

1: - Secret Societies by Norman Ian MacKenzie

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Yet it is a mistake to view any such society solely through the lens of criminal justice. Most were much more than mere lairs of Mafia-style gangsters. Many were law-abiding, with a middle-class membership. They focused on charity, conflict resolution, and assisting members in relations with the non-Chinese world. In almost any Chinatown for at least part of its history, one or more secret societies were at the center of community life. In those days, the population of the region was devoted almost entirely to gold mining, and more than half were Chinese. Printed in the Autumn of the Renchen -Tianyun year. The latter is the designated character for the Fourth Lodge. The poetic verses summarize the identity and sovereignty of the Fifth Patriarch who headed the lodge. The bodies of the two sisters-in-law were recovered by a fisherman, Xie Bangheng. Full of mischief and skilled in martial art, he was eventually subdued by the Buddhist goddess, Guanyin. Although he was not a regular deity in the pantheon of the Society, it is possible that the Clinton branch believed in evoking his spirit for initiation ceremonies. Is the manual unique? Modern copies with a very similar text are widely used in Hong Kong. Cai Shaoqing says that there are earlier copies, representing several versions, in libraries in Europe, North American, Australia, and China itself Cai , p The Clinton version bears a cyclical date equivalent to , which makes it later than several others, including the one reproduced by the pioneering Dutch scholar, Gustave Schlegel, in Most versions seem not to include images of deities and the founders of the Tiandihui. The Clinton version does include such images. Its colors are bright, and the condition, except for an eaten-away corner, is excellent. We do not know whether other copies of the version exist. The editors of this website, as well as Mike Brundage on behalf of the Clinton Museum, would be grateful for any information that our readers may have. We may assume that the Clinton manual was used by one such lodge. While looking through the Chinese part of that collection, we made a discovery: The Tiandihui came into existence in China in the late 17th century. It had two main goals: Because the Qing emperors saw the Tiandihui as dangerously subversive and thus persecuted it mercilessly, the Society stayed deep underground. In China during the imperial period, entire families would have been executed solely because a member possessed a manual like the one in Clinton. Outside China, in Hong Kong, Southeast Asia, Australia, and America, the danger was not so acute, and the Society and allied organizations not only dared to show themselves but often became, in slightly altered form, the social foci of overseas Chinese communities. A number of early Tiandihui manuals survive in those places. All are heavy with rituals, utilizing many legends and historical stories. The boards bear a short, two-line Chinese poem conveying conventional good wishes. The use of Tianyun, on the other hand, is astonishing. Putting any other characters in that spot implied that the writer was in rebellion against the rulers of China. The Chinese imperial government did not take such matters lightly. The presence of a Tianyun date, even if used in private, meant death for the writer plus, in all probability, his entire family. And yet in Weaverville the date was used publicly, on the front of a popular temple. What was going on? The Tianyun dates represent one of the few exceptions to the above. No emperor had used such a reign name in the past years. It was a serious matter in the eyes of those conquerors. Persons daring to use a Tianyun date were executed. Persons knowing that such a date was in use, without reporting it to the authorities, would also have been severely punished. The situation was not so dangerous in North America. Many—in some places, most—Chinese immigrants belonged to secret societies with anti-Manchu sentiments, and imperial spies seem not to have been common in the remote areas where Chinese miners and railroad laborers worked. And yet the sponsors of the Won Lim Temple were going very far when they put a Tianyun date on a dedicatory board placed in front of the temple, out in the open for everyone to see. Were imperial spies as scarce as all that? Did the sponsors, who must have been a chapter of the Chee Kung Tong, feel safe for themselves, hidden in the mountains of northern California? What about their families back in China? Or is it possible that the dated board was originally inside the temple, in a spot where only trusted

members of the society could see it? The other Tianyun objects the editors have seen are all later than , after the Hongmen society and its spinoffs had begun to move above ground. His initial goal was to reorganize the society to sharpen its political agenda. In the next few years, before the Manchu imperial government was overthrown in , Dr. Sun himself used Tianyun dates on documents for both organizations. For further information about the above-mentioned collections, readers should contact the relevant curators: For more on Tianyun date marks, it may be necessary to turn to Chinese-language sources. The editors are not aware of previous discussions of Tianyun dates in any English-language publication. John Day in Oregon is the only other place in North America where, so far, we have seen Tianyun-dated objects. The American revolution of , for instance, occurred in Qianlong 40, the fortieth year since Emperor Qianlong assumed the throne. As no Chinese-American or Chinese-Canadian writings survive from before , one sees only four imperial reign marks on inscriptions and documents prepared in North America: The red board is dated to the same year, but bears a regular imperial reign mark, Tongzhi. Won Lim Temple, Weaverville. Most other examples come from British Columbia. The branches of the Chee Kung Tong at Barkerville and Quesnel Forks maintained excellent records and routinely dated them with Tianyun marks. Many such documents, some as early as , are in storage at the office of the Barkerville Museum and Archives. It bears a Tianyun date equivalent to Title page of Tiandihui manual, bearing a Tianyun date equivalent to AD. The left board of a couplet which bears a Tianyun dingwei cyclical date equivalent to One was seized by the Shanghai Police in The photograph of the certificate in the University of British Columbia archives, which was taken by the editors, appears here in distorted form. We will remove the distortion when the UBC archives gives us permission to put an undistorted medium-resoluton image on line.

2: Khoo Thean Teik - Wikipedia

J.S.M. Ward, an early twentieth century British expert on secret societies and bishop of an esoteric Christian community, concluded that, "the Hung or Triad Society seems justly entitled to claim that it is a lineal descendant of the Ancient Mysteries.

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3: Secret Societies and the Off-Ledger, Occult Economy – Golden Age Of Truth

Thian ti II the Hung-League, or Heaven-Earth-League, a Secret Society With the Chinese in China and India and India (Classic Reprint) Jun 16, by Gustaaf Schlegel.

Share9 Shares K Through history there have been many secret societies and conspiracy theories about those societies. This is a list of 10 of the most famous and popular secret societies or alleged secret societies. It is one of the oldest student secret societies in the United States. It was founded in and membership is open to an elite few. The society uses masonic inspired rituals to this day. According to Judy Schiff, Chief Archivist at the Yale University Library, the names of the members were not kept secret until the s, but the rituals always have been. Both of the Bush presidents were members of the society while studying at Yale, and a number of other members have gone on to great fame and fortune. The society is surrounded by conspiracy theories; the most popular of which is probably the idea that the CIA was built on members from the group. You can read that document here. Freemasons [Wikipedia] Freemasons Annual Meeting [] The Grand Masonic Lodge was created in when four small groups of lodges joined together. Membership levels were initially first and second degree, but in the s this was expanded to create the third degree which caused a split in the group. When a person reaches the third degree, they are called a Master Mason. Masons conduct their regular meetings in a ritualized style. This includes many references to architectural symbols such as the compass and square. The three degrees of Masonry are: Entered Apprentice, this makes you a basic member of the group. Fellow Craft, this is an intermediate degree in which you are meant to develop further knowledge of Masonry. Master Mason, this degree is necessary for participating in most masonic activities. Some rites such as the Scottish rite list up to 33 degrees of membership. Masons use signs and handshakes to gain admission to their meetings, as well as to identify themselves to other people who may be Masons. The signs and handshakes often differ from one jurisdiction to another and are often changed or updated. This protects the group from people finding out how to gain admission under false pretenses. Masons also wear stylized clothing based upon the clothing worn by stone masons from the middle ages. The most well known of these is the apron. In order to become a Mason, you must generally be recommended by a current mason. In some cases you must be recommended three times before you can join. You have to be at least 18 years old and of sound mind. Many religions frown upon membership of the Masons, and the Roman Catholic Church forbids Catholics to join under pain of excommunication. Rosicrucians [Wikipedia] Secret Symbols of the Rosicrucians The Rosicrucian order is generally believed to have been the idea of a group of German protestants in the s when a series of three documents were published: The documents were so widely read and influential, that the historian Frances Yeats refers to the 17th century as the Rosicrucian Enlightenment. The first document tells the story of a mysterious alchemist Christian Rosenkreuz who travelled to various parts of the world gathering secret knowledge. The second document tells of a secret brotherhood of alchemists who were preparing to change the political and intellectual face of Europe. Current members of the Rosicrucian Order claim that its origins are far more ancient than these documents. The authors of the documents seemed to strongly favor Lutheranism and include condemnations of the Catholic Church. Rosicrucianism probably had an influence on Masonry and, in fact, the 18th degree of Scottish Rite Masonry is called the Knight of the Rose Croix red cross. There are a large number of Rosicrucian groups today – each claiming to be closely tied to the original. Of the two main divisions, one is a mix of Christianity with Rosicrucian principles, and the other is semi-Masonic. The Masonic type tend to also have degrees of membership. Thelema is based around a single law: Membership is based upon degrees of initiation and highly stylized rituals are used. The OTO currently claims over 3, members worldwide. I would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science. On the surface this may sound difficult; but in practice I found it perfectly simple to combine the most rigidly rational conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity. All three were Freemasons and members of Societas Rosicruciana in Anglia an organization with ties to Masonry. It is considered by many to be a forerunner of the Ordo Templi Orientis and a majority of modern Occult groups. William Yeats, and Aleister

Crowley are two of the more famous members of the group. The fundamental documents of the order are known as the Cipher Documents. These were translated into English using a cipher attributed to Johannes Trithemius. The documents are a series of 60 folios containing magic rituals. The basic structure of many of these rituals appear to originate with Rosicrucianism. There is a great deal of controversy surrounding the origins of these documents. The United Religious, Military and Masonic Orders of the Temple and of St John of Jerusalem, Palestine, Rhodes and Malta is a modern off-shoot of Masonry and does not have a direct tie to the original Knights Templar – a religious military group formed in the 12th century. Members of the Masonic Knights Templar do not claim a direct connection to the medieval group, but merely a borrowing of ideas and symbols. In order to become a member of this group, you must already be a Christian Master Mason. This organization is a distinct one, and is not just a higher degree of Masonry. This group is now known as the Bavarian Illuminati. While it was not legally allowed to operate, many influential intellectuals and progressive politicians counted themselves as members. Even though there were some known Freemasons in the membership, it was not considered to be endorsed by Masonry. The fact that the Illuminati did not require a belief in a supreme being made them particularly popular amongst atheists. This, and the fact that most members were humanists, is the reason for the widespread belief that the Illuminati wants to overthrow organized religion. Internal panic over the succession of a new leader, and government attempts to outlaw the group saw to it collapsing entirely in the late 18th century. It has even been suggested that the Skull and Bones club is an American branch of the Illuminati. Many people believe that the Illuminati is still operating and managing the main actions of the governments of the world. It is believed that they wish to create a One World Government based on humanist and atheist principles. Is it all a myth? Is the Illuminati real? Are they watching you? Find out in [The Illuminati: The Bilderberg Group \[Wikipedia \]](#) [A Bilderberg Meeting](#) This group is slightly different from the others in that it does not have an official membership. It is the name given to a group of highly influential people who meet every year in secrecy and usually with strong military and government sponsored security. The topics discussed are kept secret. The structure of the meetings is that of a conference – usually held in five star hotels around the world. Attendance at the meeting is strictly by invitation only. The first meeting took place in at the Hotel Bilderberg in the Netherlands. The original meeting was initiated by several people. Polish emigre and political adviser, Joseph Retinger, concerned about the growth of anti-Americanism in Western Europe, proposed an international conference at which leaders from European countries and the United States would be brought together with the aim of promoting understanding between the cultures of The United States of America and Western Europe. Although the agenda and list of participants are openly available to the public, it is not clear that such details are disclosed by the group itself. Also, the contents of the meetings are kept secret and attendees pledge not to divulge what was discussed. Needless to say, this group is constantly surrounded by controversy and conspiracy theories. Unfortunately for those hoping to find and join the Priory, it is, in fact, fictional. It was a hoax created in by a pretender to the French Throne, Pierre Plantard. Despite this, many people still continue to believe that the Priory exists and functions to this day. The order protects certain royal claimants because they believe them to be the literal descendants of Jesus and his alleged wife Mary Magdalene or, at the very least, of king David. [Opus Dei \[Wikipedia \]](#) [Ordination of Opus Dei Priests](#) Opus Dei is an organization of the Catholic Church that emphasizes the Catholic belief that everyone is called to holiness and that ordinary life is a path to sanctity. The celibate numeraries and numerary assistants live in special centers, while associates are celibate members living in their private homes. Outside of the book, there has been a great deal of controversy over Opus Dei because of the strictness of its religious structure. The Catholic Church forbids secret societies and membership in them, and Opus Dei investigators have frequently debunked claims that this organization is acting in secrecy to further a sinister agenda. If you liked this article, you will love.

4: Secret Societies - PDF Free Download

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Origins[edit] Similar to other secret societies in China , the exact origins and operations of the Yellow Sand Society are difficult to discern. Chinese secret societies occasionally changed names, and were highly decentralized, with several differently named branches operating as part of the same movement. Sometimes, completely unrelated groups also shared the same name. It is thus difficult to clearly differentiate between the secret societies. Three years later, these peasants started an open rebellion in an attempt to support the Xinhai Revolution. This was unusual, for most secret societies chose to cooperate with the new regime until the mids. Claiming to be the ninth-generation descendant of the Ming dynasty , he proclaimed himself Emperor of China with the era name "Great Brightness" Daming. In doing so, Chu was supported by a local Yellow Way teacher. The two jointly declared that China had to be reunified under the " true dragon [rightful emperor]" and that only Yellow Way Society members would be spared in the coming armageddon ; their insurgency against the government lasted three years and was finally suppressed by Republican militia and army forces. This prompted the Yellow Sands, alongside other rural groups like the Red Spears and Heavenly Gates, to seize large areas for themselves. Japanese soldiers in The Yellow Sand Society also took part in the Chinese resistance against the Empire of Japan , which increasingly occupied Chinese territory in the s. Led by an old Taoist priest, the Yellow Sands managed to defeat an East Hopei Army unit that was sent to suppress them in Miyun District , whereupon the Imperial Japanese Army mobilized to crush the uprising. In December , CPC leader Li Ta-chang released a paper which detailed how Communist cadres should deal with rural secret societies, grouping them into three categories. The Yellow Sands were considered to be a "feudal organization" led by landlords, but also important potential allies in the war against the Japanese. Li argued that Communists should join the secret societies and covertly indoctrinate them, and only attack those groups that adamantly refused to adopt Communism. They were accused of having planned a rebellion and the reestablishment of the Taiping Heavenly Kingdom , and reportedly resisted arrest. In the ensuing altercation, eight policemen were injured before the purported Yellow Sands were taken into custody. All were sentenced to unknown terms of imprisonment. Its members believed that they could become immune to gunfire through "magic and incantations", [17] [23] a belief that was widely shared among secret societies. Perry noted that this conviction of invulnerability was "a powerful weapon for bolstering the resolve of people who possessed few alternative resources with which to defend their meager holdings". For example, just two years after the defeat of "Chu the Ninth", a man calling himself "Wang the Sixth" proclaimed himself Ming emperor and managed to gather three hundred adherents before being captured.

5: Secret Societies

Gang war between Chinese Khian Teik and Ghee Hin societies and involving the Malay Red Flag and White Flag societies. [1] [4] [5] Arrested for having planned and instigated the riots.

Chinese Secret Societies This article will primarily deal with the Triads which have so many other names it would take pages upon pages to give them all. One of the names the Triads have had is the Heaven and Earth Society. The Freemasons have been very interested in the Triads and several Masons have done in depth studies and written books about the Thads including G. Schlegel The Hung League. Ward The Hung Society - see another quote of his on pg. Sterling The Hung Society. The history of China is a history of authoritarian dynasties and the secret societies that opposed them. Throughout Chinese history, there has basically been only one recourse to opposition to the establishment, that was through secret societies. Secret societies have been a way for the poweriess, to struggle against what ever they perceived as the cause of their misery. There has never been any lack of recruits for chinese secret societies, and there has never been any lack of causes to use to rally the poor masses against for motivating people into joining secret societies. There seems to be no end to the supply of men willing to lead secret societies also. In fact, I know of over Chinese secret societies, some of which are no longer in existence. Obviously, we are not going to cover that many secret societies in this article. What criteria do I have for selecting what I will write about in this article. First, I desire to show the compatibility of Chinese secret societies to western secret societies. These points of compatibility explain how Freemasonry can work with some of the Chinese secret societies. The tenets of the Wootsu Society do have much in common with those of Freemasonry. The Society differs from Masonry in that there is no counterpart of the Volume of the Sacred Law as being an indispensable part of its Furniture; Sun-Yat-Sen led China to overthrow the monarchy and create a republic. Sun-Yat-Sen played the key role in setting up other branches of the Triads too. In Singapore and Malaysla he set up Triad lodges too. He was a high ranking Freemason, and he attended an Anglican school in Hong Kong. Sun-Yat-Sen and the millionaire Chang Ching-Chang who was an international art dealer worked together. Sun-Yat-Sen travelled in the US. Several other great non-Communist Chinese leaders have also had membership in both the Triads and Freemasonry. The ritual initiation drew from 3 religious sources: Taoism magic , Buddhism, and what might be called Confucianism. Taoism emphasized the importance of blood ancestry, of magic, and alchemy. The traditional initiation lasts about eight hours, and includes ritual dance, secret hand-shakes, a blood sacrifice, and pricking the finger of the new initiates. The Triads have an extremely long history and a lot of heritage. In order to try to capsulize what they are one has to look at what they are doing at a particular moment. At times they are secret fraternity like the Masons, at other times they have more of the appearance of a revolutionary army, and at other times they look like the Mafia. They are all these things. And so they are a much more complex group to understand than some of the other secret societies that might fit into some nice label. Sometimes their services as hit men are hired out to others. Their heritage and history make them almost a sub-culture, and a sub-culture that is difficult for law enforcement agencies to penetrate. Their blood oaths and traditions bind them together. Some people continued calling it the Hung Society. The Hung Society had many local names, and like Freemasonry hid behind trade guilds. Triad lodges sprang up in the chinese laundrymen of San Francisco. This Triad group was in turn under Chi Kung Tong group. Groups got started in Australia and Malaya. In , the British made membership in the Triads illegal, and in later years deported them back to communist China for those Triad members found. However, the Triads controlled things and the British never were able to enforce that iaw except for some scattered arrests. The Hong Kong papers every so often report police raids against the Triads, but one has to wonder how much is interrivalry between Triad groups and much is just for show, and how much is really something hurting the Triads. Under Triad control factories in Hong Kong have been turning out items for sex shops worldwide. The living conditions of areas under Triad control in Hong Kong were literal hells on earth. The Triads packed people in, the sanitation was negligible, the filth overwhelming, and the corruption of the human spirit complete. There is no question what kind of life the Triads want to bring people, total degeneration into total moral corruption and filth. Like the Masons but to

a much lesser degree there have been a few Triad mutual aid societies for their own members, but in general these have been rare. The Triads have exacted extortion money from almost everyone in Hong Kong. The history of their extortions and threats etc. In short, the whole trading economy of Hong Kong was under their power. And the Li family as now working with them. See the Li article in this issue. Various scandals over the decades have repeatedly shown that the Triads have totally infiltrated the Hong Kong government and police force. Where ever ethnic chinese were hired the Triads infiltrated. And then even many of the non-Chinese were bought off. People in Hong Kong who have watched the Triads do illegal acts right in public have frequently been frustrated by the lack of police response. For instance, in , it was discovered that the Triads along with the Vice-President of the Republic of China were stealing public funds to purchase opium to deal in the drug trade. The leaders of Free China have been Triad leaders. Many of them have also been Freemasons. After the Communists took over, the Triads had to go way underground. The communists never stopped the Triads, but they did make them much more secret. You may remember when the Tiananmen Square Massacre occurred, the newspapers quietly reported that the Triads had smuggled the leaders of the democratic movement out of Red China. As was just said, the Communists have never broken the power of the Triads. In fact, not only has the brutal Red Chinese government been ineffective against the Triads, most of the police everywhere have been. The Mafia is small peanuts compared to the Triads. The Triads are almost untouchable by any law enforcement group. For instance, in Great Britain the British do not have hardly any ethnic Chinese on their police force to even try infiltrating the Triads. The Triads have operated in the United States for over years, and are major drug handiers working in cooperation with the Illuminati Kings, and most Americans do not even know they exist. And although America has ethnic chinese, Americans of Chinese descent do not speak the Chinese dialects that undercover agents would have to know to break into the Triad operations. By , there were eight main Triad groups and they had divided Hong Kong up into geographic areas and ethnic groups that each was responsible to control. Each had its own headquarters, its own sub-societies, and its own public covers. It had 12 branch offices and a membership of 10, The Wo operated as Death Gratuity associations. Any way each found some cover to hide behind. Most of the Martial Arts clubs were fronts or affiliations with the Triads, and continue to be, not only in Hong Kong, but to some degree in other countries too. As an example of how divided the Triad groups are--one of the large ones, the Wo Society was itself split into three major factions: By the late s, there were 41 affiliated organizations to the Wo Society Triad. Sun Vee On was the prime controller of the Kowloon Walled City which produced sex toys for the international market. As a side note on Tu, one of his friends was Charlie Soong an office-bearer for the Triads who had attended Vanderbilt University at the expense of millionaire Julian S. Today in Hong Kong there may be as many as 60 different Triad Societies operating. The largest numerically is the Sun Yee On with 33, members. These 60 Societies can be classed into three different styles. The first is the traditional structure. The second type are those who are totally unstructured. The third type is the most dangerous, they are small, closely knit cells or central committees who plan out criminal activity with acute business-like efficiency. Money is made by extortion, gambling, prostitution, drugs, or any other way to make a profit. The Triads have worked with the CIA in creating the drug network. The Red Chinese government has secretly worked with the Triads in supplying heroin and opium knowing that these drugs were going to U. One of the kingpins in this drug trade was Lumpy Ho, whose business fronts were known as the Dutch Connection. The corrupt police-officers that were Triad members that fled anti-corruption drives in Hong Kong would flee to Vancouver, B. Actually, they have branched out into Victoria and Seattle, WA. The Triads are known to have been operating in London since the s, and may have been operating even before that. In , the Triads introduced Pure No. In , the British authorities moved against the Americans and British agents on the Drug Squad and forced some resignations. It is not exactly clear what the details of the whole mess were, but the process was that for 2 years there was essentially no coherent drug squad in London. Every locality in England where ethnic chinese are located, the Triads have some type of operation.

6: Chinese Freemasons

Chinese secret societies occasionally changed names, and were highly decentralized, with several differently named branches operating as part of the same movement. Sometimes, completely unrelated groups also shared the same name.

What troubles the majority of people is the presumed social effect these organisations have and their relationship to the democratic process. Are the Freemasons really running the world? Do they all want to rule the world? If so, is there a hidden, worldwide war underway with each secret society vying for position with the others? Secret societies are illegal in several countries. In the European Union for example, Poland has made the ban a part of its constitution. Are they right to do so? Do these predominantly male-only organisations really crave world domination? Undoubtedly the desire to be part of some social elite, something that all humans feel at some time in their lives, is at work here. Yet, if this is the main objection to them, why is this criticism not aimed at an organisation such as the Lions club? Is that not what all groups do? What is it about the Freemasons and other secret societies that arouses the wrath of outsiders and distinguishes them from other social groupings? All claim to hold secret knowledge that no one else does. All claim to be the holders of some form of truth. All have initiation ceremonies, from the sublime to the alarming, that allow the acolyte to feel that they have entered something special. In this new world the new member can become party to the secret wisdom – the only secret wisdom worth knowing. The Knights Templar were rumoured to know the whereabouts of the treasure of the Temple of Solomon and were alleged to be protecting the secret of the Holy Grail. The reality was less startling but the lure of the unknown is what makes these secret orders psychologically appealing. Of course, these aspects of the secret societies based on Judao-Christian beliefs will be more predominant in Europe, the Middle East and North America. Elsewhere in the world such stories will have little or no meaning. The Tongs, for instance, have their secrets but they do not involve the activities of Jesus Christ and any family he may or may not have established in ancient Gaul. With a secret society the element of control and an ingrained idea of power are always present. What secret societies deliberately do is develop an aura of mystique. Whether that hidden knowledge is legitimate or not is always open to debate but, in the majority of cases, it tends to be empty and vacuous. If knowledge is power, then secret knowledge is more powerful still. Blacksmiths were people with great hidden knowledge, who were often relegated to the edge of their communities, but their skills were always sought out and deeply respected. Blacksmiths had an intimate knowledge of metal working. Both had secrets that were very much of the real world. Can secret societies boast the same? Is it a just a worldwide organisation for the Jewish community or does it, as some on the Christian right would have us believe, have a sinister agenda? If so, why are parties of all political colours represented at its meetings? How do these myths develop? How is it that perfectly innocent organisations are assumed to be indulging in all kinds of lurid activities? Are these misperceptions the fault of the societies themselves or a consequence of the way we view them? If we feel that things are always against us, it is only too easy to believe that there is something working behind the scenes, some hidden cadre, to repress and oppress us. It is often our own fears that give weight to the perceived power of secret societies and, in many ways, the societies themselves are guilty of playing on those fears. Most critics of secret societies tend to be of the religious right who see all kinds of ungodly activities threatening their Christian ideologies. Activities within the hallowed walls of lodges, temples and sanctum sanctorum are often assumed to be the work of the Devil or Satan. The old nonsense of the worldwide Jewish Conspiracy – that secret societies are the work of Zion hell-bent on bringing down all that is godfearing and sacred – is also thrown into the mix. The overall appeal of membership of a secret society is that it allows the recruit to feel special, a part of a distinct elite, separate from the common herd. To be part of an elite group, a minority, is a very human desire, particularly in the male of the species. Social structures such as the golf club show that clearly enough. Advertising companies play on this all the time. In reality what can these all-embracing secrets be? Can that be described as a secret? Or is it just a possibility, which might or might not be historically accurate? In secret societies, the notion of the big secret is a carrot on a stick – a psychological device to maintain loyalty and subservience.

In the wider society, the idea that groups like the Knights Templar possess a grand secret has more to do with our expectations and our desire for mystery than it does with the reality of the organisation in question? With a quick wink he tells the driver to be on his way. Would this not be true of two ordinary, non-secret society friends in a similar situation? More importantly, it is often argued that the Skull and Bones society grooms future US leaders and that, through them, it exercises global power. But that says more about power and money than it does about the machinations of a secret society. Money is more powerful than any oath. Are the oil-hungry men of power manipulating the population for the good of their secret society or for the sake of their mutual bank balances? The latter is the most likely. All allegiances to secret oaths go out the window when Mammon beckons. In the often harsh and brutal reality of modern culture, the isolated individual may seek solace in a higher power or the special knowledge of a secret society. This book outlines the best-known secret societies, many of which still thrive today, although they have changed much in the years since they were created. Why are they predominantly male? What is it about these clandestine groups that makes them so appealing? Why do so many insist that wouldbe members go through demeaning and peculiar initiation ceremonies? What real power do they wield in the modern world? Do they really affect the policies of governments? In short, do they really run the world, as conspiracy theorists would have us believe? As children we had dens and gangs; in adulthood we have lodges and secret societies. Common to all secret societies: Organisations such as the SS and the Tontons Macoute have been omitted because, although they shared certain characteristics of secret societies, they were primarily secret police. The Assassins The Assassins were the fanatical branch of a secret Moslem sect called the Ismailis, whose esoteric teachings taught that all actions were morally ambivalent, and thus the Assassins were free to behave as they did. At their height the Assassins were the most feared secret organisation anywhere. An Assassin might lie in wait for years before striking at his intended target, often befriending the victim well before the deed was done. They inspired widespread terror because they seemed to have eyes and ears everywhere and were utterly ruthless in their methods. He had studied Ismaili doctrine at Nishapur and from the religious leaders there he had gained a good understanding of their secret knowledge and reached one of highest levels within their organisation. But while in Cairo he argued furiously with the Ismaili leaders and was forced to leave Egypt and to head to Persia via Aleppo and Damascus. Once there he gathered followers around him and proceeded to take the rock-fortress of Alamut in At the head of this new order was the absolute ruler Sheikal-jebal or the Old Man of the Mountains. Beneath him were three Dai-al-kirbal or grand priors, then the Dais or priors. Before the Fedavis were sent on their assassination missions they were thrown into states of ecstasy and intoxication by the ingestion of hashish hemp. From this act they were known as the Hashishin or hemp-eaters, a name that was subsequently changed to Assassin by western tongues. The Lasiks or novices, the sixth level of the order, and the labourers and mechanics, the seventh, had to follow the teachings of the Koran with the strictest observance. The initiated, in contrast, were given much greater freedom in religion and often considered religious teachings to be of little importance. Hassan died in and his chief dai, Kia-Busurg-Omid took over. Under him the Assassins established themselves in Syria and soon proved their powerful position by murdering two Khalifs. In its place he tried to open up the order to outsiders, passing on all secret knowledge to those outside the realm of the initiated. In keeping with Assassin traditions, he was murdered by his brother-in-law. His son, Mohammed II, who ruled with a rod of iron, entered into abortive negotiations with the Crusaders. In , in an attempt to destroy the cult once and for all, Saladin invaded their territory and began to decimate it. Fearing total annihilation, the Assassins negotiated a truce with Saladin and ceased their attempts to kill him. Sinan was a ruthless man who had decided that he was god incarnate. Cursing his predecessors for their actions, he convinced the powers of Islam of his sincerity and they made him a prince. Jalaludin was succeeded by the weak and ineffective Aladdin, a man who preferred tending his sheep to involving himself with the activities of the order. This was the beginning of the end for the Assassins who, at the same time, had to deal with the Mongol hordes sweeping in from the East. The Assassins remained a potent force throughout the Middle East for centuries and, although not as mighty as they once were, they continued to be a power in Islamic lands. They could even be found as far away as Bombay. All Western secret societies which derive their basic structure and tenets from the Templars owe much to this ruthless order

of devoted Ismailis. Gordon Tether The Financial Times Despite the accusations, the Bilderberg Group is not strictly a secret society but they do operate behind closed doors and spark much theory and controversy. It is included here because of its supposed links to the likes of the Illuminati, Freemasonry and the Bohemian Grove. There are no initiation ceremonies as such but the Group requires that its members have great experience in the areas in which they work – usually commerce, politics and banking. Like most groups that operate beyond the public eye, they are the target of bitter criticism, mostly from the Christian right who maintain that the group is part of a Jewish-Communist or Liberal-Zionist conspiracy to run the world. Of course there is also criticism from the far left who consider the Bilderberg Group to be nothing more than a right wing capitalist organisation bent on forming a one world government in conjunction with its cousin the Trilateral Commission.

7: The Li Bloodline

In the past, many Chinese-North American historians have ducked the issue of secret societies and their role in the history of Chinese in the United States and Canada. Some have avoided the subject altogether.

Eternity, however, is not a concept much in vogue in a time when revolutionary changes are transforming almost every human society in the world. China appeared eternal to the French philosophes of the eighteenth century, many Sinologues of the nineteenth century, and some social scientists of the early twentieth century. Even at present some historians claim they see the re-emergence of old imperial patterns. There is continuity, but the changes have been more profound. This article examines Chinese society in three stages. The first is traditional Chinese society, characterized by the social patterns that prevailed from the Sung dynasty until the beginning of the nineteenth century. However, it is necessary to begin with an account of the development of these patterns in the earliest centuries of Chinese civilization. The second stage is transitional Chinese society, characterized essentially by the patterns of Chinese society growing out of the dual impact of inland revolution and Western imperialism, which struck China almost simultaneously during the middle of the nineteenth century. The third is contemporary Chinese society—the patterns of Chinese society which arose after , when the communists assumed control over the Chinese mainland. Our main theoretical approach distinguishes between state and social system. By state we mean the macrosocietal structure of legitimate and organized political power. By a social system we mean a micro-societal structure of authority and human relationships deriving therefrom, whose boundaries can often be historically and culturally determined. The state, as a formalistic entity, ruled an aggregate of particular or local social systems. Chinese society represents a unity of state and social systems held together by institutionalized links. In traditional times, linkage between state and social systems was provided by a status group, known in the West as the gentry, which had substantive attachment both to the state and to a social system. In contemporary times, similar linkage is provided by the Communist party. The theoretical distinction between gentry and party is close to that made by Max Weber between status groups and parties [] , pp. We regard this theoretical approach as an explanatory device to account for both the flexibility and changes in traditional Chinese society and the nature of the Chinese revolution. The three inter-locking sectors of Chinese society state, gentry, and local social system historically gave it different options for maintaining the traditional patterns of power and authority. The state recruited from the gentry to fill its positions of power notably bureaucratic. In turn, local elites reinforced their authority within the social systems through the exercise of state power roles. The cumulative effect of the interaction between state and social systems was the appearance and persistence of a distinct status group. The main criterion for recruitment into the organizations of the state was education based on the ethos of Confucianism. Internalization of that ethos through the institutionalized educational system assured an individual society-wide status, on the basis of which he could obtain power roles within the state and also authority roles within the local social system. In traditional times, the legitimacy of the state was sustained by the ethos of Confucianism, and its organization was concretely manifested in government monarchy and bureaucracy. However, it is theoretically important to note that one segment of the state, the military, was independent of the complex of state, gentry, and social system. The military was attached to the monarchy, and for many centuries was non-Chinese. The dual nature of the traditional Chinese state has its counterpart in other traditional and modern societies. The social systems were sustained by particular and local cultures, which included the ethos Confucianism but also other distinct cultural beliefs and values, and by patterns of human relationships based on status and authority. The gentry, as the institutionalized link between state and social system, had a character of its own, but the composition of this status group varied from time to time. These structural elements are the core elements of traditional Chinese society. Since the core elements were either destroyed or profoundly transformed during the last one hundred years, we regard the Chinese revolution as a major transformation of Chinese society. The dominant ethos, Confucianism, was destroyed by the intellectual revolution of the early twentieth century. The dominant governmental organization of the traditional Chinese state disappeared with the revolution. The gentry was destroyed, as an elite and as a source

of authority, by the revolutionary land reform of the late s, thus doing away with traditional local stratification and status. Local cultures have changed more slowly, but the far-reaching liberation of women in modern times can be construed as having struck a deep blow to the traditional kinship system, so vital to all Chinese local cultures. Since we regard change and not continuity as the main phenomenon to be explained in Chinese society, we have chosen to analyze it in the framework of the three mentioned stages. Traditional Chinese society The Chinese historically regard China both as a country and a culture, as evident in two words for China, Chung-kuo and Chung-hua. As a country, it occupies a large land mass in eastern Asia; except for Sinkiang and Tibet, both areas of non-Chinese peoples, its borders have not basically changed in two thousand years. As a culture, China extends to wherever there are ethnic Chinese. During the second millennium b. Archeological comparisons suggest relationships between these cultures and those of proto-Tungusic peoples of the northeast, proto-Turkic peoples of the north-west, Tibetan peoples of the west, and the peoples of southeast Asia. During the middle of the second millennium b. They founded several large cities, the most notable of which was Anyang. The development of empire and high culture occurred simultaneously. Although the cultural diversity of neolithic times continued well into the first millennium b. The importance of writing in the subsequent high culture of China is reflected by the fact that the word wen in Chinese signifies both writing and culture. During the latter part of the second millennium b. The Chou dynasty created the first permanent system of political dominion; the rulers divided the country into appanages governed by relatives and allies of the dynasty. Each appanage was based on a town from which rule was exercised over surrounding villages and tribes. The links between dynasty and appanage were maintained through bonds of kinship, ritual, and loyalty. This system of personal indirect rule, in contrast to the impersonal bureaucratic rule which developed later, bears similarities to medieval European feudalism. Although over-all Chinese cultural unity developed further during the Chou, largely through the linguistic unification of north China, the high-cultural achievements of the early Chou were not outstanding. A major reason was the downfall of the Shang priestly caste, which earlier had been the main creative element in Shang high culture. In contrast to the Shang religion of heaven worship and totemism, the Chou religion was essentially a politically oriented ancestor worship which tended to develop locally rather than nationally, thus impeding the formation of a unified high culture Eberhard , pp. Great changes occurred during the middle of the Chou dynasty. The appanages became increasingly independent of central political authority. Economically, Chinese rural and urban life was transformed. Intensive agriculture replaced the extensive agriculture of the Shang. The use of irrigation led to stable villages. The introduction of wheat permitted a two-crop economy, which further consolidated village life. Iron not only revolutionized agricultural technology but made new types of war-fare possible. The growth of trade led to an expansion of the towns. Socially, the increase in population led to migrations, which brought Chinese into the aborigine-settled areas of the Yangtze River basin and even farther south. As in Greece, growing political disunity was accompanied by growing cultural unity. The language and concepts of the philosophers, although differing widely in content, came from the same cultural matrix. Unification came in the third century b. Though short-lived, it brought into being the organized state based on bureaucratic rule. The political continuity and stability of the Chinese empire are unmatched anywhere else in the world; without the state bureaucracy, the history of China would indeed have been different. If bureaucracy was the instrument of rule, the source of power was monarchy. From the Chin dynasty to the twentieth century, China was ruled by emperors who were regarded as the sole agents of heaven on earth. Despite the strong ties between monarchy and bureaucracy, the two remained distinct; many emperors, for example, held religious beliefs different from the predominant Confucianism of the bureaucracy. In later centuries, the monarchy became the preserve of alien conquerors; from the twelfth to the twentieth century the emperors were Chinese only during three centuries Levenson â€”, vol. From the welter of philosophic currents of the preceding period, the teachings of Confucius emerged as doctrinal. Confucianism, in effect, became the ethos of bureaucracy. It was an ethos of legitimate authority, as expressed in the five basic human relationships: Its religious core combined belief in the natural law of heaven and the sanctity of descent and kinship Yang , pp. During the early decades of the Han, the Chinese empire began to assume the geographical form characteristic of modern China. In the process of expansion, the Han political and cultural system spread over large areas of

central and south China, which were then inhabited by non-Chinese peoples culturally related to the peoples of southeast Asia. Over the centuries, a gradual process of cultural assimilation took place; aboriginal languages were replaced by the Chinese language, and Chinese high culture prevailed. Today there are still minorities who speak non-Chinese languages and have distinct particular cultures but who participate in the Chinese high culture. Traditional China was a unified political and cultural entity. Was it a society? Despite political and cultural unity, considerable local diversity persisted and even increased over the centuries. The Chinese language split into many dialects, many of which became mutually unintelligible. Diversity was social as well as cultural, for customs differed widely across the country. This was traditionally reflected in law, which recognized local practices in the adjudication of offenses and disputes Niida , pp. If marriage and kinship are taken as significant indicators of concrete relationships, then the boundaries of the social system rarely went beyond the hsien district. In fact, in most instances the boundaries were marked by areas centering on market towns Skinner “ One of the most important functions of social systems is the generation of authority, specifically in the form of status groups and notables. Wolfram Eberhard, on the other hand, regards local landowning as the chief mark of the Chinese gentry , pp. Since the Chinese themselves have no traditional term to designate the ruling status group, the controversy cannot be settled by reference to the Chinese sources. Strictly speaking, the shen were members of the scholar-official class who did not hold office in the state bureaucracy; the lowest members of this group were often little more than poor schoolteachers in the village Fei[“] , pp. This indicates that gentry status had its roots both in the state and in the local social systems. At different periods of Chinese history, each of these factors had a different weight in the determination of status. Thus, during the first half of the first millennium a. Subsequently, as the result of rapid socioeconomic development, a new landed meritocracy emerged, which acquired prestige through education, thus substituting official prestige for genealogical prestige. However, regardless of the changing weights of the power, wealth, and prestige factors, acquisition of bureaucratic rank ultimately meant a rise in all three of these status determinants. The ruling status group, which we shall hence-forth call the gentry, enjoyed power, wealth, and prestige both within the state and within the local social systems.

8: Triad Societies - Kingsley Bolton, Chris Hutton, Qian Jiang - Bok () | Bokus

Chinese Secret Societies. likes. Project Piracy (History).

9: Chinese Heritage of Australian Federation Project

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