolution* (1969; 1989; 541p.).
1005. See www.OldNorth.com/history/index.htm: officially known as Christ Church, it was built in 1723 and is the oldest church building in Boston. In 1775, the majority of the congregation were loyal to the British King, many holding royal positions, including the Royal Governor of Massachusetts.
1006. From www.EyeWitnessToHistory.com/lexington.htm accessed on 2-14-8.
1007. Gary Nash, *Landmarks of the American Revolution* (NY: Oxford Univ. Press, 2003. 158p.), 14. Compare Nash's *The American People—Creating a Nation and a Society* (5th ed. Brief NY: Pearson/Longman, 2005; 2 vols. 999p.), *The Unknown American Revolution—the Unruly Birth of Democracy and the Struggle to Create America* (NY: Viking, 2005), *First City—Philadelphia and the Forging of Historical Memory* (Philadelphia: Univ. of Pennsylvania Press, 2002; 383p.), and editor of *Encyclopedia of American History* (NY: Facts on File, 2003; 11 vols.).
1008. The "shot heard round the world" is a well-known phrase applied to the beginning of the American Revolutionary War. The line itself originated from the opening stanza of Ralph Waldo Emerson's *Concord Hymn* (1837), "By the rude bridge that arched the flood, Their flag to April's breeze unfurled, Here once the embattled farmers stood And fired the shot heard round the world." Later, in Europe, the phrase referred to the shot that killed Archduke Franz Ferdinand that started WWI — http://en.wikipedia.org/wiki/Shot_heard_'round_the_world.
1009. From www.ConcordMa.com/magazine/mayjun01/emerson.html accessed 2-14-8. See also www.EarlyAmerica.com/shot_heard.htm, a dramatic enactment.
1010. Oscar Handlin, *America—A History* (1968; 1069p.), 179.
1011. Ralph Waldo Emerson, "The Minuteman," in Mayo W. Hazeltine, ed., *Masterpieces of Eloquence—Famous Orations of Great World Leaders from Early Greece to the Present Times*, Vol. 14 of 25 (NY: P. F. Collier and Son, 1905; 11,114p.; 6000-2), 6002 & 6001, at Google Books. See Lawrence Henry Gipson's (1880-1971) *Coming of the American Revolution, 1763-1775* (NY: Harper, 1954; 287p.) and *British Empire before the American Revolution*, 15 Vols. (Caldwell: ID: Caxton Printers, 1936-70).
1012. Op. cit. fn. 795.
1013. David Hackett Fischer, *Liberty and Freedom* (2005; 851p.), 35. Format mine.
1014. Ibid. Compare J. David Harden, "Liberty Caps and Liberty Trees," *Past & Present* 146 (1965), reflecting French liberty caps and trees. Liberty Caps (http://en.wikipedia.org/wiki/Phrygian_cap) had origins in the Phrygian cap, a soft, red, conical cap with the top pulled forward, worn in antiquity by the inhabitants of Phrygia in central Anatolia. In sculpture, paintings and caricatures it represents freedom and the

pursuit of liberty. In Antiquity, the Phrygian cap had two connotations: for the Greeks as showing a distinctive Eastern influence of non-Greek barbarism (in the classical sense) and among the Romans as a badge of liberty. The Phrygian cap identifies Trojans such as Paris in art, and it is worn by the syncretic Hellenes, Roman god Mithras, and the Anatolian god Attis. It also symbolized liberty in artifacts in the Americas. For example, an effigy of "Liberty" was shown holding the Liberty Pole and Phrygian cap on some early U.S. coinage." Attis (sometimes Atys) was Cybele's lover and driver of her lion-driven chariot, who was driven mad by her and castrated himself; Cybele was a Phrygian mother goddess picked up by the Greeks in the 6th to 4th century B.C. It is hard for us to see today the popularity of the meaning of the liberty or Phrygian cap in the late 1700s. You can see it on the Coat of Arms of Argentina, Bolivia, Colombia, Cuba, El Salvador, Haiti, and Nicaragua, and even on the U.S. half-dime.

1015. *Encyclopædia Britannica* (Chicago: Encyclopædia Britannica, 2009), s.v., "Liberty, Sons of," organized to oppose the 1765 Stamp Act with petitions, assemblies, and some violence; their name from a British Parliamentary speech by Isaac Barré (February 1765), who called the colonials opposed to unjust British measures as the "sons of liberty."
1016. Op. cit., Fischer, *Liberty and Freedom* (2005; 851p.), 45-46.
1017. Ibid., 56-57; compare, David Kimball's *Venerable Relic—the Story of the Liberty Bell* (1989; 79p.), E. R. Gudehus' *The Liberty Bell, Its History, Associations and Home* (1915; 31p.), John Baer Stoudt's *The Liberty Bells of Pennsylvania* (1930; 204p.), Victor Rosewater's (1871-1940) *The Liberty Bell—Its History and Significance* (1926. 246p.). "Toscin" is usually a bell ringing to sound an alarm.
1018. See Charles Royster's *A Revolutionary People at War—The Continental Army and American Character, 1775-1783* (Chapel Hill: Univ. of NC Press and Institute of Early American History and Culture, 1979; 452p.), Esmond Wright's *The Search for Liberty—From Origins to Independence* (Cambridge & Oxford: Blackwell, 1995; 582p.), Wright's *The Fire of Liberty* (NY: St. Martin's Press, 1983; 256p.), and Sol Bloom's (1870-1949) *The Story of the Constitution* (Washington, D.C.: U.S. Sesquicentennial Commission for Constitutional Studies, 1985; 192p.).
1019. Oscar Handlin, *America—A History* (1968; 1069p.), 231.
1020. "We The People ...: The U.S. Constitution and Freemasonry," Masonic Service Association of the United States (8120 Fenton Street, Silver Spring, MD 20910-4785, 1985), 18-20, Gunning Bedford, Jr., Washington Lodge No. 1, Delaware, raised 9-11-1782 (just after 1776 and prior to 1787, by the way), and first Grand Master of Delaware; John Blair, Williamsburg Lodge No. 6, Williamsburg, Virginia; William Blount, Unanimity Lodge No. 54, Edenton, North Carolina; David Brearly, first Grand Master of New Jersey, 1786; William Richardson Davis, Royal White Hart Lodge No. 2, Halifax, North Carolina, and Grand Master of North Carolina 1792-1798; Jonathan Dayton probably of Temple Lodge No. 1, New Jersey, present at Grand Lodge of New Jersey December 30, 1788; Oliver Ellsworth, charter member of St. John's Lodge, Princeton, New Jersey, December 27, 1765; Benjamin Franklin, St. John's Lodge, Philadelphia, and Grand Master of Pennsylvania, June 24, 1734; William Houston, Stokes Lodge No. 32, Cabarrus County, North Carolina; Rufus King, St. John's Lodge, Boston Stokes, Massachusetts, 1781; John Lansing, Jr., Master's Lodge No. 2, New York; James McHenry, Spiritual Lodge No. 23, Maryland; Alexander Martin, lodge not known, but was made a Mark and Past Master, November 28, 1790, held several positions in Grand

- Lodge of North Carolina; William Paterson, Trenton Lodge No. 5, Trenton, New Jersey, raised 11-7-1791; Nathaniel Pendleton, lodge not known, from Georgia and referred to in the Masonic Messenger of Macon, Georgia, Vol. 10, 2-1933; William Pierce, Solomon's Lodge No. 1, Savannah, Georgia; Edmund Randolph, Williamsburg Lodge No. 6, Williamsburg, Virginia, raised 5-28-1774, and Grand Master of Virginia 1786-1788; George Walton, Solomon's Lodge No. 1, admission date unknown; and of course George Washington, Fredericksburg Lodge No. 4, Fredericksburg, Virginia, raised 8-4-1753, charter Master of Alexandria Lodge, 4-28-1788, now called Alexandria-Washington Lodge No. 22. Compare S. Brent Morris' excellent *The Complete Idiot's Guide to Freemasonry—A Myth-Busting ...* (NY: Alpha Books, 2006; 334p), 32-35.
1021. Frederick C. Packard, ed., *Freedom—Great Americans Speak* (1948), 1-4, paragraphing mine; reported by William Wart in his *Life and Character of Patrick Henry* (1817), and Packard said (p.1) that it “is probably not the complete speech, but according to all available evidence, it accurately presents all the high moments and sentiments of that exciting ‘curtain-raiser’ to the life story of our country.” The 1851 painting above was by Peter F. Rothermel. See http://en.wikipedia.org/wiki/Patrick_Henry.
1022. *New Columbia Encyclopedia* (1975), s.v., “Henry, Patrick (1736-1799).”
1023. George William Frederick was King George III (1738-1820) of Great Britain and Ireland from 10-25-1760 to 1-1-1801, thereafter the United Kingdom of Great Britain and Ireland until his death.
1024. Oscar Handlin, *America—A History* (1968; 1069p.), 179, including James Wilson's (Pennsylvania) *Consideration on ... the Authority of the British Parliament*, Thomas Jefferson's (Virginia) *A Summary View off the Rights of British America*, and John Adams' (Massachusetts) *Novanglus Papers*, all of which maintained that Parliament had no jurisdiction over the colonies at all.
1025. David Hackett Fischer, *Liberty and Freedom* (2005; 851p.), 176; in his intro, Fischer gave a summary of today's scholarship that the American Revolution was rooted far more in the grass roots than had previously been thought. Compare, Kenneth Silverman, *A Cultural History of the American Revolution—Painting, Music, Literature, and the Theatre in the Colonies and the United States from the Treaty of Paris to the Inauguration of George Washington, 1763-1789* (1987, 1st 1976; 699p.).
1026. James Truslow Adams, *The March of Democracy—A History of the U.S.* (1932-33), I:184-187.
1027. Thomas Paine (1737-1809), *Common Sense: Addressed to the Inhabitants of America on the Following Interesting Subjects ...* (edited-annotated Daniel Edwin Wheeler; independence edition 110 of 500, with essays; NY: Vincent Parke Co., 1908; 310p; original in Philadelphia by W. & T. Bradford, 1776; 50p.), 1-58, at Google Books, italics his. See Paine's (1737-1809) [*The Rights of Man—Being an Answer to Mr. Burke's Attack on the French Revolution*](#) (1792; 100p.), [*Age of Reason—Being an Investigation of a True and Fabulous Theology*](#) (pref. Stephen VanEck; 200th anniv.; Wet Water Pub., 1992; 155p.).
1028. Thomas Paine, [*The Political Works of Thomas Paine ...*](#) (Chicago: Belford, Clarke & Co., 1882, 558p.), iv, including [*Common Sense*](#), [*The Crisis*](#), and [*The Rights of Man*](#), at Google Books.

1029. Thomas Paine, *The Theological Works of Thomas Paine* (Boston: J. P. Mendum, 1859; 604p.), 12, in his [Age of Reason—Being an Investigation of a True and Fabulous Theology](#) in this compilation, at Google Books.
1030. Jasper Ridley in his *The Freemasons—A History of the World’s Most Powerful Secret Society* (1999, 2002; 357p.: 99) said of Thomas Paine, “Contrary to what has often been stated, Paine was not a Freemason, though he was interested in Freemasonry, and in later life wrote a book about it, in which he repeated the inaccurate myth that it had originated with the ancient Welsh Druids.”
1031. Mary Beth Norton, *Liberty’s Daughters—The Revolutionary Experience of American Women, 1750-1800* (Boston: Little, Brown, 1980) and Linda K. Kerber, *Women of the Republic—Intellect and Ideology in Revolutionary America* (Chapel Hill: Univ. of North Carolina Press, 1980).
1032. Penn State Professor of History and the Alloy-Ansin Professor of International Relations Walter A. McDougall, *Freedom Just Around the Corner—A New American History, 1585-1828* (NY: HarperCollins 2004; 638p.), 321-322.
1033. Herbert Schlossberg’s *Idols for Destruction—Christian Faith and Its Confrontation with American Society* with preface by Robert H. Bork (Nashville: T. Nelson, 1983; 344p.).
1034. Worcester Polytechnic Prof. of History Steven Conrad Bullock, *Revolutionary Brotherhood—Freemasonry and the Transformation of the American Social Order, 1730-1840* (1996; 421p.).
1035. Margaret C. Jacob’s *Living the Enlightenment—Freemasonry and Politics in Eighteenth-Century Europe* (Oxford Univ. Press, 1991; 304p.) and James D. Carter’s *Masonry in Texas—Background, History and Influence to 1846* (Fort Worth, TX: Committee on Masonic Ed., Grand Lodge of Texas, 1955, 2nd 1958; 470p.).
1036. Op. cit., Bullock, 77-78.
1037. Ibid., Bullock, 137-138, on 137 quoting William S. Baker, “Washington after the Revolution, 1784-1799,” *Pennsylvania Magazine of History and Biography*, XX (1896), 364-364; Glenn Brown, *History of the U.S. Capitol, 1792-1850* (1900), 14-16; Wilhelmus Bryan, (1854-1938), *A History of the National Capital* (1914-16; 2 vols.). On the ceremony, see William L. Cummings, “Ceremonial of Cornerstone Laying,” *American Lodge of Research Transactions*, I (1930-1933), 153-154.
1038. Ibid., Bullock, (1996; 421p.), 138.
1039. IPO = Initial Public Offering, when a company makes its stock available to the public.
1040. *We Were Soldiers*, starring Mel Gibson (Paramount & Icon Production, 2002, rated “R.”). See William J. Bennett’s *The Book of Virtues* (Simon & Schuster, 1993; 831p.) and Charles Swan’s (trans.) *Gesta Romanorum, or Entertaining Moral Stories, Invented by the Monks as a Fire-side Recreation ... 2 Vols.* (NY: J. W. Bouton, 1871; vol. 1, 587p., vol. 2 569p.), latter at Google Books. See http://en.wikipedia.org/wiki/Battle_of_Ia_Drang a short history of the battle.
1041. *Gospel of St. John* 8:32 (Jerusalem: St. John Publishing, 1st spoken c. A.D. 29, pub. c. 90).
1042. Rollo May, *Freedom and Destiny* (NY: Dell, 1981), 57. Italics his. See his *The Meaning of Anxiety, Man’s Search for Himself, Love and Will, The Courage to Create, and The Discovery of Being*.

1043. Viktor Emil Frankl, *Man's Search for Meaning—Intro to Logotherapy, from Death-camp to Existentialism* (trans. Ilse Lasch, pref. Gordon Allport; Boston, Beacon Press, 1962; 142p.), 75.
1044. See Michael Maness' [Heart of the Living God](#) (2005; 706p.); William Craig's *God, Time and Eternity* (Kluwer Academic, 2001) and Craig's *The Only Wise God—The Compatibility of Divine Foreknowledge and Human Freedom* (Baker, 1987; 157p.); Millard J. Erickson's *What Did He Know and When Did He Know it?* (Zondervan, 2003); Clark Pinnock's *Most Moved Mover—a Theology of God's Openness* (Baker, 2001; 202p.); William Hasker's, *God, Time, and Knowledge* (Cornell Univ., 1989); William Ockham's (1285-?1349) *Predestination, God's Foreknowledge, and Future Contingents* (Appleton, 1969; 136p.); and Alvin Plantinga's *God, Freedom and Evil* (Harper, 1974; 112p.).
1045. William G. Hinton, "Freemasonry, Politics, and Religion," *The Scottish Rite Journal of Freemasonry Southern Jurisdiction* (February 1993), 47.
1046. Cerza, *Anti-Masonry...* (1962; 410p.), 362.
1047. John Lovering Campbell Dart, *God's Plan of Salvation* (London: Faith Press, NY: Morehouse-Gorham, 1952; 129p.). See *An A.B.C. Guide to the Faith and Practice of the Church* (London: Faith Press, 1946; 165p.), *Peace in Believing—an Explanation of Some Modern Difficulties about the Catholic Faith* (foreword by Rev. Father W.B. O'Brien; London: Faith Press, 1941; 141p.), *The Fullness of Joy—an Explanation of the Catholic Church and Its Method* (foreword O'Brien; Faith Press, 1942; 176p.), *Old Religion—an Examination into the Facts of the English Reformation* (London: S.P.C.K, 1956; 210p.). See also <http://justus.anglican.org/resources/pc/orders/dart1948.html> for his sermon "Anglican Orders and the Papal Decree of 1948, On the Matter and Form of Holy Orders."
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