

**Review: Ian Gordon, *The Craft and the Cross*, Kingsway Publications,
Eastbourne, UK, 1989**

Pages: 253

Unique Masonic Exposé

While all ex-Mason testimonies have common themes of: entry into the cult; deception; encounter with Christ; and ultimately exit and healing, all are special. This one more so for two reasons: the author's extreme adherence to the 'good' he saw in the Brotherhood and pursuing its 'Christian' path of the Holy Royal Arch, and excellent research into its Kabbalistic origins at the end.

He is bitter only at the deception of Freemasonry itself, not with any of the Masons themselves, and claims most have no idea of its secret and nefarious doctrines.

The only negative is the author's use of occult modern bible versions, which if he applied the same research skills to as masonry, he would find out equally occult things.

I) The Secret and Mysterious Rite (pp. 9-18)

“I felt a sharp prick on my left, bared breast ... I rolled up my right shirt-sleeve to above the elbow, and my left trouser-leg to above the knee ... my right shoe was removed and replaced with a backless slipper ... the soft cloth was placed over my eyes ... followed by the silken noose ... I felt my hand ... placed on ... ‘The Volume of the Sacred Law’ ... ‘Having been kept ... in a state of darkness, what ... is the predominant wish of your heart? ‘Light,’ I replied.” [pp10-15]

“There was a tremendous feeling of warmth and camaraderie.”

II) Gurkhas and Gurus (pp. 19-32)

“My mother ... her father was a a lifelong Freemason and also a devout Anglican .. My mother ... had been strongly influenced by the Eastern religions ... during our stay in India.” [pp.19,21]

“The Brigade of Gurkhas ... had a regimental priest, a Brahmin, and the British officers were expected to participate in the religious festivals ... with my Anglican attitude I found no conflict of conscience. To me these people were merely worshipping God in their own way.” [p26]

“In late summer ... Dashera festival took place ...head-chopping session ... Live chickens and goats were decapitated ... culminated in the beheading of a buffalo bu means of ... the great double-handed Kukhri.” [p27]

Tibet was overrun by the Chinese and Nepal and India took in thousands of Buddhist refugees who were despised by the local populace.

III) Change of Direction (pp. 33-42)

“Sally ... had also formed strong connections with ... witchcraft ... Mother ... firmly declared ut to be white magic and wold extol its virtues.”

IV) Climbing the Ladder (pp. 43-)

“My mother was ... very much taken up with the Aquarian Gospel.” [p44]

“In Japan the way to the top is by staying with one firm.” [p54]

V) A Realisation of Ambitions (pp. 44-65)

“The City ... was ... dog eat dog; cliques abounded and factions.” [p59]

“I was always very conscious that I must not use Freemasonry for business reasons.”

“I also compared the two rituals ... the Anglican church and the Craft, and found .. the Craft infinitely superior ... in Freemasonry I had access to deeper scriptural truths which even they did not know ... Master of the Lodge ... when I reached that office, many more ... secrets would be

revealed ... I had no idea ... but ... felt sure that everything would be solidly based on the Bible. ” [p62]

V) The Shadow of Doubt (pp. 66-73)

French Grand Orient Masonry is claimed to be in no way compatible with the United Grand Lodge of England.

VII) A Degree of Christianity? (pp. 74-86)

At each lodge one tracing board is displayed for each of the three degrees.

Holy Royal Arch masonry is regarded as the ultimate in the Craft.

During the Rose Croix degree the sacred name of ‘Jah-Bul-On’ is revealed. Four letters “INRI” area also given. ‘Communion’ is held with salted biscuits and *white* wine.

The Masonic floor art had a pelican plucking its breast surrounded by seven white rings; six representing the days of creation.

VIII) Reflections (pp. 87-90)

“I now regarded ... British Masonry ... as the white witch in a dark world.”

IX) The Crashing Blow (pp. 91-98)

X) Unexpected Meeting (pp. 99-105)

XI) Aftermath (pp. 106-120)

“Six months is a long time to be away from the City.”

XII) No Danger – God at Work! (pp. 121-132)

XIII) As We Forgive Those... (pp. 133-144)

XIV) Death of a Passion (pp. 145-153)

“Perhaps the division which I had made in my own reasoning, between English Freemasonry and other kinds, was ... totally fallacious.” [p149]

“ ‘Ian!’ he exclaimed. ‘How can you possibly contemplate leaving the Brotherhood of Man?’ ... ‘Because it has nothing to do with the family of God.’ .. On 9/10/1985, I ,, wrote the letters [of demit] which had to be written. After ... eleven years ... I was no longer a Freemason.” [pp.152, 153]

XV) A Search for the Roots (pp. 154-166)

“In 1617, Magdeburg, The Brotherhood of the Rose Croix declared secrecy at a meeting and renewed their vows to destroy the church of Jesus Christ.” [p156]

The English Grand Lodge was formed 6/24/1717, 100 years after the Magdeburg resolution, by James Anderson and six others.

The Grand Lodge of France was formed 1761.

Hyman Long took the Rose Croix 25 degrees, 6 Templar grades and two admin grades to form Scottish Rite Freemasonry on 5/31/1801 at Charleston.

In 1845, the Supreme Council for England and Wales was formed.

Albert Pike succeeded Hyman Long as 33rd degree Sovereign Grand Inspector General.

From the 32nd degree: “The real significance of the cross is that of Ahura and his four male emanations ... [the]trilateral name for god us composed of three sanskrit letters ... ‘A’ stands for the creator (Brahma) ... ‘U’ for (Vishnu) the preserver ... ‘M’ (Shiva) the destroyer.” [pp161-162]

XVI) The Kabbala (pp. 167-179)

“Freemasonry is Kabbalism.”

The Kabbala moves through ‘Sephiroth’ via 22 inter-connecting paths of the Tree of Life, which can take many lifetimes.

Each Sefirah has four Tarot cards.

Rabbinical tradition holds oral tradition was first given to man by angels.

“Kether” is the Kabbala deity.

One in the fourth Sefirah: “will be hallucinated in his recognition of Jesus Christ. ‘He will find a personal Saviour in the God-man instead of in the regenerative influence of the Christ-force’.” [p177]

XVII) Darkness to Light (pp. 180-)

“After much prayer I had realised ... I could no longer remain a member of the Anglican church. I had become increasingly disturbed by the views .. propounded ... sermons from men who ,, did not accept the Bible as ... infallible ... the final crunch ... came when I heard a visiting speaker dismiss ... the road to Emmaus ... in Luke’s gospel ... as merely allegorical.” [p181]