A former Sergeant of the City of London Police, Frederick E. Moore, a non-Mason, had this to say:

As a young Constable, despite my keeping an open mind on the subject, it became increasingly evident that the suspicion, not without foundation, was right: membership of one of these fraternities [i.e. secret societies] was an advantage especially for those seeking promotion, for defaulters in disciplinary cases, and when top brass belonged to your Lodge, who could go wrong?

Freemason PC Robert Glencross of Fife replied thus to Sergeant Welling's criticisms:

There are Freemasons in every trade and not only the Police and there could be those who have reached high ranks in those fields. If junior members of the service feel that the road to success is paved with handshakes they are in for a big disappointment. Among any group of people some will take advantage of whatever benefits are going but there are others who further the aim of the group itself, and one seldom hears from them.

While I am not at liberty to divulge the form of oath taken by Freemasons it in no way conflicts with an officer's duty . . . Freemasonry is not so secret that it is impossible to find out who its members are. Its secrets are there for anyone to learn who wants to join.

This last comment holds true for the Mafia and the Ku Klux Klan, of course, so does not answer Welling's point about the secrecy of Masonry breeding suspicion among the uninitiated. And as for finding out who its members are, a non-Mason has only to ask for help at United Grand Lodge to be told, 'It is not our policy to make membership lists of our Lodges available to enquirers.' (See Epilogue, page 307.)

But one point made by PC Glencross, and by a multitude of Masons before and since, is true up to a point: the oaths, or obligations to use the masonic term, if properly interpreted, should not create the kind of dual allegiance most 'profane' policemen are concerned about. (See Appendix 3.)

Eight weeks after the publication of the original article, a letter appeared from a former police officer, a non-Mason of Malvern Link, Worcestershire. 'The letters on Freemasonry in the service filled me with remorse,' began ex-Detective Chief Inspector Ralph Jones ironically.

When I joined a large force before the war three-quarters of divisional Superintendents and above belonged to the Craft, a position that still obtains. I see now that most of their appointments only appeared bizarre, but were really based on merit.

The tradesmen who whispered down the years, 'Met your Super last night. Don't you want your stripes?' were having me on . . . What shamed me was the revelation that all those old mates who climbed like blue meteors from PC to the top in quick time just happened to belong to the Craft but were in fact devoted to Christianity and charitable works. They could have fooled me.

As a practising Christian with a son an Anglican priest, I doubt if I have quite got the moral fibre to qualify. But now I realize that the parceling out of promotions and the dispensing of rough justice on delinquents behind closed doors is merely benevolent paternalism. Long may it reign.

The fact that the Police Federation was dominated by Freemasons did not inhibit the editor of the Federation's journal Police from publishing this complaint from Metropolitan Police Sergeant Robin Kirby in 1977:

All my service, I have been aware that it is a distinct advantage to be a Freemason. Doors are opened, rank structures are broken down and men normally destined to perform shiftwork all their service are spirited on to 9 A.M. to 5 P.M. jobs, often never to return to the mundane vulgarity of early, late and nights.

The following issue of Police contained one of the most serious allegations about Freemasonry in the police to have appeared in print up to that time. Blair Watt, a Thames Valley PC for sixteen years, wrote:
There are fifty-two police forces in England, Wales, Scotland and Northern Ireland. These comprise ten combined forces in England and Wales, two combined forces in Scotland, thirty-one county forces in England and Wales, six Scottish regional forces, the two London forces and the Royal Ulster Constabulary. I wrote in 1981 to every one of the fifty Chief Constables and both London Commissioners. From this survey, and from private enquiries involving more than 200 informants between the ranks of Chief Inspector and Chief Constable in forces all over the UK, I have been able to identify with certainty only fourteen as non-Masons.

These are C. James Anderton (Greater Manchester); Ronald Gregory (West Yorkshire); R. Birch (Warwickshire); A. F. C. Clissitt (Hertfordshire); G. E. Fenn (Cheshire); Robert Sim (Tayside); A. Morrison (Grampian); Sir George Terry (Sussex); Sir Kenneth Newman (Metropolitan Commissioner since October 1982); Peter Marshall (City of London); G. Charlton (Norfolk); Philip Myers (North Wales); Peter Imbert (Thames Valley); and W. G. Sutherland (Bedfordshire).

The consensus among my most reliable, high-ranking informants is that of the remaining thirty-eight Chief Constables, no fewer than thirty-three members are of the...
beard. If this is correct, more than sixty per cent of all police chiefs in the UK are Freemasons. According to sources within the Police Federation, the Association of Chief Police Officers, the Scottish Police Federation, the Police Superintendents' Association, police forces all over the country and also within the Police Authority for Northern Ireland as well as retired senior police officers and former Chief Constables, this figure is about ten or twelve per cent lower than it was before the amalgamation of police forces.

Police chiefs who replied to my enquiry but refused to answer the question 'Are you a Freemason?' included C. F. Payne (Cleveland) and Alex Campbell (Dumfries and Galloway). Campbell told me, 'I consider that whether or not a man is a Freemason or for that matter whether he is an Orangeman, a member of the Black Preceptory or a member of the Ancient Order of Hibernians is a matter for him alone. Likewise his religious persuasion, be he Protestant, Roman Catholic, atheist or agnostic is a matter for him. I would point out, however, that in my police experience extending over forty-three years, irrespective of the persuasion of senior officers I have found them performing their duties and accepting their responsibilities with complete impartiality.'

Another Chief Constable told me, 'I am well aware of the traditions of Freemasonry and I agree with you there is much misunderstanding, and yet it is not always what exists that is important but other people's perception of what exists. For professional reasons I have never thought it right for a senior police officer in particular to be associated with any political, religious, social or cultural group to the extent where decisions may be seen to be biased or actually to be biased, even if subconsciously.

'I can say that from time to time decisions which have been made concerning advancement or discipline have often been perceived, however rightly or wrongly, as having been influenced by the bonds of Freemasonry. I do believe that sometimes the "reds under the beds" theory can apply to Freemasonry as it can to politics and religion... It is my impression that the proportion of police officers who belong to the movement becomes higher as you reach the higher echelons of the service. I am not however suggesting that this is cause and effect, but merely noting the phenomenon.

'I think my own views could be summed up by saying that what a man does with his private life in these matters of religion, politics or culture is part of the freedom of our society, but where such beliefs manifest themselves as influencing decisions against people who are outsiders or are perceived to do so this can cause problems for those concerned.'

Another Chief Constable, a non-Mason, said, 'Freemasonry is not so much a problem today in the police service as it was twenty years ago. Even so, it is still a problem. It certainly still has some controlling influence, and any amount of influence is wrong. Over the years a lot of policemen have been Masons. It's not so fashionable today, although it's as strong as it ever was in one or two quarters of the country.

'It's influence in the police was strongest in the days pre-amalgamation of forces when the promotion stakes relied on this kind of thing in the days of Watch Committees and local political influence on the police. This is what I am very fearful of today - that we don't move back into the era of Watch Committees in spite of the fact that some elements of society are calling for a greater accountability of the police. Accountability is OK but if it's going to be accountability with too much political influence then it will