

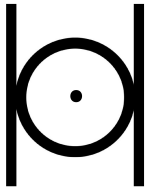
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## Dudley Wright: His Early “Truth-Seeking” Years Simon Mayers, University of Manchester

I first encountered Dudley Wright during my PhD, which examined anti-Jewish and anti-Masonic myths and stereotypes in English Catholic texts during the early twentieth century.<sup>i</sup> Prior to 1933, Wright authored a number of books and articles about Judaism,<sup>ii</sup> Islam,<sup>iii</sup> and Roman Catholicism.<sup>iv</sup> In these, Wright was bitterly critical of Roman Catholicism, and highly complimentary about Islam and Judaism. In 1932, as a result of a book he wrote on the Talmud,<sup>v</sup> he was described by a prominent rabbi in the *Jewish Chronicle* as a righteous gentile.<sup>vi</sup> Unexpectedly, in 1933, he converted to Roman Catholicism, and joined an English Catholic organisation entitled the Catholic Guild of Israel,<sup>vii</sup> a society that was dedicated to studying the so-called “Jewish Problem,” and to bringing the Jews into the Church.<sup>viii</sup> At around the same time, Wright allowed his membership of at least two of the Masonic lodges that he was a member of to lapse,<sup>ix</sup> and his discourse about Jews and Catholics changed dramatically.<sup>x</sup> However, it is not my intention to discuss today his changing views about Judaism and Catholicism, but rather to focus on his earlier truth seeking years, in which he engaged with a multitude of religious traditions. Initially of interest to me as just one nexus amongst many in the landscape of discourses about Freemasons, Jews and Catholics, Dudley Wright now also intrigues me as an individual who refused to embrace the modern spirit of secularisation and cultural demythologization, countering it with a spiritual search for esoteric wisdom and cultural re-enchantment.<sup>xi</sup>

As a Freemason, Dudley Wright was a member of several lodges, and was on the editorial team of a number of prominent Masonic periodicals.<sup>xii</sup> For several years he was the assistant editor, and briefly the principal editor, of the main English Masonic newspaper, *The Freemason*,<sup>xiii</sup> and was also the founder-editor of *The Masonic News*.<sup>xiv</sup> He published several books on the traditions, legends and history of Freemasonry, and was responsible for two multi-volume editions of *Gould’s History of Freemasonry*.<sup>xv</sup> In addition to his works on Freemasonry, he also published articles and books on various religious, spiritual, and esoteric traditions. He also had a keen interest in psychic and supernatural phenomena, and wrote many articles and books on vampires, poltergeists, the after-life, and resurrection. He was – to use his own phrase – a “truth-seeker” on a spiritual journey. He believed that all religions and mystery traditions share a universal spiritual foundation, and one of the goals which permeated his discourse throughout his life was to trace the core truths which he believed all religious systems shared.<sup>xvi</sup> From 1906<sup>xvii</sup> until 1949, he published nearly 30 books, and more than 200 articles and essays in a wide variety of Masonic, Buddhist, Islamic, Jewish, Christian, theosophical and other religious and spiritual magazines. According to a recent book by Paul Calderwood, he also published 815 reports in *The Times* newspaper in his capacity as the Masonic Editor for the paper.<sup>xviii</sup>

Having provided some background information about Dudley Wright, I would like to focus for the rest of this paper on the earlier years of his discourse. In 1908, four years prior to becoming a Freemason, Wright published a series of short essays relating to the Hebrew and Christian scriptures, in magazines such as *Spiritual Power*, the *Homiletic Review*, and the *Bible Review*.<sup>xix</sup> Wright also published his first book, *Was Jesus an Essene?*, in 1908. In this book, Wright argued



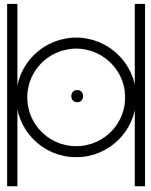
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that Jesus was a member of the Essenes, a Jewish sect at the end of the Second Temple period,<sup>xx</sup> rather than the Son of God, or a part of the divine Trinity.<sup>xxi</sup> At this stage of his life, and until he converted to Catholicism in the early 1930s, Wright did not consider himself a Christian. When he wrote a letter to the *Jewish Chronicle* in 1910, he explicitly identified himself as “a Gentile, though not a Christian reader of the Jewish Chronicle.”<sup>xxii</sup> Whilst he held Jesus in high esteem as a teacher, he was often critical of what he referred to as “orthodox” forms of Christianity.

*Was Jesus an Essene?* contains the earliest evidence of his then antipathy for so-called “orthodox” Christianity. Wright argued, perhaps somewhat imaginatively, that Jesus was influenced by Eastern religions such as Buddhism. In support of this, he observed that a recently discovered manuscript, “a copy of a chronicle<sup>xxiii</sup> of a life of Jesus,” showed that Jesus spent a period of his life in monasteries in India and Tibet. In a passage that reminds me of Dan Brown’s *The Da Vinci Code*, he observed that this chronicle was “so inimical to orthodox Christianity that a certain Cardinal of the Roman Catholic Church offered to recompense [the discoverer of the chronicle] for the expense to which he had been put, and the time occupied in research, if he would abstain from publishing the manuscript, and hand it to the Papal Power.”<sup>xxiv</sup> According to Wright, this demonstrated that “orthodox” forms of Christianity “failed to catch any of the spirit of the teachings of Jesus.”<sup>xxv</sup>

Wright was also involved in speculations of a more occult and psychical nature. In 1908, he monitored a series of tests involving so-called “thought-readers” for the *Annals of Psychical Science*,<sup>xxvi</sup> a periodical he edited in 1909 and 1910. According to Wright, the purpose of this periodical was to examine “well-attested observations” of “telepathy,” “clairvoyance,” “premonition” and “apparitions.”<sup>xxvii</sup> In 1910, Wright also published a booklet and an article examining questions relating to reincarnation, previous lives, immortality, and the fate of the soul. Wright believed that “psychical science” was gradually demonstrating the likelihood of some form of continuity of life after death. However, he rejected dogmatism, suggesting that it was necessary to be open to the possibility of being proven wrong. “The danger,” he explained, “lies in our becoming dogmatic,” as “dogma has been the cause of the degeneracy of every religious system.” “We are Truthseekers,” he stated, and thus we “seek the Truth because we know that the Truth will make us free,” and “as Truthseekers we must keep an open mind to receive it from whatever source it may come.”<sup>xxviii</sup>

Whilst Wright expressed scepticism about the value of sacred texts as sources of literal history and dogma, he considered them essential as sources of parables and hidden wisdom. In two articles published in 1910 and 1911 in *The Theosophist*, Wright observed that the Essenes regarded the sacred texts as parabolic rather than historical. It was, he argued, their “spiritual or hidden meaning,” rather than a “literal rendering,” that was important. Wright believed that for “students of the mysteries of all Scriptures,” it was important to look for the “deep substratum of esoteric and occult teaching, some gem buried deep beneath the soil.” “The Spirit of Truth,” he concluded, cannot be directly communicated to the world, but must be presented in the form of parables.<sup>xxix</sup>



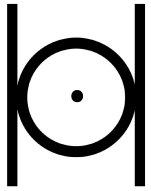
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Wright also sought for truth in a number of other esoteric sources. For example, he examined folktales and testimonies about supernatural creatures, such as vampires and poltergeists. In July 1910, Wright published an essay entitled “A Living Vampire” in the *Occult Review*.<sup>xxx</sup> The *Occult Review* was a monthly magazine, contributed to by notable writers on the occult, such as Aleister Crowley and Arthur Edward Waite. A few years later, he expanded this essay on vampires into a book entitled *Vampires and Vampirism*.<sup>xxxi</sup> Around this time he also published a book about a prominent poltergeist episode during the eighteenth century, based on the journals of John Wesley, the founder of the Methodist movement in England.<sup>xxxii</sup>

In addition to the occult, spiritualism and psychical science, Wright was also interested in Buddhism. From 1911 to 1913, he published a number of articles and books about Buddhism,<sup>xxxiii</sup> and he was for a time the editor of the *Buddhist Review*.<sup>xxxiv</sup> In 1913, Wright argued in the *Buddhist Review* that “all religious systems are characterised by the same historical development. There is first the teaching of the truth in purity and simplicity, so far as it can be ascertained; then there is traceable the gradual accumulation of errors, until, sometimes, there appears to be no visible trace of the foundation.” It was the original unsullied foundation of “truth,” prior to the accumulation of human errors, a kind of universal Ur-religion, that Wright often seemed to be in search of. Wright argued that unlike Christianity and other major religions, “the fundamental principles of Buddhism” have not changed from those originally “taught by Buddha.” Wright acknowledged that various small additions had been added to Buddhism, but he contended that “the foundation remains throughout clearly visible.” He concluded that Buddhism was the “ultimate of human thought and aspiration, for no religion or philosophy since evolved ... has surpassed it either in simplicity or grandeur.” According to Wright, “if the various religions that have sprung up since the days of the Buddha are examined and the essential doctrines noted, ... it will be found that the basic principles are to be found in Buddhism.”<sup>xxxv</sup>

A couple of years later, Wright found himself drawn to Islam, and in 1915, Islam seemed to replace Buddhism in his thinking as the purest of religious systems. The first of his many articles on Islam was published in the *Islamic Review* in August 1915. In this article, as he had previously as a psychical researcher, spiritualist and Buddhist, he argued that whilst all religious systems have truth at their foundation, nearly all of them had degenerated from their original spiritual base. It was, however, now Islam’s turn to be the “one religious system in which this downgrade tendency is absent.” As he had previously with Buddhism, he argued that the core beliefs of contemporary Islam, are “precisely” as they were when they were first “propagated by its founder.” According to Wright, Islam was not a new religion, but rather an uncorrupted version of the original religion, an Ur-religion, that had been revealed to man at the beginning of human history. According to Wright, the various prophets, such as Noah, Abraham, Ishmael, Moses, Jesus and Mohammed, had been sent to restore the various human-corrupted religions to their “original purity.” Wright concluded that into the midst of religious confusion, “came the word of God, spoken through Mohammed.”<sup>xxxvi</sup>

When he first wrote about Islam in August 1915, he was not as yet a Muslim.<sup>xxxvii</sup> However, by September, he had embraced Islam. The *Islamic Review* reported his conversion, and listed his name amongst other recent prominent converts.<sup>xxxviii</sup> The mosque that he joined was a part of the Ahmadiyya movement, a relatively liberal, non-sectarian, and to this day little known and often



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persecuted branch of Islam. Like Dudley Wright, the Ahmadiyya movement believed (and continues to believe) that there is common ground in the core teachings of all religions, and recognized the founders of Islam, Judaism, Christianity, Buddhism, Confucianism, and other major religions, as prophets of God.<sup>xxxix</sup>

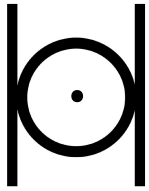
This esoteric quest for universal truth can also be found in his writings about Freemasonry, and I suspect that it was this search that led him to Freemasonry in the first place. Wright was initiated into Freemasonry in 1912. In subsequent years, he wrote essays about Jewish and Masonic legends, such as about King Solomon and the Jewish Temple,<sup>xi</sup> which he later expanded into a book entitled *Masonic Legends and Traditions*.<sup>xii</sup> In 1919, he argued in a book entitled *The Eleusinian Mysteries & Rites*, that at one time the ancient mystery religions were the principal vehicle for the existence of religion throughout the world, and that without them the very idea of religion would have died out. He contended that the rituals of Freemasonry were probably based on these ancient mystery religions.<sup>xiii</sup> Wright later suggested in a book entitled *The Ethics of Freemasonry*, that perhaps Freemasonry was the latest manifestation of the universal truth that he sought. According to Wright, unlike each of the religions of the world, Freemasonry “is a unifier, not a divider. It soars far higher than any of the religious systems that have found a home among the dwellers on earth. Within its temple there gather together for one common aim and object, Jew and gentile, Moslem and Buddhist, Parsi and Confucian, ignoring, because forgetting, the divisions that will separate them when they leave the shelter of the sacred fane.”<sup>xliii</sup>

In summing up, Wright’s search for a universal foundation at the heart of all religious systems was a consistent theme from his earliest publication in 1906 until his death in 1949. It led him to embrace theosophy, spiritualism, Buddhism, Islam and Freemasonry in the 1910s. Though beyond the scope of this short paper, it also led him to explore Jewish mysticism alongside Freemasonry in the 1920s. In the early 1930s, it led him to embrace Roman Catholicism, a religion that he had previously criticised. In the 1940s, he abandoned Catholicism and returned to Islam.<sup>xliv</sup> He again suggested, as he had in the mid-1910s, that Islam was the religion that most perfectly resembled the universal truth that had been revealed to mankind at the beginning of human history. Did he find in Islam the truth and answers that he sought? Perhaps in the final analysis, the “truth” that he sought, that most enchanting of ideas, a single universal foundation at the heart of all religion, was less important than the journey he experienced searching for it. Islam was the only religion Dudley Wright ever re-embraced, and it is thus tempting to believe that before he passed away in 1949, he was satisfied that his spiritual journey had brought him home.

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### Notes

<sup>i</sup> Simon Mayers, “From ‘the Pharisee’ to ‘the Zionist Menace’: Myths, Stereotypes and Constructions of the Jew in English Catholic Discourse (1896-1929),” PhD thesis, University of Manchester (2012). Whilst my PhD was primarily about myths and stereotypes of “the Jew”, chapter four examined myths and stereotypes of “the Freemason” and the so-called Jewish-Masonic conspiracy. A revised version of the chapter on anti-Masonry was recently published in *Heredom*: Simon Mayers, “Anti-Masonry & the Myth of the Jewish-Masonic Alliance in the English Catholic Discourse, 1894-1935,” *Heredom* 22 (2014).



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<sup>ii</sup> See for example: Dudley Wright, "Jews and Freemasonry," *Jewish Guardian*, 5 October 1923, 10-11; Dudley Wright, "Freemasonry," *Jewish Chronicle*, 2 October 1925, 25; Dudley Wright, "Jews and Freemasonry," *Masonic News*, 14 April 1928, 306-307; Dudley Wright, *The Jew and Freemasonry* (London: Masonic News, [1930]).

<sup>iii</sup> See for example: Dudley Wright, "The Spiritual basis of Islam," *Islamic Review*, August 1915, 407-411; Dudley Wright, "The Naturalness of Religion," *Islamic Review*, September 1915, 450-453; Dudley Wright, "The Islamic Conception of Deity," *Islamic Review*, May 1916, 194-196; Dudley Wright, "Characteristics of True Religion," *Islamic Review*, June 1916, 259-263; Dudley Wright, "Islam and Idolatry," *Islamic Review*, July 1916, 305-308; Dudley Wright, "The Character of Muhammad," *Islamic Review*, February 1920, 50-56.

<sup>iv</sup> See for example: Dudley Wright, "Secret Societies in the Roman Church," *The Freemason*, 27 November 1920 and 4 December 1920; Dudley Wright, "Roman Catholicism & Freemasonry," *The Freemason*, 8 January 1921 – 1 October 1921. Dudley Wright, "Secret Societies in the Roman Catholic Church," *The Builder* 7, no. 4 (April 1921); Dudley Wright, "Roman Catholicism and Freemasonry," *The Builder* 7, no. 5-12 (May - December 1921). He also published a book examining Roman Catholicism and Catholic anti-Masonry, which was largely based on these articles. See Dudley Wright, *Roman Catholicism and Freemasonry* (London: William Rider & Son, 1922).

<sup>v</sup> One of his final books before converting to Catholicism was about the Talmud, and how it had been censured and in some instances burnt by Christian authorities during the Middle Ages. His professed aim in this book, aimed at fellow "seekers after truth," was to dispel "some of the ignorance that prevails in non-Jewish circles" about the Talmud, and to throw "some light upon the history and contents of that wonderful book." His examination of the Talmud was full of praise. "Judaism," he observed, "is more than a religion *with* ideals; it is a religion *of* ideals." He contended that no quarrel can be found with the statement that "the Talmud is an inexhaustible mine, embodying the purest gold and the most precious of stones; its maxims and its ethics instil the teachings of religion and morality of the very highest order." Dudley Wright, *The Talmud* (London: Williams & Norgate, 1932).

<sup>vi</sup> Reviewing his book on the Talmud, Rabbi Dr Isidore Epstein, a prominent rabbinic scholar, described Wright as one among the "*Chassidé Umot Haolam*" (i.e. righteous among the nations). "The general reader," Epstein explained, "will be greatly beholden to him for having spread out before him a wealth of information on the literary and historical side of the Talmud; while Jewish readers will be particularly grateful for the author's admirable and moving survey of the burning of the Talmud in the concluding chapter of the volume." Isidore Epstein, "The Talmud for English Readers," *Jewish Chronicle*, 7 October 1932, 16.

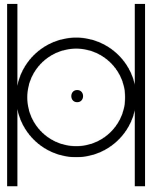
<sup>vii</sup> The Catholic Guild of Israel membership book (in the archives of the Catholic Guild of Israel, currently held by the Sisters of Zion in London), contains a joining entry for Dudley Wright on 28 October 1933. Interestingly, the entry lists him as a "convert from Judaism", though this was probably simply because in the English Catholic discourse at that time, Freemasonry and Judaism were often depicted as allied if not the very same entity. On at least two occasions prior to 1933, Wright explicitly identified himself as a "gentile". In 1910, he identified himself as "a Gentile, though not a Christian," and in 1932, he identified himself as "a Gentile," and as "one who has not the honour of claiming kinship with the Chosen People." Letter from Dudley Wright to the Editor, *Jewish Chronicle*, 3 June 1910, 14; Dudley Wright, *The Talmud* (London: Williams & Norgate, 1932), 13.

<sup>viii</sup> The Catholic Guild of Israel was examined in: Simon Mayers, 'Zionism and Anti-Zionism in the Catholic Guild of Israel: Bede Jarrett, Arthur Day and Hans Herzl', *Melilah* 10 (2013).

<sup>ix</sup> He allowed his membership of the Wellesley Lodge to cease in 1931. His membership of the Eccleston Lodge ceased on 1 November 1932 as a result of non-payment of fees. The periodical that he owned and edited, *The Masonic News*, also came to an abrupt end in July 1931.

<sup>x</sup> In the archives of the Catholic Guild of Israel, there are three letters from Dudley Wright to Sister Mary Pancratius (12 February 1934; 8 March 1934; 23 February 1935), and two unpublished manuscripts (book chapters): Dudley Wright, "The Spanish Inquisition and the Jews" (36 pages); Dudley Wright, "St. Gregory the Great" (16 pages). There are also three articles by Dudley Wright in the guild's magazine, *Our Lady of Zion*, from 1934 to 1938.

<sup>xi</sup> It is with these interests in mind that I have recently been working with John Belton to examine Dudley Wright's published and unpublished works, with John focusing on the Masonic aspects of his life, whilst I concentrated on his theological discourse. A co-authored article presenting the results of our investigation into Dudley Wright's life and discourse has been accepted for publication in *Heredom*: John Belton and Simon Mayers, "The Life and Works of Dudley Wright." *Heredom* 23 (forthcoming).



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<sup>xii</sup> He was initiated into the Eccleston Lodge (no. 1624) in London on 20 November 1912, and was exalted in the Eccleston Chapter in October 1913. He was elected and became a member of Fratres Calami Lodge (no. 3791) on 30 September 1918. He also became a member of Tuscan Lodge of Mark Masons (no. 454) which met in London. He joined Wellesley Lodge (no. 1899) in March 1928. This and other aspects of his life as a Freemason are discussed by John Belton in our co-authored article which has been accepted for publication in *Heredom* (see previous note).

<sup>xiii</sup> He was assistant editor of *The Freemason* from 1916 to 1926, and editor throughout most of 1927.

<sup>xiv</sup> He founded the *Masonic News* in January 1928, and edited it until the newspaper came to an abrupt end in July 1931.

<sup>xv</sup> Dudley Wright's work on *Gould's History of Freemasonry* is examined by John Belton in our forthcoming co-authored article in *Heredom* (see note 11). It will also be examined in John Belton, "Gould's Histories of Freemasonry: A Critical Reappraisal," *Ars Quatuor Coronatorum* 128 (2015), forthcoming.

<sup>xvi</sup> As he explained in *The Masonic Secretaries' Journal* in 1919, his principal goal was to "trace the unvarying basis from the philosophic standpoint of all religious systems." "Our Contributors," *The Masonic Secretaries' Journal* 2, no. 6 (January 1919), 328-329.

<sup>xvii</sup> Dudley Wright's first book or booklet, *The Fourth Dimension* (1906), has proven elusive. This book is mentioned in passing in some of his later publications, and according to a biographical entry for Dudley Wright in *The Masonic Secretaries' Journal* (January 1919, 328), this was his first ever published work. One can speculate that this study was an engagement with Charles Howard Hinton's influential book, also entitled *The Fourth Dimension*, which was published in 1904 and republished in 1906.

<sup>xviii</sup> Paul Calderwood, *Freemasonry and the Press in the Twentieth Century* (Farnham, Surrey: Ashgate, 2013), 295 (appendix 4).

<sup>xix</sup> For example: "Peter, James and John: Faith, Hope, and Love," *Spiritual Power*, January 1908; "Pre-Adamic Man and the Scriptures," *Homiletic Review*, June 1908; "The Kingdom of God: What is it?" *Bible Review*, October 1908.

<sup>xx</sup> The Essenes were a Jewish religious sect, distinct from the Pharisees and Sadducees, that flourished in the final centuries of the Second Temple. Very little is known for certain about the Essenes as there are only occasional references to them in literature from that period. Some scholars assert that the Dead Sea Scrolls were written by the Essenes.

<sup>xxi</sup> Dudley Wright, *Was Jesus an Essene?* (Wimbledon: Power-Book, [1908]), 7-57.

<sup>xxii</sup> Letter from Dudley Wright to the Editor, *Jewish Chronicle*, 3 June 1910, 14.

<sup>xxiii</sup> The chronicle in question, written by Nicolas Notovitch, was revealed as a hoax several years prior to Wright's book. See Friedrich Max Müller, "The Alleged Sojourn of Christ in India," *The Nineteenth Century*, October 1894; J. Archibald Douglas, "The Chief Lama of Himis on the Alleged 'Unknown Life of Christ,'" *The Nineteenth Century*, April 1896.

<sup>xxiv</sup> Wright, *Was Jesus an Essene?*, 11-14,

<sup>xxv</sup> Wright, *Was Jesus an Essene?*, 17-18.

<sup>xxvi</sup> Dudley Wright, "More Professional 'Thought-Readers,'" *Annals of Psychological Science* 7, no. 47 (November 1908), 532-533.

<sup>xxvii</sup> Dudley Wright, "The Annals of Psychological Science," in Dudley Wright, *Spiritualism in Relation to the Doctrine of Immortality* (Manchester: The Two Worlds, [1910]).

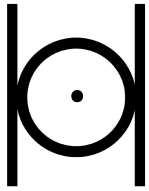
<sup>xxviii</sup> Dudley Wright, *Spiritualism in Relation to the Doctrine of Immortality* (Manchester: The Two Worlds, [1910]), 1-14; Dudley Wright, "Can Reincarnation be Demonstrated?," *Occult Review* (October 1910), 221-227.

<sup>xxix</sup> Dudley Wright, "The Virgin Birth," *The Theosophist*, November 1910, 217-226; Dudley Wright, "The Prodigal Son," *The Theosophist*, March 1911, 927-930.

<sup>xxx</sup> Dudley Wright, "A Living Vampire," *Occult Review* 12, no. 1 (July 1910).

<sup>xxxi</sup> Dudley Wright, *Vampires and Vampirism* (London: William Rider & Son, 1914).

<sup>xxxii</sup> Dudley Wright, *The Epworth Phenomena* (London, William Rider & Son, 1917).



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<sup>xxxiii</sup> See for example, Dudley Wright, "Buddhism and Woman," *Buddhist Review* 3 (1911), 243-250; Dudley Wright, "The Origin and Influence of Buddhism," *Buddhist Review* V, no.3 (July-September 1913), 195-201; Dudley Wright, *A Manual of Buddhism* (London: Kegan Paul, Trench, Trübner, 1912).

<sup>xxxiv</sup> His time as editor of the *Buddhist Review* is mentioned in his *Who's Who* entry for 1914 and 1915. Wright also presented lectures for a course delivered by the Buddhist Society of Great Britain. For example, he presented lectures entitled "Buddhism Superior to Christianity" and "Proofs of the Buddha's Existence." See *Buddhist Review* 5, no. 2 (April-June 1913), 243-250.

<sup>xxxv</sup> Dudley Wright, "The Origin and Influence of Buddhism," *Buddhist Review* 5, no.3 (July-September 1913), 195-201.

<sup>xxxvi</sup> Dudley Wright, "The Spiritual basis of Islam," *Islamic Review*, August 1915, 407-411. See also Dudley Wright, "Characteristics of True Religion," *Islamic Review*, June 1916, 260-261.

<sup>xxxvii</sup> However, it seems that he was already attracted not just to Islamic thought but also to Islamic practice. He stated that, "in the service of Islam there is perfect freedom, and as one who cannot claim the honour of being numbered among the followers of the Prophet, may I be permitted to say that in following the Islamic rule and practice, as far as environment would permit, I have found joy and delight, and the rule in no way irksome." Wright, "The Spiritual basis of Islam," 407.

<sup>xxxviii</sup> "Services and Conversions," *Islamic Review*, September 1915, 439; Dudley Wright, "What is Islam?," *Islamic Review*, April 1916, 153.

<sup>xxxix</sup> The Ahmadiyya movement, founded in the late 1880s, has had a long history of disseminating knowledge peacefully, stressing the common ground in the fundamental core teachings of all religions, and recognizing the founders of Islam, Judaism, Christianity, Hinduism, Buddhism and other major religions, as recipients of a universal revelation and as thus being prophets of God. The Ahmadiyya movement has been deemed deviant and heretical, and Ahmadi Muslims (Ahmadis) branded as non-Muslims and *kafirs* (unbelievers) in a number of countries. In Pakistan in particular, they have been oppressed and persecuted (in addition to being subject to harsh blasphemy laws, there are ordinances specifically directed at the Ahmadiyya). Their mosques, which according to the blasphemy laws in Pakistan are not allowed to be called mosques, have been attacked on a number of occasions.

<sup>xl</sup> See for example: Dudley Wright, "The Temple in Legend and Tradition," *The Masonic Secretaries' Journal* 3, no. 7 (May 1919); Dudley Wright, "Masonic Legends and Traditions," *The Freemason*, 3 January 1920 – 31 July 1920.

<sup>xli</sup> Dudley Wright, *Masonic Legends and Traditions* (London: William Rider & Son, 1921).

<sup>xlii</sup> Dudley Wright, *The Eleusinian Mysteries & Rites* (London: Theosophical Publishing House, [1919]). An earlier draft of this book was published serially in Dudley Wright, "The Eleusinian Mysteries," *The Freemason*, 4 January 1919 – 3 May 1919.

<sup>xliii</sup> Dudley Wright, *The Ethics of Freemasonry* (Washington, 1924), 28.

<sup>xliv</sup> His engagements with Freemasonry, Judaism, Catholicism and Islam, are examined in John Belton and Simon Mayers, "The Life and Works of Dudley Wright," *Heredom* 23 (forthcoming).