



As you can see, there are some very definite connections between Freemasonry and Satanism.

Another man who knows of those connections is the High Priest of the Church of Satan, Anton LaVey. In his book, *The Satanic Rituals*, LaVey acknowledges that Satanic Rituals are taken from Masonic elements, and almost all occult orders have Masonic roots:

*Satanic Ritual is a blend of Gnostic, Cabbalistic, Hermetic, and Masonic elements, incorporating nomenclature and vibratory words of power from virtually every mythos.....*

*.....Masonic orders have contained the most influential men in many governments, and virtually every occult order has many Masonic roots. (Anton Szandor LaVey, *The Satanic Rituals*, Avon Books 1972, p.21,78.)*

In LaVey's *Satanic Bible* there are twelve calls or "keys" that are known as "The Enochian Keys". LaVey says that the Enochian calls are "the Satanic paens of faith" and that his source for the "keys" was the Golden Dawn.

*I have presented my translation of the following calls with an archaic but Satanically correct unvarnishing of the translation employed by the Order of the Golden Dawn in the late Nineteenth Century. (Anton Szandor LaVey, *The Satanic Bible*, Avon Books 1969, p. 155.)*

With LaVey's mention of the Order of the Golden Dawn comes yet another connection between Freemasonry and Satanism. The Golden Dawn was an occult order founded by three Freemasons and the order had many ties to the Lodge.

Authors of *A Witches Bible Compleat*, Janet and Stewart Farrar give credit to the Golden Dawn for the occult explosion that we are experiencing today.

*It is generally agreed that the biggest single influence in the modern expansion of ritual magic, and the occult explosion in general, in the Western world, was the Golden Dawn. This magical fraternity, founded by Freemasons at the end of the 19th century, developed a complex ritual system with ten degrees of initiation relating to the Cabalistic Sephiroth. (Janet and Stewart Farrar, *The Life and Times of A Modern Witch*, Phoenix Publishing Company, p. 121.)*

Many Freemasons believe that they can kneel at the Masonic altar with men like Crowley and have no effect on their spiritual lives or ever have any fear of facing the judgement of God. This is surely the greatest of folly. The Sovereign Grand Commander of the Scottish Rite Albert Pike said it well when he explained that every Mason that enters even the first degree of the Blue Lodge obligates himself to every other Mason in the world:

*Secrecy is indispensable in a Mason of whatever Degree. It is the first and almost the only lesson taught to the Entered Apprentice. The obligations which we have each assumed toward every Mason that lives, requiring of us the performance of the most serious and onerous duties toward those personally unknown to us until they demand our aid,—duties that must be performed, even at the risk of life, or our solemn oaths be broken and violated, and we be branded as false Masons and faithless men, teach us how profound a folly it would be to betray our secrets to those who, bound to us by no tie of common*

*obligation, might, by obtaining them, call on us in their extremity, when the urgency of the occasion should allow us no time for inquiry, and the preeminent mandate of our obligation compel us to do a brother's duty to a base imposter.*

*The secrets of our brother, when communicated to us, must be sacred....(Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, 1871 L. H. Jenkins Inc., p. 109.)*

## **FREEMASONRY DECEIVES GOOD MEN**

(2 Corinthians 6:14-17 KJV) Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? {15} And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? {16} And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. {17} Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

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