

Masonic Ritual Abuse: its characteristics, prevalence and expression in Western art and literature

Dr Lynn Brunet

Transcript of presentation at the

Survivorship Trafficking and Extreme Abuse Online Conference

May 4, 2024

Introduction

I am an Australian and in my country between 2012 and 2017 we had a Royal Commission into Institutional Responses to Child Sexual Abuse in which 68,000 calls, emails and texts from survivors were received and 8,000 private sessions were conducted.¹ The final report contained examples of both ritualistic and ritual abuse and cases of sexual abuse in Masonic contexts and by groups of Masons, along with the presence of Masonic ritual objects. One case detailed repeated sexual abuse at the hands of a child's Masonic father and his fellow Freemasons. At the age of six she was raped in the back of a car with a Masonic cane.² I gave my own story in a private session, but it wasn't included in the report. My story detailed both ritual and sexual abuse in a Masonic Lodge and in a church setting.

In my talk today I will be looking at some of the attributes of Freemasonry that can create a context for those who might want to use its rituals abusively. In all my work I am looking at the *misuse* of the rituals, not their legitimate practice in the fraternal settings of the Lodge. So, I'm not attacking the organisation as a whole and their value as a practice of spiritual and moral development. It is as valid as any other. But the Order does recognise that its rituals can be misused. They actually have terms for this, such as "irregular practice", "clandestine" or "spurious" Freemasonry. This can range from the simple alteration of the wording of the rituals to a gross misapplication of the rites in unethical or even illegal contexts.

I am an art historian and art theorist. My research is primarily focussed on historical examples of artists and creative writers who might be considered "tortured artists"; that their work could be dealing with something profoundly disturbing that the artists cannot necessarily name in words. Doing this work historically may demonstrate how some of the abusive use of these practices might have evolved, but it also has a protective function for me. It is unlikely that I could be sued over my discoveries in old cases where both the alleged victims and their perpetrators are long dead.

Slide 1

We must examine the coexistence of state-regulated cults ... what Marcus Terentius Varro called a theatrical theology – an inventiveness in parodies and merry, immoral and cruel games where desires unleash their power of metamorphosis in order to nourish the erotic and death-dealing imagination attributed to the gods.

Jean-François Lyotard, *Toward the Postmodern*, 1993, p. 92.³

To give you some background: in the 1990s, when I was first investigating this area, I was working as a lecturer in Art History and Theory and having to teach about the theories that were being used to interpret works of contemporary art. The concept of Postmodernism was very popular. I was also beginning to uncover my own memories of sexual and ritual abuse during this period.

At this time a lot of bizarre and disturbing work was appearing in the contemporary art world, especially in performance art and installations, where the artists were putting themselves through excruciating procedures accompanied by imagery that often denoted torture or sexual abuse. So, theories of trauma and memory were also popular amongst the art theorists. But there was little interest in the role of cults in my field. There *was* one art Italian art critic, Lea Vergine, who, as far back as 1974, had asked whether some performance works might be related to religious themes or cult practices.⁴ She was commenting on some of the scatological acts where the artists were ingesting urine or faeces, as well as the “ferocious misogyny” and the repetitive acts of reparation in this work that created a disturbing atmosphere or a sense of terror. In a later edition of this work, she discussed the concept of fractured subjectivity and the motion of the divided self, but did not investigate her question about cults any further; and neither did anyone else in my field.

However, in *Toward the Postmodern*, the French philosopher, Jean-François Lyotard made a statement, cited above, that was to influence the direction of my research. His words captured the very memories I was having of the cruel and senseless games and theatrical rituals that accompanied many of my experiences in my father’s Masonic Lodge. It spurred me to investigate Freemasonry. So, apart from processing my own memories on a personal level, I found that learning about the cult in which I was raised was helpful for me.

My first case study in my PhD thesis was on the work of Matthew Barney, a famous New York performance artist, who in 2003 exhibited a major work in the Guggenheim called *The Cremaster Cycle*, a series of five films. He depicted multiple references to Freemasonry within this

work and I immediately went to New York to see it. In it, Barney enacts his own version of the Masonic rites, and enacts a scene that suggests the rape of young satyr by an older one in the back of a limousine while it tours Manhattan. Barney is also an athlete and in one excruciating scene he crawls through a long tunnel lined with Vaseline. In my study I argue that it looks like the artist may be enacting memories of abuse in Masonic contexts. The thesis contained several other case studies of contemporary artists who appeared to be grappling with bodily memories of abuse and torture in ritual contexts.⁵

After this I realised that historical cases studies may be a safer way to go. The British artist, Francis Bacon (1909-1992), is the archetypal “tortured artist”. He always insisted that he didn’t know what his images meant, but that they were “the pattern of [his] own nervous system being projected on the canvas”.⁶ Bacon grew up in Ireland in an English military family and had talked about the sexual abuse he suffered as a child at the hand of his uncle and his father’s employees.⁷ I was able to demonstrate that many of his paintings were depicting Masonic oaths and scenes suggesting sexual abuse in ritual contexts. I argued that his famous images of laughing or screaming popes related to Orange Order rites that involved satirising the pope. His fractured self-portraits depicted the shattering of the psyche implicit in this type of abuse.⁸

Alongside Bacon’s work I examined the plays and one of the novels of the Irish writer Samuel Beckett (1906-1989), who said that he did not know where his ideas had come from either. He said he was often surprised when he saw what he had committed to paper. But he did say that what he was expressing was the “big, blooming buzzing confusion” of his own inner turmoil.⁹ Beckett was the son and grandson of Freemasons and suffered from severe depression in his young adulthood. He underwent two years of psychotherapy in London in order to try to understand what was wrong with him; but the doctor was unable to help him and told him simply to write. I demonstrate that his *Waiting for Godot*, one of the most famous plays of the 20th Century, is a parody of Masonic Royal Arch Rites, which were used in Ireland, suggesting that Beckett may have been exposed to a distorted version of the ritual. I examine many of his plays and show how they are all incorporating Masonic elements; in one of his novels, *The Unnamable*, he appears to be describing bodily memories of a ritual abuse experience.¹⁰

My current focus over recent years has been on Carl Jung’s famous *Red Book* and the journals he based the *Red Book* on, known as the *Black Books*. As they are the freshest in my mind most of the examples from now on will be based on Jung’s work, along with my own experience.

I’ll now turn to a brief summary of Freemasonry and its history, noting the elements that are used in Masonic abuse. Freemasonry has had a wide impact on many different organisations that have borrowed their concepts over the last few centuries. So, for those who have been abused in other traditions you may find some parallels between some of the practices in Freemasonry and those in your own background. Some aspects of this talk may be triggering and I will warn the audience beforehand.

Slide 2: What is Freemasonry?

Firstly, we will look at some of the attributes of Freemasonry that can be utilised by those choosing to use it for abusive purposes.

Freemasonry, as the <i>Encyclopædia Britannica</i> describes it, is “a fraternal order, the largest worldwide secret society, spread by the advance of the British Empire and remaining most popular in the British Isles and other countries originally within the empire”.	Ritual abuse is entirely dependent on SECRECY. All of the mechanisms used are aimed at maintaining this secrecy. The groups that practice ritual abuse are secret and those of us who have been abused in them learn quite early that we must keep the secrets, even from ourselves; we are taught that our life depends upon it.
Amongst Freemasons themselves the Order is known as a “science of morality, veiled in allegory and illustrated by symbols” and its motto is <i>audi, vide, tace</i> : hear, see and be silent.	For secrecy to be maintained BEING SILENT is enforced, and so there are many ways in which the children are trained to keep silent in ritual abuse, both Masonic and non-Masonic.

Example

I have recently completed a study of Jung’s *Black Books*, the journals in which he recorded his confusing mid-life fantasies. Carl Jung was a Swiss psychiatrist and colleague of Freud but distanced himself from Freud’s emphasis on sexual themes in analysis in favour of looking at more spiritual themes. His grandfather, Carl Gustav Jung (1794–1864) and an uncle, Ernst Karl Jung (1841–1912) were both Grand Masters of the Swiss Masonic Lodge and his father and many of his uncles were Protestant ministers.

We *do* know that Jung was sexually abused as a boy, because he admitted this to Freud in 1907,¹¹ and I have argued in both of my studies that it looks like he was also ritually abuse.¹² I have concluded my study of the *Black Books* with his recollection of how he felt as a young person when he would listen to the religious conversations, theological discussions and sermons of his father and uncles. He remembers thinking: “Yes, yes, that is all very well. But what about the secret?”¹³ It seems that even as a young person Jung was becoming aware that there was another secret layer beneath the Protestant religion in which he was raised.

<p>In Freemasonry the members pledge themselves to secrecy through the use of OATHS. They are viewed as symbolic, not to be taken literally. For example, the initiates can swear an oath that includes three “solemn penalties” that he will undergo if he ever divulged the secrets of the rites.¹⁴ They are graphically described:</p> <ul style="list-style-type: none"> • That I would suffer my throat cut from ear to ear, my tongue torn out by its roots, and my body buried in the rough sands of the sea. • That my left breast would be torn open and my heart given to the vultures of the air or the beasts of the field. • That my body would be severed in two, burned to ashes and scattered to the winds ... so that not a vestige of such a vile and perjured wretch as I should remain amongst men. 	<p>In ritual abuse oaths are transformed into THREATS and are intended to instil terror in the child, such as, if you ever tell, we will kill you ... or your parents, or your pets, and so on ... These threats are demonstrated in multiple ways to keep reminding the child that their abusers are capable of killing. In Freemasonry the use of theatrical settings where a murder appears to take place is commonly used to trick the child, but in some groups, as some of you may know, actual murder may be committed. The perpetrators prove to the child that they actually do have power over life and death.</p> <p><u>Example</u></p> <p>In my own case, the child parts of myself believed that I would die if I ever wrote this down. This was a hurdle I had to overcome during the writing of my thesis. Theatrical murder was used on a number of occasions in my abuse, although there were times where a dead or stillborn baby was used in the ritual.</p>
<p>Freemasonry has its beginnings in the guilds and building practices of the Medieval stonemasons, who constructed the castles and cathedrals of England, Scotland and Europe. It also teaches about the ancient practice of using imaginary buildings as MEMORY PALACES for oratory purposes.</p>	<p>The ancient practice of the MEMORY PALACE was used by orators in ancient Greece and Rome. The Masons of the medieval period were familiar with it as the “art of memory” and in the 17th century the concept of an imaginary Solomon’s Temple to represent an internal spiritual concept was introduced.¹⁵</p> <p>But in the ritual abuse of children this concept has been thoroughly corrupted to create IMAGINARY INTERNAL STRUCTURES to act as containers for alter states that carry the pain</p>

	and terror of the abuse. In my own case, an imaginary castle was created internally, but any number of structures can be used.
--	--------------------------------------------------------------------------------------------------------------------------------

Slide 3: Speculative Freemasonry

By the early 18 th century, the membership had spread to the ARISTOCRACY and by the late 1720s the first aristocratic Grand Masters were appointed from these ranks. The beginnings of the idea that Freemasonry is the “cult of the establishment”.	<p>Elite members and powerful figures, including members of royalty & the intelligentsia were initiated. In the U.S., a number of the Founding Fathers were Freemasons. In Australia, there was a similar representation of Masons at the elite levels of government in the early years of colonisation, although this was never publicly acknowledged, as it was in the U.S.</p> <p>For survivors of Masonic ritual abuse, the concern that Masons could be in powerful positions such as the judiciary or the police can be a barrier to reporting the abuse.</p>
The term MASTER is used throughout the rituals.	In reports of ritual abuse one survivor described the accompanying religious lessons to be “where [you learn] to be obedient [and learn] to have a Master and know who your master was and do as you were told”. ¹⁶
<p>In France there was a complete shift away from the concept of Masons as builders, to the romantic idea of them being KNIGHTS.</p> <p>In many of the higher rituals of the Scottish Rite, for example, the members are called knights and the word knight appears in the titles of some of the rituals.</p>	<p>All of these rituals are theatrical and the members are not real knights, but actors in the ritual drama.</p> <p>In Masonic ritual abuse perpetrators can be dressed in CLOAKS and sometimes as KNIGHTS.</p> <p><u>Example</u></p> <p>In my study of the <i>Red Book</i> Jung illustrates one of the key characters in his initiations in a knight’s costume, with the wings of an angel. I identify this figure as one of the main perpetrators of his abuse and point out the rituals where the Masons are dressed as knights and are said to represent angels in the drama.¹⁷</p>
Philosophical, religious and mystical themes, based on Enlightenment	While there was a focus on science during the Enlightenment there was also a corresponding fascination with many aspects of the occult which was taken up by the Masonic Lodges.

thinking, were now added, now termed ‘Speculative Freemasonry’.	An eclectic mix of interests such as mythological symbolism from both classical and biblical sources are represented as THEATRE, accompanied by a large dose of IMAGINATION.
Biblical themes are common throughout the Masonic rituals.	<p>In Masonic ritual abuse the use of BIBLICAL THEMES is common and enacted theatrically by the Lodge members. But the narratives are often twisted and the characters are misrepresented in order to CONFUSE the child.</p> <p><u>Example</u> In Jung’s case, the biblical character of Salome, the most evil woman in the New Testament, is represented as the daughter of the Old Testament prophet Elijah, a biblically incorrect association of a holy prophet with an evil daughter. Jung is made to believe during some of his active imaginations that he is as evil as Salome.</p>
In some of the higher degrees, eg. the Scottish Rite, the Masons are taught about the ANCIENT MYSTERY CULTS.	In ritual abuse myths that involve themes of RAPE and INCEST amongst the ancient gods can be represented. References to the ELEUSINIAN MYSTERIES appeared in my own experience. They involve the Myth of Persephone, who was abducted by Hades to be taken to the Underworld where she was forcibly wed to him and remain there indefinitely, only visiting the upper world once a year. She was also raped by her father Zeus and one of her daughters, the goddess Melinoë, was known as the bringer of nightmares and madness. The Myth of Persephone is widely regarded as an explanation for the seasons, where Persephone’s time in the Underworld represents winter, but in ritual abuse the myth is used to justify the SEXUAL ABUSE OF CHILDREN and to condone rape and incest.
The Masons are also taught about the KABBALAH, a medieval Jewish mystical tradition aimed at imparting an experience of the Divine through a disciplined practice of meditation and study. It is aimed at creating harmony on a spiritual level by enlisting the help of angels and focussing on love and the higher values.	<p>As we have learned from Stella Katz, who was once a programmer in ritual abuse, the principles of the Kabbalah are REVERSED and used to draw down DEMONS by generating an atmosphere of TERROR.¹⁸ Combining this with the use of drugs and puppets representing these demons the child is made to believe that they are inside him and are used to control him.</p> <p><u>Example</u> In Jung’s <i>Red Book</i> there are extensive references to the Kabbalah and the Tree of Life that appear as magic rituals, but are accompanied by terrifying situations and painful emotions that he is trying to understand, suggesting the abusive use of this sacred Jewish tradition.</p>

<p>EGYPTIAN & DRUIDIC THEMES</p> <p>Since the 18th century Egyptian themes have been very popular in Freemasonry, and many Lodges or Temples are decorated with Egyptian symbols. Some of the early ideas about Egypt that were turned into Masonic rituals were based on a fantasy novel called the <i>Life of Sethos</i>, by Jean Terrasson in 1731. It was said to be a translation of an ancient manuscript but was entirely an imaginary fiction.</p>	<p><u>Example</u></p> <p>Inexplicable Egyptian themes appeared in my own artwork over many years. I even depicted myself as an Egyptian at one stage, but it was not until many years later that I remembered the context in which they first appeared in my father's Masonic Lodge. At one point in my childhood, I was bound in bandages to look like an Egyptian mummy in the dim interior of the Lodge and later, while researching the rituals, I discovered one from the 19th century where the candidate is bound in a similar way and then pushed back into a coffin to symbolise death and rebirth.</p> <p>Druidic themes are also used in Masonic RA. In my own case they involved the men dressed in dark cloaks with bird-headed masks, terrifying for a child, and I represented these figures in my artwork without knowing what they were about until years later. When I revisited these memories, I noticed that I could see their black patent leather shoes underneath cloaks and realised that they were simply men dressed up.</p>
<p>Freemasonry also claims a connection with Roman MITHRAISM, a military cult that was taken throughout the Roman Empire.</p> <p>Presumably, very harsh initiation practices were involved, although it is not known exactly what occurred in them, due to the intense secrecy involved.</p> <p>Mithraism shared many similarities with the Christian narrative. In 1949 during his theological studies, Martin Luther King Jr wrote a student essay on Mithraism, which can be found online.¹⁹</p>	<p><u>Example</u></p> <p>In Jung's case, looking back on his fantasies, years later, he said: "All this is Mithraic symbolism from beginning to end."²⁰</p> <p>Jung was also taken through many ordeals related to different sun gods from the ancient world, where he was made to believe that he had become each one of these gods. In my study of the <i>Black Books</i> I argue that this process was aimed at installing a series of god-personalities or alters into his psyche.</p> <p>In the ancient world the mystery cults involved the candidate VOLUNTARILY undergoing trials involving facing death in an extensive set of ordeals, in order to be admitted into a select brotherhood. But in Ritual Abuse there is NO CHOICE and NO ESCAPE for children trapped in these systems.</p> <p>In summary, there are many aspects of the occult that Freemasonry has embraced, providing a wealth of material for potential abusers to draw upon.</p>

Slide 4: Freemasonry's central allegory and legend

<p>Despite the fact that the Masonic system does cater for the wives and daughters of its men in affiliated organizations, the Order's central values primarily cater for the psycho-spiritual needs of men.</p>	<p>Male initiation processes in general appear to demonstrate the ever-present threat that men can impose on each other and the close proximity of death in all relations between men, whether in the field of battle or in the boardroom. The TERROR experienced by the novitiate is the central ingredient of the initiation process and his vulnerability throughout the experience marks the power of the group over the individual. The cementing of male relations through implied terror – WE COULD KILL YOU BUT HAVE CHOSEN NOT TO – is the hallmark of all fraternal initiatory structures.</p> <p>In Freemasonry this is represented through the pointing of a sword at the blindfolded candidate, the wearing of a noose-like rope around his neck, called the cable-tow, the oaths, and the sign he makes of having his throat cut.</p> <p>TERROR is one of the central ingredients of ritual abuse. Demonstrations of “WE COULD KILL YOU” abound.</p>
<p>In Freemasonry, the central allegory representing spiritual growth is based on the building of SOLOMON'S TEMPLE. The ritualistic space of the Lodge represents key aspects of the layout of Solomon's Temple and the symbolism of the temple runs throughout the Masonic degrees.</p>	<p>The Masons created their own legends surrounding SOLOMON'S TEMPLE that were not based entirely on biblical facts, but were embellished with IMAGINATIVE narrative changes to act as allegories of spiritual principles. Albert Mackey stated that the symbolism of Solomon's Temple represents the human body. “Man as the temple of God, with its Holy of Holies deep seated in the centre of the human heart.”²¹</p> <p>In my thesis I make the argument that the symbols represented in the Lodge room may be interpreted as a symbolic representation of brain-body physiology, along with the nature of memory and mystical experience.²²</p>
<p>In the 2nd degree the Masons developed their own myth about the WINDING STAIRS in Solomon's Temple, which were used to reach the Middle Chamber where the workers would receive their wages.</p>	<p>The Freemasons argue that the Winding Stairs represent the gradual spiritual development of the Mason in his journey.</p> <p>But it can also be seen in terms of the Gnostic goal of achieving a mystical experience through patient spiritual practices. This can result in a rare but enriching experience of transcendence or God-consciousness. Most who try will go all their life and never achieve this mystical union and it may only be in death when this is achieved.</p>

<p>In the Scottish Rite the Winding Stairs are called cochleus, representing a spiral staircase.²³ Given Mackey's statement that the symbolism of the temple relates to the human body, the term cochleus is not unlike cochlea, the part of the inner ear related to balance, hearing and so on.</p>	<p>In my thesis I asked whether a spiralling sensation has anything to do with the neurology of the mystical experience.²⁴</p> <p>I'm wondering whether the torturous practice of SPINNING, that is commonly used on children in ritual abuse, has something to do with creating a near-death mystical state.</p> <p>In my own case I underwent several experiences of spinning.</p>
<p>The 3rd Degree involves the legend of Hiram Abiff – the Master Builder or architect of Solomon's Temple, who is murdered by three traitors. It is called the "Golden Legend".²⁵</p> <p>There is no murder of the architect of Solomon's Temple in the Bible. This legend is only found in Freemasonry and first appeared in the Order in the early 1720s. It is to be understood allegorically.</p> <p>Encoded within it seems to be an understanding of the impact of SHOCK or TRAUMA on the psyche, as well as the idea of MEMORY – LOST AND FOUND.</p>	<p>In the ritual three dissatisfied workers who want to be promoted prematurely to the role of Master Mason conspire, in an act of fraternal betrayal, to murder Hiram Abiff. FRATERNAL BETRAYAL is regarded as the greatest crime in Freemasonry.</p> <p>As Jennifer Freyd's work demonstrates, BETRAYAL TRAUMA is the most difficult trauma and therefore the most associated with REPRESSION.</p> <p>At noon, when Hiram Abiff goes into the temple to pray, they approach him, one by one, to urge him to tell them the secret word or password. He refuses each one. The first traitor delivers a blow to the left side of his head and he drops to the right knee, the second hits his right temple and he drops to his left knee, while the third hits his forehead and he drops down dead.</p> <p>This seems to be describing an accumulated SERIES OF SHOCKS and CROSSED NEURAL CONTROL BETWEEN BRAIN AND BODY, where the left and right hemispheres of the brain control the opposite sides of the body. The Masonic symbol of skull and crossed bones seem to be representing this as well. An accumulated series of SHOCKS is central to ritual abuse practices.</p> <p>The traitors then take the body and roughly bury it in a SHALLOW GRAVE, marking it with a sprig of acacia. This rough burial can represent the memories of the SHOCKS BURIED JUST BELOW THE LEVEL OF CONSCIOUSNESS. While the sprig of Acacia is associated, in magic lore, with MEMORY – LOST AND FOUND.²⁶</p>

	<p>Upon hearing of the crime King Solomon orders a search for the body. After a number of days, the body is found when one of the Masons pulls at the sprig of acacia. The body has already begun to decay and when the Masons pull at the corpse's hand, it slips, suggesting how REPRESSED MEMORIES CAN EASILY SLIP AWAY before they are fully grasped.</p> <p>The Masons try three times, and on the third attempt embrace the body in the Five Points of Fellowship, a symbol of brotherly love and support. This is an embrace between two Masonic brothers described as “foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek or mouth to ear.”</p> <p>In other words, a communication takes place between the CONSCIOUS and UNCONSCIOUS parts of the self. The Five Points of Fellowship can also refer to the FIVE SENSES, thus suggesting the full engagement of all the senses in this process.</p> <p>Retrieving the body, they then return it to the King for “decent burial”. In other words, the TRAUMATIC MEMORIES can now be processed as normal memories and allowed to fade in the normal manner.</p> <p>There is more to this legend and the rituals representing it, but overall, it suggests that centuries before psychologists and psychiatrists had understood the way trauma works on the body and psyche, the Freemasons seem to have been enacting it allegorically in their rituals.</p>
<p>The pursuit of a mystical experience through shock.</p> <p>The 2nd Degree implies that achieving the experience of a mystical state can be a life-long process, but the 3rd Degree suggests that there are ways to achieve it through shock.</p>	<p>Examples abound on the battlefield where the horrors the men endure can result in a DISSOCIATIVE state of DIVINE BLISS.</p> <p>It is possible that one of the aims of Masonic abusers is the pursuit of a mystical experience, a sense of their own godhood, through the SHOCK OF BREAKING TABOOS, such as the abuse of children.</p> <p><u>Example</u> My own father was totally dissociated from what he was doing in the cult. He didn't know he was doing those things and it wasn't until he was near death that he remembered and confessed to me.</p>

	But all through my teen years I remember him talking about a profound mystical experience he had had; how wondrous it was and how he was endlessly trying to regain it. I've wondered whether the shock of breaking the taboo of sexually abusing children might have originally instigated this mystical state.
--	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Slide 5: The Lewis – the Mason's son or daughter

A widely-used nickname for a Freemason is "the widow's son". Hiram Abiff is described as the son of a widow. ²⁷	<p>One author, Alexander Piatagorsky, an academic scholar and non-Mason who has recently addressed the global phenomenon of Freemasonry, argues that this status likens the Mason, as a child who does not know his own father, to that of orphans and bastards, "a contingent of possible candidates for victimhood and thereby for the role of the mythological hero."²⁸</p> <p>In other words, there is some form of GENERATIONAL TRAUMA involved here. As we know, ritual abuse practices are often passed down through the generations.</p>
The term Lewis in Freemasonry has two meanings: Firstly, it means the SON OF A MASON; the term Lewisa has been used for the daughter of a Mason, but rarely. ²⁹	<p>My sense is that the children of Freemasons are most at risk of abuse.</p> <p>But Freemasonry has also established many children's homes, hospitals and private schools over the centuries, where it is possible that abuse may have occurred; they have been endorsed by the establishment and even by royalty in the case of the UK.</p>
The second meaning of the Lewis that it is a tool used in LAYING THE FOUNDATION STONE, Masonry's foremost civic duty. It is a type of bolt which attaches the heavy stone to the pulley to enable the stone to be lifted and put in place. IT CARRIES THE WEIGHT OF THE STONE.	<p>The relationship between the Mason and his son or daughter thus appears to be marked by a complex relationship to traumatic experience that nevertheless plays some important role within the functioning of an ordered society. Like the tool that carries the weight of the stone, the Lewis, as the Mason's child, has to CARRY THE WEIGHT OF HIS OR HER FATHER'S PAIN.</p> <p><u>Example</u></p> <p>This may have been particularly relevant in the post-war period. The period after WW2 saw a massive increase in membership of the Masonic Order as well as in other fraternities. My own father was one who joined after serving in the war. He, like many young men, were carrying the horrors of war in</p>

	<p>their psyche, unable to share their knowledge of its evils with non-veterans. He was also abused in his childhood by a Catholic priest and incest was practiced in his family. Even before remembering my abuse, I always felt that he had used me in some way, especially for his own spiritual gain. But when the memories came, I realised the horrifying extent of this transference.</p>
Jung's comment.	<p>In Jung's case he felt that "there was an impersonal karma within his family passed on from parents to children ... I had to answer questions which fate had posed to my forefathers, which had not yet been answered ... things which previous ages had left unfinished."³⁰ He recognised a split in his personality that was somehow related to this.</p>

Slide 6: Hypnosis in the Masonic Lodges

<p>Franz Anton Mesmer (1734-1815), German physician, and the spread of mesmerism/hypnotism throughout the Continental Lodges.</p>	<p>Mesmer toured the lodges on the Continent and demonstrated what he called "animal magnetism", which was then termed "mesmerism" and later the term "hypnotism" was introduced.³¹ One of his methods was where he would sit down in front of his patient, their knees touching, and holding the patient's thumbs, and look into the patient's eyes. Then he would make "passes" with his hands, run his hands down their arms and holds his hand on the patient's solar plexus area, sometimes for hours. This could result in patients having sensations or convulsions, to bring about a cure, an early form of the use of hypnosis for healing purposes.</p> <p>We know that hypnosis can be used in combination with other healing methods for psychological disturbance and trauma. Mesmer's method that I describe reminds me a little of EMDR, used now for traumatised individuals.</p> <p>In my own case I underwent EMDR treatment for a short time in the early stages, before I knew what my own PTSD symptoms were about. The EMDR seemed to get the process of remembering underway, although I didn't continue to use it, but moved to a process based more on journaling.</p> <p>But as we know, HYPNOSIS is one of the methods used EXTENSIVELY in ritual abuse, to terrorise and indoctrinate the children.</p>
-----------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	<p><u>Example</u></p> <p>Even in the first two months of recording his fantasies Jung began to realise that hypnosis might have played a role in many of them. Eg. His experiences of wandering in the desert, feeling the hot sand, suffering from dreadful thirst and intense heat. He describes having various visions based on crystal-gazing of some kind, some of which were quite frightening.³²</p>
<p>Cagliostro's clandestine Egyptian Rite. Use of children and hypnosis in the Egyptian Rite.</p>	<p>Count Cagliostro was the pseudonym of an Italian by the name of Joseph Balsamo (1743–1795). He became known in Freemasonry as a charlatan and Masonic imposter for his creation of Egyptian Freemasonry in London in 1777, followed by its successful propagation on the Continent and a surge in EGYPTOMANIA in the lodges.</p> <p>He was associated with Anton Mesmer and applied mesmeric techniques and “crystal-gazing” mixed with alchemy, Masonic symbolism and sex magic during the initiations. CHILDREN, either a girl, known as a dove, or a boy, known as a pupil, PLAYED A ROLE in these rites. Cagliostro drew the ideas for his rituals from the Egyptian <i>Book of the Dead</i> and other ancient documents and also claimed that he could summon the dead, magically evoking phantoms in mirrors or vases of water.³³</p> <p>There is evidence in the <i>Black Books</i> that Jung might have participated in an Egyptian-style ritual as a boy, where a young girl and a boy are described as doves and appear to be under hypnosis.³⁴</p>
<p>Comment on hypnosis in the Lodge by J.D. Buck (1838–1916), American Freemason and medical doctor. He stated: “the Hypnotist cannot reduce the mind of a trusting but ignorant brother to the condition of imbecility without facing the law that counts such a crime as no less than murder.”³⁵ Buck refers to the misuse of initiatory knowledge as BLACK MAGIC.</p>	<p><u>Example</u></p> <p>One of my own experiences in the Lodge is of seeing my father, under hypnosis, grovelling around the floor like a crazed animal, to the great amusement of the other Lodge members. This was then accompanied by him having to eat something vile, which I won't name here, and being forced to eat it too. However, I must have fainted at this point. It was all a GREAT JOKE to the men, though.</p> <p>As we know, each time the child is placed into a state of shock through these practices, a new alter state is formed in the psyche. It could be described as soul murder “by a thousand cuts” where each shock contributes to the overall annihilation of the child's innate sense of personal power and the production of a passive slave.</p>

Slide 7: Corruption within Freemasonry

Albert Pike (1809-1891), the Ancient and Accepted Scottish Rite, and his comment on the potential for corruption within Freemasonry.

Albert Pike was an American Freemason, author and major figure in the promotion of the Ancient and Accepted Scottish Rite. It was his statue that was torn down during the Black Lives Matter protests as he was also a supporter of slavery. His book *Morals and Dogma* (1871), sometimes known as the bible of the Scottish Rite, is still in use today.

Pike, himself, was extremely critical about the degradation of the Masonic Mysteries, which he intended to help repair with his own contribution towards the Ancient and Accepted Scottish Rite. In one of his lectures in *Morals and Dogma*, he launches into a lengthy diatribe against FREEMASONRY'S VULNERABILITY TO CORRUPTION. He writes:

“Masonry long wandered in error. Instead of improving, it degenerated from its primitive simplicity, and retrograded toward a system, distorted by stupidity and ignorance ... [in which] pretended mysteries, absurd or hideous, usurped the place of Masonic Truth ... Oaths out of all proportion with their object, shocked the candidate, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable; but being mere chimeras, were preposterous, and excited contempt and laughter only ... The rituals even of the respectable Degrees, copied and mutilated by ignorant men, became nonsensical and trivial ... Candidates were made to degrade themselves, and to submit to insults not tolerable to a man of spirit and honor ... the whole system was one grotesque commingling of incongruous things, of contrasts and contradictions, of shocking and fantastic extravagances, of parts repugnant to good taste, and fine conceptions overlaid and disfigured by absurdities engendered by ignorance, fanaticism, and a senseless mysticism.”³⁶

Here, Pike was describing men degrading each other under the rubric of initiation, but his words could just as easily be representing the practice of Masonic ritual abuse when applied to children.

- The children exposed to ABSURD OR HIDEOUS MYSTERIES
- THREATS USED TO SHOCK THE CHILD
- The CHILD COMPELLED TO PERFORM ABOMINABLE ACTS
- The CHILD IS DEGRADED, INSULTED AND HUMILIATED
- The CHILD'S SUFFERING IS TREATED AS A GREAT JOKE

Pike's directive to his brothers: "Break not into the house of innocence, to rifle of its treasure ..."	Reading <i>Morals & Dogma</i> myself I found that in no sense was Albert Pike promoting abusive behaviour, but was warning his brothers against it. On one occasion he makes the comment: "Break not into the house of innocence, to rifle of its treasure; lest when many years have passed over thee, the moan of its distress may not have died away from thine ear!" ³⁷ This sounds like a very clear directive to the Masonic members to desist from using their knowledge to abuse children and steal their innocence.
Jung's case and Pike's lectures.	<u>Example</u> In my recent study of Jung's <i>Black Books</i> , I was able to demonstrate that his perpetrators had not only used the Scottish Rite rituals, but also PIKE'S <i>MORALS AND DOGMA</i> , in a DISTORTED way. <i>Morals & Dogma</i> was published in 1871 and Jung was born in 1875, so this bible of the Scottish Rite would have been in use during Jung's childhood. I was able to demonstrate that many of the themes were directly taken from Pike's book. In particular, I was able to show that the strange, so-called magic symbols that Jung illustrated in his journals were based on the wording in <i>Morals & Dogma</i> , but used in way to make him feel that he was being controlled by powerful magic forces. BUT IT WAS ALL HOCUS-POCUS. So even Pike's words themselves were being distorted for abusive purposes, and not that long after he had actually published them.

Slide 8: Aleister Crowley's *Book of the Law* (1904)

Aleister Crowley (1875-1947). English occultist, poet, artist and author.	<p>The case of Aleister Crowley brings in another element and demonstrates the general confusion inherent in Freemasonry due to ALL THE DIFFERENT VERSIONS, that can provide the sanction for abusers to do what whatever they want.</p> <p>Crowley was an English occultist, poet, artist and author and had already investigated many aspects of Western esotericism prior to being initiated into Freemasonry in his mid-twenties. He explored ceremonial magic, sex magic, alchemy and so on and belonged to occult secret societies like the Hermetic Order of the Golden Dawn and the Ordo Templi Orientis. His</p>
---------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	<p>initiation into Freemasonry was, however, through an irregular Scottish Rite lodge in Mexico City where he was admitted to the 33rd degree, and then another irregular group in Paris; but he was never accepted in the English system. However, he was bestowed with many Masonic honours in the US and was sanctioned by a couple of leading Freemasons back in England to blend sex, religion and social experimentation with Masonic elements in the rituals he developed.³⁸ His mixed reception demonstrated the fractures that existed between the different versions of Freemasonry.</p> <p>Crowley was to have a wide influence on the direction of Western esotericism and the counter culture of the 1960s, but was also dubbed “the wickedest man in the world” and regarded as the grandfather of Satanism. He was a proponent of excess in every way. He created his own religion of Thelema (Greek for Will), a distorted version of Masonic practices, initially basing it on the words of a disembodied voice he was hearing, that he called <i>The Book of the Law</i>.³⁹</p> <p>Crowley grew up in a closed and secretive religious sect, the Exclusive Brethren sect of the Plymouth Brethren, and later rejected every aspect of his religious training with complete rebellion against societal values as a whole.⁴⁰ Even as a child, he regarded himself as the Great Beast: “Before I touched my teens, I was already aware that I was THE BEAST whose number is 666. I did not understand in the least what that implied; it was a passionately ecstatic sense of identity”.⁴¹ I wonder whether Crowley might have also been a survivor of ritual abuse.</p>
The central tenet of his <i>Book of the Law</i> is: “Do what thou wilt shall be the Whole of the Law.”	Given that Crowley was a Freemason of one sort and was respected at least in some Masonic circles, it could be that potential abusers within Freemasonry regarded his rituals as providing full JUSTIFICATION for them TO DO WHATEVER THEY WANT.
<p>Egyptian themes used again in Crowley’s rites, such as the reference to the Egyptian goddess Nut (or Nuit).</p> <p>Crowley’s words: “I am the Hawk-headed Lord of Silence and Strength. Hail ye! Twin warriors about the</p>	<p>Crowley’s rituals were woven into my own abuse in the 1960s. I had no memory of them prior to 1999 but I had illustrated the themes in my artworks. One of them depicted the Egyptian Goddess Nut (or Nuit), a woman bending over the like the Arch of the Night Sky, used to represent space, the entirety of everything.</p> <p>Another was a three-panelled collage that depicted two hawk-like birds in long cloaks and a central egg with tiny birds escaping from it that I felt were like secrets emerging.</p>

pillars of the World. I am the Lord of the Double wand of Power.” ⁴²	There were also many sculptured figures of a fat woman that matched Crowley’s description of the Scarlet Woman, that later brought back a memory of a stripper in a back room of the Masonic Lodge where children were being abused. It was all a great joke to the inebriated men.
Use of Crowley’s rites more recently	In 2011 there was a case in Wales where a ‘cult’ leader, Colin Batley, along with three female accomplices, was found guilty of the abuse and exploitation of children and young adults. The group reportedly took Crowley’s <i>Book of the Law</i> as a guide for their actions, which stretched back over three decades. ⁴³

Slide 9: “I have prepared all the instruments of the torture chamber for you”

“I have prepared all the instruments of the torture chamber for you.” ⁴⁴	Throughout the <i>Black Books</i> Jung records extensive conversations with his with his soul and other key figures from his inner world. He is ACTING AS HIS OWN THERAPIST and these conversations he has with these inner characters are an attempt to understand what they represent. At times he directs extreme self-criticism towards his “I”, or “brother self”, the part that registers undergoing the series of initiatory ordeals, as opposed to part of him that escapes through dissociation.
Jung writes: “Do you believe that it is a pleasure to exist together with a fellow like you? ... I will tighten the vise around you and slowly peel off your skin ... I will stitch a cloth of new skin onto you, so that you can see feel its effect ... You find the pain unbearable ... I hold my rasp in the fire until it glows and then I will continue to abrade you with red-hot iron ... You think you cannot endure it any longer ... I will pull out your tongue,	During April 1914 his severe castigation of his “I” becomes quite brutal. I argue that the language he uses represents the personalities, attitudes and agendas of the original abusers, that is, the voices of his INTROJECTED PERPETRATORS. BODILY TORTURE, as we know, is a central feature of ritual abuse. It is effective at inducing a TABULA RASA state and then the formation of new programmed self-states used in mind control. The particular tortures that Jung describes have appeared in the reports of ritual abuse; some are real while others are threats or tricks. The STITCHING OF A CLOTH OF NEW SKIN has been reported by some survivors. Ellen Lacter describes this as a ritual where the abusers appear to sew some of their skin onto the young victim’s open wound in order to make the

<p>with which you have blasphemed, ridiculed and joked. I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab ... I am screwing the vise tighter, and put the pilliwinks on you until the old desire for rebellion will have thoroughly left you. I will break all of your bones until there is no longer a trace of hardness in you ... Do you think I'd like an embuggerance such as you as a companion for ever? ... You call God for help? It's good that the loving God is far off and cannot help you ... The procedure is barbaric, but affective.”⁴⁵</p>	<p>child believe that the abuser's spirit has entered the child. It is possible that hypnosis or trance states are involved or trick mirrors are used, but it is intended to make the child's personality-state believe that he has BECOME THE ABUSER as the skin cells multiply.⁴⁶</p> <p>Jung also describes a VISE being tightened and putting the pilliwinks on. Pilliwinks are an old instrument of torture that SQUEEZE THE FINGERS.</p> <p><u>Example</u></p> <p>In my own case my father once put my thumb in a vise; I still have a mark on my left thumb from this experience. It was to teach me how to dissociate from pain and from that point onward he repeatedly told me to “think of your thumb” when I was going to the dentist, in order to undergo the procedures without anesthetic. I wondered why he always said this as I had completely forgotten the original ordeal. Decades later, the memory of it returned.</p> <p>As Stella Katz tells us, the use of PINS OR NEEDLES JABBED INTO THE FEET, along with other painful treatments, is used in ritual abuse to create psychological splits in very young children or infants.⁴⁷ In Jung's case, he is being threatened to be jabbed with needles, possibly as a reminder of similar treatment at some stage in childhood.</p> <p>The threat of being SCORCHED WITH A RED-HOT IRON is a trick used in fraternal initiation rites. Here the victim is generally held so he can see the hot iron glowing in the fire; but when it is taken towards his back it is quickly replaced with one that has been on ice.⁴⁸ As the nerves in the back cannot differentiate between extreme heat and cold the victim feels as if he has been scorched with fire. It is interesting that Jung crosses out the word ‘see’ and replaces it with ‘feel’ when he describes these practices, as it is possible that he did not actually see what was happening at the time.</p> <p>Two years later, in January 1916, the strategy used to create the atmosphere of this latter torture is revealed. Here, Jung is talking with his soul and smells “burdensome vapors” that indicate the presence of the devil. His soul tells him that he must not forget all the hardships that he suffered and that he has been confused by these narcotic vapours and caught in nets “by fidgeting little men in invisible snares, quiet mocking laughter in the distance, grinding teeth, captives trembling with fear.”⁴⁹ In the following entry his soul tells him that “everything</p>
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	happens behind your back.” ⁵⁰ So, it appears that Jung has been overcome by narcotic fumes and tricked by a group of men who are barely suppressing their laughter while poking the fire in readiness for this INNOCENT JOKE.
--	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Slide 10: Prevalence of Masonic abuse

Few, if any studies of Masonic abuse per se; generally, they are only mentioned within broader reports of ritual abuse.	<p>While there have been broader studies of ritual abuse survivors identifying the type of groups in which they were abused, there have been few studies of Masonic abuse per se.</p> <p>In 1993 Margaret Smith (a pseudonym) refers to a study where the types of groups practicing abuse were identified in terms of percentages. It stated that 67% of the survivors identified their perpetrators as members of fraternal groups and 33% had family members who were Masons.⁵¹</p> <p>In 1996 the S.M.A.R.T Ritual Abuse newsletter provided a summary of both Mormon and Masonic ritual abuse referring to Steven A. Kent’s article on deviant Mormon and Masonic practices, comments by a Mormon bishop who had met with 60 victims of Mormon abuse as well as testimonies from survivors of (alleged) Masonic abuse.⁵²</p> <p>In 2015 a more recent discussion of the denial of the existence of ritual abuse in the UK by Kate Richardson discusses the problem of determining its prevalence.⁵³ She acknowledges the wide range of ideologies and belief systems in which it occurs, but its overlap with other forms of child abuse and exploitation, and the general denial of its existence that has made it difficult to generate useful data concerning prevalence.</p>
Part of the problem is that there is no one type of Freemasonry – there are many versions and many variations on the rituals, some of which have been deemed contentious amongst the more established Masonic systems.	<p>There has been, over the centuries, a lot of contention between the different groups in Freemasonry, a lot of boundary problems about what is and is not acceptable, as we have seen with the Aleister Crowley example. This LOOSENESS IS IDEAL for those who wish to use the system abusively.</p> <p>Then there are appendant bodies that Masons can belong to such as the Shriners, which are regarded as fun clubs or social clubs that do not involve degrees and rituals.</p>

<p>Freemasonry has also been the prototype for many other organisations, both fraternal and religious.</p>	<p>Freemasonry has also been the prototype for many other fraternal organisations. Many of them modelled their rituals, structure, regalia and some of their beliefs on Freemasonry, but included their own beliefs and focus. Working class groups, for example, were formed when Freemasons raised the fees for membership in order to exclude them. Examples of these groups were the Oddfellows, the Orange Order, the Order of the Buffaloes and so on.</p> <p>There are also religious groups: Mormonism, for example. Joseph Smith Jnr was initiated into Freemasonry on March 15, 1842, at the Nauvoo Lodge in Illinois. Many of the first Mormon men were Freemasons. Masonic symbolism is very similar to Mormon symbolism. Joseph Smith was also the son of a Mason, a Lewis, who had a series of revelations from God, from which he created the <i>Book of Mormon</i>.⁵⁴</p> <p>This is not unlike Jung's case where he created <i>The Red Book</i>, a similar holy book, and was urged by his "soul" to become a cult leader. But Jung rejected this role.</p> <p>Recently, despite hearing the testimony of Mormon survivors, there were failed moves in Utah for child sexual abuse laws to include references to ritual abuse.⁵⁵</p> <p>Even some Catholic organisations were influenced by Freemasonry. The Knights of Columbus, for example, was formed for the Irish Catholic community in the US by Father Michael J. McGivney in Connecticut in 1881. Its motivation for forming was that they were losing many of their male congregation to the secret societies and so a fraternal context was created in order "to prevent our people from entering Secret Societies by offering the same if not better advantages to our members".⁵⁶</p>
<p>In academia, in recent decades, there has been a renewed interest in Freemasonry, after virtually no interest in it in the 20th century. However, academic research into Masonic abuse is still largely taboo.</p>	<p>Freemasonry itself was once deemed as unsuitable for academic research, but in the last two decades it has picked up. However, the majority of this more recent research is focussed on the positive attributes of the organisation and its role in the history of Western Esotericism more broadly. Raising questions about the possibility of Masonic abuse is still treated largely as a taboo subject.</p> <p><u>Example</u></p> <p>In my own experience in academia, I was directly told not to do this work on several occasions. Occasionally, though, my work has been acknowledged by individual Freemasons without them openly agreeing that abuse can exist in the Lodge. I found that many of my colleagues in the arts and humanities had male relatives who were Freemasons. When the subject of Freemasonry was raised these colleagues often laughed as if there was something quaint about</p>

	their relatives' association with the Order, and therefore not to be considered seriously. I also found that some of those in the top level of management in the two universities where I worked were Freemasons.
Traces of Masonic abuse in the creative arts.	My sense is that there may be many survivors of both Masonic and other forms of ritual abuse represented through the work of artists and creative writers, who are unconsciously describing these practices. In my own case, I was deliberately channelled into the creative arts during my initiatory ordeals in childhood, and sense that this is probably not an unusual practice for Masonic abusers. In my years in the art industry, I saw many examples, both in the professional art world and amongst students, whose work expressed disturbing imagery. There is a driven quality to the work of these artists and a lot of disturbing imagery that the artists cannot fully explain. As I said earlier, body and performance art seem to be areas that could be examined from this point of view, and the Theatre of the Absurd is another likely site.

Slide 11: The secret societies in Jung's *Black Books*

Jung's *Red Book* was never published in his lifetime, but it was released in the form of a beautiful mystical tome in 2009. My study of the *Red Book* published in 2019 demonstrated that just about all of the fantasies were closely related to the rituals of Freemasonry that were used in Switzerland during the years of his childhood and youth. But they were distorted or abusive versions. The accompanying *Black Books*, the journals on which he based the *Red Book*, were then published in October 2020. In *Black Book 6* there was one particular confirmation of my thesis, along with many other examples. Three years into his active imagination process Jung presses his soul to at least provide a glimpse into what all these fantasies are about. She answers with a series of rhetorical questions:

“Temples in deserts? Secret societies? Ceremonies? Rituals? Colorful robes? Golden images of Gods of terrible aspect?”⁵⁷

This suggests that Jung actually did know, within the first three years of his self-analysis, that his fantasies *were* related to the secret societies, but he did not include this realisation in *The Red Book*. In my study of the *Black Books*, I examine Jung's series of realisations, many of which he does not transfer to *The Red Book*, but which suggest that at least parts of him knew the truth about the source of his frightening fantasies.

<p>Jung based his concept of the COLLECTIVE UNCONSCIOUS on the fact that some of his schizophrenic patients from the Burghölzli, as well as some of his private patients, seemed to be representing ancient myths and symbols that they could not possibly have known.</p>	<p>Jung's concept of the Collective Unconscious was his most controversial and scientifically least provable theory and one that was abandoned by mainstream psychology, although it has been retained in popular psychology. His theory proposed that the brain inherently contains knowledge of certain spiritual concepts or symbols that are not based on personal experience but are part of a phylogenetic layer of the unconscious that is related to the collective experience of humanity.</p> <p>He began to ponder this idea in his early encounters with dementia praecox patients (later termed SCHIZOPHRENICS) when he worked at the Burghölzli Hospital in Zurich. Some of these patients had hallucinatory visions and saw symbols that were similar to ancient concepts that they would not normally have known and Jung deduced from this that they could only have come from a deep layer of the unconscious that was common to mankind as a whole.</p>
<p>The key patient in this regard was Emile Schwyzer (1862-1931), dubbed “the Solar Phallus Man”.</p>	<p>The key patient in this regard was Emile Schwyzer, who had resided at the Burghölzli since 1901 and stayed there for 30 years until his death. He suffered from depression, had attempted suicide and had delusions that he was a God, regarding himself as “the Lord” who created everything from his own seed. He became famously known as the SOLAR PHALLUS MAN as he described the sun as having a gigantic phallus that created the wind.⁵⁸</p> <p>Jung had come across a translation of the MITHRAIC LITURGY in 1910 and in it the sun is described as having an unusual appendage “a so-called tube, the origin of the ministering wind ... hanging down from the disc of the sun”.⁵⁹ Jung assumed that the patient would not have known this, as he was a working-class man and would not have had access to such literature. His interpretation of this patient's symptoms, delusions and fantasies, along with examples of a similar knowledge of ancient myths among his other patients, was that they demonstrated the concept of the COLLECTIVE UNCONSCIOUS.</p>
<p>Recent research by Ronald Huggins points out that this working-class man had grown up in a household where one of the men was the head of the local Masonic Lodge.</p>	<p>Recently, a meticulous examination of Schwyzer's case notes by a current researcher, Ronald Huggins, may have thrown up information that is relevant to the studies here.⁶⁰ Schwyzer's childhood was in Zürich and his family shared a house with another family by the name of Scherer; the father of this family was the president of the local Masonic Lodge. The notes reveal that Schwyzer talked a lot about Freemasonry and about this family he lived with as</p>

	<p>having a MALEVOLENT COSMIC POWER and that THE GODS OF THE FREEMASONS controlled everyone around them using TRICKERY.⁶¹ Huggins suggests that Jung and his assistant, J. J. Honegger, who worked closely with Schwyzer, should have probed the significance of the patient's many references to the Freemasons more thoroughly.</p> <p>These comments suggest the possibility that Schwyzer might have been describing Masonic teachings that included Mithraic themes, such as we have seen in Jung's case, from THE PERSPECTIVE OF A CHILD. Honegger noted that the patient's ideas about the sun corresponded with "infantile notions of the sunbeam" and related these ideas to a particular children's book that was published in 1872.⁶² Schwyzer also entertained himself with games where he would squint at the sun and move his head in order to "make the sun dance", as if he were able to control the real sun.⁶³ In the context of the trickery played on children in ritual abuse, it is easy to imagine a scenario where Schwyzer, as a child, might have been made to believe that he was a god and was now capable of making the sun move wherever he wanted, simply by manipulating his eyes. LOOK HOW POWERFUL YOU ARE, YOU CAN MAKE THE SUN DANCE! he might have been told.</p>
How much did Jung realize about the source of his fantasies?	<p>As the journals reveal, in the first month of recording his active imaginations Jung realized that the fantasies were THEATRE – that they were mystery plays of some sort, but much of it ridiculous. In the first two months he clearly describes an encounter of SEXUAL ABUSE in a ritual setting and realises that there is a lot of HYPNOSIS involved in his fantasies. Three years into the process his soul tells him that it is all related to the SECRET SOCIETIES. Years later he describes these encounters as being put through an initiation that was related to the ANCIENT MYSTERIES in some way, but feels that he cannot talk about the pain associated with it. He describes it as "a bottomless abyss, a silence, a wordless solitude for the rest of one's life".⁶⁴</p>
Question about Jung's theory of the Collective Unconscious.	<p>Was Jung's theory of the Collective Unconscious not unlike Freud's OEDIPUS COMPLEX, which camouflaged the sexual abuse of children, in that it MASKED THE RELIGIOUS OR SPIRITUAL ABUSE OF CHILDREN?</p>

	<p>Given the possibility that Jung might have been consciously aware that he had been put through actual initiations, it could be argued that this theory was a way to rationalise his active imagination experiences without touching on the sensitive topic of CULTS, SECRET SOCIETIES and MIND CONTROL that they entail.</p>
<p>In May 2023, a YouTube video appeared online entitled “Carl Jung: His Secret Masonic Lineage and Alchemical Studies”. It bore the logo of the Swiss Grand Lodge Alpina and has not been taken down, so presumably has the Grand Lodge’s support.</p>	<p>This video appears to be a response to my own research which was published in 2019, as no one else has suggested a link between Jung’s <i>Red Book</i> and Freemasonry.⁶⁵</p> <p>The video mentions the grandfather who was a Grand Master (a fact already known since Jung talked about it himself), but also one of his uncles, Ernst Karl Jung, who was similarly a Grand Master. The narrator states that “without a single drop of doubt” Masonic initiatory practices and teachings influenced him and that he was “definitely aware” of the rites and symbols of Freemasonry. However, it makes no mention of abuse. But it said that JUNG WAS NOT BOUND TO AN OATH OF SECRECY that officially initiated Masons would observe. The narrator implies that Jung absorbed these aspects simply by being in the company of Masonic relatives. But as these studies reveal, Jung describes a great deal more about these secret Masonic rituals than he would ever been permitted to know if he wasn’t put through the initiations. Is this an acknowledgement by the Swiss Lodge that Jung <i>was</i> exposed to the rites, but in a way that did not bind him to an oath, that is, in a spurious version of the rites and before the legal age of initiation?</p> <p>This information about the uncle who was a Grand Master is also interesting. In 1907 Jung told Freud that he had been sexually abused as a child by a man WHOM HE ONCE WORSHIPPED.⁶⁶ One of Jung’s biographers, Deirdre Bair, asked members of the Jung family about the possible identity of the man who abused him. Some thought that it might have been a Catholic priest, a friend of Jung’s father, while others thought that it was a distant uncle. Given the fact that Jung was raised as a Protestant, it is quite unlikely that he would have worshipped a Catholic priest; but a Masonic WORSHIPFUL MASTER or GRAND MASTER? Was Jung, even then, hinting to Freud about the identity of his perpetrator?</p>

CONCLUSION

The aim of my research has been to probe examples of high-profile artists, writers and significant cultural figures who might be telling us about ritual abuse practices in their creative explorations. I am doing this with the hope of adding to the decades of research that has already been done in this field and in an attempt to reach out beyond the realms of courageous survivor reports and the helpful interventions of their therapists. *We* all know that these practices exist, but we're getting no help at all from mainstream media and journalism, or even from the mainstream psychology profession, who continue to dismiss the existence of these practices. My hope is that another cohort of intelligent thinkers who are engaging in broader cultural discussions and who see the value in challenging the status quo, might at least weigh up the possibility that practices of this nature might be woven through many aspects of western society, both historical and contemporary.

Thankyou.

Notes

- 1 Australian Government (2012-2017), *Royal Commission into Institutional Responses to Child Sexual Abuse*.
<https://www.childabuseroyalcommission.gov.au/>
- 2 Final Report (2017), Bianca's Story, *Royal Commission into Institutional Responses to Child Sexual Abuse*.
<https://www.childabuseroyalcommission.gov.au/narrative/biancas-story>
- 3 Jean-François Lyotard (1993), *Toward the Postmodern*, R. Harvey & M. S. Roberts (eds.), Humanities Press, p. 92.
- 4 Lea Vergine (2000), *Body Art and Performance: The Body as Language*, first published 1974; Skira.
- 5 Lynn Brunet (2007), "Terror, trauma and the eye in the triangle: the Masonic presence in contemporary art and culture", Doctoral dissertation, University of Newcastle. <http://hdl.handle.net/1959.13/25875>
- 6 Rudy Chiappini, R. (ed.) (1993), *Francis Bacon*, exhibition catalogue, Electa, p. 22.
- 7 Martin Harrison (2005), *In Camera. Francis Bacon: Photography, Film and the Practice of Painting*, Thames & Hudson, p. 220; Michael Peppiatt (1996), *Francis Bacon: Anatomy of an Enigma*, Weidenfeld & Nicholson, p. 100.
- 8 Lynn Brunet (2009), *A Course of Severe and Arduous Trials: Bacon, Beckett and Spurious Freemasonry in Early Twentieth-Century Ireland*, Peter Lang, Chapters One and Two. This text is on full Open Access through the publisher, Peter Lang, at: <https://www.peterlang.com/document/1043830>
- 9 James Knowlson (2004), "Beckett, Samuel Barclay (1906-1989)", *Oxford Dictionary of National Biography*, Oxford University Press, p. 720.
- 10 Brunet (2009), Chapters Three, Four and Five.
- 11 William McGuire (ed.) (1974), *The Freud-Jung letters: The Correspondence between Sigmund Freud and C. G. Jung*, R. Manheim & R. F. C. Hull (trans.), Hogarth Press and Routledge & Kegan Paul, pp. 94-95.

Lynn Brunet (2019), *Answer to Jung: Making Sense of 'The Red Book'*, Routledge; Lynn Brunet, *Answer to Jung: the Black Books*, yet to be published.
 C. G. Jung (1963), *Memories, Dreams, Reflections*, A. Jaffe (ed.), R. Winston & C. Winston (trans.), Collins, p. 52.
 North American Mission Board (March 30, 2016), "Freemasonry Overview, Apologetics", <https://www.namb.net/apologetics/resource/freemasonry-overview/>
 Charles B. Jameux (2014), *Memory Palaces and Masonic Lodges*, Inner Traditions, p. 17.
 Sara Scott (2001), *The Politics and Experience of Ritual Abuse: Beyond Disbelief*, Open University Press, p. 88.
 Brunet (2019), p. 136.
 Stella Katz (2012), "A Reversed Kabbalah Trainer Speaks" in A. Miller, *Healing the Unimaginable: Treating Ritual Abuse and Mind Control*, Karnac, p. 107.
 Martin Luther King, Jr. (1949), "A Study of Mithraism", Stanford University.
<https://kinginstitute.stanford.edu/king-papers/documents/study-mithraism>
 C. G. Jung (2009), *The Red Book: Liber Novus*, S. Shamdasani, (ed.). M. Kyburz, J. Peck & S. Shamdasani, (trans.), Philemon & W. W. Norton, p. 252, note 11.
 Albert C. Mackey (1929), "Spiritual Temple", *Encyclopedia of Freemasonry and its Kindred Sciences*, Masonic History Co., p. 1787.
 Brunet (2007), pp. 62-88.
 Mackey (1929), p. 2063.
 Brunet (2007), pp. 67-68.
 Brunet (2007), p. 69.
 Brunet (2007), p. 73.
 Brunet (2007), p. 69.
 Alexander Piatigorsky (2012), *Freemasonry*, first published 1997, Vintage Digital, p. 329.
 Mackey (1929), p. 65.
 Jung (1963), p. 284.
 Franz Mesmer, Wikipedia. https://en.wikipedia.org/wiki/Franz_Mesmer
 C. G. Jung (2009), pp. 235-237; C. G. Jung (2020), *The Black Books, 1913-1932*, W.W. Norton & Co, Vol. 2, p. 96.
 H. R. Evans (1919), *Cagliostro and his Egyptian Rite of Freemasonry*, H. P. McIntosh (trans.), New Age Magazine.
<https://archive.org/details/CagliostroAndHisEgyptianRiteOfFreemasonry/mode/2up?view=theater>
 Jung (2020), Vol. 2, p. 156.
 J. D. Buck (1967), *Symbolism of Freemasonry or Mystic Masonry and the Greater Mysteries of Antiquity*, Charles T. Powner, p. 51.
 Albert Pike (1871), *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States, pp. 236–237. <http://www.sacred-texts.com/mas/md/index.htm>
 Pike (1871), p. 159.
 Martin Booth (2000), *A Magick Life: The Biography of Aleister Crowley*, Coronet Books.
 Aleister Crowley (1904), *The Book of the Law*. <https://archive.org/details/CrowleyTheBookOfTheLaw/mode/1up>
 Aleister Crowley (1929), *The Spirit of Solitude. The Confessions of Aleister Crowley*, Vol. 1. The Mandrake Press.
 Crowley, *Magick* xi-xii, cited in Henrik Bogdan (2024), "Branding the Beast: Aleister Crowley as an Advertiser of the Occult", *Religion and the Arts*, p. 19.
 Crowley (1904), n.p.
 BBC 2011, cited in Kate Richardson (2015), "Dissecting Disbelief: Possible Reasons for the Denial of the Existence of Ritual Abuse in the United Kingdom", *International Journal for Crime, Justice and Social Democracy* 4(2): p. 79.
 Jung (2020), Vol. 5, p. 223.
 Jung (2020), Vol. 5, pp. 217–219.

46 Ellen Lacter (2021), Type 6: Witch personalities in “Work with abuser personalities”, *End Ritual Abuse. The Website of Ellen P. Lacter, Ph.D.*
<https://endritualabuse.org/work-with-abuser-personalities/>
 47 Katz (2012), p. 101.
 48 See, for example, a description of a branding iron trick device that used electricity in the 1908 DeMoulin Brothers & Co. catalogue.
<https://archive.org/details/catalogue00demo/page/1/mode/1up?q=branding+iron>
 49 Jung (2020), Vol. 5, pp. 281–282.
 50 Jung (2020), Vol. 5, p. 282.
 51 Margaret Smith (1993), *Ritual Abuse: What it is, why it happens, how to help*, HarperSanFrancisco, p. 138.
 52 S.M.A.R.T. Ritual Abuse Pages, Issue 6, January, 1996. <https://ritualabuse.us/2008/10/issue-6-january-1996/>
 53 Richardson (2015).
 54 The Church of Jesus Christ of Latter-Day Saints, “Masonry”. <https://www.churchofjesuschrist.org/study/history/topics/masonry?lang=eng>
 55 Brandy Zadrozny (Feb. 23, 2024), “Utah advances bill to criminalize ‘ritual abuse of a child’, in echo of 1980s satanic panic”, *NBC News*. nbcnews.com
 56 *Religious Movements Homepage: Knights of Columbus*, par. 4
<http://web.archive.org/web/20060829194839/religiousmovements.lib.virginia.edu/nrms/Knights.html>
 57 Jung (2020), Vol. 6, p. 258.
 58 Deirdre Bair (2004), *Jung. A Biography*. Little, Brown & Co., pp. 174, 644.
 59 Cited in Bair (2004), p. 177.
 60 Ronald Huggins (2021), “C.G. Jung, J.J. Honegger, and the Case of Emil Schwyzer (the ‘Solar Phallus Man’), *Phânes*, Vol. 4, pp. 82-151.
 61 Huggins (2021), p. 111.
 62 Huggins (2021), p. 135.
 63 Bair (2004), p. 645.
 64 Jung (2020), Vol. 7, p. 205.
 65 *Agrippa’s Diary* (May, 2023). “Carl Jung: His Secret Masonic Lineage and Alchemical Studies.”
<https://www.bing.com/videos/riverview/relatedvideo?&q=carl+jung+Fremason&&mid=3B8842C8C5AD3E3B8842C8C5A261B5AD3E&&FORM=VRDGAR>
 66 McGuire (1974), pp. 94–95.
