

The Masonic History of George Washington



"To inspire humanity through education to emulate and promote the virtues, character and vision of George Washington, the Man, the Mason and Father of our Country."

<http://www.gwmemorial.org>

GEORGE WASHINGTON'S CORRESPONDENCE

Did George Washington Tell a Lie?

<http://www.watch.pair.com/GW.html>

The evidence of George Washington's Masonic affiliation has been most troublesome for multitudes of Christians who have been influenced by the writings of Peter Marshall, D. James Kennedy, David Barton and others. For this reason, we are compelled to post the prima facie evidence of this matter. The Library of Congress contains the [George Washington Papers](#), which may be viewed online. A search inquiry yielded archives which contain actual photographs of original documents either written to or by Washington. The reader may view these documents in their original form. We have also transcribed certain of these letters which demonstrate, not only Washington's close ties to Freemasonry, but his position as Grand Master of the Alexandria Lodge No. 22 of Virginia.

Although Washington's correspondence with the Masonic Lodges is replete with Masonic references to the **Great Architect of the Universe**, his response to a Christian clergyman conspicuously avoids mention of Jesus Christ or acknowledgement of personal Christian faith. Washington also defended American Freemasonry and denied that American Masonic societies were connected to English Freemasonry or contaminated with the subversive principles of the Illuminati. The final exchange of letters reveals the mutual admiration between Washington and the Swedenborgian New Church of Baltimore.

[The George Washington Papers](#) at the Library of Congress
<http://memory.loc.gov/ammem/qwhtml>

GEORGE WASHINGTON PRAYS TO THE GREAT ARCHITECT OF THE UNIVERSE

Letter George Washington to York, Pennsylvania, Masons, January 3, 1792

By order and in behalf of the Grand Lodge in Pennsylvania in general
Communication assembled in ample form.

J.B. Smith, G.W.

Attent V: LeBarbier Duplesis, G. Secy.

Presented 3 January 1792

To the **Ancient York Masons** of the Jurisdiction of Pennsylvania.

Gentlemen & Brothers,

I receive your kind congratulations with the purest sensations of fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks. -- At the same time, I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion and that we may hereafter meet **as brethren in the eternal Temple of the Supreme Architect**.

G. Washington

An Address to the **Grand Lodge of Free & Accepted Masons for the Commonwealth of Massachusetts**, To their honored and Illustrious Brother -- George Washington. December 27, 1792
(Accompanied with gift of Masonic "Book of Constitutions" probably modeled upon the "Constitutions," the Masonic bible printed in 1734 by Benjamin Franklin and the first Masonic book published in America)

Desirous to enlarge the boundaries of our social happiness, and to vindicate the ceremonies of their institution, this **Grand Lodge** have published a "Book of Constitutions," (and a copy for your acceptance accompanies this) which by discovering the principles that actuate will speak the Eulogy of the Society; though they fervently wish the conduct of its members may prove its higher commendation....

...May the **Supreme Architect of the Universe** bless and protect you -- give you length of days & increase of felicity in this world, and then receive you to the harmonious and exalted city in Heaven.

John Cutter, Grand Master

Josiah Bartlett, Munso Mackey - Grand Wardens

Boston

Decem. 27. A.D. 1772.

Letter George Washington to **Massachusetts Masons Grand Lodge**, December 27, 1792. (Appreciation for the honor, dedication and gift of "Book of Constitutions")

To the Grand Master of the Free & Accepted Masons, for the Commonwealth of Massachusetts.

Flattering as it may be to the human mind, & truly honorable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare; it is not less pleasing to know that the milder virtues of the heart are highly respected by a society whose **liberal principles** must be founded in the immediate laws of truth and justice. To enlarge the sphere of social happiness is worthy the **benevolent design of the Masonic Institution**; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications which discover the principles which actuate them may tend to convince Mankind that the **grand object of Masonry is to promote the happiness of the human race.**

While I beg your acceptance of my thanks for the "Book of Constitutions" you have sent me, and the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address & cordial wishes are calculated to inspire: and I sincerely pray that the **Great Architect of the Universe** may bless you and receive you hereafter into his immortal Temple.

G. Washington

WASHINGTON DENIES AMERICAN MASONIC SOCIETIES PROMOTE ILLUMINATI AGENDA

Among the correspondence of George Washington, are letters from a gentleman by the name of George Washington Snyder, who sent to the President a copy of John Robison's *Proofs of a Conspiracy Against All the Religions and Governments of Europe* (New York: George Forman, 1798; reprint edition, Boston: Western Islands, 1967). This volume revealed the Illuminist plan, through the agency of Freemasonry, for the overthrow of established governments and religions. Mr. Snyder apparently questioned the propriety of the President's membership and position as Grand Master of the Alexandria Lodge No. 22 of Virginia. In two letters responding to Mr. Snyder, **President Washington denied that American Masonic societies are contaminated with the subversive ideology of the Illuminati.**

[Letter of George Washington to George Washington Snyder, September 25, 1798](#)

The Writings of George Washington from the Original Manuscript Sources, 1745-1799. John C. Fitzpatrick, Editor.--vol. 36

[Note 7: Of Fredericktown (now Frederick), Md.]
Mount Vernon, September 25, 1798.

Sir: Many apologies are due to you, for my not acknowledging the receipt of your obliging favour of the 22d. Ulto, and for not thanking you, at an earlier period, for the Book⁸ you had the goodness to send me.

[Note 8: *Proofs of a Conspiracy*, by John Robison.]

I have heard much of the nefarious, and dangerous plan, and doctrines of the Illuminati, but never saw the Book until you were pleased to send it to me.⁹ The same causes which have prevented my acknowledging the receipt of your letter

have prevented my reading the Book, hitherto; namely, the multiplicity of matters which pressed upon me before, and the debilitated state in which I was left after, a severe fever had been removed. And which allows me to add little more now, than thanks for your kind wishes and favourable sentiments, except to correct an error you have run into, of my Presiding over the English lodges in this Country. The fact is, I preside over none, nor have I been in one more than once or twice, within the last thirty years. **I believe notwithstanding, that none of the Lodges in this Country are contaminated with the principles ascribed to the Society of the Illuminati.** With respect I am &c.

[Note 9: In a letter from Snyder (Aug. 22, 1798, which is in the Washington Papers), it is stated that this book "gives a full Account of a Society of Free-Masons, that distinguishes itself by the Name of 'Illuminati,' whose Plan is to overturn all Government and all Religion, even natural."]

Editor's Note:

In the preceding letter, George Washington wrote to his correspondent that he wished "to correct an error you have run into, of my Presiding over the English lodges in this Country. The fact is, I preside over none, nor have I been in one more than once or twice, within the last thirty years."

Compare with the following excerpts from *George Washington, Victory with the Help of France* Volume VI, Douglas Freeman, Scribners, 1952, p. 92.

"In a spirit of goodwill Washington attended the masonic ceremonial and then marched with his fellow craft to Christ's Church in celebration of the anniversary of St. John the Evangelist."

Penn Packet January 1779

"This is the first masonic meeting for which the specific date and place of Washington's attendance during the Revolution have been observed in the present research."

WASHINGTON DEFENDS AMERICAN FREEMASONRY

[Letter of George Washington to George Washington Snyder, October 24, 1798](#)

The Writings of George Washington from the Original Manuscript Sources, 1745-1799.

John C. Fitzpatrick, Editor.--vol. 36

Mount Vernon, October 24, 1798.

Revd Sir: I have your favor of the 17th. instant before me; and my only motive to trouble you with the receipt of this letter, is to explain, and correct a mistake which I perceive the hurry in which I am obliged, often, to write letters, have led you into.

It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more truly satisfied of this fact than I am.

The idea that I meant to convey, was, **that I did not believe that the Lodges of Free Masons in this Country had, as Societies, endeavoured to propagate the**

diabolical tenets of the first, or pernicious principles of the latter (if they are susceptible of seperation).

The Masonic New World Order
George Washington Masonic National Memorial

Masons in the 18th century espoused liberal democratic principles that included religious tolerance, loyalty to local government, and the importance of charity and political compromise.

George Washington Quote On Masonry "Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society whose **liberal principles** must be founded in the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the **benevolent design of a Masonic institution**; and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the **great object of Masonry is to promote the happiness of the human race.**" **Correspondence from George Washington to Massachusetts Grand Lodge of Masons, December 27, 1792**, reprinted in *A Treasury of Masonic Thought*, Carl Glick, ed. New York : Vail-Ballou Press, Inc., 1959. p. 204.

**"Riddles In Stone: The Secret Architecture of
Washington, D.C."**

President George Washington Laying Capitol Cornerstone

September 18, 1793

http://www.washingtonlodge19.net/george_washington.htm

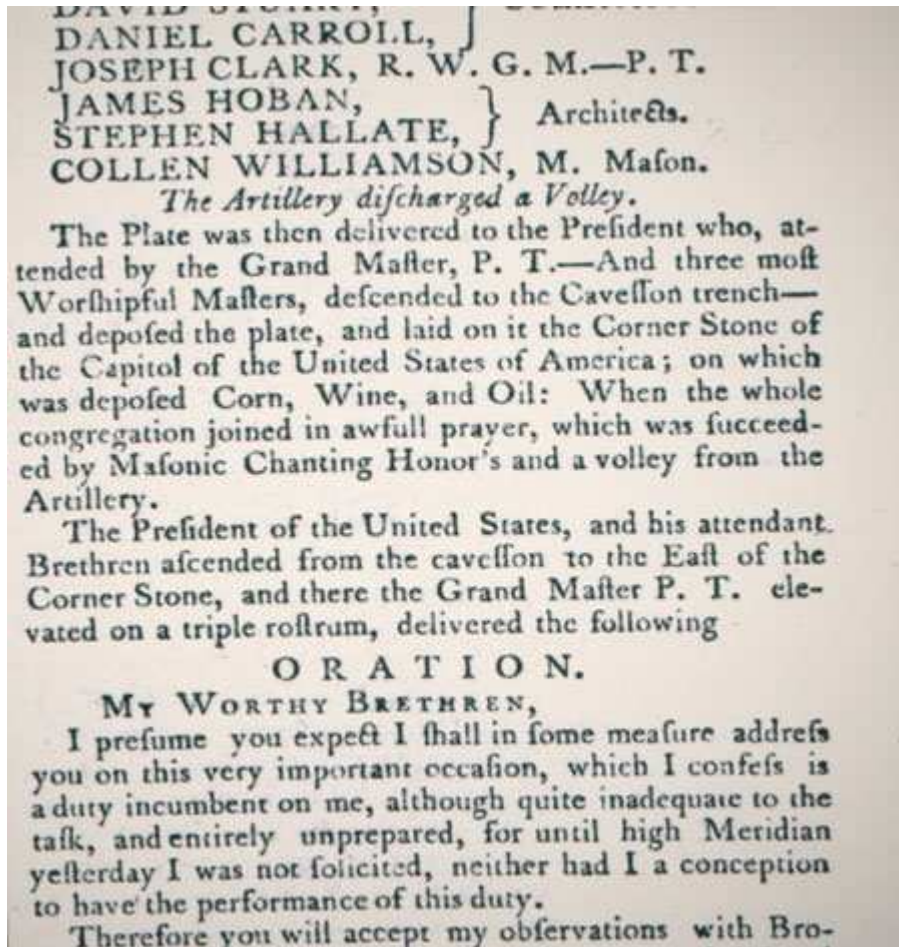


Original Newspaper Account

Columbian Mirror and Alexandrian Gazette

September, 1793

Obtained From Library of Congress



The colored picture, above, depict President George Washington leading the Masonic ceremony to lay the cornerstone of the U.S. Capitol on September 18, 1793. The second picture was taken from the original newspaper account of this event, from the Columbian Mirror and Alexandrian Gazette.

We cover this subject thoroughly in "[Riddles In Stone](http://cuttingedge.org/detail.cfm?ID=1319)"; these pictures are stills from this video. <http://cuttingedge.org/detail.cfm?ID=1319>

You can see the President fully arrayed in his Master Mason regalia, including his infamous apron. What kind of Masonic ceremony is George Washington leading? A huge hint is provided by this picture, if you know what to look for. Please notice to Washington's left a small decorative table, on the top of which was a plate full of what looks like food.

So, what is this plate, and what is its significance in understanding President Washington?

The answer lies in the original newspaper account of this cornerstone laying ceremony, an article which we obtained from the U.S. Library of Congress for \$50.00. Even though you can read it clearly, please allow me to repeat pertinent

excerpts. Since my computer does not contain keys which print this old English style, I have no choice but to use modern English.

Your understanding of President Washington is likely to change forever!

"*The Artillery discharged a Volley.* The Plate was then delivered to the President, who, attend by the Grand Master, P.T. -- and three most Worshipful Masters, descended to the Cavession trench -- and deposited the plate, and laid it on the Corner Stone of the Capitol of the United States of America; on which was deposited Corn, Wine, and Oil."

"The President of the United States, and his attendant Brethren, ascended from the cavession to the East of the Corner Stone ..."

As we prove in ["Riddles In Stone"](#), the Masonic ceremony known as "Corn, Wine, and Oil" is a Baal ceremony! Don't take our word for this fact; listen to the Bible!

"For she did not know that I gave her corn, wine, and oil ... which they prepared for Baal." (Hosea 2:8)

Therefore, it is without question that President George Washington was one of the highest-ranking Masons in that era, and that he lead ceremonies like this one -- the Corn, Wine, and Oil ceremony which is provably Baal worship! Not only does the Bible label this ceremony as Baal worship, but our expert Masonic witnesses label this ceremony and all of Freemasonry as Baal worship.

But, wait a minute, you protest! The entire Christian retail and home schooling markets are trumpeting the Christian faith of our Founding Fathers. In fact, President Washington is continually depicted as a fine Christian man, devout in his Bible reading and his prayers to Jesus. Books like *"George Washington's Sacred Fire"* by Peter A. Lillback, are prime examples of this type of disinformation.

It is true that President Washington read the Bible, and fervently prayed on occasion, but he was also a famous Mason, and he did lead the Baal ceremony known as "Corn, Wine, and Oil". How can we reconcile this apparent contradiction?

["Riddles In Stone"](#) video completely sets the record straight, showing that the reason so many people are so confused, especially with Washington, is that they do not understand the occult, either in doctrine or in thinking. Once you understand the type of occultism which heavily influenced our Founding Fathers, including Washington, you will understand how he could pray to Jesus in the morning and perform a Baal ceremony in the afternoon!

Luke 16:15: "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which **is highly esteemed among men is abomination in the sight of God.**"

http://www.gwmemorial.org/Collections/george_washington_trowel.htm

The cornerstone of the Capitol Building of the United States of America was laid with Masonic Honors on September 18, 1793. As the site was located within the Masonic jurisdiction of the Grand Lodge of Maryland, the ceremony was conducted under the auspices of that Grand Lodge with Rt. Wor. Joseph Clark as Grand Master pro tem. Wor. Brother and **President George Washington presided over the ceremony**, in which he was assisted by Rt. Wor. Brother Clark of Maryland, Wor. Brother Elisha C. Dick, Master of his home lodge, Alexandria Lodge No. 22 of Virginia, as well as Wor. Brother Valentine Reintzel, Master of Lodge No. 9 of Maryland (now Potomac Lodge No. 5 of the District of Columbia).

Both the silver Trowel and marble Gavel used by **George Washington in laying the cornerstone** were crafted especially for the occasion by Brother John Duffey, a silversmith of Alexandria who was a member of Fredericksburg Lodge No. 4. The trowel has a silver blade, silver shank, ivory handle and a silver cap on the end of the handle. In addition to the Trowel and Gavel, Brother Duffey crafted Masonic working tools of walnut for use in the ceremony. At the conclusion of the ceremony, President Washington presented the Gavel to the Master of Lodge No. 9 and the Trowel to the Master of Alexandria Lodge No. 22.

The inscription on the trowel was engraved on the underside of the blade sometime after 1805 and reads as follows:

"This Trowel, the property of Alexandria-Washington Lodge No. 22 A.F.& A.M. **was used by General George Washington September 18, 1793 to lay the cornerstone of the Capitol of the United States of America at Washington, D.C.**"

Masonic History

http://www.washingtonlodge19.net/george_washington.htm

George Washington is revered as few men are. Not only was he a great President and Man, but he was a Master Mason of special note. George was initiated an Entered Apprentice Mason in Fredericksburg No. 4, Fredericksburg, Virginia on November 4, 1752. He was Passed on March 3, 1753 and Raised to the Sublime degree of Master Mason on August 4, 1753. He was a member for the rest of his life.

Picture of Most Worshipful George Washington laying the cornerstone
at the U.S. Capitol Building in a Masonic Service in 1793.

Washington was appointed Worshipful Master in the charter for Alexandria Lodge #39
on April 28, 1788.

He was re-elected to this position on December 27, 1788 -- a year before becoming our
first President.

He served his lodge most honorably until his death eleven years later.

George Washington Masonic National Memorial



http://www.phoenixmasonry.org/masonicmuseum/geo_washington_masonic_mem_plate.htm

As visitors enter the Memorial, they are confronted with two large murals of George Washington. One depicting the laying of the cornerstone of the United States Capitol in September of 1793 with President Washington officiating at the ceremony and the other showing General Washington attending a religious service on St. John's Day in 1788 in Christ Church, Philadelphia, PA. There is also a large bronze statue of President Washington measuring 17 feet 3 inches high and weighing nearly 8 tons. President Harry S Truman, who was a Past Grand Master of Missouri, assisted in the unveiling ceremonies of the statue.

The Memorial features displays of other Masonic Bodies. They include the George Washington Museum, a gift of the Ancient and Accepted Scottish Rite

of Freemasonry; the Memorial Library, provided by the Grand Lodge of Pennsylvania; the Grotto Archives Room; the Royal Arch Room; the Cryptic Room; the Knights Templar Chapel; the Replica Lodge Room; and the Alexandria - Washington Lodge Room. The George Washington Museum which contains the most outstanding Washington memorabilia to be displayed to the public was dedicated in 1966. Its central item is the Washington Family Bible donated to the Memorial by collateral descendants in 1965. Indeed, the George Washington Masonic National Memorial stands as an inspiring reminder of the wisdom, strength and beauty given the United States in its infancy by the Father of our Country and a fitting tribute to the man who said, *"A good moral character is the first essential in a man. It is, therefore, highly important to endeavor not only to be learned but to be virtuous."*

This is the view of the George Washington Masonic National Memorial as you ascend the stairs from the west end of King Street. Airplanes landing at D.C. airports can see the giant Square and Compasses in front of the building 20 miles away.

This is the view looking down at the front of the building from the catwalk.

<http://gwmemorial.org/default.htm>

Does this look like a "Christian" President?



Original painting-Library of Congress

George Washington's Masonic Life

<http://www.gwmemorial.org/Chronology.htm>

A Chronology

Many legends circulate about the masonic activities of George Washington. Below is a list of documentable masonic occurrences within the lifetime of George Washington. Indeed, some lore about the various lodges that he may have visited are surely true, but without written contemporary proof, do not appear in this list. In addition to these masonic lodges, ceremonies and celebrations, at least fourteen letters survive written by Washington to various masonic lodges and grand lodges expressing his esteem for the fraternity. He owned at least two masonic aprons, three masonic constitutions and a masonic jewel,

as seen in his estate papers at the time of his death in 1799.

[About Above Image](#)

1752	November 4	Fredericksburg Lodge No. 4, Initiated as Entered Apprentice
1753	March 3	Fredericksburg Lodge No. 4, Passed to Fellow Craft
	August 4	Fredericksburg Lodge No. 4, Raised to Master Mason
1778	December 28	St. John the Evangelist celebration, marched in masonic procession
1779	June 24	St. John the Baptist celebration, marked with American Union Military Lodge at West Point, NY.
	December 20	Proposed by the Grand Lodge of Pennsylvania as General Grand Master of the United States, however never enacted.
	December 27	St. John the Evangelist celebration, celebrated with American Union Military Lodge at Morristown, NJ
1781	October	Reportedly visited Lodge No. 9 at Yorktown, VA with General Lafayette after defeat of British General Cornwallis
1782		Brothers Watson and Cassoul of Nantes, France, present Washington with exquisite silk masonic apron, acknowledged by letter August 10
	June 24	St. John the Baptist celebration, marked with American Union Military Lodge at West Point, NY.
	December 27	St. John the Evangelist celebration, marked with Solomon's Lodge No. 1, Poughkeepsie, NY
1784	June 24	St. John the Baptist celebration, marked with Alexandria Lodge, Alexandria, VA
	June 24	Made and honorary member of Alexandria Lodge No. 39 (Now Alexandria-Washington Lodge, No. 22) Alexandria, VA
	August	Presented a masonic apron made by Madame de Lafayette by General and Bro. de Lafayette
1785	February	Walked in masonic funeral procession

	12	for Bro. William Ramsay at Alexandria, VA
1788	April 28	Named charter Worshipful Master of Alexandria Lodge No. 22 when a new charter from the Grand Lodge of Virginia was issued. Unanimously reelected Master December 20, 1788 for one year.
1789		Elected honorary member of Holland Lodge No. 8, New York, NY
	April 30	Inaugurated President of the United States using Bible from St. John's Lodge No. 1, New York, NY
1791	April 15	Welcomed by members of St. John's Lodge No. 2, New Bern, NC
	May	Received the greetings of the Grand Lodge of South Carolina by General Mordecai Gist, Grand Master, Charleston, SC
1793	September 18	Acting Grand Master, laid the cornerstone for the United States Capitol, Washington, DC
1794		Sat for William Williams, portraitist, in Masonic regalia at the request of Alexandria Lodge
1797	March 28	Received a masonic delegation from Alexandria Lodge
1798	April 1	Attended Alexandria Lodge No. 22, and proposed a toast at the banquet that followed.
1799	December 18	Buried at Mt. Vernon with masonic rites as well as those of the church, conducted by Alexandria Lodge No. 22

George Washington

Etched by Stuart Edwards,
Gould's [History of Freemasonry](#) Vol I. p. 104.

Contrary to the discredited claims made by Governor Ritner (1780-1869)² in 1837, **Washington remained a freemason until his death**, whereupon, at his widow's request, he received a masonic funeral. **While his continued membership and regard for Freemasonry is unquestionable**, his [personal papers](#) suggest that he

may not have been a frequent attendee at lodge.

Initiated: November 4, 1752.

Passed: March 3, 1753

Raised: August 4, 1753

**Fredericksburg Lodge, Virginia,
Worshipful Master: May 29, 1788-
1789 (elected but not installed)
Lodge No. 22 [39], Alexandria,
Virginia,**

Source: [Denslow](#)

1. Claude Harris, [Esoteric Symbolism of the Watson-Cassoul Apron](#), Alexandria Lodge No. 39, 1998.

2. *Vindication of General Washington from the stigma of adherence to secret societies*, by Joseph Ritner (1780-1869) ... Communicated by request of the House of representatives, to that body, on the 8th of March, 1837, with the proceedings which took place on its reception. Harrisburg : Printed by T. Fenn, 1837. 26 p. 21 cm.

<http://gwpapers.virginia.edu/project/exhibit/mourning/funeral.html>

The Papers of George Washington

Exhibits

The Funeral

"Funeral Procession"
from F. L. Brockett.
**The Lodge
of
Washinaton.**

**Alexandria,
Va.:**

Published by
George E.
French,
1876. Lent
by the
Papers of
George
Washington.

Washington's last will and testament specifically states: "[I]t is my express desire that my Corpse may be Interred in a private manner, without parade, or funeral Oration."

Nevertheless, his friends and family could not avoid the overwhelming desire to commemorate Washington as a national figure. **His Masonic lodge was permitted to prepare arrangements for the funeral procession.** Mourners were instructed to arrive on "Wednesday, at Mount Vernon, at twelve o'clock, if fair, or on Thursday at the same hour." In the early hours of Wednesday the 18th, the **Masonic fraternity of Alexandria** started for Mount Vernon and arrived about one o'clock.

Two hours later the formal procession was formed, consisting of horse and foot soldiers, clergy, the General's steed bearing an empty saddle, a military band, the bier, and dozens of mourners.

Upon arriving at the humble red brick tomb sunk in a hillside below the mansion house, the Reverend Thomas Davis, rector of Christ Church, Alexandria, read the Episcopal Order of Burial. Next, the Reverend James Muir, minister of the Alexandria Presbyterian Church, and Dr. Elisha Dick, **both members of Washington's Lodge, conducted the traditional Masonic funeral rites.** After this, the shroud was briefly withdrawn to allow a final viewing before Washington's body was placed in the family tomb.

F. L. Brockett's ***The Lodge of Washington*** contains an account of the funeral, including a description written a few days afterwards by the Reverend James Muir: In the long and lofty *portico*, where oft the hero walked in all his glory, now lay the shrouded corpse. The countenance, still composed and serene, seemed to depress the dignity of the spirit which lately dwelt in that lifeless form. There those who paid the last sad honors to the benefactor of his country took an impressive, a farewell view.

"Funeral
Ceremonies"
from F. L.
Brockett.
***The Lodge
of
Washington.***
Alexandria,
Va.:
Published by
George E.
French,
1876. Lent
by the
Papers of
George
Washington.

Phoenixmasonry Masonic Museum

Brother George Washington's Masonic Apron on display

at the Grand Lodge of Pennsylvania in Philadelphia

http://www.phoenixmasonry.org/masonicmuseum/george_washington_masonic_aprons.htm



On October 26, 1816, the legatees of the Washington estate presented a Masonic apron to the Washington Benevolent Society of Pennsylvania. A short note, currently framed with the apron, was presented, reading:

To the Washington Benevolent Society. The Legatees of GEN. WASHINGTON, impressed with the most profound sentiments of respect for the noble institution which they have the honor to address, beg leave to present to them the enclosed relick (sic) of the revered & lamented "Father of His Country." They are persuaded that the Apron, which was once possessed by the Man, whom the Philadelphians always delighted to honor, will be considered most precious to the Society distinguished by his name, and by the benevolent, and grateful feelings to which it owes its foundation. That this perishable memento of a Hero whose Fame is more durable than Brass" (sic)

may confer as much pleasure upon those to whom it is presented, as is experienced by the Donors, Is the sincere wish of the Legatees. October 26th, 1816.

In 1829, the Washington Benevolent Society decided to donate the apron to the Grand Lodge of Pennsylvania. Recorded in the proceedings of the Quarterly Grand Communication, dated Monday, December 7th, is the following:

A communication was received and read from the Washington Benevolent Society of Pennsylvania, dated the 3^d July, 1829, accompanied by the Masonic Apron of our deceased Brother George Washington which had been presented to that Society by his Legatees, Viz:

The Watson/Cassoul Masonic Apron Presented to Brother George Washington

Very important link:

http://www.phoenixmasonry.org/masonicmuseum/gw_apron_watson_cassoul.htm

This apron is the Watson/Cassoul apron and is currently on display in a sealed frame in the Replica Room of the original Alexandria Washington Lodge No. 22 located at the George Washington Masonic National Memorial in Alexandria, Virginia.

A Brief History of the George Washington Masonic Aprons

Pictured above is another Masonic apron presented to Brother George Washington. This gift was made in France and the similarity of purpose and of origin has caused some confusion as to the identity of the two aprons that happily were preserved and proudly cherished by their later owners after the death of Brother Washington. The gift of this apron was due to the fraternal generosity of Brother Elkanah Watson and his partner, M. Cassoul, of Nantes, France. The name Cassoul in the old records is also spelled Cossoul and

Cosson. Watson and Cassoul acted as confidential agents abroad for the American Government during the revolutionary period, the former being also a bearer of dispatches to Dr. Benjamin Franklin. Brother Sachse, quotes Brother Watson from a book *Men and Times of the Revolution, or Memoirs of Elkanah Watson*, (New York, 1856, pages 135-6), as follows: "Wishing to pay some mark of respect to our beloved Washington, I employed, in conjunction with my friend M. Cossoul, nuns in one of the convents at Nantes to prepare some elegant Masonic ornaments and gave them a plan for combining the American and French flags on the apron designed for this use. They were executed in a superior and expensive style. We transmitted them to America, accompanied by an appropriate address," An autograph reply to the address was written by Brother Washington and this letter was purchased from the Watson family and thus came into the possession of the Grand Lodge of New York. The Washington/Lafayette apron owned by the Grand Lodge of Pennsylvania was first given by the legatees of Brother George Washington to the Washington Benevolent Society on October 26, 1816, and was presented to the Grand Lodge of PA on July 3, 1829. The Washington - Watson/Cassoul apron and sash came into the possession of Alexandria Washington Lodge No. 22, at Alexandria, Virginia, on June 3, 1812, and as recorded in the *Lodge of Washington* (page 90), were presented, with the box made in France which contained them, by Major Lawrence Lewis, a nephew of Washington, on behalf of his son, Master Lorenzo Lewis

Phoenixmasonry Masonic Museum

George Washington

Receiving His Entered Apprentice Degree FDC

http://www.phoenixmasonry.org/masonicmuseum/gw_ea_degree_fdc.htm

Geo. Washington and Lafayette Masonic FDC

http://www.phoenixmasonry.org/masonicmuseum/gw_and_lafayette_masonic_fdc.htm

This beautiful Masonic cover commemorates the 200th Anniversary of the birth of the Marquis de Lafayette. He was a hero of the American Revolution and a friend and brother of General George Washington... so much so in fact, that he presented the General with a custom made Masonic apron that was embroidered by hand by his wife Madame Lafayette. A picture and description of this apron can be found by (Clicking Here: http://www.phoenixmasonry.org/masonicmuseum/george_washington_masonic_aprons.htm) This FDC is listed in the Scott catalog as #1097, and issued on Sept. 6, 1957. There were three cities of distribution... Easton, PA (260,421 copies); Fayetteville, N.C. (230,000 copies); and Louisville, KY (207,856 copies).

If you happen to read about 'the freethinking Washington,' you'll notice that many people who knew him did not consider him a Christian. I believe he was a Christian but not like those around him. He was also a deist and mason as well.
William C. House--Editor, Reverse Spins

General Washington's Vision at Valley Forge

<http://www.reversepins.com/gwv.html>

Originally published by Wesley Bradshaw. Copied from a reprint in the National Tribune. Vol. 4, No. 12, December 1880.

Excerpt:...After a preliminary conversation of about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter: "I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a **singularly beautiful female**. So astonished was I, for I had given strict orders not to be disturbed that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight raising of her eyes. By this time I felt strange sensations spreading through me. I would have risen but the riveted gaze of the being before me rendered volition impossible. I assayed once more to address her, but my **tongue itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me.** All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. **I did not think, I did not reason, I did not move; All were alike impossible.** I was only conscious of gazing fixedly, vacantly at my companion.....

....."The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gaping upon the mysterious visitor, who, in the same voice I had heard before, said, Son of the Republic, what you have seen is thus interpreted. 'Three great perils will come upon the Republic. The most fearful is the third passing which the whole world united shall not prevail against her. **Let every child of the Republic learn to live for his God, his land and Union.** With these words the vision vanished, and I startled from my seat and felt that I had seen a vision wherein had been shown me the birth, progress, and destiny of the United States."

Dr. Johnson's Comment: There is not one time ever in Scripture that a message from the Lord was ever relayed by a female apparition. Good angels always appeared as men and women spiritual beings were always mentioned in a negative way in Scripture. See Below:

Biblical Angels Always Appearing as Men

Many biblical accounts of angels physically manifesting themselves to God's people show that they appeared as men. For example, Genesis 18 describes a time when three "men" (vs. 1-2) visited Abraham. One of them was the "Angel of the Lord"—and the other two were angels appearing as men. Later, the Angel of the Lord stayed behind with Abraham, and the two angels went ahead to the city of Sodom.

Notice the continuation of the account in Genesis 19:1: "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." These two are again referred to as men in verse 5, in which the perverted citizens of Sodom accosted Lot, demanding that he turn his guests over to them.

In the New Testament, we also find angels appearing as men. When comparing Matthew 28:5 and Mark 16:5, we see an individual described both as an angel and as a "young man" appearing to Mary Magdalene and Mary, Zebedee's wife. This account is also depicted in Luke 24:4 (which describes those who waited at Christ's tomb as men), and John 20:11-13 (describing them as angels).

How important are these beings? Hebrews 13:2 states, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." In other words, when involving themselves in human affairs, angels do not always (if ever) make it known that they are angels. Paul's instruction shows the manner in which we are to respond to those who entreat our hospitality—we should act as if they were God's own spiritual messengers. Our treatment of these "strangers" may have a direct bearing on the extent to which we receive angelic protection and intervention.

Also, it is interesting to note that, contrary to popular concepts of angels being in the form of women or babies, Scripture always describes their appearance as that of men. Angelic creatures known as cherubim or those called seraphim are given wings to show their ability to travel through the atmosphere and to journey to heaven where God has his throne (Job 1:6; 2:1; 1 Kings 22:19; Revelation 5:11). But angels (the different varieties) **do not have wings** or at least are never depicted in Scripture that way. All angels normally look like human beings (Genesis 18:2 with 19:1 and Hebrews 13:2), but they can display themselves with a glorious brilliance on occasion -like the shining of

the sun (Daniel 10: 5&6).

Women Angels with Wings

Zec 5:5-9: "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is **a woman** that sitteth in the midst of the ephah. And he said, **This is wickedness**. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out **two women, and the wind was in their wings; for they had wings like the wings of a stork**: and they lifted up the ephah between the earth and the heaven." **Good angelic creatures known as cherubim or those called seraphim are portrayed with wings but in the case above these female angelic spiritual entities have wings and are called wicked.**

Now as to the a matter of George Washington not being able to: "move", "reason", "think" and **saying "my tongue itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me." This sounds demonic especially in light of the fact that this was a female apparition.** Never in Scripture had a Godly angel took possession of anyone or taken away ones will to reason or think. This does not line up with Scripture. Finally this female apparition says: "Let every child of the Republic learn to live for **his God, his land and Union.**" **If this female apparition was of the Lord, why doesn't she point people to the Lord Jesus Christ (whose name is not even mentioned in this vision). Instead she tells us: "live for his God, his land and Union". "His God" is very vague and to a Muslim this would be Allah, To a Buddhist this could mean Buddha, To a Hindu this could mean Shiva, to a Satanist this could mean Satan.** 1 John 4:15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Another thing (this last point aside) when does the Lord ever tell us to live for "land" or "Union". These are unbiblical concepts.

Corinne Helene believed that during specific times in history tremendous souls are gathered together **with the aid of Spiritual Hierarchies (Comment: like the female apparition that appeared to Washington above)** to further the advancement of Light and enlightenment. America has seen the benefit of such guidance from an **Invisible Brotherhood devoted to the ideals of civil and religious liberty all in the framework of an extraordinary devotion to God. (Remember that is coming from an occultist, what "God" is she in reference to.)** She writes of "the Community" and the "Hermitage" as having members with a **mystical connection with God** and his invisible servants; all before the revolution. They prepared the way for the founding fathers. Here are quotes from Corinne Helene on **George Washington**.

Excerpts from: **America's Invisible Guidance** by Corinne Helene: "The inner authority which an "old soul" inevitably radiates was generally recognized in Washington by all who contacted him. Instinctively they regarded him with the

highest respect. Calm and gracious in manner, poised and dignified in bearing, he gave unmistakable evidence of a soul that was firmly established in spiritual principle and that drew strength and wisdom from inner communion with **the Great Ones.**" "With the gift of true **Aquarian leadership**, Washington set into motion certain spiritual principles and impulses which were now due for further manifestation on the physical plane. As someone well expressed this truth, in order "to understand him and his role in human affairs one must be able to see him encompassed by **mystic silence and by the universe.**"

During these times Washington, the Founding Fathers, **the Masons** and the Army at Valley Forge went through a collective 'dark night of the soul', **where God** and His good graces seemed to have forsaken them. But with Washington as their **spiritual leader**, they did not forsake God through that great time of testing. They came out stronger spiritually for it, that had "**far-reaching significance of the New World ideal.**" **William House--Editor, Reverse Spins**

General McClellan never repudiated the following story as it appeared during the Civil War: <http://www.reversespins.com/mcclellan.html>

From: Evening Courier, Portland, Maine. March 8, 1862

Reprinted: The Individual Christian Scientist, Vol XI, No. 2

When 1862 dawned, few realized how dire the situation was for the Republic....General George Brinton McClellan went to Washington, D.C., to take over command of the United States Army. At 2 A.M. on the third night after his arrival, he was working over his maps and studying the reports of the scouts when a feeling of intense weariness caused him to lean his head on his folded arms on the table where he fell asleep.

About ten minutes later the locked door was suddenly thrown open, someone strode right up to him and in a voice of power and authority said: "General McClellan, do you sleep at your post? Rouse you, or ere it can be prevented, the foe will be in Washington."

In his published article General McClellan described his strange feelings.... He seemed suspended in infinite space and the voice came from a hollow distance all about him....The furnishings and walls of the room had vanished leaving only the table covered with maps before him. But he found himself gazing upon a living map of America including the entire area from the Mississippi River to the Atlantic Ocean.

McClellan was aware of the being that stood beside him, but could only identify it as a **vapor having the vague outline of a man.** As he looked at the living map the general was at first amazed and then elated as he saw the troop movements and a complete pattern of the enemy's lines and distribution of forces. This knowledge would enable him to terminate the war speedily. But this elation dissolved as he saw the enemy occupy positions he had intended occupying within the next few days. He realized his plans were known to the enemy.

At this realization the voice spoke again: "General McClellan, you have been betrayed! And had not God willed otherwise, ere the sun of tomorrow had set, the Confederate flag would have waved above the Capitol and your own grave. But note what you see. Your time is short."

McClellan did note what he saw on the living map, transferring it to the paper map on his table. When this was done he became aware that the figure near him had increased in light and glory until it shone as the noonday sun. He raised his eyes and looked into the face of **George Washington. (Comment: This is also a totally unbiblical concept of an individual person coming back from the dead to relay a message. In the occult this is called necromancy (communication with the dead) and it is forbidden in the Scriptures and considered witchcraft.**

With sublime and gentle dignity Washington said, "General McClellan, while yet in the flesh I beheld the birth of the American Republic. It was indeed a hard and bloody one, but God's blessing was upon the nation, and therefore, through this, her first great struggle for existence, He sustained her and with His mighty hand brought her out triumphantly. A century has not passed since then, and yet the child Republic has taken her position of peer with nations whose pages of history extend for ages into the past. She has, since those dark days, by the favor of God, greatly prospered. And now, by very reason of this prosperity, has she has been brought to her second great struggle. This is by far the most perilous ordeal she has to endure; passing as she is from childhood to opening maturity, she is called on to accomplish that vast result, self-conquest; to learn that important lesson, self-control, self rule, that in the future will place her in the van of power and civilization...

"But her mission will not then be finished; for ere another century shall have gone by, the oppressors of the whole earth, hating and envying her exaltation, shall join themselves together and raise up their hands against her. But if she still be found worthy of her high calling they shall surely be discomfited, and then will be ended her third and last great struggle for existence. **Thenceforth shall the Republic go on, increasing in power and goodness, until her borders shall end only in the remotest corners of the earth, and the whole earth shall beneath her shadowing wing become a Universal Republic.** (Comment: Well this never happened and the US has only become increasingly wicked since this time & has never conquered the whole world and established a "universal republic" but the anti-Christ will eventually do this and establish a "New World Order". So this is a false prophecy from a familiar Spirit that associated itself with George Washington.) Let her in her prosperity, however, remember the Lord her God, let her trust be always in Him, and she shall never be confounded." (Comment: Why doesn't this spirit mention the name of the Lord Jesus Christ, why all the vagueness. Satan is "lord" and "god" to many.)

Washington raised his hand over McClellan's head in blessing, a peal of thunder rumbled through space; the general awoke with a start. He was in his room with his maps spread out on the table before him, but as he looked at them [to his astonishment, he saw] the maps were covered with marks and figures he had made during the vision....**this convinced him that his dream or vision was real and was from above.**

Washington's Masonic Connection

Excerpted from: **America's Secret Destiny** (link below)
Destiny Books
by Robert Hieronimus

<http://www.reversespins.com/masons.html>

George Washington

Mackey's *Revised Encyclopedia of Freemasonry* (1966) clearly shows that Washington's membership in the order was more than token.

Washington was initiated, in 1752, in the Lodge at Fredericksburg, Virginia, and the records of that Lodge, still in existence, present the following entries on the subject. The first entry is thus: "Nov. 4th. 1752. This evening Mr. George Washington was initiated as an Entered Apprentice," receipt of the entrance fee, amounting to £23s., was acknowledged, F.C. and M.M. March 3 and August 4, 1753. On March 3 in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on August 4, same year, 1753, the record of the transactions of the evening states that

Figure 4:

White satin Masonic apron embroidered with Masonic emblems by Marquise Lafayette. Gift from General Lafayette to George Washington, 1784. (Holy Bible, Red Letter Edition, Masonic Edition, 1960.)

General Lafayette and General Washington shared not only a close friendship but membership in the Craft, a commonly used name for Freemasonry. On two occasions General Lafayette presented Masonic aprons to Washington (see Figure 4). One of these aprons, embroidered in colored silks by Madame Lafayette, bore the emblems of the Holy Royal Arch degree. The fact that this apron was especially made for George Washington has led to much speculation that he was raised to that degree. This may be of considerable importance, for the "Royal Arch degree is the salient, spiritual degree of Freemasonry, not excepting the degree of Master Mason" (Steinmetz, 1946, 67).

While he was commander in chief of the American armies during the Revolutionary War, Washington frequently attended the meetings of military lodges. He presided over Masonic ceremonies initiating his officers and frequently attended the Communications of the Brethren (lodge meetings). Washington was nominated for Grand Mastership of the Independent Grand Lodge, an office he declined. In 1805, this lodge was renamed Alexandria Washington in his honor. To Masonic authorities, the evidence is clear that Washington was the master of a lodge. Testimony given by Timothy Bigelow in a eulogy before the Grand Lodge of Massachusetts two months after Washington's death indicates that Washington's Masonic experience was more than perfunctory.

The information received from our Brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art.

In his letters and addresses to Masonic bodies, Washington repeated his profound esteem for their principles. In 1797, he addressed the Grand Lodge of Massachusetts: "My attachment to the Society of which we are all members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft" (Sachse, 1915). Later in the same speech he said that the Masonic institution was one whose liberal principles are founded on the immutable laws of truth and justice and whose grand object is to promote the happiness of the human race. Only thirteen months before his death he declared to the Grand Lodge of Maryland, "So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it" (Mackey, 1966, 1095).

Historians have offered many reasons for the fact that a rag-tag American army, led by a general who had to go to the library to brush up on battle tactics, could defeat the strongest military power in the world. Many valid factors have been cited—the barrier of the Atlantic Ocean, the weakness of King George and his problems at home, the guerrilla tactics of the American army, etc.—but what has been overlooked is the influence of secret societies, especially Freemasonry, on America's leaders. Some esoteric historians (Hall, 1951; Case, 1935) cite that of the 56 signers of the Declaration of Independence, at least 50 were Freemasons. Whether this is a fact or not cannot be presently corroborated, but substantial information supports that many of the officers and enlisted men in the American military were Freemasons and many practiced the craft in the military lodges. According to General Lafayette (a Freemason himself), Washington "never willingly gave independent command to officers who were not Freemasons. Nearly all the members of his official family, as well as most other officers who shared his inmost confidence, were his brethren of the mystic tie" (Morse, 1924, ix).

Freemasonry allowed Washington greater control of and influence on his army. Those who breached military and Masonic secrets faced the penalty of death. Manly Hall (1951) and Paul F. Case (1935) report that 12 of Washington's generals were Freemasons, and that this, in part, accounted for their strong allegiance during America's darkest hours.

The underlying philosophy of Freemasonry ("The brotherhood of man and the Fatherhood of God") was the foundation of political, religious, social, and educational reform, which was opposed by the monarchies of Europe and ecclesiastical authorities as well. Washington's leadership and involvement with the craft gave him the confidence that America's military secrets were safe. His involvement in Freemasonry,

as Master of the Lodge, provided him with more than confidence, because the lodge ritual's function was to elevate the participant's consciousness.

A group of Freemasons experiencing the rituals and initiations in an altered state of awareness provided the internal strength and fortitude for them to grasp the importance of the American revolutionary experience, and its meaning for humanity as a whole. Thus the Atlantic Ocean, guerrilla tactics, and King George's conflicts contributed to the defeat of the English army, but so did the Freemasonic experience. It provided Washington the will and capacity to defeat King George when the world expected America's defeat.

Washington's reputed involvement in the American Rosicrucian Supreme Council is documented in an account entitled, "The Fulfillment of the Prophecy, The Consecration of Washington, The Deliverer, The Wissahickon." The Wissahickon, a creek in Philadelphia, has a special meaning for Rosicrucians.

Wissahickon is much more than a word, or the name of a stream, however beautiful. To the true American it is synonymous with a pure Mystic religion, with the freedom of all religious sects, for it was here that the many sectarians established themselves; with the founding of the American Republic, because here was conceived the constitution, and here was held the first American Rosicrucian Supreme Council, here was Washington, one of its Acolytes consecrated, and here formed the Grand Temple of the Rosy Cross. Wissahickon the beautiful and to many of us, sacred as the Ganges is to the Hindu. (Clymer and Ricchio, 1972,

Our Story of Atlantis, or the Three Steps, describes the part the mystics of the Wissahickon played in founding America. There can be no doubt that Washington was familiar with and admired several of these mystics and occultists (such as Peter Miller who translated the Declaration of Independence into European languages, and Conrad Beissel), for it was Miller who convinced General Washington not to hang one of America's first traitors but to release him to Miller's custody. Familiarity with Washington's policies toward traitors to the American cause allows one appreciation of the magnitude of Washington's favor. It seems clear that Washington respected Miller and the mystics of the Wissahickon, but the nature of the friendship remains a mystery. <http://www.reversespins.com/wissa.html>

Washington's views on the Illuminati, however, are very clear. He condemned them as "self- created societies" and dealt them a blow that led to their disappearance. When questioned about whether or not Illuminism had spread to Masonry in America, Washington answered that he "did not believe that the lodges of Freemasons in this country had as societies, endeavored to propagate the diabolical tenet of the former [Illuminati] or pernicious principles of the latter Jacobinism]" (Sparks, 1848, 11: 577).

George Washington's metaphysical leanings are fairly well known; the depth of his spirituality is less so. During the Valley Forge episode his inner strength was perhaps the deciding factor in his ability to hold together what was left of his army (whom he sometimes referred to as his "Christian soldiers"). Washington spent a long time each

day in prayer and meditation. This habit of his is well known, and etchings of Washington on his knees beneath the trees of Valley Forge are common. He carried his daily practice of prayer into the lives of his soldiers, ordering prayers to be said in the army every morning, and on Sunday when no chaplain was available he read the Bible to his men and led the prayers himself (Heline, 1949)

Washington's speeches and correspondence held many indications of his spiritual nature. Writing to Governor Trumbull of Connecticut, Washington confesses that he could "almost trace the finger of Divine Providence" through those dark and mysterious days which led the colonists to assemble in convention, thereby laying the foundation for prosperity, when he had "too much reason to fear that misery and confusion were coming too rapidly upon us."

Esoteric tradition recognizes two prophecies related to Washington. One is a possible vision he had at Valley Forge, during which an "angel" showed him America's future. Another account is an alleged Indian prophecy given to Washington by an old chief in 1770. The old sachem reportedly believed that the Great Spirit protected and guided Washington's footsteps through the trials of life, and that Washington would become the chief of many nations of a people yet unborn, hailed as the founder of a mighty empire (Lawrence, 1931).

The astrological chart of George Washington computed for February 22, 1732, 10:15 a.m., also supports Washington's spiritual inclinations and a direct access to his subconscious and unconscious minds, making him prone to unexpected vision and expanded consciousness. At Washington's birth the sun was in the sign of Pisces, which predisposes natives to an intuitive, mystical, religious orientation. These abilities were tempered and structured by his lunar placement in the sign of Capricorn, the sign of structured hierarchical form, which gave Washington organizational stability. The ability to take abstract ideas and structure them into a philosophical system of life is shown by the moon in the ninth house, the house of higher mind and philosophy.

An additional grounding influence is present in Washington's rising sign of Taurus. With Taurus as an ascendant, the president's demeanor would have been slow, thorough, and patient. Yet another force drawing his mystical ideas into form is the moon trining the ascendant.

A mystic is one who has intuitions or intimations of the existence of inner and spiritual worlds, and who attempts to come into self-conscious communion with them. An occultist studies the hidden aspects of being, the science of life or universal nature. It is one who studies the structure and operations as well as the origin and destiny of the cosmos. Mysticism is a product of the heart, while occultism is primarily a product of the mind.

The metaphysical leanings of George Washington were decidedly mystical rather than mental or occult; Washington was heart-centered rather than mind-centered. Benjamin Franklin's metaphysical tendencies, in contrast, were mental and practical.

Editor's note from Reverse Spins: It is this editor's belief that the Illuminati did finally penetrate the Freemasons in America but not until the latter half of the 19th century. So any talk of George Washington and the Founding Fathers being a part of a conspiracy or a One World Order is superfluous. **Christian fundamentalism does not understand the sacred symbols used by the masons and the founding fathers. (e.g. the third eye, the pyramid, etc.)**

Here is a Christian link with speeches and correspondence from George Washington whenever a masonic connection is made. **George Washington was wary of fundamentalists as I am. The greatest enemy of religion and freedom is not the devil nor somebody else's religion. It is fanaticism. George Washington knew this. It was why he was guarded in his speech and letters. Modern day fundamentalist are no different. Even though this link is biased, God bless him for making the information available.**

[George Washington's Correspondence](http://watch.pair.com/GW.html) <http://watch.pair.com/GW.html>

Washington On Masonry

"Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society whose liberal principles must be founded in the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the benevolent design of a Masonic institution; and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the great object of Masonry is to promote the happiness of the human race." **George Washington**

America's Secret Destiny

<http://www.amazon.com/exec/obidos/ASIN/0892812559/reversespins-20>

Excerpt is from the chapter: "The Founding Fathers and Secret Societies"

Chapter Titles:

1. The Amerindian Influence on the Founder's Vision
 2. The Founding Fathers and Secret Societies
 3. The History of America's Great Seal
 4. The New Age and the Great Seal
 5. A Symbolic Analysis of the Seal's Reverse
 6. The American Vision and Its Fulfillment
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