

## **Albert Pike – Hero, Scoundrel, Or Just Misunderstood?**

By

Michael Pobát, PDDGM D4, PM

**Presented to A. Douglas Smith, Jr. Lodge of Research, #1949**

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*The opinions presented in this paper are strictly those of the author and do not necessarily represent the opinions of the Master and Wardens of the A. Douglas Smith Jr., Lodge of Research #1949 or the official views of the Grand Lodge of Ancient Free and Accepted Masons of Virginia.*

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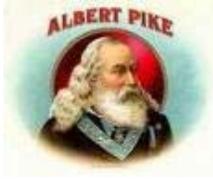
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## Why this program was written?

Most Masons, young or old, have probably heard the name Albert Pike somewhere along their Masonic journey. His name is especially familiar to those Masons who become members of the Southern Jurisdiction of the Scottish Rite. The Alexandria Scottish Rite Temple used to provide each new member a copy of the book *Morals and Dogma* written by Albert Pike. The book is a difficult read so most Masons have it on their shelf with barely a crack in the binding. Others give it a more purposeful use as a doorstop. It is thus a supreme irony that this richly complex man's memory be limited to a single, seldom read book.

But who was Albert Pike? Why should we as Masons try to understand this enigma of a man? Some claim he was one of the founding members of the Ku Klux Klan. Others suggest he was a traitor, a womanizer, and a racist. Unfortunately brother Pike died over 100 years ago so we will not be able to speak to him directly but a Google search on Albert Pike results in over 600,000 hits. There has been a substantial amount of information written by Pike himself in addition to the dozens of books and articles written by anti-Masons suggesting Pike was a racist, devil worshiper and Masonic organizer who used the ritual and his influence to carry out Klan activities in Blue Lodges. As recently as 1992, over 100 years following Pike's death, there was

a concerted effort by anti-masons to remove the statue of Albert Pike from Judiciary Square in Washington DC. The goal of this paper is to present information on the life and times of Albert Pike and let you decide if he is a hero, a scoundrel or just misunderstood. At a minimum I would suggest he was a prominent Mason, prolific writer, scholar, and statesman and we should all be equipped with some basic knowledge of one of our most colorful brothers.

## Background

Brother Pike was born in Boston, Massachusetts on December 29<sup>th</sup>, 1809. As an adult, he was six feet tall and weighed 300 pounds, an imposing figure even without his waist length hair. In August 1825, he passed his entrance exams and was accepted at Harvard University though, when the college requested payment of tuition fees for the first two years, he chose not to attend. In 1859, he received an honorary Ph.D. from Harvard, but declined it. Early in life he began a program of self-education, later becoming a schoolteacher in Newburyport, Massachusetts but by 1831 he left for the wilds of the west after rumors of affairs made it impossible for him to remain in Massachusetts.

As he travelled west, he first stopped in St. Louis and later moved on to Independence, Missouri. In Independence, he joined an expedition to Taos, New Mexico for hunting and trading. During the excursion his horse broke and ran, forcing Pike to walk the remaining 500 miles to Taos. After this he joined another trapping expedition but trapping was minimal and, after traveling about 1300 miles (650 on foot), he finally arrived at Fort Smith, Arkansas.

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Settling in Arkansas in 1833, he taught school and wrote a series of articles for the *Little Rock Arkansas Advocate*. The articles were popular enough that he was asked to join the staff of the newspaper. Later, after marrying Mary Ann Hamilton, he purchased part of the newspaper with the dowry. By 1835, he was the *Advocate's* sole owner. He then began to study law and was admitted to the bar in 1837. After the Mexican-American War, Pike returned to the practice of law, moving to New Orleans for a time beginning in 1853. He returned to Arkansas in 1857, gaining some amount of prominence in the legal field and becoming an advocate of slavery. Before the Civil War he was firmly against secession, but when the war started he nevertheless took the side of the Confederacy.

Brother Pike was commissioned as a brigadier general on November 22, 1861, and given a command in the Indian Territory. With Gen. Ben McCulloch, Pike trained three Confederate regiments of Indian cavalry. Although victorious at the Battle of Pea Ridge in March, Pike's unit was defeated later in a counterattack, after falling into disarray. Also, as in the previous war, Pike came into conflict with his superior officers, at one point drafting a letter to Jefferson Davis complaining about his direct superior.

After Pea Ridge, Pike was faced with charges that his troops had scalped soldiers in the field. Maj. Gen. Thomas C. Hindman also charged Pike with mishandling of money and material, ordering his arrest. Both these charges were later found to be considerably lacking in evidence; nevertheless Pike, facing arrest, escaped into the hills of Arkansas, sending his resignation from the Confederate Army on July 12. He was at length arrested on November 3 under charges of insubordination and treason, and held briefly in Warren, Texas, but his resignation was accepted on November 11 and he was allowed to return to Arkansas. After the Civil War, from 1865 to 1867, he practiced law in Memphis, Tennessee. In 1868 he went to Alexandria, Virginia, and in

1870 moved across the river to Washington where he practiced law for twenty-one years. While living in Washington DC, he soon added more ammunition for his detractors to use against him by carrying on with the vivacious 19-year-old sculptress, Vinnie Ream, forty years his junior.

His Masonic career is a little less dramatic as compared to his military service. He first joined the Independent Order of Odd Fellows in 1840 then had in the interim joined a Masonic Lodge and become extremely active in the affairs of the organization, being elected Sovereign Grand Commander of the Scottish Rite's Southern Jurisdiction in 1859. He remained Sovereign Grand Commander for the remainder of his life (a total of thirty-two years), devoting a large amount of his time to developing the rituals of the order. Notably, he published a book called *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* in 1871. Pike is still sometimes regarded in America as an eminent and influential Freemason.

### **Brother Pike's Masonic Philosophy**

Let me now discuss a little about Brother Pike's Masonic philosophy. Pike was a man of the widest and most varied learning. He was a strong and successful common-law lawyer. But the field of Pike's most fruitful labors was Masonry. Brother Pike did not leave us any compendium of his philosophical views. Hence I cannot apprehend them at a glance from a concise exposition. The student of Pike's Masonic philosophy must read and study the teeming pages of *Morals and Dogma*. After reading and reflection, the system of philosophy expounded will make itself felt. But it is quite impossible for the reader to put his finger upon this sentence or that and say, eureka, here is Pike's philosophy in a nut-shell. *Morals and Dogma* must be read and interpreted as a unit. As Immanuel Kant the philosopher said of his own writings, it is a book to think through not merely to read through.

I will now provide a brief summary of his basic concepts. To begin with, Pike was the apostle of liberty of interpretation. He insisted that no infallible Masonic leader speaking with authority could bind the individual Mason to this or that interpretation of the traditional symbols of the Craft. He taught that the individual Mason instead of receiving a pre-digested Masonry ladled out to him by another should make his own Masonry for himself by study and reflection upon the work and the symbols. Thus he stood for thorough, ongoing individual Masonic development. He stood for a Masonry built up within each Mason by himself and for himself on the solid foundation of internal conviction.

Secondly he gave us a genuine interpretation of the symbols, which came into Masonry through the hermetic philosophers. Most scholarly Masons gave currency to inadequate and often ignorant explanations of ancient symbols. Brother Pike studied their history and development. He mastered their spirit and perceived their place in the evolution of human thinking. Hence he was able to replace the crude symbolism of the end of the eighteenth century by a real science of Masonic symbols.

In the third place not only did he interpret our symbols but he enriched the symbolism of the Craft from a profound acquaintance with the ancient and modern literature of symbolism and mysticism. Thus he made us aware that the science of Masonic symbols is but part of a much wider subject, that it is not self-sufficient and that the serious Masonic Student has much more to study than he can find within the covers of an exclusively Masonic library.

For example, Pike starts with a triad. This is suggested by the ancient conception of the number three as the symbol of completion or perfection. The singular, the dual and the plural was thought of as a complete system of numbers. Hence the number three was perfection in its simplest form. He finds a triad everywhere in

ancient thought and in every system of the occult and in every mystic philosophy. He finds it also in all Masonic symbolism and from end to end in our lectures. Accordingly he seeks to show that in its essentials this triad is at all times and in all its forms the same triad. Wisdom, strength, beauty; intelligence, force, harmony; reason, will, action; morals, law, social order; faith, hope, charity; equality, liberty, fraternity--all these he shows are the same triad in various forms.

Very few people are aware that in the lecture accompanying the second degree in the symbolic lodge all Masons are encouraged to continue their own education and to gain knowledge in the liberal arts, defined in the older context of that term as grammar, rhetoric, logic, arithmetic, music, astronomy, and geometry. His plan was to educate all Scottish Rite Masons in his Southern Jurisdiction by imparting comparative knowledge as an essential aspect of Scottish Rite training. The course of education Pike laid out was in twenty-nine parts, to fit the Scottish Rite system of the 4th through the 32nd degrees. Rather than being taught in pedantic lectures, the information is imparted primarily in ceremonial dramas, which are usually more effective in helping the student to retain what he has learned. So Pike's primary lesson calls to mind the old IBM slogan that used to appear in every workplace: the simple advice, "THINK!"

### **General Pike and the Ku Klux Klan**

Other than a few indiscretions and maybe a tarnished military service, the life and times of Albert Pike seem colorful at best. The debate comes to a boil concerning Brother Pike's alleged association with the founding of the Ku Klux Klan. The Ku Klux Klan began in 1866 and the hub was in a small town called Pulaski, Tennessee. According to the History of the KKK, it was started by six retired Confederate Officers. The question becomes was retired Confederate General Albert Pike, who was living in Memphis

Tennessee, not too far from Pulaski, between 1865-1867, and who knew the original six founders of the KKK, actually involved with the founding of the KKK? Some of the history books indicate Brother Pike was the Judiciary Officer of the KKK appointed by Klan founder, Confederate General Nathan Bedford Forrest and that Pike was also the Grand Wizard of the Arkansas Den. A review of the KKK organization clearly shows no official position called the Judiciary Officer. Masons all suggest these claims are impossible to either substantiate or disprove because research into primary source material will reveal that there isn't any primary source material identifying Pike with the KKK. The only writings that would come close to qualifying as a primary source is a booklet written by one of the Klan founders, Captain John C. Lester with Reverend David L. Wilson, in 1884, comprising his reminiscences fifteen years after the fact. The only name noted in Lester's book is one reference to "General Forrest".

In the early 1900s, Dr Walter L. Fleming wrote four monographs, one dissertation, and two articles on the Ku Klux Klan. It is only in his Introduction to the 1905 reprint of Lester and Wilson's *Ku Klux Klan* that he claims Albert Pike was chief judicial officer of the Klan. This is the first published claim that Pike was a Klansman; it appeared fourteen years after Pike's death. Walter Fleming's introduction to his 1905 book explains that he has been given "information in regard to Ku Klux Klan, by many former members of the order, and by their friends and relatives." Dr. Fleming states "General Albert Pike, who stood high in the Masonic order, was the chief judicial officer of the Klan." On a page of illustrations of important founders of the KKK, Dr. Fleming places General Pike's portrait in the center, makes it larger than the six others on the page, and repeats this information as a caption: "General Albert Pike, chief judicial officer". Dr. Fleming attaches as an appendix to his book, a KKK "prescript" or secret

constitution which had then recently been discovered. This document sets forth the regulations of the Klan's "judiciary" department, over which Albert Pike ruled.

The National Cyclopaedia of American Biography calls his 1905 *Ku Klux Klan* history "an authoritative account of that organization." The Dictionary of American Biography states bluntly: "Fleming covered the Civil War and Reconstruction in the South more fully than any other man. His works are characterized by ... scholarly objective. Basing his career on his defense of Pike's KKK involvement, Fleming became dean of arts and sciences at Vanderbilt University in Nashville, Tennessee.

As owner-publisher of the Memphis, Tennessee, *Daily Appeal*, Albert Pike wrote in an editorial on April 16, 1868: "With negroes for witnesses and jurors, the administration of justice becomes a blasphemous mockery. A Loyal League of Negroes can cause any white man to be arrested, and can prove any charges it chooses to have made against him. ...The disenfranchised people of the South ... can find no protection for property, liberty or life, except in secret association.... We would unite every white man in the South, who is opposed to negro suffrage, into one great Order of Southern Brotherhood, with an organization complete, active, vigorous, in which a few should execute the concentrated will of all, and whose very existence should be concealed from all but its members."

Susan Lawrence Davis's 1924 *Authentic History, Ku Klux Klan, 1865-1877*, repeats the pattern Fleming created in 1905, revealing Pike's KKK role but treating him and the Klan sympathetically. The Davis book was written to celebrate the new, 20th-century KKK, which was just then staging full-dress mass marches in Washington and northern cities such as Detroit. In her chapter on General Pike's leadership of the Klan, Miss Davis applauds Pike's clever stewardship of the KKK secret organization. She

reproduces in her KKK history an oil portrait of Albert Pike given to her for the book by Pike's son.

Some of the books suggest Pike was responsible for developing the Klan ritual. It is important to note, that at the same time, 1866, the Klan was coming together, Brother Pike was also developing all the ritual for the Scottish Rite that was published in 1869. No one can confirm or deny Pikes involvement so again it will be up to each of you here today to make up your own mind. I have researched the oath and obligations to be a Klansman to see if any of this sounds familiar:

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

"I, (state your name) of my own free will and accord, and in the presence of Almighty God, do solemnly swear or affirm that I will never reveal to any one, not a member of the organization by any intimation, sign, symbol, word or act, or in any other manner whatever, any of the secrets, signs, grips, pass words, mysteries or purposes of the organization or that I am a member of the same or that I know anyone who is a member, and that I will abide by the Prescript and Edicts of the organization. So help me God."

I pledge aid to a brother of the Ku Klux Klan in sickness, distress, or pecuniary embarrassments; females, friends, and widows, and their households shall be the special object of my care and devoted protection.

Finally, I do solemnly swear that I will support and defend the Invisible Circle; that I will defend our families, our wives, our children, and brethren; that I will assist a brother in distress to the best of my ability; that I will never reveal the secrets of this order or anything in regard to it that may come to my knowledge, and if I do may I meet a traitor's doom, which is death, death,

death: so help me God, and so punish me my brethren.

The following is a well-known, well-used, anti-Masonic quote that is widely used to discredit him, from Brother Pike concerning his obligation: "I took my obligations from white men, not from negroes. When I have to accept Negroes as brothers or leave Masonry, I shall leave it." *Albert Pike – 1875*. It is noted that this quotation of Pike refers to the state of Masonic relations between Prince Hall Masonry and "Mainstream" Masonry over 135 years ago - at the time when social separation of the races was both accepted and expected. Those who cite the Pike quote fail to acknowledge that in the United States even a full century later, there were race riots and discrimination was rampant. Children were being bussed to schools; major cities such as Boston were in open revolt with car bombings. His position on slavery is sometimes assumed because of his service in the Confederacy yet that assumption reflects ignorance of the beliefs of a well-read gentleman living in the South and feeling an obligation to support 'his' country.

The KKK was known as the "Invisible Empire of the South" and in 1869, General Forest ordered the Empire to be disbanded because of extreme violence. In 1915, support for the KKK was again prominent just after the film, "The Birth of a Nation" where Klansmen were romantically portrayed as heroes who had preserved the moral fiber and character of America. By 1944 the KKK collapsed at the hands of the IRS and many anti-Masons have speculated on what happened to the millions of KKK Members that were on the rolls up to the KKK's final downfall. Anti-Masons believe they simply carried on inside the Masonic lodges as if nothing had changed at all. And what really had changed? In most regions of the country, shortly after the Klan's revival, the local KKK Klavern's membership was indistinguishable from the local Masonic 'Blue' lodge's membership. After all, in the 1920s, the KKK had openly advertised in newspapers for

new recruits specifying that masons were preferred! As a side note, in the 1910s and 20s, Herndon, Virginia became a center of activity for the Klan. The KKK was a drawing card for the Herndon Carnival, the annual Herndon Day Celebration, and the Fairfax County Fair. The Klan even played the local Herndon team in baseball on the fourth of July.

### **Albert Pike Today**

In October, 1993, the Council of the District of Columbia received "proposed legislation" titled "Albert Pike, Ku Klux Klan Memorial Statue, Removal Resolution of 1992, PR 9-526." The request to have the President of the United States remove this statue was submitted by a council member who claimed "The United States Congress, on April 4 and 5, 1898, authorized a private organization to place the statue of Albert Pike on the public land of the United States, being falsely informed only that Albert Pike was a leader of white freemasons in the southern states, and 'a distinguished citizen of the United States, an able lawyer and statesman, an accomplished poet, and a brave soldier.'"

The statue was listed on the National Register of Historic Places on Sep 20, 1978, and is the only Confederate officer represented among the outdoor Civil War statuary in Washington, DC.

Since September, 1992, protesters have held rallies at the Pike statue contending that he was "the chief founder" of the Ku Klux Klan in Arkansas. Anti-Masons appear to believe that Masonic historians have been actively rewriting American history as part of a Masonic conspiracy. They believe that the Scottish Rite is a British Imperial plot, hatched in Charleston, South Carolina, to perpetuate slavery, and then failing that, to perpetuate the Ku Klux Klan; and that the whole American legal system is largely controlled by the Scottish Rite.

When informed of the allegations against Pike,

noted Civil War historian Shelby Foote stated, "I don't believe in judging a man 100 years after his death. You have to look at him in his own time. " If Pike is condemned and demands are made for the removal of his statue because he may have been a member of the Ku Klux Klan, then the park Service may be asked to condemn and remove statues of George Washington, Thomas Jefferson, and many other Americans who owned slaves.

### **A knock at the door.....(in walks Albert Pike)**

**Narrator: Welcome to A. Douglas Smith Jr. Lodge of Research #1949.**

*Albert Pike: Thank you my good man. My name is Brother Albert Pike, Sovereign Grand Commander of the Scottish Rite, and my horse broke and ran and I was walking by your Lodge and saw the lights on so I thought I would stop in. I hope I am not interrupting anything of great importance?*

**Narrator:** Not at all Brother Pike. Actually we were just discussing your life. Would you mind if I asked you a few questions?

*Albert Pike. It would be my pleasure. I have been known to spin a good yarn during my life and I have never been known to be lost for words.*

**Narrator:** Brother Pike, many people remember you as a scholar, a sharp witted lawyer, and a General in the Confederate Army but I also understand you had a pretty good sense of humor.

*Albert Pike: Yes I have been known to tell many a humorous story especially at social parties – which reminds me. When I was a young cadet, I was habitually drunk and I would publicly swear off drinking and recommended the same for all the soldiers. Well my fellow soldiers would tease me in to falling off the wagon by giving me whiskey and getting me drunk. Every morning I would be back preaching the evils of drinking.*

*One day my Commanding Officer called me to his tent and said I should stop preaching the evils of drinking if I continue to get drunk. I then said to him, with a twinkle in my bloodshot eye, "what, and give up all that free whiskey?"*

**Narrator:** Brother Pike, although you are mostly known for your contributions to Masonry, I understand you also enjoyed writing poetry? Actually I understand Edgar Allen Poe lauded some of your writing.

**Albert Pike:** *Yes that is fact, Poe did appreciate my poetry. If it is appropriate, I brought a Masonic poem I just recently wrote and I would like to read it to you. (takes poem out of his pocket)*

**Narrator:** Yes Brother Pike, I believe we would love to hear one of your poems.

**Albert Pike:** *I have titled this gem – The Mason's Holy House: Here is a sample:*

*Our God hath given the wood and stone  
And we must fashion them aright,  
Like those who toiled on Lebanon,  
Making the labor their delight;  
This House, this palace, this God's Home,  
This Temple with its lofty dome,  
Must be in all proportions fit  
That heavenly messengers may come  
To lodge with those who tenant it.*

*Build squarely upon the stately walls  
The two symbolic columns raise,  
And let the lofty courts and halls  
With all their golden glories blaze  
There, in the Kadosh Kadoshim,  
Between the broad-winged cherubim,  
Where the Shekinah once abode  
The heart shall raise its daily hymns  
Of gratitude and love to God.*

**Narrator:** Brother Pike, I am amazed at all the accomplishments in your life. How did you manage to get so much done?

**Albert Pike:** *I lived my life using the philosophy of Benjamin Franklin who said, "Dost thou love life? Then squander not time for that is the stuff of which life is made." I also worked nearly my entire life and I never slept more than 4-5 hours per day. In addition, I had a prodigious memory – some would call it a photographic memory and I had a virile and strong constitution. I believed I was put on this earth not just to exist but to achieve.*

**Narrator:** Brother Pike, I understand you had the opportunity to attend your own funeral. Can you please explain?

**Albert Pike:** *Yes this is an interesting story. As I was on the frontier, one of the Washington DC papers reported my death. As the funeral was in full ceremony, I had the opportunity to check on all the commotion and discovered it was my wake. It was a delightful time.*

**Narrator:** Brother Pike, I understand when the Mexican-American War started; you joined the cavalry and were commissioned as a troop commander, serving in the Battle of Buena Vista. I understand you and your commander, Governor John Selden Roane, had several differences of opinion. The situation led finally to a duel between you and Roane? Obviously it all went in your favor?

**Albert Pike:** *Not exactly. After each of us fired several shots, nobody was injured. I guess we were both poor shots and we were persuaded to discontinue it before there was any bloodshed. We then reconciled our differences.*

**Narrator:** Brother Pike, although you were loved by many, I am guessing your writings and your strong opinions did not always sit well with everyone.

**Albert Pike:** *Anyone who seeks a place in the sun can expect to get burned. He who climbs a little higher than the crowd will be the target for knockers. The higher he rises, the more and louder the knocking. Like all forceful men, there is no doubt I aroused jealousies and made enemies.*

**Narrator:** Brother Pike, thank you so much for taking the time to visit with us today. Please stay for the remainder of our meeting so we can show you how your Masonic lessons have been put in to practice.

**Albert Pike:** *Thank you.*

### In summary

His love for Masonry had grown deeper and deeper and in 1879, feeling that there was much work still undone, he closed his brilliant career in law and devoted the remaining years of his life to research and study for the benefit of the Scottish Rite. At the time of his retirement from the practice of law, he had been a Mason 30 years, having joined the fraternity when he was 41. The fact that by the time he was 50 he became Sovereign Grand Commander of this Supreme Council is part of our proud history and an outstanding tribute to the man.

Albert Pike joined the Masonic Fraternity when many men were still hesitant to do so. Masonry was just emerging from the "anti" movement brought about by misconceptions which were seized upon and given wide circulation by its enemies in an attempt to discredit and destroy Freemasonry in America and thus remove it as an obstacle in advancing their un-American designs. Brother Pike immediately recognized the spirit of brotherhood and the extensiveness of the symbolism that characterizes the Craft. He knew that the status of man was not as it should be or could be. He knew also that reforms come slowly, by degrees, and that Masonry had the opportunity to perform a great mission and that

through strengthening and enlarging the Fraternity, the world at large could be spiritually, morally, and ethically benefitted.

Our rituals, as revised by him, and his *Morals and Dogma* contain some of the most profound thinking and philosophy ever to come from the mind of man. Throughout those writings, he points out the analogy of the principles of freedom with the principles of Freemasonry and emphasizes the ideals of service to our fellows, our country, and to mankind. His concern was that man is inclined to allow his own pleasures and inactivity to hinder against these ideals. By precept and example he endeavored to instill in the heart of every Mason the desire to contribute something to life that will outlive his days on earth, something which will be of benefit to mankind.

Brother Pike died in Washington, D.C., on April 2<sup>nd</sup>, 1891 at age 81, and was buried at Oak Hill Cemetery (against his wishes—he had left instructions for his body to be cremated). In 1944, his remains were moved to the House of the Temple, headquarters of the Southern Jurisdiction of the Scottish Rite located at 1733 16<sup>th</sup> street in Washington DC.

The Albert Pike Statue is located at 3rd and D Streets, N.W. in downtown Washington, D.C. It is administered by the National Park Service. Congress authorized the placement of a statue of Albert Pike on Federal land in Washington, D.C. on April 9, 1898. Carved at the base of Albert Pike's statue are the words, "philosopher, jurist, orator, author, poet, scholar, and soldier" and, in the front: *He has lived. The fruits of his labors live after him.* The Pike monument was erected in 1901, some ten years after his death. Pike is presented in civilian dress as a Masonic leader, not as a Confederate General. He carries a copy of his famed but long out of print *Morals and Dogma* in his left hand. The large granite pedestal below him contains a bronze lady in

Greek dress who sits on one level of the pedestal and holds the banner of the Scottish Rite.

Although Albert Pike was a master in many lines of endeavor, his brethren recognize him as the world's most renowned Scottish Rite Mason and will be forever grateful for his work in behalf of Freemasonry and the Scottish Rite. Truly, he built his temple in the hearts of men—a temple that man and the elements cannot destroy. However, today the controversy surrounding his life lives on. I will leave you all with several questions in hopes you will think about these and apply your own reflection like brother Pike would suggest. Was Albert Pike an integral part of the development of the Ku Klux Klan? Should his statue remain on government property in Judiciary Square? Was Albert Pike just a product of his times? Should we as Mason's just not care about what happened over a hundred years ago and just accept Pike for what he was and for his contributions to Masonry? Was he a hero, a scoundrel, or just misunderstood? Brethren, this is for you to decide.

Thank you brethren – Fiat Lux.



This program was written by Michael Pobát, PM, Herndon Masonic Lodge #264 for presentation at a stated communication of A. Douglas Smith #1949 Lodge of Research on 30 April 2011. For additional information on this program, please contact Herndon Lodge #264, 820 Elden St. Herndon, Virginia.

The part of Albert Pike was played by Bro Jim Dietzel, Herndon Lodge #264, Herndon, Virginia.

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