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Secrets in Common: Intellectual Foundations of the Lodge that found Billet in the Dens and Klaverns

Damien Borg
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To the Graduate Council:

I am submitting herewith a thesis written by Damien Borg entitled "Secrets in Common: Intellectual Foundations of the Lodge that found Billet in the Dens and Klaverns." I have examined the final electronic copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Anthropology.

Faye V. Harrison, Major Professor

We have read this thesis and recommend its acceptance:

J. Michael Elam, Mark Hulsether

Accepted for the Council:

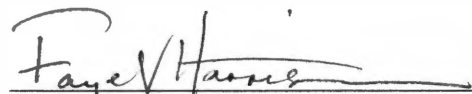
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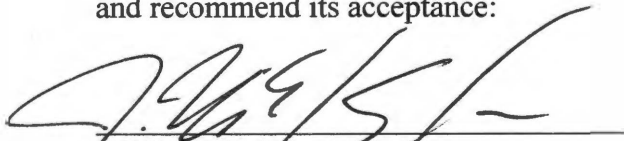
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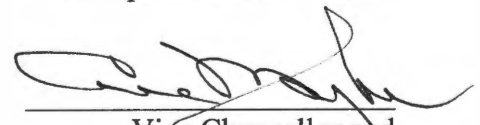


J. Michael Elam



Mark Hulsether

Accepted for the Council:



Vice Chancellor and
Dean of graduate Students

**SECRETS IN COMMON:
INTELLECTUAL FOUNDATIONS OF THE LODGE THAT FOUND
BILLET IN DENS AND KLAVERNS.**

A THESIS
PRESENTED FOR THE
MASTERS OF ARTS DEGREE
THE UNIVERSITY OF TENNESSEE, KNOXVILLE

DAMIEN BORG
AUGUST 2004

Thesis
2004
.B67

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DEDICATION

To Jami, my best friend and wife, who helped more than she knows;
and to Donna Van Kuren, my mother, whose love of learning still inspires;
and to other friends who along the way have made my arduous and circuitous journey easier.

ABSTRACT

Secrets in Common is an anthropological history that undertakes to explain the similarities of membership and ideology between the Freemasons and two formations of the Ku Klux Klan. The work is divided into seven sections. It was compiled from both extant, which was of principal significance, and secondary printed material. After many hours of reading and countless attempts at “understanding,” three short ethnographic narratives were compiled: they makeup the central axis of the material. The first narrative describes the Freemasons, while the second two are on the “Reconstruction Klan” and the “Klan of the ‘20’s,” henceforth referred to as Kuklux and Knights respectively. Circumstantial and anecdotal evidence allows the construction of an argument that supports the assertion that the intellectual foundations of the Freemasons were acted upon in Kuklux Dens and Knights’ Klaverns, and that in acting upon the Freemasons’ ideology both Klans became revitalization movements as defined by A.C. Wallace (1956).

PREFACE

I am curious by nature and nurture; and I believe that people are especially complex. It is easy to discount Klansmen as racists and ignore them, but I rarely take the easy path. So, I undertook an attempt to “understand” the Ku Klux Klan. I quickly learned two things. First, there are three distinct periods of Klan history; the first period followed the “War Between the States” and it ended by 1869. The second period was from 1915 to 1944, and the third started in 1954 and is still with us to some extent today. Second, many of the men who were involved in the Klan were also Freemasons. This dichotomy piqued my curiosity. *Secrets in Common* is the culmination of three years’ labor in trying to “understand” the interrelations between the Freemasons and the two aforementioned Klans. This ethnography is an attempt to explain both groups in an impartial light. Thus, I have been forced to walk a tightrope between “Klan-buster” and “apologist for the Klan”; I covet neither position nor occupation. This decision necessitated that some aspect of the Klan had to be limited in scope. For example, you will not find an in-depth discussion of violence in the following pages because it would knock me off the tightrope and send this thesis squarely into one camp or the other. I want to tell *a story* that may aid in understanding a discounted, but significant portion of American culture.

I must acknowledge the aid of several key individuals who were instrumental in aiding me to tell this story. First, my committee chair, Dr. Faye V. Harrison, was willing to undertake responsibility for this thesis despite her immeasurable workload and the fact that others had already backed away from it. Additionally, her reminders that “there should be anthropologists in my anthropology” caused me to discover insights that I otherwise would have overlooked, especially while I was playing in that most treacherous intersection of race, class, and gender. Second, Dr. Michael Elam’s enthusiasm for the subject was infectious; so contagious in fact that it fired me through many difficult days. Additionally, his knowledge of mystic teachings and mysterious wisdom was most advantageous. Third, Dr. Mark Hulsether’s knowledge of religion and American history was a piercing light that facilitated my trek. Fourth the staff at Hodges Library, they were willing and able to retrieve materials from far distant libraries and patrons. And finally, Robin C. Rhodes, before she joined the ancestors, taught me that anthropology was the study of everything human, and that it was supposed to be fun. I still hear her reminding me, “When trying to understand people, count everything” [because everything counts].

TABLE OF CONTENTS

Division	Page
Introduction	1
Part One: The Principle Builders -----	24
Chapter I. Laying the Foundations -----	27
A Mason's Journey into the Lodge's Degrees -----	27
Order of the Eastern Star -----	44
The Legend of Hiram Abif -----	53
Chapter II. Framing the Structure -----	62
Philosophy of the Order -----	62
Definition of Freemasonry -----	68
Symbols of Freemasonry -----	78
Chapter III. Adorning the House -----	96
Aspects of Arch Royal -----	96
Scottish Rite Masonry -----	99
Chapter IV. A Glimpse of the Building -----	124
Revolutionary Masons -----	125
Short Story of Masonry in the United States -----	134
Revolutionary Period -----	136
The Morgan Affair -----	141
The War Between the States -----	144
Turning a New Century -----	149
Part Two: Shrouded Brotherhood -----	160
Chapter V. Hindering Reconstruction: Kuklux Klan -----	164
Reconstruction -----	165
General End of Hostilities -----	165
"Reconstructing" Tennessee -----	169
Birth of the Kuklux Klan -----	184
"Fun and Amusement" -----	184
First Members -----	188
Transformation of Kuklux -----	196
Philosophy of the Kuklux -----	200
Sworn to Secrecy -----	201
Membership Qualities -----	205
Tactics of the Kuklux -----	207
Terror created by the "Ghosts" -----	210

Division	Page
Chapter V. continued	
Parading -----	213
Exciting Tense Situations -----	216
Leader of the Kuklux -----	222
Where was the Kuklux Klan? -----	226
The End of Kuklux -----	232
Chapter VI. The Burning Question: Knights of the Ku Klux Klan -----	236
Introduction -----	238
The Knight of the Ku Klux Klan's History -----	241
Purpose of the Knights -----	255
100% Americanism -----	272
Historic aspects of 100% Americanism -----	274
Knights' 100% Americanism -----	281
Locations and Tactics of the Knights -----	293
The Knights' Locations -----	294
The Knights' Tactics -----	303
Accomplishments -----	312
Mr. Ayak -----	320
Public Schools -----	322
Canons in Common -----	327
Members in Common -----	334
Individual Masons -----	338
Conclusion -----	342
Kuklux as a Revitalization Movement -----	348
The Knights as a Revitalization Movement -----	355
Bibliography -----	365
Appendices -----	400
A: Dress of the Kuklux Klan -----	401
B: The Kuklux Standard -----	405
C: Where were the Knights? -----	406
D: Annotated Bibliography -----	418
Vita -----	437

LIST OF TABLES

Table	Page
3.1: Arch Royal Freemasonry -----	97
3.2: Scottish Rite Freemasonry -----	101

LIST OF FIGURES

Figure		Page
2.1	Square and Compass -----	80
2.2	Three Great Lights -----	84
2.3	Six-Pointed Star -----	85
2.4	Astronomical Cross of Egypt -----	88
2.5	3rd Degree Mason's Tracing-board -----	90
2.6	INRI cross -----	92
2.7	Flaming Sword -----	93
2.8	Double-Headed Eagle -----	94
3.1	<i>Tetractus</i> -----	104
3.2	<i>Sefirotic Tree</i> -----	107
5.1	Governor William "Parson" G. Brownlow -----	170
5.2	Controlling the Elections -----	175
5.3	Brownlow's Militia Movement -----	178
5.4	Modern Samson -----	182
5.5	James R. Crowe -----	189
5.6	John Booker Kennedy -----	191
5.7	John B. Gordon -----	193
5.8	A Pulaski Klansmen -----	208
5.9	Brownlow's Incendiary Broadside -----	219
5.10	Grand Wizard Nathan B. Forrest -----	224
5.11	Populations -----	228
5.12	Illiteracy -----	228
6.1	Imperial Wizard Simmons -----	239
6.2	Advertisements -----	245
6.3	Film Poster -----	246
6.4	Real American -----	257

6.5	St. Patrick's Parade in Atlanta, Ga. -----	276
6.6	Religious Comparisons -----	297
6.7	Birth -----	298
6.8	Illiteracy as a Measure of Klavern Formation -----	300
6.9	Damn Catholics -----	302

Religion and Race are so easy to focus
They're just synonymous for hate.

Neil Anderson

Introduction

Druids, early Christians, Rosicrucians, Freemasons, Jacobites, Jesuits, CIA, KKK and KGB are all examples of secret societies. Keeping new and powerful knowledge within your group and excluding others was probably the catalyst that formed the first secret societies. Since then, they have been a part of the human experience. Secret societies have existed for a myriad of reasons, and in a multitude of places and times. Some of the specific reasons are personal protection of the members (first Christians of Rome), increasing esoteric knowledge without interference (Pythagoreans of Southern Italy), performing religious celebrations for the deity (Bacchae of Greece), punishing criminals (Vehmgerichte of Westphalia), to forceful overthrow of governments (Carbonari of Italy and Illuminati of Germany). They were found in ancient and modern China, ancient Greece, 15th to 21st century Germany, 17th to 21st century France, and pre-Contact to present-day America. Additionally, members of the Nyau secret societies may have produced some cave art (Juwayeyi 1997). Commonalities in secret societies are limited to: 1) people forming groups that intentionally exclude others, and 2) their trying to keep the reasons for their formation under wraps.

Secret societies have existed in many cultures. Some specific non-Western examples include Klallam, Poro, Plains Indians, and Tiandihui. The Klallam lived in the Pacific Northwest and had a secret society (Gunther 1920). The Poro are a militant secret society in Sierra Leone. In the past (1898), they gathered en masse “masked as spirits” (Little 1949:205). Ghost Dance societies were organized among several Plains Indians

(1827 and again 1890) to recall dead ancestors and roll up the white man's world (Mooney 1892-93). The Tiandihui are a Chinese secret society whose function "appears to have been ... access to supernatural power" (Ownby 1995:1024). The Tiandihui have intriguing similarities in symbolism to Freemasons, and the first hailing exchange is the same for both organizations. The questioner asks: "Where are you going?" and the answer is "From the east to the west." The powerful symbolism of following the sun is enough to explain the similarity in directions; however, symbolism alone cannot explain the fact that for both groups the salutation is identical. It is possible that there is something deeper and more significant going on here.

Humans are fascinated by secrets and by the people who join together to keep them. Most anthropologists are human, so it is to be expected that we are also interested in esoteric knowledge and the people who have it. It could be argued that a core purpose of anthropology is uncovering knowledge. Much of the non-theoretical work that has ever been done by anthropologists is an attempt to uncover some people's knowledge, considerable amount of our methodological work is an attempt to make better tools for uncovering knowledge, and our theoretical work is an attempt to combine disparate knowledges. After we uncover recondite knowledge, we attempt to boldly weave it into the human tapestry. James Frazer's *The Golden Bough* (1922), an important early anthropology text, includes references to several secret societies, including Eleusinians and Dionysians of Greece, Albigensians of France, and Druids of Ireland. Conrad Kottak, who has written many of anthropology's introductory textbooks, has also added to our material on secret societies. He included approximately ten pages on the subject in the fifth addition of *Anthropology: the Exploration of Human Diversity* (1991). A simple

search of an anthropological database will uncover several anthropologists of the past and present who are working on secret societies.

One difference between this anthropological history and much work that has gone before it is that its sources of information are published esoteric knowledge – all the material used is printed material. However, locating published material did not make uncovering the true arcane knowledge any easier; secret societies make specific attempts to confuse outsiders. Second, this thesis is an attempt to uncover arcane knowledge that belongs to a specific group, Freemasons, that served as the intellectual foundations for two other groups, the Kuklux Klan (“Reconstruction Klan”) and the Knights of the Ku Klux Klan (“Klan of the ‘20’s”). Henceforth, referred to as Kuklux Klan and Knights, respectively. Kuklux is not a misprint. It is how the name first appears in the *Pulaski Citizen*, a newspaper edited and published by a Klansman. A reasonable anthropologist is content to uncover the truthfulness of one group’s knowledge, but I am rarely accused of being reasonable. Thus, I am attempting to unearth the Freemason’s and Kuklux Klansmen’s esoteric knowledge.

Both the Freemasons and the Ku Klux Klan are secret societies, but this is an uninteresting truism. The Ku Klux Klan incorporates Freemason ideologies, symbols, and members; this is a much more interesting fact. I contend that Freemasonry provided the intellectual foundations of the Ku Klux Klan; this, in a nutshell, is the purpose of this anthropological history. In an attempt to support my argument, I examine the similarities between the Freemasons and the Ku Klux Klan – similarities that include symbols, philosophy, language choice, ideology, and exclusionary criteria. I then argue that the

Ku Klux Klans became revitalization movements, while acting on the ideology of the Freemasons.

This undertaking was originally undertaken to answer the question “What was the Ku Klux Klan? Where did it come from and where did it go?” The questions were reformulated early in the research on the basis of a single reference to one of the founders of the Ku Klux Klan being a Freemason. The contradiction of this union was intriguing. How could a Klansman be a Mason? The Klan is a hate group and the Masons are a benevolent organization, right? As an attempt to bridge this dichotomy was undertaken, information turned up indicating several other links between the two groups. Four of the six founding members of the Ku Klux Klan were Freemasons, and the founder of the Knights was a Mason. The research question then became “What are the similarities between the Klan and the Masons?” This question evolved into a personal quest to understand Mr. Akia (to whom you will be introduced later). But it is impossible to know when true understanding is completed; thus my critical questions for this anthropological history are: 1) How deep are the intellectual similarities between the Freemasons and the Ku Klux Klan, and 2) after grokking (to borrow a concept from Heinlein’s *Stranger in a Strange Land*) the unifying aspects, is it possible to explain the actions of the Ku Klux Klan?

For the last one hundred years “Freemason” has been one of the least ominous titles in the United States. This in no way implies that Masonic organizations are only one hundred years old. The first practical mason’s lodge (builder’s lodge) to become a speculative mason’s lodge (thinker’s lodge) appeared in the late 1600s in England. Then in 1717 in London, England, a unified group of masons wrote the first *Charges*,

constitution, and modern Freemasonry came into being. The unified group of four English lodges was later to become known as the Grand Lodge of England, and its members came to be known as Freemasons, Free Masons, FreeMasons, and Masons. Masonry is not limited to England. There are also German, French, Scottish, Irish, Spanish, Greek, Italian, Mexican and American Masons Lodges (the apostrophe that should be after the “s” is not missing; this is the way the name appears in the literature). Each country’s Lodges reflect the tenets of Masonry as well as the country’s national/cultural character.

To become a Freemason a man must enter a “Blue Lodge,” which is made up of the first three degrees of Masonry. Any man who is initiated into a “Blue Lodge” is a Mason. Most men do not stop after achieving the third degree; they continue into a higher-degree Lodge. The title “Freemason” is applied to any member of any higher-degree lodge and to all members of a Blue Lodge, but “Masonic” is applied only to the Blue Lodges. There are several higher-degree Masons Lodges, but two numerically large versions in America. The York Rite, first established in Boston, Massachusetts in 1730, is the first and oldest. It is also known as the Arch Royal Rite, the American Rite and the Modern Rite. Since the rituals have been expanded, Arch Royal and American Rite seem to be the preferred names. The Arch Royal Rite is dispersed across the country.

The Ancient and Accepted Scottish Rite of FreeMasons, also sometimes referred to as the Ancient Rite or the Accepted Rite, but most often as the Scottish Rite was the second Masons Lodge in America. However, it was established first in the Southern States. The first Scottish Rite Temple was built in Charleston, South Carolina in 1801. The Scottish Rite is divided into two political spheres: the Northern Jurisdiction, east of

the Mississippi River and north of the Mason-Dixon Line, and the Southern Jurisdiction, everything except the Northern Jurisdiction, as well as American territories and military bases.

Many eminent Masons have written books about the Craft. The term a Freemason uses to denote Freemasonry is “Craft.” Some of these books were intended only for Lodge use; however, the books “got out of the Lodge.” Freemasons own the Macoy Publishing and Supply Company. It is their publishing house. Many texts written by Masons and intended only for Masons’ personal use are supposed to be returned to the Lodge upon the owner’s death. This does not always happen. Some of these texts have ended up in private, public and university libraries. Additionally, the Scottish Rite Lodge has loosened its interpretations governing the control of its texts, and anyone may borrow books from their library. For example, copies of Albert Pike’s *Morals and Dogma*, a text that was stringently controlled by the Scottish Rite Masons in the late 1800s and early 1900s, can be found lying on the table in the Scottish Rite Lodge’s Library, and there are eight more copies on the bookshelf. The texts that were known to have been controlled knowledge in the late 1800 to the 1900s are of vital importance to this anthropological history, and they are the texts most often quoted and used.

The second class of texts used are those written by interested outsiders. These texts provide a broad spectrum of information about Masonry, and seem to be “on the level.” They give a general picture of Masonry as a whole. There are two texts that must be mentioned by name in relation to this group: 1) Fox’s *The Lodge of the Double-Headed Eagle: two Centuries of Scottish Rite Freemasonry in America’s Southern Jurisdiction* (1997), and 2) Piatigorsky’s *Who’s Afraid of Freemasonry?: the Phenomena*

of Freemasonry (1997). Neither Fox nor Piatigorsky are Masons. Fox is the son of a Mason, and an historian employed by the Scottish Rite. Piatigorsky states that he has no formal relationship to Masonry.

The last type of text that was used in attempting to explain Freemasonry is information written to attack the Craft. Freemasonry has many long-standing enemies, not least the Catholic Church. A man who becomes a Mason is immediately damned to Hell by a Papal *Bull*. There have also been some Masons who formed their own groups, and these groups have caused outsiders to distrust Masons in general. One such group was Adam Weishaupt's Illuminati. It has been castigated by every historian who has written about it, but the material is useful in understanding Freemasons' animosity towards the "profane." Profane is the term that Freemasons use for all who have not been initiated into the Craft.

"Ku Klux Klan" is one of the most striking three-word combinations in American English; it is a combination that represents several different groups existing at different times and in different places. Shortly after the War Between the States, Confederate Veterans formed the Kuklux Klan, known now as "Reconstruction Klan," in Pulaski, Tennessee. It existed officially from 1867 until 1869. The date of its first meeting is in question, and it is argued that the Klan did not disband as ordered by "General Order Number One," which was the Grand Wizard's order to burn all the regalia and texts on the rituals. Grand Wizard Nathan Bedford Forrest, leader of the Kuklux Klan, led a parade of men on horseback in 1877 in South Carolina (Zuczek 1996), and some historians argue that this was the last action of the Kuklux Klan. The Kuklux Klan was

largely a Southern institution with membership in all the former Confederate states. However, there are reports of Klan sympathy, if not outright support, in the North.

Joseph Simmons formed the Knights of the Ku Klux Klan Incorporated in November of 1915 at Stone Mountain in Atlanta, Georgia. This second Klan existed from 1915 until 1944. It is commonly referred to as the “Klan of the ‘20s,” because its greatest political influence and largest following occurred between 1922 and 1926. At its height there were between 4 and 5 million Klansmen. The “Klan of the ‘20s” existed throughout the United States and in the Panama Canal Zone. It even reached briefly into Canada, but attempts to sell Klannishness to Canadians were short-lived (Robin 1992). A corporate income tax lien forced the fourth Imperial Wizard to dissolve the Knights.

The U.S. Supreme Court’s decision in *Brown v. Board of Education* (1954) overturned *Plessy v. Ferguson* (1896) and created the impetus for a new Ku Klux Klan. In *Plessy v. Ferguson*, the law of the land was “separate but equal.” *Brown v. Board of Education* states that “separate is inherently unequal.” While having one driving decision to start a new Klan, the “third” Klan was anything but unified. There may have been as many as 50 different groups using the power of the Ku Klux Klan appellation. A few examples are the “Association of Georgia Klans,” and the “U.S. Klans,” and “the White Knights of the Ku Klux Klan.” The White Knights of the Ku Klux Klan are the infamous Mississippi Klan (for an interesting story about it read Thomas Tarrants’s [1979] *Conversion of a Klansman* and if fiction is more appealing read John Grisham’s [1994] *The Chamber*). Each group had its own leader, its own members, its own methods and tactics, but all shared a common goal: keep the races separate and enforce white supremacy. Additionally, since the moderate Southerners had joined Citizens Councils,

which were covert organization for keeping the blacks in their place, the Klans were left with the more fanatical members of society (Hunt 1999). The “third Klan” appeared in 1954 and it is to some extent still with us today. In April of 2003 The U. S. Supreme Court was force to rule on the use of “fiery crosses.” It ruled in *Virginia vs. Black* that using a fiery cross with the intent to intimidate another person is not protected by the First Amendment; however, if a lighted cross is used for another reason, it is protected.

This text will only alight the “Reconstruction Klan” and the “Klan of the ‘20s.” Narrowing the focus even further, only the official Kuklux Klan (1867-1869), and only the formation to the height of the power of the Knights (1915-1924) will be spotlighted. The single-word notation Klan denotes only the Kuklux Klan, and the Knights of the Ku Klux Klan. The numerous “klans” that proliferated after 1954 are completely excluded from this discussion.

The materials used to achieve an understanding of the Kuklux Klan were newspapers, texts, novels and Congressional transcripts. Both the Kuklux Klan and the Knights had their own newspapers. The Kuklux Klan’s newspaper was the *Pulaski Citizen*. The editor of the *Pulaski Citizen*, Frank McCord, was a founding member of the Klan. The Knights had the *Imperial Night-Hawk*, which was published in Atlanta, Georgia, as the official newspaper of the Realm (Country). Independent Klansmen also produced newspapers that were not officially authorized by the Imperial Wizard. *Imperial Night-Hawk* lists twenty-five such affiliated newspapers. In order to get a completely different perspective, *The Dawn: the Herald of a New Day*, which was published in Chicago, Illinois and was not controlled by the Imperial Wizard, was also read.

Members of both Klans published books. These are invaluable in trying to make sense of what Klansmen believed they were doing. Whereas a newspaper is a statement of the moment, a book covers a broader timeline and must be better thought-out, so books offer a more complete description of the organization. John C. Lester, a founding member of the Kuklux, wrote *Ku Klux Klan: its Origin, Growth and Disbandment* (1905). It is his explanation of who, what and why relative to the Kuklux Klan. Joseph Simmons, the founder of the Knights, wrote *The Klan Unmasked* (1924) and *America's Menace of the Enemy Within* (1926). *The Klan Unmasked* was Simmons' explanation of the Knights of the Ku Klux Klan, while *America's Menace of the Enemy Within* (1926) was his statement about what went wrong with the Order.

There were several novels written about the Reconstruction Klan. This is probably due to America's consuming passion for war in the abstract, and our love for the underdog. Thomas Dixon wrote two of the most influential novels about the Reconstruction Klan, *The Clansman: a Historical Romance of the Ku Klux Klan* (1904) and *The Black Hood* (1903). The novels give a romanticized, one-sided version of the Klan, but they were part of the story of the time, and the best way to understand a past era is through its expressions of its culture.

No novels were found relating to the Knights; this failure was not a mortal wound. D.W. Griffith's epic film, *The Birth of a Nation* (1915), which was based in part on Dixon's *The Clansman*, was taken by the Knights as a call to organize and it became the accepted history of Reconstruction, the Kuklux Klan, and the Union Leagues or Loyal Leagues, which were secret societies composed of former enslaved African Americans. *Birth of a Nation* (1915) was the first epic film ever produced, and it played to packed

houses everywhere it was shown. *Birth of a Nation* was the first film shown in the White House. It has been argued that *Birth of a Nation* influenced Simmons to reconstitute the Klan. Whatever the case, Simmons *did* advertise the Knights of the Ku Klux Klan to coincide with movie openings. The movie thus takes the place of the novels used to understand the Kuklux Klan.

There were federal legal proceedings against both Klans. Parts of both trial transcripts were read, and both influenced this text. In 1871, a Senate Joint Select Committee brought the Kuklux Klan to trial, producing thirteen volumes of approximately 8,000 pages. It is interesting to note that no volumes were produced about activities in Tennessee – the birth place of the Kuklux Klan. In 1920 the House Rules Committee called for Simmons' testimony on un-American activities and financial corruption within his order. This was only a hearing and *not* a trial; no formal charges were ever filed.

How can an organization (like the Freemasons or the Klan) be called a secret society when it has been the object of judicial proceedings, of countless articles and books, and after it has published both its initiation rituals and its philosophies? The simplest answer is that each of the aforementioned organizations has more than two members and each restricts some knowledge. Restriction of knowledge and having criteria for membership are both necessary components of a secret society, but in and of themselves they are not sufficient components. If knowledge restriction and criteria for membership were sufficient for the definition of a secret society, even the average American family could be called a secret society.

It has been argued by MacKenzie (1967) that there are four necessary components of a secret society. They are: 1) exclusivity, which requires that some people cannot possibly become members and that the organization decide who can and cannot become a member, 2) function, meaning there must be an accepted goal that the society is trying to achieve (i.e. increasing patriotism, accumulating mystic knowledge), 3) a hierarchical command structure, and 4) an initiation ritual. This last factor is the most important aspect of making a secret society both “secret” and a “society” (Eimendorf 1948).

Initiation rituals lead to a “voluntary, but calculated concealment of information” that allows a secret society to mask any esoteric knowledge it deems essential to the survival of the society (Tefft 1980:320). Initiation rituals also led several secret societies to guard the Mysteries “with jealous care” and to stipulate “the penalty of death was [to be] inflicted upon initiates of any degree who divulged the secrets entrusted to them” (Blavatsky 1896:99 [vol 2]). Additionally, an initiation ritual changes the status of the participant. After participation in the proper initiation ritual, a man can go from an “alien” or “profane” to a “citizen” or an “entered apprentice.” “Aliens” and “profane” are outsiders to the Klan and the Masons respectively, while “citizens” and “entered apprentices” are members who have taken the first steps toward learning the secrets. To some extent they are probationary members.

Therefore, a necessary and sufficient definition of a secret society is: a group of men who give permission to outsiders to join the group (based on inclusion and exclusion criteria), undergo a common initiation ritual, teach esoteric knowledge, and have agreed to keep the esoteric knowledge secret and away from all outsiders under the threat of

severe penalty (up to and including death; some even go so far as to make sure that you are punished in the after-life).

Albert Mackey, a 33rd degree Scottish Rite Free Mason, argues that there are two types of secret societies. The first type has secrets relating to recognition of members (via grips, gestures, words, and the like), certain doctrines, and symbols. The secrets of the first type of society are only revealed after initiation, which includes an oath not to divulge the secrets. The second type of secret society includes all the parts of the first type, and “the object of their association, the times and places of their meetings, and even the names of their members” are secret (Mackey 1873[1912]: 677). “Secrecy is indispensable in a Mason of whatever Degree ... to betray our secrets to those who, bound to us by no tie of common obligation, ... [may] compel us to do a brother’s duty to a base impostor,” argues, another 33rd degree Mason, Albert Pike (1871[1945]: 109). At different points during their respective existences, American Freemasons and Klansmen have been both the first and the second type of secret societies.

In a country with a representative form of government, collective organizations (up to and including secret societies) are necessary. Plato pointed out in the *Republic* that democracy is the last step above despotism. The only way to avoid the inevitable fall into despotic rule is to unify in groups. Echoing Plato, De Tocqueville (1845:114) wrote, “If each citizen did not learn” that there is a negative inverse relationship between freedom and individuality, and to “combine with his fellow-citizens for the purpose of defending” individual liberty, then “it is clear that tyranny would unavoidably increase together with equality.” All people would be equal and there would be tyranny of the mediocracy, or what Jonathan Swift referred to as a “confederacy of dunces.”

Philosopher Donald Hodges takes us to the next logical point from De Tocqueville. Hodges (2000) points out that the single most important philosophical question is “to what group do you belong?” The implication is that a single person lacks the necessary tools to change society, or even to defend himself from having change thrust upon him. Therefore, the most effective way to survive in a democracy is to join a group. Additionally, because of the human love of mystery and intrigue, the most effective way to unify a society is to make it secret.

The following anthropological history is *a story* that explains the similarities of two secret societies inextricably woven together. It is a report of my detective work relating to Mr. Akia, who wants to know if anybody will aid a poor widow’s son. Mr. “Akia” in the parlance of the Knights, means “A Klansman I Am.” It was employed as a greeting, to find out if the man you were talking with was also a member of the Invisible Empire. The reference to “aiding a poor widow’s son” is related to the Freemasons. When a Master Mason (the third and highest degree in the Blue Lodge) is in trouble, he is supposed to raise his hands and call out: “Will nobody aid this poor widow’s son?” The reference is to Hiram Abif, a legendary master, builder of Solomon’s Temple. He was a widow’s son murdered for his secrets.

An extremely important aspect of anthropology is ethnographic reporting. There is an ongoing battle regarding what ethnographic creations are, but anthropologists have not thrown out the ethnography with the bath water. The argument does necessitate a definition of ethnography, however. In this thesis, ethnography is used in a traditional anthropological context. Ethnography is a written attempt to explain part of the worldview of an “exotic other.” An ethnographer who favors an emic approach is a

person who attempts to “get inside the exotic other’s skin.” If the ethnographer does his job the other’s worldview begins to make sense to the ethnographer, not just along the lines of “that behavior makes sense for those people.” An ethnographer who does his job well will begin to feel “that behavior is correct.” A good ethnographer turns the “exotic other” into his people, but in so doing he risks internalizing the “exotic other’s” point of view to the point where it colors his judgment about all things. The goal of an ethnography is to explain your people’s worldview to an outside party (i.e. the person reading the ethnography), and to help that outside party understand the thinking and actions of the “exotic other.” These goals become all the more difficult to achieve when the audience already has preconceived notions of who and what the anthropologist’s people are.

There is not a more malevolent three-word combination in American English than *Ku Klux Klan*. It inspires more fear and loathing (in most people) than any other current or past organization. The word *Freemason*, on the other hand, scarcely captures anyone’s attention. The goal of this anthropological history is neither to venerate nor to castigate the Klan or the Masons. There are several texts that have undertaken to idolize the Klan (see Davis 1924, Lester and Wilson 1905[1971]) and the Masons (Fox 1997, Mackey 1878) or condemn the Klan (Kennedy 1954[1990] and Trelease 1971[1979]) and the Masons (Knight 1976 and Whalen 1958). Historians, sociologists, and interested parties of differing biases have written the previous texts. As an anthropologist is undertaking this investigation, its goals will be different from previous works.

The goals of this anthropological history are: 1) to explain each group’s “history” to show that Freemasonry is part of the intellectual foundation of the Klan and 2) to

interpret the behavior of the Ku Klux Klan within a framework of a revitalization movement, which will be undertaken as the conclusion of the thesis. The reason for undertaking a “history” is that, as Michael Carrithers (1992) argues, a shared history is of vital importance to a people’s culture. Thus, increased understanding of a people’s history will aid in understanding that people’s culture. Klansmen and Freemasons have both played important roles in America’s history, and understanding them may be an aid to understanding American culture. It has been suggested that using the concept of republican virtue from Intellectual History would be a productive method for explaining the similarities in both groups, and while this suggestion has merit, I prefer to follow an unmarked path through history because an anthropological historian must let the documents demarcate the trail. A Rabbi, quoted in Ouaknin (2000), once said that if you are lost, do not ask a man who knows the way because you will not learn anything new. Men like J.G.A. Pocock (1975) and Robert Bellah and David Noble (1964, 1982) already know the way and have a map of the path, but I hope that I have found something that will be useful to an intellectual historian.

Because authentic Masonic and Klan works are the primary material consulted, it may be more appropriate to call the materials used folklore rather than history. However, since the written materials about their pasts appeared to be honest attempts by Klansmen and Masons to illuminate their organizations, “history” is a suitable term. The point of using the quotation marks around “history” is that I make neither a claim to impartiality for which historians strive, nor a claim to the “Nationalistic Historiography,” national myth, that Michael Herzfeld (2001) argues is history. Anthropological history by its very nature is biased, but the emic anthropologist reviles in his bias. An ethnographer who

accepts an emic concept of anthropology strives for an internal perspective. He focuses on the native's explanations and reasons for their actions. He wants to get his people's point of view across to the reader. He wants to selectively "highlight voices that are neglected in the master narrative" (Herzfeld 2001:80). An historian, much like an etic anthropologist, attempts to sustain some degree of objectivity and write a unified totalizing narrative from an external point of view (Herzfeld 2001, Levi-Strauss 1966, Stahl 1993, Trigger 1982). On the other hand, an emic anthropologist attempts to tell *a story* from the internal vantage point of one of the groups involved in the narrative. I am attempting to write a version of a people's history not a historiography. I will tell *a story* of Reconstruction and the 1920's from the perspective of being a Klansman who is also a Freemason. It could be argued that telling *a story* from an internal point of view is the goal of a social historian, and thus I am writing a version of social history. E. E. Evans-Pritchard (1963) pointed out that the difference between social historian and an anthropological historian is that the social historian struggles to determine a people's mentality from texts and hopes the conclusions are correct, where as, an anthropological historian wonders if any of the conclusions he draws truly represent the thoughts of the people. An "anthropological history is often driven by data rather than explicit theory. [I]t assumes that a descriptive chronological narrative is awaiting 'release' from the archives..." (Krech 1996: 427). And even a student writing a thesis about *E. coli* bacteria comes to love the germ (Eco 1989) and an anthropologist writing an ethnohistory (even about the Klan) must come to feel an affinity with his "creatures." Ultimately, the amount of time that is spent studying with one's people, even if this time is only spent in the public library or in a private study, will be reflected in one's explanations of them.

The thesis comprises two parts, each of which could stand as a short anthropological history on the individual groups, and a conclusion. The reason for including a glut of exculpatory information is to enable a lucid picture of each group. The first part, *Principle Builders*, is about Freemasons. There is great debate over where and when the Masons started. But “it is of far less importance to determine where Masonry has derived *than what it really teaches*” (Buck, a 32nd degree Mason, 1946:4 italics in the original). Legends of Masonry’s beginnings will be told only insofar as they connect it with the Klan. The main thrust of *Principle Builders* is American Freemasonry. The “Founding Fathers” of America were Freemasons. The “founding ideals” share many similarities with Masons’ ideals. The intellectual and ideological foundations of American democracy can be found in materials written by Masons 50 to 100 years before the founding of America. A section on Revolutionary Freemasons from outside the United States is also included.

The second part discusses the Klan. Chapter Five, *Hindering Reconstruction: the Kuklux Klan*, is intended to unlock some of the secret ties between the Kuklux Klan and the Freemasons. The point of this chapter is to show the interconnections between the Reconstruction Klan and the Freemasons. It includes: 1) comparisons between the Kuklux Klan’s and the Freemasons’ doctrines, 2) brief biographies of the Klan’s founding leadership, 3) a biographical sketch of the Klan’s first Grand Wizard, and 4) a detailed “kluxing” story, because no Kuklux history would be complete without one.

Chapter Six, *The Burning Question: Knights of the Ku Klux Klan*, is a story of Klaverns and Lodges. It, like Chapter Five, compares the ideologies of the Klan and of the Freemasons. It covers, the founder, William Joseph Simmons’ account of the

Knights' history while integrating *The Birth of a Nation's* importance in capturing attention for the organization. An analysis of the symbols of the Knights is also included. The Knights' use of 1920's nativism is explained. An initiation ceremony is depicted, because it is the most important aspect of any secret society. In the last section political and ideological battles which Knights and Masons undertook in concert will be explored.

The conclusion of the thesis will fit the Klan into a larger anthropological context. This goal will be accomplished by arguing that the Kuklux Klan and the Knights were revitalization movements. The theoretical underpinnings for the "revitalization" argument come from Wallace's (1956) article, "Revitalization Movements," Linton's (1943) article "Nativistic Movements," and Wolf's (1990) article, "Facing Power – Old Insights, New Questions." For anthropologists, revitalization movements have a positive connotation, and applying this concept to the Klan may seem inappropriate. As anthropologists, we must not allow our discomfort to interfere with the contributions that we alone can make to understanding human behavior. However, calling the Klan a "revitalization movement" is not intended to cloak the Klan in a sheet of acceptability. It is often correctly stated that the Klan was (and is) a white supremacist organization, but we must, as Pem Buck (1996:196) points out, "hear the desperation in the voices of the far Right, recognize that they are not all saying the same thing, and deny our ... impulse to see *only* racism and sexism." Additionally, what is not normally mentioned is that white supremacy was a fact of life from 1680 until 1865 (and many would argue that it remains so in the present day). There was no way a single war or a single Amendment to the Constitution or a single Supreme Court decision was going to end white supremacy. The Federal Government legislated an end to white domination with the Thirteenth

Amendment and the Reconstruction Government, but a conscious attempt was made by the men of the time (the Klan) to return to the “good old days.”

Following World War I, the U.S. Federal Government went about “making the world safe for democracy,” and this included allowing “Europe’s scum” to come to America, and there was no way “God-fearing Protestants” were going to sit still. The Knights were formed to protect America from immigrants, Roman Catholics, Jews, and aliens. “Aliens” denotes all people who are not white, Protestant, Gentile, Native-born Americans, and members of the Knights. “Alien” to a Knight meant Catholic, Jew, black, yellow and non-member native white.

Because of the movement in the field of anthropology to situate the anthropologist within his work, a few things must be said about the author. On U.S. Census forms I check the box marked “Caucasian.” I am “American by birth and Southern by the grace of God,” i.e. I was born in the South. And at least one “coon-ass” friend, loves calling me a “Cracker;” this appellation probably best describes my character. I am not now nor have I ever been a member a secret society; in fact, the last thing I joined was a high-school football team. My maternal relatives are divided between recent (post-WW I) immigrants and a more distant arrival. Within this line there are Masons and Elks. My paternal relatives have been on this continent since 1630, and one side of the family line has been in the Southeast since the 1650s. Within this line there are Masons, Klansmen and Klansmen who were Masons, and there is the first Sheriff of Elmore County, Alabama who was a 33rd degree Scottish Rite Freemason and a Grand Titan of the Kuklux Klan. A Grand Titan is responsible for a Dominion of the Realm; translated into

Standard English a Grand Titan controls an area that roughly equates to a voting district within a state.

This thesis started out as an ethnographic history of the Kuklux Klan. I wanted to place myself in their Dens to understand why they came into being, and exactly who and what they were. I undertook this topic because of a belief that things (people and places) are seldom as malevolent or benevolent as they are asserted to be, and that to understand the present we must immerse ourselves in the “hidden past.” I chose to write an anthropological history on two past Klans as a first step in understanding the current Klans. I would tend to disagree with Evans-Pritchard (1963) that anthropologists must write history back-wards (i.e. look at today’s groups and try to explain what they were like in the past), but agree with Carrithers (1992) that culture is created by a unified history, and thus to say anything intelligent about a culture you must first understand its past. The original objectives took a slight turn when I read a thesis by Kent (1935). This work caused me to change my focus from just the Klan to an attempt to understand a discounted, ignored and sometimes intentionally buried section of our national history, which to some extent is exactly what Eric Wolf (1956, 1964, 1972 and paraphrased by Schneider 1995) has repeatedly argued is the proper function of historical anthropology. Kent’s (1935) thesis caused me to try to put myself in the Lodges, in the Dens and in the Klaverns.

The Ku Klux Klan and the Free Masons are secret societies, but if we are to understand American history, then Mr. Akia, a poor widow’s son, must be given a chance to tell his story. The problem is that several people would rather that this story was never told. Some of these people are Klansmen; the rest are Freemasons. John Howard (2002),

Curator of the Ku Klux Klan Museum, wrote Klansmen are not the “chained pit bulls of the Masons,” while a 32nd degree Scottish Rite Masons told me in a conversation, “only our detractors maintain that we have ever had any direct contact with the Klan.” When undertaking a composition of this nature, ethical questions must be answered. The most important question is: “To who is the anthropologist responsible?” It is a common tenet of anthropology that we are not to harm “our people,” but who are “my people?”

Because I preface an emic perspective I have placed myself within the Lodges, Klaverns and Dens, but because I believe that explaining suppressed history and ideas is a noble act I am willing to write about esoterica that could injure “my people.” I have not reached an acceptable answer. Thus, I will have to go with my gut instinct that the knowledge to be gained by increasing understanding of portions of our “history” outweighs the discomfort that either the Masons or the Klan as organizations may suffer.

I have left out individual names in an attempt to mitigate the discomfort to individuals both in and out of the organizations. This decision was prompted first by discussions with people about my topic. As I discussed the interrelated membership of the Klan and the Masons, a common reaction arose. Several people told me there was no way that their uncle, grandfather, or brother (as the case may be) who was a Mason could have had anything to do with the Klan. One person told me he could not believe that the people who gave him shoes as a boy were really Klansmen. Additionally, I found it difficult to convince myself that knowing identities of individuals would strengthen my argument, which is for the intellectual and philosophical interrelatedness between the Masons and the Klan, and the Klan as a revitalization movement.

The rule of thumb I used was that if a man's name was obtained from historical documents (Congressional proceedings for example), or if it was referenced in several texts, then I used it. On the other hand, if I found his name only in a single text, especially if I found that text in a Masonic library or in a limited circulation newspaper or journal (the *Imperial Night-hawk* or *The Proceedings* for example), then I did not use his name. Because I do not like to read "Mr. _____," I used titles whenever possible and locations when titles were lacking and in many instances I used pseudonyms. For example, Dr. Doe, Grand Dragon of Pike Klan #4 of Talladega, Alabama would become either "a doctor from Alabama" or the "Grand Dragon from Alabama" every place in the text where Dr. Doe's name should have appeared.

Lastly, a note must be made about citing material. There has been so much information written both by and about the Klan and the Masons that some parts of the text could have been long unbroken chains of citations. In an attempt to make the text more readable, information appearing in three or more sources that did not cite each other is treated as common knowledge and not cited, unless I used a direct quote. This practice is in keeping with intellectual rigor, as I understand it. Limiting citations sometimes meant important sources would have been left off a Works Cited list. Therefore, an bibliography was used instead. Additionally, an annotated bibliography of texts that I found to illuminate the Masons and the Klan can be found in Appendix D.

Without further ado, here is the story of Mr. Akia, a poor widow's son, or *Secrets in Common*.

Part One:

The Principle Builders

The first Freemason was in charge of building the tower of Babel. The first Freemason was with Moses. The first Freemasons were Roman and they brought the Craft to England. There are literally thousands of origin myths for Freemasonry. The story of Masonry is a long and twisting track. It intersects with the Rosicrucians, the Templar and the Martinists, and it runs broadside into the Catholic Church. The length of rail varies based on who is telling the story and which aspects of Freemasonry are being illuminated. This ethnography tells *a story* about part of Freemasonry's history, and it traverses approximately 220 years. The topography of this track is related to American society and to the revolutionary aspects of Freemasonry. This specific path is taken to find those aspects of Freemasonry that were incorporated into the Klan. The Klan is an American organization, thus American Freemasons share a similar ideology, culture and geography. The militant attitude of the Klan was adapted from the revolutionary ideology and revolutionary actions of the Freemasons. To explain the relationship between the Masons and the Klan, four chapters on Freemasonry incorporating several lines of information must be sketched. Those lines are: 1) an introduction to Freemasonry, which is the first chapter, 2) an exploration of the philosophy, definition, and symbols of Masonry, which is the second chapter, 3) a brief survey of several higher-degrees, which is the third chapter, 4) actions and deed of Freemasons, which together are the fourth chapter.

Freemasonry is a broad and nebulous term, thus a general introduction is necessary to focus attention on a few aspects of the Craft that are important to this ethnography. The first chapter contains first, a typical "profane's" entry into the Blue Lodge and his "passing" and "raising"; second, a survey of a Lodge for Masons' wives;

and third, the story of Hiram Abif (the central legend of Freemasonry). Chapter two includes first, a discussion of the philosophy of the Order; second, a definition of the Craft, and third, an explanation of Masonic symbols that are either extremely important to Masons or are intertwined with the Klan; and finally, the root legend of Freemasonry, the story of Hiram Abif, will be explained. The third chapter is a general explanation of the high-degrees, additionally a specific characterization of one Arch Royal and four Scottish Rite degrees is undertaken. Finally, because individual Freemasons have had an incredible impact on world history the fourth chapter delves into the actions of Freemasons.

One last item must be mentioned before the beginning of Chapter One, the term “profane,” which was mentioned above, is used by Masons to denote everything that is not of the Lodge. All men who have not been initiated and likewise all knowledge that was not created and/or collected by Masons is “profane.” This means that Masons have their own epistemology, and only within the confines of their knowledge system can new wisdom be created. The information construction in these chapters is outside of the Masons’ system. Therefore it will forever be “profane,” but to counter Mackey’s (1926:318) statement that “the truth is that men who are not Masons never read authentic Masonic works,” the verbiage used in delineating *The Principle Builders* comes largely from Masons. The specifics of these chapters are as factual as is possible, but I have skewed this account toward specific revolutionary aspect of the Craft. There are undoubtedly passages that Masons would add and subtract from it, but it stands now as an honest attempt to explain a few selected aspects of Freemasonry.

Chapter I

Laying the Foundations

Freemasonry is. This is the only absolute statement that a profane can make about it. One could argue that a Mason strictly following his oath cannot even say: *Freemasonry is*. The following introduction is built on three years of reading Masonic and profane texts and trying to find Masonic Light. To understand an unusual worldview requires an altered state of being. Thus Masonic literature was allowed to ferment until it engendered a new consciousness. This altered state was used as a window to understanding. The introduction contains a journey into a Blue Lodge, a survey of Lodges for a Mason's wife, an explanation of five higher degrees, a definition of the Craft, a discussion of its philosophy, a sketch of several Masonic symbols, and the legend of Hiram Abif.

A Mason's Journey into the Lodge's Degrees

All Masons meet in a Lodge, of which there are two distinct types. The first variety is the Blue Lodge; a man must join it to become a Mason. The higher degree Lodges are optional. There are several types of higher-degree lodges, including the Scottish Rite, Arch Royal (both mentioned in the introduction), Imperial Order of the Shrine, Commandery of Knights Templar, and Knights of Malta. One prominent Scottish Rite Mason and a prolific author on the Craft, Albert Mackey (1878[1924]), lists 31 higher-degree lodges. Exploring the interweaving and interrelatedness of the high-degree lodges could be an ethnography all its own. Masons who are also Klansmen tend most

often to belong to the Scottish Rite and the Arch Royal. Thus, one degree from the Arch Royal and four from the Scottish Rite are explained below. The commonality among all high-degree Lodges is that their members have all been raised to the highest degree in a Blue Lodge.

Blue Lodges are Symbolic Lodges, which means that symbols are the dominant mode of instruction (Mackey 1878 [1924]). In fact, even the name “Blue Lodge” is a symbol. The color blue is the most important color to a Mason. It reminds him of the sky and the Great Architect of the Universe (a.k.a. God). Blue “is to the Mason a symbol of universal friendship and benevolence.” Because it is the color that “embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive” (Mackey 1878 [1924]: 108). For a Mason the Blue Lodge is developed around benevolence and universal friendship.

Christian Blue Lodges are dedicated either to St. John the Baptist or to St. John the Evangelist. In a question and answer format quoted in Mackey (1878[1924]: 200), a Masonic lecturer asked:

Q. Why are the Lodges dedicated to St. John the Baptist?

A. Because he was the forerunner of our Savior, and, by preaching repentance and humiliation, drew the first parallel of the Gospel.

Q. Had St. John the Baptist an equal?

A. He had; St. John the Evangelist.

Q. Why is he said to be equal to the Baptist?

A. Because he finished by his learning what the other began by his zeal....

St. John the Baptist’s day was originally celebrated by Masons on the summer solstice, but it has been standardized to the 24th of June. Lodges are dedicated to him because he would not yield to attacks. By keeping to the teachings of his Master (God), John offended Herod and was beheaded (*Mark* 6:12-28). It is because of St. John the Baptist’s

loyalty to the Great Architect of the Universe (GAOTU-- God) that Masons dedicate Lodges to him.

St. John the Evangelist is a later addition to Freemasonry. St. John the Evangelist's day is now celebrated December 27th, although it used to be celebrated on the winter solstice. He is the commonly accepted author of both the Gospel of John and Revelations. His "cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, ..., [are] the principal reasons for the veneration paid him ... (Mackey 1878 [1924]: 660).

Blue Lodges are responsible for conferring the first three degrees of Masonry. A man must knock three times at the outer door to begin his journey into the Lodge. Historically this was the only method to "reach" the Masons. But who is this man? How does he become a Mason? What is his position in life and in the Lodge? The best way to answer these questions is to follow a typical outsider into the Lodge. To aid in telling the outsider's story we will call him "Robert."

Freemasonry has existed in America for 270 years, but the class from which Masons are drawn has not changed. Robert is a middle-class white Protestant American male, middle-class for his time period. There are Masons who are Jewish, and according to Mackey (1878[1924]) many Jewish rites and traditions entered mystic schools and by this route found their way into Masonry. The Lodges do not discriminate against men based on religion (with the exception of Roman-Catholics, which will be covered later); however, Christian Lodges tend to favor the Bible and Biblical teachings, while Jewish Lodges tend to rely on the Torah and Jewish law. By staying within his own religious faith, a Mason only has to learn the teachings of the Craft, as opposed to, a new world-

view. In America there is a Lodge for black men (Prince Hall Lodge), which was chartered by the Grand Lodge of England, but they are excluded from the “white” Lodges, and there is an Order for women (Order of the Eastern Star). But the normal Mason in America is just like Bob. He works in a Library in an area best described as a large town or a small city. He is middle-class, is married and has a daughter.

One day, Robert decides that he wants to join the Masonic Lodge. His reason could be related to Masonic charities, the shoes to the poor, for instance. It could be that Robert knows that Masonic charities also take care of one another and each other’s family (a sort of Masonic insurance policy). It could be that he is aware that Masons favor one another in business, and he is thinking about starting a bookstore. But if the Masons know that Robert’s motivations for joining are purely mercenary, venal and greedy, then he will not be admitted. Robert may just want a fraternal organization, a place he can go and be around like-minded men. Whatever his reasons, he must “knock three times at the door.”

Once Robert has knocked on the door, he has taken the first step to becoming a Mason. He has also taken the first step in a “life-crisis rite.” A “life-crisis rite” leads to higher achieved status, it is generally performed for individuals or small groups, and it is included in the rubric of “status elevation rites,” which emphasize the unimportance of inter-group distinctions and they create a mystical union (Turner 1969). If Robert had waited to be asked, the process never would have started. Mackey (1924:167) argues that “it is wholly uncongenial with the spirit of our order to persuade any one to become a Mason.” A Masonic Lodge will *not* ask anyone to join; however, individual Masons may try to get friends involved. After World War I, Lodges did the uncongenial and recruited

men (Dumenil 1981). Lodges “needed new members to meet their operating expenses” (Dumenil 1981:277). Since they have diversified their organizations (a Scottish Rite Lodge in Knoxville, TN owns and operates “Ramsey’s Cafeteria”), they have stopped actively recruiting. Masons argue that when you invite a man into your organization and he is dissatisfied with it, he has the right to complain, and to try to change the organization. But, if he *asks* to join, then he is bound to the rules and regulations, and any changes must be approved by the Craft.

Robert has “knocked on the door” and the Tyler has answered the door (a Tyler is the armed guardian of the outer portal of the Lodge). He is armed physically with a sword. In a personal communication M Elam (2003) said that a sword has been a symbol of power and mystical strength since its creation 5,000 years ago (Elam 2003) and which to a Mason is a symbol of the redemption of mankind (Mackey 1878[1924]). Additionally, the Tyler is armed metaphysically with his Masonic knowledge. He questions the unknown man about his lodge affiliation. When the unfamiliar man is in fact a Mason, he will be able to answer the questions correctly and be admitted into the Lodge. A Mason in “good standing” is allowed into any Masonic Lodge. Members of clandestine lodges are not admitted to any other Lodge. Robert is not a Mason, so the Tyler will relay Robert’s desire to join to the Master of the Lodge. The Master will be told that there is a “profane” who wishes “Light.” The Tyler collects a brief biography from Robert, and then Robert is sent away.

Now, the Lodge has one month to investigate him. Robert’s request will be given to a committee in charge of investigating candidates’ private and public lives. The investigation is to determine the nature Robert’s character. Is he good to his family?

What are his bad and good habits? Does Robert have any problems at work? Do people tend to get along well with him, and he with them? Has he lived in the area for at least six months? These are some of the character questions that the committee will answer. Additionally, Robert must be “free born, of mature and discreet age; of good report, of sufficient natural endowments, and the senses of a man” and he must be “upright in body, not deformed or dismembered at the time of making” him into a Mason (Read 1777:7), and most important he must believe in a deity. A “belief in God is a fundamental tenet of Freemasonry and it is an indispensable prerequisite to eligibility Denying the main essential to a genuine Masonic life, he should be denied Masonic privileges” (Freemasons 1869:35). The investigators report that Robert is a fine upstanding member of the community and he believes in a deity.

Next, the committee must report on Robert in an “open Lodge.” To open a Lodge there are rituals that must be performed. There are prayers that must be delivered, stations that must be taken, and an altar that must be made ready. The committee’s report in an open Lodge will reflect that Robert is an upstanding member of the community.

After the report is given, all the members of the Lodge will vote on Robert’s application. The secret vote is accomplished by placing marbles in a box. On the night of the vote, each Mason is given one black and one white marble. A Mason in favor of Robert’s admittance puts a white marble in the box; a black one counts as a negative vote. Even though Robert is a “good fella,” he is not guaranteed a place in the Lodge. Any active member of the Lodge can vote against a potential member for any reason. The box is passed around the Lodge, and each Mason places one marble in it. When the ballot box finally reaches the Master Mason, it is opened. If there are two or more black

marbles, then Robert will not be allowed to join the Lodge. The Landmarks (a set of non-binding rules that Masons tend to follow) are mute on handling the long term consequences of a negative vote. Some Lodges will never allow a rejected candidate to be brought forth again, but other Lodges allow him to re-apply. If there is one black marble, then the vote is said to be “cloudy.” A cloudy vote must be taken again, but two cloudy votes are treated as a negative vote. Since Robert received only white marbles, he will be allowed to begin the initiation ritual.

The very first thing that will happen is that Robert will have to swear an oath of secrecy (found in Chapter 5). This Oath binds his tongue even if he goes no further into the Lodge. It is difficult to tell if secrecy is intended to make the Lodge more interesting, or if there really *is* a secret (other than handclasps/grips and signs). Once his tongue is tied, he will start on the path to becoming an Entered Apprentice: the first degree of Masonry.

To paraphrase W MacNulty (1901), a Freemason of unknown credentials, an Entered Apprentice is the first separation of the individual from the mass of humanity (MacNulty 1901), and in V Turner’s (1969, 1979, 1974, 1992a, 1992b) words it is a “liminal” state between the “profane” and the “Masons.” The mass of humanity is like stone in a quarry, an unthinking building material unable to act and of no use. An Entered Apprentice is like the rough Ashlar, free of the masses and on his way to becoming something useful. He has taken the first step in going from being an unregulated man to being a Mason. He has entered liminality, a state between humanity and Masonry where he is neither *here*, a Mason, nor *there*, a profane (Turner 1969). Pike (1871[1945]: 1) likens the man to force that is unregulated or ill-regulated; his actions are “not only

wasted in the void,” but he will cause “destruction and ruin.” The Entered Apprentice will learn to regulate his actions.

As the initiation ritual begins, Robert is asked to give up all metal items on his person. Then his right pant leg will be rolled up, his shoes will be removed, and his shirt will be opened to expose the left side of his chest. Robert will be “hoodwinked” (blindfolded) and led around the Lodge by the Junior Warden. At different points in his procession, Robert will make stops to hear lectures and question-and-answer sessions between the Junior Warden and the lecturing Masons.

The final stop will be in front of the Altar and next to the Master Mason. Robert will be made to kneel on his right knee, and the Master Mason will hold a sharp point to his breast (some Lodges use a compass, while others use a dirk/short sword). The Master Mason charges Robert with specific duties, including the following, which were written by W. Preston, an English Mason:

In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; never to countenance disloyalty or rebellion, but patiently to submit to magisterial authority; and conform with cheerfulness to the government of the kingdom in which you live (Preston 1775[1975]: 64).

The Master Mason relays the last information that Robert needs: the secret recognition signs of the Entered Apprentice.

Once the ritual is completed, the Master Mason asks Robert for some coin to show his appreciation. But Robert is unable to comply. The Master then asks if Robert has any form of metal object to show his appreciation, but Robert must admit that he is in a depressed state right now. Robert is then admonished that, “if he ever finds a Brother in similar circumstances, he is to aid his Brother in any way he can (short of causing

hardship to his family).” Robert’s name will now appear in the Lodge’s register and “Entered” will be placed after it.

Robert will be encouraged and aided in studying the history and philosophy of the Lodge and the symbols of the Entered Apprentice. He will get to know many Lodge members and take part in some Lodge business, but Robert is only an Entered Apprentice. There are some aspects of Masonry that he will not be taught. Second and 3rd degree Masons take additional oaths that forbid them from revealing inappropriate information to lower-ranked Masons. The position of Entered Apprentice is a probationary degree. The Entered Apprentice occupies a liminal state between being a “profane” and being a Mason. As an Entered Apprentice, Robert is a liminal entity that is neither here nor there (Turner 1969). But if Robert does well, he will learn much and be eligible for promotion to Fellow Craft.

The time period for Robert to be an Entered Apprentice is not fixed in the Landmarks. In some Lodges, Robert will have to wait up to three years, but the normal amount of time is six months. By the time Robert is ready to move up, he has learned many things. First and foremost, he will have learned that he is a man no longer; he is a Mason. He learns, as the Sovereign Grand Commander Northern Jurisdiction (1944[1962]: 399) states, that “the innermost meaning of the first degree is man subjugated and struggling toward freedom, blinded by superstition, destitute of knowledge, defenseless, and with the chains of despotism around him.” By becoming a Mason, Robert has begun to slip his “chains of despotism.” He is losing his “superstitions” and has ceased to be defenseless.

He has learned that the lessons of Masonry are as applicable to nations as to Masons. “The four cardinal virtues;” Temperance, Fortitude, Prudence and Justice, “are as necessary to nations as to individuals,” wrote Pike (1871[1945]: 21). Temperance is allowing no passion to become your master (Pike 1871[1945]). Mackey (1878[1945]: 270) states that Fortitude teaches the Entered Apprentice “to let no dangers shake, no pains dissolve the inviolable fidelity he owes to the trust reposed in him.” Prudence is making “the passions of others profitable lessons to thyself,” and Justice is not misusing “either thy strength or thy superiority” (Pike 1871[1945]: 18). A nation and a Mason must “act on the square with all nations, and the feeblest tribes; always keeping her [the nation’s or the Craft’s] faith, honest in her legislation, upright in all her dealings” (Pike 1871[1945]: 21).

Lastly, Robert must learn that an Entered Apprentice “can and should remain committed to the well-being of others and to the advancement of his society in general” (MacNulty 1901:20). These are only some of the lessons that Robert must learn; however, they are important lessons for the Entered Apprentice, and they aid in understanding how a Mason can be aroused to militant and rebellious movements.

Robert has learned his lessons well. He has attended the Lodge regularly, but he must be careful not to spend too much time there, or as Masonry’s humor implies, he may have to hear it from his wife,

Masonry raises man to sublime degrees of truth and beauty. Women also raises him to sublime degrees of consternation and amazement if he happens to stay late in the Lodge (quoted from *The Tracing Board* in Dumenil 1981:55).

The exchange is interesting in its use of “also,” which would seem to imply a conjunction between the “raisings.” If the conjunction is accepted, then both Masonry and women

raise a man to sublime degrees of truth, beauty, consternation and amazement. Masonry seems to be intended to raise a man to all four of the sublime degrees.

Robert has been a credit to the Craft. Masonry has “add[ed] to his honor, especially [because] he has deserved well of the Fraternity” (Preston 1775[1975]: 53). Either Robert asks to be “passed,” or the Lodge asks him to take the next degree. C Snodgrass (1951), an Arch Royal Mason, states that either route is an acceptable way for a Mason to be “passed.” Robert undergoes a ritual similar to the Entered Apprentice initiation ritual. The Fellow Craft Mason’s initiation lectures, signs and grips are different from those of the Entered Apprentice, but the Fellow Craft rituals closely parallel the Entered Apprentice’s (note: both “Fellowcraft” and “Fellow Craft” can be found in the literature). Some Masons have argued that the reason for the similarity is that the Fellow Craft degree was created later out of the Entered Apprentice degree. On the other hand, Masons have argued that the Fellow Craft degree existed in the distant past and that it was recreated out of the Entered Apprentice degree. Robert has undergone his initiation ritual; he has learned new grips, hailing phrases, and signs. He is ready to learn the lessons of a Fellow Craft Mason.

Just as the lectures and symbols were intended to purify Robert’s heart as an Entered Apprentice, now as a Fellow Craft Mason the symbols are intended to “cultivate [Robert’s] reasoning faculties and improve [his] intellectual power” (Mackey 1878[1945]: 263). Additionally, Robert will be required to learn to measure his deeds “against the *absolute* standard provided for him by the Deity within his soul” (MacNulty 1901: 16 italics in the original). The Fellow Craft degree is built on science, religion and Truth. While some “profane” may see an inherent contradiction in conjoining science

and religion and truth, this is not a problem for Masons. All knowledge and thus all truth comes directly from GAOTU. Therefore, there is no contradiction in unification between the Deity and Science. Pike (1871[1945]) and Palmer (1994), a Rosicrucian, argued that the “Paulist” Church (Christian Religion) wrongly separated religion and faith from science and knowledge, and Masonry is an attempt to re-unify them. I would assume that this kind of thinking is one of the reasons that Masonry has such difficulty with the Catholic Church (which will be covered to some extent in a later chapter), but Pike’s and Palmer’s comments are in keeping with the Kabalistic knowledge that is the basis for much of their epistemology. According to Pike (1871[1945]), the main purpose of Masonry is to learn what GAOTU already knows, vis-à-vis the truths of the Universe, and then to use the true knowledge to make life better for all humanity. Masonry alone occupies the proper position to use truths from the Deity to unify the world in a “Universal Brotherhood,” because it has the ability to keep alive and revive mystic knowledge from past secret societies. As Manley P. Hall (1928[1977]: xxxvii), a 32nd degree Scottish Rite Mason, writes, Hermes “was the author of the Masonic initiatory rituals.... Nearly all the Masonic symbols are Hermetic in character.” This is part of the knowledge that Masonry has kept alive. A renowned mystic author, Blavatsky (1896:507 vol i) describes a Hermetic voyage thusly, “Ascend with the greatest sagacity from the earth to the heaven, and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly from you.” Robert as a Fellow Craft Mason is expected to make this trip on a spiritual plane; he is expected to begin to learn the Truths of GAOTU.

One of the Truths that Robert must learn and understand is the threefold heritage; Liberty, Equality and Fraternity which he is undoubtedly familiar with from the Declaration of Independence and the United States Constitution. But if Robert had been French instead of American, he may have learned the “threefold heritage” from the battle cries of the French Revolution. In reading Brother Pike (1871[1945]: 43) Robert will find:

From the political point of view there is but a single principle, the sovereignty of man over himself. This sovereignty of one’s self over one’s self is called LIBERTY. Where two or several of these sovereignties associate, the State begins. But in this association there is no abdication. Each sovereignty parts with a certain portion of itself to form the common right. That portion is the same for all. There is equal contribution by all to the joint sovereignty. This identity of concessions which each makes to all, is EQUALITY. The common right is nothing more or less than the protection of all, pouring its rays on each. This protection of each by all, is FRATERNITY.

Pike is writing a social contract and in it I hear an echo of another Mason’s work, John Locke’s *Two Treaties on Government* (1690). Locke was a member of the Royal Society and initiated into Freemasonry. The Royal Society was first described as an Invisible College, but when knowledge of the society became common it was found that all the members were Masons and many were Rosicrucians. Locke is credited with the major ideological and philosophical arguments that make up the Preamble to the United States Constitution, and his arguments in favor of civil unrest and rebellion were used to construct the Declaration of Independence. In a “state of nature,” man is free, but his property is in peril, argues Locke (1690[1969]). It is this peril that causes man to join society, even though in joining he is bound to lose some of his personal rights. But because he voluntarily joins society he can leave at any time. “The end of government is

the good of mankind ...,” wrote Locke (1690[1969]: 420). A government consisting of men contributing equal shares of Liberty is a government based on Equality, and men who are united in Equality will become a Fraternity.

This threefold heritage is a political truth, and once Robert knows this Truth he will have new duties to perform, because “Truths are the springs from which duties flow ... (Pike 1871[1945]: 23). Uniting Pike’s and Locke’s sentiments on government, Robert is left with the Truth that “MAN IS SUPREME OVER INSTITUTIONS; AND NOT THEY OVER HIM” (Pike 1871[1945]: 23 capital case in the original), and that if the government abdicates its responsibilities to the governed, then that government is illegitimate and should be removed (Locke 1690[1969]). Some members of the Craft learned their lessons well, and they took it upon themselves to change man’s relationship to government.

Robert is to be “raised” to the position of Master Mason. The most important aspect of his “raising” is the legend accompanying the initiation ritual: the legend of Hiram Abif. Because of its importance the legend will be covered in the last section of the introduction to Freemasonry. But before Robert can receive the Master’s signs and grips he must swear another oath. The Master Mason’s Oath as quoted in A Roberts (1974: 216) is:

Furthermore do I promise and swear that a Master Mason’s secrets, given to me as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and then they left to my own election.

This particular oath has caused Freemasonry incalculable troubles. Profane and former Masons have argued that in obedience to this oath a Mason will never expose the

wrongdoings of another Mason. That is exactly the argument heard during the “Morgan Affair,” which is covered in detail later. It was argued by anti-Masons that Freemasons because of their oaths had killed Morgan and were impeding the law and conspiring against society. The problem with the anti-masons’ argument is that it infers that this oath prohibits a Mason from telling any of another Mason’s secrets. The Master’s oath clearly states that secrets relating to murder and treason can be communicated. If Robert is told about either of these crimes, he can report the crimes to the proper authorities without recriminations from the Lodge, if he desires.

Masons joined militant and revolutionary movements despite the prohibitions included in their oath. There are two passages from Pike’s *Morals and Dogma* that may aid in understanding the theory and practice of the Master Mason’s oath as it relates to treason. Pike (1871[1945]: 70) wrote, “A war for a great principle ennobles a nation. A war for commercial supremacy, upon some shallow pretext, is despicable, and more than aught else demonstrates to what immeasurable depth of baseness men and nations can descend.” Additionally, Pike writes, “The Republic cloaks its ambition with the pretense of a desire and duty to ‘extend that area of freedom’; and claims it as its ‘manifest destiny’ to annex other Republics ... (1871[1945]: 73). If Robert carefully follows the Master’s Oath and if like Pike he knows his American history, he will know when treason is to be condemned and when it is to be supported. Pike’s statements can be taken as being in favor both of the Revolutionary War and of the War Between the States. In the Revolutionary War, the Colonies were fighting for a “great principle” which “ennobles a nation;” whereas England was fighting a war based “upon some shallow pretext” to keep their “commercial supremacy.” In the War Between the States, the USA “cloaked its

ambition” to make a strong central government, under an argument of “extending the area of freedom.”

There is one last lesson that Robert must learn. Pike writes (1871[1945]: 91 punctuation and italics as they appear in the original):

Finally the three greatest moral forces are FAITH, which is the only true WISDOM, and the very foundation of all government; HOPE, which is STRENGTH, and insures success; and CHARITY, which is BEAUTY, and alone makes animated, united effort possible. These forces are within the reach of all men: and an association of men, actuated by them, ought to exercise an immense power in the world. If Masonry does not, it is because she has ceased to possess them.

Wisdom in the man or statesman, in king or priest, largely consists in the due appreciation of these forces; and upon the general *non-*appreciation of some of them the fate of nations often depends. What hecatombs of lives often hang upon the not weighing or not sufficiently weighing the force of an idea, such as, for example, the reverence for a flag, or the blind attachment to a form or constitution of government!

The “three greatest moral forces” Masons know as the “three lesser lights of Masonry.”

When the Masonic Altar is arranged there are three candles in a triangle around the Three Great Lights of Masonry. Each candle represents one of the moral forces one candle for Faith/Wisdom, another for Hope/Strength, and another for Charity/Beauty. Any time Robert is in an open Lodge, he is reminded of these forces, which can and should exercise “an immense power in the world.”

Additionally, from reading this passage Robert will see that blind obedience to national symbols may not be the best course of action. Perhaps Rare Logic, reported in the *Confederate Veteran*, will help. A teacher was afraid that her student lacked the proper patriotic sentiment. So she asked him “Johnny, what would you think if you saw the American Flag waving over a field of battle?” To which Johnny replied, “I should

think that it was windy.” In other words, a flag is just a flag, unless the country it represents is honorable; a constitution is just a constitution, unless it is upheld by the practices of the country. There is a Soviet era joke dealing with constitutions that asks, “What is so great about the Russian Constitution? The answer is, “It promises freedom of religion, freedom of speech, and freedom of assembly.” Then it asks, “What is so great about the American Constitution? The answer is, “it promises freedom after religion, freedom after speech, and freedom after assembly.” The implication is that the two constitutions are of the same substance, but their application is vastly different (but with the “Patriot Act” one wonders). As a Master Mason, Robert must remember that a flag is just a colored cloth and a constitution is just a piece of parchment. Only when a country lives up to the ideals put forward by its symbols should those symbols be venerated. By the time Robert becomes a Master Mason he should be free from blind obedience. No longer will mere waving of flags or beating of drums be sufficient to make him march off to war; no longer will he accept peacefully the inequalities created by exploitation; no longer will he be a willing participant in the subjugation of a people to build a republic. Robert will be able to see crass opportunism for what it is, an attempt to exploit, and he will desire to do something about opportunists. Robert has now been “entered, passed and raised.” He is now a Master Mason, and the female members of his family are eligible to join the Order of the Eastern Star – an organization which will be outlined later in this section.

The first three degrees of Masonry taken together are the symbolic degrees. They symbolize the passage of a man from youth to adulthood and from adulthood to old age. They also symbolize the passage of a man from ignorance (profane) to rudimentary

knowledge (entered apprentice), to secondary education (Fellow Craft) and finally to wisdom, as personified in the Master Mason. As Robert's Masonic path crosses away from the Blue Lodge to the high-degree Lodges, he will find that the symbols and symbolism become less important, but they remain a part of high-degree Masonry because Masonry without symbols is not Masonry. But in the higher degrees instruction through the use of legends is more important. One drastic difference between the Blue Lodge and the higher Lodges is that in the latter, solicitation is acceptable as a method for gaining new members (Roberts 1974). A Master Mason may join one, all, or none of the higher degrees. Because only five higher degrees are explained in this chapter and because Robert has so many paths from which to choose, here he will be left to his own devices. We shall detour into an organization for the wife of a Master Mason, and then, move on to sketching the details of a few of the important higher degrees; these are important to understanding Mr. Akia, the poor widow's son. Klansmen who are known to be Masons tend to belong to the Arch Royal and Scottish Rite high-degrees.

Order of the Eastern Star

Women are not permitted to join a Masonic Lodge, but over the years several forms of Masonry that involve women have developed. Women's Lodges are "adopted" by or obligated to a regular Freemasons Lodge (Mackey 1878[1924]); thus, they bear the moniker "Adoptive" Masonry. Once a man becomes a Master Mason, he and the female family members are eligible to enter an Adoptive Lodge. But the unmarried women must be at least 18; additionally, half-sisters, stepdaughters, and ex-wives are not permitted membership. America's oldest form of Masonry is the Order of the Eastern Star

(henceforth referred to as OES). The first Lodges were formed in the 1850's, and a Prince Hall Lodge adopted black women in 1875 (Brown 1925[1997]). The OES "exists for the purpose of giving practical effect to one of the beneficent purposes of Freemasonry, which is to provide for the welfare of the wife, daughters, widows and sisters of Master Masons," states the Grand Matron, highest ranking member of the Lodge, to the candidate during the initiation ceremony (Order of the Eastern Star 1940:47).

Since the basic thrust of this thesis is to explore a section of American History, which has been ignored (and possibly intentionally buried), that revolves around two fraternal organizations, it could be argued that a section on Women's Masonry is unnecessary. But because women are more than 50 percent of the world's population and a "Universal Brotherhood of man" (which I would assume includes women) is a stated goal of Masonry, I think that information concerning the OES could be a potentially useful addition. Consequently, this section will briefly survey 1) some historical aspects of Adoptive Masonry and 2) the main symbol and membership qualifications of the Order of the Eastern Star.

Organized androgynous secret societies appeared in 18th century France with the Order of Happy Folks and the Knights and Ladies of the Anchor (Mackey 1878[1924]), Kenaston 1917). During the same time period, the Czar of Russia founded the Order of Saint Catharine, which was a secret society of female knighthood (Mackey 1878[1924]). Furthermore, the first society that is known to have had any connection with Masonry was founded in France in 1747. It was called the Order of the Wood-Cutters and, despite the difference in names, it was modeled after the Carbonari, an Italian Freemason's

organization (Mackey 1878[1924]). According to JM Kenaston, a Past Worthy Matron of the OES, Italians were not willing to be left out of Adoptive Masonry; consequently, “In Italy, the Carbonari, or “wood-burners,” a secret political society, imitated the Freemasons of France in instituting an Adoptive Rite attached to their own association” (Kenaston 1917:46). The *Etudes Maconniques*, which was written by a French Freemason, but is often reputed by Masons, states that Adoptive Masonry was the brainchild of Queen Henrietta Maria, the widow of Charles I of England. It contends that after the execution of Charles I, the Queen returned to France to recount Freemasonry’s role in trying to regain the crown for her son, Bonnie Prince Charlie, and these gatherings were the birth of Adoptive Masonry (Mackey 1878[1924], Kenaston 1917). This statement is interesting in that it links Adoptive Masonry to the Jacobite Rebellion, and thus, to Scottish Rite Freemasonry.

In 1774, the governing body of the French Freemasons formalized their relationship with women’s Masonry by organizing the Lodge of Adoption (Voorhis 1976). The Lodge of Adoption contained only four degrees, which a French writer, Guillemain de St. Victor, summarizes as,

The first degree contains only, as it ought, moral ideas of Masonry; the second is the initiation into the first mysteries, commencing with the sin of Adam, and concluding with the Arch of Noah as the first favor which God granted to men; the third and fourth are merely a series of types and figures drawn from the Holy Scriptures, by which we explain to the candidate the virtues which she ought to practice (quoted in Kenaston 1917:39-40).

In America, the unification of Holy Scriptures and Freemasonry found its fruition in R Morris’ Order of the Eastern Star. Morris was a member of several Freemasons organizations, including, the Royal Arch, Knights Templar, and the Scottish Rite

(Kenaston 1917). He started the Order of the Eastern Star in 1850. According to Kenaston (1917) and Voorhis (1976), it has undergone changes in its ritual and structure over the last 150 years, but the essence of the Order is still the same, and it is still functioning today.

In continuing to rely on the Bible, Morris selected the name of the Order to coincide with its main symbol; thus, a five-pointed star became the central symbol and the first jewel of the Lodge. According to Morris, the five pointed star upon which he based the order is the “Star of the East,” i.e. the star under which the Christ child was born (Clegg 1878[1923]). During a lecture to open a new Grand Lodge, a state level governing body for the OES, a Grand Matron stated,

God chose the Star to point out ‘the Way – the Truth – the Life’ – the Christ, and ever since, to all those who catch a ray of its light, comes the desire to follow its guiding. It is fitting that this symbolic star should point to the way to be traversed – the truths to be learned – in seeking the inner life (quoted in Kenaston 1917:121).

The five-pointed star was an American addition to Masonry, but Morris was not the first to employ it (Mackey 1878[1924]). Morris inverted the five-pointed star to keep OES united to Masonry, but not cobbled to it. In this way the OES was separate from, but united to Masonic symbolism. The inversion of the star led to interpretational questions that had to be answered by a Triennial Assembly, which is an assembly of all Grand Lodges of the OES. They meet to keep the symbols, rituals and goals of the order unified. In 1901 the Committee on Ritual at the Tenth Triennial Assembly stated,

Your committee finds, according to the oldest authentic Ritual of the Order extant, the Tessara, which was an emblem to be used by members, was made with one point down, and that in every subsequent ritual in which reference is made to badges or jewels containing a star, it was to be thus worn. It finds that in the various signets used in the Order’s history,

from the Morris signet of about 1860 down, the Star has been represented with the white point down. In Masonry the five pointed star is represented with two points down, and in the teachings of ancient mythology the five-pointed star with one point down was an emblem used to represent the goat of Mendes – a God of Lust – but it does not consider that this Order is compelled to conform to the Masonic custom in the use of this emblem, much less to the heathen practice, feeling, as it does that, even if its mythological significance was one of evil, it has been redeemed from the domain of Satan and converted into an emblem of good by its half century of use by this Order, so beneficial to humanity (quoted in Kenaston 1917:153-154).

I think Morris inverted the star specifically to cause discussions like the above quoted material. Mystical symbols tend to have a dual connotation depending on their representation. Where as, a five-pointed star with two points down is an ancient symbol of health, by inverting the five-pointed star Morris united the OES with Satan and the “God of Lust.” Then in each of the points, Morris added a letter that spells “F.A.T.A.L.,” which he refers to as the “Kabalistic” word of the Order. Undoubtedly, he is using “kabalistic” as a short hand form to mean more than one definition. I was unable to find a single passage that defined the “Kabalistic” word, but I did find a collection of poems that Morris used to introduce each of his degrees, and they may shed some light on the word.

In 1865[1917], Morris wrote the *Rosary of the Eastern Star*. It was only for members of the Order and only to be used in the lodge. It contains the landmarks of the Order and the lectures that are to be given for each degree. Morris being of a poetical bend starts each lecture with a poem. In fact he was the second Poet Laureate of Freemasonry – Robert Burns was the first (Kenaston 1917). It is from these poems that I believe that the OSE’s definition of F.A.T.A.L. can be ascertained. The simplest way to

explain the Order, the degrees, and the word is to start by quoting Morris' poems as if they were one unified whole, and then move on to the explanations. The poems are quoted from Morris' *Rosary of the Eastern Star* (1865[1917]).

FAIREST of souls above,
Are those who suffered here;
They gave the sacrifice of LOVE
To prove their hearts sincere.

AMONG the rank of earth
Our noblest oft are hid;
But God will call His chosen forth,
And crown the humble head.

TEN THOUSAND anxious thoughts,
Do oft our prayers oppress;
But He who reigns in heavenly Courts
Will surely hear and bless.

And ALTHOGETHER blest
Are those who know the Lord;
The grave will kindly yield it guest,
To His resistless Word.

LOVELY upon the shore
Of Jordan's stream she stands.
Who gave her life for Christ and bore
His witness in her hand."

I think this makes the "kabalistic" word Fairest Among Ten Thousand Altogether Lovely, and in this way Morris has turned the "God of Lust" into a deity of love and perfection.

Jephthan's daughter, Adah, personifies the "Fairest." She is the exemplar for the first degree of the OES. Jephthan was asked to command an army and fight to save the Israelites from the Ammon (*Judges* 11). Before going into battle, Jephthan promised that if he were victorious, he would sacrifice the first thing of his household that greeted him upon his return. He was victorious, and upon returning home his beloved daughter ran

out to great him. Adah bid her father to sacrifice her rather than allow him to dishonor his convent with the deity.

Ruth went “Among” God’s people. Ruth was a wealthy woman in her home country, but before her husband died he told her to go among the Israelites because they alone knew God (Morris 1861[1917], 1865[1917]). Ruth left all her material positions and went with her mother-in-law to Bethlehem (*Ruth* 1). Her life was difficult in this foreign land, but she refused to leave. One day, she went to work in the field collecting grain, not a task for which she was suited. By noon, she was completely exhausted. Her dress, mannerism, and fortitude captured the attention of the land owner, Boaz. In time, Ruth and Boaz married, and the remainder of Ruth’s life was spent among God’s children (*Ruth* 4). Her story is told during the second degree initiation ceremony.

Esther controlled the fate of “Ten Thousand.” Esther was a Jewish princess who became the queen of the Persian King Ahasuerus (*Esther* 1-4). Because Ahasuerus married Esther one of his ministers decided to seek vengeance on the Jews. The minister hatched a plot whereby all the Jews would be killed. Esther went to plead with Ahasuerus not to attack the Jews. To do so she had to interrupt the King’s court, and his standing order was to kill anyone who disturbed him when he was holding court. Esther risked death by talking to Ahasuerus, and her unshakable devotion to her people is the narrative of the third degree.

Martha, Lazarus’ sister, was “Altogether” in her faith in the Son of God, and it is her story that is used for the fourth degree. Martha sent word to the Christ that her brother was sick and likely to die, but Christ was unable or unwilling to come to Lazarus’ aid. Lazarus died (*John* 11). When Christ returned to Bethany, Martha went out to greet

him. She did not reproach him for leaving Lazarus' unaided, but kept her faith in Christ. Martha's action caused Jesus to ask, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God" (*John 11: 40*)? Then, he raised Lazarus.

Electa was the most "Lovely" of all who loved the Christ. Electa is Morris' creation for the fifth degree of OES. The idea for her story was taken from the "elected one" in *The Second Epistle of John*. In the OES lectures, Electa is a Christian martyr – she so loved the Christ that she would rather die than renounce him (Morris 1861[1917], 1865[1917]). She had a family, land and money, but more important to her was her love of the Christ. The Romans came to make all Christians renounce their beliefs, but Electa stubbornly refused. She was given several opportunities to save her life and the lives of her family (Morris 1865[1917]).

Morris summarizes the lessons of all five degrees in the *Book of Instruction*. He writes (1861[1917]: 615),

Remember Jephthan's Daughter, who cheerfully rendered up her life to preserve her father's honor; and Ruth who forsook home, friends and wealth, that she might dwell among the people of God: and Esther, who was ready to resign her crown and life to save the people of God, or perish with them; and Martha, who amidst sickness, loneliness, and death, never for a moment doubted the Savior's power to raise the dead; and Electa, who joyfully surrendered home, husband, children, good name and life, that she might testify her Christian love by a martyr's death.

There is a subtle shift in the OES's relationship to the deity that occurs in the above paragraph. The first three women are heralded for their relationships to the "people of God," i.e. to Jewish people, but the last two women are revered for their faith in Christ. On its face, this shift does not look like much; however, because of the OES's membership qualifications the shift is intriguing.

The women and men who are motivated to join the OES are seekers of light. “My friend, you are doubtlessly a seeker after light, or you would not have applied for membership in this organization, which has for its inspiration the Star in the East. You like the three Wise Men, have been led by that light” (Order of the Eastern Star 1940: 42). Or as a member of the Order wrote,

At evening time shall be light!
When slowly closes the night,
While gleaming searchlights paint the sky,
One shining STAR leads all on high;
Light of the world since life began,
Guide to the BROTHERHOOD OF MAN,
Watch o’er thy earthly children far,
O Lamp of Love! O Blazing Star.
(quoted in Kenaston 1917:335).

Six of the above named seekers of light (the wise men and the women of the first three degrees) would probably not be permitted to join the OES. The OES is a Christian organization. *The Mosaic Book of the American Adoptive Rite*, states,

We are all of us in faith Christians: and it is a large part of the business of this Society to rehearse the life and doctrines of Christ, and endeavor to imitate and practice upon his example. In this faith and in these works, you, too will be expected to participate (Morris 1857[1917]: 517-518).

And later he writes,

The Society of Adoptive Masonry is a Society of Christians. None enter our ranks save those who believe that Jesus Christ is the Son of God, the Redeemer of the World, and the Almighty Savior. We teach no lessons but such as relate to Him. We make no prayers but through His holy name. We entertain no religious hopes but those which are founded on His Birth, Life, Death, Resurrection and Ascension. Are you willing to covenant your honor, as a women, and your truth, as a believer in the Bible, that you will take a zealous part with us in the work of promulgating these truths? (Morris 1857[1917]: 520-521).

While it is difficult to understand how a “Universal Brotherhood of man” can be achieved in such a manner, it is equally interesting to note that two organizations have been founded by American Free Masons that have accepted only Christians. Both the OES and the Knights of the Ku Klux Klan have used the belief that Christ was the son of God – a living embodiment of God – as an exclusionary criterion for their respective orders. Additionally, when the women’s order of the Ku Klux Klan was formed in 1922, over half of its members also belonged to the Order of the Eastern Star (Schrems 2001).

In summery, the OES is an androgynous form of Freemasonry that was founded in America, and has spread to Scotland and Canada. It is a Lodge in which women take the leading role, but the Lodges are “adopted” by a regular Masons Lodge. Kenaston (1917:51) wrote, the charitable works of the OES establishes “without the possibility of doubt, the value of one great army of women and men, united in this work of benevolence, to promote the higher development of humanity” Interestingly, an echo of her comments can be found in the works of M Heindel, the founder of the Rosicrucian Fellowship of California. “The more men and women who are engaged in Mystic Masonry to consciously build this Temple of the Soul, the sooner we shall see the second advent of Christ, and the stronger will be the race which He shall rule by the law of love,” wrote Heindel (1919: 98). It is possible that the Order of the Eastern Star believes that it is the vehicle to bring about the second coming of Christ.

The Legend of Hiram Abif

Re-enactment of the Masonic story of Hiram Abif’s murder and burial is a rite of passage into Masonry’s 3rd degree. A Fellow Craft Mason must be “raised” to Master

Mason. His “raising” is accomplished by the Fellow Craft playing the part of Hiram Abif in the re-enactment. By playing the main part in the tragedy of Hiram Abif, the Fellow Craft Mason is in Eric Wolf’s (1984) words reinforcing a shared group identity. “The lessons found in the Legend... reach to the roots of the soul and spirit. They are instilled in the heart forever ... these lessons will be deeply implanted, never lost” (Roberts 1974:81). But before we begin the Legend, one note must be made about the term “legend.” As it is defined in anthropology, a “legend’s” origin is believed to be historic people and events, but over time the original story takes on additional characteristics of its own (Bascom 1984). For example, the legend of King Arthur found in romance literature verses the history of King Arthur as elucidated by Turner (1993). The Legend of Hiram Abif is a legend by an anthropological definition.

On the night a Fellow Craft is to be “raised,” the Masonic Lodge will be transformed into Solomon’s Temple and the surrounding area. A “hoodwinked” Fellow Craft to be “raised” will be brought into the Lodge. He will become the legendary figure Hiram Abif.

A Masonic explanation of the building of Solomon’s Temple is necessary to understand the rite. King Solomon decided to build a temple to house the “Ark of the Covenant,” but his people lacked the necessary knowledge and material to undertake the task. Solomon asked the King of Tyre, Hiram, for help, and he gladly aided Solomon (I Kings 6 and 7). Hiram sent several workers and a Master Builder named Hiram Abif. In the Biblical account he is only called Hiram. It is possible that the “Abif” is an anagram for Abraham Abulafia. I think that this is possible for two reasons; 1) Abulafia was a widely respected teacher of Kabbala, and the Masons rely heavily on Kabbala’s teachings

and symbolism, and 2) because the legend of Hiram Abif became common in the Masonic Lodges after Jews started joining Freemasonry in large numbers (Mackey 1878 [1924]). I Kings 7:14 describes Hiram as “a widow’s son of the tribe of Naph-ta-li, ..., a worker in brass: and He was filled with wisdom, and understanding, and cunning to work all works in brass,” and his main tasks for Solomon were casting two brass pillars, which he named Jachin and Boaz (I Kings 7). According to Freemasons, the workers’ skill levels were widely varied, but it was decided to make it appear that all received the same amount of pay. It was impossible to pay a skilled builder the same wage as a rock carrier earns. Consequently, a system of clandestinely paying the skilled worker ancillary funds was devised. This was accomplished by secret grips used when receiving a pay pouch. Along with his pay, a worker was taught the necessary knowledge to achieve the next skill level. It was this secret knowledge, more than the money, which led to Hiram’s murder.

Three Fellow Craft Masons wanted the Master’s knowledge, which is symbolized in the Lodge as the Master’s *Word*. They believed that they had earned Master Mason standing, and thus that they were ready to direct new construction projects. They wanted the Master’s Word. They were tired of Hiram’s holding out on them. The construction of Solomon’s Temple was nearing completion. So they hatched a plot to get the secrets from Hiram Abif.

During the seventh year of building Solomon’s Temple, it was Hiram’s policy to go to the Holy of Holies at high twelve, wrote Rev. George Oliver, a distinguished Mason from Scotland who moved to England during James I reign (quoted in Mackey 1878[1924]). “High Twelve” by the Hebrew definition of the day is mid-night, and it is

appropriate to awaken at high twelve and make prayer to ‘he whose name can not be uttered’ (Ouaknin 2000). There, Hiram would make the appropriate prayers to the deity, and he would make any revisions to the next day’s plans. On the fateful day, Hiram went to the Temple at high twelve, but things did not go as planned. He was attacked and killed by three disgruntled workers. They wanted the Master’s Word, and the pay increase that this information would bring. It is this episode that Masons re-enact in their “raising” ceremony.

In the “raising” ritual, the Fellow Craft is led to one of the portals of the Lodge where a malcontented worker stood and demanded the Master’s Word. Hiram refuses to divulge the information. And the malcontent threatens the Master with bodily injury. Hiram is led a couple steps away, but he is struck on the left temple with a 24-inch gauge (or scale) before he can get away. Reeling from the blow, he is led across the Lodge to another portal. At the second portal another worker turned ruffian demands the Master’s secret. Hiram refuses and he is struck a second time. This ruffian uses a tri-square.

Hiram is led to the last portal of the Lodge. Here he meets the third ruffian. This ruffian also demands the secrets; again the Master refuses, and again he is struck. The third ruffian has a setting maul, a large, heavy hammer. Hiram is hit on the head and killed. The ruffians take the Master’s body out of the Holy of Holies and hide it on a trash pile. They agree to return at twelve midnight to properly entomb Hiram.

The Master’s body is taken out of the trash pit and carried into the desert. The ruffians dig a grave, place the Master’s body in it and cover him over with moss. Then they try unsuccessfully to leave the country, but end up hiding in a cave.

By high twelve the following day, the workmen have run out of work, and they go looking for Hiram. His trestle board is found, but there are no plans on it. King Solomon is told of the problem. He is told that Hiram cannot be found and that three Fellow Craft Masons are also missing. Solomon organizes a search party. Fifteen Masons are sent out of the West door of the Temple to find the Master.

After much searching, one of the fifteen Fellow Craft Masons is tired. He sits down next to an acacia bush to rest. As he starts to get up, he reaches for the bush and it pulls easily from the ground. He inspects the area closely and discovers that the ground has been recently disturbed. He returns to the Temple to seek help to dig up Hiram.

As they head for the site, they agree that the first word uttered will be the new Master's "Word." They reach the gravesite and dig up Hiram's body (The Fellow Craft undergoing his "raising" has been lying in a shroud on the floor of the Lodge). They uncover a body in an advanced state of decomposition, and the first thing spoken is "stinks" (one form of the actual word is "maccabbie"). They try to raise Hiram so that they can bring him back to the Temple and give him a proper burial.

An Entered Apprentice tries to raise Hiram. He grabs Hiram's middle finger, the grip of his degree. The finger pulls away, so Hiram is not raised. A Fellow Craft makes the second attempt. Using the grip of his degree, he grabs Hiram's wrist. The hand starts to pull free, but Hiram will not move. A successful attempt is achieved by using the "five points of fellowship." The "five points of fellowship" are foot to foot, knee to knee, breast to breast, mouth to ear, and hand behind back, and symbolically they mean "assisting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping his inviolate secrets, and vindicating his reputation as well in his

absence as in his presence” (Mackey 1878[1924]: 572). This method “raises” Hiram. It also completes the initiation ritual for the 3rd degree, but it does not complete the legend of Hiram Abif.

Hiram Abif’s body is taken back to the Temple and buried in the Holy of Holies. A search is undertaken to find the missing Fellow Craft Masons. It is believed that they are responsible for killing the Master. But it is decided that no action will be taken against them until King Solomon determines their guilt. They are found hiding in a cave and are taken before Solomon. They profess their love for the Master and their innocence in regard to his death.

Then one of the killers breaks down and admits his guilt. He falls to his left knee and states that he hit the Master with a 24-inch rule, and requests that he be killed by having his throat cut across, and his tongue pulled out. His wish is granted. This becomes the punishment for an Entered Apprentice who violates his vow of secrecy.

The second attacker then relents and admits his guilt. He falls to his right knee and blurts out that he hit the Master with the try square. He asks to have his midsection split in two and his organs removed and thrown over his left shoulder. Again, the attacker’s wish is granted. Any Fellow Craft Mason who divulges the secrets of the Order agrees to undergo this punishment.

Finally, the third attacker, the actual killer, falls on both knees and tells Solomon that he killed Hiram Abif. He asks to be buried up to his neck at low-tide line until drowned, then dug up and burned, his ashes scattered to the four winds. Again, Solomon, being a fair king, gives the criminal exactly what he wants. As a Fellow Craft Mason takes the 3rd degree Obligation, he accepts being punished in this manner should he ever

divulge the secrets entrusted to him. If a Master Mason reveals the secrets of another Master Mason (excluding murder and treason), he agrees to be killed in this manner. While this punishment may not sound as gruesome as the 2nd degree, remember that in many cultures, until a body is properly buried, the soul will never reach its final resting-place.

So ends the legend of Hiram Abif. “The lessons found in the Legend... reach to the roots of the soul and spirit. They are instilled in the heart forever ... these lessons will be deeply implanted, never lost” (Roberts 1974:81). Now do you understand why you were cautioned? Buck (1946:133-34) states, “Masonry, in making every candidate personify Hiram, has preserved the original teachings, which is a universal glyphic. Few candidates may be aware that Hiram whom they have represented and personified is ideally, and precisely the same as Christ.” The legend of Hiram Abif shows the heights that man will go to for a brother, “the five points of fellowship,” and the depths of violence brothers will inflict on each other if oaths are violated.

The legend of Hiram Abif is exactly that, a legend. As such, several attempts have been made at identifying an historical personage with the legendary Hiram Abif. Coil (1961) states that the problem for Masons is to reconcile the Hiram of Masonry with the Hiram of the Bible. There are several discrepancies. First, Masonry’s Hiram died leaving a blank trestle board and an unfinished temple, whereas, the biblical Hiram completed his tasks and went home to Tyre. Second, Masonry’s Hiram was the Master Mason of the entire building project, but the Hiram of the Bible worked only in metals, specifically bronze. Third, Masonry’s Hiram was a poor widow’s son; conversely, the

Bible's Hiram was the son of the King of Tyre. It is safe to assume that these two Hiram's are two different people. Therefore, multiple interpretations are possible.

The inconsistencies led Coil (1961) to suggest nineteen possible candidates for the person who was the pattern for legendary figure, Hiram Abif. Five of Coil's suggestions are possible historical figures. They are: 1) Christ, 2) Jacques DeMolay, 3) Charles I, 4) one or more of the Stuarts, and 5) Thomas Becket. Of the five historical figures, three are related to Scottish Rite Masonry and the revolutionary aspects of Masonry: 1) DeMolay, the murdered Knight Templar leader, 2) Charles I, a king of the Stuart line, and 3) the Stuart family, whose followers are responsible for starting the Scottish Rite which fostered a rebellion (the Jacobites).

It is possible that the Hiram legend was written to commemorate the killing of Charles I during Oliver Cromwell's rebellion (Coil 1961, Finlayson 1910, Newton 1928). Mackey (1878[1924]) states that in the Scottish Lodges they use the term "macbenac" during Hiram's raising. *Mac* in Gaelic means son, and *benac* is blessed, thus *macbenac* means the *blessed son*. Mackey (1878[1924]: 457) states the *blessed son* is the "word the Stuart Masons [Scottish Rite] applied to their idol, the Pretender, the son of Charles I [James Edward Stuart]. Additional support for this hypothesis can be found in Knight and Lomas (1996). They state that "Hiram" means "noble" or "kingly" in Hebrew and "Abif" means "lost one" in Old French. The unification of these two etymologies yields the combined meaning "the King that was lost." "The King that was lost" is a perfect explanation of the plight of the Stuart Kings.

King James I was a Stuart King of England. He was the first modern monarch to unify all three British Crowns: England, Ireland, and Scotland; however, there is good

reason to believe that the authentic King Arthur (i.e. Lucius Artorius Castus) controlled roughly the same realm in approximately 500 A.D. (Turner 1993). An Anglican, he was responsible for having the Bible translated into English (King James version). His son, Charles I, was dethroned and beheaded by Cromwell. When Cromwell died, Charles II became King of England and his son James II succeeded him.

James II was Catholic, and England at that time was Anglican. But James II's first child, Mary, was a Protestant. When James II had a son, James Edward Stuart, who was to be raised Catholic, the people of England were incensed; never again would their kingdom be a vassal of Rome. William of Orange was betrothed to Mary and become King of England. James II fled to France and was henceforth known as the "King in Exile." His followers formed the Scottish Rite in France for the purpose of re-capturing James II's Throne. They made several attempts to place a Stuart in Windsor. Their attempts are known historically as the "Jacobite Rebellions." It was in all likelihood that these rebellions were planned within the Scottish Rite Lodge. There were three Jacobite rebellions on behalf of different Stuarts: the first was for James II, the second was for "The Pretender" (James Edward Stuart), and the last was for "Bonnie Prince Charlie" (Charles Edward Stuart). They all had the same outcome: failure.

While it is possible that the legend of Hiram Abif is based on the life of Moses, it is more probable that it was written by someone within the Stuart clan or by a supporter of the Jacobites to commemorate the fall of the Stuart house. The militant rebellious aspects of the Stuarts' relationship with the Craft are useful in understanding the roots of the revolutionary aspects of Freemasonry.

Chapter II

Framing the Structure

This chapter includes an exploration of Freemasonry's philosophy, guiding principles (i.e. a definition) and its symbols. Finding information on Freemasonry is a simple task, but distilling that information into something that contains enough detail to adequately explain the Craft while not burying the reader in minutia is no mean feat. In attempting a reasonable balance between a bare foundation and an ornately adored palace, I have limited the discussions of Masonry's philosophy and a definition of the Craft; however, I have expansively clarified the symbols. As any anthropologist will tell you, symbols are important to all humans, and as I have learned, they are doubly important to Masons. Additionally, when two groups share several symbols in common, there is probably more than a passing familiarity between them. Thus, depictions and specifics of several symbols comprise the largest portion of this chapter.

Philosophy of the Order

Despite the ease with which one can obtain books by and about Freemasons, it is still difficult to discern the guiding philosophy therein. Following Machiavelli's advice in *The Prince* (1513), a man must be judged by his actions and deeds, not by his words. It is assumed that the true philosophy is found at the intersection of Masonic verbiage and Masonic action. The actions performed are taken from both Masonic and "profane" texts. After reading all that has already been written, it would be easy to assume that the philosophy of Freemasonry has been demystified. However, this is an ethnography, and

in an ethnography the “natives” perspective is both the Rosetta Stone and the Holy Grail. Therefore, this section will attempt to clearly state the philosophy of Freemasonry as taken from the words of Freemasons themselves. But keep in mind that Freemasonry is not a static organization, as the political organizations of the world change, Freemasons change to fit within the geopolitical ideology of their countries. The axioms retain their identity, but the arguments change to fit the place and time. The philosophy of Masonry explained in this section focuses on European and American authors, and the militant aspects of the Craft.

Masonry explains its philosophy by analogy. The most important legend of Masonry is the story of Hiram Abif, so it is not surprising that when Masons state their purpose they rely on Temple Building analogies. Hall (1923[1973]: 10) writes, “You are Temple Builders of the future. With your hands must be raised the domes and spires of a coming civilization. Upon the foundations you have laid, tomorrow shall build a far more stable edifice.” A similar sentiment can be found in the Lecture of the 33rd degree of Scottish Rite Masonry. It states:

Illustrious brethren, by this time you will have learned that our object is not to rebuild the material temple of Solomon, but the moral temple, where in truth and love shall dwell, and wherein must live one brotherhood ... (quoted in Sovereign Grand Commander Northern Jurisdiction 1944[1962]: 399,v2).

Solomon’s Temple was built to house the teachings of the deity. The physical temple was destroyed by idolatry and bigotry, and Masonry will make no further attempts to recreate it. The spiritual temple will establish “the New Law and Reign of Love, Peace, Charity and Toleration.” It is for this that “Masonry is now engaged” (Pike 1871[1945]:

241). The spiritual temple will arrive “at one formula or model of external universal right, according to which each individual human beings shall be free to develop every faculty with which he is endowed ... and this make[s] of the whole human race one family of brothers” (Buck 1946:29). Masons are to build a spiritual temple; “build” is not used lightly. “Masonry is action, and not inertness. It required its Initiates to WORK, actively and earnestly, for the benefit of their brethren, their country, and mankind (Pike 1871[1945]: 152). The temple will unite all mankind into one brotherhood of man; it will put an end to intolerance and persecution.

Another method for understanding their philosophy is by reading Oaths. Masons take several oaths as they progress in the Craft. The Oaths are the agreements that Masons make with the Craft to achieve great deeds. They are the philosophies of Masonry written as commands. Therefore, a few of the Oaths must be examined (all are taken from Sovereign Grand Commander Northern Jurisdiction 1944[1962]).

Grand Pontiff, 19th degree:

I furthermore, promise and swear that I will devote myself, my heart, my hand, my speech and my intellect to the cause of justice, truth and toleration and will endeavor to do something for the benefit of my country and the world that shall live after I am dead ... (p.25, v.2).

Knight of the Royal Axe, 22nd degree:

I furthermore promise and swear that I will ever hereafter use my best endeavors to elevate the character of the laboring classes and improve their condition, to disseminate the blessings of education among their children and to give to themselves their due and proper social and political weight (p.93, v.2).

Knight Kadosh, 30th degree:

[I promise to] protect the innocent and to punish crime, and from this day forward to devote myself to the holy cause of humanity.

I further promise and swear to use every means in my power to crush tyranny, to unmask and confound imposture, to contribute with all

my might to the diffusion of light and the propagation of liberal ideas, where ever I may be.

I further promise and swear to free my fellow beings from the disgraceful yoke of tyranny and imposture under which they groan, and as much as in me lies, to secure for my brethren ,..., the share which they are legitimately entitled in the legal sovereignty of the people... (p 285, v.2).

A Scottish Rite Mason promises to fight against both temporal and ethereal domination.

But he is not just to liberate himself and his brothers; he is to liberate all mankind.

Freemasonry's philosophy is a call to organize and overthrow wrong-headed rulers. It makes enemies of the Catholic Church and governments. After a Mason accepts the logic of the Order and believes its philosophy, then he must work for progressive change.

In the 32nd degree obligation, a Master of the Royal Secret agrees to use his sword to defend the helpless and downtrodden from domination. "The brethren of the Invisible Empire [Masons] are awakening to a fuller realization that in a measure they are indeed responsible for their fellow man's well-or-ill being (McLeish 918:172). If Freemasonry is successful in its bid to emancipate humanity, overthrow superstition, elevate the character of the working class, and break the yoke of tyranny, then what will the world become when they are done?

It will not be a government that has been theorized by man before. Because "all theoretical governments, however, plausible the theory end in" despotism or anarchy, wrote Pike (1871[1945]: 306), "Governments that are to endure are not made in the closets of Locke or Shaftsbury or in Congress or a Convention." The enduring governments will not be a formation already in existence. Because in existing governments, " when the mob governs, man is ruled by ignorance; when the church governs, he is ruled by superstition, and when the state governs, he is ruled by fear" (Hall

1928[1977]: lxxx). In a statement that seems to echo the Zohar Hall 1928[1977]: lxxx) wrote, The government that is to endure will be based on Masonry, because “Masonry is a religion seeking to unite God and man by elevating its initiates to that land of consciousness where on they can behold ... the working of the Great Architect of the” Universe. It will form a great republic an ideal state “of which every Nation is a family, and every individual a child” (Buck 1946:xvii). In it, GAOTU’s teaching will be followed and man will have “time, opportunity, and the power to apprehend the deeper problems of the origin, nature; and destiny ...” (Buck 1946:8). GAOTU’s teachings will create a universal humanist republic. However, the Masons will have to protect against hubris. Because “Whenever God ‘allowed the deep mysteries of that wisdom to descend to the world they served to corrupt mankind, who in their wake attempted to provoke God. To Adam God gave the higher wisdom, but the First Man utilized that disclosed wisdom to become Familiar also with the lower grades until, ultimately, he attached himself to the evil inclination” (Wineman 1997:48).

Early in its development, Masonry “united men of the most opposite religions, of the most different countries, and of the most contradictory opinions, in one indissoluble bond of unified affection,” wrote Preston (1775[1975]: 17). Currently ..., the universal humanistic republic of “Masonry is the Great Peace Society of the World. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind Republics, Kingdoms, and Empires together in one great band of peace and amity” (Pike 1871[1945]: 124).

Finally, Freemasonry “teaches that man has high duties to perform and high destiny to fulfill on this earth; that this world is not merely a portal to another” (Pike

1871[1945]: 139). It is not surprising that Masonry has developed some powerful enemies. Masonry's attempt to unify desperate nations and to make man's life better in the here and now caused the Catholic Church to excommunicate all Masons. Newton (1928) argued that it was the Catholic Church's fear of the Craft's power that led to excommunication. Once nations could take care of their problems without divine help (i.e. The Church), the Popes power would be forever diminished. But incase there was a chance of an amicable solution, Albert Pike wrote a letter to Leo XIII stating,

Freemasonry is mightier than the Church of Rome; for it possesses the invincible might of the spirit of the age and of the convictions of civilized humanity.... The palsied hand of the papacy is too feeble to arrest the march of human progress. The World is no longer in a humor to be saddled and bitted like an ass and ridden by Capuchins and Franciscans (quoted in Allsopp 1928:273).

Freemasons found in the vanguard of revolutions were Masons who had learned their lessons well and acted upon that knowledge. They are "the brethren of the Invisible Empire who have awakened" to the power, the correctness, the progressive moral science, and the necessity of the "Universal Brotherhood of Man under the Fatherhood of God."

The reason for Masonry's existence, "simply stated, is to seek that which is the most worth in the world; to exalt the dignity of every person. The human side of our daily activities, and the maximum service to humanity; to aid mankind's search in God's universe for identity, for development and for destiny, and thereby achieve better men in a better world, happier men in a happier world, wiser men in a wiser world, stated Clausen the Grand Commander of the Scottish Rite Southern Jurisdiction 1969-1985 (quoted in Demott 1986:279). To make the better, wiser, happier men in the better,

wiser, happier world Masonry, Pike (1871[1945]: 311) admonishes Freemasons “to prove a worthy soldier in a worthy cause.” Freemasonry is a progressive moral science and several members of the Brotherhood have taken leading rolls in Revolutionary and militant causes. They are men who have learned their lessons well. They are men who tried to bring about a Universal Brotherhood. Being able to find Masons in the Klan should not be surprising at this point. The Klan was a militant order to revitalize society. The next two chapters examine the relationship between the Klan and the Masons.

Definition of Freemasonry

It is not difficult to find definitions of the Craft, but it is a thorny proposition to be sure that you have a balanced definition. To re-iterate what has been stated in the introduction, three types of texts are used to develop a definition, ones written by Masons, ones written by non-Masons quoting Masons, and ones by non-Masons. The last group category comprises the fewest entries, and it is added more as a compass than as original material about Freemasonry. These three kinds of texts should provide a balanced textual definition of the Craft. I found it impossible to interview Masons, once they were aware of my topic. Thus, transcriptional data could not be obtained. The range of literary sources will to some extent allay this problem, however.

“Freemasonry is best described as a beautiful system of morality, veiled in allegory, and illustrated by symbols, a progressive moral science that can be obtained only by degrees” (Snodgrass 1951:14). This definition resonates deeply in the Freemason, thus similar sounding definitions are echoed in Mason’s texts both prior to

and subsequent to Snodgrass's. Perhaps the best way to understand the definition is to take it apart.

First off, Freemasonry is “a beautiful system of morality.” The implication is that because morality is systemized Freemasonry is some form of religion. Clifford Geertz (1979:79-80) states religion is “a system of symbols which acts to establish powerful, pervasive and long-lasting moods and motivations in men [humanity] by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic.” To create long lasting moods and motivations, religion generally includes: 1) moral teachings, 2) a deity, 3) a code of conduct, and 4) rituals to curry favor or communicate with the deity. Freemasonry's moral teachings are conveyed in the teachings of each of its degrees; for example, an Entered Apprentice is given a twenty-four inch rule and taught to divide his day up according to the rule. He has eight hours for rest, eight for aiding fellow brothers and learning, and eight for work. Entered Apprentices are given a symbol of the Craft and taught its proper interpretation. Freemasonry's deity, the Grand Architect of the Universe (GAOTU), must change for the religion outside of the Lodge, but in a secular country he resembles the religion of the Lodge. In a Christian Lodge GAOTU resembles the New Testament Deity, but in a Jewish Lodge he is more like Yahweh, i.e. יהוה the ineffable tetragrammaton. The Freemason's deity is GAOTU, but GAOTU's personality can slip and change. Freemasonry's code of conduct is best described as “acting on the square.” A Mason must give everybody, profane and Brother alike, a “square deal.” This means that he cannot take undue advantage; he may better his situation in business and personal affairs, but not by gouging others. A Mason would not agree with the

statement made famous by Machiavelli in *The Prince* that “the ends justify the means.” In fact, a Mason would argue that nothing can “justify” the means. The means must be able to stand on their own or one has acted “off Square.” “Action on the Square” is a code of conduct that Masons believe must be writ large when nations deal with one another. In regard to currying favor with GAOTU, J Buck, a 32nd degree Scottish Rite Mason, (1946) argues that if Masons follow the proper teachings, then GAOTU will allow them to see with their Third Eye. Thus, Masons will again be able to use the *psychic powers*, which were denied them when they ceased following GAOTU’s teachings. Freemasonry is thus a religion, a “system of morality.”

Second, Freemasonry is “veiled in allegory.” Masonic legends are “the veritable Sphinx, buried to the head in the sands heaped round it by the ages,” wrote Pike (1871[1945]: 819). Egyptian learning and Egypt’s mysteries are found throughout Masonry; therefore it is not unusual that Pike should have chosen an Egyptian idol. Furthermore, since Pike conjoined Greek and Egyptian teachings in explaining the Mysteries of the 23rd degree, it is not completely baseless to believe that he may have unified them in this case as well. Greek teaching and a living version of an Egyptian idol are unified in Sophocles’ “Oedipus the King.” Oedipus was able to solve the Sphinx’s riddle, a solution that eventually cost him his eyes. The Sphinx’s riddle presents an opportunity for an interesting excursion, however. It asks: “What walks on four legs in the morning, two legs in the afternoon, and three legs in twilight?” The answer is man.

The excursion begins when Pike’s statement is conjoined to man. For example; while Masonry is a huge form buried to its head in sand, only a wise man can see the answers that will allow understanding of the Craft. Or a different illumination may be

that a man who is intelligent, wise, brave, and in the right place at the right time can become King, as Oedipus did. A third explication is that finding the answer to the riddle of the moment may bring you blinding pain in the future (as it did for Oedipus). There are many possible paths this excursion could take, and that is both the fun and the torment of Masonry. There are a number of ways its teaching can be understood. As the excursions through Masonic legends are taken, it must always be remembered that “Masonry is not frivolous, but very serious and conservative” as, a PhD and a Scottish Rite Mason, B Demott writes (1986:72-73), “It opposes actions calculated to weaken the freedom of the individual; favors stability of government ... and favors education for the masses to promote individual freedom and collective democracy.” Taking Demott’s statement along with Pike’s it follows that Masonry must be a Humanist science that is elucidated as a religion; it is humanism in theory and practice that reconciles the differences between science and religion.

Masonry is “illustrated in symbols.” This is the next portion of Snodgrass’s (1951) definition, however, it is too important and difficult an aspect of Masonry to be sketched here; some symbols are taken up in detail in a later section.

Masonry is “a progressive moral science.” Is this not the perfect way to describe Humanism? Humanism takes for its starting point the belief that man is the single most important thing in the universe, concluding that he must be the measure of all things. Using “man” in the previous statements is not intended to annoy. The ancient Greeks developed this concept, and they meant “MAN.” Man must not be degraded, if he is truly the measure of all things. As the philosophy/science of humanism has progressed, its proponents have argued that all classes of men (and then even all classes of humans)

should be given equal chances to develop their faculties. Privileges of rank and power must no longer be tolerated as excuses for taking the creative energy of another man. Each man will use his god-given talents to make the entire community (world) a better, more equitable place.

The “progressive moral science” of Humanism teach men to become “philosophers, sages and sober-minded individuals who have dedicated themselves upon the Masonic altar and vowed by all they hold dear that the world shall be better, wiser, and happier because they have lived” (Hall 1923[1976]: 19). But men must be ready for the innovations of the “progressive moral science,” and that is where the degrees come into play. If a man is taken from the culture he knows and told something alien to his understanding, he will discount the new information. For example, if the average American male were told that all men are created equal, he will be inclined to believe and understand this ideology. But when you tell him that because all men are created equal, they should all work together and share all the profits of their labor equally, he will at a minimum call you a “Commie” and walk away, even though this idea can be found in Jesus’ teachings. The point of Masonry’s degrees is to enculturate any citizen of any country into the Universal Brotherhood of man, a Brotherhood based on humanism and humanist goals.

By combining the first definition of Freemasonry, “a beautiful system of morality, veiled in allegory, and illustrated by symbols, a progressive moral science that can be obtained only by degrees” with the full previous explanations, I conclude that the definition of Freemasonry becomes ‘a religious system with multiple explanations of its many symbols that leads the properly trained to a humanist reality.’ Combining the

words of three prominent Masons, Pike, Demott, and Newton, may be the best way to end this section on Masons' definitions of Masonry. Each quote will be written as found in its original style.

Freemasonry is the subjugation of the Human that is in man by the Divine: the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels, is the true Holy Empire (Pike 1871[1945]: 854).

But until victory is achieved,

The semi-secretive nature of Masonry enables it to perpetuate policies, principles and a system of learning which have had a great influence upon society, especially in America (Demott 1986:57).

To protect itself, the Order must be semi-secretive, as it teaches;

...all truths not moral truth alone, but political and philosophical, and even religious truth, so far as concerns the great essential principles of each (Pike 1871[1945]: 148).

Freemasonry teaches its truths as:

...part of a Divine Quest; it communicates knowledge of that Quest and its terms in symbolism; while those who are willing to take the symbolism into their heart ... may find that it becomes an open gate into a world of real knowledge, where the Divine Quest ends in Divine Attainment (Newton 1928:vi).

When the passions, and appetites, and petty policies of personal gain have finally been put to the sword and vanquished, the Divine Quest of the Freemason will have finally ended in Attainment of the Holy Empire, and a humanist society will have come into being.

The second type of definition comes from Masons quoted in non-Masonic texts. The sentiments expressed by these Masons are pragmatic, as compared to those of Pike,

Newton or Demott. These Masons elucidate the Craft in the here and now, as opposed to Divine Attainment in the Holy Land. Roscoe Pound, a Scottish Rite Mason and Dean of Harvard Law School (1916-1936), comes closest to blending “high” definitions (particularly, consistent with Pike and Mackey) with the pragmatic ones. He states:

The art and mystery of Freemasonry [are found in]... a universal religious charitable and benevolent fraternal organization. It is religious in requiring belief in God as a prerequisite of initiation and insisting on such belief as one of its unalterable fundamental points. For the rest it seeks to promote morals by ceremonies, symbols and lectures It relieves needy Brothers, cares for their dependents, educates orphans, and insists upon duties of charity and benevolence (Pound quoted in Fox 1997:7).

In Pound’s conception, the Order has become a replacement for mainstream Christianity. For many men, Masonry was probably a substitute for going to church. The Lodge had its own initiation rituals and, more importantly, its own funeral ceremonies. Like other religious organizations, Masonry is charitable. The charitable nature of Masonry is not only what draws men to the Order; it is the thing that makes them proud of their Order. The Scottish Rite Masons in Atlanta, Georgia are responsible for building and operating a hospital, and the Shriners (who are related to both the Scottish and Arch Royal Masons) aid in the operation of several Shriners hospitals. But Masons favor their own first; they relieve needy Brothers and care for each other’s dependents. While Masons showing preferential treatment to other Masons would not offend most people in America today, preferential practices have been used as a basis for argument that Masonry is un-democratic and un-American.

A Mason is encouraged to aid a Brother in need and he does his best to achieve this goal. One Mason stated on his deathbed:

In my sickness, there has not been one of my church, whom I have loved, with whom I have labored and prayed, who have come to see me, or inquired whether I need any assistance.

[Masons] however, daily visited me, individually and by committee: they have never stopped to inquire what I wanted—every necessary want was anticipated, quietly, and without a chance to return my heartfelt thanks (quoted in Dumenil 1981:118).

The Craft is made up of fictive kin; they are all Brothers bound together by “the mystic tie.” Masons argue that the “mystic tie” is stronger than blood, because family is a group that one was born into, whereas Masonry is a Brotherhood that one chooses to enter.

Choosing to enter Freemasonry and to undergo the Entered Apprentice initiation ritual and each successive degree strengthens the “mystic tie.” The “mystic tie” is symbolized by a “cable tow,” which is a rope used to lead the Entered Apprentice during his initiation. The “cable tow” is a physical representation of the tie that binds. All Masons are bound by the “mystic tie” to help a Mason in need (recall the Master Mason’s speech to Robert, earlier in the section).

The “mystic tie” in conjunction with Masonry’s public persona of good works and charity caused one Mason to state, “the fact that a man was connected with the Institution ought to be a passport into any respectable society. Membership in a Lodge ought to give a man an undoubted reputation for honesty and fair dealing” (quoted in Dumenil 1981:136). Members of the Craft believe that simply being members of the Craft should cause them to be held in high regard.

My own definition of Masonry based on texts echoing Masons’ voices is:

Masonry is a benevolent fraternal Order of men held together by a “mystic tie” for the purpose of aiding their own members, economically and spiritually, and in some cases

helping the profane community. When the intellectual definitions by Pike and others were put together with the “rank-and-file” definition, Masonry could best be described as, a Mystic Fraternal order that works in the here and now to aid Brother Masons and some profane, while teaching by degrees the progressive moral science of Humanism.

What changes would be made to the above statement if profane authors were to define the Craft? Fay (1935) in *Revolution and Freemasonry 1680-1800* stated:

[Freemasonry] devoted itself to philosophy and benevolence with the high purpose of restoring social and moral order by establishing a new intellectual discipline (Fay 1935:110).

[And by 1720] English Freemasonry wanted to create a powerful brotherhood which would wield worldly power and which could impose on all by means of importance and illustriousness... (Fay 1935:145-146).

Granted, in both cases Fay (1935) is writing specifically about English Freemasonry, a full ten years before it came to the “Colonies.” Fay (1935) has kept the illustriousness and moral aspect that are found in the Masons’ own definitions of the Craft, and he added a new aspect: the expression of revolution. English Freemasonry did create a powerful Brotherhood that wielded worldly power. Freemasonry changed England and aided in the construction of the republic across the ocean. Oddly, however, Fay (1935) uses the words “restoring moral order,” which might imply that Freemasonry is a reactionary, not a revolutionary, Order.

Possible reactionary tendencies of 18th century English Freemasonry can also be found in Baigent and Leigh’s (1989) definition. They state that Freemasonry can be defined by viewing its known members, men like Sir Robert Moray and Elias Ashmole, both founders of the Royal Society and respected members of the government. They

represent a fusion of traditions from the Scots Guard and noble Scottish families with alchemy, Rosicrucianism, and the scientific and philosophical interests of the “invisible college.” Freemasons become a melding of the lifeways of old, traditional Scots bloodlines with the new philosophy of the Invisible College and the Rosicrucians. There are two distinct differences between the first two types of definition and these: 1) the militant aspects and 2) the secrecy aspects found in Baigent and Leigh (1989). The Rosicrucians are a secret order. How could an “Invisible College” be anything but a secret society?

Secrecy is a known and accepted aspect of Masonry. In the 1800’s, when asked about Masonry’s secrecy, Reverend George Oliver stated, “you can not divulge the secrets of nature except to those who can understand them . . . the same applies to the secrets of Masonry” (Piatigorsky 1997:4). Even if the profane should get their hands on the secrets, we will not know what to make of the information. Recall that Pike (1871[1945]) compared all of Masonry to a buried riddle. Adding more sand to the pile, two past American statesmen, Alexander Hamilton and Benjamin Franklin, were asked about their Masonic secrets. Hamilton stated, “Their secret, which has made such a noise, I imagine is just no secret at all” (quoted in Bullock 1996:53). Franklin argued, “Their Grand Secret is that they have no Secret at all” (quoted in Bullock 1996:53).

What would any sane person do when confronted by two such eminent men saying that “there is no secret?” He may recall a paraphrasing of a line from a Shakespearian play, “I think thee doth protest too loudly,” and believe that there must be a secret. It would be an ironic twist for the Masons, if a line from a Shakespearian play is used to undermine their arguments. The irony resides in the fact that Frances Bacon, a

Rosicrucian and a Freemason, may have been responsible for writing Shakespeare's plays (Waite 1970).

In the final accounting, Freemasonry is a progressive moral science. Intellectuals, philosophers and military leaders founded it. Its purpose is developing an educated Brotherhood, which will slowly learn the secret information to restructure the world in a more equitable and amicable order. The Freemasons are the men who have the "Truth," and also the will to put their theory into practice. In the first definition of the Craft by Snodgrass (1951), there was a mention of symbols. Symbols are a necessary component of Masonry; therefore, some symbols must be explained.

Symbols of Freemasonry

Any Discussion of Masonry's symbols must start with Pike's (1871[1945]) warning, which states:

The symbols and ceremonies of Masonry have more than one meaning. They rather *conceal* than *disclose* the Truth (p; 148)

Additionally,

[Masonry] uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled: to conceal the Truth, which it calls Light, from them, and to draw them away from it (p: 105).

And finally,

The symbols of the wise always become the idols of the ignorant multitude (p: 819).

Masonry teaches its lessons by symbols. Symbols can be generally defined as, mediating devices created by assigning meaning to an object; to function they must be "placed in

the environment so as to affect mental events” (Holland and Valsiner 1988: 249).

Additionally, a close relationship in symbols usually comes from two groups that shared many other relationships (Trigger 1968). Knowing that the profane are neither expected nor encouraged to understand the symbols, knowing that some of the interpretations of the symbols are deliberately created to confuse outsiders, and knowing that Freemasonry’s symbols are rooted in past Mysticism that was intended to confuse the uninitiated, extreme caution has been used in writing this section. In an attempt to be an enlightened profane, I have taken explanations from several texts written specifically for Masons and from *Isis Unveiled* by H.P. Blavatsky (1896), a Mystic text that I can be reasonably sure was not related to Freemasonry. Other emanate 19th century mystics who may have been useful – A. Croweley, E. Levi, R. Fludd, I. Regardie, MacGregor-Mathers, and E. Swedenborg – all have ties to Freemasonry. The one advantage to working with Masonic texts, as opposed to many other anthropological settings, is that I know Masons lie to outsiders. How many anthropologists would have benefited from knowing that their informants were fabricating information?

The first symbol is the best known of Freemasonry, the compass and the square (see Figure 2.1). It is actually three separate symbols unified to make one. As a whole, they remind a Mason of his duty to the Lodge and of the Lodge’s duty to society. They are the proper symbols of Brotherhood, and it is for this reason that they are “adopted as the badge or token of the Fraternity” (Mackey 1878[1945]: 709). The compass and square make up two-thirds of the “Lodge Furniture.” A sacred text, a Bible in a Christian Lodge, is the third piece. Lodges do have tables, chairs and the like, but before the Square, Compass and Bible are in the Lodge, the Lodge cannot be opened.

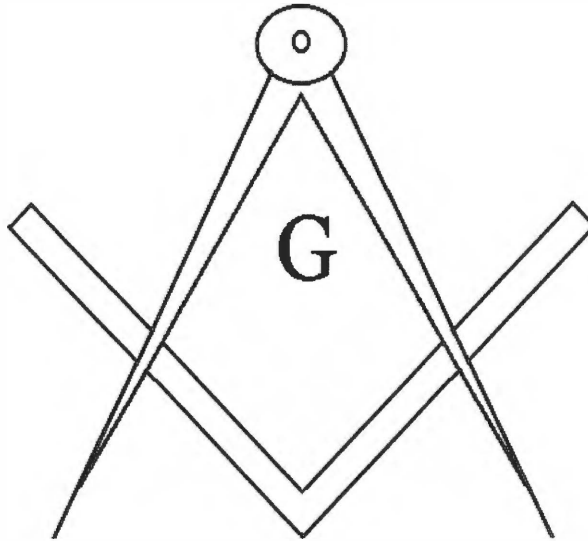


Figure 2.1: Square and Compass.

This is probably the best-known symbol of Freemasonry, however, it is in fact three symbols in one. Upon seeing this symbol Masons are reminded “to square” their “actions and to keep them within due bounds” (Mackey 1878[1924]: 708).

Source: author’s drawing.

Additionally, if five Masons come together with Compass, Square and Bible, then they are able to open a Lodge. “The Square is applicable to the Earth and the powers of Reason. The Compasses apply to the heavens and the powers of Faith; hence, in Masonry it is by Faith and Reason that we may hope to attain the measure of Divine Truth which forms the basis of all Masonic research” (Snodgrass 1932: 43 and 161). Because of the complexity of this symbol, each component piece must be explained separately.

The compass is a simple tool used to scribe a perfect circle. It is the top half of Figure 2.1. Fu Hsi, a legendary Chinese emperor from the 3rd millennium B.C., may have invented the compass, and he is depicted in Chinese and Japanese art holding a

compass and a mason's tri-square (Hall 1996). Masons use the compass to figuratively draw circles around actions and passions. He would use a compass to control his personal actions and passions. Thus, it becomes a moral compass, and it must be a tool for gaining understanding of all things in life. According to Newton (1928) one of the things in life that a compass can be used to understand is knowledge. He states:

[If a Mason] is properly instructed, he will rest one point [of the compass] on the innermost center of his being, and with the other draw a circle beyond which he will not go, until he is ready and able to go farther. Against the littleness of his knowledge he will set the depth of his desire to know, against the brevity of his earthly life the reach of his spiritual hope (Newton 1928; 40-41).

Newton's statement can be interpreted in two ways: first, as an allegory of a man learning Masonry by degrees, and second, as a method for obtaining mystic knowledge, and a reminder not to do magic that you do not understand' (a belief that is echoed within Kabbalistic thought).

A compass writ large controls the actions and passions of the Lodge and, by extrapolation, those of society as a whole. A Sovereign Grand Commander Northern Jurisdiction wrote (1944[1962]: 128) that at his installation a new Master Mason will be reminded of the compass's lessons to "limit his desires to his station, that rising to eminence by merit, he may live respected and die regretted," and that he must lead the Lodge in an akin manner. Knight and Lomas, both Master Masons, (1996:241) state that the compass "marks the centre of the circle from which no Master Mason can materially err; that is, the extent of the power of the king or ruler." "The Compass is an equally natural and appropriate Symbol of the Heavens," wrote Pike (1871[1945]: 850), "and of all celestial things and celestial natures." The compass is used to set limits on acceptable

behavior of individual Masons, Lodges, and societies. It creates a circle that eventually marks behaviors harmonious with the celestial temple.

A proper Mason's square is unlined and has legs of equal length (like the bottom half of Figure 2.1). It is a tri-square, used to check the accuracy of ninety-degree angles. A square symbolizes "intention and action, and obedience to constituted authority" (Sovereign Grand Commander Northern Jurisdiction 1944[1962]: v 2:128). It "is a natural and appropriate Symbol of this Earth and the things that belong to it, are of it, or concern it" (Pike 1871[1945]: 850). The Square is the "material, sensual, and baser portion" of humanity (Pike 1871[1945]: 851) – to borrow an idea from Kabbala, the square is the part of man which reaches for the heavens. Earthly things that belong to the Square are "lessons of morality, of truthfulness, of honesty" (Mackey 1878[1924]: 708).

The Square is "put into the hands of the Worshipful Master, in order that he may keep the brethren within the square of the ancient charges of Freemasonry" (Sovereign Grand Commander Northern Jurisdiction 1944[1962]: v 2:128). The square reminds the Mason of his duty to the Lodge and to humanity, and it is used to define and measure truthfulness and honesty.

The third aspect of, Figure 2.1, is the letter "G." Sir Christopher Wren, the designer of St. Paul's Cathedral, probably added the "G" (Robinson 1989). "G" is the first letter of *the Word*, and used as a single-letter abbreviation of the Deity's name (Mackey 1926). In the Hebrew alphabet "G" is ג "It is called gimel and is of the numeric value of 3. It is associated with the third sacred name of God in Hebrew, גִּדְרִיל" (Mackey 1871[1924]: 287). Gimel is symbolized as the camel and its hidden meanings are "extroversion, a king beyond oneself, doing good, weaning, ripening, releasing oneself,

rendering good for good” (Ouaknin 2000: 298). The letter “G” has replaced י (yod) in the center of the symbol. י (Yod) is the first letter in יהוה, which is Jehovah or YHWH, another sacred name of the Hebrew deity; thus “G” is the first letter of the ineffable name of the creator. “In this world my Name is written YHWH and read Adonai, but in the world to come the same will be read as it is written, so that Mercy shall be from all sides,” states the Zohar (quoted in Waite n.d.:73). Buck (1946) states that Masons know the accurate pronunciation of a name of the creator. If Buck is correct, Rabbi Tanhum’s statement is of interest. Tanhum (quoted in Idel 1988: 33-34) states, “Imagine in your mind the letters of the Ineffable Name before your eyes, in a circle colored red as fire, and your thoughts shall perform much” (quoted in Idel 1988:33-34). “G” in the symbol may remind the deity that Masons can call forth its power, or it may remind Masons to control their actions and deeds, or it may be a warning to the profane. A much less interesting explanation is that the “G” means Geometry, which to a Mason is the most important of the Liberal Arts.

Once the “G” is removed from the compass and square symbol (Figure 2.1), and the remainder is placed on a Holy Bible, the three Great Lights of Masonry are all together (see Figure 2.2). The Bible, Compass and Square are the three Great Lights of Masonry, the Great Triangle and the Lodge Furniture. If the “G” is related to a Mason’s ability to call forth the powers of the deity, its removal may be explained by Mackey’s statement: “The Bible is used among Masons as a symbol of the will of God” (1871[1924]: 104). It would seem to me to be unwise to remind a deity of your influence on him, while claiming to accept his will.

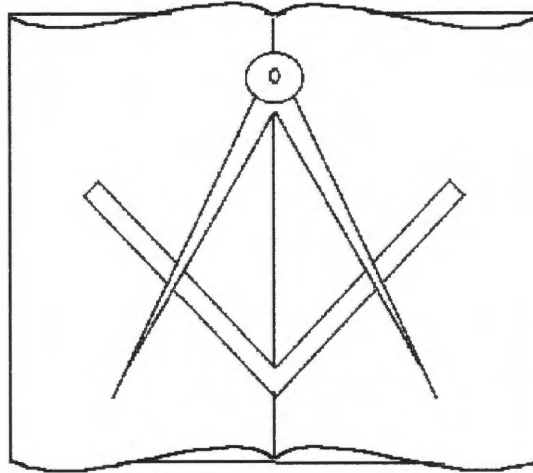


Figure 2.2: Three Great Lights.

This is found on the altar of an open Lodge. It is the compass and square on an open Bible. Together these are the Three pieces of Lodge Furniture. Masons are taught that the Blue Lodge belongs to God, “compass to the Master (of the Lodge), and Square to the Fellow Craft” (Coil 1961: 633). Source: author’s drawing.

The ideals conveyed by the Three Great Lights are Purity, Integrity and Morality (Snodgrass 1951). The Great Triangle’s virtues are veneration, devotedness, and patriotism (Sovereign Grand Commander Northern Jurisdiction 1944[1962]: v 2:43). The double meaning of the first and second triangles is in keeping with Pike’s statement that Masonry hides the proper interpretation of its symbols, and lying to those of us who deserve only to be lied to. However, a simple list of all six aspects of the symbol is enlightening: Purity/Veneration (Bible), Devotedness/Charity (Square), and Justice/Patriotism (Compass). There are many interesting comments that could be made about these combinations; then again, they would all be, at best, informed speculation. Therefore, the list should stand on its own as something to ponder, but while pondering, keep in mind that the Bible in a Mason’s Lodge is a *symbol*, and a reminder to action.

The Three Great Lights, or Great Triangle, make up part of the Altar of Masonry.

The Altar is found in the center of the Lodge. In an unusual twist, it is not a symbol, but a statement of purpose. Newton (1928:17-18) states:

The position of the Altar in the Lodge is not accidental, but profoundly significant. For, while Masonry is not a religion, it is religious in its faith and basic principles, no less than in its spirit and purpose. And yet it is not a Church. ...Masonry is not a Religion, much less a sect, but a worship in which all men can unite, because it does not undertake to explain, or dogmatically to settle, ... those issues by which men are divided.

The Three Great Lights are the items necessary for a Mason to measure his actions, center his position and accept the absolute standard of the deity for his behavior.

There is one more symbol that involves the Square and the Compass. It is commonly called the Star of David (see Figure 2.3). It is named after David who was the King over all of Israel. Knight and Lomas (1996) argue that this symbol was added to the Hebrew religion from Freemasonry. Mackey (1878[1924]: 674) writes, upon the Star of David “was inscribed one of the sacred names of God, from which inscription it is supposed principally to derive its talismanic powers.”

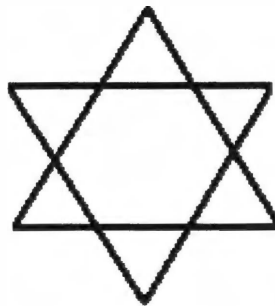


Figure 2.3: Six-Pointed Star.

This is often called the “Star of David.” It is a very powerful talisman, because one of the names of the deity was inscribed upon it (Mackey 1878[1924]). Source: author’s drawing.

Buck (1946:131) states, “The perfect equilibrium of spirit and matter, is symbolized by the six-pointed star, which is again only another form of the square and compass, each now having a base-line from which to form a triangle.” The six-pointed star is two Cabbalistic triangles placed together, which are generally interpreted as a balance between the upper world and the lower in which man is in the center (Ouaknin 2000). But once the two horizontal lines are removed, the compass and square will reappear. The relationship between the compass and square and the six-pointed star in conjunction with the stars talismanic powers make an argument in favor of the “G” in Figure 2.1 as a method to request the deity’s actions more plausible. Moses is said to have parted the Red Sea with His name and Idel (1988:87) writes, “God has promised us in the Torah to bless us, saying, ‘in everyplace where I will have my Name mentioned, I will come to you and bless you.’”

The next symbol is the circle. It represents the continuity of life, and the ideal of harmony and proposition (Palmer 1994). It does not have the prestige of the previous symbols, but it was the first “Lodge” used by Freemasons (Robinson 1989). In the 1500’s and 1600’s, Freemasonry was a haven for Knights Templar (Robinson 1989). While the Templar were in hiding they would “open” a “Lodge” where and when they could. Drawing a circle on the ground created a “Lodge” space. This type of Lodge had the advantage of being easily constructed and cleaned up. Only the “Lodge Furniture,” Compass, Square and Bible (Figure 2.2), and drawing a circle are necessary to create a Lodge, thus an asylum can be quickly raised and struck. In his *Encyclopedia of Freemasonry*, Coil (1961:479) writes, “it was [and still is] the practice of superstitious people to draw a circle around something to protect it from harm.” This is a standard

practice in magic. Using a circle for protection was not a new idea to the inhabitants of England. The Picts may have built Stone Henge and Sarn-y-Bryn-Caled as areas of protection (Gibson 1992), and Celtic warriors sat in a circle around their leader (Turner 1993). Renegade Templar had a safe place, which was portable and easy to construct.

Part of the symbology of Freemasonry that can be found in the Den is the circle. Kuklux is a variation of kuklos, and kuklos is the Greek word for circle. The founders of the Kuklux Klan may have been covertly stating their unity with the Freemasons. At the very least Kukluxers were taking something that was familiar to them and making it important to their new order. Once their order changed from “fun” to serious work, they were probably delighted to be protected by the power of the circle, which went everywhere they went; they were always surrounded by their name. Pike (1871[1945]: 367) states “The circle was an Eastern symbol of the Universe governed by an omnipotent Deity whose centre is everywhere, and his circumference nowhere ...,” and this was exactly the idea that the Kuklux Klan was trying to convey with their name.

The simple circle had an *x* added to it. This changed its meaning and its relationship to Freemasonry. The combination of the circle and the *x* are known as the astronomical cross of Egypt (Blavatsky 1896, see Figure 2.4). The circle represents the deity and the *x* man (see Figure 2.4). It is a reminder of man being with the deity, and it reminds man that he will some day return to Paradise. In a text found in the “Affiliated” section of a Scottish Rite Library, Finlayson (1910) depicts a similar symbol on top of a column as the Temple of Apollo. Finlayson (1910) rotates the “*x*” 45° from the horizontal. He states that this is a symbol that should be familiar to all Masons.

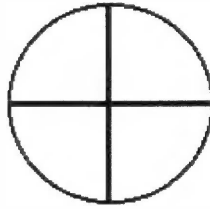


Figure 2.4: Astronomical Cross of Egypt.
The circle is a symbol of the Omnipresent Deity, and the cross represents man. Together they are a reminder of man's unity with the deity: Paradise.

Unfortunately, he does not explain further and no other reference within Masonry regarding the Temple of Apollo or the symbol has been found.

The Astronomical Cross of Egypt is the emblem of the Knights of the Ku Klux Klan. It first appeared in advertisements placed in Atlanta newspapers before the opening of *Birth of a Nation*. Joseph Simmons placed the advertisements in an attempt to draw male moviegoers into the Knights. D. W. Griffin's Kuklux Klansmen wear the cross of Saint Andrew, which is similar to Finlayson's symbol. The Scottish ethnicity of Griffin's Klan makes a Saint Andrew's Scottish cross appropriate for the movie. But the Knights rely on Anglo-Saxon cultural affiliation, thus they used a different cross than Griffin. Saint Andrew died on his cross, while the cross of Egypt will bring man closer to the deity and to Paradise, which is also the ideal behind the Christian Cross. Simmons may have been chasing Paradise rather than martyrdom.

The next symbol is called a trestle-board or tracing-board. It is a compilation of symbols found only in a Blue Lodge, and it is used to teach the lessons for a degree. In the past, Masons would draw the lessons on the floor of the Lodge, much like a Navajo sand painter.

Eventually, Masonry achieved a level of stability and acceptability that allowed it to function more openly and permanent depictions of their lessons produced, usually as carpets and tapestry.

The tracing-board of the Master Masons, third degree, is important because of the unity of its symbols it groups that are affiliated with Masonry. The first set to capture my attention is the skull and crossbones on a coffin (see Figure 2.5). The skull and crossbones are interesting for at least four reasons. First, they were the battle standard of the Knights Templar. Second, the last step in the Templar initiation ritual was drinking wine from a human skull, “as a reminder of the bitter taste of death that we all must” face (Bullock 1996:262). Third, they remind the Mason of fraternity and mortality. Fourth, they appeared in similar depictions on all authentic Kuklux Klan communications.

There are several other aspects to the Master’s tracing-board. It has two inscriptions that are both written in a Masonic alphabet. Fortunately, Blavatsky (1896:396 vii) includes two Masonic alphabets. Unfortunately, a translation of the area above the Skull makes as much sense in Arabic letters as it does in Masonic letters. The Master’s tracing-board also includes all the major symbols of the Blue Lodge: the compass, square, mallet, plumb line, level, acacia limb, and Master’s hammer. It should be noted that the black and white check board floor and the numeral “5” have prominent places in this tracing-board, as these two symbols were responsible for the choice of Scottish Rite degrees that were explored.

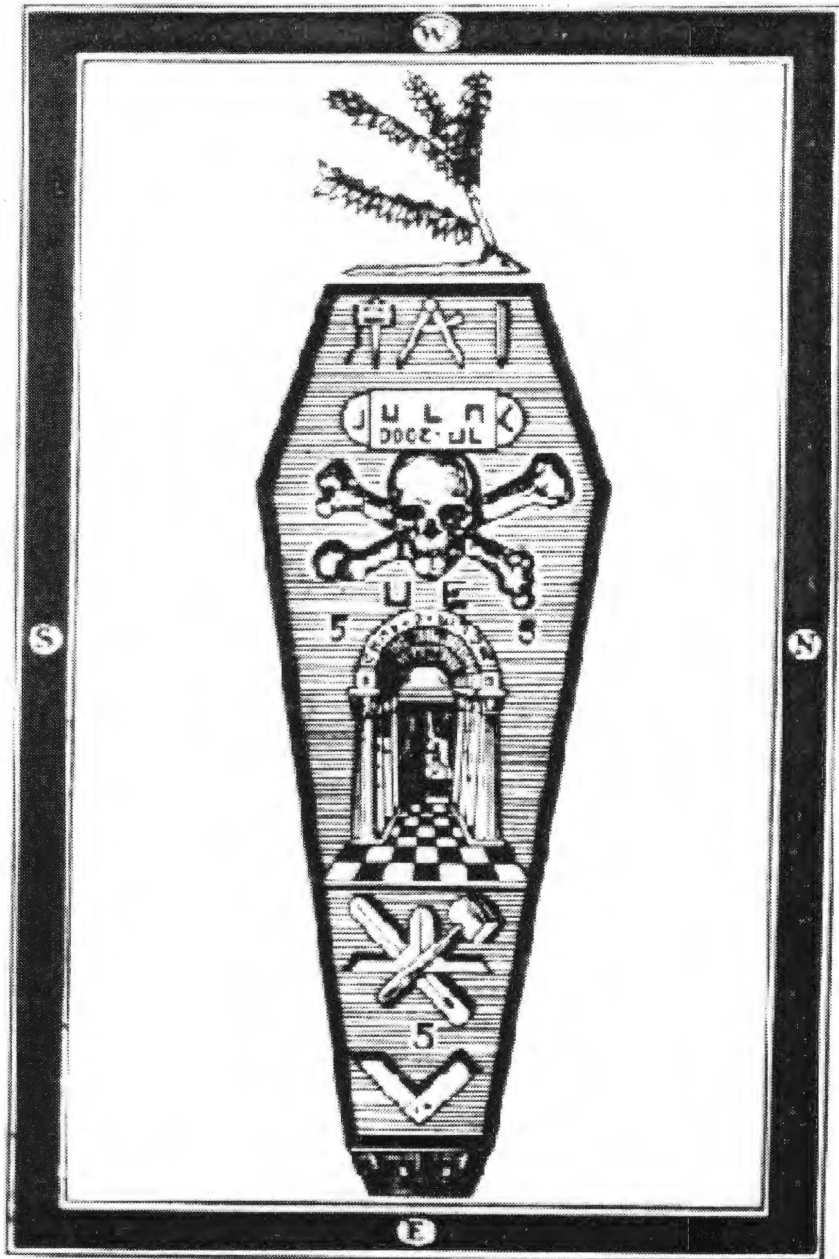


Figure 2.5: 3rd Degree Mason's Tracing-board.
This is a pictorial representation of the Master Mason's Tracing-board. It is used to teach new Masters the lessons of Masonry that they are now responsible for knowing. It incorporates many of the symbols of the Blue Lodge. Note the prominence of the number five.
Source: MacNulty 1991.

The progression of symbols travels from the Master Mason's tracing board to the Master's chair, which is inscribed with: "INRI." There are two possible, but not mutually exclusive, meanings to this inscription. The first is that the letters stand for "*Jesus Nazareus Rex Judaeorum* or Jesus of Nazareth King of the Jews" (Mackey 1878[1924]: 354). The second is that the inscription comes from the Rosicrucians. Many of the early and influential members of speculative Masonry were Rosicrucians. The Rosicrucians *may have been* a secret society started in Germany, and devoted to collecting and interpreting mystic knowledge. A brief sketch of their revolutionary aspects appears in a later section of the chapter. Mackey (1878[1924]: 354) states that "Rosicrucians used" INRI "as the initials of one of their Hermetic secrets: *Igne Naturm Renovatur Integra*; 'by fire, nature is perfectly renewed.'" Rosicrucians' Hermetic knowledge allowed them to know that, fire "was the source, not only of the material atoms, but also of the forces which energize them" (Blavatsky 1896: 423 vi). According to Waite (n.d: 424) "Purifying fire, is an instance of the application of Kabbalistic apparatus to the purpose of Alchemy." Among Rosicrucians, INRI could mean by fire nature is rejuvenated and energized.

"INRI" is inscribed on the Master's chair and it is found within another symbol a Christian Cross (see Figure 2.6). A complete interpretation of the symbol could be either "Remember Jesus on the Cross," "a fiery cross rejuvenates and energizes," "or alighting the cross will call forth the rejuvenating power of the Christ." Any of the three interpretations would be acceptable to a Knight of the Ku Klux Klan. The "Fiery Cross" was their most widely known symbol. It is possible that the Klansmen learned of the union of the Cross and Fire in the Lodge.



Figure 2.6: INRI cross.

There are two possible meanings for the letters on this cross. The first is ‘Jesus of Nazareth King of the Jews.’

The second is “by fire, nature is perfectly renewed” (Mackey 1878[1924]: 354). A fiery cross is the symbol of another well-known group.

Source: author’s drawing.

The last two objects are important for their relationship to the Klans, rather than for their symbology to the Lodge. The first one is a Flaming Sword (see Figure 2.7). It is the sword of a Tyler, guard of the outer portal. A standard straight blade has replaced it, but at least one Tyler’s blade, found at a Highland Games and Gathering, had a fire motif etched on the blade. In the past, a Tyler carried “a sword whose blade is of a spiral or twisted form” (Mackey 1878[1924]: 267). It is the curvature of the blade that gives the sword its name, and it is the name that is important. The “Flaming Sword” was a fraternal order started by Joseph Simmons, the founder of the Knights of the Ku Klux Klan, in 1923. Simmons’s use of a traditional symbol of protection probably carried a double meaning. He wanted to protect America from her enemies, and he needed to make sure that he never again had any enemies within his order. The fate of the “Flaming Sword” is unknown.



Figure 2.7: Flaming Sword.

This sword, commonly called a Flamberge, was the traditional one worn by the Tyler, protector of the Lodge. It is called the “flaming sword” because the curvature of blade resembles a rising flame of fire (Mackey 1878[1924]). Source: author’s drawing.

The last symbol is the double-headed eagle (see Figure 2.8). It is the jewel worn by the Grand Commander of the Scottish Rite, and it has become synonymous with the Scottish Rite Lodge: “The Lodge of The Double-Headed Eagle.” Mackey (1871[1924]) states that it was used by the Holy Roman Empire. After the Empire was split into an Eastern and a Western half, the “Double Headed Eagle” became the unified battle standard. Another author states that the eagle had been in use in Babylon and that terracotta cylinders were found that discussed its origin (*The Dawn* Nov 10, 1923). The author stated:

The king [of Babylon] dreamed that a divine man whose statue reached from the earth to heaven, whose head was crowned with the crown of God, surmounted by a storm bird, no other than *our* double-headed eagle, that stood forth proudly, the visible emblem of power. It is the oldest royal crest in the world... whose successors today are the Supreme Council of the Ancient and Accepted Scottish Rite. (emphasis added).

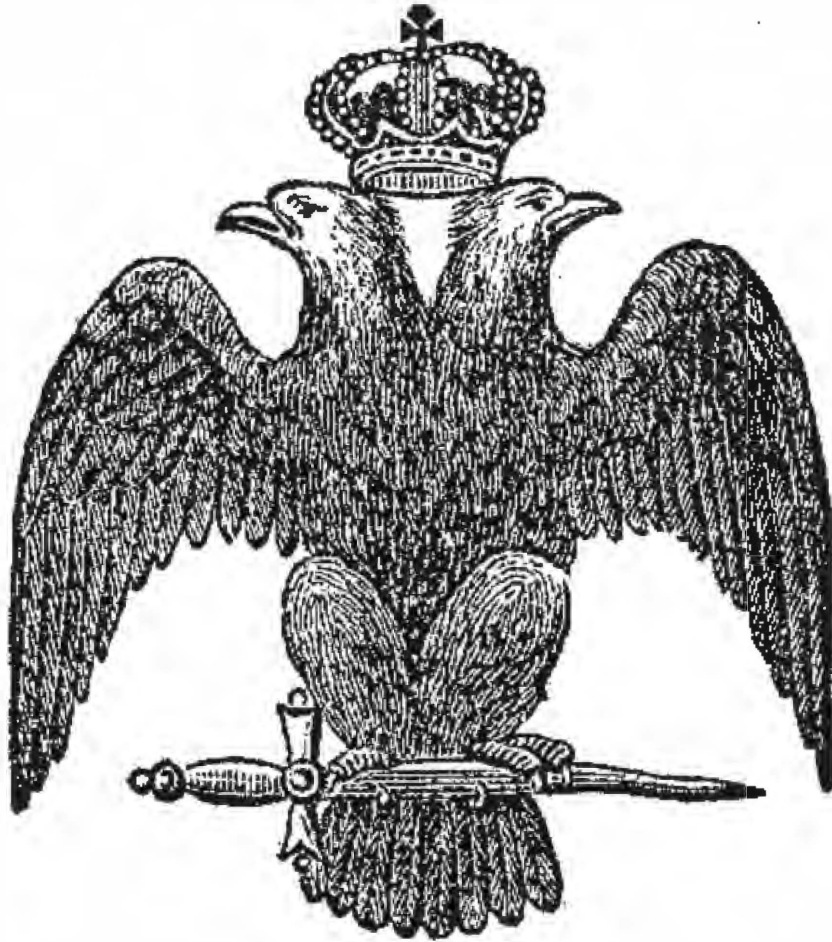


Figure 2.8: Double-Headed Eagle.

This is the emblem of the Scottish Rite Lodge and the Jewel of the Grand Commander, 33rd degree. Because of an article about the Double-Headed Eagle in *The Dawn*, a Klan-operated newspaper from Chicago, it is more interesting than the symbol itself might suggest. Notice the Flamberge Sword in the Eagle's talons.

Source: Mackey (1878[1924]: 708).

The paragraph from *The Dawn* is interesting, even if the claims made are completely false, but it takes on deeper significance when its source is inspected. *The Dawn* was a newspaper written in the 1920's for Knights of the Ku Klux Klan in Chicago, Illinois. Masonic organizations have stated that they are not affiliated with the Klan; however, here is a Mason writing in a Klan-approved newspaper about the Scottish Rite Symbol. The argument for his Masonic affiliation is based on the italicized and bolded word: "our." Granted, this is a weak argument, but as the article is unsigned and eighty years old there is little to bolster it. The Masons learn many of their lessons through the use of symbols, and it is the connection between those symbols and the Klan that caused me to conclude that the relationship that exists between the two groups is more than simple coincidence.

Chapter III

Adorning the House

Both the Arch Royal and the Scottish Rite Legendary degrees use Solomon's Temple as their root metaphor. Masons take great pride in this metaphor, as in the building itself. The first temple's stones were cut and numbered before they were brought to the construction site. The work crews followed the numbers (like a model) and put Solomon's Temple together. This meant that when the Temple was built there were no sounds from iron tools. A. Horne (1972), a 33rd degree Scottish Rite Mason, has argued that the Jews had a taboo against iron tools, and that they would not allow iron to be used on or even near the Temple. Solomon's Temple would thus have seemed to quietly appear out of nothing on top of a mountain.

Aspects of Arch Royal

Arch Royal Masons meet in Chapters. Two governing bodies, Grand Chapters and Grand Councils, confer their degrees. The Grand Chapters control the Capitular Degrees, and they are state-level governing bodies for the individual chapters. The centralization of Masonry started in Boston's St. Andrew's Chapter in 1797. Many St. Andrew's Chapter members were involved in the American Revolution. It was not that they did not like government just that they did not like someone else calling the shots. The Grand Council controls the last two degrees, the Cryptic Degrees. For the progression of Arch Royal degrees, see Table 3.1.

Table 3.1 Arch Royal Freemasonry.

The Table shows the degrees conferred and the order in which they are conferred in Arch Royal Freemasonry. It also includes the bodies responsible for conferral and their alternative names by which they are called. This Table is adapted from Mackey's 91878[1924]0, with additional information from Snodgrass (1932).

Arch Royal	
<u>Degree Name</u>	<u>Conferring group</u>
1) Entered Apprentice 2) Fellow Craft 3) Master Mason	Degrees are given by the Blue Lodges. They are called "Symbolic Degrees."
4) Mark Master 5) Past Master 6) Most Excellent Master 7) Holy Royal Arch	Degrees are given in Chapters. All these degrees together are known as "Capitular Degrees."
8) Royal Master 9) Select Master	Degree are given in Councils, and are called "Cryptic Degrees."

Only one of the Arch Royal degrees will be explored. The Past Master degree was a late addition to Arch Royal Masonry. Before it, only a Mason who had served as the Master (Chair) of a Blue Lodge, he could not obtain the Cryptic Degrees; but this regulation left very few men in the Cryptic Degrees. The way around this regulation was to add the Past Master. A Past Master is a Master Mason who "passed" by the Master's Chair, and thus became a "passed master." This literally means that the Mason in question walked by (*passed*) the Master's Chair. Because this degree was a late addition Arch Royal Masonry, and because it was the Chapter's way of getting around the laws (and its Chair), it may give a unique insight into Arch Royal Masonry.

The alleged silence with which the Temple was constructed prompted Thomas Starr King, the Grand Orator of the Grand Lodge of California in 1862, to compare the silence of the Order's growth to the silence of building Solomon's Temple during a speech to Past Masters. He asked, "What is that to the growth of our Order itself? How quiet the process, yet how constant! Who hears the noise of it?" (quoted in Snodgrass 1932:83). A taboo will not stop Masons from the necessary completion of their task. King's statements imply that even when you do not hear Masonry working, it is. Even if Masonry has to circumvent and pass rules to accomplish its task, it will do what has to be done.

King (quoted in Snodgrass 1932: 83) points out that one goal of American Masonry is to construct a State or a Nation in which "the forces of all ranks of its inhabitants should be brought into play, and the rights of all ranks should be saved from pressure." This "would be a more marvelous and a more inspiring structure than the material order and harmony of our solid globe." King is not discussing an egalitarian society; since "all ranks" will expected to contribute to the State, it follows that within that state lives citizens of unequal rank. However, King does not want the ranks to be forced into contributing their energy; "they should be saved from pressure." King wants the Past Masters (arguably all Arch Royal Masons) to work for a society in which all people have their place, and where their efforts are put to the fullest use and they are protected from pressure.

As I read, King's position I am reminded of Plato's argument in the *Republic*, that there are three types of metal in men's souls: gold, silver, and bronze, and the best society is one in which a man's rank is determined by the amount of each metal in his soul. If

this line of reasoning is followed to Plato's conclusion, then the best society is one in which a philosopher-king is responsible for building and maintaining King's "marvelous and inspiring structure." Arch Royal Masons will quietly build the best society; with no sound of iron tools, it will simply appear out of nothing on the mountaintop. Before I am accused of being a conspiracy theorist, it is necessary to reflect on the fact that many of the Founding Fathers of America were Masons. Their Masonry was Modern Rite (Arch Royal), and not even a blind man could fail to see that they developed a representative government where the ruling class is protected from the masses. It was not until the 17th Amendment to the Constitution that "we the people" directly elected the U.S. Congressmen; yet the president is still protected by the use of the Electoral College, a system that is based on the Roman Republic. Rome was used by the Founding Fathers as a constant reminder that if we "declined in piety and public virtue, we would meet the inexorable fate of nations, which are but dust in the hands of God (Bellah quoted in Noble 1982:96).

Scottish Rite Masonry

Scottish Rite Freemasonry is the second high-degree Masonry that is relevant to our discussion. It was formed by Scottish exiles in France who had as their mission recapturing the English throne in order to reinstall a King of the Stuart line (Fay 1935). The Stuarts were the first royal family to unite Scotland, Ireland and England, but religious differences generated a climate that eventually led to King James II abdication of the throne. The Hiram Abif legend may be based on Cromwell's rebellion against the Stuart monarchy (Horne 1975, Newton 1928). The Scottish Rite consists of 30 of its own

degrees and three from the Blue Lodge. There are several naming systems for the Scottish Rite, but the two most important are Pike's (1871[1945]) and Mackey's (1878[1924]). There are slight differences in names of some degrees – Pike tends to use “Master,” while Mackey tends to employ “Sublime” (see Table 3.2 for a complete listing). Because Pike is credited with systematizing the Rite, his naming and divisions will be used. However for a specific rank, the number will always be given.

There are thousands of pages in Masonry's encyclopedias and dictionaries that deal with Scottish Rite degrees, so rather than short-shifting all the degrees by giving a brief account of each, only four degrees will be covered, and they will be examined in detail so as to bring to light specific characteristics which have further significance. The degrees in question were picked in an unorthodox fashion that should be explained. Among Freemasons, as other seekers of mystic knowledge, numbers have special meanings. Numbers are the key to unlock mystic knowledge (Blavatsky 1896). Masonry's numerology is a blending of Kabalistic and Pythagorean systems, and thus because of the extensive use of their teachings and ideology in Freemasonry, some discussion of this concept and some of the basics of each system is necessary.

When the name Pythagoras is mentioned the first thing that comes to mind is the “Pythagorean Theorem:” $a^2 + b^2 = c^2$. This theorem may or may not belong to Pythagoras. It is likely that Euclid developed the theorem. Pythagoras was known for his command and innovation of mathematics, however. He argued that mathematics were the basis of the Cosmos; and if humans would study them, they could purify their souls and possibly reach immortality.

Table 3.2: Scottish Rite Freemasonry.

Pike's list was taken from *Morals and Dogma* (1878[1945]), and Mackey's, *An Encyclopedia of Freemasonry* (1878[1924]). In most cases, the two naming systems are the same, but it is interesting to note that when the titles are different Pike tends to employ the title Master; while, Mackey favors Sublime. It sounds like Pike's authoritarian personality is showing through his work. However since Pike was given the task of codifying the Rite, his naming system will be used.

Scottish Rite		
<u>Pike's names</u>		<u>Mackey's names</u>
Apprentice	Blue Lodge	SAME AS PIKE'S
Fellow-Craft	Degrees	SAME AS PIKE'S
Master		SAME AS PIKE'S
Secret Master	4	SAME AS PIKE'S
Perfect Master	5	SAME AS PIKE'S
Intimate Secretary	6	SAME AS PIKE'S
Provost and Judge	7	SAME AS PIKE'S
Intendant of the Building	8	SAME AS PIKE'S
Elu of the Nine	9	Elect Knight of Nine
Elu of the Fifteen	10	Illustrious Elect of Fifteen
Elu of the Twelve	11	Sublime Knights Elect of the Twelve
Master Architect	12	Grand Master Architect
Royal Arch of Solomon	13	Knight of the Ninth Arch
Perfect Elu	14	Grand Elect Perfect and Sublime
Knight of the East	15	SAME AS PIKE'S
Prince of Jerusalem	16	SAME AS PIKE'S
Knight of the East and West	17	SAME AS PIKE'S
Knight Rose Croix	18	SAME AS PIKE'S
Pontiff	19	Grand Pontiff
Master of the Symbolic Lodge	20	SAME AS PIKE'S
Noachite or Prussian Knight	21	SAME AS PIKE'S
Knight of the Royal Axe	22	SAME AS PIKE'S
Chief of the Tabernacle	23	SAME AS PIKE'S
Prince of the Tabernacle	24	SAME AS PIKE'S
Knight of the Brazen Serpent	25	SAME AS PIKE'S
Prince of Mercy	26	SAME AS PIKE'S
Knight Commander of the Temple	27	SAME AS PIKE'S
Knight of the Sun or Prince Adept	28	SAME AS PIKE'S
Scottish Knight of St. Andrew	29	SAME AS PIKE'S
Knight Kadosh	30	SAME AS PIKE'S
Inspector Inquisitor	31	Inspector Inquisitor commander
Master of the Royal Secret	32	Sublime Prince of the Royal Secret
UNSTATED	33	Sovereign Grand Inspector-General

Pythagoras studied mathematics and Dionysus for the religious goal of learning the mysteries that would aid his purification and immortality. He was also an adherent to Demeter's Mysteries (Eleusinian Mysteries). Pythagoras maintain his relationship to the Mysteries by teaching in subterranean chambers since only a mysterious ritual would allow initiates to acquire supernatural knowledge (Bonnechere 2003). Thus, he is credited with having started a school of mathematics and a secret society. In fact, one of the noted oracles of the Eleusinian Mysteries, Tophonius, was said to have been an active Pythagorean (Bonnechere 2003).

Pythagoras' society was formed in Croton, which was a Greek city in what is now Southern Italy. His society played an important role in the administration of Croton (Kahn 2001), and it eventually was responsible for the government of the city (McKirahan 1994). It could be argued that under the Pythagoreans Croton had achieved a true aristocracy, and it was governed by the best citizens, until an uprising in the 5th century BP (McKirahan 1994). Pythagoras was a "philosopher king." Who had a great influence on his society, the City of Croton, Socrates, Plato, Aristotle and his students.

Pythagoras' teachings, what we know of them, were focused on the medical and magical properties of plants, concepts of ethics (i.e. friendship and justice), the order of the Cosmos and most importantly the significance of numbers (Kahn 2001). There is a legend concerning two Pythagoreans and their friendship. One of the pair was taken prisoner by a tyrannical king and sentenced to die. He asked for a day's time to put his affairs in order. The tyrant agreed, but only if a hostage could be found. The second Pythagorean agreed to become a hostage. Before the end of the day, the first man returned to face his fate. The king was so impressed that he set both men (Kahn 2001).

Pythagoras Cosmos unifies structure; regularity, order, efficiency; with beauty; comeliness, perfection and positive moral value (McKirahan 1994). Therefore, it is not surprising that he was the first to place the sun at the center of the Kosmos.

For they [Pythagoreans] believe that the most honorable thing deserves to have the most honorable region, and that fire is more honorable than earth, and that the limit is more honorable than what is intermediate, and the extremity and the center are limits. So, reasoning from these premises they think that not it but fire is situated at the center of the sphere (Aristotle quoted in McKirahan 1994:104).

Thus, the house of Zeus (the sun) must be at the center of the Cosmos. To paraphrase Aristotle (quoted in McKirahan 1994), Pythagoreans believed that the entire heaven must be of harmony and of number. They found all the attributes in heaven and made them fit together, but if there happened to be gaps in the information, they would fill them and make the system coherent.

For example, since they think the number ten is something perfect and encompasses the entire nature of numbers, they declare that the bodies that move in the heaven are also ten. But since only nine are visible, they invent the counter-earth as the tenth (Aristotle quoted in McKirahan 1994:105).

Aristotle's quote is interesting for the importance it places on numbers in general and specifically on "ten." "All things which are known have numbers; for nothing can be known or understood without numbers" (Pythagoras quoted in Kahn 2001:15). Numbers were so important to the Pythagoreans that they were used in a deliberately ordered set to sanctify an initiate's swearing of allegiance to the society. The ordered set is known as the *tetractus*, "fourness" (Kahn 2001). It is an equilateral triangle formed by representing the number four on all three sides (see Figure 3.1).

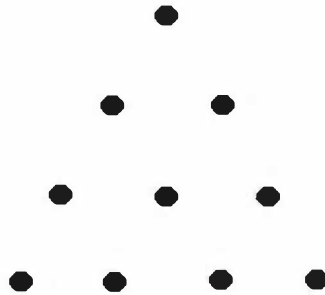


Figure 3.1: *Tetractus*.

It was on this figure that the Pythagoreans were said to have sworn their allegiance to the society. Source: author's drawing

“By him who gave to our soul the *tetractus* the source and root of ever flowing nature” do we swear our allegiance (Pythagoras quoted in Kahn 2001:31). Because the *tetractus* made up of the “first number that is equal-times-equal” its importance could be related to justice (4). Additionally, because it is two equal halves it could be a reminder of the female (2), or its three sides could be declarative of the male (3), and it is possible that the unity of male and justice are a reminder of decisive movement (7). My wife pointed out that if you subtract the male (3) from the form, you also get decisive movement. All of the above numbers were important to the Pythagoreans (Alexander quoted in McKirahan 1994), but the most important number is “ten.” The *tetractus* is a reminder of the deity and of the perfection of “ten.”

The second excursion in this section, a brief glimpse into Kabbala, also has a strong relationship to the number ten. There are at least two different Kabbalistic systems; but Freemasons do not tend to make this distinction, thus the differences will not be explored. At its most basic level, Kabbalism is Jewish Mysticism, and Qabbalah (Kabbala, Cabbala) is the storehouse of Hebrew Theosophy, of which the Zohar is its

principle text. “The student of Kabbalah has caught a glimpse of the bliss of a higher realm without having passed through the gateway of death” (Zohar quoted in Wineman 1997:30).

Kabbala is the hidden thoughts of the Jews, which were intentionally buried in the double meaning and unusual lettering of the Torah (Ouaknin 2000). De-coding the Torah began in the 11th or 12th century, but it is not complete. The difficulties lay in the fact that the messages were intentionally buried within Hebrew Scriptures. Furthermore, initiates cannot be sure of their de-coding. There are rules for de-coding the text, and deconstructing and reconstructing the Torah is much more a process than a goal (Idel 1989).

Two simple decoding techniques are, 1) using the sum of the word, and 2) using the preceding and antecedent letters to form new words. Each of the 22 letters of the Hebrew alphabet has a corresponding numeric value, and words that have the same value are somewhat interchangeable. So, if a word has a value of 22, other words that also sum to 22 are potential alternatives (Ouaknin 2000). A hypothetical example of the second type of decoding can be derived using the word “dog.” The preceding letters would form *cnf*, while the antecedents form *eph* and since the Hebrew alphabet lacks vowels and the words are written right to left, these letter combinations would not seem as strange in Hebrew as they do in English. Either could be placed in the original sentence to gain new understanding (Ouaknin 2000). Therefore, unless the deity finally “tells all,” there will never be a definitive answer to the question- what does Kabbalism teach? I think D. Adams’ message from God is probably the closest to being correct. Forty-foot tall flaming letters that simply state, “Sorry for the Inconvenience” (Adams 1986).

The most important text related to Kabbalism, the *Zohar*, is a brilliant Light “veiled in allegory and illustrated by symbols” (Waite n.d.: 134), and the hidden Light that is a symbol of sublime and complete consciousness (Wineman 1997). “The Hidden Primordial Light ... was withdrawn and concealed for the righteous in the World-to-Come” (Wineman 1997:95). Or stated another way, “Just as wine must be in a jar to keep, so the Torah must be contained in an outer garment. That garment is made up of the tales and stories; but we are bound to penetrate beyond” (Zohar quoted in Scholem 1949:122). Abraham Abulafia explained the *outer garment* by writing, “The Divine Wisdom from which the Torah overflows must necessarily be revealed in such a way that there would be within it internal contradictions and issues concealed in each other” (quoted in Idel 1989:74). The point is that we are not supposed to know the message from ‘he whose name can not be uttered’ – similar types of comments will be found in the section on the definition of Masonry. Much Kabalistic knowledge can be found in the sefirot, “which is a never-to-be-exhausted fountain of light” (Torah quoted in Scholem 1949:79), and receiving light is connected to *Sefirotic Kabbala* (Idel 1988), as well as, Freemasonry. The Word issues from the union between the right side and the left side of the sefirot (Waite nd.). As seen in Figure 3.2, “there are three columns in the Kabbala. In fact, man himself when he is between the other two columns; he combines Khessed [love] and din [justice] within himself” (Ouaknin 2000:217), and a Mason must pass between Jachin (establishment) and Boaz (strength), two columns that Hiram cast for the porch of Solomon’s Temple, to enter the Lodge. Upon uniting love and justice within himself the Kabbalist receives Light (Waite n.d.), and after passing between establishment and strength the Mason receives *The Word*.

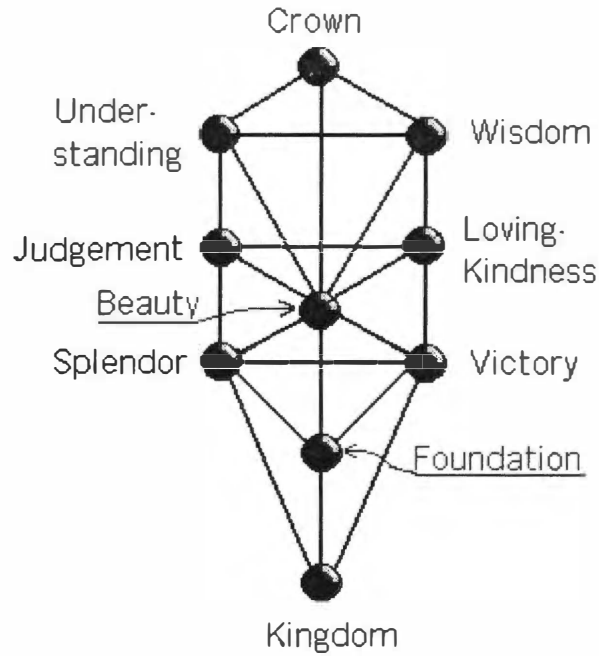


Figure 3.2: *Sefirotic Tree*.

This figure contains much that is appropriately hidden. It is the “never-to-be exhausted fountain of light” (Zohar quoted in Scholem). It is a representation of relationships. Source: author’s drawing copied from Wineman 1997. (Each point should be labeled in Hebrew, but the English translations are used to aid in understanding.)

“The divine powers grow within creation like a tree, irrigated with the waters of absolute wisdom. The tree of the *sefira* within which God has planted his strength is also a tree of the worlds and, to some extent, the tree of true life,” writes Ouaknin (2001: 263), “The root is situated in the topmost *sefirot*; the trunk covers the middle area and the compensating forces; the branches and twigs extending from it contain the extreme possibilities of divine activity.” And this tree and the 22 Hebrew letters constitute the 32 paths to wisdom (Waite n.d.). I think that when Pike standardized Scottish Rite Freemasonry into 32 degrees he was relying on the “Great Tree” – the 33rd degree is the governing council. Moreover, I think Pike was keeping a reliance on the Kabbala alive that stretches back to Theophrastus Paracelusus and Robert Fludd. They were two well known non-Jewish Kabbalists whose teachings found their way into Freemason. Paracelusus’ teachings were incorporated into Hermetic Masonry by the founders of the higher degrees, and Fludd was called the “Father of Freemasonry” by *Freemason’s Magazine* (Mackey 1878[1924]). Judgment, beauty and loving kindness constitute the arms of the deity and together they are represented by the number five (Waite n.d.). I believe that it was because of this relationship that the number five became one of the most important numbers in Masonry.

Knowing that five is the most important it was used to pick the degrees that are covered. The number five is the union of man (represented by the number two) with the triple nature of the deity (represented by the number three). The first union of an odd and an even number is five. The importance of odd and even symbolism is evident in the checkerboard floor of the Masonic Lodge. The floor, which features alternating black and white squares, represents good and evil, positive and negative, light and dark, male

and female. The Masonic floor is analogous to the Chinese yin and yang (which is in the center of the emblem on Simmons' robe- see Simmons' picture in Chapter Three), to Nietzsche's re-unification of "good and evil" in *Thus spoke Zarathustra*, to the Lakota use of Napa, a trickster hero, and to the flow of light in the Zohar. Therefore, the number five will be used as the basis to explore the Scottish Rite degrees. It may seem that only one Scottish Rite degree is covered. But in keeping with a little Gematria of Kabbalistic numerology, all double-digit numbers above twelve are added together. For example: the number 14 is $1 + 4 = 5$, and 23 is $2 + 3 = 5$, and 32 is $3 + 2 = 5$. The 5th, 14th, 23rd and 32nd degrees will be explained. Additional credence was given to using five as the common root, because of the importance of the 14th degree. In the original printing of *Morals and Dogma*, only 32nd and 33rd degree Masons were allowed to read the text, but when the bar was lowered, the 14th degree was used as the new high point. Additionally, both 14th and 32nd degree Masons receive a ring for their achievement, and written articles have been found stating that rings are not to be made for other degrees. This leads me to the conclusion that the 14th degree is something special, and that surveying degrees whose sum is five is a useful method of explaining the Scottish Rite.

The fifth degree is called the "Perfect Master" (see Table 3.2). It is the second degree of the Scottish Rite. The Perfect Master degree is a continuation of the Master Mason degree (given in the Blue Lodge); it was originally developed as a funerary rite. The death symbolism of this degree is a continuation of Hiram Abif's "raising," and its initiation is a ceremony used to remember "passed" brothers, or brothers who had gone to the "Great White Lodge." During the initiation ceremony, the Mason is reminded in a lecture, "Death regards not those sweet engagements and pleasing intercourses, and those

improving joys which are known to Freemasons. Death summons away, in the midst of his day and usefulness, many a beloved brother of our Craft. We behold his sun at meridian, and rejoice at its brightness; but alas! It soon sets, and the evening shades of existence close around him forever” (quoted in McClenachan 1914:56).

An ode for this degree, which is found in McClenachan’s (1914:57) pedagogical text for Scottish Rite Masons, states,

“Come, ye sighing sons of sorrow,
View with me your brother’s tomb:
Learn from it your fate – to – morrow
Death perhaps may seal your doom.”

The death symbolism is intended to teach virtues of industry and honesty. “Industry and honesty” means that you pay someone in your employ “according to covenant, or *according to his needs*,” wrote Pike (1871[1945]: 117 italics added by author). “From each according to his the ability to each according to his needs” is a well-known statement from *The Manifesto of the Communist Party* (Marx 1848 [1955]). There are conflicting sources as to the depth of Marx’s relationship with Freemasonry, but it is known from several sources that he spent time with men who were known to be Freemasons. Because of the twenty-three years between the texts, it is possible that Pike read the *Manifesto of the Communist Party*, but I believe it is plausible that both Marx and Pike learned their socialism in the Lodge. This belief is supported by *The Servant in the House* (1908) a play that was written by C. Kennedy, a Mason. In which socialism and fraternity are the main themes. Whatever the case may be, Pike has added a socialist aspect to the Perfect Master degree that jibs with Marx’s conceptions. Freemasonry’s socialism, like Marx’s, is supposed to be born by degrees. The Perfect Master degree is

characterized by industry and honesty with a socialist aspect. It is also a reminder of the need for action (death is just around the corner).

The Grand Perfect Sublime Elu is the 14th degree (see Table 3.2). A list of degrees from 1802 quoted in Coil (1961) titles the 14th degree “Perfect,” and it is the last degree of a set known as the “Lodge of Perfection.” Knowing the Scottish Rite’s reliance on the Bible and that “perfection” is a concept occurring in the Bible, a search of the Bible was made. St. John the Evangelist, writing on “love and unity,” states, “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:23). While the original passage is intended to show Christ’s relationship to the deity and to his followers and it was in existence long before the Masons, this should not preclude interpolation.

John the Evangelist’s writings could be construed as a description of the Mason’s relationship with the Light. “I in them” could mean the Grand Commander (highest office in a Scottish Rite Lodge) in the Lodge, while “thou in me” becomes Masonic Light (a short hand for all true knowledge, i.e. Freemasonry’s knowledge) in the Grand Commander. Thus through Masonic Light and the Grand Commander, Masons are “made perfect in one,” and their “perfection” will lead to the world knowing the correctness of Masonry’s Light. While some people may feel that interpolation is an inappropriate thing to do to the Bible, it must be remembered that “like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol,” wrote J Newton, a Mason of unknown degree and a PhD, (1928:25-26), and symbols may carry many meanings. The 14th degree Mason believes “superior intellectual power,” enables some men “to see and originate truths which are hidden from the mass of men,” and that “intellect of more

than ordinary magnitude and power,” can “give birth to new ideas, and grander conceptions of the Truths vital to Humanity,” wrote Pike (1871[1945]: 225).

The legend that is important for the 14th degree is related to the recapturing of Jerusalem for the King of Babylon. Yahweh was angry, because his people had begun to worship idols, and Solomon had begun burning incense to the idol Moloch in the Temple (McClenachan 1914). As a punishment to his people, Yahweh placed in Nebuchadnezzar’s heart the desire to overrun Israel and take Jewish captives. The Babylonian King was successful – the city of Jerusalem was sacked, its walls were razed and the Temple was destroyed (McClenachan 1914). The Jews who were not captured organized an army to retake the Holy Land. Attempting to make their army as strong as possible, they enlisted the help of the Grand Elect Masons, who had helped build Solomon’s Temple. The Grand Elect Masons agreed to aid the Jewish army, but only as a private army. The Masons would fight for the Temple, but only on their own terms. Masons can be counted on to fight, but they will do things their way, fighting when they feel the war is right (Grand Commander of the Northern Jurisdiction 1944[1962]).

Another text, which was also published by the Northern Jurisdiction of the Scottish Rite, ends the legend on a different note. It states,

Finally, when the time arrived that the Christian Princes entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Masons, anxious for so pious an undertaking offered their services to the confederates, upon condition that they should have a chief of their own election, and whose name was only made known in the hour of battle; which being granted, they accepted their standard and departed (McClenachan 1914:174).

I would be inclined to believe that the un-named leader was Hugh de Payens, a Knights Templar, and that standard was the “skull and crossbones,” the Templar battle ensign.

McClenachan is uniting the Freemasons with the Knights Templar; a unification that is carried over into the Lodge's trappings during the initiation ceremony.

During the ceremony for the 14th degree, the Lodge is "transformed" into a Secret Vault that was a subterranean cavern below the Holy of Holies in Solomon's Temple (McClenachan 1914, Panter 1982). It was in this vault that King Solomon, King Hiram and Hiram Abif held their private conferences (McClenachan 1914). It was also in this vault the Solomon was supposed to have placed great wealth (both monetary and intellectual) which was found by the Knight Templar (Panter 1982). But for the 14th degree "the Lodge represents the Secret Vault under the *Sanctum Sanctorum*, in which is the Pillar of Beauty, and on this is placed the Holy four – letter Name of the deity, or the tetragrammaton. This degree reveals and explains the tetragrammaton, completes the construction of the Holy Temple; and narrates the destruction of both it and the city of Jerusalem, together with the death of Solomon" (McClenachan 1914:152).

Some "Truths" of Masonry are made available to the 14th degree. This does not mean that all of Masonry will suddenly become accessible to the Perfect Mason, but much that was concealed in allegory and symbol is now revealed to him. As a Grand Commander of the Northern Jurisdiction (1944[1962]: 403) stated, the moral of the 14th degree is that "You were admitted to the sacred vault where you saw the end of all mystic forms" that the ignorance of mankind has made necessary. Even though the Babylonian king had entered the Temple, he was unable to understand the real "mystic" information enshrined therein. Nebuchadnezzar was not properly initiated into the mysteries; he left Israel no wiser than when he entered.

The 14th degree is the last degree that is devoted entirely to the “ineffable name” of the Deity that is inscribed on the column of beauty. Freemasons are in search of the “Word,” which was lost when Hiram Abif was killed. *The word* is the proper name of the Deity. “His name being the very elixir of life for All” (Zohar quoted in Wineman 1997:145). The “G” used in the compass and square (Figure 2.1) is the first letter of the deity’s name. It is possible that the 14th degree Mason, who is perfect, is given a proper name for the deity. This may not sound like much unless we keep in mind issues of control and power. In America, a parent yelling a child’s first and middle name will generally stop the kid cold, and this idea carries over to gods’ names in other cultures. Names of God contain hidden powers to change reality by “renewal” of souls, and when properly recited 72 Names of God can free the soul from the body and create a new form of consciousness (Idel 1988). When Demeter and Persephone were worshiped together during the Eleusinian Mysteries, they were addressed simply as “The Two,” and this expression was powerful enough that only women were supposed to utter it (Cole 2003). Moses b. Simeon of Burgos (quoted in Idel 1988:19) stated Hebrews “received an influx of the supernal inner emanation by virtue of the Divine names, to perform miraculous actions in physical things, working changes in nature” by properly reciting the names of the Deity. Many peoples in many times believe that to know the proper name of a deity or a person is to have power over them, or through them.

The 23rd degree is “Chief of the Tabernacle.” It is a degree in the set known as the “Council of Kadosh.” There are several references to tents in the Old Testament (Holy Bible n.d.). But McClenachan’s text (1914:334) states, “In the center of the Lodge is a representation, reduced in size, of the Tabernacle of Moses, described in Exodus”

The chronology is a little skewed, since the Tabernacle of Moses was used before the Temple of Solomon was built. But in light of Revolutionary ideals, Moses is a perfect choice. Moses was a lawgiver and law enforcer who “led his people out of bondage.” He was a prototypical revolutionary warrior. He had an ideology, a desire to see it implemented and a method for its realization. He collected a band of like-minded people, then set off for a place where he could set up his ideal society. And in like vein the Grand Commander states, “I accept and receive you, my brother, as a Levite and Chief of the Tabernacle, and consecrate and devote you henceforth to the service of the children of Light” (quoted in McClenachan 1914:344).

There is another Biblical tabernacle that may instruct Masons; it is the Tabernacle of Zerubbabel, which was built after Solomon’s temple was destroyed. Following a simple chronological progression, the Zerubbabel’s Tabernacle is a logical (if incorrect choice). Solomon’s Temple was completed in the 3rd degree, and Zerubbabel’s Grandfather was the Jewish King enslaved by Nebuchadnezzar in the 14th degree. Waite (1970:485) argues that Masons are to learn from Zerubbabel to keep the “Secret Tradition, which is a living wisdom” alive until it can be accepted by the world at large. Using the living wisdom is “the mission of Masonry when Masonry can come into its own” (Waite 1970:485), or stated another way, Masonry should keep the teachings of the deity safe until humans are prepared for them. Thus, the moral of the Chief of the Tabernacle is “devotion to the service of God and disinterested zeal and constant endeavor for the welfare of man” (Pike 1871[1945]: 370).

It is also possible that the tabernacle is an allegory for the Eleusinian Mysteries (Clinton 2001). Eliphas Levi may have been the first to unite Scottish Rite Masonry and

the Eleusinian Mysteries (Waite n.d.). The Mysteries were taught in two types the little and great. Everybody was admitted to the little Mysteries, but only a chosen few were allowed to learn the great Mysteries (Pike 1878[1945]). Those who have been purified and initiated into the Higher Mysteries will dwell with the gods after death because they are the few *bacchae* and “none other than these who have done philosophy in the right way” (Plato quoted in Clinton 2003:55). The teaching that started out as the Eleusinian cult took on new aspects and became the Mysteries early in the sixth century (Sourvinou-Inwood 2003), and then, over time the Mysteries became tools of political and economic manipulators, and they lost their religious aspect, an aspect that according to Cicero made them the greatest accomplishment of Athens (Pike 1878[1945]). The Mysteries are built around Demeter and Persephone, but Dionysus is included as an intermediate between departed souls and deities (Cole 2003). In an attempt to maintain the Mysteries Truths

The rites of initiation became progressively more complicated. Signs and tokens were invented by which the Children of Light could with facility make themselves known to each other. Different Degrees were invented, as the number of Initiates enlarged, in order that there might be in the inner apartment of the Temple a favored few, to whom alone more valuable secrets were entrusted, and who could wield effectually the influence and power of the Order (Pike 1878[1945]: 359).

Hermes veiled the worship of the Mysteries and they were only unveiled by Moses who changed “nothing of the laws of Hermes, except the plurality of his mystic God” (Pike 1878[1945]: 364). Thus, Moses’ tabernacle became the focal point of the Elysian Mysteries, and by entering it the 23rd degree Mason will have taken another step to obtaining more light.

This brings up two interesting points. According to Pike (1878[1945]: 361) when the Mysteries were practiced in India, they took place in a subterranean caverns, “and the

Initiates adored Deity, symbolized by the solar fire,” furthermore, the “candidate, long wandering in darkness, truly wanted light.” The first point is that the Knights of the Ku Klux Klan meet in Klaverns, the *Kl* has replaced the *C*, and at the front of their hall is a blazing cross that symbolizes the deity’s eventual redemption of mankind. The second point is that Pike’s comments could very easily be taken as an outline of Plato’s “Allegory of the Cave.” A cave in which mankind is relegated to believing that shadows on the wall is all life has to offer, and no matter what a watcher does he has no effect. That is until someone turns around and looks at life from another direction; until initiate quests after more light.

Barruel, a Jesuit priest, (1828) argued that the goal of Council of Kadosh is to reduce kings and pontiffs to the level of the common man. His argument is based on the “Knight Kadosh” degree, which is the last degree of the council. In the Knight Kadosh degree, A “Knight Holy man,” Jacques DeMolay, is killed by a conspiracy between the Church and State. On Friday, October 13, 1307, the King of France, Philip the Fair, and the Pope, Clement V, conspired to have the Templar leader, DeMolay, and all his knights arrested. The Knights Templar were an Order of the Catholic Church. They were founded to protect pilgrims to the “Holy Land,” and the Church’s property. In time their bravery in battle, their trustworthiness, their Charter from the Church, and their intelligence made them rich and powerful. Philip the Fair was in need of the Templar riches. Thus he hatched a plot to destroy the Order, but DeMolay and others were unwilling to give up the true secrets of the Order and were martyred.

Pope Clement V ordered all Catholic countries to arrest all Knights Templar on that fateful Friday. But the King of England, Edward II, dragged his feet. And before he

finally carried out the order, he made it known that he would be arresting all Templar he could find. Templar who could flee and/or hide did so; some high-profile members of the Order had to be arrested to save the others. Some Knights Templar infiltrated the English Stone Masons, and “speculative” Freemasonry was born. Other Templar went north to Scotland and fought with Robert the Bruce. It is even argued that part of the Templar Navy sailed to and reached the New World, or “Merica” as it was named in Templar mythology (Knight and Lomas 1996).

The Chief of the Tabernacle is important because of its relationship to other degrees and to mystic knowledge in and around Scottish Rite Freemasonry. The 32nd degree, Sublime Prince or Master of the Royal Secret (see Table 3.2), is important in its completion of the Scottish Rite Freemasonry. The “Master of the Royal Secret” is the “most faithful guardian of the Sacred Treasure” (Waite 1970:439). Ramsey, one of Freemasonry’s most noted historians, states that the 32nd degree was once known as “Knights of Saint Andrew” (Waite 1970). Robert the Bruce, a Scottish King fighting for independence, started The Knights of St. Andrew, a military order, after his victory over the English at Bannockburn. Bannockburn was his first and most decisive victory. In a time when men wore short beards or no facial hair, the Templar followed the Islamic tradition of wearing long flowing beards. Having easily recognized exiled Knights Templar in command positions in his army directly caused the Bruce’s victory. The Knights Templar led the second charge that was responsible for “putting the English on the run” (Robinson 1989).

The specific legend on which the 32nd degree is built could not be uncovered. Mackey (1878[1924], 1926) states that this is esoteric knowledge and only taught in the

Lodge. But because *it was called* Knight of Saint Andrew, it is safe assume that the legend has something to do with the Knights Templar. Ramsey, (paraphrased from Waite 1970) states that when the Knights Templar were driven out of the Holy Land, they took their Mystic Knowledge to Scotland to be guarded. Several members of the Order left Scotland, but before parting “they bound themselves to a solemn pledge: ‘win back the Temple and the lost Sacred Treasures’” (Ramsey, quoted in Waite 1970:447).

The initiation of the 32nd degree takes place within the setting of a military “camp.” The 32nd degree, “which we are now conferring on you, is a military organization ... of the Order,” states a Grand Commander of the Northern Jurisdiction (1944[1962]: v2: 397). The 32nd degree Scottish Rite Mason agrees to use his sword “in defense of the Christian Religion ... innocent maidens, destitute widows, and helpless orphans (Bullock 1996: 254).

The initiation ritual can be found in Volume Two of *Scottish Rite Masonry Illustrated*, which is written by a Sovereign Grand Commander Northern Jurisdiction (1944[1962]). Quoted material in this section is taken from this source unless otherwise noted. It begins with a prayer:

Kind and indulgent Father of the great family of man! Supreme Intelligence; author of Light and Life! aid us in our efforts to make this world more worthy of Thee, and bless with thy favor our brother who marches to restore to light those who have forgotten Thee, and thy truth. For thy infinite love Thou barest to thy suffering children, aid him and us in our warfare against ignorance, against those who mislead, impose upon and deceive thy people, and make the light of knowledge shine in all corners of the earth. Amen! Amen! Amen! Amen! (v2: 417).

The candidate, who is dressed in the armor of a Knights Templar (McClenachan 1914), ritualistically battles four different opponents of mankind in four different engagements. The goal of his battles is to make the “world more worthy of” G.A.O.T.U.

The first enemy to be overcome is ignorance. Ignorance “is the Child of despotism and the capital of the demagogue” (v2: 417). As long as the profane can be kept ignorant, they will be easier to rule. In the *Republic*, Plato states that despotism is the natural end for democracy, and Pike (1878[1945]) points out that a despot will take over a republic if the people allow it. A well-educated republic is a free republic (this sentiment will reach its fruition among the Masons and the Knights of the Ku Klux Klan in the 1920s). Killing ignorance will also aid in the liberation of people from a totalitarian ruler. The Master of the Royal Secret must battle and defeat ignorance, or freedom will surely be its victim.

The second enemy to be vanquished is superstition. He must be defeated along with his twin, fanaticism. Superstition “is the offspring of ignorance; and nothing has more contributed to the degradation of our race” (v2: 418). The superstition that Scottish Rite Masons wish to overcome is the blind following of the Catholic Church, and blind obedience to religion in general. Mussolini said the worse mistake he ever made was not destroying the Catholic Church when he had the chance. He argued that a people could not follow two leaders, and that as long as the Church was around, Italy would never be a Republic, but only a vassal (Ludwig 1933). Mussolini’s sentiment is an echo of Mikhail Bakunin’s argument. Bakunin (1870[1953]), a 19th century Russian revolutionary and a Freemason, argued that the Church, by which he meant any religious organization, was the first head of the Hydra. It was responsible for keeping humanity in a degraded state.

Therefore, destroying the Church would go a long way toward freeing all mankind; however, Freemasonry as an organization has not taken an active role in anti-clerical movements.

The third enemy is despotism. But “if you (the initiate) had actually, instead of symbolically, undertaken this third campaign, ..., you would not have returned to us in safety. For while despotism, upon its ancient thrones, guarded by ignorance, superstition, fanaticism, privilege and rank, is too formidable to be so overthrown, it is at the same time, timid and cowardly, and therefore merciless. The influence that will ultimately overthrow it must gain ground by slow imperceptible degrees” (v2: 419). Despotism was weakened by knocking out his support from ignorance, and superstition, but much additional work must be done to cut off the second head of the Hydra. To paraphrase Bakunin’s (1870[1953]) words, Russia is an example of the State par excellence: Russia is a massive graveyard. In the 1800’s, Czars who held their palaces through the use of force and fraud ruled Russia (Trotsky 1959). The 19th century Russian Czars were remarkable examples of the kind of despotism that the 32nd degree Mason was supposed to fight. Is it any wonder that the attack should be undertaken only symbolically, at least until the forces of opposition are well organized? It took two full-scale revolutions, and countless minor skirmishes, to change Russia’s government (Trotsky 1959). The third battle of the 32nd degree Mason must take place only in ritualized form until the time is right to liberate the people from the second head of the Hydra: the State.

The fourth and final foe that must be annihilated is “the love of wealth, and greediness for gain” (v.2: 420), or the supplication to Mammon. The desire for monetary gain for its own sake, which regards farsighted and visionary expenses as absurd, “is

hostile to the best interest of humanity,” and it “closes the hand and heart and sets self-interests in opposition to the large and benevolent plans of Masonry” (v2: 420). The fourth enemy can best be described by one word: “Capital.” This was Karl Marx’s first enemy and the third head of Bakunin’s Hydra. In line with the 32nd degree initiation is a paraphrasing of Bakunin (1870[1953]): the only way that man can be free is to kill the triple-headed Hydra: Church, State and Capital. The heads must be cut off, once and for all. “The Hierarchy of knowledge” that keeps mankind in a subservient position boils down to authoritarianism of the Sanctuary being “reproduced in the State, for always ... the King is sustained by the Priest ...” (Pike 1871[1945]: 840). The ability to control knowledge will keep the Church and State in power, and man will remain a mere slave to ignorance, superstition, fanaticisms, privilege and rank. Only when these are gone is liberty possible. But the individual Mason must bide his time. Alone, he can accomplish little, “nor is it now in the power of Masonry to lead revolutions, and by arms establish free institutions” (v2.419-420). However, several members of Masonic organizations have “led revolutions, and by arms established free institutions.” The America and French Revolutions are two good examples.

The initiate is sent on his fifth outing against the enemies of man; this battle must be fought in the world of the profane. But first, a Master of the Royal Secret is given the signs and password and sacred word of the 32nd degree Mason. The 32nd degree is the highest military degree of the Scottish Rite. It is built on the belief that Light is preferable to darkness and that giving more Light is always positive.

In France, Scottish exiles and supporters of King James II started Scottish Rite Masonry, as previously noted. These exiles are best known to history as the Jacobites.

They are responsible for three failed military campaigns, revolts fought for the express purpose of replacing a Stuart in the House of Windsor. Even before the influence of the Jacobites was felt, the Knights Templar, who were responsible for aiding Scottish independence, influenced Masonry in Scotland. Scottish Rite Masonry has maintained both its moralistic stance, from the Templar, and its militant stance, from the Jacobites and the Templar. The combination of these two lineages led to the development of a revolutionary order. I think the final aim of the Order is the end of ignorance, superstition, despotism and greed, cutting off the three heads of the Hydra: Church, State, and Capital.

As a man progresses to the highest degrees of Masonry, he will learn that Masonry teaches “Truths,” and that with each new Truth come new duties; also that in a properly constructed society, all ranks are equally important and each must perform its tasks without pressure from other ranks (see *The Servant in the House* [1908]). Finally, a Mason must use the absolute standards of the Deity to regulate his behavior and to influence his nation. He must learn that Masons are the keepers of the “secret” knowledge; this knowledge is reflected as shades and shadows in the most progressive science, religion and politics. Granted, this sketch is skewed towards the revolutionary aspects of Masonry, but only a blind man could fail to see the revolutionary and military aspect that has been enshrined in Masonry’s teachings and rituals.

Chapter IV

A Glimpse of the Building

This chapter begins with a sketch of some revolutionary Masons from outside America's boundaries. The justification for this section is the belief that if one man in a group does a thing, then he is probably acting alone, but if several men are involved in similar events, then the organization may be the underlying cause. Voices and deeds that are comparable to one another tend to show a pattern of behavior, rather than an aberration. Freemasons who were involved in planning and carrying out revolutions were normal members of the Lodge, not some abnormal deviants to be ignored. It is important to establish the revolutionary aspects of Masonry for two reasons: 1) the Kuklux Klan was a paramilitary organization run by Masons, and the Knights of the Ku Klux Klan were a militant organization founded by and composed of Masons, and 2) revitalization movements tend to have a combative/militant aspect. Sometimes the militant aspect of a revitalization movement is revolutionary (toward the left) and sometimes it is reactionary (toward the right) but it is always militant.

Freemasonry has helped shape America. Thus, the remainder of the fourth chapter will highlight four specific events in American history. These events are selected because they depict a wide range of Masons' behavior and because they illustrate Masons' actions in extreme situations. The events are: the American Revolutionary period (1770's), the Morgan Affair (1826), the War Between the States (1860's), and turning a new century (1895-1920).

Revolutionary Masons

A “revolutionary” is someone working for progressive change. A “progressive change” is generally defined as a change toward the “Left” end of the political spectrum; however, the Left is not a stable position. In general, Left denotes a political ideology which favors a reduction of centralization and a corresponding increase in personal liberty. John Blake, the General Grand High Priest of the Arch Royal Masons, defined a real progressive as “the man with visions and ideals. He analyses them in light of reason and with his eyes on the future, he advocates these ideas with the zeal and spirit of the Prophets of old” (Proceedings 1924:52). Men that Blake would have called real progressives will make up this section. But, since some men are prone to action, while others prefer thinking, both active and reflexive “progressive Masons” will be included in this section. Both types of Masons are necessary to develop an evenhanded picture of a “revolutionary” Mason.

Some Masons who today we would term rebellious without being revolutionary were in their time revolutionary. The Jacobites, for example, were revolutionary because their rebellion was for home rule, but they were working for the re-instatement of a monarch. Oddly enough, the symbol that gave the Jacobites their name is an emblem of progress. Jacob’s Ladder is a symbol of progress, but necessarily a progressive political ideology. “Jacob’s ladder is a symbol of the progressive scale of intellectual communication betwixt earth and heaven; and upon the ladder,” wrote Mackey 1878[1924]: 361), “step by step, man is permitted with the angels to ascend and descend until the mind finds blissful and complete repose in the bosom of divinity;” however, since they are already discussed above, the Jacobites will not be included here. It would

be easier to term all the movements rebellious or militant, but the Freemasons involved in the movements and others in the Craft term the actions Revolutionary. Thus, in keeping with their views of their actions Revolutionary will be employed.

Because Freemasonry has had its political ups and downs, and because labeling a political opponent as a member of an elitist secret society can be very useful, it is possible to find an author who has labeled any or all prominent revolutionaries as Masons. Therefore, a complete listing of all the revolutionaries said to have been Masons would be tedious and meaningless. Names of Masons fill the air, and in case this is not confusing enough deeds of Masons are also swirling around our heads. Pike (1871[1945]: 50) wrote:

Because true Masonry, unemasculated, bore the banners of freedom and Equal Rights, and was in a rebellion against temporal and spiritual tyranny, its lodges were proscribed against in 1735, by an edict of the States of Holland. In 1737 Louis XV forbade them in France. In 1738, Pope Clement XII issued against them his bull of Excommunication, which was renewed by Benedict XIV, and in 1743 the Council of Berne also provided them ... all bishops, ordinaries and inquisitors were empowered to punish Freemasons 'as vehemently as suspects of heresy; and to call in, if necessary, the help of the secular arm; that is to cause civil authority to put them to death'.

The popes and potentates strove to link militant opponents to Freemasonry, especially when simple linkage was enough to have the enemy put to death. On the other hand, Freemasons were trying to hide their progressive Light under a bushel. Poncins (1929:88) argues that "once the Revolutionary preparation is obtained ... Masonry leaves the field to the militant organizations ... or secret societies, and retires into shadows in the background." McLeish (1918:155) states that Freemasonry is "an Invisible Empire which today girdles the globe." Poncins's argument is interesting in light of Masonry's

relationship with the Klan, and McLeish's statement includes another name for the Klan, the "Invisible Empire." Is it any wonder Masons hide the Light?

Freemasons are progressive; they want to change this world and the next one for the better. Progressive Freemasons have existed in many countries at many different times, and some have been kind enough to leave information that can be used to understand their revolutionary actions. Several different structural arrangements were tried to explain this section, but in the final accounting it was decided that a geographic arrangement was the most useful. Freemasonry has formally existed since 1717, but it has been a progressive social force since the Middle Ages (Fay 1935). Individual men have joined and left the Craft, and revolutions bring changes at increasing speeds, therefore the only constant is geography.

In Ireland in 1796, Masons were found in the Orange Order (Gray 1972), a militant organization formed by Protestants of Ulster to free Northern Ireland from England (Blanshard 1953). But as the fight for Home Rule intensified, "the Orange order declared that Home Rule would be Rome Rule" (Blanshard 1953:28). Orange feared that if Home Rule were accomplished in Ulster with its current religious make-up, then the Catholics would rule Northern Ireland. Catholic rule meant the Pope's Rule. By the 1920's, Orangemen were in Canada, and they forged cordial links with the Knights of the Ku Klux Klan (Robin 1992). The Knights tried to branch out into Canada in the early 1920's, and several members of the Orangemen joined the order (*Imperial Night Hawk* September 23, 1923, Robin 1992). Masons could also be found in the Society of United Irishmen (Jones 1967b), which was formed in 1791 and centered in Belfast and Dublin (Curtin 1998). Their revolutionary behavior was inspired by the American and French

Revolutions. It was to these two countries that the founding father of Irish republicanism and a college educated barrister, Theobald Wolfe Tone, journeyed to for aid (Elliot 1998). In 1798, he and the Society of United Irishmen were involved in an abortive rebellion, which resulted in the capture and death of their leader, and the end of the Society (Blanshard 1953).

In Mexico, it was Masons who fired the country to the Revolution of 1910 (McLeish 1918, Hodges 1992). The Revolution of 1910 was predicated on the Liberal teachings of the French and American Revolutions (Hale 1968, Roseberry 1989). But in practice the Institutional Revolutionary Party (PRI) was a concealed dictatorship that created the illusion that elected representatives could help workers in their struggle against the capitalists (Hodges 1995). McLeish, a 33rd degree Mason and President of the Masonic Library in Cincinnati, (1918:8) argued, “No where in all the world has the Masonic Order risen more promptly to its great opportunity, and fought the good fight for the survival of the fittest in a life and death struggle of free speech, free thought, and Civil and Religious Liberty than in our war-torn neighbor of the Southland, Old Mexico.” The Mexican Revolution was started and carried out by Masons to overthrow the power of the Catholic Church, and its secret order, the Jesuits (McLeish 1918). After the revolution was completed, the Synarchists passed the Law of Reform. It stated in part that all children must undertake “Free and Compulsory education in the public schools” (McLeish 1918:89). Synarchy, or joint rule, aimed at an “oligarchy of a chosen band of initiates who exercised their rule through bodies which represented the various orders of society” (Panter 1982:172), or what Hodges (1995) called the “concealed dictatorship.”

In the 1920's, the Mexican Masonic Lodges inspired Sandino, a Nicaraguan nationalist and a Master Mason, to become a Revolutionary (Hodges 1992). Masonry and the Magnetic Spiritual School of the Universal Commune were responsible for Sandino's intellectual development (Hodges 1986, 1992). Trincado, an Argentinean Revolutionary and a Mason, founded the Magnetic Spiritual School of the Universal Commune (Hodges 1986). Magnetic Masonry is a species of "occult sciences [which] reveals to man the mysteries of his nature, the secrets of his organization, the means of attaining perfection and happiness; and in short, the decree of his destiny. A Masonic society which ... establish[ed] in its bosom a *magnetic academy* would soon find the reward of its labors in the good that it would create" (Mackey 1878[1924]: 460).

Freemasonry "provided moral support for" Sandino's "struggle in Nicaragua" (Hodges 1992:147).

In Italy, Giuseppe Garibaldi, an Italian freedom fighter and a Mason, joined a secret society run by Mazzini, who was also a Mason (Bell 1928, Fay 1935, Robinson 1989). Together they plotted to overthrow the government of Italy. Their goal was to replace it with a socialist government. The plot failed; Garibaldi fled first to France and eventually to South America. In the 1830's, he spent his time fighting for South American independence (Bell 1928).

Another progressive Mason in Italy was Francisco Ferrer, a Spaniard (Poncins 1929). He organized schools, but: "In order not to scare people and give the government a pretext for closing down my establishments, I call them modern schools and not schools for anarchists. My wish is to bring the Revolution," stated Ferrer (quoted in Poncins 1929:60). Ferrer had in mind a non-violent Revolution. He believed that just teaching

people the right path was enough to free them. But in 1909 he was executed; “his bloodied corpse proclaims to the whole world that ... the peaceful road leads ... to martyrdom:” stated Flores Magon (quoted in Hodges 1995: 51).

There was also a pan-European group to influence Italian politics. The Carbonari were Masonic Lodges with a revolutionary program (Jones 1967b). Their “lodges spread from France to Spain, Greece and Italy and even Russia” and they “won constitutions in Spain..., independence for Greece,” a bid for Italian national unity, and the first stirrings of progress in Russia with the Decembrist revolt (Jones 1967b: 142).

The Decembrist Revolt was the first, but not the last, act of Masonry in Russia. Mikhail Bakunin, whose statements are included in the 32nd degree Scottish Rite discussion, was a Russian anarchist and a Mason. He believed that Freemasonry’s ideology was closely allied to his own (Bakunin 1876[1953]). He went to Italy and France to try and create a unified revolutionary movement within Masonry, but the attempt failed. Bakunin was forced to start the Fraternity International to unite a core of men who wanted to stop the Church, State and Capital.

Bakunin’s teachings influenced V. I. Lenin, a Russian revolutionary who was a member of the Jacobins, a French Freemason organization (Tucker 1975). Lenin was the man most responsible for the Russian revolution. Jacobins were French Masons, thus it follows that Lenin may well have been a Mason. Masonry teaches that a man should not start a premature revolution. The October Revolution, which Lenin incited, was only undertaken once the end of the Provincial Government was in sight. Had it not been undertaken, then the country would have been restored to the Czars.

France played an interesting role in Freemasonry's development. She was home to many Scottish exiles who had political differences with Cromwell (*Scotish* is the way the people of Scotland spell their name). They created the Scottish Rite in France to restore James II, the Stuart King. Even after many of the Jacobites left France to fight in the Jacobite Rebellions (mentioned above), the French Lodges maintained a rebellious posture. The French Revolution was inspired and controlled by Masons (Blanc 1848, Fay 1935, Poncins 1929, Waite 1901). When the Girondists, the first group of Masons, were unable to carry the Revolution to its conclusion, rank and file Jacobins completed the task (Trotsky 1959). The Jacobins were probably formed from Frenchmen who had been exposed to the Scottish Rite, Jacobites.

Saint-Martin, a Mason and the founder of the Martinists, stated,

Do not believe that our French Revolution is an indifferent thing upon the Earth. I look upon it as the Revolution of human nature; it is a miniature of Last Judgment, with all its features. France has been visited first, and that with great severity, because she has been very guilty. These countries which are no better than she will not be spared when their time comes (quoted in Waite 1901).

The French aristocracy was made up of overindulged parasites. The French people had paid dearly for their King's divine right. When they had finally had enough, they took to the streets for "Liberty, Fraternity, Equality." Their tripartite goal was a Masonic ideal taught in the Lodge. After the Revolution, De Maistre, a Freemason and France's Ambassador to Russia during the Republic, was willing to concede that Masonry might have served the Revolution as an association of clubs (Roberts 1972). De Maistre is falling back on the "it was not the craft, but individual Masons" argument. Part of the reason that De Maistre may have wanted to distance Masonry from the French

Revolution was that a revolutionary Masonic group existed in Germany at the time, the Illuminati. If the French Revolution had been planned and carried out by Masons, then France might be viewed as a part of a European conspiracy theory “the Masons want to take over the World.”

Louis Blanc a French Mason, historian, and author of *Revolution in France*, wrote this about the Illuminati:

To bring under one will and to animate with a single spirit thousands of men in every country of the world... by the attraction of mystery alone, the only power of the association to make those men entirely new beings by means of a slow and gradual education; to render them obedient to the point of madness, even to death itself, to their invisible and unknown chiefs; with such a legion to exercise secretly pressure on the minds of men. To surround sovereigns, to direct governments all unknown by them, and to guide Europe to the point that all superstitions should be abolished, all monarchs overthrown, all privileges of birth declared unjust, even the right of property done away with; such was the gigantic Plan of Illuminism (quoted in Poncins 1929:34).

Blanc’s statements imply that Illuminism is an evil system of control; however, he is trying to separate Illuminism from French Masonry. The goals that Blanc lays out for Illuminism are the same ones as Weishaupt, the founder of the Illuminanti.

Weishaupt wrote a letter to Zwack, the leader of an Illuminati cell, in which he stated:

How can the weak obtain protection? Only by union; but this is Rare. Nothing can bring this about but hidden societies. Hidden schools of wisdom are the means, which one-day will free men from their bonds... Princes and nations shall vanish from the earth. The human race will then become one family and the world will be the dwelling of Rational men. Morality alone can do his. Reason will be the code of laws to all mankind (quoted in Hodges 1986:54).

The two quoted paragraphs are remarkably similar. Blanc's antagonistic stance relating to "slow gradual education, to render them obedient" is closely related to Robinson's (1798[1967]) belief that Weishaupt was corrupting Masons for his own ends. But Mackey (1878[1924]: 843) states, "this is not surprising; ... Weishaupt has been misunderstood by Masonic and slandered by un-Masonic writers." The goal of Weishaupt's Illuminati was "the elevation of the human race" (Mackey 1871[1924]: 347), but his role as written into history has been that of a megalomaniacal, would-be dictator. "The master works to elevate human nature; the scholars, to degrade" (Mackey 1871[1924]: 844).

Christian Rosenkrenz was another German who tried to elevate mankind. He may or may not have been a single person, but Rosenkrenz (Rosencrantz) is the name of the founder of the Rosicrucian (spoken of above). Palmer (1994: 261) states, "Christian Rosenkrenz was a pseudonym for a very brilliant German by the name of Christian Von Gernelshausen, whose family had been murdered by order of the Roman Church..." but Palmer offers neither further biographical data on Gernelshausen nor a source for his statement. "Freemasonry is" is the only absolute statement a profane can make about Masonry. With Rosicrucianism not even the above statement can be made with certainty. The only absolute statement is, "Rosicrucians maybe." However, the title *Rosicrucian*, the symbol of the Rosy Cross, and the name Knights of the Rosy Cross are found in many times and places.

The Rosicrucians first appeared in Germany in 1614, and they are believed to have been an order for collecting and amplifying mystical knowledge. The stated purpose of the order was to use all their knowledge to make mankind happier and

healthier, and through “encouragement in working out the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kabbala and doctrines of Hermes” Trismegistus (Jones 1967a: 144). Hall 1928[1977], a 33rd degree Scottish Rite Mason, states that the Rosicrucian’s political aspirations can be found in the words and deeds of Lord Francis Bacon, Comte de St. Germaine and Comte de Cagliostro. As part of their attempt to reform Europe, the Rosicrucian may have been “partial instigators of the French Revolution” (Hall 1928[1977]: cxl). And Rosicrucians were the intellectuals who founded Freemasonry (Jones 1967a, Hall 1928[1977], Palmer 1994) in order to better conceal their real purpose (Waite 1961).

Freemasonry or Freemasons have been involved in either the planning or the carrying out of many of the revolutions in the west. Freemasonry’s ideals, Liberty, Fraternity, Equality, can be found in the purposes and programs of revolutions dating between 1790 and 1848. Freemasonry teaches a progressive moral science and learning this science seems to inspire men to action; of course this is not unusual. When a man believes he is right and that he knows that what he has been taught is right, it is than expected he will use his belief and ideology to change the world.

Short Story of Masonry in the United States

The United States of America has taken for its reason to be the abstract concept of *freedom*. “The word ‘freedom’ brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and human nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon...” (Elders of Zion 1919:20). This quote comes from a very strange source (see

Bibliography). But it is an accurate assessment of American culture. The concept of individual “freedom” has been fetishized to the point where discussion degenerates into “my rights” shouting matches. Anyone listening to the White House’s spin doctors regarding the War on Iraq (April 17, 2003) will find that as a group, Americans will still follow the “Freedom” banner and “fight against every kind of force,” even if doing so violates international law. The “fighting against every kind of authority” was a learned behavior for early American colonists. Colonists had been enculturated to live under autocratic governments. Europe was still ruled by royalty and Popes. Machiavelli (1513 [1950]) argued that a people cannot have freedom simply bestowed on them. They must be taught to respect and understand freedom and liberty, or that liberty and freedom will be short-lived. Most colonists, not being Freemasons, were not so acutely aware and had to be *taught* to understand and respect “freedom.”

England’s government, which was based on the Magna Carta, began to teach the lessons of freedom. The Freemasonry practiced in America was Chartered by English Lodges, Lodges that had been taught to respect freedom. Freemasons took upon themselves the task of teaching others the theory and practice of “freedom,” because they saw in this mission a chance to build a Republic that would “Light” up the world. Teaching the colonists to love and understand freedom is acceptable Masonry. Pike (1871 [1945]: 330 italics in the original) wrote that Freemasonry “hatches no premature revolutions, it encourages no people to revolt against the constituted authorities; but recognizing the great Truth that freedom follows fitness for freedom as the corollary follows the axiom, it strives to *prepare* men to govern.” In governing themselves, Americans have chosen more Freemasons than any other single group. Eighteen

Presidents are known to have been of the Order including: Washington, Jackson, Polk, Buchanan, A. Johnson, Garfield, T. Roosevelt, Taft, Harding, F. D. Roosevelt, Truman (Jackson Lodge 1965, Robinson 1989), Jefferson, Madison, Monroe, McKinley (Jackson Lodge 1965), L. B. Johnson, Ford (Robinson 1989), and John Adams (Ranter 1920). Masonry and Masons have had a profound impact on American culture. Four events that depict their impact are the focus of the remainder of this section. As described above, the primary purpose of this ethnography is to tell a story of a poor widow's son Mr. Akia. The eras around Mr. Akia's life were turbulent, for this reason four extreme trials in American Masonry's history are selected.

Revolutionary Period

“There is absolutely no use in trying to divorce the development of Freemasonry in America from the Revolutionary War; it was the Masons who brought on the War, and it was Masonic generals who carried it through to a successful conclusion” (Jackson Lodge 1965:279). The Jackson Lodge is not alone in its assessment of the situation. I have found no historians of Masonry who disagree with the above statement, and at least one who goes even further. Hall (1928[1977]: xci) states, “not only were many of the founders of the United States Government Masons, but they received aid from a secret and august body existing in Europe, which helped them to establish this country for a peculiar and particular purpose known only to the initiated few.” Hall is saying that American Masons fighting against the English army (many who were Masons) received aid from French Masons, but he does not expatiate the “peculiar and particular purpose.” Benjamin Franklin, the Grand Master of both an American Lodge and a French Lodge,

received a loan from France to finance the Revolution. Bullock (1996) goes so far as to argue that the Masons among the English Generals acted purposefully in ways that allowed their American counterparts to win.

Jacobites may have planted the first seeds of the American Revolution (Baigent and Leigh 1989). Jacobite Freemasonry, which was later to become known as Scottish Rite, found “fertile soil among the Colonists — many of them Jacobite refugees or deportees — of what was to become the United States” (Baigent and Leigh 1989:198). In the early 1700’s, Jacobites were involved in three armed attacks against England’s government, as noted above, and all three failed. They were given three choices: go to the new world, go to Ireland, or be killed for treason. Many members of a militant secret society were deported to the Colonies, while others went to Ireland. Scots who went to Ireland, some of whom were Jacobites, are known to American history as, Scots-Irish, and they were the second largest ethno-cultural group to enter the colonies (the English were the largest). In Ireland and Scotland they received the appellation Ulster Scots.

Throughout the 1700’s, Masonry undertook to lay the foundations for national unity in America. Through the very nature of the organization, it could spread throughout all the colonies and work steadily and silently (Fay 1935). A Mason in “good standing” is admitted, after a test of Masonic knowledge, to any Lodge. “Freemasonry was the only institution in Colonial times in which the leaders of all the different colonies could meet upon common ground” (Morse 1924:xii). Masons moving throughout the colonies could gather and share news, build relationships with other Lodges and men in other states. This ease of movement would tend to obscure differences between Lodges and between States.

In 1750, a split occurred in the Masonic Lodges. One group, dubbed the “Moderns,” tended to be pro-British. The other group grabbed the term “Ancient,” and they tended to be pro-separation. The Moderns were drawn from the elite classes, while the Ancients were the skilled workers. A teacher who had dropped out of medical school, Joseph Warren, was the Ancients Grand Master in Boston (Bullock 1996). Warren was the Grand Master of the St. Andrew’s Lodge, and leader of the Sons of Liberty.

The Sons of Liberty met in the Green Dragon Tavern. The St. Andrew’s Lodge owned The Green Dragon and also held their Lodge meetings there. This does not mean that all the Sons of Liberty “were members of St. Andrew’s Lodge, but the leaders were the same” (Morse 1924:64). The importance of the St. Andrew’s Lodge cannot be overstated; the first Mason to die for the Revolution was Warren, their Grand Master (Pearson 2002). “In a series of bold and defamatory encroachments on the prerogatives of the Crown,” the Sons of Liberty “steadily and systematically increased the power of the people, and steadily suppressed the foundations of the Government [British Rule],” wrote Dawson (1859[1969]: 43).

A group of men met one night in the Green Dragon Tavern. They discussed the ships in the harbor. Finally deciding not to allow the tea to come ashore (a similar discussion took place in Charleston, South Carolina), the group went to the harbor. They boarded the ships and liberated the tea, which they dumped in the harbor. This event is commonly known as the Boston Tea Party. What is not so commonly known is that these events seem to have been organized by Masons. When Joseph Warren, Paul Revere, John Rowe and John Hancock (all Masons), led that bunch of “Indians” from the Green

Dragon, they instigated a chain of events that would culminate in American's separation from England. "American Masonry cannot decline the honor and responsibility of having given the signal for rebellion" (Fay 1935:240).

"On the eve of the Revolution, there were between 90 and 110 Lodges with between 1350 and 1500 members in the thirteen Colonies" (Piatigorsky 1997:169). The limited quantity of Masons was made up for by the quality of the men in the Craft. Fifty-six men signed *The Declaration of Independence*. Heaton (1974) reports that nine were Masons, including President Hancock and its author, Jefferson. But Piatigorsky (1997) reports that there were 16 Masons. Of the 13 men who signed the *Articles of Confederation*, 10 were Masons (Heaton 1974). But Masons did not limit themselves to writing and signing.

General Washington was a Mason, and he preferred to employ Masons in his army: "it was said that he never willingly gave independent command to officers who were not Freemason" (Morse 1924:ix). Sixty-seven of the officers and 42 percent of the generals in the Continental Army were Masons, as were 27 of Washington's aides de camp (Bullock 2002, Heaton 1974). Bullock (2002:490) has argued that the "mystic tie" was instrumental in building bonds between soldiers and their leaders, bonds that were necessary for "the survival of the army- and thus the American Republic." The same ties that allowed men to speak quietly among themselves to form a Revolution, also allowed them to work together for liberation in a public conflict. Additionally, the virtues that Masons learned in the Lodge fit well with the requirements of a citizenry in a Republic (Kutolowski 2002:78).

After the British surrender, the Americans were as disorganized in victory as the British were in defeat. But very quickly, “there came to be felt a powerful force leading to constructive, unifying efforts” (Hunter 1952:90). There were 55 delegates to the Constitutional Convention, and 32 were members of the Masonic Order (Hunter 1952). When it became time to sign the *Constitution*, 39 men showed up, and 13 of them were Masons (Heaton 1974), and they used Lodge constitutions as patterns for the U.S. *Constitution* (Royal and Select Masters 1918). Reviewing the number of Masons who were delegates constructing the new Republic, it is easy to know which “force” Hunter has in mind. From the break with Britain until the final formation of a legal government, there were a total of 241 influential delegates. Heaton (1974), a Masonic historian, states that he can prove that 69 were Masons and he believes that 26 others may have been Masons. It is thus possible that 95 of them were Masons.

The first U. S. President took the “Oath of Office” on the Bible from the Grand Lodge of New York and was sworn in by Robert Livingston, Grand Master of the State of New York (Williams 1934). Washington is reported to have declared that “the benevolent purpose of the Masonic Institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race” (quoted in Mackey 1926:281). The American Revolution exemplified Masonic freedom and ideals working themselves out through “patriotic Masonic leaders of a heroic state” (Hunter 1952:86). The American Revolution was created and inspired by Masons to begin a new Republic that would bring the world “More Light.” There were far too many men involved who were both Masons and revolutionaries to rule out the participation of the Order.

The Morgan Affair

The “Morgan Affair” is a strange chapter in Masonic and New England history. In one brief flash, it transformed a respected fraternity into an elitist sanctuary for murders. It is also responsible for creating the first “anti” party in America. The “Anti-Masons” were a reaction to the Morgan Affair and its fallout. In 1826, William Morgan authored a text titled *Exposition of Masonry*, which was eventually published as *Illustrations of Freemasonry*. Some sources, both Masonic and profane, state that in authoring this text Morgan violated his Masonic oath of secrecy. On the other hand, some sources, both Masonic and profane, state that Morgan was not even a Mason. If Morgan *was* a Mason by publishing a text exposing Masonry’s secrets, he opened himself up to the punishments incurred by the ruffians in the Legend of Hiram Abif. But if Morgan was not a Mason, he had not done anything new or unusual.

Morgan’s text was not the first book written about Freemasons, but if Mackey’s (1871[1924]) list of texts is complete, then it was the first published in America. In the 1700’s, *Secret History of the Freemasonry* and *Masonry Further Dissected* were published in London as texts for Masons, and their respective Lodges approved them. Also published in London for profane readers were Warren’s *The Freemason Stripped Naked* and Barruel’s *Jachin and Boaz* editions of both were printed in New York. It is unknown if Warren was a Mason, but it is known that Barruel certainly was and that he was not killed. Morgan’s text was published outside the Lodge.

Shortly after the text was published, Morgan disappeared from the New York community where he had been living for the last two years. On the heels of this assumption, specifically that Morgan *was* a Mason, it follows that the Masons “took care

of him.” If, on the other hand, Morgan *was not* a Mason, the natural presumption is that he simply moved away. Some articles state that part of Morgan’s body was found on the shore of Lake Ontario, while others report that he was alive and well in Canada. The whirl-wind that swept New York and eventually all of America following Morgan’s disappearance is the most salient facet of this story.

Because of Morgan’s disappearance, 31 Masons were arrested and tried. They were brought to trial on charges ranging from kidnapping to assault, from wrongful imprisonment to murder (Coil 1961). Ten men served prison terms on kidnapping and wrongful imprisonment charges; however, no Mason was ever convicted of murder. The trials should have ended of the “Morgan Affair,” but they did not. It was learned, shortly after the trials, that several jurors and judges involved in the cases were also Masons. It appeared that Freemasons might be functioning as an underground government, and this caused the first protest party to be formed in America, the so-called “Anti-Mason” Party.

In 1828, an election year in New York, the Convention of Delegates Opposed to Freemasonry met to develop a platform. They stated:

By the force of the obligations [oath of a Mason] a member [Freemason] can claim the vote of a brother for any elective office, in denigration of that equality guaranteed to us by our Constitution, and the brethren thus elected gradually obtaining the control of the Executive, Legislative and Judicial departments of the Government ... so that the Government ... must be controlled by the Members of the Order (quoted in Ranter 1969: 57).

A benevolent Order that was responsible for leading the liberation of America was becoming a political and personal liability.

Masonry came to be viewed by outsiders as a type of “Devil worship.” Because Masons were known to accept men of any religion, it was argued that they themselves

had *no* religion. Lacking an organized religion in New York in the 1820's was viewed as the same as being an atheist or a devil worshipper. The Legend of Hiram Abif (which became common knowledge) smacked of men impersonating Christ, and this was unacceptable behavior. The Freemasons in New York were being branded with the same devil-worshipping iron that was used on the Knights Templar by the Pope. A New York Reverend, C. G. Finney, was one of the men wielding the iron. He stated:

If they [Masons] can see no sin in taking and administering such oath under such penalties, they have succeeded, whether intentionally or not, in rendering themselves utterly blind, as regards the moral character of their conduct. By repeating their blasphemy they have put out their own eyes (quoted in Robinson 1989:249).

In order to avoid suffering the same fate as DeMolay, the Templar leader who was burned to death, Masons simply stopped attending the Lodge. Others openly attacked their former Brothers and the Order itself. It seems to me that if the obligation and oath were rigorously followed, then the attackers should have been buried up to their necks at the low-tide mark, burned, and had their ashes scattered.

The Senate of the State of New York formed the Committee on the Abduction of William Morgan. The committee announced that:

They believe that Masonry exerts its influence in civil as well as criminal cases.... Formerly from one half to two thirds of their [New York's] justices belonged to the fraternity of Masons" (quoted in Ranter 1969:28). "From an examination of its [Masonic Oath] terms, the Senate will perceive that all Masons who have taken it and believe in its binding force, will necessarily and perhaps conscientiously carry on to the witness stand, and into the jury-box and indeed into the departments of justice a partiality subversive of right (quoted in Ranter 1969:33).

In the political fire-storm that burned across the state of New York, Freemasonry had gone from being viewed as a force for positive political change to becoming a political and personal liability. Masons abandoned the Craft in droves. Between 1834 and 1843, only a handful of Lodges sent representatives to the meeting of the Grand Lodge (Goodman 1988). Missing a Convocation (Grand Lodge meeting) was grounds to have one's charter revoked. The Masons who remained in the Lodges and in the Craft aligned themselves with "Protestant values and insofar as it was political, with conservative partisanship" (Vaughn 1983:190).

The aura of prestige that surrounded Masonry in America before the Morgan Affair did not come from the economic power of individual Masons, but from their positions of authority in military units and political offices (Kutolowski 2002). President Madison, himself a Mason, had filled seven of 13 Cabinet positions with Masons (Fox 1997). By one of those strange twists to which fate is prone, Masonry was attacked for being an elitist, autocratic organization at odds with the ideals of the American Republic. Men suspected of being Masons were systematically made notorious and barred from occupying public offices. Masonry bore the stigma of elitism until the beginning of the War Between the States.

The War Between the States

Albert Pike, a Brigadier General of the Confederate States of America, a 33rd degree Scottish Rite Mason, and a Grand Commander of the Scottish Rite Southern Jurisdiction wrote what is in my opinion a profound statement regarding war in particular, and the War Between the States specifically. He wrote:

Where the armies of the despots cease to slay and ravage, the armies of 'freedom' take their place, and the black and white commingled, slaughter and burn and ravish. Each age re-enacts the crimes as well as the follies of its predecessors, and still war licenses outrage and turn fruitful lands into deserts, and God is thanked in the Churches for bloody butcheries, and the remorseless devastations, even when swollen by plunder, are crowned with laurels and receive ovations (1871[1945]: 295).

In support of this assertion let me just pick out two generals William Sherman and Nathan Forrest. Sherman in an act of "total warfare" burned and destroyed homes and farmland from Chattanooga to Atlanta and ending at the Atlantic Ocean, and he is heralded as a hero; while, Forrest attacked Fort Pillow and undertook acts against its black defenders that even his most ardent supporters describe as brutal. His notoriety may have led to his becoming the Kuklux Klan's leader. Pike's text was written shortly after the War Between the States. Notice must be taken of the re-issue date, 1945; the United States was embroiled in a World War when Pike's text was being reprinted. There were Masons wearing Blue and Masons wearing Gray. This section is not an attempt to explain the War Between the States. It is an outline of Masonry's actions regarding the war.

Before the war, Masons were trying to make their presence felt. This was not easy for an organization determined not to involve itself in politics. Lodges made speeches and wrote letters to one another hoping to avoid war. In Pennsylvania, both Arch Royal and the Grand Blue Lodge argued against dividing the country. "To our brethren throughout the nation ... we make an affectionate and Masonic appeal to practice out of the Lodge those principles of forbearance, generosity, conciliation, charity and brotherly love as they are taught with in ...," spoken by the Grand Master of the

Grand Lodge of Pennsylvania (quoted in Roberts 1961[1990]:8). This was a plea made by the Grand Master of the Pennsylvania Grand Lodge (the leader of a state-level Blue Lodge). It meets once a year to make sure the tenets of the Craft are being followed. The Arch Royal's attempt by a Pennsylvania Lodge to keep the Union and the Craft together was found in a written communication. It stated;

Masonry is as old as government. It constitutes a government in itself. Its origin, principles, organizations and administration are to be found in loyalty, obedience, hope, charity and love (written by the Chairman of the Arch Royal quoted in Roberts 1961[1990]: 33).

The letter was sent to The Right Worshipful Master of the Grand Lodge of Tennessee. It was read during the Tennessee Convocation, the bi-annual meeting of all Arch Royal Lodges within the state.

The communications reference virtues taught in the Lodge that should be practiced by Masons in the profane world. It is interesting that the Arch Royal's letter states that, Masonry "constitutes a government in itself," because the way each individual Lodge interpreted its relationship to government strained mystic ties. The Entered Apprentice's Oath states that a Mason will remain faithful to the constituted government, and not engage in rebellions. It could be argued that Secession was a fundamental attack on the properly constituted United States Government, and that any Mason who would attack the country he lived in was no Mason. The opposite argument is that the Southern States entered the United States voluntarily, and so they should be able to leave in the same way. Therefore, a Mason in the Confederate States of America who did not defend the Confederacy was a traitor to the Craft and should be punished. After the war, Pike (1878[1945]: 74-75) still trying to explain Masonry's relationship to government, wrote;

Masonry alone preaches Toleration, the right of man to abide by his own faith, the right of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring a brotherhood by slaughter and subjugation.

Pike's statement is, at the very least, an argument for passive resistance. However, knowing that he served in the Confederate Army, his statement can be taken to mean that toleration may not be enough; other means may be necessary.

There are other Masons who would agree that "hitting back" is an acceptable tactic for a Mason. The Grand Commander of the Blue Lodge of Virginia was such a one. He stated:

We are bound to protect our property, our families and ourselves. Should the square and compass [Figure 2.1] glitter on the breast of an advancing foe, use it as a mark, and bring the invader to the dust. He fights under false colors; he violates the fundamental objectives of the Order; he is unworthy of your confidence and protection; he uses the symbols of the Order for mercenary purposes ... (quoted in Roberts 1961:75).

Masons did not follow the advice of the Virginia Grand Lodge. This is not to say that Masons did not fight in the war, because they did. Masons in the opposing armies shot to kill each other the same as any other soldiers; however, once a Mason was wounded, things changed dramatically. Robinson, (1989) in *A House Undivided*, retells several stories of wounded Masons being aided by Masons from the opposing army. Masonry continued the Knight's Chivalric Code that had existed in western Europe since the Middle Ages: "A foe was an enemy as long as he was armed and fighting, however, a foe became a fellow soldier when he was wounded, and unable to continue the struggle." A

wounded fellow soldier was entitled to respect and consideration regardless of the color of his uniform. It is not surprising that Masonry would continue such a tradition.

To a man far from home and surrounded by strangers, a friend is the most important thing in the world. This must be doubly true for a soldier in wartime. Freemasonry provided a chance to make friends, and not just “buddies,” but brothers. But how was a soldier far from home to become a Mason? Who would vouch for his character? How would he be investigated? Where would he find a Lodge? The questions were answered by the Freemason’s military heritage. Knights Templar, a military order, influenced masonry. The Lodge’s furniture was portable (a compass, square and Bible), and a Lodge could be formed with as few as five Mason, and being in the army was evidence enough of a man’s character.

To start a new Lodge rapidly, “Military Charters” were used. Regular Lodges chartered “Military Lodges,” but the charter belonged to an officer. Military Lodges were formed from a single regiment, since this unit tended to travel together. A Military Lodge gave the Mason all the Fraternal benefits of a Regular Lodge and the mobility necessary for an infantry or a cavalry soldier in war. There are even stories of Yankees and Rebels gathering in a Lodge after a day’s fighting (Robinson 1989).

The war ended; the Confederacy was destroyed. Then the President was assassinated, and a Mason occupied the Oval Office for a short time. Andrew Johnson was in favor of a mild Reconstruction, but he had powerful “Radical” senators in the Congress. Johnson addressed the “Radical” form of Reconstruction when he stated:

You denied in the beginning of the struggle that any state had the right to go out. The issue has been ... settled ... a state has neither the right nor the power to go out of the Union. (But now) you *turn around and assume*

that they are out and shall not come in (quoted in Roberts 1961:296 italics in the original).

The “Radicals” reconstruction did *assume*, that the South was a defeated Nation, that the South should be taught a lesson, and that the Southerner would quietly capitulate to “Radical” demands. The Radicals’ assumptions were the catalyst, if not the cause, for the Kuklux Klan (see Chapter Two). The War Between the States put an end to Freemasonry’s stigma of elitism. But, it replaced it with the stigma of racism. The Craft was linked, by Abolitionists, to re-colonization (Goodman 1988). A novel by an unknown author, *Masked Lady in the White House*, linked Masons and the Kuklux Klan. The plot has Masons and Klansmen controlled by a Radical Senator, whose goal is to be “king.”

Turning a New Century

“In strict confidence ... I should welcome almost any war, for I think this country needs one,” wrote T Roosevelt to a friend in 1897 (quoted in Zinn 1995:290). The Spanish-American war, an invasion of the Philippines, and America’s entrance into the war to end all war followed this statement. To say that the beginning of the new century was a tumultuous time in America would be an understatement. The *USS Maine* exploded in a Spanish harbor in Cuba; it was an explosion that propelled America into a war with Spain. It ended in Cuba’s “freedom” (which is explained in Chapter Five). The Philippines were a Spanish colony, which America purchased as part of Spain’s surrender agreement. McKinley felt that God had commissioned him to “educate the Filipinos, and uplift and civilize and Christianize them, and by god’s grace do the very best we could

for them, as our fellow men for whom Christ also died” (quoted in Zinn 1995:306). The problem was that Emilio Aquinaldo, a Filipino revolutionary who was transported home by American warships to fight the Spanish, wanted the Philippines to be an independent country within the American protectorate (Zinn 1995). America had entered the “war to end war” in the waning stages of the conflict, swinging the balance of power to the Allies. America became an influential world power. During the Treaty of Versailles negotiations, Woodrow Wilson had argued for his famed “Fourteen Points.” He was able to convince both England and France of the need for a “League of Nations.” This was the high-water mark of American involvement in world affairs. The tide receded as Wilson tried to convince Congress of the need for a League. A “League of Nations” *was* formed, but the United States was not a member. America had returned to isolationism.

During this tumultuous time, the Grand Lodge of Washington State attempted to enact a progressive social change. In 1899, it decided to allow Masons from the Prince Hall Lodge to attend any Blue Lodge in Washington State (Walkes 1981). Masons attending each other’s Lodge may not sound very progressive, as a Mason in “good standing” can attend any Lodge. But the Prince Hall Lodges have been declared “clandestine” or illegal. A Mason from a clandestine Lodge is a clandestine Mason; he must be avoided. Admitting a clandestine Mason into one’s Lodge is worse than accidentally admitting a cowan (profane eavesdropper).

The Grand Lodge of England chartered the Prince Hall Lodges, but the American Lodges declared them clandestine after the Revolutionary War. A natural assumption is that Prince Hall Masons operated against American Independence, but that conjecture would be wrong. Men of Prince Hall Lodges saw only limited action in the

Revolutionary war, and in the War Between the States they fought only in their own units (Walkes 1981). A Mason from a Prince Hall Lodge is easy to pick out; he is black. It may be that a Prince Hall Mason's amount of melanin was the only reason his Lodge was declared clandestine, which the contention of J.A. Walkes, a 33rd degree Prince Hall Scottish Rite Freemason. The general argument for declaring the Prince Hall Lodges clandestine is

[T]he Grand Lodge of England has no right in 1784 to establish a Lodge in Boston, as there was a Grand Lodge (in Massachusetts), in the second place the Warrant granted in 1784 to the negroes gave them no authority to establish a Grand Lodge of a National Grand Lodge Thirdly, the Warrant from want of compliance with its provisions, even if it had been legally granted, became forfeited from its failure to make annual returns, and has long since been expunged from the roll of the English Lodges. Their recognition, therefore, would be an outrage on Masonic law... (F.G. Tisdall, 33rd degree Scottish Rite Mason, quoted in Walkes 1981:89).

But, the progressive Grand Lodge of Washington State was preparing to accept black "clandestine" men as Masons and allow them into its lodges, or stated another way by the Grand Lodge's committee;

- 1) Asserted the right of its subordinates to recognize all Negroes made in Lodges descended from Prince Hall.
- 2) Declared African Grand Lodges, and the two Black Grand Lodges in Pennsylvania, legitimate Grand bodies.
- 3) Stated Prince Hall Lodges and Grand Lodges established in the State of Washington would not be deemed an invasion of its jurisdiction.
- 4) Extended its sympathy to Prince Hall Masons.
- 5) Declared that race or color is not a proper test to apply to a candidate (Proceedings of the Grand Lodge of Washington quoted in Walkes 1981:134).

This would not do. The Grand Lodge of Iowa stated, "Sincerely regretting the action of Washington in renewing the agitation, and regarded such action as ill advised and well calculated to disturb the harmony of the fraternity" (quoted in Walkes 1981:135).

The rest of the Grand Lodges in America declared all Lodges in Washington clandestine. Each state has its own Grand Lodge, and there is no unifying governing body for the country. Therefore, forty-nine Grand Lodges were telling the Masons of Washington that they were wrong. Rather than become clandestine themselves, and in an attempt not to appear weak, the Washington Grand Lodge decided that the Prince Hall Masons could be admitted to all Blue Lodges as long as there was unanimous consent among all the Brethren of Washington (Dumenil 1981). Needless to say, Prince Hall Masons remained clandestine; however, this is not to say that the Prince Hall Lodge can not boast some impressive members; the Supreme Court Justice Thurgood Marshall was a 33rd degree member and W.E.B. DuBois was a member of unspecified rank (Walkes 1981).

America's time in the great war was too short to allow our collective spleen to be vented. War propaganda is built on stereotyped differences: differences that are inflamed to achieve the desired hatred. A war poster in the British Imperial War Museum shows a spike-helmeted "man" (who looks more like an animal) with a handful of bodies, and the caption is "THE HUN KILLS AND EATS BABIES." Europe had been at war for four years; their collective bile was spent. When the external foreign enemy was vanquished, too quickly, Americans turned to internal foreign "enemies," and Masons went with them. The Blue Lodge, Scottish Rite and Arch Royal Freemasons followed policies that were unusual for Masonry. Fry (1922:202) argues that the normal motives, fraternity, sociability, personal gain and status, "for entering the ranks of Masonry" were augmented by "the Masons' militant embrace of 100 percent Americanism" in the 1920's. One hundred percent Americanism roughly translates to America for Americans, or America

above all else. American values, ideals, history and language were the only correct ways to do things in America. All foreign ethnic/cultural influences must be removed. But, foreigners could be admitted to America as long as they learned American ways, and rejected all their old mannerisms. Roediger (2002) states that Americanization (i.e. making the foreigner into an American) was never simply about American ideals, but it was always related to both nationalism and race. The Celt, Mediterranean, Slav, Teuton, etcetera was not only expected to learn American history and to speak proper English, but he was also expected to “become” white vis-à-vis accepting the racial categories along with their implications (Baker 1994a, 1994b, Buck 2001, Jacobson 1998, Roediger 2002, 2000). For example, when the Celts wanted to be thought of as a good white-men (and not a drunken Irishmen), they stopped parading with African Americans for suffrage and started attacking the “others” claims to equality (Ignatiev 1995, Roediger 2000). One hundred percent Americanism and the jingoistic/xenophobic Americanization that was related to it was in Linton’s (1943) and Wallace’s (1956) words a “nativistic movement,” which is a type of “revitalization movement.”

But if Freemasonry were going to move from being politically inactive to being politically active, then it needed a focus. Recognizing the need for a focus, an article written in the *Southern Masonic Journal* stated:

No greater task presents itself to the American people at this time than that of securing unity of purpose and action. There are many differences to be reconciled, many factions to be brought into harmony The great American public, ..., will soon be aroused to action: until now it has been a marvel of patience and long-suffering. The patriotic duty of the hour is the elimination of the radical elements from our political and industrial life and the achievement of national unity. To this end American Freemasonry is dedicated ... (quoted in Dumenil 1981:204).

The *Southern Masonic Journal* is saying that though Masonry is not political, the fraternity is the right place to find a unifying ideal for the Nation. It sounds like patriotism and “Americanism” have won out over Masonic “Obligations” and “Oaths.” “Patriotism” was undoubtedly as big a “buzz” word after the War to End War as it is during the time this was composed, Summer 2004. Patriotism cannot exist in a vacuum. It may be the penultimate example of Levi-Straus’s “us/them” dichotomy. Patriotism (us) can only define itself by pointing out a “them.” A Grand Master from California summed up patriotism when he wrote:

Preach to the brethren to be true to the Government, to be charitable to all, to spread the Doctrine of Universal Brotherhood, to frown on and put down Bolshevism, Imperialism, Social Unrestism, IWW ism, wherever found and always to stand on the bank of Americanism (quoted in Dumenil 1981:203-204).

The Grand Master not only summed up “patriotism,” Universal Brotherhood for us, but he also pointed out potential “thems.” Masons were called upon to put down both ends of the political spectrum, and all enemies of 100 percent Americanism. On the Progressive Left, both the Bolsheviks (a socialist party) and the Industrial Workers of the World (IWW: organized labor) were to be stopped. Imperialism, on the Reactionary Right, is to be “put down.” Developing a list of political “isms” to “frown on and put down” is an interesting stance for a non-political organization. Additionally, by attacking the Progressive Left, the 1920’s was the first time that American Freemasonry was not in the vanguard of progressive social change.

Part of the “Social Discord” that the Grand Master from California spoke of was the Roman Catholic hierarchy. An article in the *Masonic Review* stated the case this way:

The Roman hierarchy hopes to destroy American institutions of liberty through the Knights of Columbus [a Catholic secret society]. The only way to defeat the purpose of the Roman hierarchy is for Protestants to as solidly unite to preserve the American school system, political liberty, and the religious freedom as Rome unites to destroy them (quoted in Dumenil 1981:210).

The Knights of Columbus (K of C) are a secret society of the Catholic Church.

Protestants (i.e. Americans who do not bend their knee to the Pope) argue that the K of C had as their main purpose taking over America and delivering it to the potentate in Rome. Catholics had to give up their personal liberty to the Pope. Protestants believed that K of C members took additional oaths beyond normal Catholic ones to deliver America into the hands of the Pope. The Protestants' beliefs turned into their worst fears when the Knights of Columbus fourth-degree Oath was "discovered." The "discovered" oath stated in part:

I do now denounce and disown any allegiance as due to any heretical King, Prince, or state, named Protestant or liberals, or obedience to any of their laws, Magistrates, or officers.

I do further declare that the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestants or Masons to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all of any of His Holiness' agents, in any place where I should be, in Switzerland, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines and to destroy all their pretended power, legal or otherwise.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crash their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, strangulation cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity of authority of the persons ... as I at any time may be directed to

do by any agents of the Pope or superior of the Brotherhood of the Holy Father of the Society of Jesus. (quoted in Cook 1922:47-51).

This oath was *discovered*, published, and thought to be true by Protestant Americans and Freemasons, however a Rosicrucian text published in 1926 states, “the Catholic is our brother as well as the Mason” (Heindel 1926:6). After a Senate investigation forced the K of C to produce the fourth-degree oath, it was decided the quoted oath was *a fake*. But as one would expect with any conspiratorial situation, the Senate’s “proving” that the Oath was fake only proved that the Senate was controlled by the Pope.

Masons, Protestants, Knights of the Ku Klux Klan (a group composed of Masons and Protestants) believed that the K of C was organizing to take over America. Right Wing Newspapers stated, when a Catholic has a male child a gun is hidden in the Church, and Catholic Churches are built on hills to give them a defensible location from which to attack a city. The Oath may have been bogus, but in the 1920’s it was enough to light a fire under Masons and Protestants to protect and unify themselves through 100 percent Americanism. Arch Royal and Scottish Rite Masons used the anti-Catholic aspects of 100 percent Americanism to argue for public education and controls on immigration.

In the early 1920’s, compulsory education was not legislated. The concept of free public education was actually part of the Socialist agenda. However, it became the “fix all” of 100 percent Americanism. If education could be taken out of the hands of the Catholics (parochial schools) and all children were made to go to “American” Public Schools, then all the ills (moral degenerations) of America would be cured. Snodgrass (1932), a ninth degree Arch Royal Mason, stated;

There is no cause more worthy of the earnest support of every Mason in America than that of Education ... public schools where by every boy and girl ... can be properly prepared for a useful, peaceful, and happy life in a progressive civilization Health, safety, liberty, prosperity, peace and happiness all depend on the education of the masses.

Charles F. Moore, the Grand Commander of the Scottish Rite Masons 1915-1921, echoed Snodgrass's sentiment when he stated in his *Allocution* 1914-1915,

We have in all the States of our great Republic a System of Public Schools designed to educate all the children of all the people. I think we cannot render any greater or nobler service to the Country than to align ourselves openly and squarely in favor of the creation, the maintenance, the efficiency and the perpetuity of our Public School System. I know of no subject upon which there can be or ought to be such uniformity of opinion and action as the education of the people in *their own schools* (Scottish Rite 1914-1915 italics in original).

John H. Cowles, Grand Commander 1921-1935, was also in favor of public education (Demott 1986). Both the Arch Royal's and the Scottish Rite's arguments for education followed the supposition that: 1) if Catholicism is destructive to individual liberty and personal freedom and 2) Catholics are allowed to educate our children in either private or public schools; then our children will be controlled by the Pope and our country will cease to be a free Republic.

The second problem that could be cured with a public education was hyphenated America. President Wilson stated: every American who carries a hyphen in his name carries a dagger poised at the heart of America (Goldberg 1999). The *Trestleboard* stated, "we must and will Americanize these aliens among us who are still clinging to un-American ideas and customs ... and holding themselves aloof from the affairs of the United States ... (quoted in Dumenil 1981:235). Public education would be "designed

for the Americanization of the hundreds of thousands of foreign born residents in our country ... (The Supreme Council Scottish Rite quoted in Fox 1997:184). Public education was the utopia of Masonry in the 1920's. It made for some interesting unions. The Knights of the Ku Klux Klan were also strongly in favor of public education. It may have been this union of ideas that caused Moore, the Scottish Rite Grand Commander, to join the Knights. It is certain that Charles F Moore was a member of the Knights (Fox 1997).

I think a metaphorical trip through Masonry's history is the best way to conclude this section because it allows for the type of double meanings that Freemasonry and Kabbalism tend to employ. Consequently, I have developed a metaphor based on the word *train*. As you read this section, think of *train* as both a noun and a verb. Throughout the allegory, I am using the noun to mean social relations, culture, and governing the state, while the verb "to train" means teaching. In the beginning of America, Freemasonry conducted the train and prepared the colonists for freedom. They engineered the American Revolution, the Articles of Confederation, and the Constitution. They fueled the Revolutionary War with Generals from America, France and Prussia. The "mystic tie" may have been enough to cultivate in the British Generals a desire to see the American's engine run on its own.

Then in 1828, a man disappeared from the State of New York, and this prompted people to throw Masons from the train. Conductors, engineers and firemen were all told that their hierarchical command structure was not in keeping with the ideals and practices of this country. The rail-line would run more democratically after the Masons got off, or gave up their elitist ways. Many Masons did give up their positions in the Craft, and

many Lodges along the line were closed. Freemasonry was now forced into riding as a passenger in the train it had guided.

In 1860, the railroad was ripped in half. Some Masons argued that they had put the train together voluntarily; therefore they should be able to take their cars and start a new line. Others argued that once the cars had been locked together they could not be taken apart. The outcome of the war was that once the train was constituted the line could not be dismantled. Radical reconstitution of the rail-line forced some Masons to initiate a ghostly covered train. The covered cars rode different rails until the “radicals” were forced to stop their “reconstruction.”

The rails led into a combat zone in 1917, but by 1918 they had run through the European Theater, and gained much power. But the passenger cars were now filled with strange-looking and strange-talking people. Some had taken oaths to destroy the rightful owners of the railroad. There were aliens and Catholics on the train. They had to be educated in Americanism or removed to second class passage, or the rail was doomed to be sabotaged. Americanization of the train and the rail company was a joint venture between the Knights and the Masons. The train is still running today, but this is my stop.

Part Two:

Shrouded Brotherhood

On Christmas eve in 1867 in Pulaski, Tennessee a group of friends, most of whom were Freemasons, got together to form a new organization for fun and amusement: they formed the Kuklux Klan. Their main purpose, pleasure and entertainment, quickly took a back seat to saving the white Southern race from an oppressive “Radical Republican” rule. Lester (Lester and Wilson 1905[1971]), one of the founders, wrote that the Kuklux is shrouded in mystery and hidden behind a wall of secrecy. The order came into being and ceased to exist in less than three years: however, it has a profound impact on America today. The intent of Chapter Six is to explain the circumstances that brought the Kuklux Klan into existence and to highlight similarities between it and the Freemasons.

As stated in the introduction, this ethnography was undertaken to answer a unique set of questions regarding the Kuklux Klan: what was it, why and where it was formed, and why did it end? But when the connection between the Kuklux Klan and the Freemasons came to light, the questions were altered. The connection also necessitated that an ethnography about the Kuklux Klan become a chapter in a larger work. This chapter contains an ethnography of the Kuklux and a comparison of the intellectual foundations of Freemason’s Lodge that are found in the Kuklux’s Den. It also includes a brief documentary overview of Reconstruction, the birth of the Kuklux Klan, and its tactics. The comparison between the secret societies is based on the philosophies of the orders, the leaders of the Kuklux Klan, and an argument that a Freemason formed a Den in Cleveland, Tennessee. I believe that *Hindering Reconstruction Kuklux Klan* in conjunction with *Principle Builders* (Part One) is the best way to understand the “exotic other’s” (Kuklux Klansmen who were Freemasons) world-view. They may also aid in

understanding the motivation of men involved in forming and carrying out a revitalization movement.

On a cold November night in 1915 in central Georgia, a small group of men, led by a Freemason named William Simmons, climbed Stone Mountain, a granite batholith near Atlanta, Georgia, to light the fiery cross that would re-ignite the myth of the Kuklux Klan, but in a form named Knights of the Ku Klux Klan (henceforth referred to as Knights). William J. Simmons (1924: 20) wrote they made the long climb up the stairway of the largest rock in the known world, and the site for the Confederate Memorial for the purpose of touching off “the supreme agony of love through the sacrifice of life to the end that freedom and democracy may be secured to all mankind forever.” This brief fire in the Atlanta night sky was to touch-off a fire that burned across America in the 1920’s. The intent of Chapter Seven is to explain the Knights as an American nativistic organization and to spotlight its relationship with Masonry.

The first section of Chapter Seven is an introduction to the Knights. It covers William Simmons’ account of the Knights’ history while integrating the importance of *The Birth of a Nation*’s, D.W. Griffith’s epic movie, in focusing attention on the nascent organization. A discussion of the avowed purpose of the Knights and an exploration of the membership’s characteristics are also included. Because anytime the Ku Klux Klan is mentioned people instantly think of the “fiery cross,” the last section of the introduction is on the symbols of the Knights. There are in fact seven symbols; however, because of its importance to both “citizens” and “aliens,” the “fiery cross” will be the highlighted symbol. “Citizens” are men who have taken the Knights’ first degree. They are men

who have been “Naturalized,” initiated into the Order, while, “aliens” and “alien world” account for everything outside the Order.

Chapter V

Hindering Reconstruction: Kuklux Klan

If you had been in the Confederate States of America during the War Between the States and you were white, then during Reconstruction you were believed to be a Confederate or a Confederate sympathizer, unless you could prove differently. While the Southern States were being “Reconstructed,” no former Confederate was allowed to vote, be a member of the government or carry a fire arm, and all your property was in jeopardy. Governments and Courts in the South were in the hands of the Radical Party. The antebellum “Abolitionists” and the Reconstruction Radicals were two shades of the Republican Party. They were angered by the Federal Government’s termination of the war, and they were determined to continue it. The Radical Republicans were determined to make the “damn rebels” pay for the war, and they were bent on making the South so inhospitable to the damn rebels that they would leave the country. They held all power, and they were determined to wield it as a weapon against the damn rebels. The war would not be over until all the damn rebels were hanged or driven from the country. Under these conditions a militaristic organization for the protection of life, liberty and property was formed. The Kuklux Klan was formed. It was caused by a unique set of circumstances: it was a response by a defeated nation to the oppressive rule of scalawags and carpetbaggers: Radical Republicans. In the terms of anthropology, it was a revitalization movement.

Reconstruction

Robert E. Lee, after receiving favorable terms from Grant, chose to surrender the Army of Northern Virginia. Andrew Johnson, who later became Lincoln's Vice President, as the military Governor of Tennessee ratified the 13th Amendment. Tennessee's Reconstruction Senate elected Brownlow as Governor. Lincoln was assassinated and Johnson became President. Johnson passed the Amnesty pardon, and Brownlow one-upped him when he passed the Franchise Law. In Tennessee, all men who were not "Loyal" to Brownlow were not allowed to vote. "Loyal" in the Reconstruction South was a shorthand for "Loyal League," which was a political organization created by the Radicals to maintain their power. Brownlow used Loyal Leaguers to create a State Army. Confederates from Tennessee who had been well treated when they surrendered and only slightly troubled when they applied for Amnesty found themselves disenfranchised, unarmed, surrounded by an occupying army, and from their perspective living under the tyrannical rule of a scalawag despot.

General End of Hostilities

The surrender of General Lee's Army of Northern Virginia on April 9, 1865 did not end the War Between the States; however, the surrender was the action most associated with its end. Because Lee's surrender at Appomattox Court House was so important, many citizens of the Confederate States of America told stories about it. The story telling led to the birth of the romantic fantasy that General Lee handed his sword to General Grant, and Grant returned the sword. "The much-talked of surrendering of Lee's sword and my handing it back, this and much more that has been said about it is purest

romance," wrote General Grant to Lee's Aid-de-Camp, General A. L. Long (1983[1883]: 423). The romantic fantasy was probably born out of the actual treatment of the Confederate Soldiers, however. It was a common comment of the time that the "US" in U. S. Grant stood for unconditional surrender. However, Grant's terms to Lee's army were cease your struggle and return to your homes, as stated by John B. Gordon, one of Lee's generals involved in the surrender talks (Select Committee 1872[1968]). After the surrender, they were sent home with their horses, mules and side arms, because these items would be needed in civilian life (Long 1983[1883]). It seemed that the termination of the war would be the end of the hostilities.

During the war, Lincoln had repeatedly stated that when the South discontinued the fighting, hostilities would also be terminated. In the Confederate States of America, Grant's actions toward the Army of Northern Virginia and romantic fantasies did cause the belief that the United State of America was trying to heal wounds and the belief that Lincoln's statements were truthful. However, Johnson's Amnesty, known to many Southerners as "Damnasty," dampened the hopes of Confederates (Kent 1930). It states,

I, Andrew Johnson, President of the United States, do proclaim and declare that I hereby grant to all persons who have, directly or indirectly, participated in the existing rebellion, *except as hereinafter excepted*, amnesty and pardon, with restoration of all rights of property... every person shall take and subscribe the following oath...

'I _____, do solemnly swear (or affirm), in presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States, and the Union of the States thereunder; and that I will, in like manner, abide by and faithfully support all laws and proclamations which have been made during the existing rebellion, with reference to the emancipation of slaves. So help me God' (italics added quoted in Fleming 1906: 168).

The italics were added, because those four little words smashed the Southern optimism and put an end to romantic fantasies. The italicized words caused fourteen classes of people to appeal directly to President Johnson for amnesty. They included, high-ranking officers, men who left the United States to aid the rebellion, the government of the Confederate States, and all who accepted Lincoln's Proclamation of Amnesty of December 8, 1863 (Fleming 1906). One of the men who had to apply directly to President Johnson was Albert Pike, a C. S. A. Brigadier General, a Scottish Rite Freemason, and possibly the Chief Judiciary of the Kuklux Klan. He wrote:

“I can advance no other special claim to clemency, than this ... I yielded reluctantly to an inexorable necessity, obeying my sincere convictions of right and duty, and not regarding the movement as treason or rebellion, but as the exercise of a lawful right ...” (quoted from the Adjutant General's files found in Allsopp 1928:219).

Pike and many other Southerners who wrote similar letters were re-admitted, after taking Johnson's Oath, as United States citizens. But while they became U.S. citizens again by taking the “Damnasty,” they did not necessarily recapture any of their rights within their states.

Despite the fact that the “Damnasty” had shattered Southern optimism, it did not kill all Southern hopes. Two weeks after the “Damnasty” became law; Howell Cobb still harbored the hope that Johnson would be magnanimous in victory. Cobb, a Congressman and Speaker of the House from Georgia before the War and Confederate Senator and General during the War, wrote Johnson, “Looking to the future interests not only of the southern people, but of the whole country, it is desirable that the bitter animosities ... should be softened, as much as possible: and a devastated country restored ... to

comparative prosperity” (Flemming 1906:129). Cobb’s hopes would have required a level of magnanimity and generosity not often found in the hearts of conquerors. He implored Johnson to “Let the United States furnish it [the generosity]. There never was a more fitting opportunity” (Flemming 1906:129). Johnson, as evident in his speech quoted above, may have been willing to provide an example of munificence to a defeated nation that has never been seen on this earth. But he was unable to provide an example of high-mindedness and benevolence that history still needs.

Johnson’s inability to be munificent was related to the Republican Party’s blood lust (Meriwether 1904). If Johnson had been able to provide the generosity and compassion that a war-torn Nation needed, reconstruction would have taken an entirely different path. The “generous path” would not have included the Kuklux Klan. The blood lust of the Republican Party and the Northern citizenry forced the Nation down the dark and dismal path of Radical Reconstruction. Examples of Northern blood lust can be found in letters, newspaper articles and speeches from the North. For example:

A letter written to President Johnson,
From Le B__ dated October 1, 1865.
Having watched with the most intense interest, your course in regard to two of Satan’s ambassadors to earth, Robert E. Lee and Jefferson Davis, and being very much dissatisfied with the disposition made of the former, I have concluded to tell *you* what to *do*. Satan would not have him open the door for fresh arrivals, and *you* have pardoned him I hope you will have cause to repent.... If you do not have Jeff Davis hanged, may the anathemas of a Nation rest upon you! ... It (the opportunity) is yours to write your name on the hearts of millions or cover it with the deepest infamy (quoted in Fleming 1906:36).

An anonymous newspaper article from the *New York Times*,

The hanging of the traitors is sure to begin before the month is over. The Nations of Europe may rest assured that Jeff Davis will be swinging from

the battlements of Washington at least by the Fourth of July. We spit upon a later and longer deferred justice (quoted in Meriwether 1904:232).

And a speech given by an exiled Tennessean, Parson Brownlow, as part of a tour through the North,

I am one of those who believe the war has ended too soon. We have whipped the rebels, but not enough. The loyal masses constitute an overwhelming majority of the people of this country, and they intend to march again on the South, and intend this second war shall not be child's play. No stone shall be left atop another, the South shall be burned, and all Southerners shall be driven into the Gulf of Mexico; then the land will be opened to new Loyal settlers (quoted in Meriwether 1904:240).

While the Northern Blood Lust did not become legal policy, it did become *de facto* Reconstruction policy. If there is any doubt that blood lust became *de facto* policy, read the orator's name, Brownlow, closely. It is recognizable from the dreadful black frightful past of Tennessee's Reconstruction history, as none other than Governor William "Parson" Gannaway Brownlow.

"Reconstructing" Tennessee

Reconstruction in the proper sense of the term had occurred under Andrew Johnson. Reconstruction was defined as the reorganization of a conquered territory into a form that would allow it to become a part of the United States. The most important provision was the acceptance of the 13th Amendment to the Constitution, which forbids slavery and involuntary servitude, except as a punishment for crime. In Tennessee, the 13th Amendment was passed while Johnson was Military Governor (White 1959). Thus, Brownlow (Figure 5.1) "Reconstructed" Tennessee.



Figure 5.1 Governor William "Parson" G. Brownlow. He was the most powerful legally recognized political figure in Tennessee during "Reconstruction," and a man determined to make the "damn Rebels" pay for their insolence.

He was the most powerful political figure in Tennessee during the Reconstruction time period. Because the leader determines the tenor of the organization, a brief biography is necessary to understand “Reconstruction” in Tennessee. Before the war, Brownlow had been a resident of East Tennessee for thirty years. He cherished “the Switzerland of America; and (he) did not intend to be driven out of it by the more-than savage beasts who now have it in possession” (Ash 1999:82). The “savage beasts” were the Confederate Soldiers who in 1862 were in custody of the whole state of Tennessee. Many of the people in East Tennessee felt that they had been forced out of the Union through ballot tampering and threats. The only proper course of action was for the Federal Army to liberate them. Brownlow believed that the Federal Government owed “it to the loyal people of East Tennessee to send an army there and liberate that oppressed and downtrodden population” (Ash 1999: 84).

The “savage beasts” arrested and jailed Brownlow for treason. In December 1861, he was released from jail and by March 1862 he fled north. He had been one of the oppressed, but now he was an exile. Being forced to flee the “Switzerland of America,” because of the action of the “savage beast” made Brownlow angry. He hoped and prayed for the day when “a terrible army” will “go at once into East Tennessee, and back up the loyal citizens, while the latter shoot and hang their persecutors.... I want the army to serve for me as a forerunner...” (quoted in Ash 1999:149). He wanted the Confederates killed and he wanted the Union Army to be in control of East Tennessee, so he could go home. Brownlow returned to Tennessee and became a Reconstruction Senator. When Tennessee’s Reconstruction ended, he was appointed governor in 1863 and was elected in 1867. Once he attained the Governorship, he was determined to keep

the position and make the Confederates pay. Brownlow's goals caused a form of Radical Reconstruction in Tennessee, but by 1869, he resigned as Governor to take a U.S. Senate Seat.

Brownlow was the first post-war Governor of Tennessee, but this did not lessen his power. Additionally, he further intensified his power with the passage of two key pieces of legislation: The Franchise Law and the State Militia Law. The first controlled voting and the second made provisions for the State militia. Together the laws gave Brownlow the power to become a military dictator, and were the catalyst for the change in the Ku Klux Klan from fun to serious work.

The State Militia and the Franchise Laws were Brownlow's methods of enforcing his will. Johnson's "Damnasty" placed qualifications on who could be registered to vote. Brownlow was not happy with these limited measures. In Tennessee, he passed a stringent Franchise Law. In his Inaugural address, Brownlow (1865:19) stated that the Franchise restrictions were not an "impulse of vengeance any more than appeals of sympathy and pity," but they were an attempt to "guard the ballot box faithfully and effectively against the approach of treason" and this is "no child's play" we must carefully "determine the qualifications of voters." The Franchise Laws limited who could vote to,

Section 1

- 1) Every white man twenty-one years of age, a citizen of the United States, and publicly known to have entertained unconditional Union sentiments from the outbreak of the rebellion until the present time.
- 2) ... Provided, that he has not been engaged in armed rebellion against the authority of the United States.
- 3) ... Provided that he has proof of his loyalty to the United States.

4) ... all citizens of this state who served in the United States Army.

Section 2

No man who fought in the Confederate army or avoided fighting in the Union army shall be franchised (quoted from White 1959: 436-438).

The ballot box was effectively protected. The Franchise Laws limited the number of male Tennesseans who could vote to approximately 50,000, or one-third of the 1861 totals and these men were largely from East Tennessee (White 1959). A *Nashville Daily Press* article from July 1, 1867 states, "100,000 men were disenfranchised."

Additionally, the Franchise Law removed the election judges from the voter registration process.

The Law was enacted during the first legislative session in 1865. It seemed to lack the passion that the "Parson" was attempting to convey. Therefore, Brownlow delivered a Proclamation in Nashville on July 10, 1865, in which he stated:

I do proclaim that no person is entitled to vote at any election by the people of this State, unless he shall first actually prove by testimony under oath that he comes within the provisions of the first section of the law... and that all votes of all persons and all counties contrary to the strict provisions of this law, will be thrown out, and will not be taken into account in the office of the Secretary of State (quoted in White 1959: 443).

The law placed all power to control voting in the hands of men who had a vested interest. The essence of the proclamation and the Franchise Laws was to place all the power in the hands of the Radical Republican Party. This small circle of men controlled the registering of voters and the counting of the ballots. An observation made by Joseph Stalin seventy years later is applicable: he said that power is not with him who casts the ballot, but with him who counts the ballot (Tucker 1970; Daniels 1993). "And so the

system is made complete in all its parts and members, and the centralization of power lodged in Brownlow,” reported the *Nashville Daily Press* (July 1867). This behavior was not specific to Tennessee, it occurred throughout the Southern States. But because the Kuklux started in Tennessee, Brownlow’s despotism is used as a vignette of the South.

With the Franchise Law, Brownlow was not making idle threats: he was making promises. It was reported in the *Cleveland Banner* on July 18, 1867 that Brownlow threw out the registrations of at least two counties. *The Banner* reports:

Gov. Fletcher and Mr. Brownlow are getting scared. They have unregistered Blount County. The reason is not assigned, but well known—too much Conservatism in Blount. All this un-registering business stands on the same ground.

...we cannot carry Warren County in the approaching election with the present registration, and we want you to set it aside. We must knock out some more voters, or we will be defeated.

The two gentlemen came home. The registration *was set aside*, and a new one ordered, and immediately ‘*more voters*’ were ‘*knocked out*’ by the destruction of the certificates to the February poll book.

It may have been that the “setting aside” of two counties was an isolated incident; however, the strict enforcement of the Franchise Law was taken as far as “un-registering more voters.” *The Pulaski Citizen* reports that on June 7, 1867 in Giles County, birth Place of the Kuklux, voter registration was stopped, when “there were a great many good, loyal citizens of the country in town ... for the purpose of ... registration. It was announced that ... only Loyal white men and colored soldiers” would receive registration. One thing cannot be argued; during Brownlow’s terms as governor fewer voters were being counted. Figure 5.2 shows a comparison between the number of voters before, during and after Brownlow.

Controlling the Elections

ballots counted

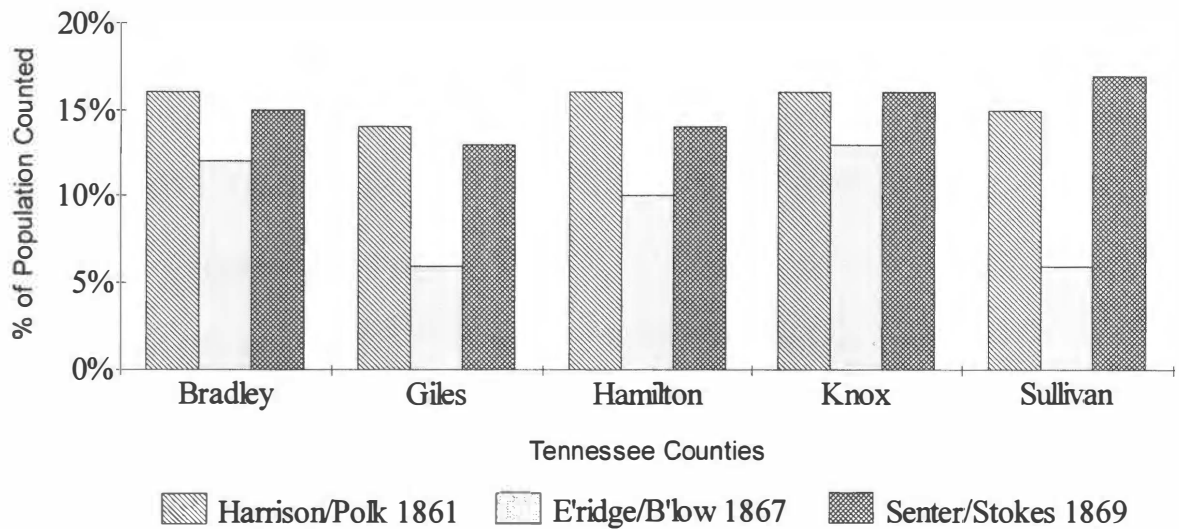


Figure 5.2: Controlling the Elections.

The Harrison v. Polk, 1861, election used the 1860 census data, while the Ethridge v. Brownlow, 1867, and Senter v.

Stokes, 1869, election results used the 1870 population data. The Table makes one thing very evident during the Brownlow era: the percentage of ballots being counted was greatly reduced. If you lived in a county that was known to have a Klan Den, Giles or Sullivan for example, you could be assured of not being counted. The election data are from White (1959) and the population data are from the US Census.

In his Inaugural Address in 1865, Brownlow states: “The interests of the State and the just rights of the people, should be sacredly and vigilantly guarded, no matter who suffers ruin and disgrace,” and since all the political power was in Brownlow’s hands, he was the only vigilant guard in the State. But, who was able to guard against Brownlow? The statistical information in Figure 5.2 implies that no one was able to guard against Brownlow. The ballot box was safe, but all non-Radicals were in grave peril. Brownlow’s completely perilous protection of the ballot box was in part responsible for the Kuklux Klan becoming a militaristic organization.

The rights of the people of Brownlow’s state had to be protected in two different but interconnected ways. First, he limited the number of people who could vote. In two Tennessee counties known to have had a Klan Den, Giles and Sullivan, the percentage of registered voters was six percent each, which was less than half the total either before or after Brownlow was in office (see Figure 5.2).

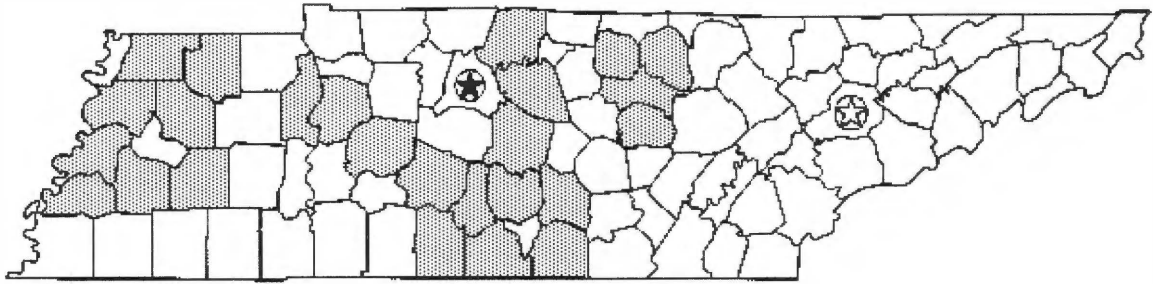
He controlled which counties could vote, and which people within a county were acceptable. An “Enemy Confession on the Franchise Law” reported in the *Nashville Daily Press* (July 1, 1867) states that, “Suffrage is practically in the pocket of a paralytic old man who seems to be controlled almost wholly by the morbid passions and animosities engendered by the war.”

Second, he organized a State militia that was completely under his control. “The legislature would do well to pass an act providing for a Military Contingent Fund, of a *moderate character*,” stated Brownlow during his inaugural speech in 1865, “confiding it under the control of the executive.” The italics were added, because the question must

be asked what Brownlow found to be a moderate character. The *moderate* nature of his militia became evident on February 25, 1867 when Brownlow wrote:

The outrages against the legal government of Tennessee must and will cease. I feel justified in expressing the opinion that the present State Government in Tennessee will be sustained and preserved, despite all the efforts of disappointed traitors and disloyal Newspapers. It is the duty of the government to preserve good order, and a quiet submission to and a rigid enforcement of the laws everywhere within the limits of our State” (quoted in White 1959: 443).

In 1867, Brownlow’s preservation of the “legal government of Tennessee” meant that the “loyal militia” had to be deployed to “aid the Radicals in carrying the elections,” reports the Cleveland Banner (Jan. 28, 1869), at “a cost (to) the taxpayers of the State (of) \$329,126,” which was only about \$25,000 less than the entire 1860 budget. Brownlow could call up and organize a militia when “in his opinion the safety of life, property, liberty or the faithful execution of law required it.” Brownlow argued that, he must preserve the States laws, and to accomplish this laudable goal he required his own army; an army that during the entirety of Brownlow’s term was called against sixty counties in Tennessee (White 1959). Furthermore, the Cleveland Banner (Jan 28, 1869) reports that Brownlow’s “melisha” was ordered against twenty-five counties at one time. They were “Franklin, Sumner, Pulaski, Marshall, Maury, Lincoln, Bedford, Rutherford, Coffee, White, Jackson, Overton, Putnam, Wilson, Gibson, Weakly, Dyer, Obion, Lauderdale, Madison, Haywood, Tipton, Hickman, Humphreys and Benton,” or most of west and middle Tennessee (see Figure 5.3).



Legend:




-  Nashville: current State Capital
-  Knoxville: 1860's State Capital
-  County that received Brownlow's attention

Figure 5.3: Brownlow's Militia Movement.

Brownlow sent his militia to twenty-five counties at one time. He argued that he was forced into this action to protect Tennessee from the men who would overthrow the government.

His "melisha" was also used during the 1867 gubernatorial race. A man jumps up on a tree-stump and says what is on his mind. This is a "stump-speech." But once Brownlow knew that Ethridge, his opponent, was going to make a "stump-speech," Brownlow sent the militia to stop him (Patten 1934). Brownlow stated, Ethridge and his supporters are "nullifying the Constitution and the laws of the land and spreading sedition and a spirit of rebellion" (quoted in Patten 1934: 104). And there was no way he was going to sit still for this type of behavior, thus the militia must be called out to protect the peace and tranquility of Tennessee.

"Loyal" men of Tennessee were to be formed into Brownlow's state army. The "Loyal" men belonged to an organization known in the South as the "Loyal League" and in the North as the "Union League." The "Union League of America [is] of vital importance to the success of the Republican party," according to the 1868 Republican

National Convention (see also Figure 5.2 and 5.3), “and [to] the maintenance of loyalty, liberty, and equal rights in the Union, ... [it is] the right arm of the Union party” (Johnson 1903:50). At the National level the Republican Party’s greatest fear was that the Democrats would be returned to power. Mr. Hassaurk, a delegate from Ohio to the 1868 Republican National Convention, stated that: “No calamity could befall our country more disastrous to its peace, welfare and prosperity, than the success of the Democratic party next November. That calamity it is our most sacred duty to avert. The integrity of the country must be firmly established before the disorganizer [Democrats] should be re-admitted to power ...” (Johnson 1903:59).

Brownlow in following the precepts of his party and the ideology of the a political party to which he belonged before the War Between the States, the “Know Nothing Party,” did his part to make sure the mantle of power was kept from the “disorganizer’s” hands. He armed the “Loyal League” forming a Radical state “melisha,” and wrote stringent “*voter*” registration laws to completely protect the ballot box. In an incredible irony, the twelfth resolution of the Republican Party in 1868 states, “This Convention declares its sympathy with all the oppressed people which are struggling for their rights” (Johnson 1903: 67). The irony is that at this point the oppressors were the Republican Party, and the “oppressed struggling for their rights” were the Democrats: the former leaders of the South. The irony was lost on the Republicans and the Democrats alike; however, the Democrats had a good idea about the character of the Radical Party.

Men like William Driver aided the Democrats’ negative opinion of the Radical Party. Driver had been expelled from “Loyal League” and wrote a letter to the Cleveland Banner (July 18, 1867) describing the Radical party. He writes, “The Radicals believed

they could grind the Anglo-Saxon race beneath the heel of their deceived colored dupes.” The Republican Party had “emancipated [the colored dupes] as a military necessity. As the last hope of our tottering government to save yourselves, you and your party ...and now you say that it was all for love of that element.” The Radicals are political opportunists who would destroy society just to maintain their power. They carried on the tradition of “Abolition” that the Republican Party was known for before the war. The continuation of Abolition forced Frank O. McCord, the editor and publisher of the *Pulaski Citizen*, to write “A Record of Radicalism” (*Pulaski Citizen* July 18, 1867). He writes:

“The word ‘Abolitionist’ is derived from the transitive verb abolish, to destroy. Now let us see what our Abolitionists/ Radicals have abolished, destroyed, annulled and made void:

They have abolished liberty. They have abolished the Union. They have abolished trial by jury ... laws and the courts ... ten States ... the peace and fraternity of the country... the sacredness of the church ... freedom of speech ... freedom of the press ... freedom of opinion ... freedom of religion ... all the late war was waged for ... all that our forebears fought for ... equal rights to all ... economy and honesty in the administration of the Government ... low prices, cheap living, good times, and the general prosperity ... millions of lives ... The United States.

With such a record and such achievements only to boast of, what more appropriate name could they bear than that of ‘Abolitionists’?”

During their National Convention in 1868 and as a response to Radical threats, the Democrats formally stated the resolutions they had maintained throughout Reconstruction. They resolved to “reduce the standing army...abolish ... all political instrumentalities designed to secure negro supremacy,... repeal all enactments for enrolling the State militia in a time of peace” as found in the *Cleveland Banner* (September 17, 1868). They further resolved to grant, “[a]mnesty for all past political offenses and the regulation of the elective franchise in the States by their citizens.” But,

Seymour (the Democrat) lost and Grant (the Republican) won. A Harper's Weekly woodcut titled "Modern Samson" aided Seymour's defeat. *Harper's* conjoined Seymour and the Kuklux to the "Damn Rebels" who had fought to destroy the Union (see Figure 5.4). The problem with *Harper's* linkage is that it misses the fact that the Kuklux Klan was founded on Freemason ideology and leadership, and as far as I have been able to determine, Seymour was not affiliated with either organization. Additionally, *Harper's* Klansmen are completely out of uniform. But missing a point did not blunt the knife, and with the election of Grant the way was paved for four more years of oppression of the former leaders of the South.

In Tennessee, Grant's victory meant that Brownlow would hold power awhile longer, and that the Confederates who had been well treated during their surrender and only somewhat annoyed by Johnson would remain disenfranchised, officially unarmed, surrounded by a occupying army, living under the totalitarian rule of a despot and with no legal recourse as citizens of either Tennessee or the United States. Grant's victory also meant that 50,000 votes would determine the fate of the State, and Brownlow would maintain his control by taking and counting the votes, and that the Radical Party would stay in power. It forced the Democrats to conclude that, the Radical Party was Brownlow's Party and the Loyal men were Brownlow's militia and the State of Tennessee was Brownlow's State: heaven help him who had fought for the Confederacy or him who desired to live in peace in Tennessee. But instead of appealing to a higher power, several former Confederate solders from Pulaski Tennessee formed a paramilitary organization, an organization that would change the political landscape, and an organization that would resist Radical Reconstruction.

Figure 5.4: Modern Samson.

Harper's implied that the Kuklux Klan was only a continuation of the C. S. A. militancy, and that a vote for Seymour was a vote for the Klan and the "damn rebels." Seymour is the "devil" carrying the flag. In the *Harper's weekly*, this is a full-page wood cut (approximately 15 inches by 10 inches). They were right the Klan was a continuation of a tradition, but they missed the underlying tradition. The Klan was founded on Freemason ideology.

They formed an organization known as the Kuklux Klan.

Birth of the Kuklux Klan

The Kuklux Klan was started in Pulaski Tennessee. But, the exact date of the first meeting is in question. The Daughters of the Confederacy (*Confederate Veteran* July 1917: XXV no. 7) and Davis (1924) give the date as December 24, 1865, while Lester and Wilson (1905) use March 1866. It was formed as a social club by a group of former Confederate soldiers: they had nothing better to do with their time and wanted a little amusement. It became the most widely known secret military organization in the South. In the common lexicon, the name Kuklux has outlived other groups from the time: groups like Radical Republicans, Brownlowites, the Red Shirts, or the Knights of the White Camilla. However, there is one group that the Kuklux will probably not outlive, the Freemasons, and it turns out that there is a relationship between the two organizations. But we are too far ahead in our story; we must start off in a law office in Pulaski in 1866.

“Fun and Amusement”

After business hours, a group of friends met in Judge Thomas M. Jones’ law office. Thomas M. Jones was the father of one of the members of the group. The friends were bored, and wanted something to do; they needed amusement and diversion. This combination of circumstances caused them to form a social club. They spent the first evening, “discussing the best means of attaining the objectives of mystifying outsiders and having fun” (Lester and Wilson 1905:53). They formed two committees, “one to select a name, and the other to prepare a set of rules for the government of the society”

(Lester and Wilson 1905:56). The naming committee had no success in coming up with a sufficiently unique name; on the other hand, the second committee did come up with a set of laws.

The Pulaski boys got together a second night and discussed the outcome of their efforts. The naming committee's lack of imagination forced all the members to sit together and discuss the name. In time, the idea of a circle or a band was hit upon. Narratives concerning the Kuklux generally do not explore the naming further than to say that the idea of a circle was hit upon. But knowing that four of the founding members were undoubtedly Freemasons and believing that at least one other member was also a Mason, caused me to explore the name with a little more care. The first Freemasons Lodges were created by drawing a circle on the ground (Robison 1989). Additionally, there is magic implied within circles, because they are unbroken and complete, are used symbolically to contain and protect the things placed within them. Thus, the symbolism of the circle could not have been lost on the Pulaski group. The idea of the circle is the first ideological connection between the Lodge and the Den. The college education of the members caused them to favor the learned Greek language. Thus, they became a Greek circle or band a *kuklos* (the Latin letters are used rather than the Greek *κυκλος* to demonstrate the closeness of the names). Which quickly became Kuklux and then Klan was added. "They had adopted a mysterious name. There upon the original plan was modified so as to make everything connected with the order harmonize with the name" (Lester and Wilson 1905:56).

The goal was still amusement. "But now the method by which they proposed to win it were those of secrecy and mystery" (Lester and Wilson 1905:57). The formation

of a mysterious secret society was either a stroke of luck or it was the intention all along. An argument for the “intention all along” angle is supported by assuming that the first actions by the Kuklux were taken on December 24th (the first possible date of their formation). By speculating that the first meeting was on the 24th of December, the Kuklux was organized on St. John the Evangelist’s day, which used to be celebrated by the Blue Lodges on the Winter Solstice. Additionally, dressing-up as a ghost on Christmas Eve is an old Scottish tradition. But even if the argument is wrong, “if the Kuklux had not had such a mysterious and bone rattling name, it never could have survived nor would it have grown,” wrote R. J. Brunson, a Confederate Veteran and a Klansman (1913:47), and it would not have been revived in 1915. During Reconstruction, many secret militant orders came into being and disappeared with great rapidity, and some of them were numerically larger than the Kuklux Klan. The Knights of the White Camilla, based in Louisiana, the Red Shirts from South Carolina, and the Pale Riders out of Georgia are all good examples.

The Kuklux Klan was formed over a time span of three-nights and this causes some confusion as to exactly how many founding members were involved. Most sources list six members, while there are a few that list eight. But the six names are the same in all cases, and only six names appear on the Historic Marker placed on the front of Judge Jones’ office by the Daughters of the Confederacy in Pulaski, Tennessee. Because of the contention over the names, we will start with a few agreed upon points. All the founders were religious, either Methodists or Presbyterians. They were all former Confederate Soldiers; only one was not an officer. They were all raised within a hundred miles of each other, either in Giles County or across the line into North Alabama. Many of them

were college educated. And lastly two points that must be briefly explained, they were all of Scots-Irish descent and two-thirds of the group's members are known to have been Freemasons.

All the members of the Kuklux Klan were of Scots-Irish stock. This is not too unusual, as the Scots-Irish were the second largest ethnic group to settle America. However, the history of this group is helpful in understanding the militancy of the Klan. Ulster (which is roughly equivalent to modern Northern Ireland) was the last stronghold of the old Celtic kings. When their last legitimate attempt at autonomous government failed, King James I (the Stuart King mentioned earlier) decided to place Scottish Plantations in Ulster. His goal was to make-sure that future rebellion would be impossible (Chepesiuk 2000). In 1609, a group of Lowland Scots settled plantations in Ulster. These people came to be known as the Scots-Irish. The Scots who went to Ireland were Protestant, whereas the Irish who lived in Ulster practiced their own form of Catholicism. Saint Patrick blended the Celtic Religion with Catholicism; this is still the form of Catholicism practiced in Ireland today (Blanshard 1953). Needless to say, the Protestants and the Catholics were not compatible. In 1641, there was an uprising of Irish Catholics, which left 12,000 Scots-Irish Protestants dead (Chepesiuk 2000). Even today, there are Protestant Irish festivals to keep them ever vigilant against another Catholic uprising (Chepesiuk 2000).

After King James II was forced to abdicate his throne, one of the places that the Jacobites used to begin their rebellion was Ulster. Many Scots-Irish participated in the Jacobite rebellions. After each rebellion failed, some were sent to the colonies (Lenman 1984). As had already been stated, the Scottish Rite was formed by Stuart supporters to

recapture the throne; they became known as the Jacobites, and they may have been responsible for the passions that led to the American Revolution. Because of the cultural customs of the founders of the Kuklux, the Scots-Irish, Jacobite, Protestant, Freemason militant heritage and ideology found a natural home in the Kuklux Klan.

First Members

A brief biography of several of the members of the Kuklux is the best approach to exploring their relationship with the Craft. Captain John C. Lester was a lawyer, a Methodist Church official, a member of the Tennessee legislature, and the Junior Deputy of the Pulaski Lodge number 101 Free and Accepted Mason (Kent 1930, *Pulaski Citizen* March 29, 1867). He is also the author of *Ku Klux Klan: its Origin, Growth and Disbandment*.

James R. Crowe (Figure 5.5) was “naturally a leader, he held front rank in any body of men in which it was his fortune to be thrown” (*Confederate Veteran* vol. XX, no. 1:37). He enlisted in Company “G” C. S. A. from Alabama, and was later transferred to the 35th Tennessee Infantry (*Confederate Veteran* vol. XX, no 1). He was wounded and discharged no less than three times. He was the Most Illustrious Grand Master of the Grand Council of Tennessee in 1886 (*Confederate Veteran* vol. XX, no.1, Davis 1924), and he was a member of Cumberland Presbyterian Church (*Confederate Veteran* vol. XX, no.1, 1912).

Richard R. Reed was lawyer and the Senior Deputy of the Pulaski Lodge 101 Freemasons (*Pulaski Citizen* March 29, 1867). He was the member of the Kuklux who suggested that the group be called “kuklos” (Horn 1939).



Figure 5.5 James R. Crowe.

He was a member of the Pulaski Masonic Lodge and a Confederate Major. He was the Most Illustrious Grand Master of the Grand Council of Tennessee in 1886. He was a founding member and one of the last surviving members of the Kuklux Klan. Source: *Confederate Veteran* 1912:37.

John Booker Kennedy (Figure 5.6) enlisted in the 3rd Tennessee C. S. A. He was the Secretary of Mimosa Lodge of the F&AM for 14 years (*Confederate Veteran* vol XXI, no. 5, 1913, Davis 1924) and son of the Grand Master of the Grand Lodge of Tennessee (Tannenhill 1867). He was a member of the “Naming Committee” for the Kuklux Klan (*Confederate Veteran* vol XXI, no. 5, 1913), and he suggested the addition of “Klan” (Horn 1939). He died February 13, 1913 in Pulaski, Tennessee (*Confederate Veteran* vol XXI, no.5, 1913).

Calvin E. Jones was the adjutant of the 32nd Tennessee Infantry and a lawyer. He was also Judge Thomas M. Jones’ son. Thomas Jones owned the law office where the Klan was formed and he was a 32nd degree Scottish Rite Mason (*Confederate Veteran* 1927 XXXV no. 10). Thomas’ relationship to Freemasonry makes it possible that Calvin was also a Mason. In England and France, a son of a Mason is called a “Lewis.” A Lewis is “to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy” (Mackey 1878[1924]: 443). Mackey states that this practice is not followed in America, but he goes on to state that George Washington’s entrance into the Lodge may have come about because of his father’s Masonic tie.

Frank O. McCord was the editor and publisher of the *Pulaski Citizen*, the only non-commissioned Confederate officer, and the first Grand Dragon of the Kuklux. He was also the printer of the “Prescript of the Order.”

The two other names that appear once in a while are John L Peary and James McCallum. Peary seems to have slipped quietly into the pages of history; I have been unable to find any information of his life beyond the fact that he joined the Kuklux.



Figure 5.6 John Booker Kennedy.
The flag behind him was smuggled home after the war
under his clothes. He was a member of the Kuklux's
Naming Committee and the Secretary of the Mimosa
Masonic Lodge. He was a founding member and one of the
last surviving members of the Kuklux Klan. Source:
Confederate Veteran 1913: 240.

McCallum was a member of the Confederate Congress and a lawyer (*Confederate Veteran* vol XXVII, no. 3, 1919). He was the Grand Master of the Grand Lodge of Tennessee from 1860-'62, and later Worshipful Master of the Pulaski Lodge of the Freemasons (*Pulaski Citizen* March 29, 1867, Roberts 1961[1990], Tannehill 1867).

There are also a few men who were not founding members, but did join the Kuklux early in its existence and are important. Clayton C. Abernathy was a member of the Kuklux Klan (Davis 1924, Horn 1939). He was the secretary of the Pulaski Lodge 101 (*Pulaski Citizen* March 29, 1867). He was the organizer of a Cleveland, Tennessee Free and Accepted Masons Lodge.

John Calvin Brown was a graduate of Jackson College and a Colonel of the 3rd Tennessee C. S. A. infantry regiment. He was an early member of the Kuklux and the Grand dragon of Tennessee (Davis 1924). He was elected Governor of Tennessee in 1870 and re-elected in 1872. Tennessee Supreme Court Judge, John S. Wilkes, described Brown as "a born leader; in private life an honest and just man, broadminded, full of charity and toleration," but "he was quick to resent an affront, and maintain his right" (*Confederate Veteran* 1895 III, no.8: 242). Lastly, he was the Master Mason of the Pulaski Lodge 101 (*Confederate Veteran* 1895 III, no. 8: 242, Roberts 1961[1990]), an Arch Royal Mason, a Knight Templar and Worshipful Grand Master of Tennessee in 1870.

John B. Gordon (Figure 5.7) was probably the Grand Dragon of the Realm of Georgia (Davis 1924, Horn 1939). He was a Mason, but his rank and home Lodge are unknown (Denslow 1958, Roberts 1961[1990]). Denslow (1958) states that Gordon visited the Cherokee Lodge 66 in Rome, Georgia, however.



Figure 5.7 John B. Gordon.
He was an early addition to the Kuklux ranks and probably the
Grand Dragon (state level leader) of Georgia. He has a
distinction of being one of the few high ranking Klansmen called
before the Joint Select Committee. Source: *Confederate
Veteran* 1895:242

He was a Confederate General involved in decision to surrender the Army of Northern Virginia. He was elected Governor of Georgia in 1887.

Gordon was called before the Joint Select Committee in 1871. This was the committee to expose Klan activity. He was compelled to give testimony. "Compelled" was not chosen lightly. Men who were called could not invoke their Fifth Amendment protection against self-incrimination, thus they lied on several occasions. However, Gordon's testimony does allow a unique look into what Klansmen may have been thinking (all subsequent quotes are taken from the Joint Select Committee transcripts 1872[1968]).

In relation to the Kuklux he stated,

[The Kuklux] had no more politics in it than the organization of the Masons. I never heard the idea of politics suggested in connection with it. It was ... an organization purely for self-defense (p.110).

And in a statement that resembles the Prescript of the Klan Gordon states,

The honor of the American Republic, the just powers of the federal government, the equal rights of the states, the integrity of the Constitutional Union, the sanctions of law, and the enforcement of order have no class of defenders more true and devoted than the ex-soldiers of the South and their worthy descendents (p. 342).

Throughout the proceedings Gordon maintained that he was not a member of the Kuklux, but he did have specific knowledge of the Klan. It is interesting that Gordon compares the political aspects of the Klan to the Masons. Additionally in stating the devotion of the ex-soldiers toward the U. S. Constitution, Gordon is paraphrasing a portion of the Klan's stated purpose, which is to be true to the Constitution in its strictest form and quite possible upholding his Masonic ideals.

Gordon was questioned about his thoughts and feelings regarding Reconstruction.

The general tenor of his attitude is evident in the following responses. He stated,

But to say to our people 'you are unworthy to vote; you cannot hold office; we are unwilling to trust you; you are not honest men; your former slaves are better fitted to administer to laws than you are' this sort of dealing with us has emphatically alienated our people" (p.316).

[Furthermore,]

I say that if the parties who had the right under the Constitution to settle these questions has pursued the liberal line which was indicated to us at Appomattox Court House, we would have long since have ceased to have any trouble, turmoil, or turbulence in this country. That is the conviction of our people to-day (p.343).

Gordon's feelings about Reconstruction are commonly held beliefs by many Southern whites. They suspected that once the federal government stopped trying to force its will, all the social unrest would come to an end. Furthermore, white Southerners hypothesize that it was their duty to make the radical reconstruction end. It was a combination of these thoughts that led to the formation of a revitalization movement: the Kuklux Klan.

And lastly, Gordon was questioned on his opinion of universal suffrage, a concept with which he did not find favor. He stated,

My general impression- this is only a theory of my own- is that voting is too general in this country. ...I think a republican government would be safer with fewer voters (p.338).

Limiting suffrage is an interesting concept because it is found in the U. S. Constitution. Before it was amended, the masses did not directly elect either the President or the Senators. It is also found in the writings of the most important Scottish Rite Mason: Albert Pike.

Albert Pike was undoubtedly a Freemason, and a Brigadier General in the Confederate army, and he was an ambassador between the Confederate Government and the Cherokee, the Creek, the Seminole and the Choctaw. He also *may have* been a member of the Kuklux Klan. Pike was an impressive and important figure during the war and during Reconstruction. *Morals and Dogma* systematized the Scottish Rite for the first time. It is because of his importance to the Scottish Rite that there is a constant and continuous argument over his Klan affiliation. Those holding the belief that Pike was a Klansmen do so because of his military record and his larger than life persona; on the other side of the argument, the Masons maintain that there is no relationship between the Klan and the Masons. The only man who could answer the question has been dead for more than 80 years.

Transformation of Kuklux

The first period of the Kuklux history was from January 1866 until April 1867. The Klan started out as an organization for fun and good-natured devilry; “yet all this time, it was gradually... taking on new features,” wrote Lester (Lester and Wilson 1905:71), “which finally transformed the Kuklux Klan into a kind of regulator.” The final catalyst was the passing of the Reconstruction Acts in March 1867, or as former Confederates in Tennessee may have called it, Brownlow’s despotic terror directed against the educated, former landowners and past members of the Confederate Nation. Somers (1870[1965]), an English journalist who traveled through the South, wrote, “the old foundations of authority were utterly razed before any new ones had yet been laid, and in the dark and benighted interval the remains of the Confederate armies- swept, after

a long and heroic day of fair fight, from the field- fitted before the eyes of the people in this weird and midnight shape of a Kuklux Klan.” The Southern Nation had been defeated; its leaders were thrown out of office. There were threats to hang every Southerner who had been friendly toward the Confederacy, or at least all the former leaders. The South was a conquered province. It must be reconstructed into a new form.

As machinery of Reconstruction was gearing up to reform the South, the Pulaski den had been gathering new members, but it was still all in jest. The Kuklux had taken over a ruined house on the outskirts of town, and in this house they continued their secret nocturnal rites. The prospective new members would be sworn to secrecy by the Lictor, the sentinel for the “Den in the Wood.” Then they would be blindfolded and brought to the Den, the basement of the ruined house, and asked several questions. Once the potential member answered the questions correctly, he would be given the crown of truth, and told to stand in front of the stone of understanding. The new member was then ordered to repeat, “I wish to see myself as others see me.” The blindfold was removed and the new member would find he was standing in front of a mirror wearing a donkey-eared crown. In case this was not bad enough, the new Kukluxer found himself surrounded by men in all manner of horrible costume (see Appendix A). “Horse Play” is not unusual for fraternal organizations (Cames 1989). Masons’ Lodges have been warned that initiates are not to be forced to “ride the goat.” “Riding the goat” consisted of a “hoodwinked” (blindfolded) Entered Apprentice sitting on the back of a facsimile of a goat, being dragged around the Lodge. Mackey (1878[1924]) states that goat riding was a ritual that had its practice in superstition and witchcraft not in Masonry. However, he goes on to state that it is similar to “raising the devil,” which in mystic traditions is

“calling an elemental” (Blavatsky 1896), and “calling the elemental” was one of the charges leveled against the Knight Templar (Panter 1982, Robinson 1989). Additionally, Turner (1968, 1992b) states that candidates attempting to achieve a new ascribed status were generally humiliated and made to act like and portray animals. Turner (1968) argues that the humiliation of the initiate is used to destroy his previous status and keep him from abusing his new status.

Secrecy was turning out to be the Kuklux’s most important tool, because it played on the inherent curiosity in man. The men of Pulaski just could not stand that others knew things they did not. They had to find out about the Kuklux Klan. Curiosity caused many of Pulaski’s men to become members of the order. It was not long before all the best citizens of Pulaski were members, and since the initiation was the high point of their devilry, it seemed that the organization would soon have ended. But an article appeared in the March 29, 1867 *Pulaski Citizen* and it caused an interest in the Kuklux outside of Giles County. It stated:

WHAT DOES IT MEAN?—The following mysterious “Take Notice” was found under our door early yesterday morning, having doubtless been slipped there the night previous. Will any one venture to tell us what it means, if it means anything at all? What is a “Kuklux Klan,” and who is this “Grand Cyclops” that issues his mysterious and imperative orders? Can any one give us a little light on this subject? Here is the order:

TAKE NOTICE – The Kuklux Klan will assemble at their usual place of rendezvous, “The Den,” on Tuesday night next, exactly at the hour of midnight in costume and bearing the arms of the Klan.

“By or of the Grand Cyclops,”

G.T. (Grand Turk)

The article is on page three of a four-page newspaper. The March 29th issue also includes a list of the seven officers of the Pulaski Lodge 101 Free and Accepted Masons; three of which are founding members of the Klan; and a Notice to Masons as to the date of their next lodge meeting; which is the day before the meeting in “The Den.” Men came from other towns, were initiated into the Kuklux, received a charter from the Pulaski Den Number 1, and went home to start their own dens. In the early days, the new dens only had to agree that the Pulaski den was the parent den, but there was no coordinating structure. This would change when Nathan Bedford Forrest became the Grand Wizard and the Reconstruction machinery was in full swing.

The United States government returned Brownlow and sent others like him to Reconstruct the South, but the South had other ideas. The Confederate Generals and their Freemason brothers would reconstruct the South or at least keep Brownlow from destroying what was left of it. The speed of the Kuklux Klan’s formation in conjunction with the Confederate soldiers and officers that made up the organization caused a *Harper’s Weekly* illustration from October 1868, which claims that the Klan was a simple change of slogan. How was the Klan able to organize so quickly? This is one of history’s questions that can be answered now. If the connection between the Kuklux Klan and the Freemasons is accepted, then the answer becomes obvious. The men already belonged to an organization that was secret, based on a revolutionary ideology and militant: the Freemasons. Thus, starting a new organization for personal protection would have been

easy, and a new organization would have insulated the Freemasons from attack by people outside the Craft.

According to the Radical Republicans, the Klan was nothing better than rebels in a new Uniform, and possibly a good bit worse. At least when the rebels were in uniform you could tell who they were, but the man behind the mask could have been anybody. The man who went the furthest to accomplish the change of slogan was General Nathan Bedford Forrest. While the Kuklux was only formed as a state level organization the highest office was the Grand Dragon. When a regional organization became necessary it necessitated a new title, office and leader. Forrest was the second leader of the Kuklux Klan, but the first Grand Wizard. He was second to Lee as the choice to run the new Southern Military: the Kuklux Klan. R. E. Lee was offered the leadership of the Klan, but he declined. Lee said that he supported the Klan, but his support had to remain “invisible” (Davis 1924).

This did not stop *Harper's Weekly* from attacking him. “Invisible” was consequently taken as part of another name for the Klan: the “Invisible Empire” (Tyler 1904). Forrest, like the founding members of the Klan, was a Freemason (Denslow 1957, Roberts 1996, Snodgrass 1994). The leadership of the South changed their uniform from Confederate Gray to Klan calico (see Appendix A) and they changed their slogans; however, throughout many wore the uniform and spoke the word of the Freemasons.

Philosophy of the Kuklux

It has been stated and demonstrated that there is an overlap between the Kuklux Klan and the Freemasons. The section on Kuklux philosophy helps in further developing

the overlap. This section displays the oaths of the two organizations, and draws comparisons between them. Then, it compares the methods for bringing in new members, and the characteristics of the members.

Sworn to Secrecy

The first oath of the Klan provides for an interesting point of comparison between the Kuklux, the Freemasons and the Knights Templar. The oath is sworn before you are admitted into the den. It is used to bind your lips, whereas, an obligation was administered only to men who became Klansmen. The first oath stated:

We do solemnly swear before Almighty God and these witnesses, and looking upon these human bones, that I will obey and carry into effect every order made by any Cyclops or assistant Cyclops, and if I fail strictly to conform and execute every order made, as above required of me ... that the doom of all traitors shall be meted out to me, and that my bones may become as naked and dry as the bone I am looking upon. And I take this oath voluntarily, without any mental reservation or evasion whatever, for the causes set out in said order, so help me God (quoted in Cook 1922: 75).

The intriguing aspect is the bones used in the ritual. The Knight Templar drank wine from a human skull to be reminded of the bitter taste of death, and the Master Mason (3rd) degree uses human bones to remind the initiate of the shortness of life and the necessity of accomplishing his assigned tasks quickly. In the original Kuklux ritual bones are used to remind the initiate of his oath.

The oath of the Freemasons does change slightly over time; therefore the one that is used was written before the Klan, but as close in time as could be found. The obligation of the Kuklux was printed three times in different Prescript's. The obligation

used here is from the second Prescript, because there are no known copies of the first. In fact, the first “prescript” was only in use for an approximately two months, and the third was printed by June 7, 1867.

The relative size of the two documents must be pointed out; the Freemason’s Oath is much longer than the Kuklux’s Obligation. Furthermore, there was material cut out of the Oath, while the Obligation is quoted in full. There are several methods that the Oath states may not be used to give away the secrets. While, the Obligation simply requires that the secrets not be given away. There are several similarities between the documents. First, the language of the beginning and ending lines is identical: “of my own free will and accord, and in the presence of Almighty God,” and “So help me God.” This may not seem like much; however, other pledges of the time do not find it necessary to include “of my own free will.”

THE OATH

[Freemasons]

I _____ AB of my own free will and accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to St. John’s, do hereby, and herein most solemnly and sincerely swear, that I will always hide, conceal, and never reveal any of the secrets or mysteries of Free-Masonry, that shall be delivered to me now, or at any time hereafter, except it be to a true and lawful Brother, or in a just and Lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just trial and due examination. I furthermore do swear that I will not write it...under the canopy of heaven, whereby it may become legible or intelligible ...whereby the secret art may be unlawfully obtained. All this I swear, with a strong and steady resolution. So Help me God ... (quoted from Benjamin 1798, 1796).

OBLIGATION

[Kuklux Klan]

ART.VIII. No one shall become a member of this *, unless he shall take the following oath or obligation:

‘I _____ of my own free will and accord, and in the presence of Almighty God, do solemnly swear or affirm that I will never reveal to any one, not a member of the * * [Kuklux Klan] by any intimation, sign, symbol, word or act, or in any other mannered whatever, any of the secrets, signs, grips, pass-words, mysteries or purposes of the * * , or that I am a member of the same or that I know any one who is a member, and that I will abide by the Prescript and Edicts of the * * .
So help me God (Ku Klux Klan 1866-1869).

Second, the general temper of the two documents is the same. The Oath requires that all information given is kept secret from all things under heaven and only communicated to known Brothers. The Obligation requires that none of the mysteries of the * * [Kuklux Klan] are ever revealed. The asterisks were used in the Prescript instead of Kuklux Klan because at first even the name of the Order was supposed to be a secret. The Oath explicitly states that if you divulge any secrets you will be killed; recall the legend of Hiram Abif. The Obligation does not state that divulging the Kuklux’s secrets will result in death. However, Dixon, the novelist, states it in two of his books (1903; 1905), in fact the protagonist in “The Black Hood” was almost killed for divulging Klan secrets. The first Kuklux oath (see above) states, “the doom of all traitors shall be meted out to me” (quoted in Cook 1922: 75), and edict number VIII of the Prescript states: “any member who shall reveal or betray the secrets or purposes of this * shall suffer the extreme penalty of the Law.” The extreme penalty of their law, either that of the Klan or the State, is death. Assuming the founders of the Kuklux were aware of the “Morgan Affair,” they may have intentionally left out the threat of killing a Klansman for having

loose lips. The similarities between the Oath and the Obligation in and of themselves are not that remarkable, but when taken with the overlapping membership, it is just one more candle to the torch.

How can a secret organization find new members or how can prospective members find a secret organization? Oddly enough, the two secret societies in question used the same methods. “Masonry admits only these men who ask to become members. The solicitation of men to petition for membership is forbidden” (Demott 1986:53). As compared to, “Nobody was asked to join {the Kuklux Klan}. But, ... members were allowed to say to outsiders, “I am going to join the Kuklux”. If the person addressed expressed a desire to do likewise,” then he was given instructions on where to go and what to do (Lester and Wilson 1905: 62).

Both organizations believed that the secrecy would attract new members. Lester (Lester and Wilson 1905: 78) writes that, “one strict rule of the society [Kuklux] from the first was that nobody should be solicited to join ... an air of reserve would best attract candidates for admission, and there was always the desire to be able to say to any malcontent that his membership had not been sought but that he had applied voluntarily.” The Masons argued over keeping their air of reserve, secrecy and exclusivity (Snodgrass 1994; Tannehill 1867). And eventually decided that their airs gave them the ability to attract the right kinds of members and keep out the wrong ones (Demott 1986; Snodgrass n.d.; 1994; Tannehill 1867). Both the Freemasons and the Kuklux used secrecy as a lure and a trap for new members. It lured them in with an air of mystery and trapped them with their own free will and secrecy. The Klan’s and the Masons’ use of free will and an air of mystery and playing on men’s curiosity is one more example of the overlap.

Membership Qualities

Who was allowed to join? “The persons admitted members of the [Freemasons] Lodge must be good and true men, free-born, and of mature and discreet age,” which was generally assumed to be 21 (Tannehill 1867:266). On the other hand, it is written in the “Prescript” that, “No one shall be admitted into this * who has not attained the age of eighteen years,” additionally Lester (Lester and Wilson 1905: 65) writes, “Rash and imprudent men ... were excluded” from the Kuklux Klan. For membership both organizations required adult men who have shown themselves to be of good character, and who were free from intoxication.

The Masons’ membership “qualifications are that the man must be sound in body and mind, a good citizen, free of gross crimes, of high morals and integrity and free from intoxication” (Demott 1986:55). Conversely, “We have seen that the Klan was in the main composed of the very best men in the country,” wrote Lester (Lester and Wilson 1905: 65), “peaceable, law-loving and law-abiding men-men of good habits and character-men of property and intelligence.” Furthermore, Lester (Lester and Wilson 1905: 65) writes that, “those who were addicted to the use of intoxicants” were not admitted, and in the Edicts it is written, “No member shall be allowed to take any intoxicating spirits at any meeting of the * [Klan]” (Kuklux Klan 1866). Both organizations expected the highest moral and ethical nature for their members, and they expected the members to be free from addictions, both had a committee that checked the character of the prospective members. Additionally, both groups accepted only men. Recall from part one that there was the Order of the Eastern Star, a women’s order

founded by R Morris. The only duty that women preformed for the Kuklux was sewing the robes, which according to Crowe they did happily (Rose 1914).

The last point of comparison is government and law. “You [Freemasons] are to be true to your government, and just to your country,” wrote Tannehill (1867:50), furthermore, “You are not to countenance any act which may disturb the peace of the country in which you may reside, but pay obedience to the laws.” The country’s law in the United States is the Constitution. The Confederates seeking amnesty from Lincoln or Johnson had to swear allegiance to it. “I will henceforth faithfully support, protect, and defend the Constitution of the United States” (Flemming 1906:109; 169). In the second Prescript of the Kuklux Klan, it is written the objective of the order is “to protect and defend the Constitutions of the United States, and all laws passed in *conformity thereto...*”(italics added Kuklux Klan 1866). As Freemasons, the Klansmen swore an oath to uphold the laws of the country in which they live. As surrendering Confederate solders the Klansmen swore an oath to the President of the United States to defend the Constitution. And when the Constitution was threatened, they resorted to extra-legal means to defend their higher calling: the Masons and the Constitution. Some Freemasons in Pulaski County formed an organization that required its members to protect and defend, through fear and terror, the United States Constitution. The trick of language relies on the italicized section. By stipulating “laws passed in conformity” the Klansmen were disavowing all laws that were passed after Session. When the Southern Congressmen left the U. S. House and Senate in mid-session, the Federal Government could not legally pass any new laws.

Tactics of the Kuklux

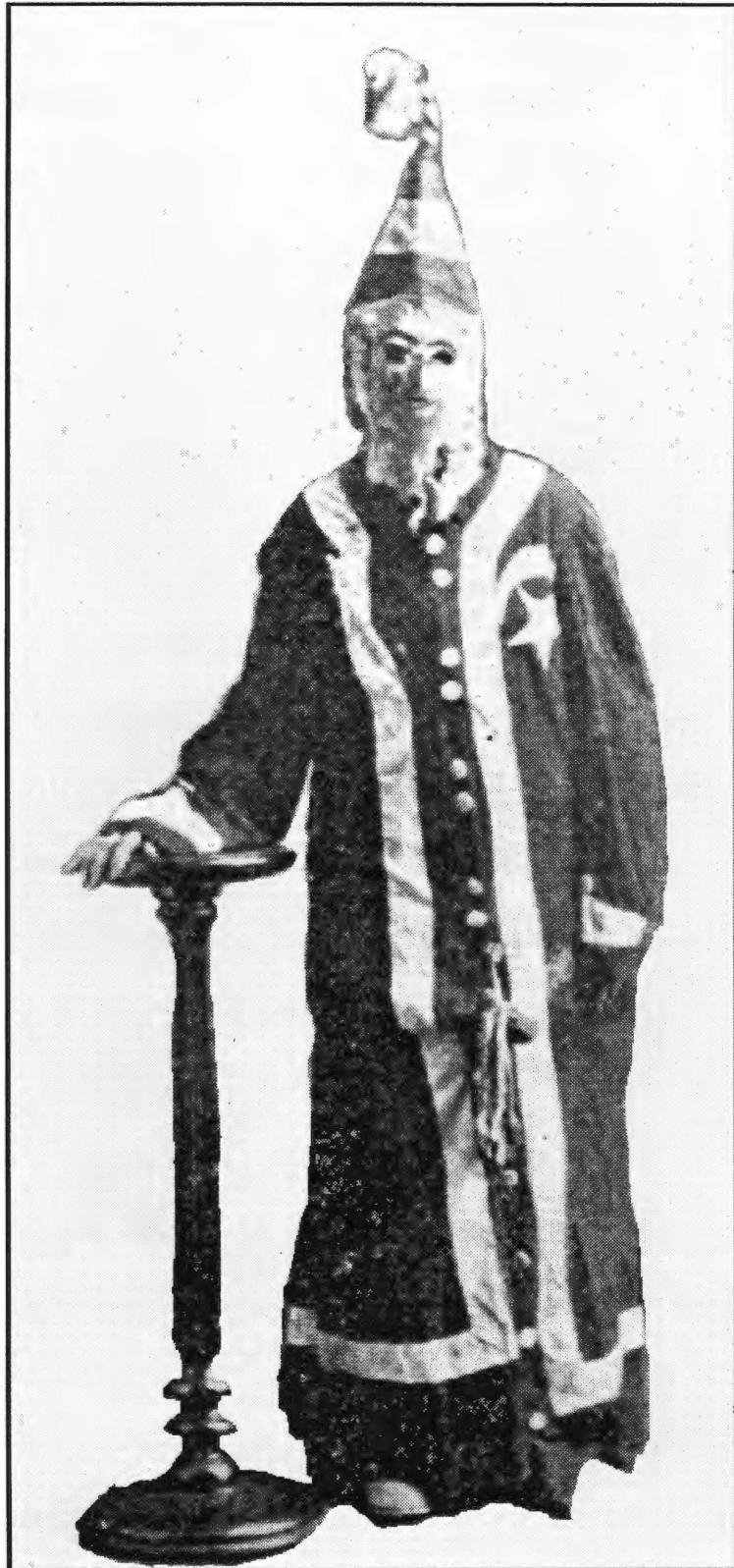
The Klan's primary weapons have always been terror and fear. The following section will depict a few of the Klan's more colorful methods for causing terror and fear. The dress of the Kuklux went a long way to foster the fear and terror that was felt by outsiders (see Figure 5.8 and Appendix A). There are several descriptions of Klan dress, and the pattern of costume changes from one geographic area to the next. The only constants are a flowing robe and a head covering. R. J. Brunson (1915: 18) states, "Each member was required to provide himself with (an) outfit ... a gown, or robe of sufficient length to cover the entire person. No particular color or material was proscribed." One particular order for robes found in Rose (1914) does match the one Brunson is wearing in Figure 5.8. The order stated:

"Make two robes reaching to the ground, open in front, bordered with white three inches wide, white cuffs and collars, half moons on the left breast with stars in the center of each moon.... A cross of fiery red cloth stitched across the breast, a mask of white cloth, a high conical hat, formed the garb of a typical kuklux..." (*Nashville Banner* quoted in Rose 1914: 45).

The colors, red and white, and the crescent moon and star are symbols found in the Freemason's Lodge as well as the Klan; however, they are also found in many other contexts, both mystic and mundane. The white uniform's use, as a standard, did not occur until the Knights of the Ku Klux Klan in 1915. The only item that was standardized by the Prescript was the Klan Standard (see Appendix B). It is described as a yellow triangle with a red scalloped boarder and bearing a black dragon in the center.

Figure 5.8: A Pulaski Klansmen.

R. J. Brunson posed this picture. He was a member of the Kuklux, a Confederate soldier under Lee, and a member of the Pulaski Lodge 101. According to Horn (1939) he was sent to South Carolina to form Dens. The robe in this picture is the only one that can be positively identified as belonging to a known Klansman. The picture is taken from Patten (1934), but I did remove the background to make the robe easier to discern.



Terror Created by the “Ghosts”

A little traveling though time will be necessary to fully appreciate the terror that a ghost could cause. The journey will start with a single man the Lictor outside the “Den in the Woods,” the permanent home for the Pulaski Den. Then, it will move on to small groups of men. And lastly, the journey will finish with the large parades.

The lictor stood guard on the road in front of the Den in the Forest. On occasion people would use the road. “Most passed the grim and ghostly sentinel on the road side in silence, but always with quickened step. Occasionally one would stop and ask: ‘Who are you?’ In awfully sepulchral tones the invariable answer was: ‘a spirit from the other world. I was killed at Chickamauga’ (Lester and Wilson 1905: 73).

The lictor scared the superstitious “negro,” through repeated actions of this kind; the Klan learned that the troublesome “negroes” could be controlled by fear of the spectral forces. Andy Odell, a former slave recalled that, “I never believed in ghosts but have heard lots about them. Lots of people did believe in them back in them times” (Rawick 1972:60). “When the Klan would be passing through the slaves would call them ghosts,” stated Reverend John Moore (Rawick 1972:44). Additionally, Patsy Hyde recalled that, “In slavery time people believed in dreams” (Rawick 1972:34). Rawick’s material was compiled from interviews with former slaves. The original interview were recorded and transcribed as part of W.P.A. projects. I have left the sentence structure the same as Rawick’s text; however, I *have* changed the spellings because in many cases orthography is used to hide the ideological beliefs of the user (Johnson 2002); additionally, phonetic spellings only increase the separation between the reader and the speaker.

The Klan learned the power of a good scare early in its existence. As Brunson (1915: 30) states, “Even the most highly cultured were not able wholly to resist the weird

and peculiar feeling which pervaded every community where the Kuklux appeared.”

They may have even started scaring people on the night of their formation. If the Kuklux was formed on Christmas Eve, then they may have upheld a Scottish tradition of a good scare for Christmas. In any event, the first scarings were probably done in jest; however, as the Klan changed the jests were done in earnest. It became common knowledge that the Klansmen were the Ghosts of Confederate Dead, and the most common battlefield for their death was Shiloh, because of the ferocious and bloody nature of the Battle of Shiloh. The Klan started traveling in small bands with the intention of scaring troublesome people.

Small bands of Kuklux to regulate the area employed their ghostly images to their best advantage.

The Klan would ride up to the residence of a Negro who needed regulating” (Davis 1924: 15) and “the leader of the Klansmen would tell the Negro visited, in a hollow voice, that he was thirsty and wanted a drink. Then the Negro brought out the water bucket and drinking gourd, the thirsty Ku Klux would cast aside the inadequate gourd and raising the bucket to his lips, to the pop-eyed astonishment of the negro, would drain it to the last drop. ‘That’s good,’ he would say, smacking his lips. ‘That’s the first drink I’ve had since I was killed at the Battle of Shiloh; and you get mighty thirsty down in Hell (Horn 1939:19).

Bringing water to the Klan was not necessarily a quick process. Ellis Kannon stated, “I remember the Kuklux klan coming to my daddy’s home and asking for water and they would keep us toting water to them for fifteen to twenty minutes” (Rawick 1972:38).

Lamar Fontaine, a former Confederate officer and a Klansman, recounted one water drinking episode in a letter written to Rose (1914: 57-58). He wrote,

The negroes were laughing, and making a noise, that could be easily heard half a mile away. When I came in sight, there was dead silence around the well. I rode straight up; an old white haired negro had just drawn a bucket

.... In a deep, sepulchral tone, I said, ‘Uncle Tom, give me a drink of water, I have not had one since the first battle of Manassas.’ He pored the waster into a bucket, and handed it up: and down I pored it into my seemingly open mouth. The escaping air sounded like steam escaping form a surcharged boiler. I called for another, and another, until I had disposed of my thirteen buckets. The eyes of the negroes in the crowd were stretched in abject terror....

The most obvious question is where did the water go? Who is supposed to be afraid of a ghost who wets his robe? The Kuklux had funnels hidden in their masks that ran down into an oilskin bag under their robe. The oilskin bag caught the water; the Klansman went away dry and the “negro” stayed in place astonished. Fontaine recalled the making of rubber suits to keep dry. In a letter to Rose (1915:56) he writes:

Seven of us had rubber suits made, just the shape of a man, pliant and strong. Each rubber would hold thirteen buckets of water. These rubber, man-shaped bags were lightly strapped to our bodies, and rested in front of us, on our saddles. At the pedal extremities were faucets, by which we could turn the water out Just under our chins, was a tolerable stiff funnel, that served as a head, of our rubber man bag. There were several small tubes in this funnel that permitted the air to escape, as we seemingly drank the buckets of water offered. The air escaping from those tubes would sound exactly like the steam escaping from an over-heated boiler, and could be heard for a hundred feet or more.

However, things did not always go as planned. Lizzie Fant Brown recalled a night when things went wrong. She said, “I remember seeing the ku kluxers. They come to the house one night and asked for water. I never see as much water passed out in my life, but they wasn’t drinking it, they was just pouring it through them on to the ground. I don’t know why they done that- they was just Kukluxing, I reckon (Rawick 1977:255).

Generally, the last thing the Kuklux would do was admonish the astonished “negro” to be good, stay out of trouble, and work more or something that he specifically needed to change about his habits.

The small bands of Kuklux were also known to try and correct the behavior of groups of men. For example, the Kuklux rode out to the 'Brick Church'

in their disguises, the Kuklux Klan would attend meetings being held by the 'Carpet baggers' to incite the negroes and the other evil-doers to depredations, and they would circle around these meetings without uttering a word and only making signs, always carrying a torch to light the way which afterwards led to the adoption of the Fiery Cross as their symbol (Davis 1924: 15).

This is the first direct statement about the Reconstruction period Klan using torches or turning the torch into a Fiery Cross symbol. Furthermore, because Davis' 1924 text was written after the Knights of the Ku Klux Klan formed in 1915 and after Griffin's (1915) movie *Birth of a Nation*, it can reasonably be argued the author added a detail that had come to signify the Klan. Davis alone also places the torch in the hands of the Klan parading on the 4th of July in Pulaski, Tennessee. There are several accounts of that parade, but only in one are the members carrying torches.

Parading

The first Kuklux parade occurred on the 7th of June, and one member did have a lighted hat and sky grew dark as the Klan moved away. The first parade went as follows:

Each Chapter will march promptly to the Hall of Banners, and the grand ceremonies will commence at precisely 12 o'clock midnight, on Wednesday next. The Chapter will take up the march at precisely 9 o'clock.

On Tuesday morning these notices were found posted conspicuously all over town. All wondered and many expressed the belief that it was all a hoax, and that there was no such thing as a Kuklux klan. Wednesday night. About 10 o'clock we discovered the head of the column as it came over the hill west of the square. ... A closer view discovered their banners and transparencies, with all manner of mottoes and devices, spears, sabers, &c. The column was led by what we supposed to be the

Grand Cyclops, who had on a flowing white robe, a white hat about eighteen inches high. ... The master of the ceremonies was gorgeously caparisoned, and his 'toot,' 'toot,' 'toot,' on a very graveyard-ish sounding instrument, seemed to be perfectly understood by every Ku Kluxer.... One of them had on a robe of many colors, with a hideous mask, and a transparent hat, in which he carried a brilliant gas lamp,.... No two of them were dressed alike.

A long, twisted 't-o-o-t' gave the order to counter march, and they slowly marched to the square. Here the scene was truly imposing (*Pulaski Citizen* June 7, 1867).

Frank McCord, the editor of the *Pulaski Citizen* and a founding Kuklux, states that, "The parade was set to commemorate the 1st anniversary of the Klan, that the new (3rd) prescript had just been printed" (*Pulaski Citizen* June 7, 1868). Grand Wizard Forrest ordered all the dens throughout the "Invisible Empire" to hold a parade on the 4th of July 1867 (Horn 1939). The change from the June 7, 1867 parade to the July 4th parade was the use of horses.

The July 4th parade marks the first reported use of cavalry by the Kuklux. It also marks the first outward stamp of Grand Wizard Forrest, and it went as follows:

On the morning of the 4th of July, 1867, the citizens of Pulaski found the sidewalks and every public place, and even the back of hogs and cows running loose in the streets thickly covered with slips of paper bearing the printed words; 'The Kuklux will parade the streets to-night.'

Soon after night fall the streets were filled with the expectant and excited throng of people.

The Klan assembled at designated points near the four main roads leading into town. Here they donned their robes and disguises and put covers of gaudy materials on their horses.

The different companies met and passed each other on the public square in perfect silence. In single file, in death-like stillness, with funeral slowness. They marched and counter-marched throughout the town. This marching and counter-marching was kept up for about two hours, and the Klan departed as noiselessly as they came.

One spectator who watched the parade was a "Northern Yankee who had behaved himself and lived at the South unmolested." He had seen these cavalry maneuvers in the past, when Forrest was trying to disguise the number of troops under his command. The man left during

the parade saying, "I have never been afraid of living Confederates, but I am afraid of these dead ones.

While the procession was passing a corner on which a negro man was standing, a tall horseman in hideous garb turned aside from the line, dismounted, and stretched out his bridle rein toward the negro... the frightened African extended his hand to grasp the rein. As he did so, the Kuklux took his own head from his shoulders and offered to place that also in the outstretched hand. The negro departed with a yell of terror" (Davis 1924: 98).

The Kuklux also used dismantling themselves to cause terror. It was widely believed that a Kuklux could take himself to pieces. Reverend John Moore recalled that, "that thing didn't have no head and didn't have no tail and it looked like it was backing up on four legs" (Rawick 1972:48). The items necessary to create the special effect are wood, pasteboard and on some occasions human bones. With these you can make false heads and hands, and with the unsettled situation even simple tricks can have a great effect.

The Kuklux did resort to violence. But Lester (*Confederate Veteran* Vol XXXVIII 1930, no 6) stated: "The policy of the Klan all the while was to deter men from wrongdoing. It was only in rare, exceptional cases that it undertook to punish." Ann Matthews recalled that, "they [Kuklux] took two niggers out of jail and hung them" (Rawick 1972:44). The *New York Daily Tribune* (September 22, 1868) reports, that in "Tuscumbia, Alabama three negroes confined in jail on charge of burning a seminary..., were taken out by a body of Ku-Kluxes, ...and hanged to a bridge." *Brownlow's Whig* (August 12 1868) reports that, the Kuklux attacked John Smith, an ex-Federal soldier..., and took him out and put a rope around his neck.... They had no charge against him.... They let him off if he would leave the county." The Klan was willing to resort to "Lynch Law"; however, in the South "Lynch Law" had a long and acceptable relationship with Southerners. The *Cleveland Banner* (August 11, 1866) reported on a

brutal murder and the lynching that ended a case of rape and murder, and they stated in conclusion, “There was no angry violence, or other circumstances that characterize a mob. It was a calm, dispassionate, un-resisted extension of the law.”

Furthermore, some of the reported violence was due to misidentification. Frankie Goole states, “I remember the ku klux and patrollers. They would come ‘round up and whip the niggers with a bull whip’” (Rawick 1972:19). The Klan and the “patrollers” are two different organizations. The Klan was also confused with the “white caps.” Andy O’Dell states, “I remember the Kuklux klan... they called themselves “white caps” and said they was right from the grave” (Rawick 1972: 60). O’Dell is from Knoxville and probably remembers the “white caps.” They were specific to Sevier County and in no way affiliated or associated with the Klan. Additionally, there is no mention of “white caps” being ghosts right from the grave. Lastly, the Kuklux was a super secret organization operating in a time of hyperactive and manic imaginations that were born from turbulent and tormented situations.

Exciting Tense Situations

The Kuklux was not able to create and maintain the tense situation by themselves. A great deal of help came from outside the Kuklux; for example there were plays, advertisement bearing the letters of KKK and there was even a KKKK or Ku Klux Klan Knife (Horn 1939). But the leading source for boiling hyperactivity into mania was the printed word, and the most used format for the printed word was the newspaper. Newspapers of the 1860’s did not seem to hide their political leanings. The *Memphis*

Avalanche in March 19, 1868 printed a poem favoring the Klan, titled "Death's Brigade."

It states (quoted from Horn 1939:335-36):

DEATH'S BRIGADE

The wolf is in the desert
And the panther in the brake.
The fox is on the ramble
And the owl is wide awake;
For now 'tis noon of darkness
And the world is all asleep,
And some shall wake to glory
And some shall wake to weep.

Ku Klux

A river black is running
To a blacker sea afar,
And by its banks is waving
A flag without a star:
There move the ghostly columns
Of the swift Brigade of Death
And every villain sleeping
Is gasping now for breath.

Ku Klux

Thrice hath the lone owl hooted
And thrice the panther cried,
And swifter through the darkness
The Pale Brigade shall ride
No trumpet sounds its coming,
And no drum-beat stirs the air,
But noiseless in their vengeance
They wreak it everywhere.

Ku Klux

Fly! Fly! Ye dastard bandits,
Who are bleeding all the land,
The dread Brigade is Marching
With viewless sword and brand:
Nor think that from its vengeance
You in deepest dens may hide,
For through the darkest caverns
The Dread Brigade will ride.

Ku Klux

The misty gray is hanging
On the tresses of the East,
And morn shall tell the story
Of the revel and the feast.
The ghostly troop shall vanish
Like the light in constant cloud,
But where they role shall gather
The coffin and the Shroud.

Ku Klux

“Death’s Brigade” creates a sense of a powerful and secret organization that operates at “noon of darkness” to keep the country safe. “Death’s Brigade” only visits the deserving; “dastard bandits, Who are bleeding all the land,” beware for the Ku Klux Klan will find you and punish you.

On the other hand, *Brownlow’s Whig and Rebel Ventilator* wants the Klans stopped. He had gone so far as censoring the news; any mention of the Kuklux was punishable by arrest, and with Brownlow running the show arrest must surely have meant incarceration with no possibility of parole. But before Brownlow censored the press, he was willing to use his paper to incite fear of the dreaded Kuklux. He printed a handbill that told the story of Klansmen who enjoyed killing Loyal men. He printed “Kuklux Regalia” in the April 29, 1868 *Whig and Rebel Ventilator* (Figure 5.9).

“Kuklux Regalia” is about a group that kills for the fun of it. They killed Ashburn, but their “mission is not accomplished.” Furthermore, they use all kinds of ghoulish and gruesome symbols. What manner of man would pay homage to a death’s head (except a Knight Templar or a Freemason), but thanking Genghis Khan is a little far out there even for them. Or what manner of man would wish to head his handbill with cannon and gun? The cannon and gun symbol might be more than it first appears.

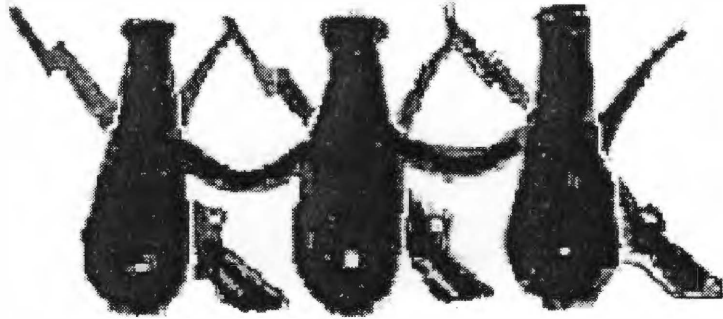
Figure 5.9 Brownlow's Incendiary Broadside.

This is an electronically scanned image of a broadside that appeared in Brownlow's newspaper. I have attempted to be faithful to the original news copy. Thus, there are three interesting images that can be mentioned. The first are the tri-angles made by the rifle burials. They are similar to Figure 2.1. The second is the coffin. It appears on all official Kuklux communication, and it is used extensively by the Masons (recall Hiram's raising), and by the Scottish Rite. The last intriguing symbol is the "skull and cross" bones. This was the Knights Templar battle ensign.

Source: *Whig and Rebel Ventilator* April 29, 1968.

KUKLUX REGALIA

The following published in the New York Tribune, is the fac simile of the Handbills beings posted up in Georgia, by the murderers of Ashburne, and admirers of Andrew Johnson and Jeff Davis.

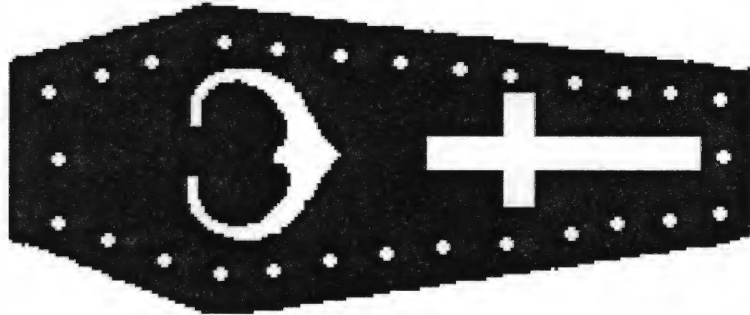


HEADQ'RS K.K.K.
HOSPITALLERS

Uega Kiah
New



3RD Month Anno C.O.V.K.K.K.I.
KLANSMEN... The deed without a
Name is done.



MANY
THANKS, OH
GHENGHIS
KHAN,
THOU WHOSE
CROWN IS



The Ghosts of our Many red
Dead fly up more uneasily on the
Stygian Shore, crying for vengeance, but
rest in bliss in the Elysium of the brave.
But our mission is not accomplished.
Once more into the break dear friends,
once more.

The two triangles in the center closely resemble a key Masonic emblem, the compass and square (see Figure 2.1). But as this handbill was copied from a microfilmed version of an 1860's newspaper, I am unwilling to do more than say that the cannon and gun look like they *might* be related to Figure 2.1.

But in any event, the two newspaper items are good examples of the fuel to the fire of unsettled tension. The apprehension in the South during Reconstruction had been heightened to fever pitch levels. If a man in a flowing robe stopped in the middle of a parade and handed you his head, you just might believe that he could take himself to pieces. Or, if a group of robed figures rode up to your house on horses that did not make any noise (because their hooves had been padded) and said they were ghosts and drank water for twenty minutes, you just might think twice about going out at night.

And if the spectral figure, who may be willing to support his words with deeds, told you not to vote, or to work more, or to stop mistreating your wife, then you just might have followed its "advise/orders."

Overactive and manic imaginations, which are born from turbulent and tormented situations, will not continue to operate at fever pitch levels, unless fuel is continually added. In Tennessee, there were two men who continued to pour pitch on the fire; they were "Parson" Brownlow and Grand Wizard Forrest.

Leader of the Kuklux

When the goal is to understand an organization, the leader's character must be explained. Nathan Bedford Forrest was the second leader and the second choice to become Grand Wizard; however, he had the most profound effect on the organization

(Figure 5.10). Forrest without a doubt organized the cavalry parade on The 4th of July in Pulaski. The organization of the Klan into a military organization was Forrest's responsibility, and later his major accomplishment. Therefore, a brief sketch of Forrest's life, as it relates to his character and the Kuklux, must be undertaken.

Nathan Bedford Forrest was a Confederate cavalry General, known as "the Wizard of the Saddle." He may have fought in more battles than any other Confederate soldier (Hurst 1993), and he achieved infamy after the Fort Pillow incident. He was a member of the Angerona Freemasons' Lodge 168 (Denslow 1958, Roberts 1960[1991], Snodgrass 1994).

Forrest was asked to go to New York for the people of Memphis, Tennessee as a representative to the Democratic National Convention in 1868. While he was there, the infamous Fort Pillow incident caught up with him. Forrest was in his hotel room in bed and a maid came into his room. "Are you the butcher of Fort Pillow who killed all those colored people?" asked the cleaning lady. Forrest leapt from the bed and declared, "Yes, madam, I killed the men and women for my soldiers' dinner and ate the babies myself for breakfast" (Hurst 1993:302). While this is only one incident, it gives an accurate representation of the Forrest's character; he was a forceful man in both bearing and size. He was a prideful man who had had enough of being besmirched. He had killed men for less.

He was incapable of backing down from a fight. During the trip to New York, a town bully had taken it into his mind to teach that "Devil Forrest" a lesson. The train stopped in the hometown of the bully. The other delegates tried to hide Forrest.



5.10 Grand Wizard Nathan B. Forrest.

He was the second leader of the Kuklux, but its first Grand Wizard. His cavalry influence changed the style of the Kuklux. He organized the Kuklux as a military unit to resist Northern occupation.

When the man came looking for him, Forrest, though potentially out of harm's way, responded to the challenge. "He whipped that bully but good, and before it was over the Yankees of the town were cheering him on," wrote Lytle (1931:375). His pride and forcefulness served him well as the Grand Wizard of the Kuklux Klan. Judge Tourgee, a North Carolina Reconstruction Judge, wrote "It (Kuklux) was a daring conception for a conquered people. Only a race of warlike instincts and regal pride could have conceived or executed it" (Lytle 1931:383). Forrest was a good example of the pride and warlike instincts necessary for the Kuklux.

Grand Wizard Forrest was questioned by the United States Joint Select Committee in regards to his involvement in the Kuklux Klan. Because of the Authority of a Joint Congressional Committee, he was not allowed to invoke his Fifth Amendment right against self-incrimination. Therefore, he creatively told the truth. The creative truth includes, "I think" and "maybe" and "I have heard that before" and "I do not know, but I think he is dead," and much other verbal nonsense. However, if the "verbal ass covering" is removed, then there are some readable sections of the trial transcript. For example, Forrest was asked why the Kuklux formed in the first place, He responded:

The organization arose about the time the militia were called out, and Governor Brownlow issued his proclamation stating, that the troops would not be injured for what they should do to rebels, such a proclamation was issued. There was a great deal of insecurity felt by the Southern people. There were a great many Northern men coming down there, forming leagues all over the country. The negroes were holding night meetings; were going about; were becoming very insolent; and all the Southern people all over the State were very much alarmed. Many of the organizations did not have a name; parties organized themselves so as to be ready in case they were attacked. There was a great deal of insecurity in the country; the organization was got up to protect the weak, with no political intensions at all." It was for the purpose of preventing crime, and for the purpose of protecting each other in case of sickness, or anything-

preventing disorder (quoted from the Joint Select Committee 1871[1968]: 18)

Forrest was a businessman both before and after the War. Before the War he worked and lived in Memphis. After the War he lived in Memphis, but worked all over the South as a railroad entrepreneur. It was said that if Forrest spent the night in a town, the Klan was sure to be found there by morning. According to the “Prescript,” one of the duties of the Grand Wizard was to organize new dens, and the only way a new den could be formed was with his agreement. On the other hand, if a man spent the night in Pulaski he was sure to take the Klan home with him.

Where was the Kuklux Klan?

There is only one way to form an official Kuklux Klan den and that is with the agreement of the Grand Wizard of the Kuklux Klan. The Grand Wizard can come to you, you can go to him or a proclamation from the Grand Wizard could be delivered. Another member of the Pulaski Den could take the charter to a new Den, as Brunson did in South Carolina. This seems to be what happened in Cleveland.

C.C. Abernathy a member of the Pulaski Kuklux Klan, went to Cleveland (Bradley County) to organize a new Free Masons’ Den (*Cleveland Banner*). Abernathy was also a member of the Pulaski Lodge 101 (*Pulaski Citizen*). It would not be uncommon for the Freemasons to form a new Lodge, but it would be strange if they started forming “Dens.” It would also be uncommon for a hinterland Lodge, like Pulaski 101, to be responsible for the formation of a new Lodge (Robinson 1798). Normally only the Grand Lodge of the State forms new lodges (Tannenhill 1867).

Freemason Lodges were all over the country. Was the Klan as well spread out? Within the State of Tennessee, it has been widely accepted that Klan dens were organized throughout the Western section of the State; additionally there was some Klan activity in the Middle part of Tennessee. However, it has been maintained that there was only one Klan den in East Tennessee in Bristol, Sullivan County (Brownlow's Whig July 8, 1868), but that den only lasted a short while. There is documentary and circumstantial evidence to argue that the Kuklux was probably in and around Hamilton and Bradley counties. The intuitive evidence is supported by the well-grounded belief that Kuklux leadership had ties to the Freemasons. The documentary evidence comes from the *Cleveland Banner* and a statistical population analysis.

There were two county characteristics that were compared; racial identity of the county (white or black) and illiteracy. Each characteristic was chosen to achieve a specific end. The racial make up of the counties was compiled, because there is a belief that the Klan was a reaction to the number (percentage) of Blacks in the county. The illiteracy numbers were accumulated, because the Klan argued that they only used the best and the brightest men to form their dens. Two known Kuklux counties, Giles and Sullivan, were sampled for numeric or statistical similarities. Then they were compared to a county, Knox, where no evidence has turned up for Kuklux dens. Lastly, the sample was compared to the two counties, Bradley and Hamilton, where there may have been Klan dens. The outcome of the comparisons is shown in Figures 5.11 and 5.12. It is often assumed that the Klan was a direct response to "Freed Slaves." The population comparison is an attempt to see if the assumption holds water.

County Population

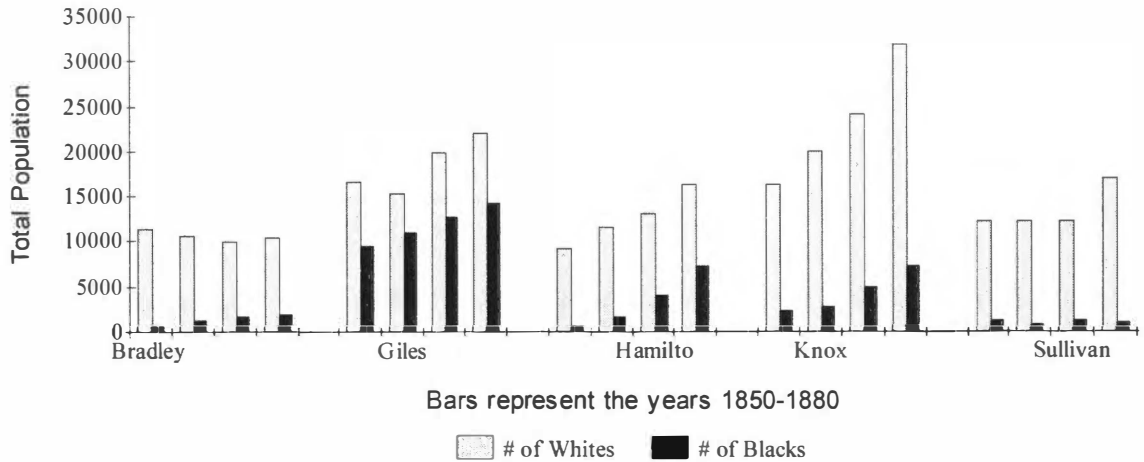


Figure 5.11: Populations.
 County Populations a comparison of five Tennessee counties. Giles is the home of the Klan and it has the highest percentage of Black residents. However on the other end is Sullivan, which has the lowest percentage, and it was known to be home to a Klan Den.

Illiteracy by County

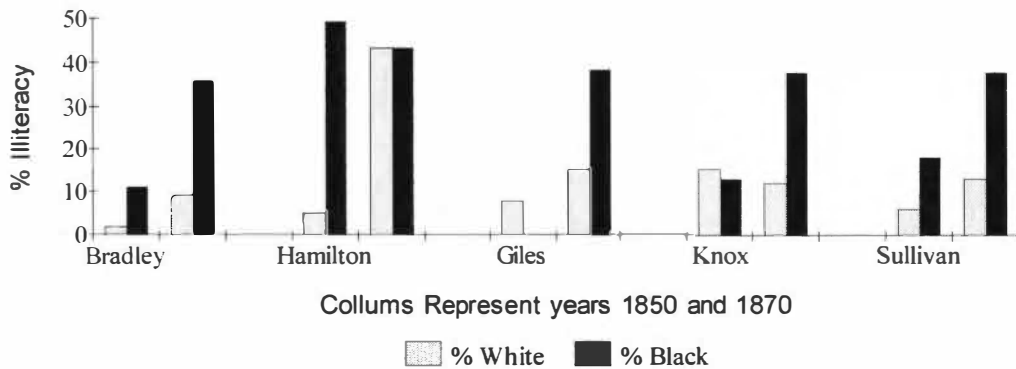


Figure 5.12: Illiteracy.
 In 1850, only the Free Blacks are counted, as it was illegal to teach slaves to read or write. The illiteracy rates were compiled because only the best and brightest were allowed to become Klansmen. It is also stated that Brownlow wanted only the most senseless to vote.

Giles County, during each census, has the highest percentage of Black residents.

The evidence from Giles would seem to support the belief in the Klan as a reactionary response; however, Sullivan country had the lowest percentages. Furthermore, an overview of the racial data shows that in the 1850's, '60's and '70's Sullivan, Hamilton, Knox, and Bradley are more like each other than any of them are like Giles (see Figure 5.11). Is the Klan a reaction to the black population? Probably not.

Lester (Lester and Wilson 1905) and Forrest (in an interview quoted in Horn 1939) state that the Kuklux was made up of the best and the brightest of the Southern white men. It is also stated that Brownlow wanted only the most senseless to vote. The number of illiterate members of each county may clarify the above statements. The assumption is that a low white illiteracy should have a "den," while high black illiteracy should have more registered voters. Since, there is only one measure of educational access compiled by the census the number of illiterate people in each county will be compared. Therefore, the percentage of the population that could not read and write and was over twenty one was compiled (see Figure 5.12). The single most unifying statistic is the illiteracy percentage. All four of the suspected Klan counties fall in the single digits for the percentage of white illiterates, which can be interpreted to mean that the whites in these counties are the best educated. Knox had the highest illiteracy rate and the most registered voters. Knox, the one known non-Klan county, is in the high double digits for illiteracy and had the highest percentage of voters during Brownlow's governorship (see Figure 5.2). I would take this as support for the Kuklux position that Brownlow wanted only the least well educated to vote.

This brief numerical analysis of the five counties has shown 1) that there does not seem to be a relationship between the Klan and the racial make up of the county, and 2) that the education of the population may relate to its political activity. The large numbers of educated and disenfranchised former Confederates is possibly the necessary catalyst for the formation of the Kuklux Klan. Therefore, the Klan should be expected in Giles, Sullivan, Bradley and possibly Hamilton counties.

A Notice from the *Pulaski Citizen* will be compared to a notice from the *Cleveland Banner*. Pulaski was the birthplace of the Klan; it was also the first place to print the word “Kuklux” in the newspaper. On March 29, 1867, under the title “What Does it Mean” the editor of the *Pulaski Citizen*, Frank O McCord, wrote the first notice to the Klan members (see above). The *Pulaski Citizen* continued writing the Kuklux notices in the paper until 1868; when Brownlow’s anti-Klan laws censored the news.

On the other hand, the *Cleveland Banner* almost never mentions the Kuklux Klan, but there is a pattern in regard to the style and tenor of the Masonic notices. The Masonic notices take on the characteristics of the Klan notices in the *Pulaski Citizen*. For example,

MASONIC NOTICE
(*Cleveland Banner*)

To all Ancient, Free and Accepted Masons, to whom these presents shall come Greeting- Know, ye, That at a stated communication of Cleveland Lodge, No 134, A.Y.M. on Monday Sept. 1868, Mr. Charles H. Weatherly, after being duly tried under written charges and specifications for gross unmasonic conduct, was expelled from all the rights, privileges and immunities of the Order.

By order of the Lodge
J.A. Jones Sec’y
Sept. 10, 1868.

Kuklux Klan
(*Pulaski Citizen*)

To all whom it may Concern:

Notice is hereby given that Alla Hassan having been found guilty of a gross violation of the rules of the “Klan,” and the orders of the Grand Cyclops, and appearing in his august presence in a somewhat intoxicated condition, is forever expelled form the “Klan,” and deprived of all its benefits and privileges.

By order of the Kuklux Commission
G.S.

(June 21, 1867)

If you violate the less important by-laws of a secret society, then you will be ejected from that society. In the case of the Masons and the Klan, you will be publicly branded. The branding will be very direct. It was known throughout the community that Charles H. Weatherly and Alla Hassan were not to be trusted. They had violated the laws of a society to which they pledged allegiance; their word was worthless. This public branding would have had the effect of making both men outcasts. They may continue to live in the community, but no one would trust them. Their chosen brotherhoods cut them off from “all benefits and privileges.” Neither of the men could have any further contact with any of their former Bothers; they were exiles. Lastly, the code of the order would have Hassan or Weatherly killed if they talked to anybody about the Order. The use of a public notification by a secret society to punish a member is unique to the Klan and some Masons’ Lodges.

The leaders of the Klan were mostly High-ranking masons. One of the Pulaski Klan members, Abernathy who was also a Freemason, traveled to Cleveland to open a Freemason Den. Cleveland’s ethnic make up and education statistics are similar to the known Klan counties (see Figure 5.11 and 5.12). Therefore, it is reasonable to assert that the Klan, operating under the guise of the Freemasons, was in Cleveland. There is one

piece of negative evidence, however; 12 percent of the population of Bradley County was allowed to vote. While 12 percent may seem rather low, it should be compared to Knox County's 13 percent. Furthermore, it should be viewed in opposition to Sullivan and Giles 6 percent (see Figure 5.2).

The End of Kuklux

In 1868 the Anti-Klan Law was passed, and in one quick stroke of Brownlow's bludgeon of justice the "Bill of Rights" was repealed in Tennessee. Section 1 of the law made it illegal to form secret societies or to gather in groups. It repealed the 1st Amendment; "freedom of assembly." Section 2 stated that all jurors must be free of secret societies and they must answer all questions about their affiliations. It abolished the 5th and 6th Amendments, "self incrimination" and "jury of your peers." Sections 3 and 4 made all indictments legal; all subpoenas are to be enacted. They annulled the 4th Amendment, "illegal search and seizure." Section 11 and 24 did not allow written or published materials that would have molested the peace and quiet. It nullified the 1st Amendment; "freedom of the press." Section 22 gave State officers the ability to enter your house at any time. It also invalidated the 4th Amendment, "search and seizure." Section 19 gave the State the right to make anyone accused under this law infamous. It rescinded the 8th Amendment; "cruel or unusual punishment."

The Anti-Klan law and calling out the militia were Brownlow's last acts as Governor of the State. He found a way to weasel himself into the U. S. Senate. Senter, a Freemason from an unknown Lodge, became Governor of Tennessee. Because of the incredible power of the Governor, Senter was able to re-franchise all the dis-enfranchised

former Confederate soldiers (White 1663). He used all Brownlow's laws in favor of the former Confederates, and won a term as governor of Tennessee. However, Senter was only a one term Governor. In 1871, he lost the office to John C. Brown, who was a Freemason from the Pulaski Lodge 101 and a former Grand Dragon of the Realm of Tennessee.

Grand Wizard, Forrest, issued "General Order One," and he officially disbanded the Klan. However, he may not have disbanded the "Invisible Empire." The "Invisible Empire," it will be recalled, was the secondary name for the Klan. In 1877, Forrest and the "Invisible Empire" took part in a parade with the Red-Shirts of South Carolina (Davis 1924). Davis (1924) recalls making the new Klan uniforms for this march, but she said it was the last one. The original Kuklux Klan ended when the Reconstruction of South Carolina was stopped. This then is the end of our story.

"There is no stranger chapter in American history than the one which bears for a title "Kuklux Klan." The organization which bore this name went out of life as it came into it, shrouded in deepest mystery," wrote John C Lester (Lester and Wilson 1905: 47). But when Lester wrote the history of an organization that he helped to found and that was still operating in South Carolina, he was remiss in some of the details and sketchy about some of the facts, because the oath of secrecy still bound him. Now one hundred and forty years later, there is no such oath; however, the information has become a little harder to find. It is the hope of the author that the previous chapter has normalized some of the strangeness and demystified some of the mystery.

After four years of war, the Southern armies were forced to surrender. The South was a defeated nation. However, the Southerners believed that the two nations had had a

difference of opinion, which led to an argument, and now that the war was over the argument was at an end: the problem had been solved. Grant's treatment of Lee at Appomattox only strengthened this belief. Furthermore, Lincoln's Amnesty only disenfranchised a small number of the leaders of the Confederacy, and them only for five years. The South was to be Reconstructed, but the process was not going to be too painful. Then, Lincoln was assassinated and Johnson was unable to follow his lead.

Reconstruction turned into a protracted attempt by the Radical party to kill off all the "damn rebels" or at least drive them out of the South. The South was a defeated country and it was never again going to be able to stand up to the Government. The South was going to be made to pay for ever having questioned the Federal Government. Brownlow was the chief collections officer in Tennessee. He raised the price of amnesty to include all former Confederates and anyone else who might have been sympathetic to the Southern cause. The price to become a voter was submission to Brownlow. If your county's election enrollments did not meet with his liking, then they would be disallowed. Under these conditions the Kuklux Klan was formed.

"The popular idea supposes the Kuklux movement to have been conceived in malice, and nursed by prejudice and hate," wrote Lester (Lester and Wilson 1905:49). But the Kuklux Klan was the only recourse for the defeated and disenfranchised Tennesseans, and the Southerners in general. "The younger generation will never fully realize the risk we ran, and the sacrifices we made to free our beloved Southland from the hated rule of the "Carpetbagger," the worse negro and the home Yankee. Thank God, our work was rewarded by complete success," James R. Crowe wrote in a letter to Rose (1915: 21). There was a need for an organized secret society that would protect the

conquered South. Many of the Klansmen were already familiar with the concept of a secret society, and they knew of the historical use of secret societies in resistance movements. They were high ranking Freemasons. They used the concepts, language, and ideals of the brotherhood to form a political and militaristic organization that according to the Prescript was for the protection of life, liberty and property. The Pulaski founders and the most powerful Grand Wizard were some of the highest-ranking Masons in the State of Tennessee. As Masons, they had sworn to protect the laws of the country in which they lived. As Confederates receiving Amnesty, they swore to protect the Constitution of the United States, and As Kuklux Klan, they swore to fight for the protection of the Constitution. The Kuklux movement had been conceived in the Free Mason's Lodges, and nursed by what Forrest called before the Joint Select Committee, "the desire to help and protect one another." In an immoral time, moral men seem to be the most immoral. But when the situation was normalized and Kuklux was no longer necessary, two Grand Dragons became Governors.

Chapter VI

The Burning Question: Knights of the Ku Klux Klan

The 1920's, a most intolerant time in American history, are the backdrop for the second section of this chapter: *100% Americanism*. The Knights were formed in 1915, but the Order did not begin to gain in power and prestige until after "the war to end all war." The aggression excited in Americans against the "Axis" (Germany, Austria-Hungary and Italy) found new enemies, when the war ended before America's collective spleen was spent. Americans employed "Americanism" to identify undesirable alien rabble. Americanism is a nativistic movement in the truest sense of the word. A nativistic movement or nativism is defined as an aggressive attack against every thing that is perceived to be foreign (Bennett 1988, Flint 2001, Linton 1943). Americanism can be defined simply as "America for Americans." It first reared its head in the 1850 with the Know Nothing Party: a party whose main goal was the limitation of immigration (specifically Irish immigration). The Know Nothing Party was torn apart by the War Between the States. But the concept of Americanism would not be dispelled so easily. It was resurrected by Theodore Roosevelt as 100 % Americanism. First, a general picture of 100% Americanism will be drawn, and second, the Knights, use of the concept will be filled in.

The Knights were not in favor of sitting in their lairs discussing how to make America a better place. They were for action. *Tactics and Locations* is the third section. The tactics of the Knights revolved around two central actions and several minor affairs.

The first central action was “Naturalization,” and it was used to make an “alien” a Klansman; that is, it was an initiation ceremony. The specifics of “Naturalization” were a private affair, but its staging was intended as a public spectacle (hence the use of large fiery crosses). The second set of central actions revolved around the Knights’ parades. A parade was intended to notify people that a Klavern, Knights’ meeting place, had been formed in their town. The minor affairs included “Klan Days,” barbecues, baseball games, and Klan humor. Publications such as the *Imperial Night-Hawk* and *Dawn: Herald of a New Day* (henceforth *Dawn*) were used to locate Klaverns. Statistics were compiled and comparisons made on ten places that had Klaverns. My hope was to find correlations between areas that had Klavern. However, I can only state 1) if there were several white Americans in an area, it may be possible to find the Knights in that area, and 2) that manipulation of the statistics can sustain a fallacious argument that supports the Knights’ assertions.

The last section of the chapter, *Mr. Ayak*, deals specifically with the relationships between the Knights and Masonry. When two men meet on the street and believe each other to be Klansmen, the first will call the second Mr. Ayak, which in the parlance of the Knights, asks the question “are you a Klansman?” The second man responds by introducing himself as Mr. Akia (“a Klansman I am”). *Mr. Ayak* discusses several areas of common ideological ground between Masons and Knights. It also describes the overlap in membership between Masons and Knights. The section concludes with a discussion of differing responses to the Knights by Masons.

Introduction

As a small boy growing up in the South, Simmons recalls listening to his “mammy” tell stories about the Kuklux Klan (Figure 6.1 Simmons 1924). He was impressed by the notion he encountered in those stories that the Kuklux was able to save the South from “Carpetbagger” and “Scalawag” dominion; additionally, he was acutely aware of hint of fear and reverence in her voice when she told stories about the Kuklux (Simmons 1924). Unfortunately, Simmons is never very clear on the exactly identity of his “mammy.” Since Simmons was born and raised in Alabama, I would be inclined to believe that his “mammy” was a black domestic employee; however, it does seem strange that she would tell stories that the Kuklux Klan as heroes. Simmons recollects, during a time when he was bedridden with a serious infection, a vision in which he saw several men on horseback who he understood were coming to save America. The men were robed in white, as were the horses, and they seemed to hover in a realm that was somehow clearly separate from this one. Once Simmons had recovered from his illness he started thinking seriously about forming the organization that had appeared in his vision. As he wrote later in a poem that appeared in the Chicago newspaper *Dawn*, Kuklux’s ideals were necessary to protect “our country, our home and womanhood” (*Dawn* Oct. 21, 1922).

“When the baleful blast of Reconstruction’s storm was o’er.
The valiant, chivalric Kuklux rode no more.
But ride on and on, thou spirit of that mystic klan.
In your noble mission for humanity’s good;
Until the klannish tie of klankraft binds man to man.
For our country, our home and womanhood.”

Figure 6.1 Imperial Wizard Simmons.
He was the founder of the Knights of the Ku Klux Klan
Incorporated. He led the organization from 1915 until
1924. Then, he formed the “Order of the Flaming Sword;”
an order that never reached the height of power achieved by
the Knights.



William Joseph Simmons formed the Knights of the Ku Klux Klan Incorporated as a benevolent fraternal organization for the protection of America.

The Knight's of the Ku Klux Klan's History

When questioned about his fraternalism, William J. Simmons stated, "I am a member of a number of fraternal orders- the Masons, Royal Arch Masons, the Great Order of the Knight Templar (Committee on Rules House of Representative 1921:67), and an organizer for the Woodman of the World. The exact size of Simmons' group is in question. Simmons states in *The Klan Unmasked* (1924) that he and 15 other associates made the one-mile climb to the summit. The *Constitution and Laws of the Knights of the Ku Klux Klan Incorporated* (1921) states that Simmons and 33 associates gathered together to re-form the Klan. There are several possible reasons for the discrepancy, but more interesting than the mere fact of the discrepancy is that in both cases the numbers add up to 6. If there were 15 men, using Kabalistic numerology, which Freemasons often employ, the sum is 6 [1+5], while if there were 33 men, the sum is still 6 [3+3]. Six, by Pythagorean standards, is a "perfect" number (Ouaknin 2000). According to Pythagorean mathematics, a number is "perfect" when it equals the sum of its devisors. The number six is divisible by 1, 2, and 3, and $1 + 2 + 3 = 6$. Thus, six is perfect (Ouanknin 2000). Additionally, Simmons' presence brings the total to one of the most powerful numbers known to man- seven. This number is said to have held great significance to Kabalists and Pythagoreans alike (Blavatsky 1896). Seven can be explained in a number of different ways. First, it is the sum of the perfect number (six) and one, which always stands for the deity. Second, it is the sum of three, which represents the deity's

composite makeup, and four, which is the number of man. Third, it represents decisive movement. Fourth, in Zoharic interpretation seven is related to “the Seven Primordial Days that created the world, namely the seven lower *sefirot* (Wineman 1997:61, see Figure 3.2). For both the Pythagoreans and Kabbalists, “Seven” is the number of distinction. As Rabbi Abba said, “certainly it is a mystery alluding to both the upper and lower worlds” (quoted in Wineman 1997:129). Perhaps it is for these reasons that Freemasons require seven to make the Lodge perfect (Mackey 1878 [1924]). And during the 23rd degree, a Scottish Rite Mason is taught, “The number 7 is the sacred number in all theologies and in all symbolism. It is the spirit, assisted by all the elementary powers; the soul, served by nature the Holy Empire, spoken of in the clavicles of Solomon” (McClenachan 1914:346). Simmons had fraternal ties to both the American Rite and the Scottish Rite Free Masons, thus I think he was consciously manipulating the numbers to make sure that he fell within the power of “seven,” which might be the reason for the seven-pointed star on Simmons robe (Figure 6.1).

But whatever the case, Simmons and an uncertain number of associates climbed the batholith because at the summit of Stone Mountain, “[e]very soul is thrilled. In the conscious moment each man feels as if he were in a holy temple consecrating all that he is and all that he has to a great cause. In response to his dedication, new and secret divine forces begin to stir in his consciousness” (Simmons 1924:105). Stone Mountain is approximately 16 miles northeast of Atlanta, Georgia, and is visible from the outskirts of Fulton County. It is a truly inspiring sight. Today, the mountain is the largest monument to the Confederate States of America’s soldiers, but it was only in the planning stages

when Simmons ignited his cross. As an interesting sidelight, it was Gutzon Borglum, Mount Rushmore's sculptor, who started the Confederate Memorial on Stone Mountain.

There is little doubt that Simmons used Stone Mountain as the birthplace for his Knights because "every soul is thrilled" at its summit. Thrilling as Stone Mountain is, this was probably not the only reason for its use. There are abstract reasons to use stone. Within "American" culture the aforementioned Mount Rushmore is a powerful iconographic display. It depicts a complete conquest of the "native" inhabitants of this continent by a new group. Additionally, stones are powerful in many cultures both past and present. For example, there is the Stone of Scone where Scottish Kings are crowned and upon which their throne rests, and the Blarney Stone that once kissed will allow the kisser to speak with a "silver tongue," and the "Stone of Foundation" that makes up the floor of the *Sanctum Sanctorum* (Holy of Holies) in the Temple of Solomon. The "Stone of Foundation," which today is covered by the "Dome of the Rock," is the place where the Knights Templar were constituted by the Catholic Church. It was within the ruins of Solomon's Temple that the Templar gained their power (Knight and Lomas 1996). As noted in Chapter One, many Masons believe that the Knights Templar were the founders of speculative Masonry. Simmons probably used Stone Mountain as his foundation for the Knights because of his relationship to the Craft and his desire for a grandiose beginning to his new organization.

Many historians have stated that Simmons' showy beginning for his new order was aided by D.W. Griffith's epic film *The Birth of a Nation*. They support this assertion by pointing to the fact that Simmons advertised his fraternal order in the *Atlanta Constitution* at the same time that advertisements appeared for Griffith's film. *The Birth*

of a Nation advertisement is in the “Entertainment” section of the paper and is 3 inches by 6 inches, while Simmons’ is found in the “Notices” section and is approximately 2 inches by 3 inches (see Figure 6.2). Furthermore, *The Birth of a Nation* advertisement has very little visual impact, as compared to Simmons’ notice. It would be amazing to me, if the newspaper announcement was able to inspire men to action; however, the film posters for *The Birth of a Nation* are another story entirely. One of the posters, which was also used in Spain, features a Klansman in full regalia on horseback holding aloft a Fiery Cross (See Figure 6.3). One notable difference between the film poster and Simmons’ advertisement is the headgear of the two Klansmen. Simmons’ Knight is wearing the conical headgear that has become almost synonymous with the Ku Klux Klan, while the film poster Klansman is wearing a helmet that is vaguely similar to an Imperial German soldier (See Figure 6.3). *The Birth of a Nation* changed the history of Reconstruction and of the Ku Klux Klan. Griffith’s work became accepted as the “true” history. The motion picture review board heralded it because of its historic accuracy (Rogin 1987). A reviewer for the *Constitution* (December 7, 1915) wrote that by viewing this movie “You live through a period of ruin and destruction in the country where you were born. You see the plot executed and that same country humiliated and crushed under a black heel. The insufferable reason for the Ku Klux Klan has been shown.”

The plot of *The Birth of a Nation* centers on United States Congressmen devising ways to force Southerners to pay for their disrespect of the Union. But Lincoln is unwilling to enforce such a Reconstruction. The death of Lincoln gives a Senator, Austin Stoneman, the power to radically reconstruct the South (up to this point the film parallels accepted historical material).



ANNOUNCEMENT

The clamors of hundreds turned away during the last few days have compelled the management of the Atlanta theater to extend the engagement of D.W. Griffith's spectacle.

18,000 People **3,000** Horses

5,000 Scenes **Cost \$500,000**

THE BIRTH OF A NATION

ANOTHER WEEK

Two performances will be given every day next week at 2:30 and 8:15 p.m. beginning Monday afternoon and seats for the twelve additional performances will be places on sale this morning

ALL RECORDS BROKEN

Atlanta is under the spell of this wonderful dramatic epic of the South's reconstruction, and it is a foregone conclusion that crowds will continue to pack the theater next week

BUY NOW! **And Attend one of the Early Performances.**

PRICES

Nights at 8:15 - Best orchestra seats \$2; others at 75c, \$1 and \$1.50
 Gallery 50c
 Matines at 2:30 - Best orchestra seats \$1; others at 50c and 75c
 Gallery 25c

Figure 6.2: Advertisements.

Some historians have argued that these show a relationship between Simmons' Knights and Griffith's movie. The Knights ad' from page 5 an image scanned from a December 9, 1915 *Atlanta Constitution*- the shield in the upper left corner was copied by the author from Simmons robe (See above picture). The *Birth* ad from page 3 was recreated by the author from a nearly unreadable ad from the same newspaper issue.

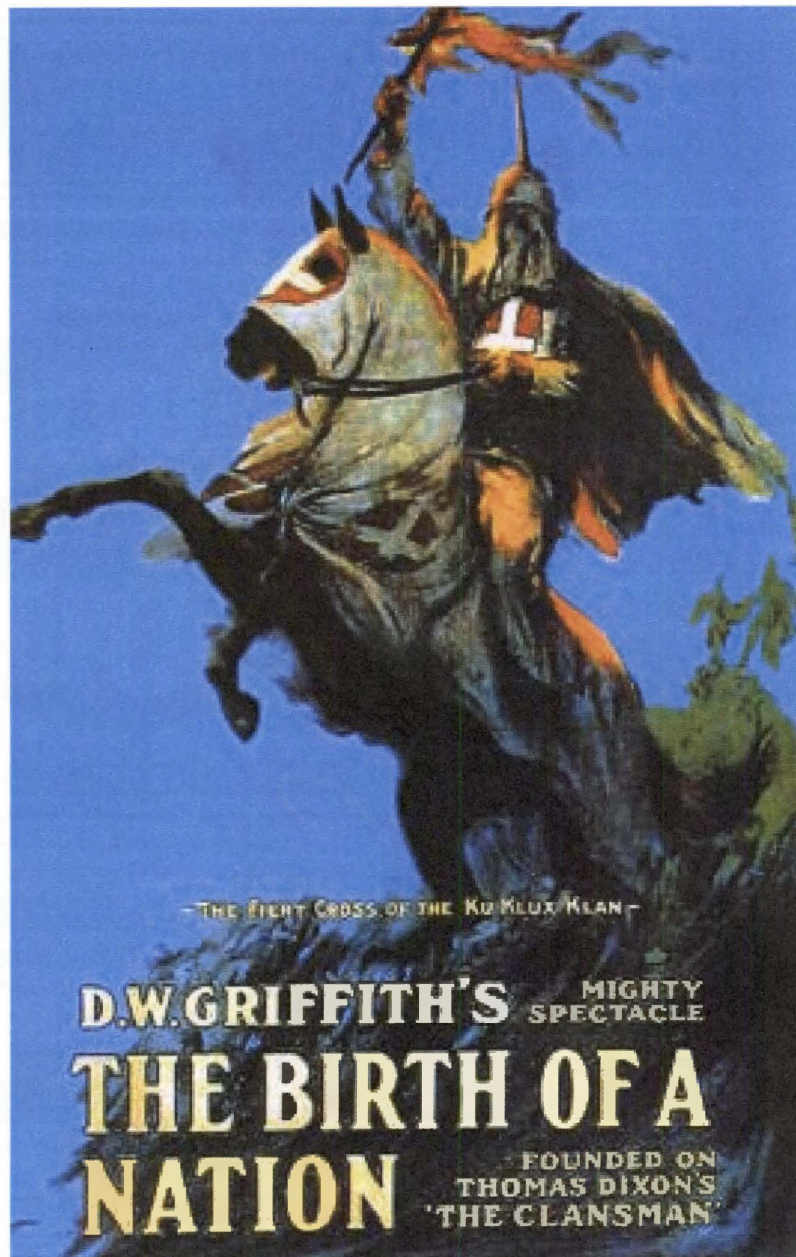


Figure 6.3: Film Poster.

This poster is much more likely to have inspired men to action than *The Birth of a Nation* advertisement in the *Atlanta Constitution*. Additionally, the Poster looks much more like Simmons advertisement for the Knights. Source: a Coral Gables High School on-line essay from June 12, 2004.

Unbeknownst to Stoneman, his malevolent impulses are being intensified by his “voodoo” practicing “mulatto” housekeeper. With Stoneman’s guidance, the South is forced to face the humiliation of being completely ruled by senseless and uncivilized ex-slaves. The ex-slaves are armed and formed into armies, which become the only law enforcement in the South. With all the power in ex-slaves’ hands, they take advantage of the situation and run amok.

The protagonist is Ben Cameron, a Confederate war hero. When his sister is attacked by one of the freed black men, she jumps from a cliff and dies rather than being sexually assaulted. The death of his sister causes Cameron to turn the Kuklux into a military organization. In a “call to arms” scene Cameron raises a two-foot “Fiery Cross:” and states, “Here I raise the ancient symbol of an unconquered race of men, the fiery cross of old Scotland’s hills ... I quench its flames in the sweetest blood that ever stained the sands of time” (*The Birth of a Nation* 1915). This is the *first* use of a flaming cross by a Ku Klux Klan. The Klan is called to action and fights against a negro military. The Kuklux was victorious over the crushing “black heel.” The final scene of *The Birth of a Nation* depicts a ballroom dance with the Kuklux shrouded in clouds. Cameron says that the Klan will return in the future, if the need arises.

The Birth of a Nation was based in part on Dixon’s book *The Clansman: an Historical Romance of the Ku Klux Klan*. But Griffith developed Dixon’s story beyond its original boundaries. He increased its length and impact, and in so doing he expanded the Kuklux saga. The Reconstruction Klan did not light crosses. Using bonfires and blazing cross shapes is a method used by Highland Scots to call kith and kin to battle.

But the founders of the Kuklux were Scots-Irish and this ethnic group is made up largely of Lowland Scots. Inconsistencies surrounding the Knights' most powerful symbol and the fact that *The Birth of a Nation* premiered before Simmons' Knights, led to a possible conclusion that Simmons was influenced by Griffith's movie. However, there is another conclusion, covered in Chapter One, that Simmons was only using symbolism found in the Lodge (see Figure 2.6).

Another inconsistency, which has also continued into the modern Klans, between Griffith's Klan and the historic Kuklux was the use of white robes. The Kuklux wore calico robes. White was undoubtedly used to make the Klansmen show up better on film, and the similitude of the robes was probably to emphasize the military nature of the Klan. Seeing all the men in one uniform color makes them appear organized, especially when they are compared to an ill uniformed "military" opponent. Inconsistencies notwithstanding, *The Birth of a Nation* was the first movie shown in the White House. Griffith's vision, and some political wrangling, enabled Woodrow Wilson to see a movie that redefined movie making and history. Woodrow Wilson reportedly cherished the experience and the movie. *The Birth of a Nation* exchanges the focus on sectional strife, North and South for a focus on racial strife, black and white (Rogin 1987). Through the experience of the movie it is possible for old hatreds to be replaced by new ones. Thus, Griffith's Klansmen are able to bring about national unity, at least for 4 million white, Anglo-Saxon, Protestant males.

Once Simmons had molded his "mammy's" stories, his supernatural vision, his Lodge teaching, and probably some of Griffith's movie into a complex whole, he and his associates marched up the face of Stone Mountain and built an altar. They collected

stones into a small mound and placed a three-foot pine cross in its center and ignited it. Lighting this simple cross was the beginning of an organization that was to alter American politics and American culture. But the change was not immediate.

Between 1915 and 1920 the Knights' growth was plodding: by 1920 there were only 3,000 members. In 1921 Simmons contracted the Southern Publicity Association to promulgate the Knights. Southern Publicity Association was a fundraising organization owned by Edward Young Clarke and Elizabeth Tyler. Simmons made Clarke the "Imperial Klaliff," Vice President, to help build his organization. By the summer of 1921, the Knights had 100,000 members; this number would eventually surge to 4.5 million. Clarke became Simmons' right-hand man, and his organizational skills and fundraising savvy allowed Simmons to focus on establishing himself as the Imperial Wizard of the Knights. This means that he moved into the "Imperial Palace" in Atlanta (a Palace that later became a Catholic Church), and that he went to Klaverns to speak. Simmons removed himself from the Knights' daily operations and focused on creating rituals and giving speeches.

In 1922 at the Klanvokation, a national biannual meeting of the Knights, it was stated that Simmons was working too hard and should take life easier. Hiram Wesley Evans, a dentist, was at this time the Grand Dragon of Texas and a 32nd degree Scottish Rite Mason (Frost 1924[1969]). He started a movement to have Simmons elected Emperor and himself made Imperial Wizard. Simmons was not in favor of this move, but he was worried about seeing his organization fall into a bloody shambles. A member of the Imperial Klavern came to Simmons to warn him that some Klansmen were going to attack his honor, but not to worry because sharpshooters were in place with orders to kill

them. Rather than see a bloodbath, Simmons allowed Evans to become the Wizard, and accepted for himself the title of Emperor. While Simmons' title sounds impressive in reality he was little better off than the Queen of England, for all the power now lay in Evans' hands.

Evans' palace coup did not end with the deposal of Simmons. Clarke and Tyler were eventually forced to leave the Knights altogether. Evans wanted control of the Propagation Department. Clarke and Tyler ran it, and they were unwilling to give up their lucrative contract. Evans had Clarke removed from the Knights membership for "moral" degeneracy, which was neither in keeping with the image of the Knights nor with the goals of the organization. Since Clarke was expelled from the empire, his contract to organize Klaverns expired. With Tyler and Clarke removed from the Imperial Palace, Simmons was effectively cut out of the organization.

Once Simmons learned of his predicament, he tried unsuccessfully to regain control. In 1923, Simmons tried court injunctions, but by 1924 he had left his post as Emperor and was banished from the Knights. In 1925, he started the Order of the Flaming Sword, but this organization seems to have been very short lived. There is only one mention of it in the *Imperial Night-Hawk* (July 30, 1924). I was unable to find any mention of it anywhere else, but it is interesting to note that a Tyler, guard of the Lodge, commonly carried a flamberge (see Figure 2.7). By 1926, Simmons had written *America's Menace of the Enemy Within*, which attacks Evans. Simmons (1926:110) wrote, "Those who wrought its ignoble down-fall were and are the chosen tools of the avowed enemy of America's every principle, every ideal and every institution; and they are the most consummate traitors conceivable." Additionally, *America's Menace of the*

Enemy Within was a plea to Knights to join Simmons in attaining the true goals of the Knights because, as Simmons (emphasis in the original 1926:195) stated, “**I am the one custodian and the sole Master of the sublime Mystery.**”

This was not the first time that Simmons had had problems with Imperial officers. A business partner stole a large part of the Knight’s treasury in 1916. When the House of Representatives questioned Simmons about the missing money, he, having been an Evangelical circuit rider, compared himself to Jesus Christ and his partner to Judas. In an article about the money Simmons compared himself to Caesar and his partner to Brutus. But after Evans’ coup, Simmons (1926) compared himself to a murdered master builder slain by an entered apprentice who was not fit to finish the project. It is odd that Simmons did not compare himself to George Washington and cast Evans as Benedict Arnold. All four men were Freemasons, and since Arnold betrayed Washington, these roles are perfect. I can only think of one reason that Simmons did not make this analogy: he did not want his Order to become a military order. Simmons wanted a mystic/religious order.

Simmons’ analogy was centered on the idea that he was Hiram Abif, and Evans was the Entered Apprentice with the setting maul. “*The Ruffians revealed; the Grand Master Architect was dead,*” wrote Simmons (1926:72 emphasis in the original); “when I retired, or withdrew from the Klan organization, ITS SOUL departed....” The Ku Klux Temple, like Solomon’s Temple in the Legend of Hiram Abif, was not finished when Simmons was forced to leave (that is, figuratively killed). “From that magnificent building whose foundation was only partially laid,” wrote Simmons (1926:405), “its sole architect had been removed dead.... ‘There were no designs on the trestle-board;

therefore, there was great confusion among the workmen of the Temple.’” The master architect, Simmons, had all the plans in his head. “The great edifice of the Klan was never built. In the first ... order (K-Uno) I had gotten together enough of men and money; that is, building material, to begin the building; in the second order (K-Duo), the material would have been thoroughly inspected; in the third order (K-Trio) the house would have been built (this was to be the real Ku Klux Klan); and in the fourth order (K-Kwad), the house would have been beautified and adorned,” wrote Simmons (1926:92-93). A cursory re-reading of the legend of Hiram Abif in Part One is sufficient to demonstrate that Simmons believed himself to be the Master Architect. A sociologist, J.M. Mecklin (1924:18), wrote: “One feels that without a conscious departure from the truth he [Simmons] could very easily convince himself, under pressure of the immediate situation, that the particular point he wished to make was the whole truth and nothing but the truth.” With Mecklin’s assessment in mind, I would argue that Simmons was not playing the role of the Hiram, but that he actually believed himself to be the Master Builder of a new and great fraternal order, and when he was “murdered” the order was doomed. **“The real klan- the Ku Klux Klan- was never formed,”** stated Simmons (1926:97 emphasis in the original).

Simmons believed “money madness of Mammon, subordinating character to cash; complex industrial perplexities; the weakening effect of wealth; present day political infidelity and corruption; legislative incompetence and insincerity; [and] over-centralization of government” had “poisoned and badly blinded” the American people and had finally come to the Knights (Simmons 1926:14). With Evans controlling the Knights, Mammon, who was already running wild throughout the country, was

destroying the Imperial Palace's and the Knights' nobility. Mammon had already encouraged Evans to kill the "one custodian and the sole Master of the sublime Mystery" (Simmons 1926: 195).

Simmons believed that Knights would join his calling, if they learned of the sublime Mystery that Evans could never know. Simmons' characterization of Evans could be likened to Aesop's Fable of "The Ass in the Lion's Skin." Evans had assumed control of the Knights by putting on the Emperor's robe (the lion's skin), but every time he opened his mouth all that could be heard was the braying of an ass. Evans assumed a position of power and knowledge beyond his level of accomplishments. Simmons (1926: 190) argued:

The present controllers of the Klan can no more communicate the higher or REAL orders of Klankraft, or the Real Ku Klux Klan, than a man who has never joined the Masonic Fraternity, could communicate the higher degrees of Freemasonry. Here is something for you Masons to think about. He might write out a ceremony, after a fashion, of some kind and call it a Masonic ceremony or degree, but would that make it Masonry?

Evans was the great pretender. He had neither the knowledge nor the skills to make the Knights into a mystic fraternal order; Evans was a braying jack ass in Simmons' robe.

A braying Wizard in the service of Mammon was never going to lead the Knights to the mystical victory that would revitalize the country. "The only person in the world who can impart genuine klankraft 'in due and ancient form' is modern klankraft's Creator and Founder- 'He who traveled the Realm of the Unknown wrested the solemn secret from the grasp of Night and became the Imperial Sovereign Master of the great lost Mystery,'" wrote Simmons (1926:191). Unfortunately, Simmons does not cite his quotations; however, my suspicion is that they belong to a Masonic text. There are four

words that support my belief. They are “night,” “unknown,” and “sovereign master.” Freemason’s Lodges are only “opened” at “Night,” and Simmons “wrested the solemn secret from the grasp of Night.” There was a French Freemason, Saint Martin, who is known as the “Unknown” Philosopher. Saint Martin did start his own secret Freemason society, which became a branch of Masonry known for its charity (Waite 1901). There are several “Sovereign Masters” in Freemasonry, but none of those titles are followed by “of the great lost Mystery.” The only thing the Freemasons have lost is the Word, and finding the Word is the path that a Mason must follow to receive a “full development in the mysteries” (Mackey 1878[1924]: 453). It is reasonable to conclude that Simmons was quoting a Masonic text in hopes of coaxing Masons away from Evans’ Knights by offering to impart the sublime Mystery that “is a most sacred heritage far too sacred to be touched by greed or tarnished by gold. It is not a commodity of commercial traffic” (Simmons 1926: 102). The ultimate mystery could only be learned by seeking out the Master’s aid. The “Imperial Sovereign Master of the great lost Mystery” would teach the worthy initiates the higher degrees of the Order.

Simmons felt that the Knights’ Imperial leadership had mistreated him and so he took all the unknown mystical and mysterious secrets with him. He wrote, “I, who have suffered and sacrificed above all men, was, and am, justly entitled above all men to commensurate respect and unstinted support in the interest of **not myself but the great Cause**, if fair play is the rule of procedure. I have, through it all, been strictly ‘on the square,’ and have played unfailingly an honorable game” (1926: 219 emphasis in the original). Dr. J. D. Buck (1946), a 33rd degree Scottish Rite Mason, used “the great

Cause” as a periphrasis for seeking the “Word” and the ability to enable mankind to unlock the psychic powers of the mind.

The Knights continued after Simmons’ expulsion, but many of the members began to think something was wrong. The texts by former Knights condemning the order are written after Simmons’ Wizardship, but before the stories of graft and corruption take over this introduction it must move on to a discussion of the avowed purpose of the Knights and an exploration of the membership’s characteristics.

Purpose of the Knights

The stated goal of the Knights was to gather “real Americans” together to protect America. “There is a purpose underlying the entire organization and pulsing in every fiber of our being, to maintain Anglo-Saxon civilization on the American continent from submergence due to the encroachment and invasion of alien people of whatever clime or color,” wrote Simmons (1924:23). A man would know he was “real American” by correctly answering questions on a Knights’ duties on application form or by agreeing with articles such as “Real Men Wanted,” which was found in the *Imperial Night-Hawk*.

It stated:

The world today is looking for men who are not for sale; men who are honest, sound from center to circumference, true to the hearts’ core, men with consciences as steady as the needle to the pole, men who will stand for the right if the heavens totter and the earth reels, men who can tell the truth and look the world right in the eye, men who neither brag nor run, men who neither flag nor flinch, men who can have courage without shouting to it, men in whom the courage of everlasting life runs still deep and strong, men who know their business and attend to it, men who will not lie, shirk, or dodge, men who are not too lazy to work nor too proud to be poor, men who are willing to eat what they earn and wear what they

have paid for, men who are not ashamed to say 'no' with emphasis, men who are not afraid to say 'I can't afford it.'

The world is looking for Klansmen (June 20, 1923).

"A Real Man" has more in common with a saint than a human. If Simmons had been able to fill his order only with "Real Men," then the rest of the sublime mysteries would be known. But unfortunately, there just are not many "Real Men" around at the same time.

Dawn carried full-page applications on many occasions (See Figure 6.4). A person reading the application would already have to have some knowledge of the Knights to know if they were eligible. The Knights were a fraternal order, but there is no mention of sex. They were a Protestant order, but there is not a specific question barring Catholics or Jews. There are, however, questions that were battlegrounds between Catholics and Protestants, for example, the "eternal separation of Church and State" and Free Public Schools. There are also questions that are underhandedly directed at Jews. Specifically, the "prevention of unwarranted strikes by foreign labor agitators." Russia was a communist country and it was believed that all its leaders were Jews. Thus, any foreigner who aided labor problems was working for the Communist Jews; at least that was the reasoning in 1920's America. Foreigners would not know that they could not become Knights based on this questionnaire, but they could not. In 1924, the Order of the Red Riders, a Knights organization, was dedicated to naturalized Americans. The last question that seems to be missing has to do with race. The Knights were a white supremacist organization, but there is not a single mention of race on the questionnaire.

Figure 6.4: “Real American.”

The questionnaire appeared in the *Dawn* (September 8, 1923), which was a “Knights” paper published in Chicago. It is interesting to note that the questionnaire does not deal with race, religion or national origin in their specific forms.

It appears that anyone could join the Knights based on the questions. Included in the questions is most of the Creed of the Ku Klux Klan as reported in the July 14, 1923 *Imperial Night-Hawk*.

The Question to Ask Yourself---

Am I a Real American?

The test is Simple. Do You---

- believe in God and in the tenets of the Christian religion and that a godless nation can not long prosper.
- believe that a church that is not founded on the principles of morality and justice is a mockery to God and to man.
- believe that a church that does not have the welfare of the common people at heart is unworthy.
- believe in the eternal separation of Church and State.
- hold no allegiance to any foreign government, emperor, king, pope of any other foreign, political of religious power.
- hold my allegiance to the Stars and Stripes next to my allegiance to God alone.
- believe in just laws and liberty.
- believe in the upholding of the Constitution of these United States.
- believe that our Free Public School is the cornerstone of good government and that those who are seeking to destroy it are enemies of our Republic and are unworthy of citizenship.
- believe in freedom of speech.
- believe in a free press uncontrolled by political parties or by religious sects.
- believe in law and order.
- believe in the protection of our pure womanhood.
- do not believe in mob violence, I do believe that laws should be enacted to prevent the causes of mob violence.
- believe in a closer relationship of capital and labor.
- believe in the prevention of unwarranted strikes by foreign labor agitators.
- believe in the limitation of foreign immigration.
- believe my rights in this country are superior to those of foreigners.

IF YOU BELIEVE IN THESE FUNDAMENTAL PRINCIPLES OF REAL AMERICANISM YOU
BELIEVE IN THE CREED OF THE KNIGHTS OF THE KU KLUX KLAN.
ALLY YOURSELF TODAY WITH THE NATION'S MOST POWERFUL ORGANIZATION.

FOR GOD, FLAG AND HOME

There is a story in Fry's text (1922) about a black man who sent in his \$10 dollars and joined the order, but the Knights sent his money back when they "discovered" that the new Knight was black. It is an explicit statement in favor of "white supremacy" that separates the application form from the Creed of the Ku Klux Klan.

According to an article in the April 2, 1924 *Imperial Night-Hawk*, "The prime purpose of this great Order [the Knights] is to develop character. We have never lived in a community where the character of its citizenship, as a whole, was what it should be. We believe that the development of real manly character is a vital need in every community." The "development of real manly character" was never expressly defined in the article but it gravitated toward religion, politics and klanishness (a type of fraternalism). As stated by W.C. Wright, a minister, The Knights "stand for every principle of Protestant Christianity and Patriotic American Citizenship that is dear to the heart of all true, loyal Americans. It stands FOR everything that is right, and AGAINST everything that is wrong (Wright 1926:4 emphasis in the original).

"Everything that is right" can be defined by a four-letter word (no, not that one): WASP, if I may be allowed to use a term that was not minted until 1964 (Higham 1984). The Knights were White, Anglo-Saxon, Protestant and another letter must be added an "M" for male. The Grand Cyclopes of Monroe Louisiana argued,

The Klan movement is needed as a militant Protestant organization. The Klan is not engaged in warfare upon any religious sect, unless that sect is disposed to interpret the Klan's positive Protestant program as a declaration of war. In the midst of so much uncertainty, the Klan is needed to sound continuously its certain Protestant note in this Protestant country (Knights of the Ku Klux Klan 1923: 133).

He went on to argue that:

[T]he Protestants must cooperate and co-ordinate their efforts, not only along social and religious lines, but in politics and business as well. There is no time left to 'haggle' over methods or unimportant details; we must get together now or forfeit the precious heritage transmitted to us by our forefathers (Knights of the Ku Klux Klan 1923:130).

The Knights were an organization that sought to unite Protestants into a bellicose organization to fend off the Jews and the Catholics. Knights were not an instrument of the Protestant clergy, but there was a close relationship between them and Protestantism (Miller 1956). The Knights argued that Jews and Catholics were the two most organized enemies that America faced in the 1920's, and with continued immigration they would soon take America from her rightful stewards: the white, Anglo-Saxon Protestants. Since, the perception was that Jews and Catholics were united along social, political, business and religious lines, Protestants must also unite. An effective method for unifying men to save America was in a mystic order based on American history. A "Klansmen must understand that the Ku Klux Klan is not anti anything, the Klan from its first inception has denied its intention is to destroy anyone, or anything and that policy has not been changed. Every principle of klancraft demands that every man who loves his home and his country must labor under the Cross of Christ and recognize the fact of a ruling Providence in the affairs of the Klan," argued the Texas Grand Dragon (Knights of the Ku Klux Klan 1923: 65).

The principle of klanishness attracted many men. One of these was L. A. Dever. He wrote (1925: 26); "... they caught me by adroit appeal to certain peculiar motives. It was first of all the lure of good fellowship, the prospect of helping friends in politics, desire to oust certain good-for-naught public officials, desire for civic improvement,

progress and righteousness.” Dever was the Publicity Director for the Knights in Oregon. He later left the Knights when he felt they had degraded into a money-making scheme.

Another Oregon Knight, a Grand Cyclops, explained klanishness in this way:

“Klansmen bring your grieves before this body and let us help you with your many conflicting troubles. That is klanishness- helping each other- so don’t be bashful if you have got something on your chest that is causing a wrinkle on your brow. Tell it to us and we will try and help you iron out the high spots” (quoted in Horowitz 1999:120).

Klanishness was nothing more than being fraternal and klancraft (or klankraft) was nothing more than the rules for klanishness. Both concepts are intertwined in the Knights motto: “Not for self, but for others” (*Imperial Night-Hawk*, December 19, 1923). The Knights were organized to aid others and a true Klansman only joined the Order because he thought he could help others; mercenaries, or men only in it for themselves, were not admitted.

Lest the reader think that I have forgotten the “W” from the WASP, the Klan was forever to maintain white supremacy. Maintaining white supremacy is generally

[T]aken as an indication that the organization has for its mission the practice of violence and injustice toward other races and colors. This is not so. The supremacy of the white man means the supremacy of the white man’s mind as evidenced by the achievements of our civilization ... its [white supremacy’s] object being to preserve the dignity and achievements of the white race in justice, fairness, and equity toward all of the human family, stated Simmons before the House Rules Committee (1921:89).

Simmons’ statement is a racist statement: there is no arguing this point, but Simmons is not arguing for political policy decisions based on his position. He is arguing from a belief in white, Anglo-Saxon history. As I have read primary material written by

Knights, I have noticed that white supremacy seems almost to be an afterthought. The main “enemies” of the Knights were Catholics, Jews, Wobblies (members of the Industrial Workers of the World), and foreigners. Figure 6.4 gives several references to these four groups because Knights believed them to be a greater threat to the Republic. However, it is possible that the Wobblies, the Catholics and the Jews were being attacked on racial, rather than ideological, grounds. “White” is a term that has been reinvented through the country’s history (Buck 2001, Horsman 1981, Jacobson 1998, Roediger 2000, 2002, Thompson 1975); however, by approximately 1890 Anglo-Saxon meant; white, racial supremacy, civilized, and able, ready and willing for self government (Jacobson 1998). An example of making a race white can be found with the Irish. When they escaped the famine in Ireland, upon reaching eastern cities in America they were viewed as less than “white” (Ignatiev 1995, Roediger 2000). Ironically, once these same Irish moved to California, they were considered “white” because they were necessary to stop the “yellow” hordes (Roediger 2000). Additionally, “if the movement of people is diffuse rather than concentrated ... it becomes the greatest solvent to ethnic discord (Higham 2000:337).

The Knights’ purpose was “to maintain Anglo-Saxon civilization on the American continent” (Simmons 1924:23), which meant improving the character of white, native-born, Protestant, American males, and these were the men who could and should become members of the Knights. As Wright wrote,

To be a Klansman one must be a native-born, white, Gentile, Protestant, American citizen. Furthermore, he must be of good moral character, so far as we can know, must believe in the tenets of the Christian religion, accept Christ as his criterion of character, the twelfth chapter of Romans as his Law of Life, and swear an unqualified allegiance to the government

of the United States above every other and any kind of government on earth (1926:6).

Men who meet these requirements formed a Klan “of men of kindred purpose who are bound together by an oath and who are very determined to enhance and protect each other’s interest and welfare” (Knights of the Ku Klux Klan 1921:52).

H. P. Fry (1922:17), a journalist who joined the Chattanooga, Tennessee Klavern, wrote, “It is doubtful if one could find anywhere in the country a finer, cleaner or better lot of men than those” in the Knights. Additionally, a sociologist working on the Knights, J. M. Mecklin (1924:62), wrote, “When one converses with the members of the Klan ... he finds them to be conventional Americans, thoroughly human, kind fathers and husbands, hospitable to strangers, devout in their worship of God, loyal to state and nation, and including in many instances the best citizens of the community.” Echoing Mecklin, J. E. Hallwas (1998:194), an historian, wrote, the Knights “were not bloodthirsty bigots, but ordinary men who wanted to ... reestablish the highly unified communities of the past.” They were “infused with patriotism and Protestant faith.” J.R. Feagin (1997:23), an historian, wrote, the Knights membership was made up of “many business people, white collar workers, and fundamentalist Protestants.” The Knights did attract influential figures, both Hugo Black, a future Supreme Court Justice, and Harry S Truman, a future president, were members (Chalmers 1965).

The average member of the Knights, however, was the man next door; he went to work Monday through Friday, to the ball game on Saturday, and to church on Sunday. He was encouraged to believe that each man should not “despair because he cannot be the head or heart; but let him rejoice that he can serve as eyes, ears or even as feet. May

we find our place and fill it with credit and profit to all who are concerned” (*Imperial Night-Hawk*, March 5, 1924). The only tangible differences between a Knight and other members of a community were that the Knights went to the Klavern one night a week, and many of them went to the Masons’ Lodge on another night. He was a man determined to develop his character.

“A Klansman’s Criterion of Character,” which appeared in the *Imperial Night-Hawk* on February 6, 1924, gives a description of some characteristics a Knight is expected to possess. “A real Klansman values ‘honor more than life.’ Ours is an Empire of Chivalry, Honor, Industry and Love. When Klansmen deal with Klansmen they expect a square deal, for they know that they are sworn and devoted to honor” (*Imperial Night-Hawk*, February 6, 1924). The “Criterion of Character” is describing a knight’s chivalric code. “A real Klansman values ‘honor more than life’”; this held true to the Kuklux ideal of fighting the good fight for “the great lost cause.” The concept of “honor more than life” was a standard of all Knights, the Templar and the Freemasons included. Fraternalism is a characteristic that is not expressly stated in the article, but Knights of the Ku Klux Klan were nothing if not fraternal. They relied on the fraternalism of others to build their Order. The most common tactic of recruitment for the Knights was to obtain membership lists from other fraternal orders (Horowitz 1999). Freemasons were most often sought to fill the ranks of the Knights. In Oregon, 40 percent of Klansmen were also Masons (Horowitz 1999), and in Athens, Georgia Kleagles, Klan organizers, went first to the Masons to gain members (Maclean 1994). “In its hey-day [1920-1924] many Masons did join the” Knights (Randel 1965: 237).

But with the Masons who joined the Knights, I do not think that simple camaraderie was the only motivation. A Knight must use the twelfth chapter of Romans as his guide to life. Verse ten tells a Knight: “Brotherly love is a commendable virtue. It is recognition of the Fatherhood of God and the Brotherhood of man” (*Imperial Night-Hawk*, March 5, 1924). “The Fatherhood of God and the Brotherhood of man” is the situation Pike (1871[1945]) encouraged Freemasons to construct. Thus when another group held this same goal, it is not surprising to find Freemasons in the ranks of the Knights.

An individual Knight was chosen on the strength of his character. His character was guided by trying to follow Jesus Christ’s path, and focused by the use of seven symbols that were found in the Klavern. “Jesus Christ is the Klansman’s criterion of character, and by this lofty standard they sit in judgment upon themselves. How can they go far wrong? With the Christ as guide and Master, they cannot fail” (*Dawn* July 21, 1923). But, it may be possible for a Knight to lose his way without symbols to remind him of his tasks. In a statement that sounds as if it should have come from an anthropologist, Simmons (1924:99) wrote: “Symbolism teaches the great principles of life, and being, and destiny better than any form of speech.” The Knights’ “symbols convey to the initiated the highest sense of patriotism, chivalry and fraternalism. Every line, every angle, every emblem spells out to a Klansman his duty, honor, responsibility and obligation. None of it was wrought for mere ornamentation and none of it designed as mere mysticism,” wrote Simmons (1924:92). Symbols were especially important as markers of social affiliation, opposition and identity (Holland and Valsiner 1988), and the

Knights were marking their environment and cordoning off the alien world with their symbols.

“In the sublime ceremonies of Klancraft we use seven significant symbols, each of which conveys and inculcates a very beautiful lesson, and emphasizes a great klan principle, when the language of symbols is properly understood, wrote Wright (1926: 32). “By their presence in the Klavern we are constantly reminded of the sacred ideals and sublime principles signified by them, and to which we have solemnly dedicated our lives as Klansmen.” The symbols are the Bible, Flag, Sword, Robe, Mask, Water and Cross. Explanations of the symbols are necessary to understand the lessons taught by each and to appreciate the group identity and affiliation created by each.

The Bible “of all books is the Book Divine, Its pages are filled with truth sublime” (Wright 1926:32). It “signifies that there is a God. No sane man of reasonable intelligence can look upon this sacred volume without thinking of God as its author, righteousness as its aim, and eternal life as its end,” wrote Wright (*Dawn* January 5, 1924). Once Wright’s quotes are merged, it is possible to end up with God as the author of a text on sublime truth: a truth that will aid the knower in reaching righteousness and eternal life. The path to righteousness and eternal life was found in 12 Romans 12. It was the Klansmen’s Law of Life, and his “traveler’s guide, the mariner’s compass and the pilgrim’s joy” (Wright 1926:32). Each verse had a specific lesson to teach the Knight, which are summarized in *Imperial Night-Hawk* (March 5, 1924). It states,

- 1) Sacrifice and service, 2) A transformed life to meet God’s will, 3) Humility and modesty, 4) The necessity of many members in one body, 5) Unity of the body and relation of its members, 6) Definite work of each individual member, 7) Service of ministering and teaching, 8) Simplicity, wisdom and cheerfulness, 10) Unselfish fraternal fellowship, 11) Industry,

activity and spiritual service, 12) Joyous hope, patience and prayer, 13) Returning good for evil, 14) Sympathy in both joy and sorrow, 15) Unity of thought, harmony and equality, 16) Avoid evil and be honorable, 17) Strive to live in peace with all men, 18) Seek no vengeance. Leave that to God, 19) Treat your enemies with kindness, 20) Overcome evil by doing good.

Using 12 Romans as a guide, a man would be aided in becoming a Knight who was one of the “best men in the community.” Opening the Bible to the Twelfth Chapter of Romans would make the Bible a reminder of a Knight's proper actions. It would make the Bible a symbol, and as Mackey (1878[1924]) and Pike (1871[1945]) remind Freemasons, the Bible, like everything else in the Lodge, is a symbol; it is the book of Law by which a Mason is to live.

The American flag reminds the Knight of the U. S. Constitution, “law and order, freedom of speech, freedom of press and freedom of conscience, for the free public school, separation of church and State,” stated the Grand Cyclops of Monroe, Louisiana (Knights of the Ku Klux Klan 1923: 71). In an article appearing in the *Dawn* (January 5, 1924), Wright wrote,

Its red is the red of the sunset's evening glow.
Its white is the white of the winter's driven snow.
Its blue is the blue of the ocean, sea and sky.
Its stars the states of a union that must not die.

Under its fluttering folds, as it floats in the gentle breeze in every Klavern, the Knights of the Ku Klux Klan will forever defend the principles of a pure Americanism, and thus perpetuate the sacred memory of our venerable and heroic dead.

These were normal sentiments for Americans after World War I, thus it is not surprising that the Knights had embraced the American flag. What is interesting is the line about

“stars for a union that must not die”, which represents a dramatic change from the Kuklux (Reconstruction Klan). Pike (1871[1945]) warned against thinking of a flag as anything but a bit of material and a symbol for the country that it belongs to, but not a symbol for the Lodge. To show their unity with the rest of America Masons placed the American flag in their Lodges (Dumenil 1981). The “War to end all War” had made patriotism and Americanism more important than Pike’s abstract ideas.

The unsheathed sword “signifies that we are set for the defense of our Flag, and all that it symbolizes, against the attack and invasion of every foreign power, government, secret order, ruler or people in the whole world,” wrote Wright (*Dawn*, January 5, 1924). The unsheathed sword was to “represent the determination to overcome the obstacles to Christian living” (Rice 1962:4). If the sword “represents the determination to overcome the obstacles to Christian living,” especially if those obstacles are a “foreign power, government, sect, ruler,” then we will need a stout weapon to “defend” our rights, and a strong awareness of our unity, and men capable and willing to undertake the task.

Water is a symbol of purity of life and unity of purpose (*Imperial Night-Hawk*, December 26, 1923). It was an unusual symbol to find in a fraternal order (Carnes 1989), but it was also used by the Woodmen of the World, a group to which Simmons belonged. For the Woodman, water “remind[s] us that there is no demon in a glass of pure water, and that temperance is a bridle made of gold” (Butler and Lewell 1909:35). “As water is useful to human life, so may we, as Klansmen, be useful to humanity. As drops of water mingle and intermingle, thus becoming one solid mass, may we as Klansmen become so united each with the other, that we will become one solid body in Klancraft” (Wright

1926:35). Water was to remind a Knight of Klancraft's unifying influence. After Klancraft was "at work in the Klans [it] will mean that every Klansman will do his own work, unselfishly, devotedly, and in full-hearted co-operation with all the other Klansmen. They will thus serve and work 'in one accord'" (*Imperial Night-Hawk*, December 19, 1923). The purity of their purpose will unite the Klansmen into one body working together to see their fight through to the end.

But if the individual members can be identified, "one solid body in Klancraft" will not be possible. It was necessary to conceal the members' identities in robes and masks. The robe was used to "signify that we do not judge men by the clothes they wear, and to conceal ... our identity. As we look upon a body of klansmen robed in white, we are forcibly reminded that they are on a common level (Wright 1926: 35). The unified color and design of the robes "carry the message of fraternalism..." (Simmons 1924:96). Additionally, the robes "keep in grateful remembrance the intrepid men who preserved Anglo-Saxon supremacy in the South during the perilous period of Reconstruction (Simmons 1924:92). The robes made them similar, but the masks made them anonymous. "The mask is a symbol of unselfishness. With it we hide our individuality and sink ourselves into the great sea of Klancraft" (Wright 1926:36). The mask was "part of the mystic symbolism of a mysterious brotherhood" (*Dawn* July 21, 1923). The hiding of a man under the robe and behind the mask made it possible for him to do good works without the hope of receiving remuneration (Simmons 1924). The mask and robe made it possible for Knights to live up to their motto; "not for self; but for others."

"What, indeed, could be more appealing to the finer things in human nature than the fiery cross?" asked Simmons (1924: 100-102),

‘By that symbol we conquer.’ It carries the idea of illumination and sacrifice. It symbolizes a love that lights the way to the noblest service; it symbolizes a service that is impelled by a burning love. It means the supreme agony of love through the sacrifice of life. To the end that freedom and democracy may be secured to all mankind forever.

The fiery cross was ignited “to lighten the pathway of his Majesty and serve as a symbol of welcome in his memory ‘til the end of time,”” stated a Grand Cyclopes of an Oregon Klavern (Horowitz 1999: 76). It must be noted that the cross was not “burned.” The Knights did not “burn” crosses; they ignited and alighted crosses. The difference between “burning” and “alighting” a cross may seem trivial; however, it must be remembered that even in its simplest form the Sapir-Whorf hypothesis argues that the language we use limits the environment in which we live (Whorf 1988). If you burn a cross, your actions are destroying it, but if you alight a cross, you are drawing attention to it and purifying it through fire, which is one of the possible interpretations for the letters on the Master Mason’s chair (see Figure 2.6).

The Fiery Cross is “the symbol of heaven’s richest gift and earth’s greatest tragedy... (*Dawn*, May 5, 1923). The Fiery Cross reminds the Knight of the Christ’s sacrifice on the cross, which is the second possible interpretation of the four letters on the Master Mason’s chair (see Figure 2.6). The Knights use the Fiery Cross to remind the rest of the community of the Christ’s sacrifice on the Cross. A Grand Cyclops of an Oregon Klavern stated, “... in the future we must place another cross upon the hillside to keep a-blaze our purpose in the hearts of all” (Horowitz 1999:39). There were times when a single Fiery Cross was not enough. “The morning of Easter Sunday was recently exemplified to Hamilton County, Kentucky citizens by the Newport Klan when three hundred crosses were erected on the hills of the county and set to blazing just before

midnight...” (*Imperial Night-Hawk*, May 14, 1924). Using the Kabalistic little gematria, the 300 crosses become three, which is the number that signifies the nature of the deity.

The unification of two *Imperial Night-Hawk* articles, one from a March 5, 1923 eulogy and the other from a December 26, 1923 article, “Seven Symbols of the Knights of the Ku Klux Klan,” melds the complexities of the Knights’ Fiery Cross into a single entity.

The old cross is a symbol of sacrifice and service, and a sign of the Christian religion. It inspired the Crusaders in the middle ages and it is used today to rally the Christian forces against the hordes of the anti-Christ, and enemies of the principle of a pure Americanism. Christ is the light of the world. As light drives away the darkness and gloom, so a knowledge of Truth dispels ignorance and superstition. Fire purifies and burns away the impurities. We have added the fire to signify that ‘Christ is the light of the world.’ ...by the fire of Calvary’s cross we mean to purify and cleanse our virtues by burning out our vices with the fire of His word.

The Fiery Cross was not just a symbol to unify the Knights; it was also a symbol that unified the opposition against the Knights. It created an affiliation for the Knights.

Because a Fiery Cross was highly visible and easily used outside a Klavern, it was a great propaganda tool for the Knights. A Klavern could announce its presence in a community with only few dozen men to build, transport, and alight a cross.

When a Fiery Cross was alighted atop Stone Mountain, the Knights were formed. Each week the rekindling of the Klan was re-enacted in Klaverns across the United States. Knights would file into Klaverns wearing white robes and masks. At the front of the Klavern was an Altar. On the Altar was an American flag reminding the Knights of their patriotism, and resting on the flag was a Bible opened to Romans 12 to specify a Knight’s code of conduct. Diagonally across the altar was an unsheathed sword to

indicate that a Knight must fight to protect Christianity, and next to the Bible was a crystal vessel of water to denote purity and unity (Knights of the Ku Klux Klan 1915).

Behind the Altar was the Fiery Cross. The Klokard, after completing preparations for the Altar, turned to the Exalted Cyclopes and stated:

Klokard- 'Your Excellency, the sacred altar of the Klan is prepared; the fiery cross illumines the Klavern.'

Exalted Cyclopes- 'Faithful Klokard, why the fiery cross?'

Klokard- 'Sir, it is the emblem of that sincere, unselfish devotedness of all Klansmen to the sacred purpose and principles we have espoused.'

Exalted Cyclopes- 'My terrors and Klansmen, what means the fiery cross?'

All- 'We serve and sacrifice for the right.' (*Kloran of the Knights of the Ku Klux Klan* quoted during the House Rules Committee Hearings of 1961).

The Knights were a group of men dressed in white robes and masks purified as one liquid mass in klancraft, which was flanked by an American flag and a Bible, protected by a sword, and their path was alighted by a Fiery Cross to serve 100% Americanism.

100% Americanism

"Americanism" meant being vigilant: "against the insidious wiles of Foreign Influence the jealousy of a free people ought to be constantly awake. It is one of the most baneful foes of a republican government: Hordes of serfs, under the guidance of their masters, were transported to the land of freedom, to poison its fount still deeper, by their example," wrote Belisle (1854:18). Americanism reached its florescence in the 1920's with the Knights of the Ku Klux Klan. When members of a culture begin to feel that "their" beliefs, morals, and ideals are being disregarded and/or degraded, they react to

this stress. Wallace (1956:265) defines stress as “a condition in which some part, or the whole, of the social organization is threatened with more or less serious damage.” Stress is the impetus for a nativistic movement, which Linton (1943:230) defined as “any conscious and organized attempt, on the part of a society’s members to revive or perpetuate selected aspects of its culture.” Consequently, nativistic movements are conservative actions to preserve socio-cultural identity (Linton 1943). The methodology most often used to preserve the socio-cultural identity is a syncretic blending of myth and ritual (Lanternari 1974). The Knights were a nativistic movement.

One hundred percent Americanism and a desire to reinforce uniform American ideals contributed to making the 1920’s one of the most intolerant decades in American history (Dumenil 1981). One hundred percent Americanism is evidence of “a growing tendency in American life...to appropriate the name ‘American,’ and to deny the name to others. It is part of a new intolerance and inhospitality of which America must free itself if America is to endure,” stated Rabbi Wise (*New York Times*, October 10, 1921). The Knights of the Ku Klux Klan did not create the feelings of unrest, intolerance and disorder, but they did perpetuate and act on the state of mind that occurred in conjunction with these feelings. A Supreme Court Justice, Gannon, stated that the Knights very existence was evidence that intolerance and disorder were the rule rather than the exception. He stated,

An evidence of our disturbed social conditions is the rebirth of the vile organization that is spreading its noxious influence over the land today. A secret society that panders to passion: mocks in its initiation the sacred rite of baptism; that has as its avowed purpose the extinction from our country of a religion, because it is not its religion...

...it raises its venomous head again in our midst, and it hisses and strikes at the vitals of our Government. Its tolerance by our people is an

evidence of our unhappy, unsettled mind (*New York Times*, September 17, 1921).

The Knights reacted to the stress caused by fear of the unknown and alien. They rallied around the battle standard of “Anglo-Saxon race,” which was an outgrowth of modern nationalism and the Romantic movement (Fox 1997). An interesting historic irony (which I am beginning to believe happens all too often) is the relationship between Kuklux Klansmen and Anglo-Saxons. Recall that the Kuklux was formed by Scots-Irish Southerners who were fighting against Yankee Anglo-Saxons. However, America fought a war to aid Anglo-Saxon brothers against Huns. It is pragmatic to assume a “cult of the Anglo-Saxon” would draw more 100% Americans than a Scots-Irish battle cry (a Rebel-Yell at best).

Historic aspects of 100% Americanism

The term “100% Americanism,” coined by President Theodore Roosevelt, became the rallying cry for American nativism (Goldberg 1999). Roosevelt (1876[1905]: 1525) wrote, “There are many ... evils [obstacles in our path to greatness], and each must be fought after a separate fashion; yet there is one quality which we must bring to the solution of every problem- that is, an intense and fervid Americanism.” Roosevelt’s Americanism was a complex program for keeping America’s national identity during a period of continued immigration. He focused it on immigrants and native-born Americans. “It is not only necessary to Americanize the immigrants of foreign birth who settle among us, but it is ever more necessary for those among us who are by birth and descent already Americans not to throw away our birthright, and, with incredible and

contemptible folly, wander back to bow down before the alien gods whom our forefathers forsook” (Roosevelt 1876[1905]: 1527).

The newcomer must learn Americanism, and be “Americanized in every way, in speech, in political ideas and principles, and in their way of looking at the relations between church and state,” wrote Roosevelt (1876[1905]: 1530). The immigrant must learn English and give up his native language. He must embrace the ideals of the American political system, which in 1920 meant “one man one vote” – not voting *en masse*. He must vote of his own accord; he must not allow another, his Father confessor, to dictate his voting. “We have as little use for people who carry religious prejudices into our politics as for those carry prejudices of caste or nationality,” wrote Roosevelt (1876[1905]: 1531). Lastly, the immigrant “must learn to celebrate Washington’s birthday rather than that of Queen or Kaiser, wrote Roosevelt (1876[1905]: 1533), and the Fourth of July instead of St. Patrick’s Day” (see Figure 6.5 for the Knights’ rendition of a Saint Patrick’s Day parade). The newcomer must give up his culture, and acculturate to American ideals and norms.

Native-born Americans were enjoined to practice pure Americanism. A native-born American who did not exercise his birthright was “lower than a snake’s belly.” “The man who becomes Europeanized,” wrote Roosevelt (1876[1905]: 1527), “who loses his power of doing good work on his side of the water, and who loses his love for his native land, is not a traitor, but he is a silly and undesirable citizen. He is as emphatically a noxious element in our body politic as is the man who comes here from abroad and remains a foreigner.”

Figure 6.5: “St. Patrick’s Parade in Atlanta, Ga.”

The image is of the Knight’s rendition of a St. Pat’s celebration. There is no way a 100% American would have anything to do with such a “foreign” event. One odd fact, the banner that is being carried is of Linster, Ireland, which is not known for its Catholic sentiment. The crosses that can be made out on the Knights’ robes are similar to the Astronomical Cross of Egypt (see Figure 2.4). Source *Imperial Night-Hawk* March 19, 1924.



Giving up your inalienable rights to return to the “alien gods whom our fore fathers forsook” was not only noxious to the body politic, but it meant that you would never be able to fulfill your rightful place in America. A true practitioner of 100% Americanism had a duty to make America a better county and to teach the foreigners the proper actions and deeds of an American citizen.

A crisis for Americanism that came to the fore was “hyphenated Americans.” These were people who carried another affiliation along with their American moniker, for example German-American, or Catholic-American. The War and the flood of immigration that followed exacerbated this problem. President Woodrow Wilson was so incensed by the problem that in Pueblo, Colorado he stated: “any man who carries a hyphen around with him carries a dagger that he is ready to plunge into the vitals of the Republic whenever he gets a chance” (quoted in Goldberg 1999:25).

Middle-class Americans feared that the “melting-pot” ideal was an abysmal failure. “The discovery of diverse nationalistic feelings among our great alien population has come to most people as an intense shock,” wrote Bourne (1920:51). “America is for Americans and American ideals first, last and always and anything that tends to destroy these ideals is inimical to the interests of our country and the happiness of our people, and strikes at the very foundations of our liberty” (*Dawn*, October 20, 1923). Two articles printed in *Dawn* give a possible definition of Americanism:

This nation or family composed of men of one tongue and blood, of proven competence and superiority, not only built and completed our government structure, but also evolved and perfected a splendid culture known in honor of its originators as Americanism (December 23, 1922).

Further:

Americanism, the culture of the Americans, is the complex body of manners and mannerisms of customs and fixed opinions of ethical standards and idealisms, of proprieties and conventionalities of philosophy and religion, which distinguishes an American from the son of some other nation (December 23, 1923).

The Knights of the Ku Klux Klan were one of the super-patriotic organizations influenced by 100% Americanism. A demonstration of their nativistic movement was seen when Knoxville Klan number 14 set alight a cross on Sharp's Ridge to inform residents that America's supporters were organized in their town. They also sent a letter to the *Knoxville News Sentinel* (May 29, 1922) stating Americanism as the motivation for the ceremony. They wrote: "Bearing aloft the fiery cross, symbolic of the living Christ, who is a Klansman's criterion, we proclaim an upswEEPing allegiance to the principles of a pure Americanism as represented by the flag of our great nation, namely: Liberty, Justice and Truth, Real True Americanism unadulterated; a dogged devotedness to our country, its government, its ideals and its institutions." Jesus Christ, a Fiery Cross and the Flag was the perfect triumvirate to express the Knights' Americanism.

In a less symbolic, but still ethereal expression of the Knights' Americanism, Simmons (1926:47 emphasis in the original) wrote:

Such an organization must be uncorrupted, and incorruptible, from the pollution of partisan politics. It must be devoid of designed deception; immune from mercenary motives; free of RADICAL race prejudice, but uncompromisingly persistent in the race pride of White Supremacy- for ours is a white man's country and government. It must have no rancor of BASE religious intolerance, but foster the Fellowship of Jesus Christ, as an essential moral and spiritual factor; for, ours is a Christian civilization.

As an interesting aside, I think Simmons emphasizes "Radical race prejudice" as an apology. The Knights were often accused of being anti-black, anti-Catholic and anti-

Jewish. Thus, by using “Radical” Simmons is saying that the Knights are in favor of “race pride of White Supremacy,” but he is not willing to attack others in support of his “race pride.” However, while it may have been true that Simmons had no interest in attacking others, this is not necessarily the case for all the members of his order. Nor is it the case for Evans whose “down to earth” expression of the Knights Americanism can be found in the following paragraph. Evans (1926[1969]: 396) wrote:

The Ku Klux Klan, in short, is an organization which gives expression, direction and purpose to the most vital instincts, hopes and resentments of the old stock Americans, provides them with leadership, and is enlisting and preparing them for militant, constructive action toward fulfilling their racial and national destiny.... The Klan literally is once more the embattled American farmer and artisan, coordinated into a disciplined and growing army, and lauded upon a definite crusade for Americanism.

Americanism started out as a jingoistic, xenophobic cry to ban all foreigners. Then, after a Freemason named Roosevelt wrote the above cited article, Americanism was perceived by native-born Americans as a movement to make Americans and immigrants better citizens. Then, after a war and the fear that the melting-pot was a failure, Americanism again became a nativistic movement of “America for Americans.” Or stated another way, a war and negative perceptions of the melting-pot brought nativism and its crony, racism, to the surface. As Higham (2000) points out, “[r]acism and nativism were different things Racism ... divided the whole of creation into hierarchized types, [while] nativism always divided insiders, who belonged to the nation, from outsiders who were in it but not of it.” The Knights used both examples of ethnocentrism to separate 100% Americans from the rest of the people in the country.

Knights' 100% Americanism

After the war, fear in the United States of America was at its height. Post-World War I America was similar in its feelings of angst to post-September 11 America's feelings after the destruction of the World Trade Center. The Americans in 1920 acted individually on their fear, whereas today's Americans think and feel that the government will take the "war" to the enemies. Native-born white Americans in 1920 believed that their country was being taken over by the enemy, and they thought that the U. S. Government was, at best, ignoring the problem, and at worst was succumbing to the alien influence. Fear was at such a fever pitch that:

Men everywhere, and without regard to their stations in life, pressed to gain admittance into the order [the Knights]. Great numbers of wage-earners denied themselves and deprived their families of necessities in order to pay the initiation fee. They were made to believe that the unification of the white Protestant forces of America was necessary to arrest invasion of American soil and to preserve American institutions from the menaces of un-American groups (Fuller 1926:31).

Fuller's (1926) comments were attacking the Knights. He could not believe that an organization that claimed to improve communities would be willing to deprive Knights' families of necessities. Fuller argued that legal action should put a stop to the Knights. Another way of looking at Fuller's argument is that men who joined the Knights were so afraid that their country was falling into outsider's hands that they were willing to undergo personal hardship to aid America. Because of the easily visible ethnic difference it was a commonly established "fact" that there were "millions" of foreigners in all large cities and "they" were governing the cities. Everybody "knew" that foreigners did not understand Americanism or America or Democracy and that they would vote as they were told by external forces. As Feagin (1997) points out, nativistic attacks are centered

on the belief of the outsider's racial and intellectual inferiority, as well as, the attitude that the foreigner is incapable of assimilation into Anglo-Saxon culture. Thus, the cities became "zones of heterogenic transformation," employing Redfield's concept. There were zones "where local culture disintegrated and new integration of mind and society" were being developed (Redfield 1962:334). The Knights' problem was that the cities were full of aliens who would turn the cities into little Italy or small Ireland, which would be run by the Pope. Furthermore, because most of America's population lived in cities, it was only a matter of time before the whole country was taken over by foreigners. "Let us see to this influx of unfit foreign immigration. Let us become acquainted with those in office and with those seeking office. Let's get behind Old Glory and the church of Jesus Christ" (*Imperial Night-Hawk*, January 30, 1924).

As the Knights saw it, the answer to America's ills was for America to become first and foremost a country for native-born white Anglo-Saxon Protestants: the only "real" American. "We believe that only one born on American soil, surrounded by American institutions, taught in the American school, harmonized from infancy with American ideals," wrote Simmons (1924: 54), "can become fully conscious of what our peculiar democracy means and be adequately qualified for all the duties of citizenship in this Republic." The best way to ensure that America would become and remain a white, Anglo-Saxon, Protestant country was for all native-born, white American males to pay their initiation fee, even if it meant a hardship, and take the "Klan Oath." An Oath that states:

I most solemnly declare and affirm that to the government of the United States of America and state thereof, of which I may become a resident, I sacredly swear an unqualified allegiance above any other and every kind

of government *in the whole world*. I most solemnly pledge my life, my property, my vote and my sacred honor to uphold its flag, its constitution and constitutional laws, and will protect, defend, and enforce the same unto death (*Imperial Night-Hawk*, April 25, 1923, Wright 1926 emphases in the original).

The Klan Oath was another expression of super-patriotism that was brought on by the general unrest and dissatisfaction of the melting-pot (Frost 1924[1969]). Knights, unlike other super-patriotic organizations, openly organized along racial and religious lines. They were able to “draw inspiration from ancient prejudices, classical hatreds, and ingrained social habits” (Mecklin 1924:14). Freemasons, for example, could not turn down a Catholic simply because he was a Catholic. This is not to say that a Catholic would be allowed into the Lodge (he would not), but Masonic landmarks forbade a Lodge from using a candidate’s religion as a criterion for admittance or exclusion. On the other hand, the Knights could simply tell the Catholic “No.” Open prejudices in combination with super-patriotism left Knights in a position to structure each Klavern to suit its community. If the community had a problem with “bootleggers,” then rum-running would be the problem (see Hallwas 1998). If the community had a problem with “the morals of the citizens,” then the Klan would aid a Legal League, a type of citizen’s council. The only constant problem seemed to be Catholics. According to a survey of Knights done by Mecklin (1924), anti-Catholic sentiment was the single most important reason men gave for becoming Knights. The Knights’ 100% Americanism also incorporated public schools, labor relations and the foreign menace; however, it is the anti-Catholic sentiment that is the most significant.

“Rome is a political institution seeking only for its own exaltation and power. Such open rebellion against our government can neither be tolerated nor endorsed by 100 per cent Americans” (*Dawn* November 24, 1923). This was the over-riding sentiment of the Knights. By the 1920’s, the “bogus” fourth degree oath of the Knights of Columbus (K of C) had become common knowledge. Recall from Part One that it became public knowledge that the “oath” was concocted. According to an article in *Dawn*, “In the early [18]80’s the bishop of Rome sanctioned the organization of the Knights of Columbus for the purpose of protecting the ‘Roman-Catholic’ mass in the United States, and to take up arms in its defense against the government if necessary” (March 17, 1923). I wonder if this article was printed on Saint Patrick’s Day intentionally, or if that was just one of those lucky happenstances (see Figure 6.5). The K of C was open to all Catholic males. “The universal [Roman Catholic] church now looks to America to be the leader in all things Catholic. The hierarchy has pointed out the way, millions are anxious to stir. The hour for action is at hand. Take your place in the militant ranks of a united Catholic Laity [K of C],” stated the National Catholic Welfare Council (quoted in *Dawn*, March 10, 1923). The K of C was an armed militant organization that was answerable only to the Pope. And “[p]rimarily because of immigration the Roman Catholic Church as early as 1850 became the largest single religious body in America Immigration transformed the church into an ethnic fortress ... [that] resisted the onslaught of the surrounding Protestant culture,” wrote Higham (1984:21). They were a group that was sworn to kill to protect the Church, which while a violation of a Commandment could easily be absolved by a local priest, and a group sworn to listen only to the orders of God’s proper servants on Earth- priest, bishops, cardinals and the Pope.

Knights' distrust of Catholics was not limited to the K of C. "Roman Catholicism is an absolute despotism, and the Roman Catholic church, with its pope and hierarchy, its Jesuits, its Knights of Columbus and its nuns, is a machine for the enforcement of the political and ecclesiastical tyranny of the Roman or European system throughout the world" (*Imperial Night-Hawk*, April 30, 1924). Knights were able to find support for their assertions. For example, *Roman Catholic Review*, which was quoted in Goodwater (1923:27), stated: "If the church should direct the Catholic citizens of this American republic to abolish the Constitution, the liberty and the very existence of their country as a sovereign state, they are bound by a divine ordinance to obey." Additionally, *Dawn* (June 9, 1923) reported: "The supreme duty of Catholics is to obey the pope, and seeing every way, and especially by means of the ballot, to render the Catholic policy effective in this country." Catholics were not to be trusted because they had pledged their allegiance to a foreign potentate, and he had pledged to make America Catholic. The Pope's plan for a Catholic take-over of America was found in *The Catholic Sun* (quoted in Goodwater 1923:25). It reported: "The Pope has given the order to make America Catholic. The first step in the making will be the election of one of the American Cardinals to the Papacy, the removal of St. Peter's to Washington, and every non-Catholic will be driven out of the Army and Navy." I think that if the Knights had had their way, the Catholics would have either been disenfranchised, or made to undergo "America first" training courses where they would learn "our political and constitutional history, and a system of ethics embracing principles of decent living common to all beliefs in morality and religion" (June 30, 1923).

Fear of a Catholic take-over was not limited to the Knights. Scottish Rite Freemasons were also concerned with the prospect. James Richardson, the Grand Commander of the Scottish Rite Freemasons Southern Jurisdiction, stated in a bi-annual speech from 1913:

...in resistance to the declaration of the present Pope Pius X in his efforts to enforce what he says is the duty of all Catholics, that is to bend every energy, 'public, social and political,' toward making America the 'first Catholic nation in the world.

We have the right to summon, not only every Scottish Rite Mason, but every Protestant in religion, every true patriot and lover of his country, whether the subject of a monarchy or a citizen of a republic, and who prizes the Constitution..., and the laws of their county above and paramount to the dogmatic and sometimes cruel and bloody edicts and *Bulls* of the Papacy, to resist to the uttermost the aggressiveness of the Roman Catholic Church (quoted in *Dawn*, October 6, 1923).

Richardson's speech was given in 1913, two years before Simmons organized the Knights. But it seems to speak primarily to the Knights. First, Richardson calls for a unified Protestant front of patriots to stand against the Catholics' attack. Second, the Knights could easily be described as "subjects of a monarchy" and "citizens of a republic" "who prize the Constitution" over all "dogmatic ... edicts and *Bulls*." The "subjects of a monarchy" and "citizens of a republic" is a slight play on words, but it does describe the Knights rather well. They were citizens of the United States a republic, and subjects of the Imperial Wizard's monarchy. If Simmons read this allocution or if he attended it, it makes his starting the Knights seem a logical reaction. Richardson's call was to organize a Protestant group to halt the Catholic Church's take-over of America. Simmons created exactly such an Order.

Once Simmons organized a Protestant group, he admonished the Catholics, “All we can say to our Catholic fellow citizens is just this: DO NOT FORCE US TO RESIST YOU. If you take direct control of the police power out of the hands of the duly constituted officers of government, then we, as Americans, must eventually resist your police power in defense of our liberty” (Simmons 1924:73). Keeping in mind the fear of a Catholic take-over, Simmons’ statements seem rather tame. He does not want to be forced to attack, but he will if he must. This is a stance the Knights return to throughout their existence. “One Hundred percent Americans do not take the law into their own hands” (*Imperial Night-Hawk*, July 23, 1924). And a Grand Dragon, (state-level leader) of South Carolina stated, “the greatest menace that confronts the American people and the American government today is the spirit of lawlessness that is spreading over the country. Eternal vigilance is the price of liberty” (*Imperial Night-Hawk*, July 11, 1923). By taking this stance, Knights were able to cast themselves as crusaders for justice, rather than as attackers of duly constituted legal authority.

Etheridge, the Imperial Klonsul (Lawyer), for the Knights, stated: “Our organization is more than a secret order; it is a movement; in a sense, it is a Crusade. Military discipline must be maintained in our organization” (*Imperial Night-Hawk*, September 3, 1924). This sentiment was echoed by Loughen, an author for the Knights, (1924:10), when he stated:

The Knights of the Ku Klux Klan is not a lodge or society, nor is it a political party. It is a mass movement or a crusade of American people who are beginning to realize they have neglected their public and religious duty. They have taken for granted that all American privileges and liberties were and always would be secure.

The Knights' "Crusade" was a fight that had to be won— if not, this republic would go the way of Rome's republic. The Knights felt they were embroiled in "The Conflict of the Ages," which was a battle between Protestants and Catholics. "The Bible must be closed or men will read themselves out of the Roman Church. Catholicism must destroy Masonry and the Ku Klux Klan and Protestantism or they will destroy her. The fight is to the finish. No quarters can be given. The line is drawn. The battle is on" (*Imperial Night-Hawk*, July 16, 1924). "Pure Americanism demands obedience to law," wrote Simmons (1924:23), "but it predicates this demand on timely, sensible and just laws," and as long as Catholics were writing and enforcing laws, it was impossible for there to be timely, sensible or just laws. Since the Knights could neither deport the Catholics nor disenfranchise them, the best thing they could do for America was to liberate Catholics from the Roman-Catholic Church.

"The patriotic papers and the Klan could do a grand and noble work in freeing the minds of Rome's deluded dupes from the awful bondage of her supernatural and false religion. May the good work go on until that supernatural religion is buried out of sight forever, in the vast and boundless cemetery of the Past" (*Dawn*, January 12, 1924). By 1924 there were 4.5 million Knights in 3,900 Klaverns across the country that were starting to believe that they could beat the Catholic Church in a battle for America, and possibly end the "Conflict of the Ages." The Knights' confidence was bolstered when a violent case that had been plaguing them suddenly aided their cause. An Officer of a Knights of Columbus Council "confessed to authorities that he branded himself with a "k" on each breast and another on his forehead, after hiding out three weeks. It was nothing but a fanatical attempt, typical of Roman Catholics, to torture himself in a

conspiracy to injure the Ku Klux Klan, he admitted,” reported the *Imperial Night-Hawk* (August 27, 1924).

The Knights’ newfound comfort allowed them to partake in occasional bouts of humor, which naturally enough were directed at the Catholic Church. An example found in the *Imperial Night-Hawk* (Jan 23, 1924), states: “If you want the babes in Protestantism to grow more rapidly do not feed them on the watered milk of Romanism.” The implication is that the Roman Catholic Church skims all the cream (best part of the milk), before the people have any milk. This is similar to Quechua belief that Catholic Priests took all the people’s “kidney fat,” which is necessary to remain health and used it to make candles for the Church (Cavender 2003). In both case the Roman Catholic Church is getting what it wants first, and leaving “their” people with the leftovers. Now, this is not to say that the Church did not give the people anything in return. The Church listened to its petitioners in a way that no other could or would. An example is found in *Dawn* (April 28, 1923):

A gentleman had killed a man. He was not suspected, but remorse caused him to wander abroad. One day, as he passed an Anglican Church, it seemed to him that he must share his burdensome secret, and he asked the Vicar to hear his confession. Enchanted at the rare opportunity, He [the Vicar] cried eagerly; ‘Certainly, open your heart, you can speak to me as a father.’ The other began: ‘I have committed murder.’ The Vicar jumped up; ‘You tell me that! Wretched murder! I am not sure that it is not my duty to take you to the nearest police station. At any rate, it is my duty as a gentleman not to keep you a minute more under my roof!

Some kilometers further he saw a Catholic Church. At last his hope caused him to enter, and he knelt behind some old women who were waiting near a confessional. When his turn came he saw in the shadow a priest, praying head on hands. ‘My father,’ said he, ‘I am not a Catholic, but I would like to confess to you.’ ‘I am listening, my son.’ ‘Father, I have committed murder.’ He waited for the effect. The priest said gently; ‘How often, my son?’

While the Priest or the Pope would skim off the fat (milk or kidney), he could let you get away with murder. These examples were used for two reasons. First, they clarify a Knight's belief that as long as a Catholic was willing to give up his best, his Church would wash away his sins. Second, they exemplify the Knights' use of humor. They used either quick one-liners or groaners. A "groaner" is a long-winded statement with a punch line that makes the listener groan. Before the discussion on Knights' humor goes any further (there is more later), there are three other areas of 100% Americanism that must be sketched. They are public schools, labor relations and foreigners.

The public schools were a battleground that unified the Knights and the Freemasons in a common cause and as such they will be explored in some depth in a later section. However, a few statements must be made in reference to public schools and 100% Americanism. In an attempt to limit Catholic control over public schools, the Knights argued that "...only those who have attended and finished the free public school should be employed as teachers in said schools; and that only patrons of public schools be elected or appointed to serve on school boards" (Wright 1926:38). Catholics have their own private schools. Since they did not attend the public schools, they should not be allowed to alter the course of the public schools. By Americanizing the paths to public schools, Knights were creating 100% Americanism for the future. Simmons (1924: 275) wrote: "...every time a hyphenated American is turned out of any American school it is a contradiction of the very purpose of the republic." Before becoming a Knight, a man acquiesced to a belief that "Free Public School is the cornerstone of good government and that those who are seeking to destroy it are enemies of our Republic" (See Figure 6.4).

A man who joined the Knights had also agreed to “believe in a closer relationship of capital and labor” (See Figure 6.4). Simmons stated, “... the employer who does not run an open shop is not a 100 percent American, and the employee who tries to frustrate the existence of the ‘open shop’ is not a 100 percent American” (quoted in Atwood 1921:80). “Open Shop” was a euphemism denoting a shop that did not allow labor unions, but they would hire “black listed” labor agitators. Simmons’ statement seems to be a foreshadowing of proclamations made by J. D. Buck, a 32nd degree Scottish Rite Mason. Buck (1946:66) asked, “Do not supreme selfishness and relentless greed lie at the heart of competition? Are not the trade Unions and the Syndicates glowering at each other like cages of wild beasts?”

Evans took Simmons’ statement in favor of “open shops” to an extreme. Evans (1926[1965]: 391) wrote: “the plain people now see that Liberalism has come completely under the dominance of weaklings and parasites whose alien “idealism” reaches its logical peak in the Bolshevist platform of ‘produce as little as you can, beg or steal from those who do produce, and kill the producer for thinking he is better than you.’” Evans statement is a bridge between “closer relationship of capital and labor” and “believ[ing] in the prevention of unwarranted strikes by foreign labor agitators.” The IWW, Industrial Worker of the World, (foreign labor agitators) along with the “Red Scare,” had come to America. Thus, aiding capital and labor required stopping agitators from entering the country.

A Knight must “believe in the limitation of foreign immigration” (See Figure 6.4). “The melting-pot has become foul with the scum floating on top. It is time for red-blooded Americans to become fired with a new zeal to rid our country of this danger and

purify our ideals and conceptions of liberty” (*Dawn*, June 23, 1923). It was not that the Knights were trying to stop *all* immigration; they only wanted to stop the “undesirables” from entering the country. After all, this is America and it should be a country for the native-born whites, right? The problem with immigration, from the Knights’ perspective, was the “clannish tendencies of foreigners” which “have led to undesirable alien communities in cities and states,” and “have produced congestion instead of allowing assimilation, and thereby added to the bitterness of race prejudice and bigoted sectarianism” (*Dawn*, June 30, 1923). Some Knights argued for limiting immigration from a perspective of enlightened self-interest. “The spiritual and material progress of the United States during the next ten years will depend more upon the number and quality of our immigrants than upon any other group or combination of causes” (*Dawn*, September 1, 1923). It was not that all immigrants were “foul,” but that there must be some control over the immigrants allowed into the country. Similar scenarios have played out repeatedly in America, for example, the “Cuban refugees.” The idea in this case was for political prisoners to be given asylum, but the sentiment was that Castro “opened up all the nut houses and prisons and sent all the inmates to Miami.” The Knights felt that America was being overrun by the “nuts and criminals” of Europe. If we are to let people into our country, a Knight might ask, should we not have a say in the quality of their character? Should we not protect ourselves?

One hundred percent Americanism was a nativistic movement to protect the country by keeping America for Americans, and Americanizing foreigners. “Pure Americanism” had existed in this country since at least the 1850’s with the Know-Nothing Party. The version that appeared in the 1920’s was fired by the belief that the

melting-pot ideal had failed, and that pressure in conjunction with the war made 100% Americanism an awfully powerful nativistic concept. “The Klan is creating a new patriotism in America; this has brought alien wrath down upon it but naught can prevail against this organization founded upon Christianity and love of home and country. The continued increase of Bibles in public schools but emphasized the moral effect of the Klan (*Imperial Night-Hawk*, January 2, 1924). The Knights did not originate the concept of 100% Americanism, but they *did* interpret it as a cry for Protestants to unite. Knights had to be unified against “all comers,” especially if the attackers were Catholics or others bearing “ancient prejudices, classical hatreds,” or “ingrained social habits” (Mecklin 1924:14), that fired the Knights crusade to alight the night.

Locations and Tactics of the Knights

The potential for increase in members and locations of the Knights of the Ku Klux Klan seemed to be inexhaustible. Census data from 1920 indicates that there were approximately 26 million white males in America who were potentially eligible for membership. Thus it is not surprising that Fuller (1926:10), a renouncing Knight, stated, “Its present membership, five million two hundred thousand, with the highly possible extension of both manpower and field operations, presents a national peril.” The Knights may have been the most abundant super-patriotic organizations of the 1920’s. Their 100% Americanism, which could be focused to conform to a single community’s fears, gave them the potential to form Klaverns in any city, town, county or shire. It has even been stated that while Calvin Coolidge was in office there was a Knight as a member of

the Executive branch (Hunter 1952). The following section will statistically explore ten Klavern locations. It also includes a story of initiation and a delineation of a parade.

The Knights' Locations

The Knights could be found everywhere in the United States in the 1920's. This statement, while true, does not do justice to the amazing number of Klaverns in America. A careful reading of the *Imperial Night-Hawk* and *Dawn* for the years 1923 and 1924 turned up 975 places in 42 states where a Klavern could definitely be found (See Appendix C for a complete listing). To ensure a Klavern's existence, the name of the place had to be conjoined with the name and number of the Klavern. For example, the fact that there was an article describing a parade by the Knights in Ocala, Florida was not taken as conclusive evidence of a Klavern in Ocala. On the other hand, if that article stated the Ocala Klavern Number 14 paraded in Ocala, then I accepted that there was probably a Klavern there. This limited the number of Klaverns that were counted; however, I can state with some assurance that there were Klaverns in all 975 places counted.

“There are 3,982 chartered and provisional Klans at present functioning in the United States. In every State in the Union chartered Klans are actively at work in the cause of true Americanism and in every state new Klans are being organized daily” (*Imperial Night-Hawk*, March 28, 1923). This claim may not be as inflated as it might first appear. In *Knight of the Ku Klux Klan* (1923) there are six Atlanta, Georgia Klaverns named; however, the papers only mention one. There were 15 Klaverns in Utah, but none are named in the papers. Additionally, there were small initiation

ceremonies, but the Klavern is never named. For example, “Several professors and students from the University of Michigan were naturalized into the Knights of the Ku Klux Klan at a recent ceremonial in a hollow on an immense Oakland County farm, about 35 miles northeast of Detroit, with an immense fiery cross pointing its peak into the blackness of the sky above them...” (*Dawn*, July 21, 1923). Thus, the assertion by the *Imperial Night-Hawk* of 3,982 Klans in the United States does not seem too far-fetched.

Appendix C was compiled as the first step in determining if there were statistical correlations between Klavern locations. Of the 975 locations, ten were picked and compared. The only criterion for inclusion in the analysis was how well the names captured my attention. The unit of comparison is the Klavern’s county. Counties were used because Klavern names tended to denote general geographic areas. For example, Talladega Klavern might have been located in the town or somewhere else in the county. Using the county data will standardize the comparisons. No comparisons were made between counties that did have Klaverns and counties that did not because it is impossible to prove that an area did not have a Klavern. The ten places listed in the order of Klavern location, state name and county are; Allentown, Pennsylvania (Lehigh); Oakland, California (Alameda); Talladega, Alabama (Talladega); Chicago, Illinois (Cook); Pulaski, Tennessee (Giles); Wilmington, Delaware (New Castle); Perry, Oklahoma (Noble); Darien, Connecticut (Fairfield); Rock Springs, Wyoming (Sweetwater); and Kent, Washington (Pierce). The three points of analysis undertaken are religious composition, country of origin and percentage of illiteracy. Each of these points were foundations on which the Knights 100% Americanism was built.

The Knights were opposed to the Catholic Church and they were a Protestant organization, but they never expressly define the term “Protestant.” Hence the religious comparison is based on the percentage of Catholics versus the percentage of people of all other religious institutions. After plotting the percentages against each other, it appears there is no relationship between the abundance of Catholics and Klavern formation (See Figure 6.6). There are no Catholics in Giles or Talladega, but there is still a Klavern in each community. Conversely, Catholics make up approximately two-thirds of all the church members in Fairfield, Alameda and Cook counties, which also have Klaverns. Additionally, there is no relationship between the percentage of citizens involved in the churches and the likelihood of finding a Klavern. In Pierce and Sweetwater only about one-third of the population is involved in any denomination, while in Fairfield and Talladega over two-thirds are in a denomination and all four counties had Klaverns. Thus, while religion and anti-Catholicism were motivations for men to join the Knights it does not seem necessary for there to be Catholics present or large numbers of churchgoers.

The Knights were positive that foreigners were clustering together and causing unrest and most of the country’s problems. This observation necessitated a comparison between foreign-born residents and native-born, so as a point of comparison the U.S. averages were also included (See Figure 6.7). One could expect there to be high numbers of foreigners in counties with Klaverns. Cook, Fairfield, and Sweetwater all had twice as many white citizens of foreign birth as the national average. Both Cook and Fairfield have large cities, which would explain the number of foreigners. Giles, Noble and Talladega had less than half of the national average.

Religious Comparisons

Roman Catholics vs. All denominations

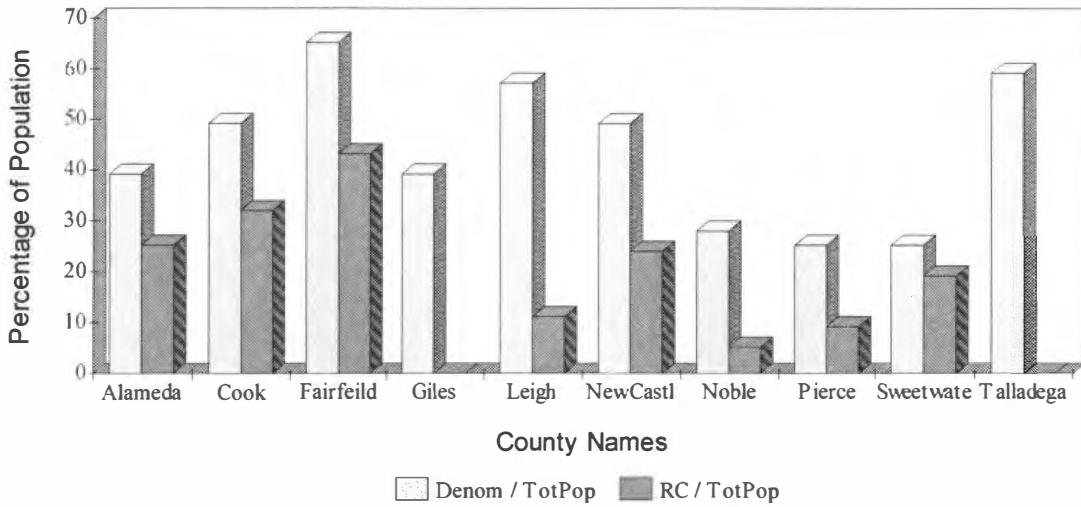


Figure 6.6: Religious Comparisons.

The percentage of Roman Catholics (RC) was compared to the percentage of all other denominations (Denom). There does not seem to be a relationship between having Catholics and formation of a Klavern. Additionally, the religiousness of a Community does not seem to be related to Klavern formation. Both Pierce and Fairfield had Klaverns and they are opposite ends of the religious scale.

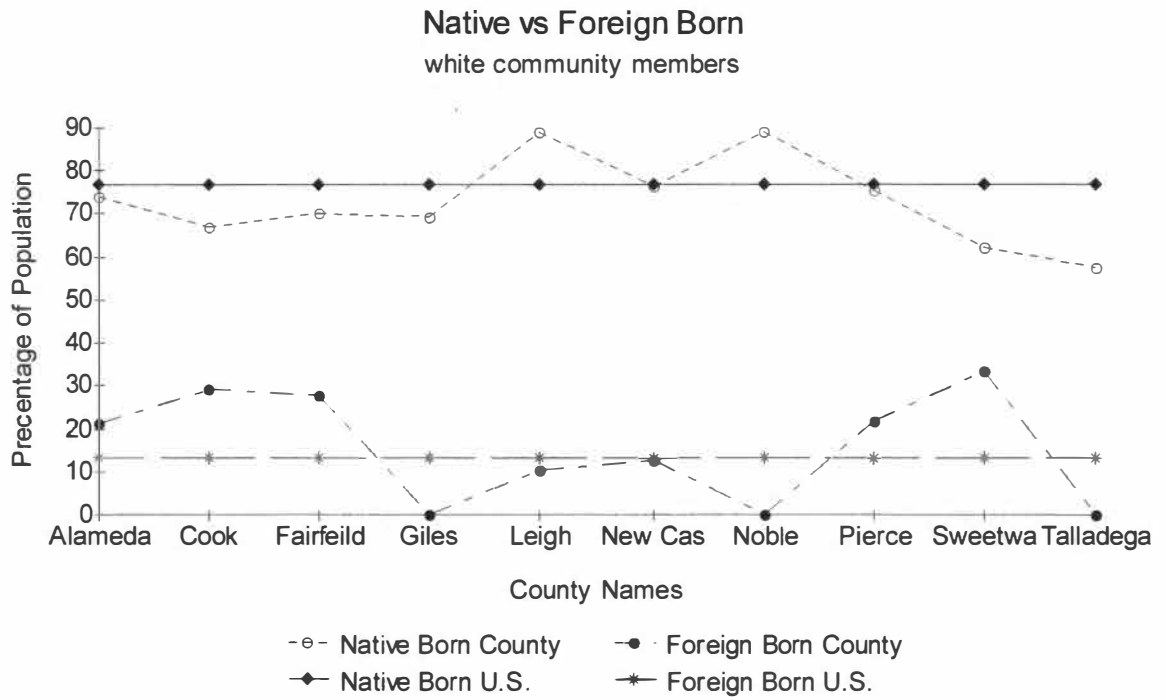


Figure 6.7: Birth.

The Knights focused considerable attention on limiting immigration. The percentages of native and foreign born residence per county are plotted against the national averages. The Graph clearly shows that the number of foreign born nationals in a county was not a reliable indicator for Klavern location.

With five counties above the national average for foreign-born citizens, it is possible that there was some correlation, but with five counties below the national average it is not a reliable indicator of Klavern formation.

Foreign-born whites were compared to native-born whites on the basis of illiteracy percentages. In 1920, illiteracy is defined by the United States Census Bureau as anyone over the age of ten who can not read and write. These data were compiled because Knights argued that foreigners could not read and thus they were unable to learn true Americanism. Furthermore, because of the “clannish” nature of the foreigners it was necessary for 100% Americans to band together and stop illiterate foreigners from voting each other into office. Based on these assumptions of 100% Americans in general and the Knights specifically one could expect to see high illiteracy among foreigners and low illiteracy among native whites in counties that had Klaverns. Seven of the ten counties are well below the national average for native illiteracy (See Figure 6.8). On the other side of the fence, it must be noted that the foreign-born illiteracy rates were lower than the national average in five of the eight counties. Because there were so few foreigners in either Giles or Talladega to begin with, only eight of the counties were recorded. It would be foolish to use the illiteracy rates of either the natives or the foreigners as an indicator of the presence of a Klavern. With Klaverns located all over the country that were tailored to each community it is not surprising that a definitive statistical criterion for Klavern formation is not readily available.

Native vs Foreign Born Illiteracy white community members

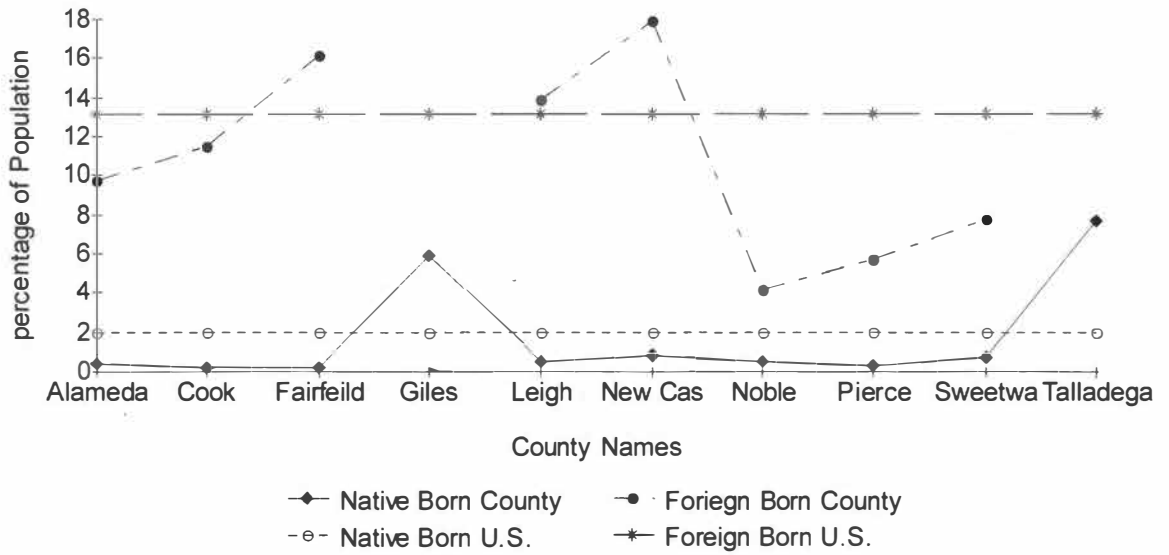


Figure 6.8: Illiteracy as a Measure of Klavern Formation.
 Based on the Knights assumptions, if illiteracy was an accurate measure of Klavern formation, then all ten counties should have below average native illiteracy and above average foreign illiteracy. This is not the case. It does not seem that illiteracy is a reliable measure for Klaverns.

It is possible to use these same statistics to represent the Knights' arguments.

Figure 6.9: Dominate AMerica Now (“Damn Catholics”) represents the Knights' beliefs about the situation. If we can overlook the erroneousness of this analysis (for instance, illiteracy test are based on reading and writing English, and have more to do with cultural understanding than language skills), it is possible to understand the Knights' fear of Romanism and foreignism. When there were more foreigners in a community, the illiteracy rate soared, and since most foreigners were Roman-Catholic, it was obvious that Roman-Catholics there were degrading the intelligence of the community (see Figure 6.9). Furthermore, because a literate community is prerequisite for the survival of democracy a large percentage of Roman-Catholics in the community is construed as the death knell for the democracy. Then in the place of a thriving native-born, illiterate, Protestant democracy, there will exist a decaying arm of the Roman Catholic Church, and the Pope will rule America; one community at a time if necessary. This argument is built on flawed premises and prejudices, but in 1920's America it would have gone a long way toward “proving” that the Catholics would be the death of America. It would have drummed up support for the Knights' limiting immigration and supporting Bible reading in free public schools.

While the statistical analysis was unable to provide tools to forecast the existence of a Klavern, it was able to provide insight into the Knights' position that the Roman Catholics were a menace. Additionally, the statistics could be used to support the idea that foreigners should be forced to undergo Americanization training courses (as was advocated in an article in *Dawn*, quoted above).

DAMN Catholics

A Knights' view of the US

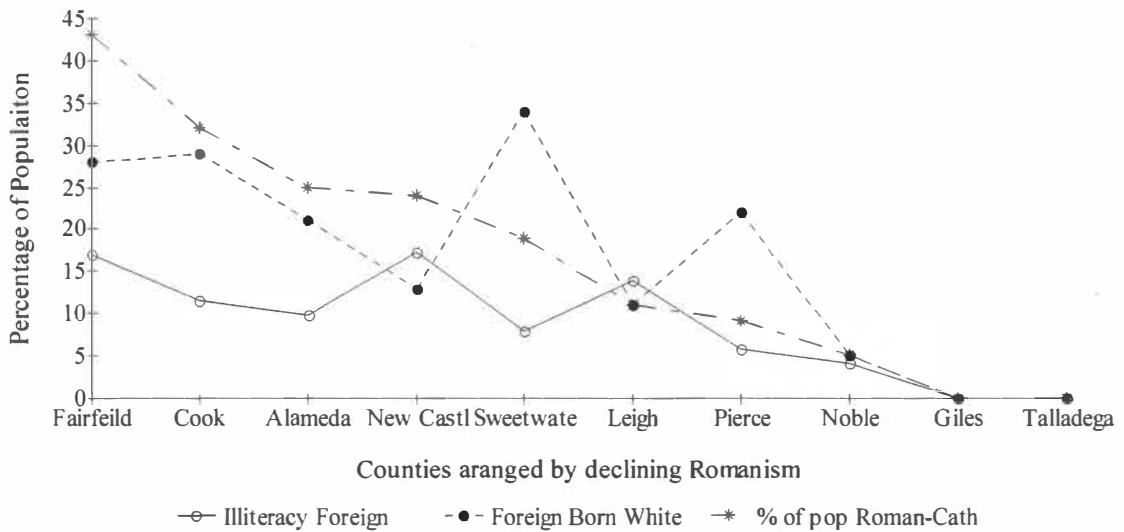


Figure 6.9: Damn Catholics.

This graph was compiled to show the type of argument that the Knights were making. In a nutshell the Knights argued that foreign born, illiterate Roman-Catholics were the most fearsome enemy that 100% Americans had to face. It is easy to see from the graph how the Knights could reach such a conclusion.

Where were Klaverns? All over the country. In what kind of community could a Klavern be found? In any kind. Were there any statistical forecasters for Klaverns? No, but some statistics can easily be manipulated to support the Knights' arguments against Roman Catholics. A general purported goal of the Knights was to make better men in better communities. But even assuming that there were over 3,000 Klaverns, how could the Knights accomplish their goals? Knights organized elaborate spectacles to draw attention to Klaverns and the Order. They had a set of special tactics to make sure a community knew that the "all seeing eye" of the Klan was upon them. The two most notable tactics, "naturalization" and parades, will be the focus of the next section. Additionally, a portion of the section on tactics will be dedicated to "minor Klan fun," humor and burials.

The Knights' Tactics

Like their Reconstruction precursors, the Knights were fond of parading through their own and neighboring communities. But unlike the Kuklux, the Knights did not use parading as their primary weapon. The Knights preferred the initiation ceremony, "Naturalization," to make their presence known. Because the Knights were an openly super-patriotic organization, as opposed to a secret militaristic organization, they did organize and participate in average weekend events; barbecues, picnics, Klan auto races, and baseball games, and the like. They also took an active role in funerals.

The most spectacular and important ritual of the Knights was a "naturalization" ceremony. In a "naturalization" ceremony, native-born, white, Protestant, American, males became "citizens" of the Knights of the Ku Klux Klan, or to put it another way

“candidates, designated as ‘aliens,’ who are received into the organization” become citizens rather than members (Fry 1922:6). In *The Kloran: First Degree Charter*, the Knights’ by-laws and code of conduct, there is a monologue regarding the search for prospective citizens. A citizen states:

“Your Excellency: Sir, pursuant to my duty on seeking honorable adventure in countries foreign, I have found these men (here he gives their names). They are worthy; and having read the Imperial proclamation of our Emperor, and prompted by unselfish motive, they desire a better county. In consequence they have made the honorable decision to forsake the land of selfishness and fraternal alienation and emigrate to the delectable bounds of the Invisible Empire and become loyal citizens of the same” (Knights of the Ku Klux Klan 1915: 22).

Individual citizens of the Knights were encouraged to find other men eligible for citizenship, however, they were forbidden from directly asking an alien to join. An alien had to enter the Knights of his own free will: a commonality shared with the Freemasons. Individual Knights would comb the foreign lands (place of employment, the lodge, and church) trying to find men who should become citizens. A technique used in Alabama was arranging for Masonic lecture talk to a hand-picked group of Masons in the Lodge after business was completed (Snell 1967). After several hundred aliens were found to be good candidates for citizenship there was a naturalization ceremony.

A naturalization ceremony was a spectacular event held at night, generally in a visible but inaccessible part of town. Occasionally, they were held in areas frequented by most towns’ people. A naturalization in Knoxville, Tennessee was an accessible type. “As a fiery cross shed its rays over the northern portion of Chilhowee Park, several hundred Knights of the Invisible Empire stalked as specters clad in white ceremonial attire while about 500 ‘aliens’ were put through the ‘naturalization’ process” (*Knoxville*

News Sentinel, September 30, 1923). This initiation took place on the county fair grounds the last night of the fair. I think the best way to describe the overall tenor of a normal naturalization ceremony is to link several of them together. The following section will accordingly be a composite of several naturalization ceremonies that I have read in *Dawn* and *Imperial Night-Hawk*.

A Fiery Cross Awakens Athens

After all the Thanksgiving Day celebrations were completed, the shrill sound of a fire whistle awakened the town of Athens. The distinctive orange-red glow of a huge fire could be seen rising above the Sandford farm out on Sharper's Ridge. It was naturally assumed that the entire farm had gone up in flames. The entire fire department was called out to the edge of town, and several citizens went out to help the firefighters.

Arriving at the farm, they saw a large number of figures clad in white robes. There may have been as many as twelve hundred white clad figures, and at least five hundred men dressed in civilian clothes. The cause of the glow was immediately ascertained. There was a forty-foot-high fiery cross. The cross was fashioned from an iron pipe that had been drilled with small holes. It was fed a constant stream of pressurized gas. The light from the fiery cross danced and flickered as the centerpiece for an impressive ceremony. This ceremony could only mean one thing: the Knights of the Ku Klux Klan had come to town.

Once the initial shock wore off, and upon closer inspection of the situation, it was determined that the Knights had encircled the farthest field of the Sandfords' farm. The closest location from which to watch the ceremony was over four hundred yards away. It was possible to see the movements of the white-robed figures, but it was impossible to make out individual faces or hear any words.

The ceremony lasted several hours. The Klansmen were seen to perform several complex marching and counter-marching patterns that can only be compared to military maneuvers. Each civilian was paired with a Knight. The remaining Knights formed a circle around the five hundred Knights and civilians. A thousand men walked in a counter-clockwise circle. They stopped at three points around the circle. It was impossible to see what happened at each point.

The men eventually returned to a position in front of the fiery cross. The men dressed in civilian attire kneeled on their right knees (a practice eerily similar to the posture of an Entered Apprentice). Once the

men were all kneeling, a figure clad in a dark silk robe could be seen standing directly before the fiery cross. On his right was a man raising the American flag and on his left was a man bearing an unsheathed sword. The men in civilian attire bowed their heads for awhile and then stood up.

As soon as the civilians stood up, the Knights forming the outer circle formed a skirmishing line and kept the onlookers at bay. The Knights slowly and persuasively convinced the onlookers to move further back and away from the Knights' cars. The Knights filed into their cars and, although no apparent signal was given, they started their engines in unison. The cars then rolled slowly and silently away from the Sandford farm and disappeared into the night. The only remaining trace of their visit a Fiery Cross, although it too was gone by morning.

Upon completion of the initiation ceremony an alien receives the Order of Citizenship, which is also known as the K-Uno degree. Simmons had intended the Knights to have four degrees, but only developed the first with any detail. While Simmons was Emperor, he was in charge of rituals. He wrote a sketch of the second degree "Knights of Kamellia." Only the potential names are known for the last two degrees. The third was to be called the "Knights of the Great Forrest" after Nathan Bedford Forrest, and the fourth the "Knights of the Midnight Mystery", which was to be the superior order of the Knighthood and its spiritual philosophies (Simmons 1924). Simmons (1926) did state that it would take at least eight hours to perform this last ceremony, and only after completing the fourth degree was a man ready for the mysteries (Simmons 1924, Clarke quoted in *Dawn*, December 30, 1922). Citizenship was a probationary period in a Knight's life. He was "not to tell his wife or his family that he belong[ed] to the organization, and must give no hint of it to his most intimate friends" (Fry 1922:3-4). But probationary Knights were allowed to take part in all public goings on of the order, which was helpful since 95-98% of the membership was K-Uno. A parade was the Knights most public pastime.

As a 1920's New Orleans jazzman, Sidney Bechet (1975: 61), put it, "you know how it is-- a parade, it just makes you stop anything you're doing; you stop working, eating, any damn thing, and you run on out, and if you can't get in it you just get as close as you can." This was exactly the type of response that the Knights sought to achieve. By making everyone in the area stop "anything they were doing," everyone would be aware that the Knights had come to town. Additionally, they would know that things were going to be different. Law and order would be the rule, rather than the exception. In the city of Texarkana, Arkansas, for three months after a parade by three hundred Knights "[p]olice records show[ed] fewer crimes and misdemeanors than for any similar period ..." (*Dawn*, March 31, 1923). A typical parade was held in Norcross, Georgia and was reported in the *Imperial Night-Hawk* on June 18, 1924.

Klansmen of Norcross, Realm of Georgia, were host to over two hundred visiting Klansmen from the Imperial City of Atlanta and other nearby Klantons Friday night, June 13, at this time a long Klavalkade marched through the principal streets of the city to the public park where an interesting and enthusiastic address was delivered by a speaker from the Imperial City.

The Imperial Drum and Bugle Corps, of Atlanta, led the parade, in military style, followed by representatives of the Imperial Palace,

As the Klavalkade began to appear on the streets bombs were fired into the air to attract attention of the aliens who were loud in their praise of the scene presented by the Klansmen. Klansmen are very proud of the showing that was made in this thriving suburban city.

The Knights' Parades were not always as small or remote as the one in Norcross. Their largest may have been down Pennsylvania Avenue in Washington D.C. There may have been as many as 100,000 Knights participating in that parade. But due to a city ordinance they paraded with their hoods up. It was thought that laws preventing hoods in public would stop the Knights' parades and limit their influence. Looking at photographs with

large numbers of clean-shaven white men all between the ages of 20 and 50, dressed in identical white robes and still wearing helmets, it is difficult to think of them as individuals. Thus it becomes difficult to tell them apart, and I think that this is why “unmasking” laws had no real effect. Parading with their hoods up did have one negative aspect; it separated the Knights from a favorite jest: Henry “Ford may not be a Klansman but his Kars parade with hoods down” (*Dawn*, August 29, 1923).

One-line witticisms were a specialty of the Knights’ newspapers. The *Imperial Night Hawk* generally placed a single quip in each paper, while *Dawn* usually ran several together. The following is a list of quotes selected to illustrate many of the Knights’ ideas. After the list I have encapsulated the humor with explanatory material.

Most of the wet jokes are very dry.

Oh Uncle, would a World Court-Plaster heal envy, hate,
fear and war?
(*Dawn*, July 29, 1923)

The love of truth is not the same as the love of your own
opinions.

If you would please others, forget yourself.

The measure of our sacrifice is the measure of your love.

He who would please all and himself too, undertakes what
he cannot do.
(*Dawn*, September 22, 1923).

The people who are too sophisticated to enjoy a circus can
get their fun out of the next presidential election without
injury to their dignity. (*Imperial Night-Hawk*, December
29, 1923).

There is no wobble in a Klansman’s gait. (*Imperial Night-
Hawk* August 6, 1924).

“Mr. Ford may not be a Klansman but his Klizzies parade with hoods on.” Ford built the first car that could be purchased by middle-class Americans. He was vocal in his dislike and distrust of Jews and foreigners, and he was intent on keeping the Federal Government from ruining America. Additionally, Ford was championed as a worker who kept his working class ethics while he made money (Roediger 1988). An average Knight probably thought of Ford as the poster-boy for 100% Americanism. In showing their solidarity with Ford, an Atlanta, Georgia Klavern used Ford headlights to alight their fiery cross.

The best people to decide on the correctness of a war are an individual country’s government. It was this belief that brought about the question “Oh Uncle, would a World Court-Plaster heal envy, hate, fear and war?” By 1923, it was becoming increasingly obvious that America would have nothing to do with the first attempt at a world forum. Few Americans thought that an international forum could protect the country, and most believed that without America’s backing the League of Nations would go down in flames.

A Knight’s fear of the World Court and his desire to return to a pre-war isolation could have prompted two more of the quotes. They are; “He who would please all and himself too, undertakes what he cannot do,” and “If you would please others, forget yourself.” These can be employed as personal observations, but they can also be regarded as guides to foreign policy. If a country is to please other countries, it must ignore itself. The consensus of opinion was that America had too much internal house cleaning to do. We would not be goaded into taking on all Europe’s mess as well.

The Knights were four-square against drinking, and this explains the quip that “most of the wet jokes are very dry.” A “dry” was a person who did not drink and believed that others should abstain, while the “wets” were the people who wanted to keep drinking legal. In the Knights’ view of life the “wets” were Irish and Italian Catholics who would get drunk and start trouble. A sarcastic comment made by Oscar Wilde tells another reason why the Knights were not interested in drinkers. To paraphrase Wilde working is the bane of the drinking class. Knights wanted a better relationship between labor and capital, and this was not likely to happen if the working class was too drunk to work, or if they were members of organized labor.

The statement, “There is no wobble in a Klansman’s gait” refers to organized labor. In the 1920’s, the most dreaded Labor organization was the IWW, whose tactics and ideology outraged middle class Americans (Murphy 1964). The IWW had the audacity to state that the American system and American ideals were frauds forced on the working classes by the capitalists (Bennett 1988). The sarcastic term used for the IWW was “wobbly” because many of the members of the IWW were foreign, when they tried to say “IWW” it came out of their mouth as wobbly. Thus, by stating, “there was no wobble in a Klansman’s gait” they were stating that there were no IWW members in the Knights. I think the Knights were also separating themselves further from the “not quite white element,” i.e. recent immigrants from southern and eastern Europe. The Knights in Arkansas helped to break a railroad strike, while members in Kentucky, Tennessee and West Virginia opposed minors unions (Chalmers 1965). Additionally, the Seattle and Boston strikes of 1919 frightened the middle class, and since this was the class that made up the Knights, it is not surprising that “There is no wobble in a Klansman’s gait.”

The last anecdote is related to baseball a pastime in which Knights engaged. The *Imperial Night-Hawk* (December 26, 1923) reported: “The chestnut which tells of the Klan playing a ball game with the Knights of Columbus for the benefit of the Jewish charities is at least made possible in the state of Indiana. A dozen or more Klans [Klaverns] there are organizing baseball teams and challenges are flying thick and fast even this early in the season.” The Knights’ interests extended beyond parading and awakening people with firelight, they were interested in the national pass time, and they went out and organized their own league. I wonder if both the home and away teams wore white?

The last act that the Knights performed for a brother was to aid the deceased’s passage into the “Empire Invisible.” Dumenil (1981) found that the funeral service was one of the main reasons men continued to pay their Masonic dues. Nobody wants to be buried unattended. Both the Knights and the Masons made sure this did not happen to one of their own. In many cases, both Knights and Masons participated in the funeral. “The Masonic lodge of Windsor had charge of the burial, and as soon as they finished their ritual, the Klan members appeared and gave their burial ceremony. They ... proceeded to the grave in the cross formation, preceded by a ‘fiery cross,’ and left as silently as they came” (*Dawn*, Jan 20, 1923). But in some cases, even when the deceased was a Mason, Knights had complete control of the funeral. Dr. Tressman was “a klansman and one of the most prominent citizens of the Realm of Alabama [who] died at his home. He was an active member of [the] Klan and lived the true life of a real Klansman and one hundred per cent American. Dr. Tressman was a very prominent

Mason but requested that the Klan funeral service be used” (*Imperial Night-Hawk*, September 10, 1924).

The Knights took a man, an alien, from the alien world and transformed him into a citizen. Then this citizen lived a life apart from the alien world. The Knights had their own humor, their own fun and games, their own picnics, and eventually their own women’s organization, and they sent their sons to patriotic youth organizations. And finally, when a Knight died his brother Knights sent him on his way to the “Empire Invisible”. The tactics of the Knights did bear fruit in tangible accomplishments.

Accomplishments

“An active functioning Klan is the greatest asset of which any American city, town or village can boast today,” stated a Grand Titan of the Realm of Texas; “there is not a Klan in the United States which should sit idle with the excuse that there is nothing for its membership to do.” Knights should be out cleaning up America and making it a safe country for 100% Americans. The Grand Titan further stated, “This does not mean that it is the duty of the Klan to pry into other people’s business, to meddle with private affairs.... It means that the work of the Klan in every community should be for the public well” (Knights of the Ku Klux Klan 1923:66). The work of the Knights should be to encourage and reinforce middle-class American ideals and sensibilities. D. Goldberg (1999: 128) characterizes the Knights as “most likely to be longtime supporters of the dry cause and middle-aged members of the Republican Party, the Methodist Church, and fraternal organizations such as the Masons.” Jazz musician, Milton Mezzrow, may have

explained the reason that Knights relied so heavily on middle class ideals. He wrote (1946:92),

It struck me funny how the top and bottom crusts of society were always getting together during the prohibition era. In this swanky club, which was run by the head of the notorious Purple Gang, Detroit's bluebloods used to congregate—the Grosse Point mob. The Purple Gang was a hard lot of guys, so tough they made Capone's playmates look like a kindergarten class, and Detroit's snooty set used to feel it was really living to talk to them hoodlums without getting their ounce-brains blown out.

If the “blue-bloods” and the “purple gangs” were hanging out together and drinking, the only group of people left to save America was the sober middle class. It was the middle-class ideals that caused some of the more interesting occurrences even in the Knights successes.

In general, middle-class America was appalled by the methods and manners of the IWW (Murphy 1964). IWW members were not afraid of breaking a few heads for a good cause. They could and would fight when the situation required. In contrast, most of the Knights seemed to find group violence reprehensible. An Oregon Klavern organized a parade near some striking IWW members. The Knights were threatened with violence, and it was only with the addition of more Knights and the intervention of the local police that the erstwhile paraders were able to leave (Horowitz 1989). In another instance the Knights were scheduled to parade in South Bend Indiana, a predominately Catholic area. The Knights showed up at the assigned meeting hall and changed into their robes. But as they were leaving, the building students from Notre Dame gathered outside to stop the Knights' show. The Knights were shouted at, taunted, and finally projectiles were thrown. The Knights responded by retreating and hiding in the building until local law

enforcement officials dispersed the students. The fact that the Knights out-numbered the students did not seem to encourage the Knights to action (*Dawn* September 8, 1923).

There are two cases reported in the Knights' papers and in the alien *New York Times* of a Klavern resorting to violence. The occasion was a parade held in Lorena, Texas. The Knights were determined to parade, but they were ordered not to because of the "anti-hooding laws." The Knights ignored the order and the sheriff. The parade ended in a fight between several Knights and several deputies.

The fight took place at the intersection of the main business streets in Lorena, where several thousand people had gathered to witness the parade, when Sheriff Bob Buchanan of McLennan County, leader of the posse, stepped in front of the approaching column and attempted to wrest the American flag from the leading white-clad figure.

In the free-for-all fight which followed, Sheriff Buchanan was shot twice, once in the neck and once in the body, and Lewis Crow ... who was a member of the posse, was severely cut.

The Sheriff, while waiting at a local hospital to have his wounds dressed, said to a newspaper man:

'Just tell them that the White Caps shot men. I begged and pleaded with them to halt the parade, but they would not hear me' (*New York Times*, October 2, 1921).

The above article is closely related to the Knights' rendition of the story. The only difference is the last line. The Knights state that the Sheriff was spoiling for a fight from the beginning. This coincides with accounts by several Lorena towns' people (*New York Times*, October 4, 1921). The second case was in Beaumont, Texas. Two men were beaten, tarred and feathered, or taken care of in the traditional manner. The Beaumont Klavern's 4,000 word explanation was summed up in a poem. It states:

"For while they rabble with their thumb worn creeds,
Their large professions and their little deeds, Mingles
with the selfish strife, lo! Freedom weeps, Wrong
rules the land and waiting justice sleeps" (*New York
Times*, July 24, 1921).

There are also myriad cases of tarring and feathering violence in and around Texas that was attributed to the Knights, but it is impossible to determine their veracity. However, it is interesting that 49 Texas Legislators signed a resolution requesting a bill that would “prescribe penalties for persons ‘disguising themselves and violating the laws of the State by inflicting punishment upon persons against whom no legal complaint had been filled’” and submitted it to Governor Neff (*New York Times*, July 22, 1921).

There is one case reported by Horowitz (1989) that had nothing to do with either tar or feather that I find believable because of his other work on the Knights. The case is of a black man in Oregon who had become sexually intimate with a white woman. The black man was taken into the woods and given an Oregon style “neck-tie.” This is a form of non-lethal hanging. A rope is tied around the neck and the victim is pulled off the ground until he can “barely balance on the tips of his toes” (Horowitz 1989:15). The process was repeated three times, until he agreed to move to California. This type of diversion was not acceptable to Imperial Wizard Simmons.

Simmons publicly stated that Knights were to aid law enforcement in stopping “night riders,” and that any Knight who engaged in “night-riding” would be banished from the Empire. Furthermore, any Klavern that acted in such a shameful manner would have its charter revoked (*New York Times*, Nov 1, 1920); however, neither Klan newspaper had an article on the above mentioned Oregon “neck-tie” party. An article in *Dawn* (September 22, 1923) underlined Simmons’ statement. It stated: “A Klansman who violates the law or tries to put himself above the law by committing an act of violence is doubly guilty. He has broken the laws both of his state and of the Invisible Empire and he will be doubly punished. Floggers need not attempt to shield themselves

behind the power of the Klan. The Klan has no room for such men. It has offered substantial rewards for arrests and convictions in various whipping cases.” The Knights were supposed to uphold the law, not undermine it.

The Knights’ most lasting accomplishment may have been organizing Protestant Americans. Evans wrote (1926[1965]: 113), “when the Klan first appeared the nation was in the confusion of suddenly awakening from the lovely dream of the melting pot, disorganized and helpless before the invasion of aliens and alien ideas. After ten years of the Klan it is in arms for defense. This is our great achievement.” Because the Knights were unified and ready for defense they were able to undertake cleaning up politics. An Exalted Cyclops (highest official in a Klavern) of Knoxville, Tennessee queried, “My people want to know what to do when they get their charter [become an official Klavern]. What shall I tell them?” The Kleagle, imperial organizer, stated, “tell them to clean up their town” (Fry 1922: 183). “Cleaning up the town,” meant, among other things, “clean up municipal government.”

[Clean Municipal government] “is one of the greatest principles for which the Knights of the Ku Klux Klan stand and for which they are fighting.

Klansmen in their various communities are voting for honest, efficient, American citizens to conduct their public affairs. Grafters, incompetents, petty politicians and men who put selfish interests above Americanism have already been ousted from office by patriotic advocates of good government in many American cities.

Klansmen, as individuals, are voting for the man rather than machine-made party candidates, and the results are becoming evident throughout the nation (*Imperial Night-Hawk*, June 6, 1923).

In Oklahoma, 67 of the 107 State’s Senators were Klansmen (Witcher 1923). In Colorado the Governor of the State and the Mayor of Denver were Klansmen (Hunt 1999). The Knights elected Klansmen to be U.S. Senators from Colorado, Texas,

Alabama, Oklahoma, additionally; they elected Klansmen to be Governors of Alabama, Georgia and Wisconsin (Chalmers 1965). But the Knights were not in politics. The Order “is neither Democrat nor Republican. It favors the man— not the party. The Klan teaches that all loyal Americans should exercise the rights of American citizenship to the fullest degree so that foreign and un-American influences shall not control the destinies and sap the loyalty of the Nation” (*Imperial Night-Hawk*, September 5, 1923).

The accomplishments of the Knights brought them almost complete control of the state of Indiana and a battle for control of Oklahoma. Grand Dragon D.C. Stephenson of Indiana was heard to state, “I am the law in Indiana.” And he was quoted as stating, “God help the man who issues a proclamation of war against the Klan in Indiana ...” (*New York Times* May 14, 1924). At least for a while he truly was the leader of Indiana. But he became drunk on power and booze. To the point, where he sued the Knights and Evans for slander in an attempt to capture control of the entire organization (*New York Times* May 14, 1924), and in a fit of what could best be described as drunken hubris Stephenson took his secretary across state lines for an illicit purpose. The combination of power and booze led to his being arraigned for “assault and battery with intent to kill; assault and battery with intent to rape, malicious mayhem, kidnapping and conspiracy to kidnap” (*New York Times*, April 4, 1925), and eventually tried and convicted for murder. Stephenson took Miss Oberholtzer, his secretary, to Indianapolis by train. While on the train he raped her. He raped her a second time in Hammond, Indiana. After the second attack, due to the shame and pain of the situation she took poison. Stephenson refused to get medical attention for her and she later died (*New York Times*, April 19, 1925). It was

argued that she killed herself by taking poison, but this action effectively destroyed the Knights trustworthiness in Indiana.

How could a group pledged to honesty, the protection of pure womanhood, and “absolute sobriety and strict enforcement of the prohibition law” (Wright 1926:41) allow a man like Stevens to hold the highest office in a state? The answer was that it could not. “‘Stephenson was banished with complete ostracism’ and that ‘all klansmen now are barred from speaking to him or communicating with him in any way.’ Speaking to the former klansman will result in their being banished” (*New York Times*, April 4, 1925). He was banished, but still the damage was done.

The second and equally destructive battle was between the Knights and Governor Walton of Oklahoma. The Governor had determined that the Knights were taking over his state through the use of force and fraud, and he was going to stop it. He called out the National Guard to protect the state from the Knights. Walton called out the Guard, took over police power and declared martial law to protect his state from the Klan (this sounds vaguely like a Reconstruction-era Governor from Tennessee). As the “National Guardsmen were taking control of ... [Oklahoma City] affairs a huge electric cross, symbol of the Klan, nearly thirty feet high, blazed from the top of a downtown building (*New York Times*, September 17, 1923). The only thing that Walton was protecting was his job. Brigadier General Alva J. Niles, the commanding officer of the Guards, issued several rules of conduct for the population of Oklahoma City and he concluded by stating that “a special District Court Grand Jury scheduled to meet tomorrow to investigate alleged misuse of State funds by Governor J. Walton would not be convened” (*New York Times*, September 17, 1923).

If he “had never warred on the Ku Klux Klan his offenses would have ultimately have found him out. He played so fast and loose with his executive powers that he was rapidly becoming intolerable when he turned upon that secret organization” (*New York Times*, November 21, 1923). Oklahoma’s Congress was moving to impeach him. So, he used the Guard to keep the congressmen from voting. In the end Walton was impeached and he was asked to leave the local Masons Lodge (*Dawn*, December 29, 1923). An editorial from an Oklahoma newspaper quoted in the *New York Times* (September 16, 1923) stated:

Oklahoma is suffering from two distinct menaces. Each menace threatens the rights that make people free. One menace is the Ku Klux Klan; the other is the usurpation of constitutional power by J.C. Walton.

Both are seeking to be super-governments. Each is beyond the law. The two are opposed to each other and yet in their basic elements they are intimately kin.

When the Klan began to invade the homes of those who were tarred and feather and flogged, administering punishments without the authority of the law, it struck a blow at the very corner stone of human liberty.

When J.C. Walton set aside the writ of habeas corpus in the face of the expressed unqualified constitutional provisions against doing of that very thing, and when he put a censor in the office of the Tulsa Tribune, suppressing the right of free speech and a free press he struck twin blows against the same cornerstones.

The creed of the Klan is the creed of the mod. The creed of Walton is the creed of a dictator....

If the editor’s sentiment is even the smallest part reflective of Oklahomans at large, then because of middle-class American’s distaste of violence the actions in Oklahoma probably kept more men out of the Klan than any “anti-hooding’ law.

The Knights believed that their greatest accomplishment was being a positive force for change:

It has instituted a national reformation in politics.

It is awakening the American people to realize the seriousness of present-day conditions in their country and to appreciate the sacredness of their institutions.

It has unified and solidified Protestantism. Protestants of all communities are finding in this great institution a clearing house, through which they find themselves able to make progress in common paths and to defeat the schemes of their common enemies, without any sacrifices of scriptural convictions

In short, the Klan is saving America (*Dawn*, September 29, 1923).

“Klansmen! Reach out strong arms, save the America of your fathers. You have the power to direct her destiny. There is no greater patriotic service that can be rendered” (*Dawn*, June 30, 1923). The Knights of the Ku Klux Klan were organized to save America and they believed they were the only organization capable of saving the land of their father’s pride, but they were not alone in their fight. The Knights were the foremost super-patriotic organization for saving America, but they shared much of their ideology, membership and several of their battles with the Freemasons. The last section of this chapter will be devoted to the shared natures of the two organizations, and it will conclude with statements from Knights about Masonry and vice-versa.

Mr. Ayak

“We know that our teaching is that Masonry is not against any body or organization. Likewise the K.K.K.s tell us that they are not antagonistic to any person or organization, but they have joined themselves together as a band of patriotic Americans to promote and conserve real Americanism,” wrote a Mason in a letter to *Dawn* (December 15, 1923). As long as the Knights’ ideology was not founded on attacking

other groups, but on supporting and sustaining their own, their ideology was not in opposition with the Masons. “Yes, a man can be a good Mason and, at the same time, be a Ku Kluxer,” wrote a Mason in *Illinois Masonic Review*. He continues by stating, “We have an idea that the Klan has some good points and some bad ones and that the bad ones will be eliminated in the course of time” (quoted in *Dawn*, December 29, 1923). In the early part of the 1920’s the prevailing opinion among Masons seemed to be that there was no contradiction between being a Freemason and being a Knight. Both Simmons and Evans were members of the Craft, and the highest-ranking member of the Scottish Rite Freemasons (George F. Moore who was the Grand Commander 1915-1921) was a member of the Knights

A Knight’s point of view, expressed during a naturalization ceremony in Birmingham, Alabama, was that the Klan “had received its greatest support from the Masons who because of the tremendous opposition” Freemasonry “was receiving at the hands of the Catholic Church, began to realize that the Klans’ ideals were identical with their own. Of the 6.6 million present members [of the Knights] 1,125,000 are members of the Masonic Fraternity” (Snell 1967). I question the accuracy of reporting 6.6 million Knights. It is commonly accepted that at the high-water mark for the Knights was between 4 and 5 million. I find the number of Masons to be more reliable. Several sources corroborate that there were between 1 and 1.5 million Freemasons who were Knights. One Utah man stated, “the only people we knew that belonged to the Ku Klux Klan [Knights] were all Masons (Gerlach 1982). Fuller (1926:108) in an attack on the Knights wrote, “thousands of Masons have been gulled into the Klan, because they were led to believe that the Klan was fostered in the Masonic lodges....” Even dissenting

opinions state that there were many men who were members of both fraternal organizations. The other aspect of the naturalization quote that is important is the idea that an enemy of my enemy is my ally. The acting upon the above ideal, and attacking the Roman Catholic Church explains much of the shared political action between the Masons and the Knights.

Masons and Knights could be found agreeing on public schools, religion, immigration and restriction of suffrage. Mr. Davis “is not a Klansman, but is a thirty-third degree Mason and his remarks are so timely and in line with Klan principles ... we print in part the highlights of his address”; 1) public schools are necessary to save the country, 2) agitators against the government “must be taught that they speak and write at their peril,” and 3) limiting immigration is necessary to save the country (*Imperial Night-Hawk*, November 21, 1923). It is impossible to determine whether it was unification in shared political action that led to the overlap in membership or vice-versa. But what can be stated with some degree of certainty is that the overlap in ideas and men would not have occurred without the overlap in leadership and Kleagles courting Masons to join the Knights. The remainder of this chapter deals with specific overlaps.

Public Schools

Free public schools administered by a secretary of education were necessary to save democracy. Knights and Freemasons assumed that the only way to make children into respectable loyal citizens was by exposing them to the same values, language and patriotic ideals, and the correct forum for their exposure was a free public school (Dumenil 1981). The public school was in direct opposition to Catholic parochial

schools. Consequently, the K of C were fighting to save their schools. Supreme Knight (leader of the K of C) stated,

The year 1922 did not bring any marked increase in enlightenment to America, no matter what material prosperity we enjoyed. No more outrageous blow was ever delivered to a great and patriotic institution, the parochial school, than that delivered in Oregon. I am inclined to believe the Oregon calamity part of a national attack.

The ridiculously evil Ku Klux Klan succeeded in Oregon. But we know that for some time past a bitter campaign against the parochial school has been carried on by periodical published, if not with the authority of Masonic jurisdiction, then at least with support from them (*New York Times*, January 2, 1923).

But in the public schools future citizens would be allowed to read the Bible, and learn American history and English. The Catholic Church forbade all Catholics from reading the Bible, but especially someone as impressionable as a child. The Church could not be trusted to teach American history as it related to Protestant Anglo-Saxons. Additionally, there were questions about the clergy. It was incomprehensible that someone would choose to remain celibate. This fueled stories about wild sex in Convents and Catholic Churches. Current events in the Catholic Church would tend to lend credence to some of the fears of Knights and Masons.

Simmons was the first Knight to write an argument for public schooling. In *The Klan Unmasked*, he wrote: "... In the maintenance of a democracy, a system of free schooling is absolutely necessary as the home or the church. Democracy, however interpreted, must mean a leveling of all the people upward. Our democracy must be taught to think, and taught to think right, if it is to live (Simmons 1924 260-261 and again on 269). Simmons made the above statement twice in *The Klan Unmasked*, separated by eight pages. Simmons was prone to arguing forcefully for his point; however, he did not

generally repeat himself. I think public schools were such an important concept in both his fraternal orders that he was determined to make sure he got his point across. Public schooling was a concept that the Knights took hold of and used to further their Americanism.

If an American tried hard enough, he could almost see the little red one room schoolhouse sitting off by itself on a prairie, and in this school house is a white, Anglo-Saxon, native-born, God-fearing, Protestant school teacher; at least that was the Knights' perception of American history. "The public school is the laboratory of democracy. The outstanding work of the country today is done with brains trained in this little red schoolhouse. Let there be private schools if you will. But, remember, training in true Americanism and democracy are found only in public institutions. It is the public school that breeds only democracy and loyalty to American ideals" (*Dawn*, June 16, 1923). The little red schoolhouse was necessary to save democracy. If everyone were forced to attend public institutions the educational vigor of the Republic would constantly increase. Evans stated: "The creation of a Department of Education will ... be followed by a new and constantly accelerating educational vigor throughout the Republic. It will mark the beginning of a rising tide of common intelligence, health, and virtue among both the native and adopted sons and daughters of America." Additionally, "national *safety, prosperity and happiness could be obtained only through free public schools, opened to all, good enough for all and attended by all*, stated Evans (*Imperial Night-Hawk*, emphasis in the original; February 14, 1924). The surest method for repairing the failing morals and flagging intelligence of the American child was to educate him in a free public school controlled by a Board of Education. The last few words of Evans' quote,

“*and attended by all,*” are an important foreshadowing of his arguments against parochial schooling. He argued that only when Catholic children were educated in public schools could America become a unified, unhyphenated country. As long as Catholic children were schooled separately, they could not be assimilated into American culture. In the 1920’s free public education became the bandage that would fix all the ills of society, and in the late 1980’s improving education became a platform plank that was used to elect a president, who called himself the “Education President.”

Two Grand Commanders of the Scottish Rite Southern Jurisdiction were also in favor of free public schools. The first was Moore. He was the first high-ranking Mason to publicly endorse public education over private (Fox 1997). Moore (1914:146) stated:

The Public Schools are ... the Lay Schools, and are not connected with any religious sect, denomination or church. But there is no reason why virtues cannot be taught in them and the schools be made ‘avenues’ of approach to Official or Public Life in all our States and Municipalities. If every State ... would ... [give] preference in every appointment to Public Office ... to the Graduates of our Public Schools ..., it would surround them with safeguards which could never be broken down.

The message is clear: if you want to be a public official, you must attend public school.

The final outcome is the same as Evans’ “*and attended by all,*” but Moore’s method does not require force. The second was Cowles, urged support of the educational program because he believed that public education was the best way to develop people morally and spiritually and make them better citizens in a better world (Demott 1986).

In Oregon, the Knights and the Masons (including the Supreme Council of the Scottish Rite, the Grand Lodge of Oregon, and the Council of the Nobles of the Mystic Shrine (*New York Times*, December 3, 1922)) publicly supported political action in

creating a free public school. An Announcement issued by the Masons as a unified entity stated:

We recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools supported by public taxation upon which all children shall attend and be instructed in the English language only; without regard to race or creed, as the only sure foundation for the perpetuation and preservation of our free institutions. What is the purpose of our public schools, and why should we tax ourselves for their support? Because they are the creators of true citizens by common education, which teaches those ideals and standards upon which our Government rests. Our nation supports public schools for the sole purpose of self-preservation (*New York Times*, December 3, 1922).

This was the first public and political alliance between the two groups. The Oregon voters were fired by the debates over public schools to the point that they turned out in record number to elect Knights to political office (Dumenil 1981, Horowitz 1989). The new representatives were able to pass the “Compulsory Education Law,” which required “any parent or guardian...having custody or control over a child over 8 and under 16 years of age ... to send such child to a public school during the entire school year” (*New York Times*, December 3, 1922). The public openness of this political union caused Masons some discomfort by the late 1920’s. As the Knights were accused of evil and stories of their misdeeds became common (i.e. D.C. Stephenson), the Masons tried to distance themselves from the Knights. In all fairness to the Masons under Evans, the Knights turned into a power-oriented rather than a mystic-oriented Order. “A careful inventory will show that he [Evans], and his mean manipulation of the Klan is a gigantic cheat and a satanic swindle,” wrote Simmons (1926). Rather than the fraternal, benevolent organization that Simmons was trying to create, the Knights seem to be a

political organization bent on enriching a few white guys. Under Evans' rule many Knights (both Masons and non-Masons) did leave the brotherhood and publicly denounced the order.

Canons in Common

J. S. Goodwater (1923:32) asks, “[a]re Americans ready to accept the rule of an alien religion the basic motive of which is to utterly destroy religious freedom of thought and every other ideal cherished by their fathers? Are they ready to cravenly surrender the inalienable rights guaranteed by their constitution?” If a man answered NO to either of these questions then he is probably interested in joining either the Masons or the Knights. Freemasons are not expected to conform to a given religious system. As stated in Part One, a Mason is only expected to have a belief in a supreme deity, but to paraphrase one Mason, we would not knowingly admit a Catholic, because it is against his religion and we would be concerned about his motives (quoted in Dumenil 1981). A Knight was expected to be a Protestant. The important point is that the Knights and the Masons both attack and disavow the same religion: Catholicism. The reasons for their distrust of the Catholics and the Pope have been covered elsewhere in the text; only a few additional comments will be made here.

Pope Leo XIII wrote that Freemasons “work, indeed, obstinately to the end that neither the teaching nor the authority of the Church may have any influence, and therefore they preach and maintain the full separation of the Church from the State. So law and government are wrestled from the wholesome and divine virtue of the Catholic Church, and they want, therefore, by all means to rule states independent of the

institutions and doctrines of the Church” (quoted in Robinson 1989:349). These were directed against the Masons in the late 1880’s. The separation of Church and State, which by the way was forcefully argued for by a Mason named Thomas Jefferson, had kept the Catholic Church from taking direct political control of America. But Masons and Knights feared that the Pope was working behind the scenes to do just that. An indirect response to Pope Leo XIII can be found in Simmons’ *The Klan Unmasked*. He (1924:74) writes, “Separation of church and state must mean with us that the individual citizen shall permit neither the state to interfere with his religious worship nor the church to interfere with his duties as a citizen. Only a developed political mind can understand the nature of this very modern duality of attitude. The inward separation, the state of mind, is the true source of freedom both of the church and the state.” Two developed political minds argued for this “modern duality” long before Simmons started writing. They were Albert Pike and Thomas Jefferson, and both were Masons.

Both Knights and Masons felt connection with a mystic past embodied by the Knights Templar, the Crusaders’ protectors. I believe it was the overlap in members and mistrust of the Church that caused Masons and Knights to share legendary ancestors. Barruel, a Jesuit living and writing in England between 1741-1820, was responsible for “the idea of political Masonic conspiracies becoming commonplace and the Templar became finally stamped in the popular imagination as a suspect group who smelled slightly of the pit” (Panter 1982:133). Freemasons argue they are the rightful legacy of the Templar. *Dawn* (July 21, 1923) published a poem that glorifies the Templar and makes possible references to the Knights. The author is Ella Wheeler Wilcox. It states:

Worthy! "Sir Knight"

Sir Knight of the world's oldest order,
Sir Knight of the Army of God,
You have crossed the strange mystical border,
The ground floor of truth you have trod;
You have entered the sanctum sanctorum
Which leads to the temple above:
Where you came as a stone, and a Christ-chosen one,
In the Kingdom of Friendship and Love.

As you stand in this new realm of beauty,
Where each man you meet is your friend,
Think not that your promise of duty,
In hall, or asylum, shall end.
Outside, in the great world of pleasure,
Beyond, in the clamor of trade,
In the battle of life and its coarse daily strife,
Remember the vows you have made.
Your service, majestic and solemn,
Your symbols, suggestive and sweet,
Your uniformed phalanx in column
On gala days marching the street:
Your sword and your plume and your helmet,
Your 'secrets' hid from the world's sight;
These things are the small lesser parts of the all
Which are need to form the true Knight.

The martyrs who perished rejoicing,
In Templary's glorious laws,
Who died 'midst the fagots while voicing
The glory and worth of their cause-
They honored the title of 'Templar'
No more that the Knight of today,
Who mars not the name with only blemish or shame,
But carries it clean through life's fray.

To live for a cause; to endeavor
To make your deeds grace it; to try
And uphold its precepts forever,
Is harder by far than to die.
For the battle of life is unending,
The enemy, Self, never tires,
And the true Knight must slay the sly foe every day,
Ere he reaches the heights he desires.

Sir Knight, have you pondered the meaning
Of all you have heard and been told?
Have you strengthened your heart for its weaning
From voices and faults loved of old?
Will you honor, in hours of temptations,
Your promises noble and grand!
Will your spirit be strong to do battle with wrong,
And, having done all, to stand?

Will you ever be true to a brother
In actions as well as in creed?
Will you stand by his side as no other
Could stand in the hour of his need?
Will you boldly defend him from peril,
And lift from him poverty's curse?
Will the promise of aid, which you willing made
Reach down from your lips to your purse?

The world's battlefield is before you;
Let wisdom walk close by your side,
Let faith spread her snowy wings o'er you,
Let Truth be your comrade and guide;
Let Fortitude, Justice, and Mercy direct all your conduct
aright,
And let each word and act tell to men the proud fact,
You are worthy the name of 'Sir Knight.'"

This poem appeared in a section of the newspaper dedicated to reader's views. It was written by someone who knew some Masonic "secrets" and some of the Knights' philosophy. In the seventh paragraph Wilcox is probably referring to an Entered Apprentice who has promised to aid a brother in need, or to a newly made Citizen promising to always come to a brother's aid. Wilcox capitalized the word "Truth." Among Freemasons, Truth is an entity not just a word, and in some of their writings Truth is a synonym for the Word. The third paragraph describes a parade that could be for either Knights or Mason, except that the Masons did not wear headgear. Knights did refer to their headgear as helmets and their masks as face shields.

I found one other poem in *Dawn* which interested me because of the affiliations involved. A member of the Orange Order is championing the Knights. This is interesting because Masons started the Orange Order (see Chapter One). In the last paragraph of the poem, Stanley writes:

The sacred rights of he who fights
To save our flag and laws, make him a friend,
And I contend he has a worthy cause:
And though he wield the sword and shield
I would not change his plan,
‘Long be your days,’
We shout in praise
Knights of the Ku Klux Klan.

The fear and hatred of the Catholic Church was a proximate, if not an ultimate, cause of the Knights, the Orange and the Freemasons sharing a common history. Furthermore, fear of the Pope encouraged the Knights and the Masons to declare their ultimate goal as the “fatherhood of God and the brotherhood of man.” This quote can be found in several Masonic texts, not the least of which is Pike’s *Morals and Dogma*, and Simmons stated it during his testimony before Congress.

It is possible that fear of the Pope taking over America led to the Masons and the Knights being unified in limiting immigration. As has been stated above, the Knights were opposed to the loose immigration policy. Stopping the aliens from taking over America was an important goal for the Knights. Moore and Cowles, Scottish Rite Grand Commanders, were in favor of making it more difficult for the great unwashed to land on American soil (Fox 1997). Cowles stated: “Many people were admitted to our shores; used as cheap labor and had little interest in being assimilated into the American way of life” (quoted in Demott 1986:184).

The Knights were a fraternal organization whose goal was to unite native-born, Protestant, Anglo-Saxon men together. At least, one Grand Lodge (state-level Masonic governing body) agreed with an unusual aspect of the Knights' qualification. This Grand Lodge decided that all the Masonic Lodges of the state would "accept thenceforward none but American citizens as candidates for initiation into the Masonic order" (*Dawn*, October 6 and 20, 1923). It will be recalled that a Grand Lodge is the ruling body of a Masonic or Blue Lodge, and if a man is not accepted into it, he will be unable to become a member of a Higher Degree Lodge. Thus, at least in one state all Freemasons of any rank would be American citizens.

The structure of a democratic system of government was another area in which both Masons and Knights agreed. Pike (1871[1945]: 177) wrote: "the safety of every free government, and its continuance ... depend upon the virtue and intelligence of the common people; and that ... unless, ..., it has taken deep root in the minds and hearts of the people at large, there will not long be wanting those who will snatch from them by treachery what they have acquired by arms or institutions." Echoing Pike's statement, Simmons (1926:46) wrote that democracy "is something which must be developed in the individual consciousness, and [it] is of very slow growth." If the people are not ever-vigilant, then "the gradual over-centralization of government" will "wean the government from the individual interest of the people, until we" become "a government NOT of the people, ... but a government FOR the politician ..." (emphasis in the original, Simmons 1926:17). In a democracy, the people must be well educated in liberal arts and in the philosophy of democracy or they will give away their freedom. The little red schoolhouse was intended to educate the people by removing the Church's monarchy.

Only citizens educated in free public schools would be able to exercise their rights and duties as citizens.

Neither the Knights nor the Masons were prone to optimism: only an educated, literate, intelligent citizenry would uphold a hard-won democracy. The ability or lack thereof to participate in government was one of the arguments used against continued immigration (Horsman 1981, Roediger 2002), thus it is not surprising that nativistic groups argued against universal suffrage. Both the Masons and the Knights argued in favor of a restricted suffrage. Pike (1871[1945]: 66) wrote; “When the [political] offices are open to all, merit and stern integrity and the dignity of unsullied honor will attain them only rarely and by accident.” Consequently, the only correct thing to do was limit the suffrage, which is exactly the course of action that the Knights favored. “Klansmen believe that the time is at least near when American citizenship must be protected by *restricting franchise to men and women who are able through birth and education to understand Americanism*. A restriction of franchise to native-born children who have had the benefit of the training given by the American educational system ...” (*Imperial Night-Hawk*, December 19, 1923 and January 9, 1924, emphasis in the original).

Limiting the suffrage was not a new idea. Recall from Part One that the Founding Fathers were in favor of limiting the amount of control that the citizenry could place on the government. The Knights have only continued a tradition which was begun by the men who were their founders.

Without a formal method of limiting suffrage, the Knights used fraternal affiliation as a measure of a political candidate’s worth. In an article in *Imperial Night-Hawk* (August 13, 1924) “Klan wields Powerful Influence and Continues to Grow,” the

nomination of “two 33rd degree Masons ... for the highest offices in the land” was seen as a victory for the Knights. The title and tenor of the article would cause one to believe that a Knight had been given the chance to run for President, and I think that with all the similarities between the two groups that is exactly the way the Knights felt. The Knights seemed to believe that if they could not have one of their own in the White House, at least they could have a kindred spirit for 100% Americanism. With overlapping membership it is possible that a Knight was indeed running for the Oval Office. Granted, this is improbable-- not because the Knights were not capable of running for political office, but because if a Knight *were* running for President, the rest of the fraternity would have been yelling this from the rooftops.

Members in Common

There was an obituary printed in the *Imperial Night-Hawk* on July 4, 1923 that describes Mr. Akia rather well. It states that Mr. Akia was “a confederate veteran, original Klansman and a member of the Imperial Klonsilium [governing body] of the Knights of the Ku Klux Klan” who “died at age 80. He was also a Mason and a Past Master of his lodge.” He “has left the Invisible Empire to enter the portals of the Empire Invisible.” Here was a man who lived a long life and did what he thought was right. His thinking may have been wrong-headed from our perspective, but an honest ethnography requires us to “wear his shoes as they were.” He fought for the land that he called home, and he achieved the highest offices in each of his fraternal organizations. Many links between the Knights and the Masons appear only in death. But some are public and rather entertaining.

One of the amusing activities shared between the Knights and the Masons was the Shrine Circus. The Shriners are 32nd degree Scottish Rite Freemasons or 8th degree American Rite Masons. These are equivalent ranks. “One of the biggest features at the Shrine Circus ... was the ‘Klan Day.’ The friendly relations of the Masons and the Klan were greatly emulated in this incident when Klansmen from far and near attended the circus and during the evening staged an open-air ceremony at Summit Beach. Thousands of Klansmen and Masons expressed their appreciation of the work that is being accomplished by these two fraternal orders” (*Imperial Night-Hawk*, June 11, 1924). It seems that the Masons invited the Knights to the circus, and as a thank you the Knights took the Masons to a “Naturalization” ceremony. There are only two ways that a Shriner would be allowed to attend a Naturalization ceremony. Either he would have to be joining the organization or he would have to have been a member before the ceremony took place. Aliens were only permitted on the fringes of the ceremony. The *Imperial Night-Hawk* reported that when a group of 150 Shriners went to see the Imperial Palace, the Knights’ command center in Atlanta, Georgia, it was discovered that ninety percent of the Shriners were Knights.

Reading that 90% of a group of Shriners were Knights may seem improbable, but in at least two western states it seemed that *all* the Masons were Knights. In Utah, the Grand Dragon and most of the Exalted Cyclopes belonged to both fraternities, so it is easy to understand this perception (Gerlach 1982). In Oregon, 50 to 60% of the Knights were also Masons (Dever 1925, Dumenil 1981, Horowitz 1999). Once Masons and Masonic leaders could be claimed as Knights, “Klan- joining became contagious and ran epidemic through” the Freemasons Lodges (Dumenil 1981:262). Assuming Dumenil’s

observations are correct outside of Oregon and that the inverse relationship is also true, then Alabama, Louisiana, Texas, and Georgia should all have had many Knights who were Masons. The first two Imperial Wizards, who were both high-ranking Masons, were from Georgia and Texas. The highest-ranking Scottish Rite Mason was from Talladega, Alabama, and an Imperial Kligrapp [Reverend] was a high-ranking Mason from Louisiana.

Knights used Masons' Lodges for meeting halls. Examples included Lebanon, Kentucky; Chicago, Illinois; and Bogart, Georgia. The Bogart Lodge became the Knights' headquarters in 1930, after revenue problems forced them to give up their Klavern in downtown Athens, Georgia (Maclean 1994). Knowing that Knights used Masons Lodges makes the following article on a land purchase rather interesting. The Knights bought a "17 acre tract of land ... purchased by the Iowa Temple Company as agents for the Klan The land is located at East Thirty-Third Street and University Avenue A more ideal location for a Klan Temple or Klavern could not have been selected" (*Imperial Night-Hawk*, July 30, 1924). The unusual language makes this statement interesting. It will be recalled that 33rd degree is the highest rank for a Scottish Rite Mason, and the "East" is the most important direction. The sun, the source of all light, comes from the east and Masons crave "more light." Lastly, the Knights did not build Temples. Scottish Rite Masons build "Temples"; Knights build Klaverns. "Mason Speak" can be found in other statements made by the Knights.

Knights were supposed to "meet on the common level of Americanism and part on the square of Christian conduct," reported *Dawn*, November 11, 1922). A truing square is an important Masonic symbol (see Figure 2.1). While today "on the level" is a

widely used slang term, it was originally a phrase used by Masons to recognize one another. In another example, Evans states that the Knights take “the principles of the better class of lodges out of the abstract and put them into the concrete-- it is operative, not speculative” *Imperial Night-Hawk* (October 22, 1924). With this statement the Masons have come full circle. The Masons started out as an operative, working order, but with the addition of “thinkers” and the loss of “doers” the Masons became speculative. If Evans’ statements were to be accepted, Masons would have again become operative.

The last point of overlap in membership that I found interesting was the Order of DeMolay. The Order of DeMolay was a Freemasons organization made up largely of sons of Masons, but the Order was not exclusively for Mason’s sons. If a Master Mason recommended a boy, then he was automatically made a member. The organization was built on the idea of making better citizens for a better tomorrow (Land 1964). It was named after the Grand Commander of the Knights Templar. Frank Land, the founder of the order, stated that the name DeMolay was chosen because the boys who were to become members should know that death was preferable to betraying one’s friends (Land 1964). The DeMolay’s code of Ethics includes; “A DeMolay honors all womanhood, A DeMolay is a patriot in peace as well as war, A DeMolay stands unswervingly for the public schools, and A DeMolay always bears the reputation of a good and law-abiding citizen” (Land 1964:5). In a move that was endorsed by the Imperial Wizard, the “Klansmen of Portland, Oregon, have started a movement which may give the Order of DeMolay hundreds of thousands of new members. They wish Klansmen all over the United States to have their boys join the juvenile Protestant order” (May 23, 1923). The

future Knights and the future Masons began learning the same ideals at age 14. There was a great deal of overlap between the two orders, but not all the individual relationships were rosy.

Individual Masons

Any time a group is named with a single unifying proper noun they lose their individuality, and over time it becomes increasingly difficult to recapture the feelings of the people in the group. In an attempt to net some of the feelings of Mr. Akia the poor widow's son's I have collected several comments from smaller cross-sections of the Freemasons, i.e. single Lodges, on their relationship with the Knights. Knights spoke favorably about the Masons' activities, but Masons were undecided as to the character of the Knights. Hence, I limited the selection to Masons' comments. The relationship's depth could still be argued, but the relationship is a fact.

Both the Iowa and Missouri Grand Lodges proclaimed that Freemasonry was not responsible for the Klan; additionally, they condemned the Knights' "taking the law into their own hands" (Cook 1922). The New Mexico Grand Lodge knew of the relationship between Masons and the Knights, but Francis Lester, the Grand Master, urged Masons to leave the Knights (Shawn 1985). Grand Master Tompkins of New York stated,

Many Masons, through misinterpretation and ignorance of the real nature of the organization, may have joined the klan. Since they have learned the truth about the klan through the aid of the newspapers, they have dropped out. Although I never requested that Masons be dropped, if they joined the klan. I always regarded their right to remain a Mason as questionable. The Ku Klux Klan is un-American and un-masonic. It has nothing that should appeal to a member of the Masonic Order, the teachings of which are universal brotherhood and toleration (*New York Times*, August 12, 1922).

Additionally, Grand Master Prince of Massachusetts states, “the Klan has no connection with and neither does it have any support of any Masonic jurisdiction It is impossible for me to conceive of a Mason who could so far forget his Masonic teachings as to affiliate with an organization which advocates taking the law into its own hands...” (*New York Times*, June 17, 1922). On the other hand, an article printed in *Dawn* (December 15, 1923), stated, “Many of our brother Masons ... are taking an active stand against the K.K.K. [Knights]. We hope there is no ulterior motive or influence dominating the actions of these brethren. If they will study Masonic history of about eighty or ninety years ago [the Morgan Affair] they will find that our Masonic brethren had the same open enemies and were just as bitter against our predecessors in Masonry as they are antagonistic to the K.K.K. at this time.” The article was written under the title “A Masonic Viewpoint.” While the Grand Lodges of several states were in agreement that Masonry should distance itself from the Knights, the individual members of the Blue Lodge were not convinced. The Mason quoted above seems to be afraid that if the Masonic Lodges distanced themselves from the Knights the only positive effect would be to make the Catholics’ position stronger. Once the Knights and the Masons were separated, they would be easier to defeat.

Whereas the Grand Lodges tended to attack the Knights, the Scottish Rite Temples tended to herald them. “Replying to one or two cases where action of Grand Lodges have been unfriendly to membership in the Ku Klux Klan, the editor of the *Oriental Consistory Magazine*, published monthly in the interests of Scottish Rite Mason, nicely points the way for those Grand Lodges and tells them to keep their own house and let other organizations hew out their own according to their merits” (*Dawn*, February 10,

1923). The Knights found additional support from another Scottish Rite publication, the *Fellowship Forum*. Grand Commander Moore was given the duty of editing and publishing *Fellowship Forum*, and he turned it into “an active defense of the Klan” that was “addressed directly to the Masons of America” (Fuller 1926:35). On the other hand, Grand Commander Cowles, who championed some of the same causes as the Knights, wrote: “unfortunately; some misguided Masons, who are members of the Klan, have evidently, and maybe some still are trying to make the masses of people believe that Freemasonry and the Klan are closely allied, or even that the Masonic Fraternity is backing the Klan. This on the part of these Masons is improper and does no good for the Klan, and doubtless gives out a wrong impression regarding what Freemasonry is” (quoted in Fox 1997:208). Because the Knights had a purpose and a course of action Mr. Akia may have felt that he had found a fraternal organization the allowed him to put the teaching of Freemasonry into practice, however, as the tenor of the Knights changed, Mr. Akia was increasingly forced to pick either his Masonic or his Klan affiliation.

In conclusion, the Knights of the Ku Klux Klan was an organization started in 1915 to unify white, Anglo-Saxon, native-born, Protestants into a fraternal, benevolent Order. It was supposed to keep the mysteriousness of the Kuklux and blend it with the mysticism of the Masons. But a war changed all Simmons’ plans. The war caused the Knights to become a super-patriotic order. It also aided in causing newfound bile in Americas’ spleen, which in conjunction with mass immigration triggered the super-patriotic groups change from Americanizing the immigrants to arguing that foreigners could never be real 100% Americans. Mecklin (1924) argued the patriotic organizations were the method by which people could cope with problems created by the war. The

white, Anglo-Saxon, Protestants who became Knights coped with their problems by trying to make 100% Americanism the guiding principle of the United States: they were not alone in this endeavor.

The Constitution of the Ku Klux Klan Incorporated (1921) states that the Order's goals are to "promote patriotism toward civil Government, honorable peace among men and nations ... liberty, justice, and fraternity among all mankind ... we can best accomplish these noble purposes through a mystic, social, patriotic, benevolent association, having a perfect lodge system, with an exalted ritualistic form of work and an effective form of government, not for selfish profit, but for the mutual betterment, benefit and protection of our oath-bound associates, and their loved ones...." My ambition was to tell Mr. Ayak's story in such a way that others could empathize with him, and the aspiration of the Knights and the Freemasons is to create a "fraternity among all mankind;" paraphrasing Pike 1871[1945] Freemasons must create a Universal Brotherhood of Man. Both Knights and Masons are committed to working within a "mystic ... benevolent association, having a perfect lodge system...." Knights promote "teachings to inculcate the sacred principles and noble ideals of the worlds greatest order of chivalry; and direct the way of the Initiate through the veil of Mystic Philosophy into the Empire Invisible" (Simmons 1917:no page numbering). I hope we have all completed our tasks to some measure.

Conclusion

With all that has been written in the last three chapters and all that continues to be written about the Ku Klux Klan, the task of a summation is daunting to say the least. For this reason I have undertaken a conclusion that relies on an anthropological construct. This conclusion argues that both the Kuklux and the Knights were revitalization movements, a specific type of nativism. Linton (1943:230) defined nativism as “any conscious and organized attempt, on the part of a society’s members to revive or perpetuate selected aspects of its culture. Wallace (1956:278) states, nativism “has been to expel the persons or customs of foreign invaders or overlords” Voget (1956) distinguishes between a “dynamic” and a “passive” form of nativism. The “dynamic” form is a protest movement that is intentionally constructed to revive aspect of the past. Edmonson (1960:183) points out that “[n]ativism is the attempt to revive or perpetuate cultural traditions which a given group of people choose to call ‘their own.’” It is a type of ethnocentrism that arises in some situations of acculturative conflict (Edmonson 1960). Bennett (1988) argues that America’s national identity has always included the concept of nativism; that is incorporated into the belief that the United States is a unique formation that *must* be protected. The protection of American identity fueled nativistic attacks based on the racial and intellectual inferiority of the new comers, and their incapability to assimilate into Anglo-Saxon culture (Feagin 1997). Additionally, Jaret (1999) states that nativism is centered on questions of who “real Americans” are and how the outsider will adversely affect them. Higham (2000:328) states, “nativism always divided insiders, who belonged to the nation, from outsiders who were in it but not of it.”

Mecklin (1924:246) wrote, “one hundred percent Americanism is defined in the mind of the Klansman with a body of religious, political, economic, and social traditions indigenous to the original American stock and their descendents.” Thus, 100% Americanism is nativistic movement, but it is specifically a revitalization movement. Consequently, the nativism of the Kuklux Klan and the Knights can be explained by relying on Wallace’s (1956) article.

Because of the anecdotal and circumstantial evidence that has been presented up to this point, the Freemasons’ position is untenable. They state that there is no relationship between the Klan and the Masons. On the other hand, the preceding arguments are insufficient grounds for calling the “Ku Klux Klansmen ... the chained pit-bulls of the Masons.” The logical conclusion to argue from the previous chapters is that individual Freemasons during times of perceived stress formed both the Kuklux and the Knights. Furthermore, Mr. Akia’s purpose seems to have been the implementation of some of the ideological indoctrination from the Lodge. This conclusion is harmonious with a specific explanatory model of a revitalization movement defined by Whitehouse (2000).

Whitehouse’s (2000) argument is that movements fashioned to hold the pressures of acculturation at bay, i.e. revitalization movements, will over time become stilted and dogmatic and lose their ability to offer continuing resistance to acculturation. He terms these movements “doctrinal.” If the force or speed of acculturation is increased, some members of a doctrinal movement will take up the original revival message and form a new revitalization movement. Whitehouse’s general term for the new formation is an imagistic religion or imagistic movement. The imagistic religion will be built on the

ideology of the doctrinal movement, but its purpose will be the rapid implementation of some doctrinal teachings. Finally, Whitehouse (2000) argues that once the immediate goal is accomplished (the increased stress is alleviated), many of the imagistic members will be re-absorbed into the doctrinal religion. The imagistic movement will cease to exist. I believe this is a general explanation for the relationship between the Klans and the Freemasons.

Speculative Freemasonry has been a revolutionary movement throughout its history. Masons were instrumental catalysts of the American, French, and Mexican revolutions. They fought for “Liberty, Fraternity, Equality,” ideals learned in the Lodge. Freemasons have been in the forefront of many fights for positive political change. Revolutionary political change is not the stated goal of Masonry, but it seems to be a desire shared by many of the Craft’s members. After the “Morgan Affair” American Masonry became an introverted organization for the express purpose of improving individual members. As they undertook this work, the profane world became less and less important. Freemasonry became so enthralled with its own trappings and rituals that it trapped itself under its own rituals. To paraphrase a Mason quoted in Dumenil (1981), Masonry’s rituals have become so cumbersome that men do not move for fear of stepping in the wrong place. It was under these conditions that an “imagistic religion” was formed.

Both Klans were organizations dedicated to action. As evidenced by their few symbols and limited pedagogical texts, rituals and trappings of a polite and ordered fraternal society do not seem to be the main concern of the Knights and in all likelihood of less significance to the Kuklux. Both Klans had as their purpose to “make society

better” (recall the words of a Tennessee Kleagle “Clean up your town” quoted in Fry (1922)). This objective required a Klansmen to interact with the alien world on a level unnecessary for Masons. While Masons could hold up in their Lodges and make better men for a better society, Klansmen sailed forth and tried to make a better society for better men. If the relationship between the Knights and the Masons that was developed in the last three chapters is accepted, it requires only simple Aristotelian logic to argue that the Klans were imagistic movements that splintered off of the Freemasons’ ashlar, and thus, a specific form of revitalization movement.

But, is it possible to place the Klans within Wallace’s (1956) general context of a revitalization movement? I think the answer is yes, and I deem the question is important. If the answer is yes, then techniques of anthropology have explanatory capabilities for specific intransigent political movements. Furthermore, if the answer is yes, anthropology yields a tool to predict retrograde political movements’ formation. Thus, the remainder of this section will illustrate how Wallace’s (1956) revitalization framework explains the development of the Kuklux Klan and the Knights of the Ku Klux Klan. To facilitate this scheme an outline of Wallace’s (1956) article is necessary. Next, specifics of each Klans’ correspondence and inconsistency to Wallace’s work are examined.

Wallace (1956: 265) states:

A revitalization movement is defined as a deliberate, organized, conscious effort by members of a society to construct a more satisfying culture. Revitalization is thus, ... a special kind of culture change phenomenon: the persons involved in the process of revitalization must perceive their culture, or some major areas ... as unsatisfactory; and they must innovate ... a new cultural system...

Because it requires a leader who has the ability to convert latent solidarities into active shared aims for political transformations (Linton 1943) and it requires the participants to be aware of their actions within the larger context of restoring society, a revitalization movement is different from any other type of cultural change (Wallace 1956).

Wallace (1956) divides a revitalization movement into five periods. They are; steady state, period of individual stress, period of cultural distortions, period of revitalization and new steady state. All the outline material comes from Wallace's 1956 article. So, only direct quotes will be referenced. A revitalization movement is characterized by;

- 1) *Steady State* is defined as the constant rate of change for a society. Culture is changing, but at an acceptable tolerable rate. This is analogous to the steady state theory in physics. The universe is constantly expanding, but all ratios remain the same.
- 2) *The Period of Increased Individual Stress* occurs when individual members of a society experience increasing stress that their culture in its current form is unable to alleviate. The problem is exacerbated by a belief that parts of the culture must be redesigned and the new model will inevitably fall apart. Individuals are forced to add *ad hoc* traits to their cultural model. They know that this is only a stop-gap-measure that will collapse. This state may be caused by "military defeat, political subordination, or extreme pressure toward acculturation" (Wallace 1956:269).
- 3) *The Period of Cultural Distortion* at this point the culture becomes warped and incongruent. Its elements are not only disharmonious and distorted, but they are also inconsistent and detrimental resulting in a rise in stress. In turn this causes individual elements to become less consistent and more interfering. This cycle continues until many members of the society "know" that the stress cannot be reduced using conventional means. If this process of deterioration is left unchecked, it may lead to the death of a society.
- 4) *The Period of Revitalization* forestalls, or at least hinders, the death of a society. Revitalization is categorized by six states: mazeway

reformation, communication, organization, adaptation, cultural transformation, and routinization.

- A) *Mazeway reformation*. The “mazeway” is a mental image of the society that includes perceptions of the physical environment and techniques for manipulating normal levels of stress. It is “nature, society, culture, personality, and body image, as seen by one person” (Wallace 1956:266). Mazeway reformation is one person’s restructuring of elements that are already acceptable to the culture. The future leader, usually a single person, has a moment of insight when he “sees” how the existing elements must be restructured to relieve society’s stress. The leader generally has a vision in which he learns 1) what caused the society’s stress, and 2) the proper mazeway to assuage the stress. A vision is *not* a necessary aspect of a revitalization movement.
- B) *Communication*. The visionary preaches with an evangelical spirit. His message revolves around the organizations being protected by supernatural spirits and promises of benefits to all society when the new order is achieved. Many of the responsibilities for communicating the order’s message are eventually taken over by disciples.
- C) *Organization*. Adherents are found. A small circle of peerless disciples clusters about the visionary, and a tri-partied (visionary, disciples, followers) organization forms. The visionary is “regarded as an uncanny person, of unquestionable authority in one or more spheres of leadership” (Wallace 1956:274).
- D) *Adaptation*. To cope with changing circumstances the organization will have to use various forms of adaptation, including: “doctrinal modification, political and diplomatic maneuver and force” (Wallace 1956: 274).
- E) *Cultural Transformation*. Successful movements cause a noticeable change in society, which is best signaled by a reduction in the individual’s stress factors.
- F) *Routinization* (of the movement). As stress is relieved the movement changes to resemble a church or a religious order. It focuses its attention introspectively toward improving the character of its members, rather than on renovating society.

5) *New Steady State* is the routinization of the culture.

The remaining portion of the conclusion will compare each Klan and the relevant ingredients of their society to the revitalization framework developed from Wallace's (1956) article.

Kuklux as a Revitalization Movement

The antebellum South was a steady state. There were four broad social classes with little or no mobility between them (i.e. plantation owners, yeoman farmers, slaves and "clay eaters"). This is not to say that the antebellum South did not have its problems (both internal and external). For example, there was the "Tariff of Abominations," which caused John C. Calhoun, a Senator from South Carolina, to argue that a state could "nullify" any Federal Law which it deemed injurious. Calhoun's argument fueled a movement that caused President Jackson to issue the "Nullification Proclamation." He declared that South Carolina's actions were "incompatible with the existence of the Union, contradicted expressly by the letter of the Constitution, unauthorized by its spirit, and destructive of the great object for which it was founded ... [and it was] treason against the United States" (Jackson quoted in McCardell 1979:43). Jackson threatened the use of military force. In the end the tariff was reduced and the alliance disintegrated. The steady state had been able to correct the stress level caused by the tariff.

The Federal Government was not the only source of problems however. There was the nasty business of "Slave Rebellions." Many insurrections were stopped even before they began, and others that did commence were quickly barred with a minimum of force. The most infamous was Nat Turner's rebellion. It resulted in 59 deaths among white Virginians before Turner and his seventy-odd men were captured and hanged

(Kolchin 1993). The stress caused by “slave up-risings” was generally taken care of by adding more patrollers (armed white men on horseback).

It may have been John Brown’s raid, an aborted “slave up-rising,” that was the impetus for the antebellum South to leave its steady state. John Brown was able to collect approximately \$ 4,000 from Northern Abolitionists (Hofstadter and Wallace 1970), which was crucial to achieving freedom for Virginia’s slaves. Brown’s plan was to capture a Federal Arsenal at Harper’s Ferry and distribute the material to local slaves. Thusly, he would create an army. He believed he could free all the slaves of Virginia (Daingerfield quoted in Hofstadter and Wallace 1970). Brown and his compatriots were trapped in the arsenal by Federal troops, commanded by Robert E. Lee, and forced to surrender (Daingerfield quoted in Hofstadter and Wallace 1970). Brown was eventually tried, convicted and hanged for treason. While his planned slave revolt did not reach fruition, it did cause Southerners to believe that the end of the Union was near. The Abolitionist (Republican) financing, in conjunction with the tolling of every Northern village bell for Brown’s execution (McCardell 1979), was all the “proof” that Southerners (especially, South Carolinians) required as to the limits of Northern aggression. The North was going to force the South into capitulating on the cession of slavery.

The War Between the States was the last attempt to hold the ante-bellum steady state in place. Once the war ended, so too did the steady state. By following Wallace (1956), the war itself is best characterized as a liminal state between the ante-bellum steady state and the period of increased stress. It was inevitable that Southern society was going to change following its military defeat; however, there were signs that the

changes would be subtle and could be made to fit within the existing society. Lincoln's pleas for handling our disputes in a civilized manner and Grant's treatment of Lee were taken as evidence that only *limited* cultural changes would occur. If the perception were the fact, Southern society would have been reformed rather than Reconstructed. It is possible, even probable that reformation would not have caused the necessary stress or distortion that made the Kukluxers change from "fun and games" to serious business. But Lincoln was assassinated and Johnson became President. Lincoln was a great compromiser and able to build consensus, but Johnson was not (Ash 2001).

From the Southern perspective, Johnson was determined to "make the South pay" for the war. This belief was fostered by Johnson's proclamation of "Damnasty," which forced Southerners to swear an oath of allegiance to the Federal Government. Republicans felt that Johnson was being too lenient. They wanted a Radical Reconstruction. This reconstruction would force Southern whites to accept the free black men as equal, but if they were unwilling to acquiesce, they could leave the country. Paraphrasing the words of one governor during Reconstruction, the damn rebels should be hanged, but barring that they should have their property and their firearms confiscated and their suffrage revoked (Meriwether 1904). This was the sentiment of Tennessee's William Brownlow.

Radical Reconstruction was simply a period of cultural distortion. The Federal government appointed the governors. As a consequence they were Radical Republicans. Southern whites perceived the governors to be at least "damn Yankees," but probably "scalawags": political opportunists who sided with the Yankees late in the war. They were men who cared only for money and power. Reconstruction governors were given

broad authority. They could raise a militia, control the ballot, and force the passage of legislation. Although they nominally had the power to order Federal Troops into action, most commanding officers ignored their orders. The prevailing consensus was that Republican governors could not be trusted.

Southerners who had been involved in the Confederacy were disenfranchised. Their homes were in jeopardy, they could not trust law enforcement, there was a constant possibility that armed Loyal Leaguers would decide to attack them and there was the constant threat of being tried for treason. Southern culture was being swept away and with it went the South's particular institution. This led to predictable problems as slavery was the backbone of much of Southern culture and the outcome of the war had seen to the demise of slavery. However, white Southerners believed that the Radical Republicans were determined to end white supremacy along with slavery; this would not do. White Southern culture probably could have undergone many changes and not resorted to a revitalization movement, but destroying white supremacy was not an aspect of life that they were willing to be forced into changing. If Buck's (2001) arguments are correct that white supremacy allowed even the poorest man white in the county to say, "well at least I ain't a nigger," and thus, feel better about his situation, then it is obvious that the ideal of white supremacy was not going to be easily removed from Southern culture. Furthermore, Thompson and Neville (1999:196) point out, "[w]hite identity is associated ... with the notion of white superiority and non-white inferiority." For these reasons, the defense of white supremacy (cloaked in the terms of protection of womanhood, home and family) was the impetus for a period of revitalization.

Several men in Pulaski, Tennessee formed a group for entertainment, but as Reconstruction became more detrimental to their culture they altered their group. Although founded for fun, with the addition of a charismatic leader, Nathan B. Forrest, it became an organization to save Southern culture. Normally, one man starts a revitalization movement based on a personal vision. Six men, whose only vision was fun and entertainment, started the Kuklux, but one man saw a possibility to change the Radical order of society. Mazeway reformation started with Nathan B. Forrest's command of the Kuklux. The circumstances surrounding Forrest are difficult to reconcile with Wallace's (1956) model. It was unnecessary for Forrest to endure a vision to learn the proper ways to revitalize society. Additionally, it was not necessary for Forrest to form an organization (section C in the above outline), as he became the head of an existing organization.

The War Between the States had changed Southern society's relationship to nature, personality and body image. A new relationship that still bore white supremacy was developed and fought for after the addition of Forrest to the Kuklux. The new relationship would allow black men and women to be "free," but it would not allow them to be equal. In some ways the new mazeway would be more destructive to individual Africans than the old mazeway. For example, in the antebellum mazeway a common statement was if a job is dangerous, get an Irishman to do it (Olmsted 1860[1984]). The implication is that the Irish were expendable, and because the slaves were property they were not. In the new mazeway a free black man was surplus labor and thusly, he became as expendable as an Irishman. Ironically, this new situation was better for the Irishman

because he could “pass” as a “white” man. Thus, he was able to move up the social ladder.

Forrest had the foresight (a kind of secular vision) to believe that along with the six original members of the Kuklux, he could form a tight military order to resist Radical Reconstruction. At Maxwell House in Nashville, Tennessee, Forrest was given the title of Grand Wizard of the Kuklux Klan and the right to command the “Invisible Empire” to save the Southland (Lytle 1931). “Forrest was fitted for the command above all others, for his ways were secret, mysterious and baffling,” wrote Lytle (1931:384). He was the enigmatic leader who organized a grand cavalry parade on July 4, 1868 in Pulaski, Tennessee. This is the first external evidence that Forrest was able to communicate his desire for a military order to the Klansmen. Some aspects of the organization were changed before the parade. For example, it became mandatory that Pulaski Den Number One chartered all Dens, and methods for communicating between Dens were developed (Rose 1924). Forrest corresponds to Wallace’s (1956) description of a charismatic leader. Lytle (1931:385) wrote,

At the most tragic moment in Southern history, when all seemed lost beyond redemption, he [Forrest] appeared, unexpectedly, mysteriously, almost supernaturally and snatched the enjoyment of victory from the enemy’s hands The triumph of the Ku Klux Klan was the triumph of the political genius of the South ... which, at last, had managed to save itself by following the most typical, the greatest, leader its feudalism had fashioned.

The formation of the Kuklux merges maze way formation, communication and organization into one disorganized category. The inconsistency does not diminish the importance of Wallace’s article (1956) in explaining the overall tenor of the Kuklux.

By 1869, it was obvious that the Federal Government was not going to allow the Kuklux to continue its actions unmolested. The United States Congress passed the “Anti-Klan” Laws making it a Federal crime to participate in a violent act while in disguise. The offense would be tried in Federal Courts, thereby increasing the likelihood of convictions. Forrest was aware of the implications to the Kuklux and this prompted him to adapt the Order’s tactics. He made a deal with President Grant. If Grant would end Reconstruction, Forrest would disband the Kuklux (I have found three sources that make this assertion: Davis 1924, Meriwether 1904, Rose 1914). It is impossible to be sure of the truthfulness of this allegation; however, it is a matter of historic record that Forrest delivered “General Order Number One” that disbanded the Kuklux, and Grant declared Reconstruction to be complete in six southern states (Lytle 1931). It is possible that Forrest delivered “General Order Number One” as a method to obfuscate his continued leadership of the organization. Rose (1914) reports that he was at the head of a cavalry column in South Carolina as the last Reconstruction troops were removed from the South. Forrest undertook adaptations to the Kuklux during the Order’s brief history.

One aspect of a revitalization movement that is completely absent from the Kuklux is routinization. The Kuklux made no attempt to form itself into a kind of church or a religious order. The Kuklux disappeared as silently as it came into being. Wallace (1956) states, that it is not necessary for a revitalization movement to complete all the steps. Once an organization achieves the first three steps it is a revitalization movement. I think the reason that the Kuklux did not become a religious order is that after the Kuklux had completed its work the members (who could) returned to the Freemasons Lodge. This assertion is supported by the lack of records for Masons being banished

from the Craft for their actions in the Kuklux. Additionally, it is supported by Whitehouse's (2000) argument.

The Kuklux did succeed in a cultural transformation. Before its reformation the South was a defeated Nation, administered by scalawags and carpetbaggers. The Kuklux was instrumental in ending Reconstruction and in cowing the "freed" African Americans into their new place in society. Through the actions of the Kuklux a new steady state was achieved. A paragraph by H. Zinn, an historian, elucidates the situation. He states (1995:199),

A Negro blacksmith named Charles Caldwell, born a slave, later elected to the Mississippi Senate, and known as "a notorious and turbulent Negro" by whites, was shot at by the son of a white Mississippi judge in 1868. Caldwell fired back and killed the man. Tried by an all-white jury, he argued self-defense and was acquitted, the first Negro to kill a white in Mississippi and go free after a trial. But on Christmas Day 1875, Caldwell was shot to death by a white gang. It was a sign. The old white rulers were taking back political power in Mississippi, and everywhere in the South.

The Kuklux exhibited many aspects of a Revitalization movement. The few exceptions are related to its formation. It was not built on the "vision" of a single charismatic leader, but it was re-formed by one. Several men organized the Kuklux. Then they placed it into the hands of a single leader: a leader with the organizational touch of a wizard.

The Knights as a Revitalization Movement

The difficulty in explaining the Knights as a revitalization movement is centered on the problematic nature of the steady state. Zinn (1995) lists a litany of labor disputes in America between 1890 to 1920, and for the same time period Hofstadter and Wallace

(1970: v) list 17 acts of violence, which are included in their documentary history “because of a considerable toll in lives or extensive property destruction, or both.” Additionally, there were the labor disputes and racial violence of 1919 that left middle class white America in a state of panic (Goldberg 1999). From the vantage point of today, America (1890-1920) seemed to have been racked with violence; however, at the time the stress caused by violence was thought to be the work of a handful of foreign “non-white” agitators.

The steady state (between 1890-1920) was the slow constant expansion of America’s imperialism and territory. At the time, it was viewed as America keeping the world safe for democracy and protecting her own National Security. It was necessary for America to bring freedom to the benighted peoples of the world. America’s “Splendid Little War,” the Spanish-American war, is a prime example. America fought to liberate Cuba from Spain. After the war, America mandated that Cuba’s Constitution *must* include the Platt Amendment (Zinn 1995). This amendment allowed the United States “to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property, and individual liberty” (quoted in Zinn 1995:303). The Cuba’s Constitutional Convention responded by stating,

A people occupied militarily is being told that before consulting their own government, before being free in their own territory, they should grant the military occupants who came as friends and allies, rights and powers which would annul the sovereignty of these people (quoted in Zinn 1995:304).

The Convention begrudgingly accepted the Platt Amendment. Cuba became “free” and America went to “liberate” the Philippines.

As America was spreading democracy around the world, at home one ideal remained constant. It was a belief in the “Melting-Pot.” Until 1914, for many white middle class Americans the melting-pot was an important, almost sacred, aspect of America’s continued existence. They believed that everybody who came to America did so to improve their lives and became an “American” first. Immigrants were assumed to be so enthralled with America that they gladly gave up their old culture, society, customs and ideology. Immigrants would parade for Lincoln’s Birthday, but not for St. Patrick’s Day (see Figure 6.5). In no time, the best aspects of humans would meld into one perfect country: one “truly Americanized” country. The steady state that was defined by the melting pot was stressed to the point of destruction by the war in Europe. It was acceptable to all “Americans” to kill Cubans, Filipinos and Haitians in the name of freedom. But when some “Americans” wanted to bomb Huns in the name of freedom, other “Americans” took exception. This was the first glimmering that the melting-pot may not be working the way it should. The “war to end all war” interrupted further contemplation of America’s recipe problem. But when the war ended, 100% Americans had ample time to question the melting-pot.

The conviction that the melting pot was a failure in tandem with continued immigration fueled a fire that consumed the steady state. This situation ushered in a period of increased individual stress. The shift away from the steady state was caused in a strange way by “extreme pressure toward acculturation:” the acculturation of outsiders. The logic of the argument, which can be founded pepper throughout *The Imperial Night-Hawk and Dawn: Herald of a New Day*, is as follows: 1) if the melting pot is a failure, foreigners remain loyal to their alien cultures. 2) If we let more aliens into America, the

ideals of our forefathers' country (democracy and separation of church and state) will be destroyed. This situation was going to occur because foreigners would not acculturate. The conclusion was to stop the flow of undesirables to our shores. But because of the "clannish" nature of the immigrants and their misunderstandings of democracy "they" voted for "their own kind." For example, if an Irishman were running for office in New York City, he could expect to receive all the votes of Irishmen in the city. This was the way "true" Americans perceived their situation. Therefore, the elected officials would be disposed to allowing more immigration, not less.

To exacerbate the problem, two ethnically diverse groups, which were both perceived as "non-white" or less than white (Ignatiev 1995, Roediger 2002, 2000), were conjoined by a common religion. All Irish and Italians were assumed to be Roman-Catholic, which was the largest single religious organization in America (Higham 1984). Additionally, the Pope had for his primary objective making America first among the Catholic Nations. Therefore, the clannish influence of the Irish and Italian Catholics would cause America to become a vassal of the Roman-Catholic Church.

Continuing immigration and reported atrocities by the Catholic Church were enough to push Americans from a point of increased individual stress to a period of cultural distortion. The ideal of the melting pot, once a concept of national unity and identity became analogous with the destruction of "pure" American culture. "Pure" is best defined as a nativistic cult of the Anglo-Saxon, or America above all else. Since the aliens would not be acculturated, they should not be allowed into America. But attempts to pass legislation barring or limiting immigration seemed to end in defeat. But even when they were passed, too many foreigners were still clustered together plotting to take

over America. Fear and paranoia were amplified by the “discovery” of the Knights of Columbus 4th degree oath (quoted in Chapter One). This oath instructed Knights of Columbus to be ready, willing and able to kill all Protestants from the tallest to the smallest from the oldest to the youngest. After lengthy Congressional Hearings, the oath was confirmed as a bogus hoax; but this caused 100% Americans to believe that Federal Government was in collusion with the Roman-Catholic Church.

While the stress continued to mount and as the Catholic Church (its organized secret societies, and its culled and duped laity) lay in wait to take America from her rightful heirs, one man had a vision to save the Anglo-Saxon race’s greatest achievement. He was determined to save America’s freedom, independence and sovereignty. In other words, the period of cultural distortion intensified the fire that consumed the steady state and burred through the periods of individual stress and cultural distortion and purified several elements of American culture into a revitalization movement.

Joseph Simmons had a vision of white robed knights on horseback who were ready and willing to save America. The knights were a wraithlike visitation from the dismal days of Reconstruction; they were the Kuklux. The knights who visited Simmons were men of honor, valor and courage who fought tooth and nail against the “scalawag” and “carpetbagger” (i.e. alien) forces of destruction. Simmons’ vision of the Kuklux illuminated for him the tools necessary to save America. It encouraged Simmons to rekindle the depicted Kuklux spirit of mysterious and mystic ways into a force to save the ideals of our forefathers. Simmons welded the Kuklux with the cult of the Anglo-Saxon and formed the Knights of the Ku Klux Klan. Wallace (1956) notes that one method for incurring a vision is physical illness. Simmons was bedridden and feverish due to

complications following a car accident, when he saw the knights (Simmons 1924). The knights were a restructuring of two elements of society: 1) the historical (and recent epical depiction of the) Kuklux Klan, and 2) a belief in the supremacy of the Anglo-Saxon race to which all true Americans belonged.

Simmons, who had been an evangelical circuit rider, had no difficulty in communicating his message. He wanted native-born Protestant Americans to form an organization to save America. What is more, by unifying his Knights with the Kuklux (and to some extent Griffith's movie) he wanted the men to know that mystic forces protected them. On his own, Simmons had difficulty in finding men to join his order. By 1920, there were no more than 3,000 members and most of them were centered in the rural south. Simmons' message did reach Edward Young Clarke and Elizabeth Tyler and they became two of his most trusted aides and disciples. The addition of Clarke and Tyler created a tri-partied organization with Imperial Wizard Simmons as the leader, Clarke and Tyler as the disciples and the 3,000 rank-and-file followers. Clarke and Tyler's aid swelled the ranks of Simmons' Knights. It became necessary to the Knights to employ Imperial Klokards, Supreme Lectures, to take over the responsibilities of delivering the message of 100% Americanism and Klankraft.

As more men became involved in Klavern formation and membership drives, Simmons withdrew into the Imperial Palace and wrote rituals. He was the architect for the Knights' philosophy. Many Imperial Knights believed that Simmons had an uncanny ability to interpret mystic teaching and develop rituals and ceremonies. They believed in Simmons' leadership because of this ability. Evans' respect for Simmons' rituals and ceremonies caused him to try to keep Simmons in the Knights after the palace coup.

Simmons' strong suit was mysticism and spiritualism, but at playing politics he was a failure.

Simmons' failure at politics, more than any other single thing, led to the Knights' adaptation. Simmons, like Hiram Abif, believed that knowledge alone would save him. He was the only one who could "adorn the house of Klankraft," and he started the order; thus, he thought that the Knights would remain loyal to him. His mistaken conviction enabled a coalition lead by the Grand Dragon of Texas to wrestle power from him. Simmons' trust gave Hiram W. Evans the opportunity to take control of the Knights. Simmons formed a fraternal order dedicated to uniting native-born Protestant Anglo-Saxons into a cohesive benevolent organization to make America a better country. It was based on mystic knowledge Simmons wrenched "from the grasp of Night" while traveling the "Realm of the Unknown" (Simmons 1926:191). Evans took over the Knights and formed a military order in which Anglo-Saxon Protestant men would be able to control the country; he adapted the order.

Evans recast the Knights into a militant force that was responsible in part for reshaping the political landscape of America. The Knights and the Freemasons were instrumental in creating an atmosphere where free public schools became a reality. Free public schools were a specific attack on the Catholic Church and on all un-American, unacculturated foreigners in general. A free public school would *not* teach church doctrine, but it would teach American history, English and the separation of Church and State. It would teach all the necessary information to make America a protected and free Democracy. The passage of legislation that created a Board of Education, which was responsible for systematizing lessons taught in schools, was the final nail in the Church's

coffin (at least that was the view of Knights and the Masons in the 1920's). The creation of a free public school, paid for with tax dollars, transformed American culture. Judging by the number of Americans who voted for this measure, it may have alleviated individual stress factors.

The weakness of a revitalization format in explaining the Knights is routinization. The Knights did not form a lasting "religious order." The violence that individual Knights and whole Klaverns undertook in the late 1920' had more impact toward its demise than any legislation. As the Knights became increasingly connected with violence and violent individuals, the "rank-and-file" members of the order simply stopped showing up in the Klavern. The Knights reached their height of power and prestige in 1924 with approximately 4.5 million members, but by 1928 there may have been as few as 1.5 million. They were eventually disbanded in 1944 due to an income tax lien.

It is difficult to support an argument for the Knights' actions leading to new steady state. They were fortifying America and making the country safe for 100% Americans, but the "Great Depression" changed all the rules. Before the depression men were concerned over ideologies that could protect the country from un-American and anti-American aliens; during it their worries became more immediate. The concerns were centered on food for themselves and their families.

As a way of completing my analysis of the Klans as revitalization movements, I would like to state that the Klansmen who made up both organizations were reactionary in their political ideology. Kukulux Klansmen were trying to protect their economic and class status by keeping the African Americans in their place. Where as, the Klansmen of

the Knights were trying to protect their economic, class status, and racial privilege by forcing blacks and “not quite white,” i.e. foreign born, into a category of inferiority. Both Klans were trying to return to their respective “good old days.” I believe that it is reactionary nature of the Klans that facilitates my using Wallace’s revitalization framework. Anthropologists tend to view revitalization movements as a people’s response to colonial oppression. The Plains Indians “Ghost Dance,” or the Papua New Guineans “cargo cult,” are two intensely investigated revitalization movements of this type. Ghost Dance and cargo cults are attempts to return to “the good old days” before the “white man.” Thus, they are reactionary, and it is this “looking backward” that unites movements traditionally accepted as revitalization to two American nativistic movements; the Kuklux Klan and the Knights.

What started out as an attempt to grokk the similarities between two apparently disparate groups has turned into three short inter-connected ethnographies, which encircled speculative Masonry, mystic teachings, 220 years of American history through the eyes of Lodge members, the actions and deeds of the Kuklux and the Knights and leaves us at a point where we know more about Mr. Akia and American history. Thus, we know more about American culture. The previous three chapters have 1) plumbed the depth of the intellectual similarities between the Freemasons and the Klans (Kuklux and Knights), 2) explained the historic aspects, vis-à-vis the Revolutionary and militant tendencies, of Freemasonry that may have given rise to the revitalization aspects of the Klan, 3) in a limited way enabled *a narrative* in which the elusive Mr. Akia is the main character to be told, and 4) showed that Wallace’s (1956) framework for a revitalization movement, despite the few incongruencies, is an advantageous methodology for

illuminating the Kuklux and the Knights. It is evident that much of the epistemology and membership of the Lodge found its way into the Dens and the Klaverns. It is also evident that the Klans acted on this ideology in a manner that Masons of today are either unwilling or unable to undertake. The Knights took the teachings of a doctrinal semi-religious Craft and twice used them as the underpinning for revitalization movements to save the county they loved.

Author's incantation:

May this material find only those who should know about
it, and may it slip mutely by those it would only anger.

May I avoid the fate of Wagner's Colin Leverett and Eco's
Jacopo Belbo.

Beannachd `s slainte.

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Newspapers of special interest

(all dates are given in the text, so only particularly interesting issues are listed here).

Athens Post

June 26, 1868 "the 94th laying the Corner Stone"

The building of a new Masonic lodge in Athens.

Brownlow's Whig

April 29, 1868 "KUKLUX REGALIA"

All the blood lust that you could ever want. Brownlow is quoting from the New York Times, and the Times have collected Handbills from Georgia that is supposed to be the work of the Klan.

July 8, 1868 "Sullivan County"

This place is even more filled with Klansmen than the worst section of South Carolina, and we all know what a bunch of fire-eaters they are.

August 12, 1868 "Kuklux at Henry Station"

The attempted hanging of an ex- Federal soldier

Bristol News

March 7, 1867. Untitled, author unknown.

This article is a warning as to what will happen if the rebels remain disfranchised, and it states to the purpose of the disfranchisement.

July 23, 1869. "A message from Governor Senter"

A call for an end to the limitations on enfranchisement.

August 6, 1869. "Was it the Ku-Klux Klan?"

There was an attack on ex-President Johnson in Maryville and the author has certain ideas as to who is responsible. Note it was not the Klan it was the Radical Party.

Cleveland Daily Banner

August 11, 1866 "Terrible Tragedy"

The murder and delivery of justice. "lynch law" as an extension of the law.

January 17, 1867 "Negro Suffrage"

Johnson Vetoes the Suffrage Bill, however, the house and Senate pass it over his head. The article implies that this was the beginning of Johnson's impeachment problems.

June 27, 1867 Untitled, author Owens chief editor

Capt. JC Morgan was in Cleveland to open a new den

June 27, 1867 "A Political Bowie-Knife"

The known and feared actions of Brownlow in the coming election.

July 18, 1867 "The un registration of Blount County"

How Brownlow did not wish to set aside Blount's voter registration, but was forced to because Blount would not follow the guidelines for registration.

July 18, 1867 "Brownlow cornered"

The Brownlow was worse than a carpetbagger: he was a scallywag.

July 18, 1867 "A Record of Radicalism"

A listing of all the things Radicalism managed to abolish, including States rights and the Right of the educated to vote.

January 7, 1868. Untitled, author McCord editor

Numbers of Free Masons in Europe: the number is similar to the number ofl Klan members at the South.

August 27, 1868 "Bloody doings Among Tennessee Loyalists"

"The radical Party has so educated the people that they have no idea about lawful government"

- September 10, 1868 "Masonic Notice"
 A member of the masons has been disbarred. Was this the Klan's method of communication after the censorship laws?
- January 28, 1869 "Martial Law"
 25 counties will be under martial law
- January 28, 1869 "loyal militia"
 The cost of Brownlow's oppression
- Dawn: Herald of a New Day*
- June 9, 1923 "On Roman Catholicism"
 How there anti-democratic teaching will be the undoing of America.
- June 30, 1923 "Restricting Immigration"
 The America of our forefathers must be preserved. The best way to accomplish this task is by keeping foreigners out of the country.
- July 21, 1923 "Truths about the Klan"
 The Klan is not 'anti' anything it is pro-America and pro-white Angle-Saxon, Protestant.
- July 21, 1923 "Worthy! Sir Knight"
 A poem to a Knights Templar or a Klansman or a Mason or perhaps all three.
- September 29, 1923 Accomplishments of the Ku Klux Klan
 This is Evans account of the Knight's accomplishments. The major accomplishment was unification of native-born Protestants.
- October 6, 1923 "James Richardson's Allocution of 1913"
 Richardson, the Grand Commander of the Scottish Rites, speech in which he call for an organization of unified Protestants.
- December 15, 1923 A Masonic Viewpoint
 An individual Masons thoughts and feeling on the Knights.
- December 24, 1923 Masonic Opinion
 An individual Masons thoughts and feeling on the Knights.
- December 29, 1923 An Orangeman's Praise
 Is a poem in which an Orangeman (a group affiliated with the Masons) praises the accomplishments and goals of the Knights.
- Imperial Night-Hawk*
- March 28, 1923 "A Few Figures Regarding the Growth of the Ku Klux Klan."
 This is an interesting set of statistics. Some are believable and some are fantastic.
- June 6, 1923 "Clean Municipal Government"
 This is the 'general order' to all Knights.
- June 13, 1923 "Many Shriners Pay Visit to Palace"
 The Shriners are members of the Craft, and the simple fact that they visited the 'Imperial Palace' *en mass* is interesting.
- August 8, 1923 "Klan Births"
 The birth of six white native-born cats.

- September 5, 1923 “How the Klan can be made a true civic asset in Every Progressive Community”
This is a list of tasks that Knights can undertake and local causes in which they can become involved.
- November 10, 1923 “Insignia of Scottish Rite Dates Back 5,000 years.”
33rd degree Masons jewel is discussed in a Klan paper
- December 19, 1923 “A fundamental Klan Doctrine”
These are orders to Knights as to the proper and correct actions of Knights.
- December 26, 1923 “The Seven Symbols of the Klan”
This is Wright’s article on the symbols of the Klan. This in conjunction with his text and Simmons words of wisdom on the subject is useful information in learning the prescribed means of the symbols.
- February 6, 1924 “A Klansman’s Criterion of Character”
Is a listing of the characteristics that a Knight must have, or at least must be able to cultivate.
- February 14, 1924 “Program Concerning Public School Problem Outlined by Imperial Wizard”
Teaching school children must be taken away from the Catholic Church and this article states why.
- March 5, 1924 “The Twelfth Chapter of Romans as a Klansman’s Law of Life.”
This is article is an explanation of how a Knight is expected to interoperate 12 Romans in his own life.
- April 30, 1924 “The Meaning of 100% Americanism”
Roosevelt defined pure Americanism, and the Klan built on his ideal and created 100% Americanism.
- May 23, 1924 “Would have Klansmen’s sons Join DeMolay”
Klansmen’s sons are encouraged to join a Freemasons organization.
- June 18, 1924 “Drum and Bugle Corps at Norcross”
A parade in Norcross, a suburb of Atlanta, Georgia in which even the ‘aliens’ were inspired.
- July 16, 1924 “The Conflict of the Ages”
The Protestants must stop the Catholics or Rome will rule the world. The Knights and the Mason are involved in the fight, so all other 100% Americans must join the fray.
- July 30, 1924 “Des Moines Klan’s New Home to cost one fourth Million”
This article is an interesting use of ‘Mason speak.’
- September 10, 1924 “Mississippi County has Klan Funeral”
Often times it is in death that all our secrets are revealed. This is doubly true of Knights who are Masons.

Knoxville News Sentinel

May 29, 1922 "Law League aided by Klan"

A civic organization, the Law League, publicly supported the Knights.

September 30, 1923 "Fair attendance 36% Greater than last year, Klan holds fourth in Final Night"

The Knights held a 'naturalization' ceremony during the county fair.

Nashville Daily Press

July 1, 1867 "The enemy Confession on the Franchise Law"

The last roadblocks have been removed and Brownlow can do what he wants.

July 18, 1867 Untitled, author unknown

A 4th of July picnic "the Declaration of Independence as Rebel Stuff"

New York Daily Tribune

September 22, 1868 "Hanging by the Ku-Klux Klan"

Three negroes remove from jail and hung.

New York Times

November 1, 1920 "Ku Klux Exposed"

This was one of the articles to 'expose' and injure the Klan, but in actuality it did more to aid the Klan.

July 22, 1921 "Ask Texas Governor to Curb Ku Klux Klan"

Forty-nine Texas legislators requested the Governor to start the legal machinery to outlaw the Knights.

July 24, 1921 "Another is Tarr'd by Mysterious Band"

The Knights of the Beaumont, Texas Klavern tarred and feathered two men. This incident was also reported in the *Imperial Night-Hawk*.

October 2, 1921 "Posse Fights Klan in Lorena, Texas, Streets: Sheriff Wounded by Paraders, 8 Others Hurt"

This is an earlier account of the October 4 article.

October 4, 1921 "Gov. Neff Deplores Klan Parade Fight"

The Sheriff of McLennan, Texas tried to stop the Knights from parading and for his troubles he was shoot; 8 other people were also injured. This story was reported in the *Imperial Night-Hawk*, as well.

October 10, 1921 "Exploiters of Hate Wise Calls the Ku Klux"

Rabbi Wise declared the Knight to be simply an organization of, for and by bigots: nothing less, nothing more.

June 17, 1922 "Mason Condemns Ku Klux"

Massachusetts Grand Master Mason barred the Klan from the all Lodges.

- August 12, 1922 “Masons to install Lodge in Finland”
Before Tompkins’ ship sailed, he discussed the problem of Masons who were Knights.
- December 3, 1922 “What the Klan Did in Oregon Elections”
This article is on the arguments surrounding the Public School initiative in Oregon. It covers both pro and con arguments.
- January 2, 1923 “Tells K. of C. to Defend Catholic Schools”
The Supreme Knight of the K of C states that defending the Catholic Schools is the most important task of the New Year.
- September 16, 1923 “Governor Walton put Oklahoma under Martial Law”
Walton’s attempt to become dictator of Oklahoma is covered in this article, but there is very little on the Knights response.
- May 14, 1924 “Indiana Dragon Sues High Klan Officers”
Stephenson charged that Evans, the Imperial Wizard, slandered him.
- April 4, 1925 “Hold six Klansman on Assault Charge”
Grand Dragon DC Stephenson is accused of several crimes and indicted on four.
- April 19, 1925 “Klan’s Ex-Dragon held for Murder”
DC Stephenson was indicted and charged with murdering Miss Oberholtzer, his secretary.

Pulaski Citizen

- March 29, 1867 “What does it Mean” editor McCord
First printed record of the Klan. It is now known that the Editor of the Newspaper was in fact a founding member of the Klan.
- March 29, 1867 “The following are the officers of Pulaski Lodge no.101.”
Four founding Klan members are listed.
- April 12, 1867 Kuklux Klan Grand Cyclops
An order to the Den, where and when to assemble
- May 3, 1867 “Kuklux Klan”
Brownlow’s first attempt at infiltration and how it failed miserably.
- May 10, 1867 “The way to Have a ‘Poor Pastor’”
How to keep Brownlow out of office, a thinly veiled analogy.
- May 23, 1867 “Kuklux Klan”
The following order....
- June 7, 1867 “Grand Demonstration Wednesday Night”
The Klan removed a prisoner from the Pulaski jail. Also includes a notice that the Prescripts have been printed.
- June 7, 1867 “Registration Stopped”
There were too many men being registered to vote who could not be counted on the vote for Brownlow, therefore all registration was stopped, with the exception of a few Loyal men and Militia.

June 21, 1867 “kuklux Klan”

An order for dismissal of a member. The wording of the dismissal is very much like the Cleveland Masonic Order.

July 23, 1867 “Kuklux Klan”

In case you thought the Klan was played out, here they are again. Furthermore, orders for the members are included.

July 23, 1867 “Den in the Ruins”

A member was killed, and here are the orders to the Den as to their responsibilities: to the den and to the member’s family.

August 23, 1867 “Knight of the Golden Circle”

Are the threats to Union men coming from the “Golden Circle or form something else?” A method of getting the Klan into a censured paper.

Appendices

Appendix A

Dress of the Kuklux Klan.



This is the first image of the White clad Fiery Cross barring Klansman. It first appeared in the 1924 book the Authentic History of the Ku Klux Klan.



This is a photograph of a uniform that was worn in the Pulaski den. The exact time of the uniform is not known, however, it did belong to Pulaski Den number one.



These are two captured uniforms from the Huntsville Alabama Den. Two Federal Solders are wearing them. The original image was a wood cut from "Harper's Weekly" Source: Horn 1939.



This is the uniform of Marshall County Tennessee. The original image is a photograph for which there is no date. Note the similarities between it and the Pulaski uniform. Source: Horn 1939.

Appendix B: The Kuklux Standard



The 'Prescript' described and standardized the Kuklux standard. It was the only external trapping of the Den that was standardized. It measured three feet across the top and five down the sides.

Source: Rose 1914

Appendix C

Where were the Knights?

This list was compiled from the Klaverns that are specifically mentioned in two newspapers: *Imperial Night-Hawk* and the *Dawn: the Herald of a New Day*. The Klaverns had to be mentioned by name. For example, finding that there was a Knights' parade in Ocala, Florida does not mean that there is a Klavern in Ocala, and thus it was not included in the list. Only Klaverns that are stated by name are included. Additionally, the dates for the papers cover 1923 to 1924 inclusive. The List includes 975 places in 42 states.

Abilene	Texas	Lebanon	Indiana
Adair	Missouri	Leechburg	Penn
Agency	Kansas	Lemont	Oklahoma
Akron	Ohio	Lenoir City	Tennessee
Alameda	California	LeRoy	Minnesota
Albany	Oregon	Levy	Florida
Albert Lea	Minnesota	Lewis Town	Montana
Albuquerque	N Mexico	Lewiston	Indiana
Alexander City	Alabama	Lewiston	Maine
Alexandria	Indian	Lewiston	Montana
Alexandria	Louisiana	Lexington	Miss
Algiers	Louisiana	Lexington	N Carolina
Alhambra	California	Liberal	Missouri
Allegan	Michigan	Lincoln	Kentucky
Allen	Oklahoma	Lincoln	Nebraska
Allentown	Penn	Linwood	Kansas
Alliance	Ohio	Little Rock	Arkansas
Alton	Illinois	Littleton	Mass
Altoona	Penn	Liverpool	Ohio
Alvin	Texas	Livingston	Montana
Amarillo	Texas	Livingston	Texas
Amite	Louisiana	Lockland	Ohio
Anadarko	Oklahoma	Lockport	Illinois
Anaheim	California	Lodgepoll	Nebraska
Anderson	Missouri	Logan	W Virginia
Andalusia	Alabama	Logan Square	Illinois
Angleton	Texas	Logtown	Miss
Ann Arbor	Michigan	Long Branch	New Jersey
Annapolis	Maryland	Long Island	New York
Anniston	Alabama	Longmont	Colorado
Antelope	Nebraska	Longton	Missouri

Appalachia	Virginia	Lonoke	Arkansas
Appleton	Wash	Los Angels	California
Apollo	Penn	Los Animas	California
Arcadia	Florida	Louisville	Arkansas
Arkansas City	Kansas	Lubbock	Texas
Arkansas Pass	Texas	Lulling	Texas
Asbury Park	New Jersey	Madera	California
Ashdown	Arkansas	Modesto	California
Ashland	Louisiana	Madison	Nebraska
Ashtabula	Ohio	Madison	Wisconsin
Ashville	N Carolina	Madrid	Iowa
Aspermont	Texas	Magnolia	Arkansas
Assumption	Illinois	Mahaska	Kansas
Astoria	Oregon	Malden	Missouri
Atchison	Kansas	Manhattan	Kansas
Athens	Alabama	Manila	Arkansas
Athens	Georgia	Manon	Penn
Athens	Texas	Mapleton	Oklahoma
Atlanta	Georgia	Marion	Indiana
Atlantic	New Jersey	Marion	Maryland
Auburn	Alabama	Marion	Ohio
Augusta	Kansas	Marlin	Texas
Aurora	Illinois	Mars	Penn
Austin	Minnesota	Marseilles	Illinois
Austin	Texas	Marshall	Texas
Avonmore	Penn	Martinsburg	W Virginia
Bakersfield	California	Mason City	Iowa
Balboa	Canal Zone	Masontown	W Virginia
Bald Knob	Arkansas	Massillon	Ohio
Baltimore	Maryland	Mathis	Texas
Barry	Michigan	Mathis	Texas
Bastrap	Louisiana	Mattoon	Illinois
Bath	Maine	Maywood	Illinois
Baton Rouge	Louisiana	McComb	Miss
Bay City	Michigan	McDavid	Florida
Bayhead	New Jersey	McDonald	Missouri
Bayside	Texas	McGregor	Texas
Bearden	Arkansas	McKeesport	Penn
Beaumont	Texas	Mckinney	Texas
Beaver	Penn	Melclrin	Georgia
Beaverdale	Penn	Memphis	Tennessee
Beaverfalls	Penn	Merced	California
Beecher	Illinois	Meridian	Texas
Bellevue	Penn	Miami	Arizona
Bellville	Texas	Miami	Florida

Bentleyville	Penn	Michigan City	Indiana
Bernandsville	New Jersey	Middleport	Ohio
Bernie	Missouri	Middlesex	New Jersey
Berryville	Arkansas	Midland	Michigan
Berwyn	Maryland	Miles City	Montana
Bethany	Connecticut	Milford	Penn
Bethlehem	Penn	Mill City	Oregon
Beuna Vista	Colorado	Millvale	Penn
Big Springs	Nebraska	Milwaukee	Wisconsin
Billings	Montana	Minco	Oklahoma
Billings	Oklahoma	Mineola	Texas
Binger	Oklahoma	Minneapolis	Minnesota
Binghamton	New York	Mishawaka	Indiana
Birmingham	Alabama	Missoula	Montana
Bisbee	Arizona	Mobile	Alabama
Bishop	California	Mohoming	Ohio
Blackville	S Carolina	Monessen	Penn
Blackwell	Texas	Monett	Missouri
Bloomington	Illinois	Monette	Arkansas
Bloomingdale	Indiana	Monmouth	New Jersey
Bloxom	Virginia	Monok's Corner	S Carolina
Blue Island	Illinois	Monongahola	Penn
Bluefielf	W Virginia	Monroe	Louisiana
Bluff City	Arkansas	Monroe	Michigan
Blytheville	Arkansas	Montebello	California
Bocurus	Ohio	Montgomery	Alabama
Boise	Idaho	Montgomery	Indiana
Bonham	Texas	Montgomery	Penn
Bonner Springs	Kansas	Monticello	Arkansas
Boone	Indiana	Morgantown	W Virginia
Boone	Nebraska	Moscow	Idaho
Boseman	Montana	Moscow	Indiana
Boulder	Colorado	Moundsville	W Virginia
Bowden	Georgia	Mount Baker	Wash
Boxville	Kentucky	Mount Hope	W Virginia
Braddock	Penn	Mount Vernon	Wash
Bradenton	Florida	Mt Carmel	Illinois
Braxton	W Virginia	Mt. Clemens	Michigan
Bremerton	Wash	Mulbern	Kansas
Bridgeport	Connecticut	Mullens	W Virginia
Bridgeport	Texas	Muncie	Indiana
Brighton	Colorado	Murfreesboro	Tennessee
Bristol	Tennessee	Murphysboro	Illinois
Britton	Oklahoma	Muskogee	Oklahoma
Broken Bow	Oklahoma	Nanty Glo	Penn

Bromide	Oklahoma	Napa	California
Brookhaven	Miss	Nashville	Tennessee
Brooklyn	New York	Natchez	Wash
Brooksbury	Indiana	Natchez	Miss
Brookville	Penn	Needles	California
Broxton	Georgia	Neshanic	New Jersey
Brunswick	Maryland	Nesquehoning	Penn
Bryan	Texas	New Albany	Miss
Buckhead	Georgia	New Augusta	Miss
Bull Bayou	Louisiana	New Brighton	Penn
Bunkerhill	Kansas	New Brockton	Alabama
Burgettstown	Penn	New Canton	Illinois
Burlington	Indiana	New Florence	Penn
Butte	Arizona	New Kensington	Penn
Butte	Montana	New Orleans	Louisiana
Byron	Illinois	Newark	Arkansas
Calesico	California	Newark	Delaware
Calfin	Kansas	Newark	New Jersey
California	Penn	Newark	Ohio
Camargo	Oklahoma	Newberg	Oregon
Cambria	Penn	Newburg	W Virginia
Camden	New Jersey	Newport	Delaware
Camel Back	Arizona	Newport	Kentucky
Camilla	Georgia	Nickolas	W Virginia
Caney	Kansas	Nickolasville	Kentucky
Canon City	Colorado	Nokomis	Illinois
Canonsburg	Penn	Norcross	Georgia
Canton	Miss	North Belle Vernon	Penn
Carbondale	Illinois	North Platte	Nebraska
Carnegie	Penn	North Zulch	Texas
Casper	Wyoming	Nueces	Texas
Cattlesburg	Kentucky	Oakdale	Nebraska
Cedarville	Kansas	Oakhill	W Virginia
Cemet	Oklahoma	Oakland	California
Cerro Gordo	Iowa	Oakland	Maryland
Chanute	Kansas	Oakland	Michigan
Charelston	W Virginia	O'Brein	Iowa
Charleroi	Penn	Ocean County	New Jersey
Charleston	Illinois	Odenton	Maryland
Charleston	S Carolina	Oil City	Penn
Chatham	Illinois	Oklahoma City	Oklahoma
Chattanooga	Oklahoma	Okmulgee	Oklahoma
Chattanooga	Tennessee	Okolona	Arkansas
Cherokee	Oklahoma	Olathe	Kansas
Cherryvale	Kansas	Olla	Louisiana

Chesnee	S Carolina	Olympia	Wash
Chester	Penn	Omaha	Nebraska
Chester	W Virginia	Onancock	Virginia
Chestnut	Missouri	Oneonta	Alabama
Chevy Chase	Maryland	Orlando	Florida
Cheyenne	Nebraska	Osceola	Penn
Chicago	Illinois	Oskaloosa	Kansas
Childersburg	Alabama	Ossining	New York
Choppell	Nebraska	Oswego	Illinois
Chowtaw	Alabama	Osyka	Miss
Cincinnati	Ohio	Ottawa	Illinois
Clairton	Penn	Owensboro	Kentucky
Clarksburg	W Virginia	Oxford	Kansas
Clarksdale	Miss	Oxnard	California
Clarkson	Wash	Ozark	Missouri
Claton	Alabama	Palestine	Texas
Claymont	Delaware	Pana	Illinois
Claysburg	Penn	Paradise	Kansas
Claysville	Penn	Paragould	Arkansas
Clayton	Iowa	Paris	Arkansas
Clearfield	Iowa	Parkensburg	W Virginia
Clendenin	W Virginia	Parma	Miss
Cleveland	Miss	Parson	Kansas
Cleveland	Missouri	Pasadena	California
Cleveland	Oklahoma	Paterson	New Jersey
Cleveland	Texas	Pawnee	Oklahoma
Clinton	Missouri	Peekskill	New York
Cocoa	Florida	Pelcin	Illinois
Coffee	Georgia	Pelham	Georgia
Coffeyville	Kentucky	Pelhatenie	Miss
Colfax	Wash	Pensacola	Florida
Colorado	Nebraska	Peoria	Illinois
Colorado Springs	Colorado	Perry	Oklahoma
Colton	California	Phoenix	Ari zona
Columbia	S Carolina	Phoenix City	Alabama
Columbus	Ohio	Piedmont	W Virginia
Conemaugh	Penn	Pine Bluff	Arkansas
Connersville	Indiana	Pinedale	Wyoming
Copaga	Georgia	Pisgah	Alabama
Coraopolis	Penn	Pittsburg	Kansas
Corinth	Miss	Pittsburg	Penn
Corning	Arkansas	Pittsburg	Virginia
Corpus Christi	Texas	PlainField	Illinois
Covington	Kentucky	Plainfield	New Jersey
Covington	Virginia	Plano	Illinois

Coweta	Kansas	Pleasant Hill	Louisiana
Crawfordsville	Indiana	Plymouth	Indiana
Crowley	Louisiana	Pocatello	Indiana
Crystal City	Texas	Point Pleasant	New Jersey
Culdesac	Idaho	Polson	Montana
Culver	Indiana	Pontiac	Illinois
Cumberland	Maryland	Pontiac	Michigan
Cushing	Oklahoma	Poplar Bluff	Missouri
Cyrill	Oklahoma	Poplarville	Miss
Dalles	Oregon	Port Huron	Michigan
Dalton	Georgia	Port Lavaca	Texas
Dalton	Nebraska	Port Orchard	Wash
Damon	Texas	Portage	Penn
Danielsville	Georgia	Portland	Indiana
Danville	Illinois	Portland	Maine
Danville	Virginia	Portland	Oregon
Darien	Connecticut	Potter	Nebraska
Darlington	S Carolina	Pottstown	Penn
Dayton	Ohio	Prescott	Arizona
Daytona	Florida	Princeton	Indiana
DC	Maryland	Pueblo	Colorado
Dearborn	Michigan	Pulaski	Indiana
Decatur	Georgia	Pulaski	Tennessee
Decatur	Illinois	Punxsutawney	Penn
Dekalb	Georgia	Puyallup	Wash
Dekalb	Illinois	Quincy	Indiana
Denison	Texas	Quincy	Illinois
Denver	Colorado	Quinton	Oklahoma
Derry	Iowa	Racine	Wisconsin
Derry	Penn	Radford	Virginia
Des Moines	Iowa	Raleigh	Illinois
Desdemona	Texas	Raleigh	N Carolina
Detroit	Michigan	Raleigh	W Virginia
Deweyville	Texas	Ravenswood	W Virginia
Dewitt	Arkansas	Reading	Penn
Dexter	Kansas	Red Bank	New Jersey
Diveron	Illinois	Red Lion	Penn
Donora	Penn	Red Lodge	Montana
Douglas	Arizona	Redondo Beach	California
Douglas	Georgia	Reynoldsville	Penn
Douglas	Wyoming	Richmond	California
Dover	Ohio	Riddle	Oregon
Druant	Oklahoma	Ridgeway	Penn
Drumright	Oklahoma	Rio Grande	N Mexico
Dublin	Georgia	Ripley	Miss

Dublin	Texas	Riverside	Georgia
Duluth	Georgia	Riverton	Kansas
Duluth	Minnesota	Riverton	Wyoming
Dunbar	Penn	Roanoke	Virginia
Dunbar	W Virginia	Roaring Springs	Penn
Dundee	Michigan	Robertsdale	Alabama
Duquesne	Penn	Robison	N Carolina
Durham	N Carolina	Robstown	Texas
Eagle Lake	Texas	Rochester	New York
East Brady	Penn	Rock Hill	S Carolina
East Point	Georgia	Rock Springs	Wyoming
East St Louis	Illinois	Rockawill	Texas
Eastland	Texas	Rockford	Alabama
Edgentond	Kansas	Rockford	Colorado
Edgewood	Texas	Rockford	Illinois
Edinburgh	Indiana	Rockville	Indiana
Edinburgh	Texas	Rockwood	Tennessee
El Dorado	Arkansas	Roelsburg	W Virginia
El Paso	Texas	Roff	Oklahoma
Elda	Alabama	Rolla	Missouri
Elgin	Oregon	Rome	Georgia
Elgin	Texas	Romney	Indiana
Elizabeth	Penn	Romulus	Michigan
Elkins	W Virginia	Roscoe	Penn
Ellwoos City	Penn	Rosebud	Texas
Elwood	Indiana	Roseburg	Oregon
England	Arkansas	Roseville	California
Englewood	Illinois	Rossville	Kansas
Enon Valley	Penn	Round up	Montana
Enterprise	Alabama	Rowlandsville	Maryland
Enuclaw	Wash	Royal Oak	Michigan
Estill Springs	Tennessee	Royse City	Texas
Eufaula	Alabama	Sacramento	California
Eugene	Oregon	Saginaw	Michigan
Eureka	Kansas	Salem	New Jersey
Eureka Springs	Arkansas	Salem	W Virginia
Evansville	Indiana	Salina	Penn
Everett	Wash	Salisbury	N Carolina
Excelsior Springs	Missouri	San Antonio	Texas
Exeter	Rhode Is	San Bernardino	California
Fairfax	Virginia	San Diego	California
Fairhope	Alabama	San Francisco	California
Falmouth	Kentucky	San Marcos	Texas
Fayette	Iowa	San Pedro	California
Fendale	Michigan	Sandwich	Illinois

Fergus Falls	Minnesota	Santa Anna	Texas
Fillmore	California	Santa Barbara	California
Findley	Ohio	Santa Fe	Missouri
Flagstaff	Arizona	Santa Maria	California
Flint	Michigan	Santiam	Oregon
Flora	Indiana	Santoy	Ohio
Florence	Alabama	Sapula	Kansas
Florence	Arizona	Sarasota	Florida
Florence	Colorado	Sarcuxie	Missouri
Florence	Kansas	Sardis	Miss
Florence	S Carolina	Satilla	Georgia
Forest City	Arkansas	Savannah	Georgia
Formosa	Kansas	Schlater	Miss
Fort Anderson	Wisconsin	Scott	Iowa
Fort Lauderdale	Florida	Scottsboro	Alabama
Fort Wayne	Indiana	Scottsboro	Miss
Fort Worth	Texas	Scottsville	Kentucky
Frankfort	Kentucky	Seaford	Delaware
Franklin	Indiana	Searcy	Arkansas
Fredonia	Kansas	Seattle	Wash
Freeport	Illinois	Sedalia	Missouri
Fresno	California	Senath	Missouri
Frontier	Kansas	Seneca Falls	New York
Gainesville	Texas	Sewickiley	Penn
Gainesville	Georgia	Sharon	Penn
Galveston	Texas	Shawmer	Missouri
Gannett	Kentucky	Sheffield	Alabama
Garber	Kansas	Shelbyville	Kentucky
Garrett	Indiana	Sheridan	Illinois
Gatun	Canal Zone	Sherwood	Tennessee
Gause	Texas	Shreveport	Louisiana
Genessee	Penn	Slaton	Texas
Georgetown	Kentucky	Smithville	Tennessee
Gettysburg	Penn	Smyrna	Delaware
Gibbsland	Louisiana	Snow Hill	Maryland
Gilbert	Arizona	Somerset	Kentucky
Glasgow	Montana	Somerset	Penn
Glassboro	New Jersey	Sourlake	Texas
Glen Ellyn	Illinois	South Bend	Indiana
Glendale	Arizona	South Fork	Penn
Glendale	California	South Shore	Illinois
Glenrock	Wyoming	Spartanburg	S Carolina
Globe	Arizona	Spencer	N Carolina
Gloucester	New Jersey	Spine	Oklahoma
Goodwater	Alabama	Spirit Lake	Idaho

Goose Creek	Texas	Spokane	Wash
Goshen	Indiana	Spring Ark	Arkansas
Gower	Missouri	Springdale	Arkansas
Graham	Virginia	Springfield	Ohio
Grand Dragon	Arizona	Springfield	Illinois
Grand Island	New York	Springfield	Missouri
Grandy	Missouri	Spur	Texas
Granite City	Illinois	St Francis	Alabama
Great Falls	Montana	St Joe	Michigan
Green	S Carolina	St Joseph	Missouri
Green River	Wyoming	St Louis	Missouri
Greensburg	Kansas	St Paul	Minnesota
Greensburg	Penn	St. Albans	W Virginia
Greenville	Alabama	St. Helens	Oregon
Greenville	Miss	St. Petersburg	Florida
Greenville	Tennessee	Stanwood	Wash
Greenville	Texas	Starved Rock	Illinois
Greenwood	Miss	Sterling	Colorado
Grove	Oklahoma	Sterling	Oklahoma
Groveton	Texas	Stillwater	Oklahoma
Grovton	Texas	Stingler	Oklahoma
Gurley	Nebraska	Stockton	California
Gustine	Texas	Stuttgart	Arkansas
Hamilton	Illinois	Suffern	New York
Hampton	Maryland	Sullivan	Illinois
Hanover	Penn	Summit	Miss
Hardwick	Georgia	Sunbury	Penn
Harrisburg	Penn	Superior Mount	Montana
Harkey	Arkansas	Sylacauga	Alabama
Harlow town	Montana	Syracuse	New York
Harriman	Tennessee	Tampa	Florida
Harrison	Tennessee	Tempe	Arizona
Harrisonburg	Louisiana	Temple	Oklahoma
Hartford	Arkansas	Terre Haute	Indiana
Hasting	Oklahoma	Terrell	Texas
Hattiesburg	Miss	Terry	Montana
Havre	Montana	Texas City	Texas
Hawesville	Kentucky	Throckmorton	Texas
Hayden	Arizona	Tillamooka	Oregon
Haynesville	Louisiana	Timpson	Texas
Helen	Montana	Tipton	Oklahoma
Helena	Arkansas	Tonganoxie	Kansas
Henderson	Texas	Tonkawa	Oklahoma
Hermitage	Arkansas	Topeka	Kansas
Hermosa	Illinois	Torrance	California

Hickely	Illinois	Towson	Maryland
Hickman	Missouri	Traverse City	Michigan
Higginsville	Missouri	Trinidad	Colorado
High Bridge	Kentucky	Troy	Alabama
Hillsdale	Michigan	Tuckerton	New Jersey
Hinton	W Virginia	Tucumcari	N Mexico
Hobart	Oklahoma	Tullahoma	Tennessee
Holly	Colorado	Tulsa	Oklahoma
Hollywood	Illinois	Tunnelton	W Virginia
Homer	Louisiana	Tupelo	Miss
Homer City	Penn	Turtle Creek	Penn
Homestead	Penn	Tuscaloosa	Alabama
Hope	Arkansas	Tuscanawas	Ohio
Hopewell	Virginia	Twin Falls	Indiana
Hot Springs	Arkansas	Tyler	Texas
Hot Sulpher Spg	Colorado	Tyron	Penn
Houston	Texas	Union	S Carolina
Hudson	New Jersey	Union Springs	Alabama
Hull	Texas	University of Kansas	Kansas
Hunington	W Virginia	Upp	Alabama
Huntsville	Alabama	Urania	Louisiana
Huntsville	Arkansas	<i>USS Tennessee</i>	Wash
Hurlock	Maryland	Uvalde	Texas
Hutto	Texas	Valley Falls	Kansas
Illmo	Missouri	Valparaiso	Indiana
Indianapolis	Indiana	Vancouver	Wash
Ingallas	Arkansas	Veedensburg	Indiana
Ingham	Michigan	Velma	Oklahoma
Inglewood	California	Ventura	California
Iona	Michigan	Vernonia	Oregon
Iowa Falls	Iowa	Vero	Florida
Iredell	Texas	Versailles	Indiana
Irwin	Penn	Vincennes	Indiana
Italy	Texas	Vincent	Alabama
Jackson	Michigan	Vinita	Oklahoma
Jackson	Tennessee	Virginia	Minnesota
Jacksonville	Florida	Virgo	Indiana
Jamaica	New York	Vivian	Louisiana
Jefferson	Texas	Waco	Texas
Jefferson City	Missouri	Wagoner	Oklahoma
Jennings	Indiana	Walden	New York
Johnson City	Tennessee	Walla Walla	Wash
Johnsonville	Kentucky	Wallace	N Carolina
Joliet	Illinois	Wallipi	Arizona
Joplin	Missouri	Wallis	Texas

Julesburg	Nebraska	Walsenburg	Colorado
Junction City	Kansas	Walters	Oklahoma
Junction City	Kentucky	Warsaw	Kentucky
Junction City	Penn	Washington	Indiana
Juneau	Alaska	Waterloo	Iowa
Kabel	W Virginia	Wathena	Kansas
Kalispell	Montana	Watonga	Arkansas
Kampti	Louisiana	Watts	California
Kankakee	Illinois	Waxahackie	Texas
Kansas City	Missouri	Wayne	Michigan
Kaufman	Texas	Weatherford	Texas
Kaw City	Oklahoma	Webberville	Michigan
Kearny	Nebraska	Wellaburg	W Virginia
Keesport	Georgia	Wellston	Ohio
Kelso	Wash	West Frankfort	Illinois
Kent	Wash	West Palm Beach	Florida
Kento	Kentucky	Wheeling	W Virginia
Kernville	Texas	Wichita	Kansas
Kilmichael	Miss	Wichita	Oklahoma
Kimball	Nebraska	Wichita Falls	Kansas
Kinden	California	Wichita Falls	Texas
Kiowa	Kansas	Wilkinsburg	Penn
Kirbyville	Texas	Williams	Arizona
Kirksville	Missouri	Willington	N Carolina
Kittanning	Penn	Wilmington	Delaware
Kiwi	Kansas	Winber	Penn
Knox	Illinois	Winfield	Kansas
Knox	Indiana	Winslow	Arizona
Knox city	Texas	Winston-Salem	N Carolina
Knoxville	Tennessee	Witham	Maine
Kokomo	Indiana	Wolf Summit	W. Virginia
La Fayette	Louisiana	Wolfe City	Texas
La Junta	Colorado	Woodland	Wash
Lake Charles	Louisiana	Woodlawn	Penn
Lake Providence	Louisiana	Woodruff	S Carolina
Lakecity	S Carolina	Woodstock	Alabama
Lakewood	New Jersey	Wooster	Ohio
Lamont	Oklahoma	Worcester	Mass
Lancaster	Ohio	Wray	Colorado
Lancaster	Penn	Wrightsville	Penn
Lancing	Michigan	Wyandot	Ohio
Lapeer	Michigan	Wynne	Arkansas
Lathrope	Penn	Wynona	Oklahoma
Laurel	Montana	Wyoming	Nebraska
Laurens	S Carolina	Yakima	Wash

Lawrence
Lawrenceburg
Lawton
Layfayette
Leachville
Leavenworth

Ohio
Tennessee
Oklahoma
Indiana
Arkansas
Kansas

Yell County
Yoakum
York
York Haven
Youngstown
Youngwood
Yuma

Arkansas
Texas
Penn
Penn
Ohio
Penn
Arizona

APPENDIX D: Annotated Bibliography

Al-Dahir HA

1996 Mohammed a Prophecy fulfilled: Ploy theism, Racism and the Pharisaic tradition. An Islamic view of Jesus, Paul and the Pharisees. Islam and the Masonic World Order. Gulf Medical Relief Fund, Metairie.

The text is a collection of essays. The Author states all Muslims need to know this information in order to understand their religion. The last essay is "Islam and the Masonic World Order." It is about how the Freemasons believe that they are supposed to dominate the world. The Temple of Solomon must be re-built for the Masons plan to work. After it is the god will return and make the Masons the new rulers of the world. The author also argues that *2001 A Space Odyssey* is a coded story for Masons about how and why they are to take over the world.

Atwood HF

1921 Safeguarding American Ideals. Laird and Lee Inc. Chicago.

Atwood is a Klan approved author. Members were encouraged in the *Imperial Night-Hawk* (the Klan newspaper) to read his books. The text follows the Klan ideals. Atwood argues for a return to the Constitutional values, and a better understanding of the document by all 100% Americans.

Baigent M and R Leigh

1989 the Temple and the Lodge. Arcade Publishing, New York.

The text is an attempt to link Freemasonry with the Knights Templar. There are others who make this claim (Robinson); however, Baigent and Leigh start their story with gravestones in Scotland. Then argue that Templars fought with Bruce at Bannoch burn. The chain is completed when the Templars in conjunction with Masons formed a new set of lodges. The Templar influence is found in the Scottish Rite Freemasonry, which was started by King James II's exiles in France. The text is indexed and it contains a bibliography.

Beam LR

1983 Essays of a Klansman. Akia publications, Hayden Lake.

Beam was the Grand Dragon of Texas. The book is a collection of his essays on the ideology, history, and tactics of the Klan. Beam is specifically interested in igniting a fire under the white race of today. He does make a few comments about the American Revolution that may be helpful in regards to the Masons.

Bell JA

1928 Famous Masons: Life and Achievements of Eminent Masons Great in History. Judd and Detweller, Washington DC.

The text is a “who’s who.” It includes B Franklin, G Washington, Revere, John Paul Jones, Von Steuben, and Lafayette (all of American Revolutionary fame). It also includes Goethe, Mozart, and Burns for an artistic flare. Then there are the economic masons Astor, Wanamaker, and Peary, and lastly the revolutionary masons who were not involved in the American Revolution Sam Houston, Andrew Jackson, and Guiseppe Garibaldi. The text also has a chapter for Teddy Roosevelt. It is not indexed, but since each biography is only about 18 pages, information on a specific Mason is easy enough to find.

Benjamin H

Jachin and Boaz or an Authentic Key to the Dawn of Free Masonry Both Ancient and Modern. Printed by Tiebout and O’Brien, for Event Duyckinch and Co. New York.

How to make a mason: rights of passage, levels of craft, origins of Masonic traditions and regalia. It is a microfiche version of an old text. It lacks an index, but it does have a table of contents.

1797 Jachin and Boaz or an Authentic Key to the Dawn of Free Masonry Both Ancient and Modern. Printed by Tiebout and O’Brien, for Event Duyckinch and Co. New York.

A microfiche version of a very old text. There is no index, but the text is only approximately fifty pages. It does include the lyrics to a couple of songs, the oath of membership, rules of drinking and the secret signs and symbols.

Blavatsky HP

1896 Isis Unveiled: a Master-Key to the Mysteries of Ancient and Modern Science and Theology. JW Bouton, New York.

The text is huge. It is two volumes each over 650 pages. The founding member of the Theosophical Society wrote it. Madam Blavatsky stated that she was the conduit that her elemental used to produce the text: to rephrase this is “English” she had spirit guide to aid her writing. Blavatsky was convinced that she could never have produced this text on her own. It was rumored that she sometimes stayed alone for several hours writing out a single paragraph. The text is a “complete” (as much as anything could be) account of all mystical (important) knowledge. It is indexed, however, it does not have a bibliography (isn’t that just like an elemental not to use citations).

Brown JS

1925[1997] History of the Order of the Eastern Star Among Colored People. GK Hall and Company, New York.

The author is a Matron of the International Conference of Grand Chapters of the Order of the Eastern Star. Brown’s work covers aspects of the OES among

black women. The OES for colored women was chartered by the Prince Hall Lodges. The text includes statistics of the Order, the constitution and a brief history.

Brunson RJ

1913 Historic Pulaski, birthplace of the Ku Klux Klan, scene of execution of Sam Davis. The Methodist Publishing House, Nashville.

Brunson was elected Secretary of the Pulaski Den in July 1867. The Anti-Klan Law is quoted in its entirety (page 61-72). The text is a first hand narrative written by the author. It is both biographical and interpretative, however, the author writes in a straightforward style that makes deceit difficult. There is lots of good information in this text.

Buck JD

1947 Symbolism of Freemasonry of Mystic Masonry and the Greater Mysteries of Antiquity. Ezra A Cook, publisher, Chicago.

Buck's text is the Mysticism of Freemasonry in a nutshell. It is written by a 32nd degree Scottish Rite Mason. He argues that the Masonic system's ultimate goal is a Brotherhood of Man, and that in that Brotherhood all men will be treated equally according to his level of perfection. Buck's arguments are so close to Marx's that it is difficult to tell them apart. Both men argue that the machine has made man merely an appendage, and that when better machines are built that man will become less necessary. The text also includes several "mystic" plates; Buck pictorially represents some of the descriptions from the text. The text is not indexed and the table of contents is of little help. The only way to find out what Buck knows is to plow through the book.

Bullock SC

1996 Revolutionary Brotherhood: Freemasonry and the Transformation of the American Social Order, 1730-1840. Institution of Early American History and Culture, Chapel Hill.

The text covers the early history of Freemasonry in America up to and including the "Morgan affair." Bullock develops the history of Masonry and places it into the larger picture of US history. However, he is lacking specific details regarding the Masons involvement in the Revolution.

Cook EA

1922 Ku Klux Klan Secrets Exposed: Attitude towards Jews, Catholics, Foreigners and Masons. Fraudulent Methods Used. Atrocities Committed in Name of Order. Ezra A Cook Publisher, Chicago.

The text includes a brief history of the original Klan. Cook venerates the Reconstruction Klan and then turns around and castigates the Klan of the '20s. An understanding of Cook's motives comes with reading the last pages of the text; he is selling many Masonic texts, in fact Cook is a Mason. The text also includes

the “knights of Columbus Oath” which was used by the Klan and the Masons to support their anti-Catholicism.

Curtis AH and FH Curtis

1907[1983] *The Key to the Universe or a Spiritual Interpretation of Numbers and Symbols*. Newcastle Publishing Company, North Hollywood.

The back cover of the text is a good synopsis of the text. “The KEY TO THE UNIVERSE describes in detail the spiritual meanings of numbers, the Tarot, the Kabala the Ten Commandments and many other esoteric symbols.” The authors were the founders of “The Order of Christian Mystics,” so it is not surprising that the text has a very Christian slant to its mysticism. Numbers zero through ten are covered in this text, and there is a companion text for 11 through 22.

Davis, SL

1927 *Authentic History Ku Klux Klan 1865-1877*. American Library Service, New York.

The book is a collection of Interviews and Newspaper articles written in a narrative style. Davis was able to collect this material with the help of a former Klan member by the name of Cunningham. He started the Klan History, but he became ill and was unable to complete the task. Cunningham enlisted Davis’s help, because he knew her as child and because she grew up around the Klan members. The Text lacks an index and the table of contents is single sentence, but it is easy to read.

Denslow WR

1957 *10,000 Famous Freemasons*. Educational Bureau of the Missouri Lodge of Research, Trenton.

This is a four-volume set that contains many famous Masons. On the average each Mason receives a paragraph, or about 12 lines. Denslow does include the specific lodge that a given Mason belonged to, and when that information is not available he states which lodges the Mason in question had visited. Volume one also includes a listing of all the Masons who attended the 1957 annual communication.

Dever LA

1928 *Masks Off! Confessions of an Imperial Klansman*. Published by Dever.

Dever was the Publicity Director for the Knights of the Ku Klux Klan in Oregon. Once he decided the sole purpose of the Order was to entice the leaders, He left it. Dever was a member of the Oregon Klan for the first three years of its existence (1922 to 1924). His text is an appeal to the ‘rank and file’ (who he states are good, but misguided men) Klansmen to leave the Order. The text is not indexed, but it is only 62 pages long.

Dixon T

1906 *The Clansman: a Historical Romance of the Ku Klux Klan*. The Gregg Press, Ridgewood.

A trek from the death of Lincoln through the horror filled years of Reconstruction and into the light at the end of the tunnel. Dixon has done his homework in regards to the Klan. If he had written this Novel today, it would have been called at the worst a historic novel or possibly a 'based on a true story'. The facts of the account are correct, but there is dialog that Dixon never could have heard.

1904 *The Black Hood*. D. Appleton and Company, New York.

This is a novel based on the author's research of the congressional hearings. It is based in North Carolina. The protagonist is the Grand Dragon of the old Klan, while the antagonist is the GD of the new Klan.

Dumenil L

1981 *Brotherhood and Respectability: Freemasonry and American Culture, 1880-1930*. Unpublished Dissertation University of California, Berkeley.

Most Masons agree that reading Masonic texts will allow understanding of there Order, and the using texts written by people who are not Mason will only cause confusion. However, in current Masonic texts Dumenil is the most often quoted author. She is quoted by both Masons writing about Masonry and by outsiders. The text covers a time period that starts just after the War Between the States and ends in the 1920s (just after WW1). Dumenil's specific focus is on the California Lodges, but she covers the history in-depth enough to give a clear picture of the Country. The largest part of her focus is on the 1920's. The text is not indexed, but it does contain several appendices related to the occupations and attendance of the Oakland Lodge Members.

Elders of Zion

1919 *Protocols of the Learned Elders of Zion*. Translated Marsden VE, Briton Publishing Society, London.

The Protocols were originally published in Russia in 1905. When they were published there was tremendous argument over the truth of the text. The text (as written) is a report on how well the Jews are doing in their bid to take over the World. The veracity of this text is unimportant for two reasons, 1) the text is a very nicely constructed blue-print or taking over the world, as 2) it was believed, and reported as true, among many people including the Klansmen of 1920. Many of the Klan arguments for excluding Jews from the Klan are based on the Protocols. The Klan's fear of the Protocols, and the Protocols call for Jewish world domination only increases my belief that the Klan was a military organization that was training a private army to thwart the Jewish or Catholic domination of America.

Fay B

1935 *Revolution and Freemasonry 1680-1800*. Little, Brown and Company, Boston.

The text is indexed. It includes an appendix with excerpts from the 'Constitutions' from the 1700s. It also includes the story of Hiram Abif. The author takes you on a rapid ride from 1680 to 1800 which includes stops in the American Revolution, the French Revolution and the rise of Parliamentary government in England. The Masons were the active intellectual and in some case physical force behind these changes.

Finlayson JF

1910 *The Symbols and Legends of Freemasonry*. George Kenning and Son, London.

The text would be more honestly called 'where did the Masons come from.' The author argues that Masonry has been around since the Aryans. In the earliest periods of masonry he does not stipulate whether he means operative or speculative masonry or some combination of both. The text is not indexed, but it does contain an annotated table of contents.

Fox WL

1997 *Lodge of the Double-Headed Eagle: two centuries of Scottish Rite Freemasonry in America's Southern Jurisdiction*.

As the title states this text is about one branch of Freemasonry, the Scottish Rite, and one fork of that branch, the Southern Jurisdiction. Fox builds his narrative from other authors works, however, he does rely heavily on 'official lodge' publications and minutes of meetings. The text starts with the beginning of Scottish Rite FM and includes treatment of the Revolutionary War and the War Between the States. Additionally, there are a few sections dealing with the "Klan of the '20s" and its relationship with Masonry. The text is indexed, however, it does not have bibliography; the references are in the chapter endnotes.

Fry HP

1922 *The Modern Ku Klux Klan*. Small, Maynard and Company, Boston.

Fry was a journalist who was a self-professed joiner. He became a member of the Chattanooga Klan in 1920. The text does not have an index, but it does include the Oath of the Invisible Empire. Fry's research was used to write the New York World articles and the text is a supplement to the articles. Fry is trying to prove that the 1920's Klan is a military organization devoted to the overthrow of the American Constitution.

Fuller EI

1926 *The Visible of the Invisible Empire: The Maelstrom*". Maelstrom Publishing Co, Inc. Denver.

Edgar Fuller was the Executive Secretary to Edward Clarke. He wrote his text as a call to all current Knights to leave the order. He said that it had been a good and useful thing at a point in the past, but now it had lost its heart, its soul

and its brains. It had become a money making machine to be run into the ground by Evans and his corrupt Dragons. The text is not indexed, but it does include the Klonstitution and the Oath of the 1920's Klan.

Goodwater JS

1923 What is Ku Kluxism; Let American Answer- Aliens only Muddy the Waters. (Place of publication is unknown)

The author's main goal is to explain the Klan (1920s) as a natural positive response to the Roman Catholic attempt to take over America. Good water's title leaves me with the question which 'aliens' is he referring to? In Klan speak white, protestant Americans are 'aliens' until they are 'naturalized' into the Klan, and anybody who is not a member of the Klan is an alien. Therefore, it is likely that Goodwater means only Klansmen can say anything useful about the Klan.

Gwynne HA

1920 The cause of world unrest, GP Potman's Sons, New York.

The Answer: the Jews are the cause. The author would like to point out that he does not mean all Jews, just some of them. But the Jews rarely do their own dirty work. They hid behind and pull the strings of groups like, Freemasons, Illuminati, and Albigasians, ect. If you can find a secret organization in Europe, then Gwynne can show you how the Jews are involved. He does make some interesting observations, but his use of 'facts' leaves much to be desired. His explanatory evidence is circumstantial at best. He states that he cannot 'prove' what he is saying because the formidable sect has been careful to cover their tracks. He relies on the *Protocols* as his main source of evidence. The text is not indexed, but it reads like a 'who's who' of revolutionary Europe.

Hall J

1996 Illustrated Dictionary of Symbols in Eastern and Western Art. Westview Press, Boulder.

The text is a collection of some of the iconographic symbols found in art. The interesting one for this thesis is the compass. A Chinese Emperor is depicted with a compass and a mason's try square. The text is divided into three sections and it is indexed.

Hall M

1923 [1976] The Lost Keys of Freemasonry, or the secret of Hiram Abiff. Published by the Philosophical Research Society, Los Angeles.

The text contains Hall's interpretation of the works of the first three levels of Masonry: Entered Apprentice, Fellow Craft, and Master Mason (the Blue Lodge). He also, figuratively at least, intimates that there are higher levels which must be attained (higher than the 33 known levels). Hall wrote the original text before he became a Mason. In this revised text only the introduction and the last chapter have been added. The text does not have an index and Hall is quite about his sources.

1928 [1977] An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy. Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of all Ages. The Philosophical Research Society Inc. Los Angeles.

Hall was a 33rd degree Scottish Rite Freemason, but in this text he does not mention his 'mystic tie.' The text is a sweeping argument that all important knowledge and learning has come from and been developed by secret societies. The secrets have been passed on from one society to the next. Currently the most important secret society is the Freemasons. There are several illustrations, an index, and a bibliography.

1942 [1949] First Principles of Philosophy: Direction of mental activity in the Science of Perfection. Philosophical Research Society Inc, Los Angeles. The text is indexed. Halls argument is that Philosophy is the science of everything. The text is written as if it was a class presentation by a philosophy major, but Hall is a 33rd degree Mason at the time the text was written. His Masonic learning has influenced some of his 'philosophy'. His writing style is probably an attempt to lull the reader into accepting his statements as fact. The philosophy is stated as fact without argument.

Heaton RE

1974 Masonic Membership of the Founding Fathers. The Masonic Service Association, Silversprings.

Heaton is a 32nd degree Scottish Rite Mason. The text is a biographical listing of 241 of the most important Revolutionary leaders in America. Heaton breaks the 241 into three groups; 1) known masons, ones for whom lodge membership can be found, 2) possible Masons, ones who may have only visited a lodge or the lodge they were believed to have belonged to a lodge but the membership records cannot be found, and 3) men believed not to have been masons. When the author states that someone is a Mason he is able to us Lodge registrations and Masonic membership cards. The text is not indexed, but the three groups are separated into three sections and there are only two to three pages for most of the known masons.

Heindel M

1919 Freemasonry and Catholicism. An exposition of the cosmic facts underlying these two great institutions as determined by occult investigation. Rosicrucian Fellowship, Oceanside.

The basic argument is that once the male and female characteristic is reunited a stronger, happier more god like existence will be possible. The problem as Heindel states it is that the Church and some aspects of Masonry are fighting for power and control. Thus, men and women (yin and yang) are being kept apart. If all male/men and female/women would follow the teachings of Mystical

masonry (Rosicrucianism), then Christ would rule the world. The text includes an unusual version of the Hiram Abif legend. It is neither indexed, nor cited.

Horn SF

1939 Invisible Empire. Houghton Mifflin Company, Boston.

A history of the Klan from Pulaski to Forrest's disbanding. There is a minimal bibliography, but in this addition and in the 1969 addition there are several illustrations included. Horn quotes extensively from primary sources. The only problem is that the primary sources are not well listed: they are not in the endnote, nor the bibliography and even parenthetical notes are vague.

Horne A

1975 King Solomon's Temple in the Masonic Tradition. The Aquarian Press, Wellingborough.

Horne is a 33rd degree Scottish Rite Mason. The Temple is very important in Masonic tradition. In fact the 3rd degree ritual is comprised of Hiram the Builder who was in charge of building the Temple. The text could easily be titled everything you ever wanted to know about Solomon's Temple. The author includes Biblical, historical, and archaeological information to explain the temple. There are also two chapters devoted to the Legend of Hiram. Horne argues for and against several interpretations of the Hiram legend. The text is indexed and there are several figures.

Horowitz DA

1999 Inside the Klavern: the Secret history of the Ku Klux Klan of the 1920s. Southern Illinois University Press, Carbondale.

It is an organized copy of the minutes of the LaGrange, Oregon Klan number 14. The author includes an introduction and a conclusion, additionally, he adds a paragraph before each meetings minutes. The bulk of the text is made up of Klan meetings. The specifics of Klavern works are outside the scope of this current work, however, the generalities of "klannishness" and 100% Americanism proved interesting and helpful. The text is indexed.

Kennedy S

1990 [1954] The Klan Unmasked. Florida Atlantic University Press, Boca Raton.

What is really interesting is that this is the second book by the same name. Simmons, the founder of the 'Klan of the 20s', wrote the first book. The major difference between the two texts is that Kennedy is a self styled "Klan buster." Kennedy's profession is investigative journalism. The text is not indexed and it is written as a narrative. The story is told from Kennedy's point of view. It follows him from his entrance into the Klan up to the point where the area around his house is set on fire. Kennedy's "klan busting" was done in the late 1940's and early 1950's. He was able to infiltrate the Imperial city (Atlanta, Ga) and attempt to aid in the overthrow of the Klan. The text is not indexed, which is not

suppressing as it reads more like “action adventure” than a history. However, there are several passages that make the book worth the time to read.

Kenaston JM

1917 History of the Order of the Eastern Star, with an authentic Biography of the Founder, Rob Morris. Torch Press, Cedar Rapids.

The author is a Past Worthy Matron of the Rosebud Chapter No. 82 and the Past Marshal of the Grand Chapter of South Dakota. The main body of the text is a history of the Eastern Star. It also includes a biography on Rob Morris, and the birth of each states Grand Lodge (each is approximately three pages). From the standpoint of ‘secret’ information the text is useful in its appendices. They include *The Mosaic Book*, *the Manual of the Eastern Star Degrees*, *the Book of Instructions*, *the Rosary of the Eastern Star*, all of which were written by Rob Morris and are supposed to be used only within the Lodge.

Knight C and R Lomas

1996 The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus. Element, Dorset.

The authors argue that Freemasonry (if not in its present form, then at least in a recognizable form) has been in the world since the dawn of time, or at least since the Babylonian Empire. The major premise of their argument is the legend of Hiram Abif. In Freemasonry he is the Temple builder who was murdered. They argue that through the proper interpretation of the legend the many paths of mystic knowledge can be explained. Both authors are Masons who have progressed at least to the Master Mason (3rd) degree. The text is indexed and it includes several appendices (Masonic Lodges in Scotland, Early Grand Masters of England & Scotland, and a Chronology). There are also several black and white photographs.

Knights of the Ku Klux Klan

1915 Kloran: First Degree Charter. Knight of the Ku Klux Klan, Atlanta.

The text includes the initiation ceremony of the first degree of the Ku Klux Klan of the ‘20s. In Simmons’ original conception there were supposed to be four degrees, however, he only developed the second after being appointed emperor and he never created either the third or four degrees. In ‘Menace Within’ Simmons states, that only he knows the 3rd and 4th degrees and without them the Klan is lost. Simmons also states that Evans (the 2nd leader of the 20s Klan) only received the first degree. The text also includes a glossary of Klan terms, the calendar and officers of the Klan.

Knoop D

1938 The Mason Word. Butler and Tanner, London.

This is a history of the Mason’s word base on the charges (constitutions) of Masonic lodges. Knoop gave it as a lecture in 1938 in a Masonic Lodge in the United Kingdom. It was never intended for public consumption; in fact the title

page states, "printed for private circulation." It may have been one of the texts that are supposed to be returned to the Masonic Lodge upon the death of the Mason.

Lester JC and DL Wilson

1971[1905] Ku Klux Klan: its Origin, Growth and Disbandment. Introduction and notes by WL Fleming. AMS Press, New York.

A history of the Klan as written by a founding member. No matter how the original group members' names are given Lester's name is always among them. Wilson, according to the book, was a later arrival. The book also included the three versions of the Prescript, some examples of orders and warnings, and an index. The introduction gives a good brief overview of the Klan and the times.

Lougher EH

1924 The Kall of the Klan in Kentucky. Printed in the USA.

This is a short text on the virtues of klanishness and Klankraft. It also includes a Klansman's creed and the 'heart of the Klan oath.' Lougher has made changes to both the oath and the creed. The oath has a ring of Preston's charges of Freemasonry. The text contains neither an index nor a bibliography.

McClenachan CT

1914 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. Macoy Publishing and Masonic Supply Co. New York.

McClenachan was the Grand Master of Ceremonies of the Supreme Council Northern Jurisdiction and a 33rd degree Scottish Rite Mason. The text is not indexed. It was intended as a standardized ritual of all Northern Lodges, thus each section was intended to be read for that degree, i.e. the text was not intended to be used as I have used it. McClenachan offers much information about the early degrees, such as, odes, songs, lectures, decorations for the Lodge, explanations of the symbolism, ect; however, as should be expected he offers less for the higher degrees (29th to the 33rd). The text also included a section on the set up and rituals for the lodge that are an intermediate step (for example, the Lodge of Perfection's, which includes the 4th through the 14th degree, is explained.

Mackey, A

1878 [1924] An Encyclopedia of FreeMasonry and Its Kindred Sciences comprising the whole range of Arts, Sciences and Literature as Connected With the Institution. The Masonic History Company, Chicago.

The text is exactly what the name implies it is an Encyclopedia of Freemasonry. It is a profusely illustrated two-volume tome. Mackey was a 33rd degree Grand Commander of the Scottish Rite Southern Jurisdiction. He was also the man most responsible for bring Pike into the Order.

1926 Masonry Defined: Information every Mason Should Have. Masonic Supply Company, Memphis.

The text is written as a collection of short articles by a Mason for Masons. Mackey covers everything from the history of the Order to the symbols, however, he is careful to point out that some things are only for the Mater Mason to know. Additionally, the text seems to be limited to the Blue Lodge (the first three degree of masonry), and Mackey's text is lacking the Philosophy of Masonry (he mentions Philosophy several times, but he does not endeavor to state what that Philosophy is). The text is indexed and the essay's titles make the information accessible, however, one is left with the feeling that they are only receiving the exoteric information from Mackey.

McLeish JL

1918 High Lights of the Mexican Revolution: Some previously unwritten History of the Beginning and Growth of Constitutional Government in the Southern Republic. Menace Publishing, no city given.

McLeish is a 33rd degree Mason and President of the Masonic Library in Cincinnati. His basic argument is that the Mexican Revolution (which began in 1810) was the work of Masons to overthrow the tyranny of the Jesuits (catholic Church). Most of the text is specifically related to the title; however, there are two essays that are about the history of the Masons and Masons in North America. The text does possess a limited index. It is interesting to note that there are many instances in the literature where the Masons are attempting to stop the Jesuits.

MacGregor-Mathers SL

1926[1991] The Kabbalah Unveiled. Arkana, St. Ives.

The only English translation of the Kabbalah that is the way the author bills the book. The first section is the translation and all the necessary interpretations. The Kabbalah is a mystery buried in an enigma and wrapped in a complex set of numbers; i.e. it is impossible to be sure that any interpretation of the Kabbalah is correct. Furthermore, we cannot even be sure that the translations of the Kabbalah in to Latin are correct or from the ancient Hebrew into the modern. The text also contains several books from the Zohar, which are necessary in understanding religious/mystic writings. The author states that he is a member of a secret society, but he will not give its name.

Mecklin JM

1924 The Ku Klux Klan: a study of the American Mind. Harcourt, Brace and Company, New York.

Mecklin is a Professor of Sociology at Dartmouth College. The book is an attempt to explain the Klan in a sociological construction of reality. The chapters on Klan Psychology, Nativism and Anti-Catholicism are helpful. The text put the 1915 historical Klan into mainstream 1915 America. The Klan was not an aberration. It was an organization feeding on the feelings of the time. There is an index, however, the text lacks either a bibliography or even a work cited.

Meriwether, E

1907 Facts and Falsehoods: Concerning the War on the South 1861
1865. A.R. Taylor and Company, Memphis.

This book is a secondary source, however, it is from the other side. The author is a Southern Lady and her biases are up front. The author's heavy reliance on primary sources, and her clearly stated goal- she is going to show how the history texts of the day are misrepresentative of the South. Make it easier to know just which interpretation to take with a grain of salt. The largest section of the book is Lincoln related: what he did and did not like and how he acted accordingly. She also includes the edited sections of Lincoln's life. His love of horse racing, cock fighting and fist fights. The last three chapters are related to reconstruction and Union Hate. ***Note: Section on New England's efforts regarding Secession***

Morse S

1924 Freemasonry in the American Revolution. Masonic Service Association, Washington D.C.

The author briefly recounts the Revolutionary war from the stand point of Masonic affiliation. While he includes an incredibly large number of men in the Fraternity, he adds credence/ believability to his assumptions by listing men who could not be included. It is often stated that Samuel Adams and John Adams were masons, but Morse states that he is unable to find any evidence for this assumption.

Newton JF

1928 Short Talks on Masonry. Southern Publishers Inc, Kingsport.

Newton is a Mason of unknown degree and a Doctor of Literature. His text is a collection of brief essays on Masonry; they average approximately 1,000 words. The text is not indexed. The first half of the text is dedicated to Masonic symbolism, however, Newton does not say so. The second section is titled "for the good of the Order" and it is essential Masonic cheerleading. Newton gives accounts of Masons in The Revolutionary War, and the proper religious attitude for a Mason, because of the Crafts beliefs.

Ouaknin MA

2000 Mysteries of the Kabbalah. Translated Josephine Bacon. Abbeville Press Publishers, New York.

This is a great introduction to a rather difficult text, the Kabbalah. Ouaknin breaks the text into sections that can be read independently of each other. Additionally, he states that if you do not understand a concept, continue reading sometimes this will set you on the right path. The text was read in the first place because of the Freemasons reliance on the Kabbalah and other ancient religious/mystical teachings. The text is indexed and formatted in a way that makes it easy to pick out sections. With easy with which this text can be read it

makes one wonder if Ouaknin is really taking about the Kabbalah, which is incredibly difficult to decipher.

Palmer MD

1994 True Esoteric Traditions: a search for the source of western cultural values. Noetics institute, Plainfield.

The answer to life the universe and everything is The Rosicrusians. They are the foundation upon which everything that was once known has been kept alive. All knowledge was known at some point in the past, and everything that we accomplish today is only shadow of the past knowledge. The best example of the Rosicrucian enlightenment can be found in 'the Master Jesus the Christ's' teachings. The name is not written this way to be difficult; Palmer argues that all the names are actually titles that were attained by Joseph of Galilee (commonly called Jesus Christ). There is an annotated bibliography and an index, but if you want anything out of this book the best way to get it is slowly reading it. The author is a Freemason and a Rosicrucian and a Lawyer. As an interesting aside, a copy of this text can be found in the Senator John Glenn collection in the Ohio State University Library.

Panter, P

1982 The Murdered Magicians: the Templars and their Myth. Oxford University Press, Oxford.

The text covers the normal history of the Templars from their origin to their accepted end (the templar trial and the burning of de Molay). Panter argues against the Pope's role in the Templar trial, and in favor of the idea that the King of France was completely responsible for the torturing of the Templars. The text also includes the Templar "myths" or all the groups that claim intellectual, ideological, or mystical origins form the Murdered Magicians.

Preston, W

1775 [1975] Illustrations of Masonry. The Masonic Book Club, Bloomington.

The text includes the 'ritual and purpose' of the first three degrees, a section of Masonic poems and songs, and a history of Masonry from the English perspective. Preston credits the Romans for bringing Masonry to England. Preston is credited with systematizing the Blue Lodge. The text is not indexed.

Pike A

1871 [1945] Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry. LH Jenkin Inc. Richmond.

This text is arguably the 'bible' of Freemasonry (Bible is in quotes because the Scottish Rite Free Masons use the Old and New testament and the Koran in their Lodges). By 'bible' I mean (and most Masons would agree) that Morals and Dogma is the single most important Masonic text. The book is Pike's revision of the Rites of Scottish Rite freemasonry. The Grand Council expressly followed it from 1871 until 1950, when Coles modified the philosophy of the

Rite. However, even the modified form is still dependent on Pike. The 1945 text includes a 200-page “digested-index” to aid in using *Morals and Dogma*. When *Morals and Dogma* was originally published it was intended for only 32 and 33 degree Masons, but by 1940 any Mason about the 14th degree could read the text, and today there are several copies listed in the Scottish Rite’s Knoxville Library that can be used by anybody (however, I have yet to find any of the texts in the Library).

Poncins V L

1929 *The Secret Powers behind Revolution; Freemasonry and Judaism*. Boswell Printing and Publishing, London.

The author is arguing against all social and political changes that have taken place from 1796 until 1917. He would like to return to a time of Divine right of Kings; because he believes that this is the only way to keep secret societies from taking over the world (which is interesting because the *Protocols* state that ending the Divine right of Kings was the first step in taking over the world). He has two main sections to his text. The first section is on Freemasons and the second on Jews. He makes some disturbing suggestions about both groups, however, it is difficult to corroborate his assumptions, and one is left to wonder how much Poncins’ fears are real verses circumstantial. Some of Poncins’ comments are echoed in texts written by Masons it makes it easier to accept the things written about the Order.

Richardson JE

1950 [1958] *The Great Message: the Lineal Key of the Great School of the Masters*. The Great School of Natural Science, Los Gatos.

The author makes reference to we Brothers, which I assume means that he is a Freemason. The assumption is strengthened by the fact that the text was found in a Masonic Lodge’s Library under the heading of Masonic history. Richardson is attempting to explain all intellectual history. He states that there are two lines of knowledge. One, evil (black magic that includes the Catholic Church) and the other the “Great School of the Mystic” (it includes; Jesus, Buddha, Christina, ect). The “Great School of the Mysteries” has been and continues to be responsible for keeping true and right teaching alive. The school has used other organizations and people to deliver its message. The Freemasons were one organization, but they have lost ‘the word.’ Without ‘the word’ Masons cannot use the power of the mind. Until the Masons regain their respectability and are responsible to ‘the mysteries’ the will not be give ‘the word’ again.

Roberts A E

1961[1990] *House Undivided: the Story of Freemasonry and the Civil War*. Mackey Publishing and Masonic Supply Co. Richmond.

The author relies on primary source material from Masonic newspapers, periodicals and Lodge minutes. Roberts’ argument, as the title implies, is that Freemasonry reminded undivided through out the War Between the States. Most

of his excerpts support his position, however, he does include a few non-favorable comments. It is interesting to note that the Reconstruction Klan is not mentioned anywhere in the text, despite the fact that the last three chapters are post-war years. There is an index of Masons involved in the war (which Roberts states in not complete), and a subject index for the text.

Robinson J

1967[1798] *Proofs of a Conspiracy*. The American Classics, Boston.

The Illuminati exposed and other ways to use Machiavelli's knowledge. Adam Weishaupt organized a clandestine organization within the Free Masons. Robinson has dug up Weishaupt's buried mess and in the process compiled a volume of Free Mason do's and don'ts. Mackey, a 33rd degree Scottish Rite Mason, attacks his work. Mackey argues that Weishaupt was trying to create a better world, where as, Robinson argues that Weishaupt was trying to take over the world.

Robinson, JJ

1989 *Born in Blood: the lost secrets of Freemasonry*. M.Evans and Company, New York.

This is an argument for the Freemasons as the continuation of the Knights Templars. Robinson uses many circumstantial connections between the two groups, but the most noteworthy to him is the fact that the Templar home was Solomon's Temple, while the Freemasons legendary beginning is the same place. Furthermore, these are the only two groups to use Solomon's temple. The text includes a bibliography, an index, and the papal condemnation against the Masons written in 1884.

Simmons WJ

1924 *The Klan Unmasked*. Wm.E. Thompson Publishing Co. Atlanta.

A history of the Knights of the Ku Klux Klan written by the new Imperial Grand Wizard. It does not contain an index, but it is very easy to read. The writing style is direct. Simmons includes several chapters on what the Klan is and how it should act (i.e. 100% Americanism and Klanishness). He also includes chapters on the Klan's symbols and ideology. There are several picture included in the text.

1926 *America's Menace of the Enemy within*. Bureau of Patriotic Books, Atlanta.

Simmons is airing his dirty laundry. This was written after he had been 'banished for all time from the Klan' by the new Imperial Wizard Evans. The interesting part of the text is where Simmons compares himself to the temple builder Hiram A Biff. A Biff is the legendary figure that the Free Masons use in their third degree (master mason) ritual. Simmons formed the 'Flaming sword' after leaving the Klan. It may be that some of this text is the philosophy of that organization.

Snodgrass CA

1932 Light from the Sanctuary of the Royal Arch. Southern Publisher Inc, Kingsport.

Re-release 1951 Light From the Sanctuary of the Royal Arch. Masonic History Agency, Chattanooga.

The text was published only for Royal Arch Masons. Snodgrass is afraid that Masons do not understand the Royal Arch Masonry, therefore, he is writing them a text to aid in their understanding of their organization. Additionally, he is afraid that if Blue Lodge Masons are not instructed in Masonry, then they will drift away from the craft. The text is written for higher degree Masons to have enough information to instruct Blue Lodge Masons. Snodgrass includes a section on symbolism and a Masonic calendar. But the text is not indexed.

Sovereign Grand Commander

1944[1960] Scotch Rite Masonry Illustrated: the complete ritual of the Ancient and Accepted Scottish Rite. With Historical Sketches by Blanchard. Ezra Cook Publishing, Chicago.

From other reading I know that some of the rituals and rites are correct. The unnamed Grand Commander was probably writing a text for the Northern Jurisdiction to systematize their Ritual (It happens every so often the Masons feel the need for unity of action, and they are forced to write a pedagogical text). The text “got out of the lodge” and then Blanchard, the President of Wheaton College, wrote his “historical sketch” to aid in understanding the Rite. Actually Blanton wrote attacks on the masons that can be summed up by stating, the Jesuits started masonry in an attempt to recapture England for the Church. While it is true that the Scottish Rite was started by the Stewarts (later called the Jacobins), I have found no linkage between the Jesuits and the Masons.

Unknown Author

1828 Extracts from ABBE BARRUEL and Professor Robinson. New York.

The Capitalized part of the title is one of the first people to attack freemasonry. He was a Jesuit. According to the author, the Free Masons have a history of extra legal activities to achieve a higher purpose. They become morally indignant when the laws interfere with their need to attain the Light. The book does not have an index, however, the information that is in it is well worth the work.

Waite AE

1901 The Life of Louis Claude de Saint-Martin: the Unknown Philosopher and the Substance of his transcendental Doctrine. Philip Wellby, London.

The author is a 33rd degree Mason, therefore the text can be used as a window to what Waite and Masons find important. Hall has referenced Waite in a positive light; therefore, it can be argued that his writing is ‘acceptable.’ Saint-Martin may or may not have been a Mason (according to Waite), but he did start a

secret society all his own. The text is indexed and it includes a chapter on Kabbalistic numerology.

1961 *The Brotherhood of the Rosy Cross*. University Books, New Hyde Park.

Waite was a seeker of mystic knowledge, but he seemed to have difficulty maintaining fraternal bonds. I do not know if this text was written before, during or after Waite's membership in the Rosy Cross. The distinction is only important insofar as his ability to divulge secrets. He discusses many mystical texts (including *Fama Fraternitatis* and *Chemical Nuptials*) and their foundations. The text starts out with several pen and ink drawing by Robert Fludd (another member of the Rosy Cross). Then Waite launches into such areas as the symbols of the Rose and Cross and other mystic orders that were related to R.C. The text is indexed, but in keeping with Waite's style there is not an index. Of special interest is that fact the Waite states 'point-blank' that Freemasonry was started as a way to teach the lessons of Rosicrucianism, which were too difficult and potentially too destructive without this buffer.

1970 *A New Encyclopedia of Freemasonry and of Cognate instituted mysteries: their rites literature and history*. Weathervane Books, New York.

The point of a "New Encyclopedia" (as opposed of revising Mackey's) is that Waite wants to put forth his own research on the topic of Freemasonry. He states, this work "embodies considered opinions which are the outcome of many years dedicated personal research." Masonry in Waite's opinion "is part of a Divine Quest; it communicates knowledge of that Quest and its term in symbolism..." and he hopes that his encyclopedia will aid Masons in understanding the symbolism: and therefore, the quest.

n.d. *The Holy Kabbalah a Study of the Secret Tradition in Israel as unfolded by Sons of the Doctrine for the Benefit and Consolation of the Elect dispensed through the Words and Ages of the Great Exile*. University Books, New Hyde Park.

Waite states that this is the second text on the Kabbalah written in English. The text is indexed and it contains an annotated table on continence, but this does nothing to aid Waite's stilted writing style. The text is separated into 12 books. The first nine books are dedicated to explaining the Kabbalah, the Torah and other texts related to Jewish Theosophy. The last two chapters cover other people who have been interested in the Kabbalah; including, C. Agrippa, R. Fludd, E. Levi, and the Freemasons.

Walkes JA

1981 *Black Square and Compass 200 Years of Prince Hall Freemasonry*. McCoy Publishing and Masonic Supply Co, Richmond.

Walkes is a 33rd degree Prince Hall Scottish Rite Freemason. He states that those qualifications are necessary of anyone who wants to write the history of Black Masonry in America. Walkes contends that to understand American history one must know about Prince Hall Masons contributions. There is a great

deal of primary source material quoted in the text, and Walkes' narrative explains many of Prince Hall actions. He is a member of the Southern Jurisdiction of Prince Hall, but at know time did he tell me when the Southern Jurisdiction came into being. I would have liked to know what Prince Hall Masons were doing in the South during the War Between the States. The text is indexed and it does contain several photographs.

Whalen WJ

1958 Christianity and American Freemasonry. Bruce Publishing Co. Milwaukee.

This is a fun little book that eviscerates the American Masons. The Masons are likened to something not as acceptable as Satan. The author is using Christianity as a synonym for Catholic Church, a group that has damned all the Masons to hell just for participation in the Masonic initiation ritual.

Williams G

1934 Brothers all. Macoy publishing Co. Richmond

The text is a short essay about important Masons. It is written by a Mason and was presumably written to aid other masons in understanding the Order. However, it seems that the text was written to drum up business for MaCoy publishing. It neither contains an index nor a bibliography. It does contain a listing of other books written by MaCoy publishing that are necessary reads for all masons.

Wright WC

1926 Religious and Patriotic Ideals of the Ku Klux Klan; being a plan, practical and through exposition of the Principles, purposes and Practices of the Ku Klux Klan.

1926 was the beginning of the end for the Knights. Rev Walter Wright's text reads like a counter punch to all the negative press that the Knights were receiving because of Stevens, the Grand Dragon of Indiana, legal problems, kidnapping and murder, and the violation of the "Man Act." Wright's arguments coincide with earlier writings by and about the Klan. He includes an explanation of the Knights symbols, which is similar to an article that he wrote for the Imperial Night-Hawk. The text is neither indexed nor cited.

Vita

Damien Borg was born on a Sunday morning in 1969 in a town that was a winter home to Ringling Brothers, Barnum and Bailey's Circus during the eye of an un-named hurricane. He attended elementary, middle and high school in his hometown.

Damien attended Florida State University for his undergraduate degrees. He received a Bachelor of Arts in Anthropology and another in Philosophy from that institution.

Damien instigated a course of action that was to lead to a Master of Arts degree in Anthropology from the University of Tennessee.

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