FREEMASONRY

AND THE

ANTI-CHRISTIAN MOVEMENT

BY

REV. E. CAHILL, S.J.

Professor of Church History and Social Science,
Milltown Park, Dublin.

"Tear away the mask from Freemasonry, and let it be seen as it really is."—Leo XIII, *Humanum Genus,* 1884.

"Let us remember that Christianity and Freemasonry are, by their nature, irreconcilable."—Id. Dec. 8, 1892.

"It is not alone the Masonic body in Europe that is referred to, but also the Masonic associations in America and in whatsoever part of the world they may be."—Pius IX, *Etsi Multa,* 1873.

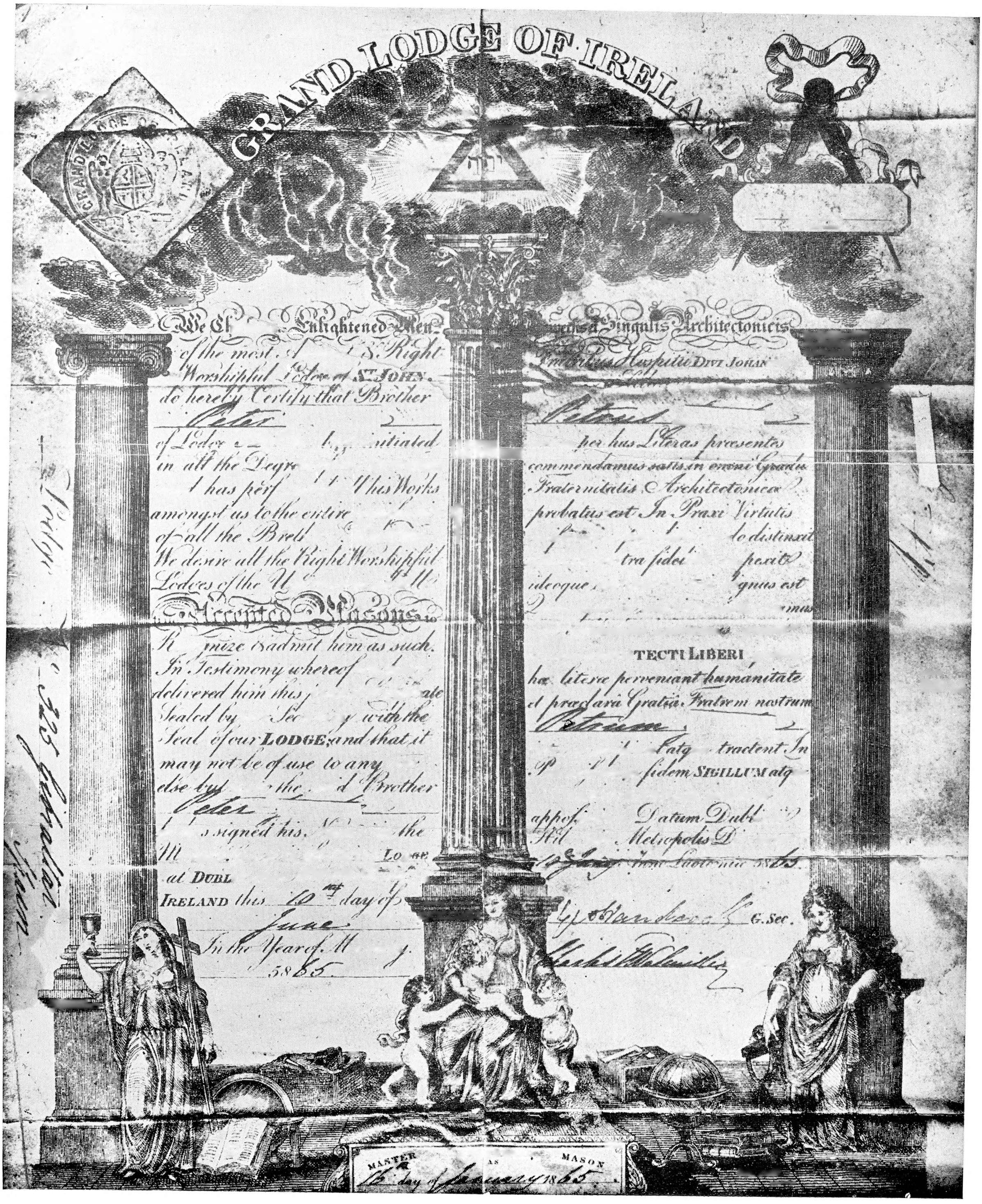
THIRD IMPRESSION

Dublin

M. H. GILL AND SON, LTD.

1949

http://www.liberius.net
© Bibliothèque Saint Libère 2026.
Toute reproduction à but non lucratif est autorisée.



Master Mason's Certificate of the Grand Lodge of Ireland

(The name of the member, now deceased, has been for obvious reasons intentionally obliterated).

First Edition — *October*, 1929
Second Edition (Revised and Enlarged) — *February*, 1930
Third Impression — *January*, 1949

De licentia Superiorum Ordinis:

JOANNES FAHY, S.J.,
Praep. Prov. Hib.

Nihil Obstat:

JOANNES CANONICUS WATERS,
Censor Theol. Deput.

Imprimi potest:

✠ EDUARDUS,
Archiep. Dublinen.,
Hiberniae Primas.

DUBLINI, *die* 13° *Feb.*, *anno* 1930.

Printed and Bound in Ireland at the Press of the Publishers.

Dedication
to
Our Lord Jesus Christ,
King of the World,
and
of every Nation and State

"O Christe, Princeps Pacifer,
Mentes rebelles subjice
Tuoque amore devios
Ovile in unum congrega."

"O Jesu, Prince of Peace!
Rebellious minds constrain.
Through love make errors cease
Till all accept Thy reign."

(From the *Roman Breviary*—Office of the Feast of Jesus Christ the King).

PREFACE TO SECOND EDITION

THE fact that the first edition of the present work has been exhausted within three months is an encouraging indication that a considerable number of our people are alive to the importance of the subject.

The text of the present edition is practically the same as in the preceding one. Some notes and references, previously overlooked, have been added here and there. The principal additions, however, are contained in the documents printed in the Appendices, which it is hoped will be found useful in supplementing the treatment of several matters, touched on only very briefly in the text. It has also been thought worth while to print almost in full, with brief annotations (Appendix I) the press correspondence to which the publication of the first edition gave rise.

Some friendly critics have complained that the book does not contain an adequate account of the present-day Masonic activities in Ireland. The criticism though in part justified may, we submit, be misleading: Chapter VII, in which Masonic organization is briefly explained, has been written with special reference to Freemasonry in Ireland. Almost every item of Masonic policy, as sketched in Chapter VIII, and described in the several passages quoted from Pope Leo XIII, will be found exemplified in the attitude, aims and outlook of the Masonic Order in Ireland. Again, the strength of Freemasonry in Ireland and its alarming growth in recent years are pointed out in detail in Chapter I (pp. 23–27), and Chapter VII (pp. 137–152). In proportion to the population Ireland has one and a half

the number of Freemasons that England has, ten times as many as France, twenty times as many as Portugal, twenty-five times as many as Belgium, etc. ; and in this enumeration the members of the Orange Society, which for practical purposes is almost identified with Freemasonry, are not enumerated. While Freemasonry has been suppressed within the last ten years in Italy, Spain and Hungary, it continues to grow apace in our Catholic country. Even its largely increased numbers are far from being an adequate index of its effective strength ; for, as shown in Chapter I (p. 27), the influence and power of the Freemasons in Irish public life are out of all proportion to their numbers ; and besides, they can always rely for support on the larger and more powerful Masonic body in Great Britain, with whom they act in unison.

The writer wishes to thank the several kind friends to whose assistance he owes very much in collecting and putting in shape the matter contained in the Appendices, and correcting certain inaccuracies which had crept into the text.

E. C.

Milltown Park,
Dublin.
Feast of the Holy Name.
January 5, 1930.

PREFACE TO FIRST EDITION

"THE governments of the present day," spoke a great English statesman more than fifty years ago, "have to deal not merely with other governments, with emperors, kings and ministers, but also with the secret societies which have everywhere their unscrupulous agents, and can at the last moment upset all the governments' plans." [1] "It is not emperors or kings, nor princes," said Cardinal Manning a year later, "that direct the course of affairs in the East [viz., the Balkans]. There is something else over them and behind them; and that thing is more powerful than they." [2] "Including almost every nation," wrote Leo XIII a quarter of a century still later, "in its immense grasp it unites itself with other sects of which it is the real inspiration and the hidden motive power. It first attracts and then retains its associates by the bait of worldly advantage which it secures for them. It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were, within the body corporate of the lawful state." [3] All these words apply with even greater force to-day.

Within the bosom of almost every State in Europe and America there exist at the present time secret societies firmly established and actively functioning. Like a foreign body embedded within the human

---

[1] Disraeli at Aylesbury, Sept. 10, 1876.
[2] Spoken in a public address delivered October 1st, 1877.
[3] *Parvenu a la Vingt-cinquième* (Apostolic Letter), March 19, 1902.

organism, which needs must be a constant source of pain, disease and unrest, these underground associations are something quite apart from the natural life and activities of the State. They are linked up directly, or indirectly by a community of principles, aims and methods, with the great international Masonic Order under whose influence and guidance they operate. With the aid of its local units and through the instrumentality of international finance, the capitalistic press, and other means still more unscrupulous, Freemasonry and its allied forces can paralyse the activities of the legitimate government and thwart all its efforts for the protection and prosperity of the people. During the past two centuries Freemasonry has been an ever growing power in European and American politics, and has had a constantly increasing share in directing the course of events, till to-day it has almost attained to the position of an usurping super-government "bestriding our narrow world like a colossus."

Freemasonry is the central enemy of the Catholic Church. The partial dechristianisation of France, the unification of the German States under an anti-Catholic hegemony (1871), the temporary destruction of the Papal monarchy, the Portuguese revolution, the constant upheavals and revolutions in Spanish America, the rise of Bolshevism, have all been worked mainly under the guidance and with the aid of secret societies of which Freemasonry is the source and centre. To-day we behold the apparently strange phenomenon of the most capitalistic government of the world (that of the United States of America) aiding and abetting in its disruptive and tyrannical measures the anti-Christian government of Mexico, which is avowedly Bolshevist in principle and aim, and openly professes

a close alliance with the Soviet Government of Russia. We see, too, the capitalistic press of the world engaged in a conspiracy of silence or misrepresentation regarding the Mexican position. But these phenomena cease to be strange when we recollect that the capitalistic press, the U.S.A. government, the Mexican government and the Russian Soviet government apparently antagonistic to one another in many ways, are all equally Masonic, and more or less under Masonic influence or control.

Hence when, in recent years, a definite move was made in Italy and Spain to revert from Liberalism and re-establish something of a Christian régime, the leaders of the movement in each case made it one of their first cares to suppress or expel the Masonic secret societies. The results are familiar to every student of contemporary history. The forces of international Freemasonry, through the press and the news agencies, have carried on a persistent campaign of misrepresentation against the newly established governments. Obstinate efforts have been made in both countries to overthrow them by assassinations or uprisings; even though in the meantime the restored Christian organization, incomplete and confronted with difficulties as it may be, has inaugurated in each country a new era of security, prosperity and social peace.

And it is not merely in the political and military spheres that Freemasonry exerts influence. Its more dangerous, because more subtle and permeating, activities are in the social and intellectual life of the people. During the past two hundred years European society in every country, including our own, has become more and more permeated by Masonic and Liberal principles which operate as dissolvents on the whole

Christian system. The striking contrast between the tenor of the repeated Papal pronouncements on Freemasonry (the strength and uncompromising character of which have never weakened or wavered during the past two hundred years), and the attitude of so many well-meaning Catholics towards it, seems to be an indication of the extent to which the Masonic and Liberal mentality has interpenetrated our public life. This attitude and the prevailing ignorance among Catholics of the Church's teaching as to the real character of Freemasonry, are an effect of the Masonic policy of silence and subtle misrepresentation which several of the Popes have noted as an outstanding characteristic of Masonic methods: and which has led a great Catholic publicist to say that modern so-called history is largely a conspiracy against the truth.

Quite lately Mr. Belloc has called attention to the conspiracy of silence in regard to the Jews which is (or was till recent times) so noticeable in English society and English current literature. Up to the post-war period, or at least up to the Russian revolution, there existed an unwritten rule prohibiting all special reference to the Jews as such; while all the time the leading members of the Jewish nation were silently interpenetrating the higher ranks of English and French society and gradually winning control of nearly the whole economic and political life of the two nations.[1] Already nearly sixty years before, the penetrating mind of Bishop Ketteler had observed a similar phenomenon in regard to Freemasonry. German and French publicists, historians and university professors, themselves predominantly Masonic, scarcely ever referred to Freemasonry in their ordinary writings or public lectures; although some

[1] *The Jews* (London, 1923), chap. i.

of these same men knew well, and actually described in works destined only for Masonic readers the dominating influence of the Masonic movement upon public life. "By a general consent or conspiracy," writes Ketteler, "among European writers Freemasonry alone is regarded as a sacrosanct subject, which no one must touch upon. Everybody fears to speak of it as if it were a kind of evil spirit. This strange position of affairs is of itself a proof of the immense power which Freemasonry exercises in the world." [1]

Although there is a very considerable mass of continental literature, especially in French, German and Italian, dealing with Freemasonry from the Christian standpoint, there is very little of the kind in English. Indeed, the seventeen-page article in the *Catholic Encyclopedia* by Herman Gruber, a German Jesuit, is, we believe, the only comprehensive study of Freemasonry in the English language. How small has been the interest taken in the subject among English speaking Catholics is further illustrated by the fact that there is no English version of the Papal condemnations of Freemasonry. The great encyclical of Leo XIII dealing with Freemasonry (*Humanum Genus*) is omitted in the English Catholic Truth Society collection entitled *The Pope and the People*;[2] nor have we seen any English version of Leo's Apostolic letter addressed to the Bishops of the world, March 1902, treating of the modern anti-Christian movement of which, as he says, Freemasonry is the animating principle. Again, not even the Dublin public libraries contain any of the standard Catholic works that treat of the subject.

---

[1] *Freiheit Auktoritat und Kirche* (1865), p. 218.

[2] It is, however, included in the American collection entitled *The Great Encyclicals of Leo XIII*.

All this would at first sight seem strange in view of the fact that the English speaking countries are the real stronghold of Freemasonry, while they contain at the same time close upon thirty millions of Catholics. The explanation is that that large Catholic population, the greater part of which is of the Irish race, nowhere (except to a certain extent in Ireland itself) forms a homogeneous Catholic body maintaining its own Catholic social system and traditions. They are scattered over immense areas, intermingled with non-Catholic or non-Christian populations like the Christian communities of the early centuries within the Roman Empire : or if homogeneous, or mostly so as in Ireland, they have had a Liberal social system forced upon them. They are thus largely out of touch with the Catholic culture and tradition ; and have to maintain a constant struggle in defence of the bare essentials of their Catholic life. It is clear that in such circumstances a Catholic social literature must be slow of growth.

Apropos of all this the words of that very able exponent of Freemasonry, the Protestant writer, Ed. Eckert, are worthy of consideration : " No statesman can understand the present epoch, nor the motives underlying international events, nor the developments in the political and social life of the nations, nor even the very meaning of certain current phrases and terms, in a word, he sees only the facts but cannot fathom their import, and knows not what attitude to adopt in their regard—unless he has made a profound study of Freemasonry and has made himself master of all that appertains to its character and activities." [1]

---

[1] Quoted in the *Dictionnaire Apolog. de la Foi Catholique*, vol. ii, col. 95.

It is peculiarly difficult to treat the subject of Freemasonry with justice and accuracy, and to avoid saying too little or too much. The veil of secrecy under which Freemasons usually strive to hide not only their activities and aims, but even their moral and philosophic teaching; the ambiguous character of the formulas they employ; the apparent inconsistency of the policies they adopt or support at different times or in different places; all conspire to make the subject obscure and elusive. Again, the ingrained belief of many Irish and English Catholics, well informed in many other subjects, that Anglo-American and Irish Freemasonry is something different from Continental Freemasonry, and is comparatively harmless if not praiseworthy; and the fact that this belief is sincerely shared by very many Freemasons themselves, make it still harder to convince the average inquirer of the pernicious character of all Freemasonry, and the perils to religion and society, and above all to our own country, which it contains.

The present essay (for it does not pretend to be more) was originally intended as a chapter in a treatise on Catholic Social Science, which the writer is preparing. It grew, however, far beyond the proposed dimensions, and in its present form may, it is hoped, be found useful to many readers to whom the larger Catholic works on Freemasonry, upon which it is based, are not accessible. The sketch, which lays no claim to completeness or originality, is intended primarily for the Catholic reader, who accepts the Church's teachings. Care has been taken to avoid statements, not founded upon what the writer believes to be reliable authority.

The writer wishes to acknowledge with gratitude

his indebtedness to the Rev. Dr. Fahey, C.S.Sp., of Blackrock College, for the generous and effective assistance which he has given him. Dr. Fahey placed at the writer's disposal some of his own papers; and was always ready to assist him with the deep and comprehensive knowledge of the subject which he himself possesses. Grateful acknowledgment is also due to the Editor of the *Irish Ecclesiastical Record*, in which the greater portion of the matter of the present volume has been already published.

E. C.

Milltown Park, Dublin.

Feast of the Sacred Heart, 1929.

BIBLIOGRAPHY

The following are the chief works which have been utilized or consulted in preparing the present sketch; others will be referred to as occasion occurs:

I.—Masonic Writings.

L'Acacia. A French Masonic monthly—perhaps the best for Masonic documents (Paris, 69 Rue de Cabrol).

Allgemeines Handbuch der Freimaurerei (Leipzig, 1900, 3rd Edition).

Universally recognized as by far the best Encyclopedia of Freemasonry.

Alta Vendita (or *Haute Vente*), *Correspondence of the.* Vide infra., chap. vi.

American Freemason, The. The official organ of the U.S.A. Blue Lodges. Quoted from *American Freemasonry and Catholic Education* by Rev. M. Kenny, S.J.

Buck, J. S. *The Genius of Freemasonry and the Twentieth Century Crusade.* 2nd Edition (Chicago, the Indo-American Book Co., 1907).

A frank account of the Masonic spirit and ideals as conceived by the Craft. Buck is a distinguished Masonic writer, and author of several other works on Freemasonry, such as *Mystic Masonry*, etc.

Chaine d'Union. A French Official Masonic Review, which often publishes important speeches delivered at the Lodges.

Chetwoode Crawley. *Caementaria Hibernica*, published 1895--1900, apparently in different brochures or fasciculi. A kind of historical handbook for Irish Freemasons.

Chetwoode Crawley—*d.* 1916—was an Englishman educated in Trinity College, Dublin; was a member of the Council of Dublin University, and of many of the academic societies of Ireland. He was founder of the Trinity College, Dublin, Masonic Lodge in 1876, of which he was secretary till his death. Cf. *Transactions of the Lodge Quattuor Coronatorum*, Vol. 29, No. 2076.

Church-Ward, Albert. *Signs and Symbols of the Primordial Man.* Vide infra, chap. iv.

Compte Rendu du Gr. Or. de France.
Congres de Genéve (1902).
Convent Gr. Orient (1922).
Do. (1923).
Convent Grande Loge de France (1923)

Quoted from A. G. Michel's *La Dictature de la Franc-Maçonnerie.* Vide infra.

Freemason, The. A London Masonic Review.

Freemasons' Chronicle, The. The best and most authentic organ of British Masonry.

Two volumes are published yearly in London, reproducing the principal British and American Masonic publications.

Gould. *Concise History of Freemasonry* (London, Gale and Polden, 1920).

History of the Grand Lodge of the Free and Accepted Masons of Ireland. By J. H. Leppor and P. L. Crosslie. Vol. I. (Dublin, 1925). Vol. II not yet published.

Illuminati, Documents of the. Vide infra, chap. v.

Irish Freemasons' Calendar for 1929. Printed by Healy & Co., Lower Ormond Quay for the Grand Lodge of Dublin.

Contains lists of Irish Lodges and Chapters; of officers; and of members of the higher degrees; of the Dublin representatives of Continental Grand Lodges and Grand Orients, etc.

Jewish Encyclopaedia. Arts. "Cabala" and "Freemasonry."

Lazare, Bernard. *L'Anti-semitisme, son Histoire et ses causes* (Paris, 1894). Vide infra, chap. vi.

Leighton. *History of the Masonic Hall, Arthur Square, Belfast* (Belfast, 1929).

This book reveals the fact that there are now 122 Masonic Associations in Belfast, instead of the 17 which existed 50 years ago; while in the same time the membership has grown from 500 to 20,000.

Leroy-Beaulieu. *Israel Among the Nations* (15th Edition). Vide infra, chap. v.

Mackenzie. *The Royal Masonic Cyclopedia* (Edinburgh, 1877).

Mackey, A. G. *Encyclopedia of Freemasonry* (Philadelphia, 1905); *Symbolism of Freemasonry* (New York, 1869); *Lexicon of Freemasonry* (New York, 1871); *Masonic Ritual* (New York, 1867).

A. G. Mackey—*d.* 1881—was, after Pike, perhaps the most prominent and influential among American Freemasons of the last century. He attained the thirty-third degree of the Scottish Rite Masonry about 1844, and filled the office of Secretary-General during the last forty years of his life. His works, like Pike's, are accepted as standards by the Freemasons.

Masonic Rituals, etc. Published by A. Lewis, 13 Pater Noster Row, London.

New Age. Official organ of the Ancient and Accepted Scottish Rite of U.S.A. Quoted from *American Freemasonry and Catholic Education* by Rev. M. Kenny, S.J.

Papus. Art. in the French Occultist Review called *Mysteria.* Vide infra, chap. v.

Protocols of the Learned Elders of Sion. Vide infra, chap. v.

Pike, Albert. *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (Charleston, S.C., U.S.A., 1880); *The Inner Sanctuary*, etc.

Albert Pike—*d.* 1891—a native of Boston, U.S.A., was during the last thirty years of his life one of the principal heads of the Freemasons of U.S.A., and an honorary member of nearly every Masonic Supreme Council in the world. He was called the "Pope of Masonry," and probably attained to more influence and prominence in the Craft than any other man of his century.

He and Mackey are the most widely-recognized exponents of Anglo-American Freemasonry, and their books are accepted as standards by Freemasons. Of Pike, the well-known English Masonic writer, Yarker, says:—"A. Pike was undoubtedly a Masonic Pope, who kept in leading strings all the Supreme Councils of the world, including those of England, Ireland and Scotland, the first of which includes the Prince of Wales [later Edward VII], Lord Lathom and other peers, who were in alliance with him and in actual submission."—Quoted in *Catholic Encyclopedia*, ix, p. 788.

A. E. Waite in his *New Encyclopedia of Freemasonry* (vol. ii, p. 278) writes of Pike: "He has been characterised as a 'Master

Genius of Freemasonry,' and such undoubtedly was he who desired that his only monument should be in the hearts and memories of his Brethren. He raised the Ancient and Accepted Scottish Rite [of which he was the Grand Commander in its Southern Jurisdiction, U.S.A.] from a comparatively obscure position, encompassed by many competitors, to its present unrivalled state as a High-Grade system of Freemasonry. . . . I believe that he has attained long since that incorruptible monument which he sought, and his name will be ever green and of precious memory in all American Masonry."

Ragon. *Cours Philosophique et Interprétatif des Initiations Anciennes et Modernes* and *Orthodoxie Maconnique, Suivie de la Maçonnerie Occulte et de l'Initiation Hermétique.* Quoted from the series of sketches in the *Lyceum* entitled "Our Brothers the Masons," by Rev. T. A. Finlay, S.J.

Jean B. Marie Ragon (1781–1862), a native of Belgium, is amongst the best known and most highly reputed of all Masonic authors. He is styled by Masons the "Sacred Author." Being a Jew he had little care to impart to Masonry a false Christian colouring, and described it as it really is, so that he drew upon himself a reproof from the higher Masonic authorities for his excessive frankness.

Sombart, W. *Jews and Modern Capitalism.* Vide infra, chap. v.

Waite, A. E. *A New Encyclopedia of Freemasonry* (New Edition). 2 Vols. (London, Rider & Co., undated, circ. 1920).

Waite is a recognised authority on Anglo-American Freemasonry, and author of several standard works on the subject, such as *The Secret Tradition in Freemasonry*, etc.

Wilmhurst, W. L. *The Meaning of Masonry* and *The Masonic Initiation.* Quoted from *The Menace of Freemasonry* by Penney-Hunt. Vide infra.

Wilmhurst is at present one of the leading British Freemasons and is a recognized authority on the Craft.

II.—Non-Masonic Writings.

Acta Sanctae Sedis.

Analecta Juris Pontificii (Rome, 1855). Vide infra, chap. v.

Barruel, L'Abbé. *Memoires pour Servir a l'Histoire de Jacobinisme* (London, 1796). Vide infra, chap. v.

Belliot. *Manuel de Sociologie Catholique*, 3ème partie, chapter i, pages 364–391.

Contains a clear and comprehensive sketch of the history and nature of Freemasonry, and the controlling Jewish element which it contains.

Benoit, R. P. Dom Paul. *La Franc-Maçonnerie*. 2 Vols. 2nd Ed. (Lyons and Paris, 1895).

In some parts of this otherwise excellent summary the writer relies on the authority of Leo Taxil, who is now discredited. See pp. 70–71 *infra*.

Belloc, H. *The Jews* (London, 1921) and *The Free Press* (London, 1918).

Bernier, Flavien. A Series of articles in the *Oxford and Cambridge Review* (Vol. 1912) on "Freemasonry and its modern activities."

Burbage, C.C., Rev. T. H. A series of articles on the character and crimes of Freemasonry, in the *Catholic Bulletin*, 1917, Feb. to June.

Cleary, Rev. H. W. (late Bishop of Auckland, New Zealand). *The Orange Society*, 7th Ed. (London, Catholic Truth Society, 1899).

Codex Juris Canonici (Rome, Vatican Press, 1923).

Codicis Juris Canonici Fontes (Rome, Vatican Press, 1926). Vols. I, II, and III.

Cretineau-Joly. *L'Eglise en Face de la Revolution*. Vide infra, chap. vi.

Deschamps, S.J., Rev. N. *Les Sociétés Secrètes et la Société*. 3 Vols., 4th Ed. (Paris and Avignon, 1881). Edited by Claudio Janet.

Incomparably the best general survey of the anti-Christian and revolutionary activities of Freemasonry and kindred secret societies in all countries during the past two centuries.

Dillon, Rev. Mgr. *The War of Anti-Christ against the Church* (Dublin, 1885).

Dupanloup (Bishop of Orleans). *A Study of Freemasonry.* Translated from the French (London, Burns and Oates, 1875).

Eberle. *Grossmacht Presse* (Vienna, 1920). Vide infra, chap. viii.

Eckert, M. *La Franc-Maçonnerie en Elle-méme et dans sa rapport avec les autres Soc. Sec. de L'Europe* (Liège, 1855). Vide infra, chap. viii.

Fahey, D.D., C.S.Sp., Rev. D. *Secret Societies and the Kingship of Christ.*

A very valuable and well-documented series of articles published in the *Catholic Bulletin*, 1928, on the modern anti-Christian movement. The articles contain a large mass of well authenticated information with a documention which can be found in no other easily accessible book.

Fanning, William H. W. Art. "Secret Societies" in *Catholic Encyclopedia.*

An excellent summary of the nature and origin of the condemned secret societies, and the Church legislation concerning them.

Fara. *La Franc-Maconnerie et Son Oeuvre* (Bibliotheque Anti-Judæo-maconnique, Paris, 1930).

A 100-pp. brochure on the nature, immediate aims and present activities of Freemasonry—well documented.

Gargano (apparently a *nom-de-plume*). *Irish and English Freemasons and their Foreign Brothers* (Dublin, Gill, 1877). A 100-page quarto volume, with four coloured plates representing Masonic initiations.

Pages 87–106 contain very interesting lists of Irish lodges and the names of their members and of the Irish representatives at the Grand Orients, etc., of the Continent. Page 39 contains a list of sixty Irish Knights Kadosh, including two Irish judges, the High Sheriff of the city of Dublin, etc.

Gautherot, Gustave. Art. "Franc-Maçonnerie" in the *Dictionaire Apologetique de la Foi Catholique* (Paris, 1915), Vol. II, cols. 95–131.

Gautherot is the Professor of the History of the Revolution (vide infra, chap. iv, for the meaning of the term) in the *Institut Catholique de Paris*, and author of several works on different phases of the modern anti-Christian movement on which he is generally recognized as one of the best living authorities.

Gruber, S.J., Rev. Hermann. Art. "Masonry" in *Catholic Encyclopedia.*

A well-balanced and comprehensive sketch fully documented, founded on the works of recognized Masonic authorities, mainly Anglo-American. Fr. Gruber, who is a German, is recognized even by Freemasons themselves as possessed of a thorough and accurate knowledge of Freemasonry. Cf. p. 187 *infra.*

Hull, S.J., Rev. Ernest. *Thirteen Articles on Freemasonry* (London, Herder, 1923). Reprinted from the Bombay *Examiner.*

International Jew, The. 4 Vols. Originally published by the Dearborn Publishing Co. (Dearborn, Mich., U.S.A., 1921); now published by "The Britons," 40 Great Ormond Street, London. Vide infra, chap. viii.

Jews Who's Who, The (The Judaic Publishing Co., 62 Oxford Street, London, W., 1921).

Contains an interesting and very useful summary of the financial and economic control exercised at present by the Jewish international financiers.

Jouin, Mgr. E. *Le Peril Judaeo-Maçonnique.* Vols. I–V and Vol. X.

A well-documented study of the present world-wide movement against Christianity published at the offices of the *Revue Internationale des Sociétés Secrètes* (38 Rue Madame, Paris, VI^e^), This latter, edited by Mgr. Jouin, is a weekly, containing an account of contemporary anti-Christian activities, with full documentation, etc. The work of Mgr. Jouin, who is the centre of an active body of anti-Masonic French writers, has been warmly approved by the Holy See.

Kenny, S.J., Rev. M. *American Masonry and Catholic Education.* 2nd Ed., 1926, with Foreword by the Archbishop of Baltimore (International Catholic Truth Society, 407 Bergen Street, N.Y.).

A sketch, founded mainly on current Masonic literature in U.S.A. of the aims and activities of Anglo-American Freemasonry, especially as regards education (66 pages, small octavo).

Of this remarkable pamphlet (which was originally read as a paper at the Catholic Educational Convention in San Francisco, in 1918), the Archbishop of Baltimore writes in the Foreword (Jan. 12, 1926): "The good men, who all but refused the paper

a hearing in 1918, are now wiser and perhaps sadder. Their information has come to them from the published plans of official Masonry, for the destruction of our schools. . . . Their policy, open, frank, and fearlessly given to the world once more only a month ago, means that and nothing else."

Lambelin, Roger. *Les Victoires d'Israel* (Paris, B. Grasset, 1928). Vide infra, chap. v.

Leo XIII. *Great Encyclicals of Leo XIII* (New York and London, Benziger, 1903). Contains an English translation of Pope Leo's Encyclical on Freemasonry—*Humanum Genus*, April 20, 1884. *Actes de Leo XIII.* 7 Vols.—containing Latin and French texts of all the writings, allocutions, etc., of Leo XIII (la Bonne Presse, 5 Rue Bayard, Paris).

Lyceum, The (Dublin, 1892—June to October).

A valuable series of articles by the editor, Rev. T. A. Finlay, S.J., entitled "Our Brothers the Masons," explaining the real nature of the Masonic cult, the Masonic oaths, Masonic terrorism and crime, and finally a short account of the Masonic Sisterhood, and what it implies—amply documented from Anglo-American and other sources.

Maynard. *Cretineau-Joly, La Vie Politique* (Paris, 1875). Vide infra, chap. vi.

Michel, A. G. *La Dictature de la Franc-Maçonnerie sur la France* (Edition Spes, 17 Rue Soufflot, Paris, 1924).

A remarkable collection, drawn from official sources, of the utterances of leading Freemasons in their public congresses during the years 1920–23, in which the main tenets and aims of the Masonic party are proclaimed.

Morgan, William. *Freemasonry Exposed and Explained.* New Edition (Chicago, 1926). Vide infra, chap. ii.

Penney-Hunt. *The Menace of Freemasonry to the Christian Faith* (The Freedom Press, 8 South Parade, Nottingham, 1926).

A 64-page brochure written apparently by a Methodist clergyman showing the anti-Christian and pagan character of English Freemasonry, and the alarming extent to which it has permeated the English Protestant Church—amply documented from contemporary English Masonic sources.

Preuss, Arthur. *A Study in American Freemasonry*, 5th Edition (London, Herder, 1924). A study of the doctrinal and moral teachings of Freemasonry, as contained in Anglo-American official documents. Also *Dictionary of Secret and other Societies* (London, Herder, 1924).

Poncins, Vicomte Léon de. *The Secret Powers Behind the Revolution* (Boswell Printing and Publishing Co., 10 Essex St., London, W.C.2, 1929). 260 pp., large 8vo.
A useful up-to-date sketch of Judæo-Masonic activities in the world. It includes a good bibliography (pp. 249–253) of English, German and French works written during the past thirty years.

Quoibrach. *La Conspiration Maconnique* (Libraire de l'Action Catholique, Bruxelles, undated, circ. 1929).
A brochure of 50 pages, with some useful documentation.

Robison, J. *Proofs of a Conspiracy of Freemasons and Illuminati against all the Religions and Governments of Europe*. 5th Edition. (Dublin, 1798). Vide infra, chap. vi.

Thurston, S.J., Rev. H. *Freemasonry* (Catholic Truth Society, 1927).
A very useful and ably-written brochure specially intended for English Catholic readers.

Vernet, Felix. "Juifs et Chretiens," an Article in the *Dictionaire Apologetique de la Foi Catholique*. Vide infra, chap. v.

Webster, Mrs. Nesta H. *World Revolution*, 2nd Edition; also *Secret Societies and Subversive Movements* (London, 1924); and *The Socialist Network* (London, 1926).

In the first two works the author traces the genesis of Freemasonry from the occult doctrines and practices of pre-Christian paganism and of heretics of medieval times. These were gathered up in the *Illuminism* of the eighteenth century, and were incorporated into Freemasonry, principally through the medium of the Jewish Kabbalists, who now dominate the Masonic organization, and aim by means of it, and the other subversive movements which Jews and Masons provoke and foster, to establish a world-wide Jewish anti-Christian hegemony. The *Socialist Network* is a kind of guide-book tracing the workings of the Masonic Jewish plan of campaign in regard to the secret subversive movements.

CONTENTS

PAGES

PREFACES . . . . . v–xiv

BIBLIOGRAPHY . . . . . xv–xxiii

CHAPTER I

HISTORICAL SKETCH 1–27

Beginnings of Freemasonry — The Rosicrucians— Speculative Freemasonry—Masonic Constitutions— The Two Basic Principles of Freemasonry—Freemasonry in Ireland—Freemasonry and the British Party in Ireland—Spread of Freemasonry—The Illuminists—Masonic Activities for Past Two Centuries—Masonic Crime and Terrorism—The *Affaire des Fiches*—Freemasonry and Civil Governments— Relative Strength of Freemasonry : in the World ; in Ireland—Statistics.

CHAPTER II

FALSE IDEAS ABOUT FREEMASONRY 27–42

Assertions of Masonic Apologists—Partial Explanation of the False Ideas about Freemasonry—Masonic Benevolence—Freemasons' Belief in God—So-called Schism in Freemasonry—Freemasonry and Christianity—Its Oneness and Solidarity—Irish Freemasonry Identified with the Openly Anti-Christian Freemasonry of U.S.A.—Freemasonry and Politics.

Addenda to Chapter II : 43–46

Extracts concerning :—(1) Masonic Lodges Recognized by British Freemasonry ; (2) Oneness of Latin and Anglo-Irish Freemasonry ; (3) Freemasonry and the Royal House of England ; (4) Opposition of Non-Catholic Religious Bodies to Freemasonry ; (5) Freemasonry and the State.

CHAPTER III

PAGES

WHAT IS FREEMASONRY ? 47–74

The Modern Revolution—Its Anti-Christian Character —Its Anti-Social Principles—Its Unity and Varying Manifestations—Freemasonry its Soul—Nature of Freemasonry—Masonic Definitions of it—Its Moral and Social System—Freemasonry the Counter-Church —And the Religion of Liberalism—A Religion or a Substitute for Religion—Character of the Masonic Cult ; and of Masonic Symbolism—The Masonic Secret—Masonic Oaths—Freemasonry and Satanism— The Palladist Rite—Freemasonry and Anti-Christ.

CHAPTER IV

THE JEWISH ELEMENT IN FREEMASONRY . . 74–95

The " Friends of Israel "—Implications in the Church's Condemnation of the Association—How far Modern Judaism is Identified with Freemasonry—The Talmud —The Cabala—Occultism and Hermeticism—Judaism and the Origin of Freemasonry—Identity of Masonic and Cabalistic Theology—Further Points of Contact between Freemasonry and Judaism—Growth of Jewish Influence in Freemasonry—Special Jewish Rites in Freemasonry—Identity of Jewish and Masonic Anti-Christian Policy—Jews and Freemasons alike Prominent in High Finance ; in the Revolutionary Movements ; and in Modern European Politics—Jews in the Inner Circles of Freemasonry—Masonic Ideals and Judaism—Simultaneous Growth of Jewish and of Masonic Power in Modern Times—Modern Judaeo-Masonic Activities.

CHAPTER V

MASONIC DOCUMENTS 95–118

Père Deschamps on the Study of Freemasonry— Sources of Information on Freemasonry—Barruel and Robison—Documents of the *Illuminati ;* of the *Carbonari*—Documents Illustrating : the Anti-Christian Character of Freemasonry ; its Policy and Methods ; its Religion ; its Universal Oneness ; its influence in High Finance—Masonic Documents of Disputed Authenticity—" Protocols of the Sages of Sion "—Their Content—Extracts from them—Their Value.

CHAPTER VI

PAGES

PAPAL CONDEMNATIONS 118–135

General tenor of Papal Condemnations—Clement XII Pius VII—Leo XII—Pius VIII and Gregory XVI—Pius IX—Leo XIII—Benedict XV—Reasons of Papal Condemnations—Their Universality—Their Authority.

CHAPTER VII

MASONIC ORGANIZATION 136–154

The Three Fundamental Grades—The Higher Grades —Masonic Rites—Unity of Supreme Control—Principal Rites—How far each of them is Practised in Ireland—Irish Lodges, Chapters and Preceptories—Impious Character of the Higher Rites; the Knights Kadosh—System of Government—*Imperfect* Freemasonry and the Quasi-Masonic Organizations—*White* Masonry: the Y.M.C.A.; Rotary International, etc.—Bird's Eye View of the Masonic Organization.

CHAPTER VIII

MASONIC POLICY, METHODS AND MEANS . . 154–176

Basis of Church's Policy, and of Opposing Policy of Freemasonry—Rationalism and Hermeticism associated with Masonic Policy — Its Immediate Objective—Its Effects on Social Life—Methods of Masonic Action—The Duplicate Personality—Formation of Members—Masonic Action upon Christian Society—Masonic Action through Financial Control; through Press and Cinema—Freemasonry and the Revolutionary Movement—Its Revolutionary Methods —Central Control—The League of Nations—Anti-Masonic Leagues—Means of Combating Freemasonry.

APPENDICES

APPENDIX I

PAGE

PROTESTS AND REPLIES 179

Freemasonry: Is it an Anti-Christian Movement? (First letter of Col. Claude Cane)—Masonic Oaths of Secrecy—Scottish Freemasonry—Author's Reply to Col. Cane—Another Masonic Protest—Futility of Col. Cane's Defence—Masonic Oaths again—Entente between British and Latin Freemasonry—Amsterdam Masonic Congress (September, 1929).—Col. Cane's Reply—Questions not Answered—Association of Irish with Portuguese Freemasonry—Col. Cane's Attack on Society of Jesus—Jesuit Issue Irrelevant—Especially as Freemasonry in Ireland is a Danger to the State—An Historical Blunder—Shirking the Issue—Author's Second Reply to Col. Cane—Freemasonry and Christianity; a Protestant Testimony.

APPENDIX II

MASONIC SOLIDARITY (Supplementary to Chapter II) . 229

Amsterdam Masonic Congress, 1929—German Freemasonry, a Link in the "World Chain"—Hungarian Masonry and its Friends in U.S.A., etc.—Greek Link in the "World Chain"—Masonic Solidarity in Press Control—Connecting Links.

APPENDIX III

IMPERFECT FREEMASONRY (Supplementary to Chapter VII) 234

Freemasonry in Austria—"External Work" of Freemasonry—"Profane Associations"—Freemasonry for Women.

APPENDIX IV

WHITE MASONRY (also Supplementary to Chapter VII) . 241

Amsterdam Congress and Masonic Interpenetration—German Freemasonry and Social Propaganda—Knights of Columbus and Freemasonry—Other Examples of White Masonry.

APPENDIX V

PAGE

PEACE OF VERSAILLES (1920) AND THE LEAGUE OF NATIONS (Supplementary to Chapter VIII) . . . 245

Peace of Versailles and Freemasonry—A Masonic Supergovernment—Jews and the League of Nations—Aims of the League of Nations.

APPENDIX VI

PROTESTANTISM AND FREEMASONRY 251

Masonic Testimonies—Freemasonry and the Methodists.

APPENDIX VII

PAPAL CONDEMNATIONS (Supplementary to Chapter VI) . 254

Reprint from the *Acta Sanctæ Sedis*.

INDEX 257

FREEMASONRY

FREEMASONRY

CHAPTER I

HISTORICAL SKETCH

FREEMASONRY, child of the Protestant pseudo-Reformation,[1] took its rise in England after the middle of the seventeenth century. It borrows its name, and some of its symbolism, as well as certain elements of its organization from one of the great medieval craft guilds. The history of its origin is obscure, and the details possess little interest, except for Freemasons themselves. The main outlines, however, are somewhat as follows:

Beginnings of Freemasonry.

The builders' guilds, owing to the importance and peculiar difficulty of their craft, were among the most powerful of the medieval craft guilds, and enjoyed several special privileges and exemptions. The members of the building craft possessed also many trade secrets; for, as a knowledge of the principles of mathematics and mechanics was then rare, at least in Western Europe, the art of architecture could be acquired only empirically. The secrets of the art were jealously guarded and handed down by tradition from generation to generation. After the Protestant revolt in England the Masons' guilds there, like the other craft guilds, lost completely their Catholic and

[1] *See* Appendix VI.

1

religious character, and became purely industrial and trading associations. About the middle of the seventeenth century the London Masons' guild, now a Protestant body, whose members, apparently owing to the privileges or exemptions they enjoyed, were designated *Free-Masons*, admitted into their society some members of a sect called *Rosicrucians*. As these had no connection with the building craft, their admission show that the *Free-Masons'* guild was no longer merely a professional or industrial association.

The Rosicrucians.

Little is known with certainty of the character and object of these Rosicrucians, who seem to have introduced quite a new element into the Free-Masons' guild. They apparently were a secret society, partly of Jewish origin, and professing some type of esoteric philosophy akin to Pantheism and Materialism, which they had inherited from some of the sectaries of early and medieval times, such as the Albigenses.[1] The real or ostensible purpose of the Rosicrucian sectaries was to discover the secret of transforming the baser metals into gold, to search out some occult means of prolonging life, and to carry on the practice of other occult and uncanny arts. What other influences were at work during this period among the Masonic lodges it is outside our immediate scope to discuss. It is certain that the Jews, who were partially rehabilitated in England under the Puritan régime, were closely associated with some of the Masonic lodges. So, too, were the promoters of the anti-Christian rationalistic movement which was coming to the surface in England about the same time.[2]

---

[1] Cf. *La Guerre Maçonnique*, by Mgr. Jouin (Paris, 1919), pp. 73–74.
[2] *Ibid.*, p. 53, ff.

Soon after the amalgamation of the Rosicrucians with the London Free-Masons' guild, we find the latter acting as a kind of political and religious association. Its branches or lodges played an important role during the troublous period of the later seventeenth century. Thus, William III of Orange was initiated into the society about 1694, and presided over several meetings at Hampton Court. During the military and political struggle between the Stuarts and the House of Orange, the Masonic lodges on both sides were often the rallying points of the different parties ; and those of the Stuart side became a common medium of communication between the exiled house and their British partisans.

Speculative Freemasonry.

When the power of the House of Hanover was finally established in England, the political opposition between the lodges of the different sides gradually ceased ; and early in the eighteenth century (Masonic historians usually fix the date at 1717, when the first Grand Master of the English Lodges was appointed) the Freemason organization dropped completely its professional character, and formally assumed the role of a philosophic and religious (or anti-religious) association, with a definitely propagandist purpose. This was the real foundation of speculative Freemasonry as distinct from the old operative and professional Masonry from which it borrows its name. Philip, Duke of Wharton, a man notorious for impiety and profligacy in an impious and profligate age (he had been for some time president of the London Hell Fire Club),[1] whom his contemporary Pope describes as "from no one vice exempt," was elected Grand Master in 1722.[2] It

[1] Cf., *Dict. of National Biography*, vol. lx, pp. 410–413.
[2] Gould, *op. cit.*, p. 203.

was under Wharton's auspices (about 1723) that James Anderson, a Scotch Presbyterian minister, assisted by John T. Desaguliers, a Huguenot refugee, who also became a minister, drew up the constitutions and ritual which remain to this day the ground-work of the Masonic organization all over the world.

Masonic Constitutions.

Anderson's constitutions retain a portion of the framework of the constitutions of the old operative Free-Mason guilds, such as the different grades of membership (namely, Apprentices, Associates or Companions, and Masters), while adapting them to the exigencies of the new society. But the soul and spirit of the old Catholic constitutions were so fundamentally altered that in their new form they ceased to be Christian or even Theistic.[1] God and Christ, to whom the old Catholic Masons promised service and loyalty, were replaced by the vague and intangible being who is called "The Grand Architect of the Universe." For the old Catholic charge made to the working-mason, "Be true to God and Holy Church and use no error or heresy," Anderson substituted a rule which implies naturalism and religious indifference. According to this rule the Freemasons were obliged only *to follow the religion in which all men agree, leaving the particular opinion to themselves, that is to be good men and true, or men of Honour and Honesty, by whatever denominations or persuasions they may be distinguished . . . being as Masons only of the Catholic religion above mentioned.*

[1] The usual distinction between Deists and Theists is that the latter acknowledge a supreme personal God, distinct from the created universe, though they may deny the mysteries of the Holy Trinity and the Incarnation; while the so-called God of the Deists may be merely some force of nature, or attribute of matter, or something which they describe as the soul of the world.

In other words the Catholicity and religion of the old Masons' guilds is supplanted by a new Catholicity which is some kind of vague Deism or naturalism, and embraces in one universal religion the cult of pagan, Mohammedan, Buddhist, etc. This portion of the new constitution, which is fundamental in modern Freemasonry, manifestly betrays the influence of the English school of Deists and Freethinkers to whom we have already referred. They were disciples of Lord Herbert of Cherbury, whose treatise on *Truth* had appeared in 1624. Among the principal leaders of the Deists were J. Hobbes, J. Locke, J. Toland, A. Collins, and M. Tyndall. All these were practically contemporaneous with Anderson.

Again, the old charge of the Catholic guild to its members, regarding the duty of loyalty to one's country, is radically altered in Anderson's constitutions. The old charge was "You shall be good liege men of the King without treason or falsehood; and you shall come to know no treason but you shall mend if you may, or else warn the King or his council thereof." For this Anderson substitutes a rule according to which the Mason's duty to the Craft practically supersedes his obligations towards his country, so that sedition to the State does not affect the good standing of a Mason any more than heresy. "*If a Brother*," writes Anderson, "*should be a Rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime . . . they* [the Brethren] *cannot expel him from the Lodge, and his relations to it remain indefeasible.*" Anderson gives as his reason for relieving the members of the Craft from their civil and patriotic duties, as understood in the old Christian code of Masons' guilds, that Freemasonry is cosmopolitan, and transcends all

national distinctions. "*We are resolv'd against all politicks; we, being only as Masons of the Catholick religion . . . we are also of all Nations, Tongues, Kindreds, and Languages.*" [1]

The Two Basic Principles of Freemasonry.

These two fundamental characteristics of Freemasonry, namely, indifference in matters of religion, which means absence of all real religion, and a tendency towards cosmopolitanism and internationalism, which would supplant the Christian duty of patriotism and loyalty to the State by some kind of ineffective international humanitarianism, remain to this day outstanding features of the Masonic spirit.

A copy of the constitutions of the Italian lodges, which was printed for exclusive circulation among the higher functionaries of the Craft, fell into the hands of the editor of *Unita Catholica* in 1868, and was published by him in the issues of July 21 and 22 of that year. Its authenticity has never been called in question. The following extract embodies the principles of Italian Masonry of that time. They are identical with those of Anderson's constitutions, which are to this day the recognized foundation of English and Irish Freemasonry :—

Art. 4.—Masonry recognizes its God in the principle of the natural and moral order under the symbol of the Great Architect of the Universe. . . .

Art. 5.—It prescribes no profession of religious faith, and excludes only the beliefs which require intolerance of the beliefs of others.

Art. 6.—It proposes to itself as its first object to unite all free men in one vast family, which may and ought to

---

[1] Cf. *Ibid.*, pp. 62, 63; also *Cath. Encycl.*, vol. ix, pp. 777, 778.

take the place of all Churches . . . thereby to constitute the true and only Church of Humanity.[1]

How fundamentally opposed to the spirit of Christianity both these Masonic principles are is illustrated by the words of Leo XIII: "Wherefore to love both countries, that of earth below and that of heaven above, . . . is the essential duty of Christians, and the fountain-head, so to speak, from which all duties spring." [2]

Freemasonry in Ireland.

Speculative Masonry thus organized spread rapidly in England and Scotland, and within a few years after its foundation was introduced among the English colony in Ireland. The first Grand Master of the Irish Freemasons was Richard Parsons, first Earl of Rosse,[3] who was reputed to be one of the leading spirits in the Dublin Hell Fire Club, and was the intimate friend of the profligate Duke of Wharton. The sect took strong root among the ascendancy party in Ireland. Indeed, down to the present day Freemasonry and Orangeism (an off-shoot of Masonry, and controlled by it),[4] founded in 1795, dominate the inner councils of the Protestant and anti-Irish party in Ireland. This fact explains in part the inveterate anti-Catholic spirit which this party has so consistently exhibited during the past two hundred years, and the obstinacy with which its adherents have as a body remained

---

[1] Quoted from an article in the *Irish Ecclesiastical Record* of November, 1865, entitled "The Freemasons Painted by Themselves."

[2] *Sapientiae Christianae*, 1890.

[3] Cf. *Ars Quattuor Coronatorum*, vol. iii. (1895), p. 145.

[4] Cf. *The Orange Society*, by Rev. H. W. Cleary (now Bishop of Auckland, New Zealand), 7th ed., 1899. English Catholic Truth Society. Vide *infra*, chap. vii.

apart in modern times from the Irish Catholic nation, and refused the true faith.

From Gould's history one gathers that the Irish section of Freemasonry was of a more advanced and esoteric type than the English parent body. About 1751 the Irish Freemasons founded in London an independent lodge with its own special ritual and constitutions. Its members became known as the "Ancients." An Irishman called Laurence Dermott became Deputy Grand Master. The more advanced and esoteric character of this lodge may be inferred, or surmised, from Dermott's words quoted by Gould:

> A modern Mason [a member of the ordinary London Grand Lodge] may safely communicate all his secrets to an Ancient Mason [a member of the London-Irish Lodge]; but an Ancient Mason cannot with safety communicate all his secrets to a Modern Mason without further ceremony. For . . . Ancient Masonry comprises everything valuable among the Moderns, as well as other things.[1]

Among Gould's references to Irish Freemasonry, the following occurs: "The roll of Irish Lodges probably reached its highest figure about 1797, when scarcely a village in the Kingdom was without its Masonic Assembly. . . . Afterwards, however, a period of dormancy set in." [2]

Chetwode Crawley, from whom Gould borrows his information on Irish Freemasonry, gives as a reason for the large number of Freemasons at that time the fact that

---

[1] Gould, *op. cit.*, ch. vii, p. 256.

[2] *Op. cit.*, pp. 267–8. Chetwode Crawley's assertion that in 1800 the members of the Ennis lodge attended divine service in the Catholic Church where the Bishop, Dr. McDonough, preached an excellent sermon on Freemasonry, is sufficiently disproved by the fact that no such Catholic Bishop existed. The incident evidently refers to a Protestant Church and Bishop.

the Catholics found in the Masonic Lodges a refuge from the social disabilities caused by the penal laws.[1] The principal reason of the "dormancy" (which in Masonic idiom means loss of members, and general cessation from activity) after 1800 was the fact that about the beginning of the nineteenth century the ecclesiastical authorities became more active in impressing upon the people the Church's condemnation of Freemasonry, and the unlawfulness of joining the sect.[2]

Freemasonry and the British Party in Ireland.

Gould adds an item of information showing the close connection of Freemasonry with the British garrison in Ireland. He says that the Irish Grand Lodge had affiliated to it a much larger number of Ambulatory or Military Lodges than any other Grand Lodge. The strength of Freemasonry in the British army in Ireland is probably the principal explanation of the Curragh quasi-mutiny of 1913, and the success which crowned

---

[1] Cf. *Transactions of the Quattuor Coronatorum Lodge*, 1911, p. 58.

[2] In a letter printed in the *Irish Times*, March 22, 1929, Col. Claude Cane, Deputy Grand Master of the "Grand Lodge of Free and Accepted Masons of Ireland," and also member and Secretary of the Supreme Council, 33rd Degree, of the "Ancient and Accepted Scottish Rite, for Ireland," writes: "I based my statement that sixty per cent. of the Irish Freemasons at the time of the passing of this measure of relief [viz., Catholic Relief Bill of 1829] were Roman Catholics on the records and registers which have been carefully and accurately kept by the Grand Lodge of Ireland for nearly two centuries, and not upon vague tradition. I made the statement, appreciating fully the responsibility that rests upon me as the executive chief of the order in Ireland." In Col. Cane's previous letter, to which he refers here, he adds that most of the Catholics severed their connection with the order after 1829; and that at the present *not more* than one per cent. of the whole body of Irish Freemasons are Catholics. He does not state the actual number of Irish Catholics, who at present thus set at nought the laws of their Church. This number is probably *very much less* than is here suggested. Note also that the alleged Catholic 60 per cent. of the Freemasons in Ireland before 1829, would be absolutely speaking a small number, and would probably consist principally of the official and professional classes.

it. That the Ulster rebellion and the Belfast pograms were also engineered largely through Masonic intrigue is commonly believed, not without good foundation.

Several other significant facts point to the conclusion that the British party in Ireland relied very much on Freemasonry for their hold on the country. Thus, the oath prescribed by law to be taken by the R.I.C. and the Dublin Metropolitan Police excluded them from membership of all political organizations or secret societies, "*unless the Societies of Freemasons.*" In the two Home Rule Acts for Ireland, those of 1914 and of 1920, the Irish Parliaments were definitely precluded from any power to "*abrogate or prejudicially affect any privilege or exemption of the Grand Lodge of Freemasons in Ireland, or any lodge or society recognized by the Grand Lodge.*" [1]

Spread of Freemasonry.

During the first half of the eighteenth century Masonic lodges were founded from England and from Ireland in France (1721), and in the English Colonies, as well as in Spain, Holland, Russia, Turkey, Germany, Hungary, and Poland. Later on, lodges were formed in New England (North America), India, China, Africa, Central and South America, etc.

In France, especially, where the ground was prepared by the Gallican and Jansenistic movements of the

[1] At the present time, according to the current law in the Irish Free State, the police and the members of the Free State Army are precluded by the oath of allegiance they have to take, from belonging to secret societies. This clause, however, which was inserted to meet the exigency of the I.R.B. organization within the Free State Army, is omitted in the oath prescribed for members of the Free State Judiciary, by a law passed about the same time; and no such stipulation appears in the oath prescribed for members of the Free State Executive Council, Dail, or Senate. Cf. "The Soldier and the Judge," by Lex (*Irish Rosary*, October, 1926).

preceding generation, Freemasonry spread very rapidly, and gained immense influence. It served to strengthen the spirit of impiety and unbelief already prevailing among the upper classes, and to enhance the demoralization which affected all classes. Above all, Masonic principles and teaching introduced the spirit of revolt against both ecclesiastical and civil authority. The Masonic lodges became the meeting-places in which every type of impiety, immorality, and revolt found a safe refuge, and where all the anti-religious and anti-social elements of French society met on common ground. This spirit of revolt soon bore fruit all over Europe and America in the anti-religious persecutions, the expulsion of the Society of Jesus from various countries, the complicated intrigues which culminated in the suppression of the same Society (forced on the Holy See through Masonic influence), and later on in the French Revolution (1789).[1]

The Illuminists.

About the middle of the eighteenth century, the irreligious and disruptive tendency which has always characterized Freemasonry received a new impetus from the secret societies of the German Illuminists and the French Martinists which got merged in Freemasonry. The principles and ideals which led to the

[1] The theme of the intimate connection between Freemasonry and the expulsion of the Society of Jesus from various countries and later on its temporary suppression has been elaborated by the Abbé Barruel in his celebrated *Memoires sur le Jacobinisme*, published 1796 (*see* below, chap. vi). In the same work he shows the predominating influence of Freemasonry in the Jacobin excesses of the French Revolution. On the same subject, cf., Webster, *Secret Societies and Subversive Movements*; also the valuable work of G. Martin, apparently a Masonic writer, *La Franc-Maconnerie Francaise et la Preparation de la Revolution* (Presses Universitaires de Franc, Paris, 1926). *See* also *Rev. Intern. des Soc. Sec.*, 1926, No. 31, pp. 507 ff.

formation of these societies, whose tendencies were profoundly irreligious and anarchical, had come into Northern Germany from England and France early in the century, and had spread south into the Catholic portions of the country. In 1776 Adam Weishaupt, a professor of the University of Ingolstadt, became the leading spirit of the movement. Weishaupt's plan (which is still the method followed in the Masonic lodges) was to enlist disciples into a secret organization, and to fashion them little by little to his ideals by means of a series of successive initiations into the inner circles and secrets of the organization. In the early stages of the training, that is in the outer circles of the system, some kind of religion and even of Christianity was ostentatiously professed, at least in words; but as the member became more and more inoculated with the new principles and ideas he was gradually admitted into the real inner secrets, which included the denial of God and the abolition of all civil authority. The members had to bind themselves by dreadful oaths to devote themselves to the purposes of the organization, and to preserve inviolable secrecy.

The Order exacted from its members a total consecration of themselves, of all their faculties and powers, to the work of the society. They had to place at its service their liberty, their honour, their property, and to forswear their allegiance to their country and their Church. They had, at the same time, to bind themselves to inviolable secrecy, and to a complete and blind obedience to the superiors of the society whom they did not know, and to whom was committed the right of life and death over all the members, as well as the right to oblige the latter to the most unjust and immoral acts.[1]

---

[1] Cf. *Dictionnaire Encyclopédique de la Théologie Catholique*, vol. xi, art. "Illuminés," pp. 274–5 (Paris, 1861). *See also* chap. v, below, for extracts from the Illuminist documents.

The Illuminists and the other kindred secret societies were suppressed by the Bavarian Government in 1874; but their principles and methods, which got merged in Freemasonry, have continued even to our own day to infiltrate into European society, and to spread more and more into every part of the known world.

Another very important element in Freemasonry—the one, indeed, which soon became one of the main driving forces behind it—was the Jewish influence which to-day practically dominates the whole organization. As the Jewish element in Freemasonry is of special importance it will be treated in a separate chapter.

Masonic Activities for Past Two Centuries.

We cannot within our available space attempt to trace the history and workings of Freemasonry during the past two centuries. Freemasonry supplies the key, and at least a partial explanation of the extraordinary and triumphant progress of the spirit of infidelity, irreligion, and revolt against lawful authority which has characterized that period. The constantly recurring revolutions, upheavals, political assassinations, religious persecutions, etc., which loom so large in the modern history of Europe and America have been, for the most part, the work of Freemasonry. The network of secret societies, irreligious, anarchical, communistic, etc., which now almost cover the face of the globe are practically all modelled upon and inspired by Freemasonry, and are in large measure controlled by it.

It is useless to deny [spoke a great British statesman seventy years ago], because it is impossible to conceal, that a great part of Europe—the whole of Italy and France, and a great portion of Germany, to say nothing of other

countries—is covered with a network of secret societies, just as the superficies of the earth are now being covered with rail-roads. And what are their objects? They do not attempt to conceal them. They do not want constitutional Government. They do not want ameliorated institutions. . . . They want to change the tenure of the land, and to drive out the present owners of the soil, and to put an end to ecclesiastical establishment. Some of them may go further.[1]

The evil of which Disraeli then spoke has progressed steadily up to our own time, and to-day threatens the very existence of Christian civilization in every country including our own, which is apparently becoming more and more entangled in the meshes of the Judaeo-Masonic net.

We are only too familiar with some of the manifestations of Masonic activity. It is now an established fact, insisted on and emphasized by Masonic writers, that the French Revolution of 1789 was prepared and plotted by the Freemasons, that to them also were due its horrors and fierce anti-Christian bias. Helvetius, Voltaire, and Rousseau, the great apostles of the modern anti-Christian movements, were Freemasons. So were La Fayette, Tallyrand and Mirabeau, as well as Benjamin Franklin, their Anglo-American ally. The Jacobin Club of Paris (1789) was Masonic. The leaders of the Reign of Terror, Robespierre, Danton, Marat, were all Freemasons. Again, the

---

[1] Spoken by Disraeli in the British House of Commons, July 14, 1856. Besides Freemasonry strictly so-called and besides the *secret* societies, such as the Elks, the Orange Society, etc., which are closely modelled upon Masonry, there are numbers of other associations which are not secret societies but which are offshoots of Freemasonry and more or less closely associated with it, and the effect if not the aim of which is to propagate the Masonic principles and the Masonic unchristian mentality among the people. We shall touch on these later on (chap. vii) under the heading of *White Masonry*.

French Revolutions of 1830 and 1848, as well as the contemporary revolutions in so many other European States, were principally the work of Masonry. Louis Philippe, Thiers, Guizot, Lamartine, Louis Blanc, etc., were Freemasons. So, too, was Kossuth, who led the revolutionary movement against Austria (1848). The work of Freemasons in assassinating Count Rossi, the Prime Minister of Pius IX, and in bringing about the Italian Revolution, with the accompanying spoliation of the Papal States is well known and recognized. This revolution and spoliation were advocated and supported by the whole weight of Masonic influence in Britain and America.[1] Napoleon III, Mazzini, Cavour, Garibaldi, and the English Lord Palmerston were all Masons. The rising of the Paris Commune in 1871 was brought about by the Freemasons ; and the fierce anti-Catholic spirit which the insurgents showed, and which rivalled the Reign of Terror nearly a hundred years before, was, like it, the work of Masonry. The modern anti-Christian persecution in France dating practically from that time, the Mexican revolutions with all the anti-Christian virus which they have exhibited and exhibit to-day, the assassination of Garcia Moreno, the pious President of Ecuador, the Portuguese Revolution of recent times,[2] all have their source and inspiration in Masonic teaching and intrigue ; all have been supported directly or indirectly

[1] Cf. *Catholic Bulletin*, 1917, pp. 429–436 : "Masonic Terrorism and Crime," for a graphic account of the murder of Count Rossi and the favourable attitude of the English Government and Press towards it.

[2] Cf. Webster, *Secret Societies and Subversive Movements*, p. 283, for the Masonic character of the Portuguese Revolution ; also *ibid.*, p. 288, for an account of the attitude (which was at least negatively favourable) of the Freemasons of the English-speaking world towards it and towards the crimes and excesses which accompanied and followed it.

by Anglo-Saxon, no less than by continental Freemasonry. The same is true of the Young Turk Movement in the early years of the present century, and the unspeakable Armenian massacres that accompanied it, which were glossed over or left almost unnoticed by the Mason-controlled Press of these countries. Ferrer, Dreyfus, Carranza, and Calles were or are Freemasons, and have all been supported by the Masonic Press all over the world. The Nihilists of Russia, the Carbonari of Italy, the Orange Societies of Ireland and the British Colonies, the American Ku Klux Klan, and the six hundred or more secret societies of the United States of America, all more or less disruptive and anti-Christian, are all offshoots of Freemasonry, modelled upon and largely controlled by it.[1]

Masonic Crimes and Terrorism.

The anti-Christian and anti-social character of Freemasonry, as well as the solidarity of the Masonic association the world over, are well illustrated by the episode of Dreyfus, a Masonic Jew (the 33rd degree) of the French Grand Orient, and by two more recent events the history of which has been detailed in an American Catholic weekly.[2] These latter are the Barcelona riots of 1909, followed by the execution of Ferrer, and the story of the Mexican civil wars of 1913–15. We give their main outlines.

Francis Ferrer y Guardia was an active member and agent of the French Grand Orient.[3] It was he that organized and led the Barcelona riots of July,

---

[1] Cf. Preuss, *A Dictionary of Secret and Other Organizations* Herder : London, 1924 ; also Stevens, *The Encyclopedia of Fraternities*. New York, 1901.

[2] *America*. Edited at New York by the Fathers of the Society of Jesus.

[3] Cf. *Cath. Encyclopedia*, vol. xi, p. 753, for references.

1909. In the course of these riots, which lasted less than two days, the rioters wrecked and burned ninety-seven buildings, of which seventy-six were Catholic churches, chapels, convents, and charitable institutions. In doing so they killed 102 persons, and seriously wounded and maimed 312 others ; nuns were violated and massacred. The rioters disinterred the bodies of thirty-eight nuns which they left lying on the streets. The riots, which were quite unprecedented in the fierceness and fiendish cruelty displayed,[1] belong to the same category, and were evidently of the same anti-Christian inspiration, as the French Reign of Terror (1789), the Paris Commune (1871), the excesses of the Mexican Masonic Republic, the Russian Bolshevic persecution, and the Belfast political excesses and crimes of recent years.

The riots were quelled by the Spanish soldiers. Ferrer and six other ringleaders were, after an entirely fair and open trial, condemned and executed (October, 1909), for arson, plunder, and the murder of defenceless women and children. The execution of Ferrer, who was the soul of the movement and principally responsible for the crimes committed (the others were mere tools and did not count), aroused a world-wide Press campaign of criticism which was carried on by the French, English, American, and Italian Press (mostly controlled by the Judaeo-Masonic financial ring) against the Spanish Government and the Catholic Church, although the latter had nothing to do either with trial or execution.

The second episode is that of the Mexican civil war of 1913–15 between Huerta, the Catholic and lawfully-appointed President, who was, even on the testimony of Mr. O'Shaughnessy, the U.S.A. *Chargé d'Affaires*

[1] Cf. *America*, vol. ii, March 19, 1910 ; also *Dublin Review*, Jan. and April, 1910, pp. 167 ff and 396 ff.

in Mexico City, the only man capable of fulfilling that office. Huerta was opposed in armed revolt by Carranza, his rival, who was the Freemason candidate. Carranza, as well as his military commander, Villa, were notorious bandits and criminals of the worst type. Their conduct and the excesses they committed during the war and after it, bear unmistakably the genuine Masonic stamp. These excesses included the pillage of Catholic churches and shrines, the destruction of Catholic schools and libraries, the banishment, imprisonment, torture, and murder of Catholic priests and religious, the most abominable and impious outrages against innocent children and virgins consecrated to God, and later on, when the Masonic party got the upper hand, the prohibition of Catholic worship and the secularization of education. Carranza was recognized and supported by the Government of the United States. Mr. W. Wilson was then President with Brandeis, the Jew, and Colonel House as his chief advisers. It was as a result of the United States interference that Huerta, after a struggle of nearly two years, was defeated. Were it not that the U.S.A. supplied Carranza and Villa with arms while shutting out Huerta from them, the victory of the former would have been impossible. The Knights of Columbus and the American Catholic Press roundly accused their Government of the crimes of Carranza and Villa.[1]

---

[1] Cf. *America*, vol. xi, pp. 325–328 (July, 1914), and passim ; also vol. xii, p. 223, and passim ; also *Revue Inter. des Soc. Sec.*, Dec. 30. 1928 ; and *The Mexican Crisis* by Rev. M. Kenny, S.J. (International Catholic Truth Society, New York).

In an article in the *Schonere Zukunfdt* of Austria (Dec. 12, 1926), Rev. Dom. J. Schwezer, O.S.B., of the Monastery of Einsiedeln, Switzerland, analyses the root causes of the present persecutions of the Catholics in Mexico. These causes he finds to be (1) American Capitalism, (2) Freemasonry, especially that of the Ancient Scottish Rite, and (3) spirit of militant Protestantism. *See* also *Rev. Inter. des Soc. Sec.*, 1928, No. 8, pp. 206–9, for an interesting article, entitled " La Franc-Maçonnerie Americane et le Mexique."

Perhaps the best known and most fully authenticated instance of official but non-political Masonic assassinations is that of William Morgan, a New York journalist, who was slowly done to death on the Niagra, near Lake Ontario amid excruciating and most revolting tortures in 1826. The assassination was carried out by the Knights Kadosh of Batavia (the Knights Kadosh are supposed to be the most perfect and most fully formed of the Masonic Order) by decree of the sovereign tribunal of the American Masonic executive. The principal assassins in the case were two Knights Kadosh, Loton Lawson and Henry Brown. Although, owing to the power of Masonic influence, none of the murderers were ever even brought to trial, all the principal details of the murder were gradually brought to light and fully authenticated. Morgan had brought on himself the vengeance of the Order by leaving its ranks (being disgusted and alarmed by what he had seen and heard in the lodges), and publishing a book in New York (1826) entitled *Freemasonry Exposed and Explained*.[1] The work was a revelation of the secrets of the Order; and it reproduced the ritual of the Ancient Scottish Rite, which was the one then generally followed in U.S.A. It may be added that Morgan's work, which created at the time a profound sensation and alarm, was vindicated in July 4, 1828, when three hundred brothers publicly renounced Freemasonry and declared that Morgan's revelations, which had cost him his life, were scrupulously true.[2]

---

[1] Cf. A new edition of this book (London, 1926) reprinted from the edition of 1827.

[2] Cf. *History of the Abduction and Murder of Captain W. Morgan* by M. Gogand-Pagés (A. Cook, Van Buren St., Chicago, 1920). See *Lyceum*, vol. v, pp. 258–261, for an excellent sketch of the whole episode by Rev. T. A. Finlay, S.J.; also *Catholic Bulletin*, June, 1917, for a similar sketch by Rev. T. H. Burbage, C.C.

The Affaire des Fiches.

Among the many other *causes célèbres*, connected with the history of Freemasonry in recent times, the French " affaire des fiches " (*Episode of the index-slips*) is perhaps the best known : It brought to light the fact that the French Masonic lodges had organized an immense network of espionage by means of which the War Office, itself staffed by Freemasons, was enabled to make all promotions in the army dependent on the person's attitude towards Masonic principles and practice. Any officer who was known to cherish religious convictions, whose children were being educated in a Catholic school, or whose wife attended Mass, was made the subject of an index slip, drawn up by the local Masonic lodge and confidentially despatched to the War Office. These slips were collected into a register, nicknamed " Carthage." Any officer whose name figured in " Carthage " had no chance of promotion no matter what his military capacity or other merits might be. A similar type of pressure was in fact applied to civilians in every grade of the public service ; and, as is well known, was not and is not confined to France. But the revelation of such a highly organized system in the French army was peculiarly sensational.[1]

Freemasonry and Civil Governments.

As one might expect, Freemasonry has been banned by different civil Governments, or, as the Freemason historian puts it, " Persecutions of Freemasonry " have occurred from time to time. It was suppressed in Holland (1735), in Austria (1743), in France and Italy (1737), and in Switzerland (1778). It has been again

---

[1] Cf. *Oxford and Cambridge Review*, May, 1912, pp. 168–169, art. by Flavien Brenier.

suppressed in Hungary (1920), and still more recently in Italy[1] and Spain, since recent changes have brought back to these countries a practically Christian régime.

Unhappily for Europe most Governments have fallen more or less under the power of Freemasonry since the end of the eighteenth century ; and the Freemasons have succeeded in forcing Liberal constitutions upon them, and thus securing their own immunity, and free scope for their anti-Christian and anti-social activities. Besides, the Masonic perpetrators of anarchical attempts have usually succeeded in escaping justice by taking refuge in London or the United States, where the brethren are particularly numerous and powerful. For, to understand the working of Freemasonry, we must know that while it exhibits its virus—" shows its teeth," so to speak—most patently in Catholic countries or where the Government is more or less under the guidance of Catholic principles, the real source of its strength, its *point d'appui*, lies elsewhere, namely, in the States in which Masonic principles dominate the Governmental and social organism.

Relative Strength of Freemasonry.

It is difficult to obtain accurate knowledge of the strength of the Masonic organization all over the world. The published statistics of Freemasonry refer only to its outward personality, and the acknowledged number of its active members. They take no account of the numberless secret organizations which Masonry controls, and through which much of its work is accomplished. Well-known examples of such societies are the Orange Society of Ireland, and the secret

[1] Mussolini has not merely closed the lodges but exacts from all professors, schoolmasters and officials a solemn declaration that they are not Masons and a promise—if they have abandoned it—that they will not return.

societies of the United States, where it is said that every third man, in a population of over 120 millions belongs to some secret society. Hence, Father Gruber, S.J., the author of the article on Freemasonry in the *Catholic Encyclopedia*, truly says that Freemasonry is more powerful in its allied associates than its own personal membership. It is also well known that in many places, especially in Catholic countries, Freemasons avail themselves of the help of Catholics, sometimes well-meaning, whom they (the Freemasons) assist on the implied condition that these, as far as they can, without *overtly* disobeying ecclesiastical authority, should play, consciously or unconsciously, into the hands of the Masonic and Liberal parties. Notwithstanding all this, however, it may be assumed that the outward development and increasing numbers of the Masonic organization are, as far as they go, a true index of the growing power of Masonry, and of the increasing perils to Church and ordered civil Government which that implies.

Statistics of Freemasonry.

Since the period of the French Revolution Freemasonry has attained an extraordinary development.[1] The number of members, which in the beginning of the nineteenth century was comparatively small, although including men of great influence and power, had before 1850 attained to great proportions, and the organization had spread into almost every country of the known world. The official *Tableau Génréal des Loges*, drawn up by Brother M. Rebold in 1850,[2] reveals the fact

[1] Cf. Gould, *op. cit.*, chaps viii, ix, x. Preuss, *American Freemasonry*, chap. viii.

[2] Cf. *Irish Ecclesiastical Record*, vol. ii, November, 1865, in which Rebold's conspectus is published in full.

that there were then about 5,000 Masonic lodges in the world. According to his estimate there existed at the time half a million Freemasons who took an active part in the work of the lodges, and from eight to ten millions, who, though accepted members, took no direct part in Masonic activities. One may easily believe, however, that the latter proportion of accepted members as compared with active members is very much exaggerated.

According to the *Tableau Universel des Loges Maçonniques* published in the Masonic *Annuaire* of 1910,[1] there were then 22,447 lodges in the world, with a roll of 1,774,878 active members. The number of accepted, but not active, members is not given. If the proportion between accepted and active members as given by Brother Rebold sixty years previously held good in 1910, the number of accepted but not active members in 1910 might be anything between seventeen and twenty-seven millions.

Finally, in the *Kalender für Freimaurerei* of C. van Dalen, published at Leipsic in 1926 by Brother Zechel, a recapitulation of which, taken from the *Revue Internationale des Societes Secretes* (April 18, 1926), we give below, there were in round numbers 28,000 lodges, with a roll of 3,860,000 active members. Of the latter Canada and the United States of America had 3,091,100; England had 258,000; Scotland 50,000; and Ireland 43,000. If the same proportion of accepted to active members still held good, the former would now reach a figure somewhere between sixty and eighty millions of men, who with their families would include a population almost as great as the total number of Catholics in the world.

[1] Cf. *Dictionnaire Apologétique de la Foi Catholique*, vol. ii, p. 120.

According to more recent statistics, which were published in the London *Times* (October, 1928), the total number of active members of the Order was then 4,400,000, of whom 4,100,000 belonged to the English-speaking countries. Of these latter the United States of America claim 3,271,000, Canada 195,144, England and Wales about 322,000, Scotland 90,000, and Ireland 50,000. "In addition there are at least 1,000,000 'unrecognised' Masons, the most important group being the 'Negro' Masons of the United States of America." [1]

From these statistics it appears (*a*) that Freemasonry more than doubled its adherents between 1910 and 1928; (*b*) that more than thirteen-fourteenths of the whole Order belongs to the U.S.A. and the British Empire, "indicating that Freemasonry is essentially an Anglo-Saxon institution"; [1] (*c*) that U.S.A. is by far the most Masonic country in the world; [2] and that Great Britain comes next; (*d*) that there are more Freemasons in Ireland (without counting the members of the Orange Society) than in any Continental country except Germany and France,[3] and immensely more in proportion to the population than in any country of Europe or South America.

---

[1] Cf. *Encyclop. Britt.*, 14th Ed., 1929, vol. ix, p. 738.

[2] The Masonic members of the Congress of U.S.A. in 1928 numbered 356 out of a total of 531. Of the remaining 175 members several, if not the vast majority, belong to other quasi-Masonic secret societies, such as the Elks, the Knights of Pythias, etc. There are only 41 Catholic members of Congress, of whom only 8 are Knights of Columbus. Cf. Statistics published in the American Masonic review called *The Tresle Board*, quoted in the *Revue Intern. des Soc. Sec.*, No. 4, 1928, pp. 1039–41.

[3] In France although the total number of Freemasons is only about 52,000 out of a population of nearly 40 millions, yet in the Chamber of Deputies some 300 out of a total of 580 are Freemasons, and of the 300 members of the Senate about 180 are Freemasons (cf. Brenier, *ibid.*, p. 165.)

GENERAL CONSPECTUS OF THE EUROPEAN LODGES, 1926.

Name	Head-quarters	Lodges	Members
Grand Lodge of England ..	London ..	3,889	258,320
Grand Lodge of Ireland ..	Dublin ..	540	43,000
Grand Lodge of Scotland ..	Edinburgh ..	1,107	50,000
Grand Lodge of Sweden ..	Stockholm ..	46	20,200
Grand Lodge of Norway ..	Oslo ..	17	6,000
Grand Lodge of Pole Star (Norway) ..	Trondhjem ..	4	800
Grand Lodge of Denmark ..	Copenhagen ..	17	6,600
Grand Lodge of Poland ..	(Brussels) ..	13	?
Grand Orient of Holland ..	La Hague ..	114	8,160
Grand Orient of Belgium ..	Brussels ..	24	4,100
Grand Orient of Luxemburg ..	Luxemburg ..	1	100
Grand Orient of France ..	Paris ..	419	44,000
Grand Lodge of France ..	Paris ..	164	8,000
Grand Lodge of Switzerland ..	Geneva ..	38	4,800
Grand Lodge of Vienna ..	Vienna ..	14	1,300
Grand Orient of Italy ..	Rome ..	502	25,000
Grand Lodge of the Yugo-Slaves	Belgrade ..	18	600
Grand Lodge of Roumania ..	Bucharest ..	14	614
Grand Lodge of Bulgaria ..	Sofia ..	11	1,000
Grand Orient of Greece ..	Athens ..	18	1,000
Grand Orient of Turkey ..	Constantinople ..	10	2,600
Grand Orient of Spain ..	Madrid ..	70	5,000
Grand Lodge of Spain ..	Barcelona ..	21	950
Grand Orient of Portugal ..	Lisbon ..	80	3,000
Grand Lodges of Germany (6)	—	632	82,180

In all there are, therefore, nearly 7,800 Masonic lodges in Europe, with about 576,000 members. From these numbers, however, the totals of the Grand Orient of Italy, suppressed by Mussolini, and of the two Spanish Masonic Grand Lodges, also recently suppressed, must be subtracted, in order to get the correct present-day numbers.

For other parts of the world, the figures given in the German report are as follows :—

Country	Lodges	Members
Africa	91	3,450
North America	17,008	3,091,100
Central America	274	29,270
South America	574	35,930
Australia	1,225	103,600
Various	150	21,000

Strength of Freemasonry in Ireland.

The numbers of Freemasons in Ireland has been growing in recent years. Gould wrote in 1920: "At present there are 530 Irish lodges, of which fifty-nine are in Dublin. sixty-three abroad, and six in military corps. There are almost 28,000 under the Irish constitution." [1] In 1925, however, notwithstanding the retirement of the British army and military officials from the twenty-six counties of the Free State, there were according to the Leipsic *Calendar* 540 lodges and 43,000 active members in Ireland, thus showing an increase of 15,000 members during the years 1920 to 1925. Finally, according to the above-quoted statistics published in the *Times*, there has been a further growth of 7,000 during the years 1925–1928, which makes the present number of Freemasons in Ireland almost equal absolutely to those of France and *ten times as great as France* in proportion to the respective populations of both countries.

According to the *Irish Masonic Calendar* (1929), the number of lodges on the register of the Grand Lodge of Ireland in 1929 was 678. Of these 609 were in Ireland, and 59 in the British army and foreign countries such as South Africa (28), the West Indies, India (9), Gibraltar, etc. Besides these lodges, there were about 440 lodges of the higher rites (called chapters, preceptories, etc.), making a total of about 1,050 lodges in Ireland, of which more than 140 were in Dublin.[2]

---

[1] *Op. cit.*, pp. 267, 268.

[2] Cf. *The Irish Freemasons' Calendar for* 1929, pp. 43–75 and pp. 92–118. See below, chap. vii, for fuller details concerning the Irish lodges. With reference to the above figures, *cf.*, the words of Col. C. Cane, spoken in the Freemasons' Hall, Dublin, and published in the *Irish Independent*, May 5th, 1928: "I was able to write with pride [viz., to 'an American Masonic paper'] that never has Irish Masonry been so strong or united as it is at the present day."

The mere statistics, however, of Freemasonry in Ireland do not convey an adequate idea of its effective strength. For the Freemasons control at present much of the economic life of the country and have entrenched themselves in very many of the more important commercial, academic and educational institutions, such as the banks, the railways, the Dublin University, some of the medical institutions, the Royal Dublin Society, etc. Besides, they can utilize the Orange Society, which is practically a Masonic body, for the more openly aggressive activities of their anti-Catholic and anti-Irish policy.

Chapter II

FALSE IDEAS ABOUT FREEMASONRY

FREEMASONS, especially in Ireland and Britain, usually describe the Craft as a benevolent institution whose primary object is the advance of social wellbeing and the relief of human misery.[1] The Order, they will further tell us, although not directly concerned with religious belief or practice, encourages religious observance. Its rules and customs allow each member to practise freely his own religion and cherish his own national and political convictions. It repudiates all connection with the disruptive secret societies, with the Malthusian League

[1] This pretence, which Freemasons commonly utilize in the earlier stages of their anti-Christian activities, is at present practically confined to certain sections of the English-speaking Freemasons. Very many American Masonic publications, as well as those of the Grand Orient, now openly scoff at the benevolence subterfuge, which they formerly availed of.

and the League of Free Thought, with Hermeticism, Communism, etc., or with any of the various manifestations of the modern anti-Christian movement. Hence many Catholics, while understanding that Masonry is not a genuinely charitable institution, believe it to be nothing worse than an association of non-Catholics, especially merchants, Protestant clergymen and professional men, for mutual assistance and support, which Catholics, however, are forbidden to join by reason of the oaths of secrecy which the members take.

Assertions of Masonic Apologists.

On the occasion of the great Masonic gathering held in Dublin a few years ago,[1] to celebrate the second centenary of the founding of the Irish Grand Lodge, the Masonic " Senior Grand Chaplain," who is identical with the Protestant Archbishop of Armagh, preaching in St. Patrick's Cathedral to the assembled brethren, insisted on the facts that British and Irish Freemasonry require a profession of faith in the Great Architect of the Universe, as a condition of membership, and that no work is lawful in the Masonic lodges without the presence of the Bible. His words, coming from a professing Christian, manifestly imply that British and Irish Freemasons must profess a belief in the true God whom Christians adore; and that they must acknowledge the sacred character of the Old and New Testaments, which would imply a belief in the Divinity of Christ. The Grand Chaplain also asserted that " Masonry does not interfere with any Church system . . . and teaches its members to live as good citizens, obeying both the divine and human law." Here again

[1] 5th June, 1925.

the preacher, who himself professes faith in the Divinity of Jesus Christ, and so must hold that the law of Christ is included in the Divine Law, plainly implies that Masonry inculcates the principles of Christianity. Finally, he stated expressly that Freemasonry has no concern with politics; but rather teaches its members to be loyal and faithful to established governments.

An apologist of the Craft, writing in the *Irish Times* on the same occasion, develops the thesis of the Senior Grand Chaplain. "Masonry," he writes, ". . . throughout the English-speaking world is not anti-Christian. On the contrary its foundation is a deep faith in God"—as if Jews and Mohammedans may not be anti-Christian, although their religions require belief in God. Again, he writes: "Irish Freemasonry has suffered from the myth that it has some connection with the so-called Freemasonry in Southern Europe, whose activities are anti-Christian and highly political."

We are far from suggesting that either the Senior Grand Chaplain or the *Irish Times* apologist is insincere. It is certain, however, that the statements we have quoted, and which are persistently repeated even by well-meaning persons, are each and all misleading. They are, moreover, quite characteristic of Freemasonry. Similar professions have been constantly made on its behalf for the past two hundred years in every country of Europe, as well as in the United States of America.

With a fraudulent external appearance [writes Leo XIII] and with a style of simulation which is always the same, the Freemasons, like the Manicheans of old, strive as far as possible to conceal themselves. . . . They assume the character of literary men and scholars, associated for the purpose of learning. They speak . . . of their love for

the poor ; and they declare their one wish to be . . . to share with the largest possible number all the benefits of civilized life. Even if we were to admit these objects to be among their real aims, they are far from including them all.[1]

Partial Explanation of the Current False Ideas Concerning Freemasonry.

That there should exist a certain amount of misunderstanding both within and without the Order as to the real aims and nature of Freemasonry is inevitable, even independently of any fraudulent desire of secrecy or misrepresentation on the part of the Order itself. Thus, to take one notable example, what ignorance do we not sometimes find even among Catholics, not to speak of those outside the Church, of the real spirit and teachings of Christianity ! Even of those that are imbued with the true Catholic spirit how small a percentage are capable of analysing it or explaining it to others or pointing out its essential opposition to the spirit and tendencies of Calvinism or Anglicanism or Mohammedanism ! If this is true of the Catholic Church, notwithstanding its open declaration of its doctrines, practices and aims, and its continuous efforts to make them understood by all, is it such a matter of wonder that there are multitudes of Freemasons, at least in the outer circles of the Order (and high officials are often only in the outer circles) who, although staunch supporters of Freemasonry, know in reality little or nothing of the real aims and character of the Order to which they belong and which they support ? It is true that the oaths of absolute secrecy which all take and which are manifestly unlawful seem to preclude

[1] *Humanum Genus* (cf. *Great Encyclicals of Leo XIII*, p. 88).

the possibility of entire good faith (at least in the case of members that are thoughtful or intelligent), but they are consistent with ignorance of the real nature of Freemasonry.

But in addition to all this, Freemasonry is far from being an open and honest association like the Catholic Church. The latter, even from the beginning, "lays all its cards on the table." It will not receive a neophyte till he is made fully aware of the teachings he has to accept and the manifold obligations he is undertaking. Freemasonry, on the other hand, is a secret society. We shall show later[1] that it is an openly avowed object with the Masonic leaders to conceal the real character and aims of the Order so as to deceive, at least in part, not only the outside public, but even the vast majority of their own members. Hence these latter are utilised as instruments for purposes which they do not understand, while they are solemnly sworn to secrecy even as regards the very little which they may actually know.

Masonic Benevolence.

First as to Masonic benevolence. We do not deny that very many individual Freemasons, at least of the outer circles of the Order, are men of much natural goodness and kindliness. It is also true that Masons assist each other a good deal, and that in Ireland, as in all countries in which Masons have secured influence and power, non-Masons, and especially Catholics, have to suffer from the systematic and oftentimes unscrupulous partiality which Freemasons show, even in the exercise of public functions, towards the members of the Craft. It is true, moreover, that Masons, even in their cor-

[1] Cf. chap. iii.

porate capacity, do sometimes take part in works of benevolence or philanthrophy. But Masonic benevolence as such is of a type quite different from that upheld and enforced by Christian teaching. It has no reference to the love of Our Divine Lord, whose divinity Freemasonry does not recognize, nor to the spiritual welfare of either giver or recipient; and is practically confined to the members and dependents of the Craft. It is in fact purely or mainly utilitarian, and is one of the means utilized to win credit for Freemasonry with its own lower grades and with outsiders.[1]

Freemasons' Belief in God.

Secondly, as regards the belief in God, which the Anglo-American and Irish Freemasons have to profess. It is well known that the symbolic and somewhat cryptic term, "The Grand Architect of the Universe," by which they designate their God, does not necessarily mean a personal God in the Christian sense, and that the profession of faith in the Grand Architect, which the English-speaking Masons still retain as one of the "landmarks" of their sect, is so vague that practically any kind of Atheism, Materialism, Pantheism, or Polytheism may be covered by it. It can be shown conclusively from authentic Masonic documents [2] that the Masons' "Grand Architect" is very far indeed from

---

[1] Cf. *Catholic Encyclopedia* (d), pp. 780–790. *See also* Deschamps, *op. cit.*, vol. i, pp. lvii. ff. for a well-documented account by Cl. Janet of the real character of Masonic benevolence.

[2] Cf. Preuss, *op. cit.*, chap. viii; also *Catholic Encyclopedia, loc. cit.* (pp. 772–775), where numerous references to authentic Masonic documents are given. Cf. also Rev. C. Penney-Hunt, *op. cit.* (published 1926), in which the writer (a Protestant clergyman) proves conclusively from contemporary writings, and the utterances of recognized Masonic leaders, that the God of the English Freemasons is not the true God whom Christians adore.

being identical with the God of the Christians, and that the phrase is in reality a formula, which may be used to indicate the object of worship chosen by the particular individual that uses it, whatever that object may be ; besides in real esoteric Masonry, which is the centre on which the whole order pivots, the object of worship, as we shall show in a later chapter, is a material and not a spiritual being, or if a spiritual being, that being seems to be none other than Satan—the spirit of evil.

The formula of the Grand Architect [says the official organ of Italian Freemasonry] . . . is the most large-minded and righteous affirmation of the immense principle of existence, and may represent as well the [revolutionary] God of Mazzini as the Satan of Carducci [in his celebrated Hymn to Satan] ; God as the fountain of love, not of hatred ; Satan as the Genius of the good, not of the bad.[1]

So-called Schism in Freemasonry.

It is true that when the French Grand Orient in September, 1878, erased from their constitutions the paragraph referring to the existence of God, which had been inserted in 1849, the British and Irish Masons *disapproved* of their action, and passed a resolution requiring from visiting brethren belonging to the French Grand Orient an explicit profession of belief in the "Grand Architect of the Universe" as a condition of admittance into their lodges. This disapproval, however, or so-called repudiation, is (like nearly everything connected with Freemasonry, except its fundamental opposition to the Catholic Church) so vague and equivocal as to be devoid of all real effect, and was merely intended to meet the exigencies of

[1] Quoted in the *Catholic Encyclopedia* from the *Rivista*, 1909, p. 44.

public opinion ; for an open profession of atheism or materialism would have been at the time very injurious to Masonry in some countries.[1]

Freemasonry and Christianity.

It is quite untrue that Masonry inculcates or implies any kind of belief in Christianity. Even the English Masonic manuals distinctly repudiate any such claim. Thus, we read :

> It does not even require of the members of the Masonic order a profession of Christianity ; but freely admits Jews, Mohammedans, and others who reject Christian doctrine.[2]

Again, Brother Albert Pike, admittedly among the best and most authentic exponents of Anglo-American Masonic teaching, writes :

> Masonry propagates no creed except its own simple and sublime one taught by nature and reason. There never has been a false religion in the world. The permanent, one, universal revelation is written in visible nature. . . . There is but one religion, one dogma, one legitimate belief.[3]

---

[1] The committee appointed by the English Grand Lodge to consider the proper course to be adopted in view of the action of the Grand Orient body, replied that : " In their judgment the alteration was opposed to the traditional practice and feelings of all genuine Masons from the earliest to the present time " (cf. Gould, *Concise History of Freemasonry*, ed., 1920, p. 281).

[2] *Freemasonry*, by the late Brother the Rev. T. J. Laurence. London, 1925 (5th ed., p. 58). It seems to be true, however, that in some localities only " Christians " viz., those who are baptised, are admitted to certain lodges ; just as certain other lodges admit only Jews. *See* Appendix I.

[3] *The Inner Sanctuary*, p. 271. Cf. also Penney-Hunt, *op. cit.* (*passim*) for numerous citations of similar purport from English present-day Masonic writers and speakers ; cf. also *Signs and Symbols of the Primordial Man*, by A. Church-Ward (London, 1913), in which the author, a Masonic writer of high standing, shows that Masonry is essentially a pagan religion (*see* for instance *ibid.*, p. 450).

In other words the religion of Masonry is *Naturalism*, the very antithesis of Christianity. Again, not only is it untrue that Freemasonry requires or imposes a belief in Christianity, but the very contrary is the case, as we shall see later. For the one and only thing in which Freemasonry is everywhere and always consistent with itself is antagonism to Catholicity, which it recognizes as the only form of Christianity that matters.

Oneness and Solidarity of Freemasonry.

Nor can it be maintained that the Freemasonry of these countries is opposed to the fierce anti-Christian policy of the Continental Grand Orients. All recognized Masonic authorities are *unanimous* in declaring that Freemasons throughout the world are one body. "The absolute oneness of the craft," says an American past Grand Master, "is a glorious thing. Neither boundaries of States nor vast oceans separate the Masonic fraternity. Everywhere it is one."[1] Hence, all Freemasons are truly said to form in reality only one great lodge, distinct lodges under separate jurisdictions existing only for the sake of convenience. Every regular Freemason is entitled to be received as a brother in any regular lodge, and to be relieved if in distress. British and Irish Masons are no exceptions to the rule, and therefore are recognized as brothers

[1] Quoted in *Catholic Encyclopedia* (*loc. cit.*, p. 784) from the *Freemasons' Chronicle*, 1906, ii (p. 132). It is interesting to find this Masonic solidarity expressly asserted in the official ritual of Irish Freemasonry in the ceremonial of initiation into the very First Degree: "The earth constantly revolving on its axis in its orbit round the Sun, whilst Freemasonry is universally spread over the earth's surface, it necessarily follows that the Sun must always be at its meridian in respect to Freemasonry." Cf. *Irish Workings of Craft Masonry*, p. 114. Cf. also *Rev. Intern. des Soc. Sec.*, 1929, No. 49, pp. 1132–4. *See* also Appendix II.

by the members of the Continental as well as the American lodges.[1] Besides, even though it were conceded that they do not at present *openly* support the anti-Christian policy of the French Grand Orient, English-speaking Freemasons cannot deny that they were definitely associated with the Continental Grand Orients during the first three quarters of the nineteenth century, when some of the most anti-Christian of the Masonic activities were pursued with the support and approval of English and Irish Freemasonry. Again, no one has heard of their repudiating the Portuguese, Italian and South American Grand Orients, whose policy, consistently supported by the English Press, and by the full weight of English Masonic influence,[2] has been as notoriously anti-Christian as that of France. Owing to the universal solidarity of the Masonic order each section shares the responsibility for the evil doings of the others, at least till these evil acts are repudiated, and as far as possible effectually opposed.[3]

Mackey, who, with the possible exception of Pike, is the most widely recognized and authentic exponent of Anglo-American Freemasonry, gives the explanation which lies at the root of the pretended differences between Anglo-Saxon and Continental Masonry. His explanation is that the latter is more candid and outspoken: "The European Masons," he writes, "are far more liberal in their views of the obligation of secrecy than the English or American." And again: "The usages of Continental Masonry permit a freedom of publication that would scarcely be tolerated by the English or American fraternities." And finally:

---

[1] Cf. Deschamps, *op. cit.*, vol. i, Introduction, by Cl. Janet, pp. xlviii ff. See also Frontispiece of present work.

[2] Cf. Gargano, *op. cit.*, chap. v, for full documentary proofs.

[3] Cf. Father Hull, *op. cit.*, pp. 9–11, and 25 ff. *See* also Index under *Solidarity*.

The doctrine of Freemasonry is everywhere the same. . . . While the ceremonies and ritual . . . vary in different countries, the science and philosophy, the symbolism and the religion of Freemasonry continue, and will continue to be the same wherever true Masonry is practised.[1]

The universal solidarity of Freemasonry is asserted still more emphatically in the official report issued in 1908 by the representatives of the International Masonic Bureau, who formed a committee appointed to investigate this very matter:

From a serious study of Masonry, of its history in every country, of its rituals, its customs, its efforts and its successful accomplishments, we have confirmed the conclusion that between all the Grand Orients and all the Grand Lodges which have sprung from the parent Grand Lodge of England in 1717 there exists uniformity of principles, of symbols, of customs, and of spirit, which go to prove that all the regular Masonic associations have the same common origin, pursue in general the same ends, and possess the same aspirations. There exists in every organized Masonic activity a common store of ideas, a resemblance of form testifying to a common origin, and showing that all Masons belong to the same family [these common ideas and inspirations being] above all those of French Freemasonry.[2]

Irish Freemasonry Identified with the (openly Anti-Christian) Freemasonry of America.

Again, Irish Freemasonry is confessedly in close and cordial union with that of U.S.A., which latter is definitely affiliated to the French Grand Orient, and is no less anti-Christian than it. The two principal sections of Freemasonry in the U.S.A., viz., the Ancient

---

[1] Cf. *Encyclopedia of Freemasonry*.
[2] Cf. *Acacia*, November, 1909, p. 273. See also *infra*, pp. 107–108.

Scottish Rite and the Blue Lodges, which are by far the most numerous and powerful Masonic bodies in the world, are affiliated to the Grand Orient,[1] and many of their journals expressly support its anti-Christian policy. Their official organs, *The American Freemason* and *The New Age*, openly proclaim and insist upon the anti-Christian mission of all Freemasons.[2] Thus when the *American Freemason* was urging during the year 1917 the re-affiliation of the American Blue Lodges with the Grand Orient, the reasons it gave were that the latter openly teaches the true Masonic doctrine, viz., "the essential divinity of man," and is at one with Krishna and Buddhist and Vedist, who teach that "Divinity's holiest shrine is within the heart of man"—the doctrine that has made "Masonry a universal society above and beyond all religious confessions and having to serve as hand-maid to no Church or sect."

The Ancient Scottish Rite of U.S.A. recently led the fight against the Catholic Church in support of the anti-Christian Oregon school laws, and feed lawyers

---

[1] The Ancient Scottish Rite of the U.S.A., whose numbers now include over half a million members, never broke with the Grand Orient. In 1913 the Supreme Grand Commander, Richardson, congratulated the members on their "absolutely harmonious relations with the Grand Orient Supreme Council." The Blue Lodges, containing at present well over two million members, which did temporarily sever official relations with the Grand Orient after 1877, are now again affiliated. (Cf. Rev. M. Kenny, S.J., *op. cit.*, p. 26, ff.; also Mgr. Jouin: *La Guerre Maçonnique*, p. 94, ff.)

[2] Cf. Rev. M. Kenny, S.J., *op. cit.*, for numerous quotations from these papers illustrating the strong anti-Christian spirit and teaching of American Freemasonry. We cite a few: "Before the insistent liberty of to-day the Papal court stands condemned as practically the last autocracy left on earth. Before the world can be made safe for democracy, the autocratic Church [namely, the Catholic Church] must be cleared away."—*The New Age*, May, 1918.

"Masonry is more than a religion: Masonry is Religion. Jew, Gentile, Buddhist, Mohammedan, Theosophist, Christian Scientist,

to uphold, in the name of the Masonic body, these laws in the Supreme Court of the U.S.A. The Grand Commander, J. H. Cowles (33rd Degree), in an important address which he delivered in 1926 at Omaha, U.S.A., before the Supreme Council of the Southern Jurisdiction of the Ancient Scottish Rite (the address is reproduced in *The New Age* Magazine, December, 1926), describes the religious and educational policy for which the Craft stands. This policy is identical with that of the French Grand Orient.

The attitude of *The New Age* Magazine, which is the official organ of the American branch of Ancient Scottish Rite, towards the Mexican persecutions makes its anti-Christian character still clearer. Thus in a recent issue of this paper the editor rejoices that the Mexican Government is destroying the Catholic Church, "which has perverted the Mexicans during 400 years. Physically and morally it has made them slaves and fanatics, and kept them in ignorance. It is the glory of Calles to have taken up the fight against ignorance and superstition. He can rely upon the sympathy and aid of the Americans. The successful work of Ambassador Morrow and the sympathetic air journey of Lindberg have cemented still closer the bonds of sympathy between the United States and Mexico." [1]

Yet *The New Age* Magazine, as well as *The American*

---

and all other -Ists and -Isms of religion are embraced in and spring from Masonry. Masonry is the Mother Church existing before there were Popes and Prelates, Romans or Protestants . . . let us have but one Church, and that Church the Universe."—*The New Age*, February, 1918.

"In Freemasonry God is not a dogma but a symbol; for its spirit is expressed mainly in the symbolism of sign, form, and words, with the most far-reaching mental liberty. . . . The work of Masonry is concerned with the here, not the hereafter."—*The American Freemason*, January, 1924. Similar citations from British Masonic publications can be found in Penney-Hunt, *op. cit.* (*passim*).

[1] Quoted in *Revue International des Sociétés Secrètes*, Jan. 20, 1929.

Freemason, formally associate American Masons with their Irish brethren, and several representatives from the American lodges attended as honoured guests at the Dublin celebrations of June, 1925.

Again, in the New Year's Message of the Grand Master of the Mexican Freemasons, which was read before the York Grand Lodge of the city of Mexico, and which is reproduced in *The Freemason* of January 22, 1927, the Grand Master, Brother P. G. James, stated that the Mexican Grand Lodge is in close and friendly relations with those of England, *Ireland*, and Scotland, with thirty-six Grand Lodges of U.S.A., and with several others of Canada and the British Dominions. He shows, too, that the Masonic principles of Mexican Freemasonry are identical with those of the other regular Jurisdictions throughout the world : that the Mexican Masons are willing to receive members of any of these latter into their lodges, etc.[1]

In face of this close association or identification of English and Irish Freemasonry with that of America (viz., the U.S.A. Mexico, etc.), it is manifestly impossible to deny that the former is like the latter, anti-Christian in aim and spirit.

All sections of Freemasonry — Irish, English, American, French, Italian and Mexican—are "tarred with the same brush." They have the same common purpose, sometimes concealed, sometimes half manifested, sometimes openly avowed, but always steadily pursued ; and this purpose is none other than the avowed object of the Continental Grand Orient, which is the destruction of the Catholic Church.[2]

---

[1] Cf. *Revue International des Sociétés Secrètes*, April 17, 1927, p. 262 ; and *ibid.*, April 24, 1927, pp. 282–283.

[2] Cf. Webster, *Secret Societies and Subversive Movements*, pp. 288–9. Mrs. Webster, while defending British Freemasonry against the charge of being anti-Christian, admits here the truth of facts which practically refute her whole thesis.

Freemasonry and Politics.

The assertion that Masonry has no concern with politics, and that it teaches its members to be loyal and faithful to the established Government is equally misleading, and cannot be reconciled either with recognized historical facts[1] or with the openly professed principles of Freemasonry. The fact is that Masonry supports those Governments whose constitution and administration are in accordance with Masonic principles and aims, and that it works for the destruction of all others.[2] Hence, in Catholic countries whose Governments profess or promote a Christian policy, Freemasonry is or aims at being disruptive and revolutionary. In the non-Catholic countries, or in those whose Governments are in line with Liberal or unchristian principles, Freemasonry affects the pose of being constitutional.

> With tongue and purse [writes A. Pike] . . . with the Press, and if needs be, with the sword, we will advance the cause of human progress, and labour to enfranchise human thought, to give freedom to the human conscience, above all from papal usurpation.[3]

Hence, whatever Freemasonry may be in itself, the assertion that it has no connection with politics, and that it stands for loyalty to the legitimate civil authority is certainly false. The fact that such a pretence could be put forward in Ireland after the events of the past seventeen years only exemplifies the

---

[1] For an excellent summary of the predominant role played by Freemasonry, both English and Continental, in the revolutions and political upheavals of the 19th century, cf. Deschamps, *op. cit.* (vols. ii and iii), which is by far the best book on the subject, and deserves to be studied by anyone wishing to understand the moving forces in modern European history.

[2] Cf. Deschamps, *op. cit.*, vol. iii, chap. Prelim.

[3] Quoted in *Catholic Encyclopedia, loc. cit.* Cf. also Appendices III and VI.

brazen effrontery of the Masonic spirit. The Orange lodges of the Irish North-Eastern counties are closely associated with the Masonic body, the personnel of both being to a large extent identical, and the object aimed at practically the same, except that Orangeism is regional and less educated or dangerous than Masonry, and is merely used as a tool by its Masonic masters.[1] The organization of the Orange rebel army, in 1912–1920, and the hideous pogroms perpetrated in Belfast under the direction of the Orange lodges, as well as the Curragh mutiny of 1913, were supported by the whole weight of Masonic influence. The crimes were condoned, and several of the criminal leaders rewarded by being raised to some of the highest offices in the State.

But although Freemasonry constantly throws the whole weight of its influence into certain political movements or activities and, when it suits its purpose, even promotes revolution and anarchy, or organizes political pogroms and assassinations, it must not be concluded that Freemasonry is merely or primarily a political organization or a school of political thought. Just like its philosophism and its humanitarianism, politics is only an instrument to be used as occasion requires. In fact Freemasonry does not propagate any special political doctrine. Although it usually utilizes the shibboleths of Liberty, Equality, and Fraternity, Masonry is eminently protean. At different times and in different countries it will be aristocratic, monarchical, or imperialist, demagogic, bourgeois, or socialist, militarist or pacifist. Its political role is really only a means to an end. Freemasonry is something more than a political school or a political or social party. What then is Freemasonry? This question we shall strive to answer in our next chapter.

---

[1] *See* p. 149, also Appendix III.

ADDENDA TO CHAPTER II

I

Lodges Recognized by British Freemasonry.

The *Revue International des Sociétés Secrètes* of Sept. 18, 1927, reprints from *The Freemason*, April 9th of the same year, a list of the Grand Lodges which are recognized by the United Grand Lodge of England. The list includes the following:

The Grand Lodges of England, Scotland and Ireland.

The Grand Lodges of Australia, viz., those of New South Wales, New Zealand, Queensland, South Australia, Tasmania, Victoria and Western Australia.

The Grand Lodges of Canada, viz., those of Alberta, British Columbia, Ontario, Manitoba, New Brunswick, New Scotland, Prince Edward Island, Quebec and Saskatchewan.

The following foreign Grand Lodges, viz., the National Grand Lodge of Denmark; the National Grand Lodge of Egypt, the Independent and Regular National Grand Lodge for France and the French Colonies, the Grand Lodge of Greece, the Grand Lodge of Italy, the Grand Lodge of Liberia, the Grand Lodge of the Low Countries, the Grand Lodge of Norway, the Grand Lodge of the Philippine Islands, the Supreme Council of the United Lusitanian Grand Orient of Portugal, the Grand Lodge of Sweden, the Grand Lodge Alpina of Switzerland.

The following Grand Lodges of U.S.A. [49 are named].

The Grand Lodges of Central America, viz., those of Costa Rica, Cuscatlan of Salvador, Guatemala, and Panama.

The Grand Lodge York of Mexico.

The following Grand Lodges and Grand Orients of South America, viz., the Grand Orient of the Argentine, the Grand Orient of Brazil, the Grand Orient of Chili, the National Grand Lodge of Colombia at Cartagena, the Grand Lodge of the Republic of Colombia at Bogota, the Grand Lodge of Ecuador, the Grand Orient of Paraguay, the Grand Lodge of Peru, the Grand Orient of Uruguay, the Grand Lodge of Venezuela.

The following Grand Lodges of the West Indies, viz., those of Cuba and Porto Rico.

We know, from other sources, that there are other lodges and sections of Freemasonry recognised by or affiliated with the British and Irish Grand Lodges. Thus besides the " Grande Loge Nationale Indépéndendante et Regulière pour la France," which was founded in 1914, there is also the Lodge of " St. George " formed by the English in Paris the same year ; while after the Great War several other such lodges were opened in different places in France.[1] Hence, when it is asserted that British and Irish Freemasonry does not recognise that of France, the assertion is at most true only of a certain section of French Freemasonry.

It will be observed, too, that among the lodges formally recognised by British Freemasons are the Grand Orients of Portugal and Brazil which are amongst the most agressively anti-Christian, and even atheistical and revolutionary sections of Freemasonry in the world. For the character of the Swiss Grand Lodge Alpina, also close-by allied with British Freemasonry, cf. pp. 104–5.

II

Oneness of Latin and Anglo-Irish Freemasonry.

In the *Irish Freemasons' Calendar* for 1929, pp. 219–22, are the several Grand Lodges and Grand Orients all over the world with which the Grand Lodge of Ireland professes to have official association with the address of the Secretary of each. The list includes the Grand Orients of Italy, Spain, Portugal, the Grand Lodges of Greece, Denmark, Switzerland, Sweden, Norway, Belgium, Holland and France ; also the Grand Lodges of the Philippine Islands, Porto Rico, Egypt, Liberia, the Argentine, Brazil, Uruguay, Peru, the Grand Lodge York of Mexico, etc.

The following is taken from the *San Francisco Examiner* May 26th, 1907 :

" Scottish Rite Masons of the old and new world are for the

[1] Cf. *Revue Internationale des Sociétés Secrètes*, March 3rd, 1929' pp. 233–4 ; also Dec. 2, pp. 1132–4.

first time in the history of Masonry to have an international convention . . . to be held in Brussels on June 10th next. Mr. Pierce with J. Richardson of Tennessee will represent, etc. . . . President Diaz of Mexico, head of the Scottish Rite in that country has selected A. Nailor of Washington D. C. to represent Mexico at the gathering, so that of the seven delegates from this country one is really the official representative of the Mexican jurisdiction. The following Supreme Councils are to be represented at the Brussels conference: Southern and Northern Jurisdictions of the U.S.A., France, Belgium, Italy, Ireland, England and Wales, Scotland, Portugal . . . Greece, Hungary . . . Spain, etc., etc."

The same paper in its issue of July 4th, 1907, contains a cablegram from Paris which gives several details of the above Brussels Convention, among which are the following items: "The Congress . . . was not held for legislative purposes but for the unification of the Scottish Rite and for devising means of obtaining the unification of the Supreme Councils all over the world and dealing with irregular Masonic lodges. . . . A resolution was passed to hold the next Congress five years hence at a city [of U.S.A.] to be decided on by the two American Jurisdictions." [1]

III

Freemasonry and the Royal House of England.

From the London *Times*, October 25th, 1922:

His Royal Highness [the Prince of Wales] has taken his Masonry seriously. The first Prince of Wales to become a member of the craft was the eldest son of George II. . . . That Prince's grandson, known to us as George IV, was so much interested in Masonry as to be for many years its Grand Master; and the same is to be said concerning his great-great-grandson, Edward VII. But neither of these Princes of Wales had passed through all the preliminary stages leading to high Masonic office, as has been the case with the present holder of the title. . . . It is the first occasion upon which an Heir-Apparent has accepted a position in a Grand Lodge other, than that of Grand Master; and this is one testimony among others that the Prince of Wales is a keen Freemason. He follows therein the example of his illustrious grandfather, Edward VII, who, during his Masonic reign of a quarter of a century, displayed his zeal for the Craft continuously and in divers directions. . . . The close association that always existed between English Freemasonry and

---

[1] Quoted in Preuss, *American Freemasonry*, pp. 416–418. Cf. chap. vii, *infra*, for some account of the Scottish Rite, which is probably now unified all over the whole world (including its 36 Irish chapters or lodges), and which is probably one of the main elements in the present Mexican persecutions. For further proof of the universal solidarity of Freemasonry, *see* Appendices I, II and V.

the Royal House has thus been further deepened and strengthened of late years.

From the *Irish Times*, April 20th, 1928 :

The fact that Prince George, the King's youngest son, has been initiated as a Freemason heightens one's interest in the attitude of Royalty towards the Craft. . . . Not every male member of the British Royal Family is a Mason. Here is a list from the time of King Edward :—

King Edward (M.).	Duke of Gloucester (not).
King George (not).	Prince George (M.).
Prince of Wales (M.).	Duke of Connaught (M.).
Duke of York (M.).	Prince Arthur of Connaught (M.).

There are various reasons why the King is not a Mason—many of them private, and others which cannot be explained here.

IV

Opposition of some Non-Catholic Religious Bodies to Freemasonry.

The following extract is from the *Belfast Evening Telegraph*, 19th May, 1927 :

" Freemasonry was severely criticised at the Synod meeting of the Free Church of Scotland, at Inverness, on Wednesday night.

" It was agreed that anyone wishing to become a member of the Church would have to sever connection with Freemasonry absolutely.

" Rev. James Macleod said a converted Freemason declared to him, ' I shall regret to my dying day ever having become a Mason.' "

This is typical of the attitude towards Freemasonry of some Protestant bodies in U.S.A. as well as in Great Britain. See also Appendix VI.

V

Freemasonry and the State.

The *Irish Times*, March 5th, 1929, has the following :

" The current number of the *Freemason* contains a letter from the Deputy Grand Master of Irish Freemasons (Col. Claude Cane). . . . He points out that the (Masonic) registers are always open to inspection by the Government, and those in authority No secret is made of the membership, and the names of the leaders are to be found in the calendar which is published yearly, and can be bought by any member of the public for the sum of one shilling. The present Government of the Free State recognises that the Freemasons are a body whose constitutions and teachings insist upon loyalty of the State, as by law established, and the support of law, order and religion, and relations with them are of the best."

Chapter III

WHAT IS FREEMASONRY?

FOR nearly two centuries the world has been confronted with a new and terrible phenomenon of which there is no complete parallel in any other period of history. Some style it Liberalism; others the anti-Christian movement; and others again prefer the more striking and dramatic name of *The Revolution.*

The Modern Revolution.

Different from all former political, social or religious innovations which were local, or confined to certain sections of the community, the modern Revolution is universal. In spite of differences of race, of climate, of economic position, it is everywhere essentially the same—restless, disruptive, materialistic, anti-patriotic and irreligious. It permeates all classes with ideas and principles which, while incompatible with real prosperity or peace, inspire its dupes with an unfounded hope of securing all they desire by means of destruction.

Its Anti-Christian Character.

A persistent war is waged directly or indirectly against the virtues and principles which lie at the very basis of society—religion, and obedience and piety. The traditional institutions which have grown up in European society with the development of the Christian organization are set aside; and new principles are put

forward unknown to preceding generations, and more or less antagonistic to the natural and divine law. The separation of Church and State ; the State control of education ; perverted ideas of liberty and equality—all these and many such false or ambiguous principles are adopted as fundamental, sometimes even in the constitution of so-called Christian States.

Religion (above all the Catholic Church) is singled out for attack. The principle of the subordination of civil society to a divine law seems to be one of the central objects of the assault. This truth in fact has become obscured even in the minds of Catholics ; and the unnatural custom, hitherto practically unknown even among the pagan nations, of organising society without reference to a Supreme Being has been adopted even in countries that are predominantly Catholic.

Its Anti-Social Principles.

The natural organization of the family is also undermined. Governments often refuse to see in it the indivisible and fundamental unit in the social organism. It is deprived of its religious consecration which even the pagan nations of previous ages usually retained ; and the principle (also a modern innovation) of allowing the individual to dispose freely of the hereditary family homestead or estate has undermined its stability by removing its economic foundation.

The right of private property, which from time immemorial has been at the basis of European society, is now attacked ; and new combinations and arrangements are conceived for employing and feeding the masses of humanity. Again, the natural organization of labour (founded upon reciprocal duties and rights as between master and man) which is traditional everywhere and in all periods of recorded history has

been upset. The man is proclaimed the equal in *all* respects with the master : while the latter is exempted in the exercise of his property rights from all natural duties and responsibilities towards the man. The result is the unnatural and destructive class war now raging or being stirred up in most countries of the civilised world.

Its Unity amid Varying Manifestations.

Ever since the early decades of the 18th century, when the principles of this destructive movement were first proclaimed aloud, the Revolution has not ceased in its onward progress. Its activities and manifestations vary with the varying character and circumstances of the different states and nations. In the countries of the Catholic culture, including Russia, where the old Christian principles had remained deeply embedded in the social organism, the progress of the Revolution is usually marked by violent political upheavals, such as have occurred or are in progress in France, Portugal, Italy, the Spanish Colonies and Russia. Among the Protestant nations, already partially dechristianised, the process of disintegration, which meets little effective resistance, is more silent and less dramatic, although its effects are more thorough and complete. But everywhere and always, the dominating principles and the main tendency are the same—the elimination of the supernatural from human society and the destruction of everything that Christianity has produced.

Many writers, especially those who are non-Catholic, in striving to account for the movement, assign all kinds of various causes, such as the abuses connected with the old régime, the industrial revolution, the great scientific discoveries, the spread of literary knowledge as a result of the invention of printing, etc.

No doubt many or all of these causes may have contributed to promote some of the developments associated with the Revolution. But there is in it a central unchanging phenomenon which no such cause can explain—its clearly-defined anti-Christian character.

Freemasonry its Soul.

"The aspects of the problem," writes Claudio Janet, "are completely changed when we remember, that for the past century and half,[1] a powerful association whose principles are identical with those of the Revolution has spread over the world, enshrouding itself in mystery, exercising its activities in every part of the body politic, at one time through the press, the platform and the schools, at another by sedition, plots and conspiracies, but never varying in its efforts towards the one objective. . . . The progress of the Revolution has been from the beginning in direct ratio with the spread and progress of Freemasonry. . . . Although holding in its vast embrace many other associations *apparently* of a different character from its own, Freemasonry always propagates the same principles: its tendencies and character never vary. The unity, the universality, and the unchanging anti-Christian character of Freemasonry give the key to the unity and universality and the steady progress of the Revolution." In other words, Freemasonry is the soul, the unifying element, the energizing force of Liberalism, and of the whole modern anti-Christian movement. This thesis, which has been again and again confirmed by the voice of the supreme Pontiffs, we shall now strive to develop and explain.

---

[1] Written in 1881. Cf. Deschamps, *op. cit.* Introduction to 4th edition by Cl. Janet, p. xxviii.

Nature of Freemasonry.

Leo XIII, speaking of the incessant war waged against virtue and truth by the kingdom of Satan upon earth, goes on to say that the leaders of that war are none other than "the strongly organized and widespread association called the Freemasons." Later on the same Pontiff describes the purposes of Freemasonry to be "*the utter overthrow of that whole religious order of the world which Christian teaching has produced, and the substitution of a new state of things according to their own ideas, based on the principles and laws of pure Naturalism.*" [1] Let us see how far this definition of the purposes of Freemasonry accords with the descriptions of the Craft given by the most widely recognized Masonic authorities.

Masonic Definitions of Freemasonry.

According to the English and American Masonic rituals Masonry may be defined as "A peculiar system of morality veiled in allegory and illustrated by symbols." [2] Again, *The Universal Manual of Freemasonry* describes Freemasonry as "the activities of closely united men, who, employing symbolic forms borrowed principally from the builder's art and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale."[3] Still, another recognized Masonic authority declares that Freemasonry may be best described as "a science

---

[1] *Humanum Genus*, pp. 84 and 89.
[2] *Irish Workings of Craft Masonry* (1910), p. 104.
[3] Quoted in the *Catholic Encyclopedia*, vol. ix, p. 771, from the *Allgemeines Handbuch der Freimaurerei*, 3rd ed., p. 320.

which is engaged in the search after divine truth," [1] From these authoritative definitions we gather that Masonry is a closely organized body of men professing a special type of morality and belief, who, like the Catholic Church, are working with the definite purpose of propagating their morals and doctrines amongst the whole human race. We gather also that their moral and philosophic system is peculiar (viz., different from the Christian system, on which the traditional European civilization is founded), and that it is veiled from the ordinary gaze.

Masonic Moral and Social System.

In the Christian concept of society, morals as well as social rights and duties are founded upon man's relation to God and the example and teaching of Our Divine Lord. The whole Christian organization of society has been erected upon this basis. In the Masonic idea human virtue and morality are quite independent of the Deity, and of the law of Christ whose Divinity is ignored or denied. Hence, Freemasonry is essentially opposed to Christianity and destructive of the Christian organization of society. It is *Naturalism*, which may be described as a scientifically elaborated system of paganism.[2]

Freemasonry the Counter-Church.

Now since the Catholic Church alone represents Christianity in its perfection, Catholicism is the natural

---

[1] A. G. Mackey, *Symbolism of Freemasonry*, p. 303.

[2] *Naturalism* does not mean the Natural Law, which, properly understood, is a portion of the Divine Law and is the necessary basis of the supernatural. The term Naturalism has a predominantly negative significance, and primarily means the complete rejection and contempt of the supernatural, including faith, grace, the sacraments and the Church; and the elimination of all reference to a future life.

enemy and indeed the only effective opponent of Freemasonry. Again, seeing that the Catholic priesthood is the central and consolidating element of the Christian social organism, the Masonic watchword "Le Clericalisme, voila l'ennemi" (Clericalism is the enemy) is easily understood.[1] This is the central idea which must be grasped if one is to understand the real character and workings of Freemasonry in all its varied phases and aspects. It is the modern "Counter-Church," the solvent and destroyer of everything which Christianity has erected or produced.

Freemasonry has in fact its creed (more or less identified with the vague ideas gathering around the ambiguous shibboleths of Liberty, Equality and Fraternity), its faithful, its orders of various types, and its hierarchy of administration and government.[2] All its different ranks and orders are founded on a common basis: for the members of all are received into the body by the same initiation, which is a quasi-baptism and profession of faith; and all tend more or less definitely to the common end. Like the Catholic Church, too, Freemasonry propagates its principles and permeates society with its spirit in a multitude of different ways. It makes its influence felt in the legislature, the press, the economic organization of the State and the social customs of the people: and gradually and almost imperceptibly (except when it is confronted with a strongly organized Christian community or a deeply-rooted Catholic social tradition

---

[1] "The distinction between Catholicism and Clericalism is merely . . . for use in public speaking; but here in our lodges we may openly proclaim the truth—Catholicism and Clericalism are one and the same."—*Chaine d'Union*, July, 1880, p. 199. The *Chaine d'Union* is one of the official Masonic reviews containing important speeches delivered at the lodges.

[2] Cf. Benoit, *op. cit.*, tome i, pp. 154 ff. *See* chap. vii *infra*.

for the destruction of which open violence is found necessary) it moulds the social organism after its own ideals, which are the direct antithesis of the ideals of Christianity.

Gautherot, commenting on the well-known passage which occurs in two different letters of Pius IX, where the Pope, signalises Freemasonry as "the Synagogue of Satan,[1] which is arraying its army in opposition to the Church of Christ," describes Freemasonry as a "synthesis of all the heresies, and, as it were, the meeting together of all the uprisings of man against God," and a kind of "mobilisation of all the powers of Evil against those of Good." [2]

And the Religion of Liberalism.

The following extracts from a very able and remarkable address delivered by the Belgian Liberal and Masonic leader, Goblet d'Aviella, at a select Masonic gathering in Brussels (1877), will serve to illustrate more fully the essential opposition of Freemasonry to Christianity :

"Experience proves that this programme [viz., of negation and destruction] is not sufficient if we are to battle with devotedness and enthusiasm . . . against a Church which is doubly powerful owing alike to its rôle in the past and its lofty aspiration for the future, which excels in the skill, the numbers and the discipline of its adherents, which addresses itself to every age and sex and rank in life, which binds its members to itself by so many and such powerful bonds in every sphere of human activity.

"To meet such an adversary with weapons equal to his own, the Liberals have to complete their programme

---

[1] Cf. *infra*, chap. vi.

[2] Cf. *Dictionnaire Apolog. de la Foi Cathol.*, vol. ii, col. 95. Gautherot, Professor of the History of the Revolution in the Institut Catholique of Paris, is generally recognized as one of the best living authorities on Freemasonry.

by a consistent system of positive teaching, envisaging men in every relation and aspect of human nature, and enabling them to solve the great problems of modern society. Such a system will supplement the political associations by giving them a rallying-point on a moral, philosophical, religious and social plane. . . . The Masonic lodges are the only places in which one can study and formulate with fulness and scientific objectivity the whole series of problems which affect men's rights, duties, mutual relations, and final destiny.

. . . . . .

"Freemasonry being at the same time traditional and progressive, local and cosmopolitan . . . transcends time and space. It rests on traditions whose origin is lost in the twilight of history: it possesses a symbolism whose mystic beauty does not exclude an actual beauty of its own. It has in fine an imposing ceremonial to lend sanction to all the solemn facts and realities of life.

"It is by means of this fulness of organization that Freemasonry is in a position to rival its great enemy, the Church of Rome. It is thus that it becomes the natural—I will even add the necessary—complement of Liberalism.

. . . . . .

"Impress therefore on your neophytes that Freemasonry is not, as some superficial observers suppose, a child's play, a convivial society . . . much less a purely benevolent institution, or even a replica of our political associations. . . . Tell them that Freemasonry is above and beyond all a school of perfection and scientific formation and propaganda, a sort of laboratory where the great ideas of modern social life are combined and fashioned into a consistent whole with a view to their propagation in the world outside in a tangible and practical shape. Tell them in one word that we are the philosophers of Liberalism. Tell them all this, but with the reserve which Masonic secrecy requires."[1]

---

[1] From the *Courrier de Bruxelles*, March 3rd, 1879, quoted in Deschamps, *op. cit.*, vol. i, pp. xlviii–xlix.

Freemasonry a Religion or a Substitute for Religion.

From its own description of itself, Masonry is to be regarded as a *religion*—that is if one can conceive religion without God. It has to do with "divine truth," and has its special system of morals and worship and its own peculiar liturgy, ritual and symbolism. It aims, like the Catholic Church, at training the mind and moulding the character of its members in accordance with its own peculiar ideals, and strives to propagate its tenets and morals among all mankind. The works of Ragon, Pike, Mackey, and other Masonic authors are largely occupied in unfolding the Masonic doctrines concerning the ruling powers of the universe, and describing the rites and observances by which man is to render due homage to them.

Brother A. G. Mackey writes—and all Masonic authors corroborate his words—"Masonry is undoubtedly a religious institution, . . . its religion being of the universal kind, in which all men agree." [1] Hence, Masonry as a religion is the very antithesis of dogmatic Christianity, which is Catholicism. It is at best some kind of common denominator which belongs equally to all religions (except the true one) and none—a religion in which Protestants, pagans, idolators, Mohammedans, Hindus, Parsees, Buddhists, Theosophists, Mormons, etc., may all meet on common religious ground. Catholics, however, are excluded, for the true religion cannot vary or contradict itself.

---

[1] *Masonic Jurisprudence*, p. 95. Cf. also Albert Church-Ward, *Signs and Symbols of the Primordial Man*, in which the author elaborates the Masonic doctrine of Naturalism; and as a conclusion from some of his antiquarian researches, writes: "Therefore this [Masonry] is the greatest, truest, purest religion in the world, void of all dogma," etc., p. 450. Cf. *infra*, pp. 106–7.

Hence, both Catholic and Masonic authorities agree that the two systems are mutually exclusive.

In order to appreciate fully the implications contained in the universality of the Masonic creed, which is a fundamental principle in Freemasonry, we must remember that the Freemasons put forward their system as supplying a *perfect and all-sufficing religion*, " making a man complete in morality and intelligence, with a state of religion added to ensure him the protection of the deity, and to guard him from going astray—so that '*nothing more can be suggested which the soul of man requires.*'"[1] Hence, Masonry is meant to be a complete religious system, whose fundamental principle is a recognition and worship of " The Grand Architect of the Universe." Those who are only in the outer circles of the fraternity may not at first understand who or what that Grand Architect is. Little by little, however, the system and all that underlies it become more apparent ; and, as the initiated studies the symbolism and ritual more deeply, he comes to realize the full worth of that moral, intellectual, and religious formation which Masonry imparts, and which " contains all that the soul of man requires."

Real Character of the Masonic Religious Cult.

Owing to the policy of deception which Masonic leaders avowedly adopt, it is difficult to analyse with accuracy and certitude the essence of the underlying religion of Masonry, and we shall not attempt the analysis here. Suffice it to say that the real inner Masonic religion upon which the whole system hinges is founded upon some type of Cabalistic or Jewish

---

[1] Sickely, *Freemasons' Monitor*, pp. 97, 98.

Pantheism, and implies, or is, a deification and worship of unregenerate humanity. Its degrading character is indicated sufficiently for our present purpose by the nature of the symbolism and cult with which esoteric Masonry is associated. According to the vast majority of the great Masonic authors, the Masonic secret cult is derived from the ancient "mysteries" of India, Egypt, Persia, Greece, and Rome.[1] These mysteries are nothing more or less than those obscene and undescribable forms of worship, in which the generative processes of nature, symbolized by the human organs of reproduction, were the object of licentious homage. That this worship is the real pivot of the Masonic religion, and the centre of Masonic ritual and symbolism, incredible as it may seem, does not admit of reasonable doubt.[2] For although it is denied by some Anglo-American writers, such as the English Oliver,[3] their denials and their attitude show inconsistency and, in face of the overwhelming evidence to the contrary, cannot be seriously maintained. Hence, whatever one may hold as to the identity of the Masonic deity, called the Great Architect, namely, whether or not it be Satan himself, this much at least is certain, that the religion of Masonry is closely connected with the most hideous and degraded of the pre-Christian cults, one which is commonly believed to betray the direct and immediate influence of the Evil One.

Character of Masonic Symbolism.

Most of the Masonic symbolism, in its original and proper meaning, refers primarily to the Solar and

---

[1] Cf. Penney-Hunt, *op. cit.*, *passim*, for evidence of this assertion as regards English Freemasonry of the present day.

[2] For references and proofs, cf. Preuss, *op. cit.*; *Catholic Encyclopedia*, *loc. cit.*, p. 779 (*b*); the *Lyceum*, *loc. cit.*, pp. 224–226.

[3] Cf. *Institutes of Masonic Jurisprudence*, p. 405.

Phallic worship, associated with the mysteries above referred to. This fact is testified by the great authorities of Anglo-American Freemasonry—Pike, Mackey, Thomas Webb Smith, William Preston, Hutcheson, etc.[1] Ragon, the "Sacred Author," adds his testimony to that of the Anglo-American writers. Ragon expressly says that the Masonic God is the *God of the Pyramids*, thus identifying the Masonic cult with the religion of the ancient Egyptians; and this epitome of the Masonic creed is fully justified by the interpretation of the Masonic rites and symbols furnished by Ragon himself, and the recognized Anglo-American Masonic authorities.[2]

In order to convey to our reader a succinct but intelligible account of this difficult portion of our subject which, to be frank, we fear to handle (it is no easy task to touch even lightly on what is blasphemous and obscene), we believe we cannot do better than transcribe a passage from the *Lyceum*,[3] written nearly a quarter of a century ago, in which the distinguished writer already referred to, with a pen more skilled than ours, strives to convey,

> "within the limits which respect for his readers imposes . . . what, according to the authorized interpretation . . . of the Craft, is the symbolical purport of the rites admitting to one or other of the Masonic degrees.
>
> "The three first degrees of the Order—those of the Apprentice, of Fellow Craft or Companion Mason, and of

---

[1] Pike, *Morals and Dogma*, etc., pp. 698, 751, 771, etc.; Mackey, *Symbolism*, pp. 112, ff., 186, etc.; also, *Lexicon of Freemasonry*, arts. "Phallic Worship," and "Point within a Circle." Mackey writes naïvely (without indicating his authorities for the assertion) that in the ancient pagan mystery worship the Phallic symbol stirred up no obsence emotions or thoughts among its votaries!

[2] Cf. *Lyceum, loc. cit.*, p. 224.

[3] *Loc. cit.*, pp. 224, 225.

Master Mason—common to all the rites of Masonry are known as symbolic degrees.[1] The candidate is admitted to them by a series of fantastic ceremonies, which we need not describe in detail, . . . the full significance of which . . . is not yet revealed to him. He learns nothing but the symbols and the sacred words themselves. He is besides copiously edified by allusions to God and the Bible, the deeper meaning of which is withheld till he reaches the higher degrees of the Order. Indeed, it is not till he arrives at the thirty-third degree (in the Ancient Scottish rite)—that of Sovereign Grand Inspector-General—that the genuine " mysteries " which underlie these outward forms are laid bare to him. When the final stage of the illumination is reached he learns such truths as the following :

" The rite of initiation for Apprentice Masons represents in dramatic fashion the origin or birth of the Nature God—of the Great All. It imports the non-existence of a supernatural personal God. . . . It signifies that no being is wholly material, that the two principles, matter and form, male and female, are always two in one and one in two, eternally generating. It signifies that God is a bi-sexual being, a hermaphrodite, and that creation is the beginning of the process of generation.[2]

" The initiation rite of the Second Degree represents the normal condition of the Nature God, always in labour, always generating. It imports that God is a hermaphrodite, that His name has always signified the God of Generation . . . Jehovah . . . signifies *He-She*, that is, the two sexes in one.[3] . . . The dual principle, male and female, is represented by the square and the compass : by the compass,

---

[1] These three degrees form the basis upon which the whole Masonic system is erected. All Masonic authorities agree that the whole doctrine and ideals of Freemasonry are contained in germ in the three first degrees, of which *all* Masonic rites and everything contained even in the highest degrees, are only developments. Cf. Deschamps, *op. cit.*, vol. i, pp. xlviii, ff.

[2] Brother J. Yarker (Grand Master of the Ancient and Primitive Rite), *Speculative Masonry*, pp. 53, 54. Ragon, *Edition Sacrée*, *op. cit.*

[3] Yarker, *op. cit.*, p. 14 ; Mackey, *Lexicon*, etc., pp. 126–129.

symbol of Osiris, the male; and by the square, symbol of the earth, Isis, the female.[1]

"The initiating rite of the Master's Degree introduces us to the story of Hiram, one of the architects of Solomon's Temple, as related in the Targum. But Hiram must be regarded here as an allegorical being, symbolizing the 'Grand Architect of the Universe.'[2] In this rite the process of generation is represented as complete; God and the name of God, which the candidate is supposed to have been seeking, are discovered. The name of the deity thus revealed is *Moabon*—the name given to the child of Lot and his daughter; that is to say, in further interpretation, this child is man—child of the union of the Sun with his daughter, the earth.[3] This deity is also called *Mac-Benac*, 'Offspring of Putrefaction,' inasmuch as death and decomposition must precede the beginning of life; the seed must die before the plant lives.[4]

"This [says Ragon] is the important phenomenon, the ineffable mystery, the key of nature which the ancient sages succeeded in discovering, and which they adopted as the basis of their doctrines, and the subject of their legends . . . the Legend of the Ages. Understood according to this interpretation, the revolting atrocities of Saturn, and of the incestuous Phaedra, etc., are nothing else than interesting enigmas, which involve facts well worthy of being handed down to us."[5]

It is not necessary to pursue the explanation further, or to introduce our readers into the still deeper "mysteries" of Masonry. We spare them any description of the ritual of the higher degrees, such as the

---

[1] Ragon, *Cours Philosophique*, p. 102.

[2] Mackey, *op. cit.*, pp. 13–99.

[3] Ragon, *Tuileur Gènèral de la Franc-Maçonnerie*, p. 28.

[4] Mackey, *Lexicon of Masonry*. For a similar exposition of British Masonic worship, cf. Penney-Hunt, *op. cit.*, pp. 6–20.

[5] Ragon, *Cours*, etc., pp. 218, 219. Throughout the whole book on Masonry the "Sacred Author" discusses little else than the process of generation, Isis, Egypt, etc.

blasphemous profanations of the history of the Last Supper and death of Our Divine Lord, which occur in the ritual of initiation into the eighteenth or Rose-Croix degree.[1] What has been said so far will suffice to illustrate the character of the "divine truth," the discovery and propagation of which are represented as the essential scope of Freemasonry; and to indicate the nature of the peculiar system of morality which Masonic allegory veils, and its symbols illustrate.[2]

From all this our readers will easily understand how inveterate is the antagonism between Freemasonry and the Catholic Church. They are opposed to each other as uncompromisingly as light is to darkness, goodness to evil, or as Satan is to God.

> The Genius of Freemasonry [writes Brother Buck] and the Genius of Rome constitute the most complete antithesis possible to imagine. No such complete denial of every claim set up by clericalism [*i.e.*, Catholicism] can anywhere else be found as confronts it in Freemasonry. . . . Just so fast as the world is converted to the ethical principles of Freemasonry, just so fast and so far the world repudiates every principle and every claim and practice of Roman clericalism [Catholicism].[3]

The Masonic Secret.

From the authentic definitions of Freemasonry which we have already quoted, as well as from other authoritative Masonic writings, we gather that the descriptions given by Freemasons themselves of the character and aims of the Masonic association are not to be inter-

---

[1] Ragon, *op. cit.*, and *Ritual du Grade Rose-Croix*; Pike, *Ritual of the Rose-Croix Degree*; cf. also Jouin, *La Guerre Maçonnique*, vol. i, pp. 31–34, for a long citation from the ritual of the Rose-Croix initiation in which the Gospel history of the Last Supper is blasphemously parodied.

[2] Cf. Rev. Dr. Fahey, C.S.Sp., in *Catholic Bulletin* (1928), pp. 822 ff.

[3] *Op. cit.*, pp. 250–251.

preted in the obvious sense of the words used, but have allegorical and symbolic significations. "Almost every one of the ancient Masonic symbols," writes Pike, "has four distinct meanings, one, as it were, within the other—the moral, the political, the philosophical, and the spiritual meaning." [1] Thus, according to the same authoritative witness, Hiram, Christ, Molay are regarded as symbols representing "Humanity," seeing that they were each and all the apostles of "Liberty, Equality, and Fraternity"; the cross is by no means a specifically Christian symbol but, as it is hinted, is closely connected with a certain peculiar cult, which we have already touched upon; I.N.R.I. does not at all refer to the sacred Passion of Our Divine Lord, but is Masonically read "*Igne Natura Renovatur Integra*" (all nature is renewed by [Masonic] fire); for the regeneration of nature by the influence of the sun symbolizes the spiritual regeneration of mankind by the sacred fire of Masonry as a purely naturalistic institution. Christ dying on the cross is for Masonry "the greatest among the apostles of Humanity, braving Roman despotism and the fanaticism and bigotry of the priesthood." [2]

From Masonic official documents we also know that the vast majority, even of the Masonic brotherhood, do not understand the *full* trend or purpose of Masonic teaching and activities. They are instructed only by slow degrees, and are admitted more and more into the secrets of the Craft in proportion as they become morally attuned to the Masonic ideals, and thus capable of understanding the higher degrees of the

---

[1] Quoted in the *Catholic Encyclopedia*, vol. ix, p. 779 (c), from Pike's book, *The Porch and the Middle Chamber*, p. 128.

[2] Cf. *Catholic Encyclopedia, loc. cit.*, where full references to the best Masonic authorities are given.

Order. "Part of the symbols," again writes Pike, "are displayed . . . to the initiated, but *he is intentionally led astray by false interpretations.*" [1] And again, "Masonry conceals its secrets from all except the Adepts, the Sages, and the Elect; and uses false explanations of its symbols to mislead those deserving to be misled." [2]

The character of the inner Masonic religion, as above described, supplies one obvious explanation of the veil of mystery under which Masonry thus hides its real self; of the horrible oaths by which it binds its votaries, especially those of the higher degrees, not to reveal its secrets; and of the essential element of occultism which is so prominent a feature in every aspect of Freemasonry. These efforts towards profound secrecy are in no wise relaxed, even where the power of Freemasonry is predominant, and the Masons have nothing to fear from the interference of the civil authorities.

Why [writes Père Deschamps], now especially, when Masonry is everywhere protected and everywhere triumphant, why does it still continue to have its secret lodges, its initiations, its dreadful oaths? Manifestly . . . it is obliged to do so, for it has many things to hide, many secrets which public opinion would revolt from, and upon which it cannot afford to let in the light of day.[3]

In reality, however, as another writer truly says, Freemasonry has only one central secret, which is the pivot of the whole Masonic system, and which cannot be openly proclaimed to its dupes whether within the sect or without.

---

[1] *Morals and Dogma of the Ancient Scottish Rite of Freemasonry*, p. 819.

[2] *Ibid.*

[3] *Op. cit.*, vol. i, p. 304.

"Freemasonry is Satan's army on earth; it is in a certain sense Satan himself—the Adversary of God and of the children of God. It is revolt personified, the irreverent impious revolt that blasphemes against God. . . . That is its secret, which is the foundation of all its symbolism in the high grades as well as in the low."[1]

The Masonic Oaths.

An essential characteristic of the Masonic organization is its oaths of secrecy. In view of the fact already stated, that the real meaning and purpose of Masonic teaching and activity are unknown to the vast majority of the Masonic brethren, these oaths are all the more startling and unjustifiable. Thus, in the oath of the very first degree is contained a promise "to hide, conceal, and never reveal any part or parts of the secrets or mysteries of Masonry which are already known to the candidate, or may be in any way learned by him at any future time." Later, after initiation, the candidate swears: "To obey all signs and summonses handed, sent, or thrown from a Brother Master Mason, or from the body of a just and lawfully constituted Lodge of Master Masons." The oaths for the higher degrees include such promises as to uphold that "it belongs to Masonry to teach the great unsectarian truths," "to sustain *by all means* and *under any circumstances* Liberty of Speech, Liberty of Thought, and Liberty of Conscience in religious and political matters"; "never to submit to or tolerate any intellectual despotism that may pretend to chain or fetter free thought"; "to obey all the laws and regulations of the Order, and accept all its doctrines and beliefs; to consecrate one's whole life, all one's strength, influence, and intellect, etc., to the end of

[1] Benoit, *op. cit.*, vol. i, p. 256.

the Order of the Knights Kadosh ; never to harm a Knight Kadosh,[1] but, even at the risk of one's own life and liberty, to free him from imprisonment or harm, *even should one find him a foe on the field*" ; " to vindicate right and truth, even by might and violence, if necessary, and directly ordered by Masonic superiors" ; " to obey without hesitation *any order. whatever it may be*, of Masonic superiors" ; " to apprise a Brother Master Mason of all approaching danger" ; " to assist a Companion Royal Arch Mason when he sees him engaged in any difficulty, and to espouse his cause, so far as to extricate him from the same, *whether he be right or wrong*," etc., etc.

These promises are made with solemn oaths under such penalties as the following :—

To have his throat cut across from ear to ear, his tongue torn out by the roots, and his body buried in the rough sands of the sea, a cable's length from the shore at low-water mark, where the tide ebbs and flows twice in twenty-four hours ;

or

having his body severed in two in the centre, and divided to the North and the South, his bowels burned to ashes in the midst, and scattered to the four winds of heaven ;

or again

of having his skull smote off, and his brain exposed to the scorching rays of the meridian sun, etc., etc.[2]

Freemasonry and Satanism.

In all that we have so far said, the religion and morals of Freemasonry are only partially revealed—

---

[1] Concerning the Masonic grade of Knight of Kadosh, see below, chap. vii.

[2] Cf. *Catholic Encyclopedia, loc. cit.*, p. 780, and Gargano, *op. cit.*, chap. ii ; also Pike's *Inner Sanctuary*, where the texts of the Masonic oaths are to be found. Concerning the last oath referred to above, cf. *Lyceum*, vol. v, p. 200 (June, 1892).

in as far, namely, as direct and conclusive proof may be drawn from their own official publications to which *Cowans*[1] may have access. Limits of space and other reasons preclude us from discussing the deeper and more intimate nature of the Masonic secret: how far, namely, the Masonic cult is to be identified with the *formal* worship of Satan, the arch-enemy of mankind, and how far Satan physically co-operates in Masonic activity.[2] That this is the case is hinted at in some of the Papal condemnations.

If one takes into consideration [writes the Editor of the *Acta Sanctæ Sedis*] the immense development which these secret societies have attained; the length of time they are persevering in their vigour; their furious aggressiveness; the tenacity with which their members cling to the association and to the false principles it professes; the persevering mutual co-operation of so many different types of men in the promotion of evil; one can hardly deny that the *Supreme Architect* of these associations (seeing that the cause must be proportioned to the effect) can be none other than he who in the sacred writings is styled the *Prince of the World*; and that Satan himself, even by his physical co-operation, directs and inspires at least the leaders of these bodies, physically co-operating with them.[3]

Concerning the question here raised, this may be said with certainty: Freemasons formally and ex-

---

[1] The Masonic technical term for non-Masons.

[2] Cf. M. Ch. Nicoullaud, *L'Initiation Maçonnique*; also Dr. Fahey, C.S.Sp., in *Catholic Bulletin*, vol. xviii (1928), pp. 715 ff.

[3] Cf. *Acta S. Sedis*, vol. i, p. 293, July 13, 1865. The words are quoted from the Editor's notes to a reply of the Sacred Congregation of the Holy Office to enquiries made by a number of American (U.S.A.) Bishops concerning the Fenian brotherhood. The attitude of the Holy See has always been that all such secret societies are, at least through their leaders or founders, offshoots of Freemasonry, or are *specially liable to be utilized by Freemasons* for their own ends.

pressly associate their sect and religion with the Phallic worship and the ancient pagan mysteries, and with the Bacchic rites practised in ancient Egypt and Greece, and thence introduced into Rome, where the cult was made criminal and banned, even by the pagan Roman government. A similar cult was practised, at least to some extent, even in the ages of Christianity, by not a few of the more degraded of the heretical sects that have sprung up from time to time. Amongst these were the early Gnostics, the Manichaeans, the Albigenses, and several other sectaries of the fourteenth and later centuries.[1] All these sectaries, although differing widely in many details of their doctrine and practices, show a certain family likeness; and all are claimed by the modern Freemasons as their exemplars, their predecessors, and their forebears. Like the modern Freemasons, they had their secret signs, their initiations, their cryptic symbols, their uncanny ceremonials, and their horrible oaths. All, like the Freemasons, sought darkness, secrecy, falsehood, and evasion, and shunned the light of day.

It is certain that all these sectaries, notwithstanding their many-sided divergencies, had in common some doctrinal elements and mystical cult which Freemasonry inherits, and which, whatever it be in itself, is not only opposed to Christianity, but is bitterly and agressively antagonistic to everything supernatural, and shows an avowed and undying hostility to the true God.

An interesting side-light on this part of our subject is had from the opinions and discussions of Catholic

---

[1] Some include among these, but without conclusive proof, a certain section of the Knights Templars before their suppression. Hence, the Freemasons' esteem for the Templars. Cf. *infra*, chap. vii.

theologians who treat the question of magic and diabolical interference in human affairs. It is the ordinary view that one of the demon's apparent objects in offering assistance to men is to gain worship for himself, and to wreak his spite on God by mimicry of the sacred rites of the Church, and by outrages on the Holy Eucharist. It is also an interesting phenomenon that a certain well-defined consistency seems to run through almost all the teaching which professes to come from spirits in spiritualistic seances and such like. The demon strives to throw ridicule upon the dogma of Hell, and returns constantly to the suggestion that one religion is as good as another, provided that it is not the Catholic religion.[1] How closely all this is connected with the spirit and teaching of Freemasonry it is not necessary to elaborate. The spirit of evil, although crafty and eminently protean, cannot alter his essential character, so that his different activities will always betray a certain fundamental similarity.

It is beyond doubt [writes Father Belliot] that there exists in the world to-day an organized religion, which is a veritable *religion of evil*; and that that religion is Freemasonry. Its God is identical with the deity worshipped by the Ophites [the extreme section of the Manichaeans] of old, in the shape of a serpent, and which, [as some authorities assert, the heretical section of] the Templars adored under the name of Baphomet. In brief, it is Satan himself, with or without disguise. In fact, it has actually occurred on several occasions that Freemasons have openly celebrated the praises of the satanic god: In 1882, at Turin, where Carducci's *Hymn to Satan* was chanted in the crowded theatre; at Palermo, where Ripsardi, another panegyrist of Satan, was received in triumph in a public school; at Geneva, where the standard of Satan was set

[1] Cf. Hunter, *Outlines of Dogmatic Theology*, vol. ii, No. 455.

up and honoured during a public celebration (September 20, 1884); at Rome, where Professor Maranelli delivered in the course of the same year a public eulogium of Satan; at Brussels, where the Society of Free Thought gave a public conference on the Rehabilitation of Satan.[1]

---

[1] *Manuel de Sociologie Catholique*, p. 387; also cf. *Manuel Social Chrètien*, by Chanoine Dehon, pp. 73, 74.

The celebrated Leo Taxil affair is worth mentioning in this connection. The facts are as follows: The year after the promulgation of Pope Leo's great Encyclical (*Humanum Genus*, 1884), which caused such a serious check to the progress of Freemasonry, two French Freemasons (or ex-masons as they themselves asserted), Leo Taxil, a notorious anti-clerical and pornographic writer, and a certain Dr. Bataille (alias Dr. Hacks), together with some others whose identity is not well ascertained, began to publish a series of books and pamphlets (*Le Diable au XIXième Siècle, Y a-t-il des Femmes dans la Franc-Maconnerie*, etc.) containing accounts, apparently exaggerated and sometimes fantastic, of a supposed Masonic Rite of Adoptive Freemasonry (viz., containing women as well as men (cf. Mackey's *Encyclopedia*, pp. 9–12; also Appendix III *infra*) called the Palladist Rite. This rite was represented as having been organized in U.S.A. by Bro. A. Pike, and having for its fundamental activity the worship of Satan. Some of these writings, especially the series called *Memoires d'Une Ex-Palladiste*, were published over the name of Diana Vaughan, also a supposed convert from Freemasonry, who was represented as a wealthy American lady, belonging to a family in which Luciferianism (viz., the worship of Lucifer) had been a family tradition for centuries. These writings created an immense sensation all over Europe, and gained very wide credence among Catholics. Bataille, however, soon withdrew and confessed himself an impostor. The ecclesiastical Commission appointed to examine into the affair refused to give a definite decision in absence of satisfactory proof of the authenticity of Miss Vaughan's writings, or even of that lady's existence. Finally, in 1897, Taxil made a public declaration in Paris that his supposed revelations were without foundation; that Diana Vaughan was an invention of his imagination; and that the whole thing was merely a money-making literary adventure. The real motives and genesis of the conspiracy still remain shrouded in mystery. Some (including Masonic writers, who repudiate all connection of the Masonic Order with it) accept Taxil's explanation at its face-value. Many, probably the majority of non-Masonic authorities, hold that the affair was a colossal Masonic conspiracy organized to throw discredit and ridicule upon the evidence that Satanism and obscenity were associated with certain sections of Freemasonry. Some even incline to the opinion that Taxil was

Again, it is undeniable that demon-worship is suggested by several of the Masonic rites and ceremonies; and that an atmosphere pervades them all, which, to put the matter mildly, is uncanny and repulsive to the Christian mind.[1]

---

at first sincere; that Diana Vaughan was a real personage and died a martyr; and that the fascinating *Memoires* published over her name are in large part real history and not romance. Whatever be the genesis of the affair it is certain that the too-ready credence given to the fantastic inventions which Taxil's writings contained helped to discredit many things of which there was otherwise reliable evidence. For a Masonic account of the affair, *see* Waite, *op. cit.*, vol. ii, pp. 251–264. For an account from the opposite standpoint, *see* Spectator, *Le Mystère de Leo Taxil et la Vraie Diana Vaughan*, published by the *Rev. Inter. des Soc. Sec.* (Paris, 1929); as well as a series of articles published by different writers in the same review, during 1929. Taxil's own writings, *Revelations Complètes sur la Franc-Maconnerie*, etc. (Letouzy & Ané, Paris, 1885, ff) as well as the *Memoires d'Une Ex-Palladiste* (Libraire Anti-Maçonnique, 37 Rue Etienne-Marcel, Paris, 1895 ff) are now rare.

[1] Thus, on the very first page of the ceremony of initiation into the Rose-Croix degree, as followed at present in these countries, we find among the Preliminary Directions the following items: "This degree requires three rooms. . . . The first is named the Black Room. This should be hung with black, etc. . . . In the East two black curtains are ranged so as to be drawn asunder, and opened sufficiently to show an Altar behind, on which there should be a Super-altar of Three Steps. The Altar should be hung with black, etc. . . . Behind and above the upper step a transparency on which are represented three Crosses; the centre and highest should have the Mystic Rose (black) placed on the limbs of the Cross, surrounded by a crown of thorns; the other two should have a Skull and Cross-bones depicted at its foot. On the Altar should be placed a Bible, Sword, and Compasses. Beside the Altar, there should be on the right a Throne for the M.W.T., and one for the Prelate on the left, etc.

"The Black Room should open into the Chamber of D . . . h, and through it into the Red Room. . . . This chamber, viz., Chamber of D . . . h should contain the emblems of Mortality, a figure in a w . . . g s . . . t laid out as c . . . e, behind which a lamp of spirits of wine and salt must be placed. The Chamber may be lighted by transparencies representing Skulls, Cross-bones, etc."

What does all this fantastic and unwholesome mummery suggest,

If this interpretation of Freemasonry be adopted, a full light is thrown on all its history, activities, and achievements; and it would seem that no other explanation can furnish an adequate key to its seeming contradictions, its lying spirit, its many-sided and apparently mutually-destructive tendencies.[1]

Freemasonry and Anti-Christ.

It is outside our scope to discuss the difficult and complicated question touched upon by Pius X, and which, since his day, has received further light, as to whether, or how far Freemasonry is to be identified with Anti-Christ. "So extreme," writes that holy

---

or whither does it tend? Does it imply a blasphemous use of Christian symbolism for dark purposes?

Again, what is the meaning of such passages as the following, which occur in the opening of the rite of initiation:—

"*M.W.S.* E. and P. Generals, what is the hour?

"*First G.* The ninth hour of the day.

"*M.W.S.* Then it is the hour when the Veil of the Temple was rent in twain, and darkness overspread the earth, when the true Light departed from us, the Altar was thrown down, the Blazing Star was eclipsed, the Cubic Stone poured forth Blood and Water, the Word was lost, and despair and tribulation sat heavily upon us."

A solemn pause.

"*M.W.S.* Since Masonry has experienced such dire calamities, it is our duty, E. and P . . . s to endeavour by renewed labour to retrieve the loss. . . ." (Cf. *The Rose-Croix of Heredom*, pp. 19–22. Privately printed for the Supreme Council Thirty-third Degree. London, 1926.)

Does all this mean that the direct aim and object of Freemasonry is to retrieve the defeat which its founder and master suffered by the Death and Passion of Our Divine Lord?

[1] On this whole question cf. *La Partie Occultiste*, a monthly Supplement published in connection with the *Revue Internationale des Sociétés Secrètes*. *See* also Benoit, *op. cit.* (*passim*). *See* also Appendix IV, *infra*.

Pontiff in his first Encyclical, "is the general perversion that there is room to fear that we are experiencing the foretaste and beginnings of the evils which are to come at the end of time, and that the Son of Perdition, of whom the Apostle speaks, has already arrived upon earth."[1] It is nearly a quarter of a century since these words were addressed to the Church; and few will deny that to-day the reason for fearing what the Holy Father suggests are much graver than ever before.

Without committing ourselves to any opinion on so uncertain a subject, we will close this portion of our sketch by a striking passage, in which Rev. T. A. Burbage, writing in the *Catholic Bulletin* some twelve years ago, summarizes an interesting discussion of the subject:—

It [Freemasonry] bears, unmistakably, the brand of Anti-Christ. To an extraordinary extent it fulfils the substance of that tradition which has been handed down from generation to generation. "It is opposed to every existing worship true and false." It is opposed to Christianity, Mohammedanism, Judaism,[2] to the religions of Buddha and Confucius, and to every other perversion of religious thought that has hitherto existed. It insists on building temples and raising altars of its own. It has its own special ritual and ceremonies, its priesthood, and its secret worship. It has set up its new-fangled paganism as a substitute for the religion of the true God. It wallows in blasphemy and in crimes of bloodshed and injustice.

It has despoiled and profaned churches. It has robbed and cast out the ministers of God. It has torn the children

---

[1] *E. Suprema Apostolatus*, 1903.

[2] Father Burbage seems to refer to the Judaism of the Old Testament as distinct from the religion of the Talmud and the Cabala, many of whose Jewish votaries are Freemasons, and often are, or seem to be, the driving and directing power in Freemasonry.

from the fold of Christ. It has delivered individuals to torture and death, and plunged nations into sanguinary wars. It has done these things, and many things more with a hypocritical pretence to virtue and love of humanity that could scarcely be surpassed by the father of lies, from which it springs. No such embodiment of evil has ever existed in this world, or is ever likely to exist. Heresies have existed that have imperilled human souls and damaged the cause of God. Men have bound themselves together for the promotion of unjust and evil ends. But we search in vain for anything that strikes so deliberately and persistently at everything that the uncontaminated human soul holds sacred. Unless Anti-Christ be Satan incarnate, as some indeed have held, then Freemasonry is Anti-Christ.[1]

CHAPTER IV

THE JEWISH ELEMENT IN FREEMASONRY[2]

ON March 23, 1928, the Sacred Congregation of the Holy Office issued an important decree containing the decision of the Holy See on "the nature and purpose of the Association called the *Friends of Israel*, and on the pamphlet entitled *Pax super Israel*, edited by the directors of the Association."

---

[1] *Catholic Bulletin*, April, 1917, p. 244.

[2] Cf. *Dictionnaire Apologetique de la Foi Catholique*, art. "Juifs et Chrétiens," cols. 1651–1764, especially cols. 1666–1668 (a well-balanced and comprehensive sketch with an excellent bibliography, by Felix Vernot); also art. "Kabbalah"; and finally art. "Franc-Maçonnerie," by Gautherot (cols. 98–99 and 124–126). Deschamps, *op. cit.* Liv. II, chap. xi, sec. 6. Liv. III, chap. prelim., sec. 9; also vol. iii, "Annexes," "Document B." Mgr. Jouin, *Les Fidèles de la Contre-Eglise*, pp. 24–69, and *Les Actes de la Contre-Eglise*, pp. 21–115. *Analecta Juris Pontificii* (Rome, 1855), Première Serie, 4ième liv. cols. 770–779 ("Livres Talmudiques et Rabbiniques");

Although " many priests, bishops and even cardinals gave their adhesion to this association," the Sacred Congregation condemns and completely suppresses it, by reason of " its mode of acting and speaking which is out of harmony with the traditional sense of the Church, the mind of the Fathers, and even the Sacred liturgy itself.[1]

Implications of the Church's Condemnation of " The Friends of Israel."

The secularist Press, which is mostly controlled by the great Jewish financiers, immediately showed its appreciation of the importance of the decree by striving to misrepresent it as a gesture of disapproval on the

---

also Quatrième Serie, 35ième. liv. cols. 1417–1421 (" Livres Talmudiques "). Bonsirven, *Sur les Ruines du Temple*. This work forms a volume of the series *La Vie Chretienne* (published by B. Granet, Paris, 1928). Webster, *World Revolution* (2nd edition); also *Secret Societies and Subversive Movements*. Lambelin, *Les Victoires d'Israel* (Paris: B. Grasset, 1928). This book, which is well documented, treats amongst other things of the rapid conquest which the Jews have made (since their emancipation after the French Revolution) in the European countries over the Christian organization of society. Sombart, *The Jews and Modern Capitalism* (translated from the German by M. Epstein, Dutton & Co., New York, 1913; the French translation of the same book is published by Payot, Paris. Werner Sombart is a Jew, and a professor in the Handelhochschule of Berlin. His book is scholarly and thorough. Leroy-Beaulieu, *Israel Among the Nations* (translated from the French *Israel chez les Nations*, 15th edition, undated—an apology or defence of the Jews, written some thirty or forty years ago by a French non-Jewish writer). Sydney and Beatrice Webb, *Problems of Modern Industry* (London, 1898), chap. 11.—" The Jews of East London " (an interesting and useful sketch by a friendly writer, of the social characteristics of the modern Jew). B. Lazare, *L'Anti-Semitisme, son histoire et ses causes* (Paris, 1894). Lazare is a Jew, and is one of the few Jewish apologists who do not lay all the responsibility for the antipathy between Jew and Christian at the door of the latter. H. Belloc, *The Jews* (London, 1922). Belliot, *op. cit.*, pp. 366–371 (a useful summary of the Jewish question in its relation to modern social science). *Catholic Bulletin* (1928), pp. 822 ff, article by Rev. Dr. Fahey, C.S.Sp.

[1] Cf. *Acta Apostol. Sedis*, April 12, 1928, vol. xx, p. 103.

part of the Holy See of certain Catholic anti-Masonic writers, whereas the contrary is the case. The decree is an authoritative reassertion of the traditional attitude of the Church towards the Jewish people. The Church desires sincerely the conversion of the Jews to the true Faith. But she cannot compromise with them any more than she can with the Modernists or even with the so-called Anglo-Catholics. Hence, in the present decree, the Holy See takes prudent measures against the Jewish infiltrations into the Church, which were being attempted through the medium of the condemned association and pamphlet. On the other hand, she also reprobates as contrary to the Christian spirit and teaching *Anti-Semitism*, properly so-called, just as she reprobates anti-Germanism or any other similar anti-ism that would imply "racial or national hatred." But to follow the direction of Leo XIII and "tear away the mask from Freemasonry and let it be seen as it really is,"[1] is not anti-Semitism even when the Freemasons in question are Jews; and needless to say, the Holy See does not follow the example of the Masonic sectaries in so misapplying the term.[2]

How Far Modern Judaism is Identified with Freemasonry.

Although the Jewish role in Freemasonry is for many reasons difficult to deal with, some acquaintance with that aspect of the subject is essential for an intelligent grasp of the whole. It is a common belief among Catholics and others[3] that Freemasonry is somehow

---

[1] *Humanum Genus*, 1884.

[2] Cf. *Rev. Internat. de Soc. Sec.*, April 29, 1928, p. 369 ff., where an account is given of the condemned league, and of the pamphlet *Pax Super Israel*.

[3] Thus, an apologist of Freemasonry in the *Irish Times* of April 20, 1928, writes of Amanullah, King of Afghanistan: "It is not surprising to anyone who knows the Craft that he is a Freemason, in view of his Jewish ancestry."

or other closely associated with modern Judaism. Our present purpose is to discuss how far such a belief is well-founded, and what is the nature of the relations between the two. We may say at once that the available evidence points at least to the following general conclusions :—

(1) That much of the external trappings of Freemasonry, such as its ritual, its terminology, its legends, etc., are of Jewish origin ;

(2) that the philosophy or religion of esoteric Freemasonry (that is of the inner circles and controlling power) is practically identical with the doctrines of the Jewish Cabala, which is the religion or philosophy of a certain section of the Jews ;

(3) that a certain group of Jews, probably very few in number, but of immense influence and power, are leading Freemasons ; and

(4) that a somewhat larger group of very influential Jews pursue the same ends as Freemasons, and use similar means, and are at least in close alliance with them.

Hence, although the Jewish element in Freemasonry is of predominant importance, and although it may be true that the Masonic Jewish leaders do often exploit for their evil purposes Jewish solidarity and internationalism, and the age-long antipathy between Judaism and Christianity, one cannot on that account justly accuse or condemn the Jewish people as a whole. Indeed, the facts of the case point to the conclusion that the rank and file of the Jews suffer no less, possibly even more, than the Christians from the unscrupulous and altogether wicked activities of the ruling Masonic junta.

Modern Judaism—The Talmud.

A few words on modern Judaism by way of preliminary explanation will be acceptable to those of our readers who are not familiar with the subject. The two main sources of the religious system of modern Judaism are the Talmud and the Cabala (Kabbalah). The former, which is founded upon the religious and moral teachings of the Pharisees of Our Lord's time, is made up principally of the rabbinical interpretations of the law of Moses, and the traditions that have gathered round it. With the vast majority of modern orthodox Jews the *Talmud* has almost entirely supplanted the Old Testament.[1] B. Lazare, the Jewish apologist, refers to the *Talmud* as "the creator of the Jewish nation, and the mould of the Jewish soul." [2] The *Talmud* has, in fact, been the principal factor in forming the national character of the modern Jewish nation, and of holding the Jews together as one people.

The Talmudic compilation is deeply impregnated with opposition to Christianity.[3] In medieval times not only was the *Talmud* strictly forbidden to all Catholics, but the possession of the Talmudic books was regarded, before the Protestant revolt, as a criminal offence in most of the States of Europe.[4] The most offending and anti-Christian passages of the *Talmud* are, however, apparently omitted in the ordinary English translations and hand-books; and, probably, are unknown to most Jews brought up and educated

---

[1] Cf. *Dict. Apolog., loc. cit.*, col. 1687–1694. Also Schürer, *History of the Jewish People in the Time of Jesus Christ.* (Macpherson's translation, Edinburgh, 1905), vol. i, pp. 119–166; vol. ii, pp. 10–13. *Analecta Juris Pontificii*, lière serie, 4ième livre, col. 772 ff.

[2] *L'Antisemitisme*, p. 293.

[3] *Dict. Apol., loc. cit. Analecta, loc. cit.* and 4ième Ser. liv. 35, col. 1417 ff.

[4] *Ibid.*

in these countries, just as the esoteric teachings and real objects of Freemasonry are unknown to the vast majority of those that adhere to the Masonic sect or lend it their support.

The Cabala.

The second main source of the religion of modern Judaism, or at least of a certain section of modern Jews, is the Cabala.[1] The term Cabala (Kabbalah) was originally used to indicate that portion of the Mosaic Law which was handed down by tradition, and consigned to writing by the Jewish prophets and others. Since the thirteenth century, however, this ancient use of the term has fallen into desuetude, so that in modern times the Cabala means the collection of the esoteric or occult doctrines of Judaism.[2] These latter are mainly founded on the Neo-Platonic philosophy and the doctrines of the early Gnostics, and are closely connected with the occult worship of the Eastern sectaries of both ancient and modern times, which have continued since the early ages of the Christian era and even before that period, to infiltrate through the medium of the rabbinical writings into the Jewish religious system. The philosophic and religious teachings of the Cabala illustrate and explain the strong tendency to occultism and false mysticism, which a section of the Jews have always manifested, and which they and the Freemasons have helped so much to propagate in the modern world.

---

[1] Cf. *Jewish Encyclopædia*, art. "Cabala"; also *Dict. Apolog.*, art. "Kabbalah"; and *Dict. de la Théologie Catholique* (Paris, 1923), art. "Cabala."

[2] The most authoritative work on the Jewish Cabala is the *Zohar* ("Splendour") or *Sepher La-Zohar* ("The Book of Splendour"). There are two standard editions of the *Zohar*—the Mantua edition (1559) and that of Amsterdam (1805). A French translation by Jean de Paisley was published in 1906–1911 (Librairie Leroux, Paris).

Occultism or Hermeticism.

The whole system of occultism, which is so elusive and difficult to define, is sometimes called *Hermeticism*, from *Hermes*, the Greek name of the god of wisdom—partially corresponding to the Latin god Mercury—to whom was ascribed the authorship of the sacred books of Eastern occultism. Hermeticism is commonly taken to include Theosophism, Christian Scientism, Neo-Platonism, Philonic Judaism and Jewish and pagan Cabalism. It is in a large part a revival of the heresies of the Gnostics, Manichaeans, Albigenses, Waldenses, etc., and aims at providing the modern European race with some acceptable substitute for Christianity.[1]

Judaism and the Origin of Freemasonry.

The evidence of a connection between Freemasonry and certain aspects of Judaism, refer principally to the Cabala and the Cabalistic section of the Jews. That there exists a close affinity between the Cabala and the doctrine and practices of esoteric Freemasonry is clear from what we have written in the last chapter of the nature of the latter. One school of writers indeed maintain that Freemasonry is an instrument invented and utilized by the Jewish leaders for the destruction of Christianity. This view of the case, however, which is at present widely accepted by anti-Jewish writers, and many Catholic apologists,[2] hardly accords, at least as regards the origin of Freemasonry,

---

[1] Cf. *Encyclop. Britt.*, 11th edition, 1911, vol. xiii, p. 371 (*a*); vol. xiv., p. 330 (*b*); and vol. xvii, p. 446 (*b*). The *British Hermetic Society*, founded by Edward Maitland in 1884, has for its object the investigation and propagation of occultism.

[2] Cf. Gougenot de Mousseaux, *Le Juif, la Judaisme et la Judaisation des Peuples Chrètiennes*, p. xxxi, 336, 337. Copin-Albancelli, *Le Drame Maçonnique, La Conjuration Juive contre le Monde Chrètien* (12th ed., Paris, 1909). *Dict. Apolog.*, art. "Juifs et Chrétiens,"

with many well-established facts. For a long time the Jews were excluded from most of the German, English, and French lodges ; and up to the end of the eighteenth century the total number of Jewish Freemasons was quite inconsiderable. Again, the assertion that the real founders of German Illuminism and French Martinism, which are the sources of the worst and most destructive elements in Freemasonry, were Jews, has not been and, probably, cannot be proved. Elias Ashmole (1617–1646), the celebrated English antiquarian, and the founder of the Oxford Museum, to whom is probably due the first introduction of Hermeticism into the English Masonic lodges in the seventeenth century, long before the formal inauguration of speculative Freemasonry, was not a Jew.[1] Again, it cannot be proved that Weishaupt, or Martinez Pasqualis, or Joseph Balsamo, commonly known as Cagliostro, were Jews, although to these were largely due the Illuminist and Martinist influences in the Freemasonry of the eighteenth century.[2] Even at the present day it is well-known (although the fact does not prove much) that many Masonic lodges refuse to admit Jews,[3] as they fear their dominating influence,

---

col. 1667. Again, Mr. H. Belloc writes : "Specially *Jewish Institutions*, such as Freemasonry (*which the Jews had inaugurated* as a sort of bridge between themselves and their hosts in the seventeenth century) were particularly strong in Britain ; and there arose a political tradition whereby the British State was tacitly accepted by foreign Governments as the official protector of the Jews in other countries." *The Jews*, p. 21. (The *italics* are ours.)

[1] Cf. *Dict. Apolog., loc. cit.*, col. 99. For Ashmole's connection with Freemasonry, cf. Webster, *Sec. Societies and Subversive Movements*, pp. 102 and 120.

[2] Cf. Webster, *op. cit.* Pasqualis is generally set down as a Jew of Portugal. But some writers deny that he was a Jew.

[3] This is true, for instance, of the Grand Lodge of Prussia, and the so-called "Christian" lodges affiliated to it. It is also apparently true of the lodges of some of the rites practised in Ireland such as that of the Order of the Temple.

and find by experience that Jews, once admitted, soon acquire the mastery of the lodge.

On the other hand, it is certain that the Jewish Cabalistic tradition was one of the principal mediums through which Eastern occultism (which has so many times come to the surface in European history) has been transmitted to modern Europe ; and that many, if not all, of the recognized founders of the eighteenth-century Illuminism (including Weishaupt, Pasqualis, and Cagliostro) were initiated into its secrets by Jewish Cabalists or drew their inspiration and their methods from the Jewish esoteric writings.[1] The Jewish apologist, Bernard Lazare, states that "there were Cabalistic Jews around the cradle of Freemasonry, as certain rites still in existence conclusively show." [2]

Identity of Masonic and Cabalistic Theology.

From Pike's *Morals and Dogma of Freemasonry*, which we have already referred to as one of the most authoritative works on Masonic teaching, it is clear that the doctrines of esoteric Freemasonry, on such subjects as the nature of God, and His supposed identity with the universe, the nature of the human soul, the true interpretation of the Bible, etc., are quite identical with the expositions of these subjects contained in the Jewish Cabala.[3] The authoritative works of Ragon, "the sacred author" of Masonry, who was himself a Jew, illustrate the same theme. So do many other Jewish writings.

Are we to wonder [writes the pious Jewish rabbin, Benamozegh] that Judaism has been accused of forming

---

[1] Cf. *Dict. Apolog., loc. cit.*, col. 99 ; Webster, *Secret Societies, etc.*, chaps. vii and ix.

[2] *L'Antisemitisme*, p. 339.

[3] Cf. Preuss, *American Freemasonry*. *See* index "Kabbalah" and "Kabbalists" Also *Dict. Apolog., loc. cit.*, col. 126.

a branch of Freemasonry ? It is quite certain that Masonic theology is at root nothing else than Theosophy, and that it corresponds to the theology of the Cabala. Besides, a deep study of the rabbinical monuments of the early ages of the Christian era supply numerous proofs that the *aggada* was the popular form of an esoteric science, which presents, in its methods of initiation, the most striking resemblance to the Masonic system. Those willing to go to the trouble of carefully examining the question of the relations between Judaism and philosophic Freemasonry, Theosophy, and occultism in general, will, we are convinced, lose their superb disdain for the Cabala. They will no longer smile in pity at the suggestion that the Cabalistic theology may have a role to play in the religious transformation of the future.[1]

Further Points of Contact between Freemasonry and Judaism.

Besides the existence of the Cabalistic element in Masonic morals and dogma there are numerous other indications which point to the important influence of Judaism on the early formation and development of Freemasonry. We mention a few. The Masonic coat-of-arms still used by the Grand Lodge of England is of Jewish design. Some of the more important legends of Freemasonry, especially the Legend of Hiram, on which much of Masonic rite is founded, are Jewish. "The technical language, symbolism, and rites of Masonry are full of Jewish ideas and terms. . . . In the Scottish rite, the dates of all the official documents are given according to the Hebrew month and the Jewish era ; and use is made of the older forms of the Jewish alphabet." [2] Hence, approved Jewish writers

---

[1] Benamozegh, *Israel et l'Humanité*, p. 71, quoted in Lambelin, *op. cit.*

[2] *Jewish Encyclopædia*, vol. v, p. 503, art. "Freemasonry."

generally recognize that practically the whole Masonic ritual is of Jewish origin.

Growth of Jewish Influence in Freemasonry.

Although during the eighteenth century the number of Jews in the Masonic lodges were few, the prejudice against them was lessened or eliminated as a result of the movement towards Jewish emancipation, which was itself largely due to Liberal and Masonic influences ; and since the middle of the nineteenth century the Cabalistic Jewish element has become predominant at least in Continental Freemasonry. Thus, while Jews are still excluded from the so-called " Christian " lodges of Germany, the influence of the latter is now overshadowed by those lodges which admit Jews, and in which the Jewish element more or less prevails. Even in 1900 there were at least 800 such lodges in the German Empire exclusive of the B'nai Berith lodges, which are entirely Jewish. So marked, indeed, is the dominance of the Jewish element in German Freemasonry that the Masonic Journal *Latomia* (February, 1928) quotes a saying of Ludendorf : " The Freemasons are the henchmen of the Jews." [1] Again, it was Jews that introduced Freemasonry into the United States of America ; and Jews have always been a powerful influence in the American Masonic organizations.[2]

Special Jewish Rites in Freemasonry.

The Masonic rite of Mizraim, which includes no less than ninety degrees, and is, perhaps, the most esoteric

---

[1] Cf. *Rev. Intern. des. Soc. Sec.*, May 6, 1928.

[2] Cf. Jouin, *Les Fidèles de la Contre-Eglise Maçons*, pp. 37–45, where full documentation is given.

and highly elaborated of all the Masonic rites,[1] has been founded by Jews. So also has been the order of *B'nai Berith* ("Sons of the Alliance"), and several other organizations of a similar type.[2] The Masonic rite of Mizraim belongs mainly to Europe, and some of its lodges are exclusively Jewish. The order of B'nai Berith, which is altogether Jewish, is (or rather was up to some twenty years ago) mainly American, and if not formally and professedly Masonic, bears a striking resemblance to Freemasonry, in its organization and avowed objects, and is in intimate alliance with Masonry.[3]

Identity of Jewish and Masonic Anti-Christian Policy.

The indications of a close connection or working alliance between Freemasonry and important sections of the Jews are innumerable.

Masonry [writes the *Jewish Chronicle*, October 29, 1889] tolerates everything except a narrow clericalism [viz., Catholicism] and it possesses a special attraction for the Jews. . . . Clericalism has always persecuted Masonry everywhere it can . . . and the spirit of persecution has attracted the Jews towards Masonry by an invisible but potent bond of sympathy. There exists between them a natural alliance against a common enemy. . . . Together they fight, oftentimes with success, against religious fanaticism and racial antipathies. In London there are no less than five Jewish lodges. There are some also at Birmingham, Liverpool and Manchester.[4]

---

[1] Cf. Benoit, *La Franc-Maconnerie* (Paris, 1895), vol. ii, pp. 326–330. Cf. *Rev. Inter. des Soc. Sec.*, 1929, No. 46 ff, for a series of articles on the Jewish rites, also Deschamps, *op. cit.*

[2] Cf. *Fede e Ragione* (Fiesole), January 30, 1921, pp. 6 ff., for a detailed account of these organizations.

[3] Cf. *Les Fidèles de la Contre-Eglise—Maçons*, pp. 76 ff. for proofs, with full documentation. In the German Masonic review *Latomia*, February 28, 1928, the lodges of B'nai Berith are explicitly referred to as Masonic lodges. In fact, they are supposed to be the controlling power in German Freemasonry.

[4] Quoted, *ibid.*, pp. 77, 78.

Jews and Freemasons in Finance and in the Revolutionary Movement.

It is nearly half a century ago since a well-known British review called attention to the dominant influence of the Jews, not only in politics, the press, and international finance, but also in the revolutionary outbreaks of the century.

The influence of the Jews at the present time is more noticeable than ever. That they are at the head of European capitalism, we are all aware. . . . In politics many of the Jews are in the front rank. . . . That their excessive wealth, used as it has been, acts as a solvent influence in modern society cannot be questioned. . . . But while on the one hand the Jews are thus beyond dispute the leaders of the plutocracy of Europe . . . another section of the same race form the leaders of that revolutionary propaganda which is making way against that very capitalist class, representing their own fellow Jews. Jews, more than any other men . . . are acting as the leaders in the revolutionary movement which I have endeavoured to trace.[1]

We have already shown, and it is generally admitted, that the revolutionary outbreaks of the nineteenth century, which are here attributed to Jewish influence, were largely the work of Freemasonry.[2] That international finance is also largely dominated by Freemasonry is also generally admitted.

And in European Politics of the Nineteenth Century.

Forty years previously, Disraeli, himself of the Jewish race, and an enthusiastic admirer of the Jews,

---

[1] *Nineteenth Century*, January, 1881, pp. 10, 11, art. by H. M. Hyndman, entitled "The Dawn of a Revolutionary Epoch."

[2] Cf. on this subject, Deschamps; *op. cit.* (*passim*).

called attention in an oft-quoted passage to the dominant but hidden influence of the Jews in the political and economic life of Europe :—

> That mysterious Russian diplomacy which so alarms Western Europe was organized and principally carried on by Jews : that mighty revolution which is at this moment preparing in Germany, which will be in fact a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of the Jews, who almost monopolize the professorial chairs in Germany. . . . I hear of peace and war in the newspapers, but I am never alarmed, except when I am informed that the sovereigns want treasure : then I know that monarchs are serious. A few years ago we [viz., a Jewish family of financiers, in whose name he speaks] were applied to by Russia. . . . I resolved to go myself to St. Petersburg. I had an interview with the Russian Minister of Finance, Count Cancrin. I beheld the son of a Lithuanian Jew. . . . I resolved on repairing to Spain from Russia. I had an audience with the Spanish Minister, Senor Mendezabel : I beheld one like myself, the son of a Nuovo-Christiano, a Jew of Aragon. . . . I went straight to Paris to consult the President of the French Council : I beheld the son of a French Jew. "And is Soult a Hebrew ?" "Yes ! and several of the French Marshals—Massena, for example." The President of the French Council made an application to the Prussian Minister . . . Count Arnim entered the Cabinet, and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes.[1]

That the hidden influences (which Disraeli here connects with Jews) dominating the Liberal governments of Europe during the last century were also closely

---

[1] *Coningsby*, London, 1844, pp. 183–184.

allied with Freemasonry we have already shown, and it is now commonly admitted.[1]

Jews in the Inner Circles of Freemasonry.

Gougenot de Mousseaux, in a remarkable study upon this question, published nearly sixty years ago, collects a large number of facts pointing to the close connection of the inner and controlling elements of Freemasonry with certain sections of Judaism. He thus summarizes his conclusions :—

> The real chiefs of this immense association of Freemasonry (the few within the innermost circles of initiation), who must not be confounded with the nominal leaders or figure-heads, are mostly Jews, and live in close and intimate alliance with the militant members of Judaism, those, namely, who are the leaders of the Cabalistic section. This *élite* of the Masonic association, these real chiefs, who are known to so few even of the initiated, and whom even these few know only under assumed names [*noms de guerre*] carry on their activities in secret dependence (which they find very lucrative for themselves) upon the Cabalistic Jews.[2]

The same writer brings forward evidence of the existence in Germany, Italy, and London, of supreme lodges of this type, controlled by a Jewish majority, and quite unknown to the general body of Freemasons. He mentions two supreme lodges in London which none but Jews are allowed to enter, and in which the different threads of the contemporary revolutionary

---

[1] Four years after the publication of *Coningsby*, the year 1848, Disraeli is quoted as saying that "nearly all the Secret Societies have a Jew at the head." Cf. *L'Histoire et les Histoires*, p. 98, par Mgr. Landrieux, Bishop of Dijon (Paris, 1921).

[2] *Le Juif, la Judaisme, et la Judaisation des Peuples Chrétiens* (Paris, 1869), p. 340.

conspiracies, which were elaborated in the outer lodges, were brought together and co-ordinated ; and another lodge, at Rome, also exclusively Jewish, which, he says, was the supreme tribunal of the revolution against the Papal power.

On the same subject M. Doinel, at one time member of the Council of the Grand Orient, who in recent years has become a Catholic, writes :—

> How often have I heard the Freemasons lament the dominance of the Jews. . . . Ever since the Revolution the Jews have taken possession of the Masonic lodges more and more completely : and their dominance is now unquestioned. The Cabala rules as mistress in the inner lodges : and the Jewish spirit dominates the lower grades. . . . In the mind of Satan the synagogue has an all-important part to play. . . . The great enemy counts on the Jews to govern Masonry as he counts on Masonry to destroy the Church of Jesus Christ.[1]

Masonic Ideals and Judaism.

Leroy-Beaulieu, a French Jewish apologist, describes thus the social ideals of modern Judaism :

> Progress is the true Messiah, whose near advent she [Judaism] proclaims with all her hosannahs. . . . The [French] Revolution was its introduction, our doctrine of human rights, its manifesto, and its signal was given to the world, when, at the approach of our *Tricolour*, the barriers of caste and the walls of the Ghetto fell to the ground. . . . The emancipated Jew takes pride in working for its realization . . . assailing superannuated hierarchies, battling with prejudices . . . struggling to pave the way for future revolution.[2]

---

[1] L'Abbé Emmanuel Barbier, *Infiltrations Maçoniques*, quoted in *Dict. Apolog.*, art. " Franc-Maçonnerie," col. 99.

[2] Leroy-Beaulieu, *op. cit.*, pp. 296–297.

The national aims and ideals here attributed to—although they belong, probably, only to a comparatively small section of—the Jewish nation, are practically identical with those of Freemasonry. Hence, an international Jewish synod held at Leipsic, 1869, passed the following resolution :—

> This Synod recognizes that the development and realization of *modern ideas* are the surest guarantee in favour of the Jewish race for the present and future.[1]

It seems clear that the " modern ideas " here referred to are those of un-Christian Liberalism, of which Freemasonry has been the protagonist for the past two centuries.

The professed objects of the *Universal Israelite Alliance*, founded in 1860 (whose headquarters are in Paris,[2] and which is probably the most influential and most representative body of the Jewish nation), are similar to the professed aims of Freemasonry. These objects are thus summarized by its founder, the Jew, Adolphe Cremieux, who for many years held the position of Grand Master of the Supreme Council of the Ancient Scottish Rite of Freemasonry :—

> The Universal Israelite Alliance . . . addresses itself to every type of worship. It wishes to interpenetrate all religions, as it has found access to all countries. . . . Let all men of enlightenment, without distinction of sect, find a means of union in the Universal Israelite Association, whose aims are so noble, so broad, and so highly civilizing.

---

[1] Quoted in Deschamps, *op. cit.*, vol. iii, p. 25.

[2] For a list of the central governing committee of the Universal Israelite Alliance, cf. *The Jews' Who's Who* (published at 64 Oxford Street, London, W., 1921.) Some writers state that the headquarters have been transferred to New York since the great European War.

. . . To reach out a friendly hand to all who, although born in a different worship from ours, offer us the hand of fellowship, acknowledging that all religions which are based on morality and acknowledge God ought to be friendly towards one another: thus *to destroy the barriers separating what is destined one day to be united*—that is the grand and supreme object of our Alliance. . . . I summon to our Association our brethren of every form of worship. Let them come to us . . . Our grand mission is to put the Jewish population in touch with the authorities in every country . . . to make our voices heard in the cabinets of ministers and in the ears of princes, whatever be the religion that is despised, persecuted, or attacked.[1]

The striking similarity between this programme and the religious ideals of Freemasonry (humanitarianism, cosmopolitanism, and non-sectarianism, or religious indifference) needs no elaboration. Again, practically all writers on the subject, including the Jews themselves, recognize the leading part which the Jews have played in the activities of the French Grand Orient. Thus we read in the *Jewish Encylopædia*: "Jews have been most conspicuous in connection with Freemasonry in France since the Revolution." [2]

Hence Père Deschamps writes, apropos of the present question:—

> Judaism itself is a kind of Freemasonry, owing to the national solidarity of the Jews, their cosmopolitanism, which sets the Jews free from all local and patriotic ties, and finally, the opposition of the Jews to Christianity.[3]

It is in fact the Cabalistic elements in Freemasonry that act as the main driving force in the envenomed

---

[1] *Archives Israelites Universelles*, tom. xxv, pp. 511–520 (1861). Quoted in Deschamps, *loc. cit.*, p. 24.

[2] Vol. v, art. "Freemasonry."

[3] *Op. cit.*, vol. iii, p. 24.

and aggressive opposition of the latter to the true Church, and its never-flagging efforts for the undermining and destruction of the Christian organization of society.[1]

This intimate connection between the two powers [Freemasonry and Cabalistic Judaism] [writes R. Lambelin] is becoming so evident that there is no longer any attempt made to deny it. The Jewish lodges of B'nai Berith, which originated in the English-speaking countries, have swarmed all over Europe, and even into Asia ; and they assume the leadership of control in the whole Masonic organization. Under cover of Theosophy a new religion, which is specifically Jewish, though enveloped in a nebulous mist that obscures its character, is bidding fair to take the place of the traditional Christian belief which it flatters, and insensibly destroys.[2]

Growing Power of the Jews Coeval with Growth of Freemasonry.

Finally, the history of the Jews of Europe during the past three or four centuries is suggestive in this connection. The emancipation of the Jews and the unprecedented growth of the influence and power of the great Jewish financiers have synchronized with the rise and growth of the Masonic movement of the past two centuries. Up to the sixteenth century the Jews were excluded from practically all the Christian States of Europe. With the rise of Humanism, however, in the fifteenth century, and the accentuation of the other causes that finally led to the break up of Christendom, the Jews managed to improve their position. They gradually gained readmittance, sometimes covert, sometimes openly avowed, into most of the countries from which they had been excluded.

---

[1] Cf. Mgr. Dillon, *The War of Anti-Christ with the Church* (Dublin, 1885), p. 20.

[2] *Les Victoires d'Israel*, pp. 211–212.

But although they were allowed to live under the protection of the laws, they were not accorded full civic rights in any of the Christian States. They engaged in trade and carried on usury, by means of which they frequently acquired immense wealth. But they were not permitted to hold public offices, and were treated as aliens. They lived usually in ghettos, apart from the Christian community.

After the Protestant revolt, and especially under the influence of the Calvinistic sections of Protestantism, such as the Huguenots in France, the Puritans in Britain, and the Dutch and Swiss Calvinists, the position of the Jews gradually improved more and more. Finally, with the rise of the Liberalism of the eighteenth century, which was fostered and promoted by Masonic influence, the Jews were accorded full rights of citizenship, first in France and then, owing to the expansion of the French Napoleonic Empire, in nearly every country of Europe and America.[1] It is since that time that Freemasonry has risen to its present dominating influence in European life.

Modern Examples of Judaeo-Masonic Activities.

In France the Jews were enfranchised in 1791 at the instance of the Jacobins, the most aggressive and militant of the then existing anti-Christian Masonic organizations.[2] Ever since then, with the exception, perhaps, of the early Napoleonic period, the Masonic Jews and the Masonic societies have dominated the

[1] It was Oliver Cromwell that readmitted the Jews into England in the 17th century. Although Luther and most of the first Protestant leaders were bitterly hostile to the Jews, as was Voltaire, two centuries later, it is true, nevertheless, that the growth of the financial and political power of the Cabalistic Jews in modern times is mainly due to the movements of which Luther and Voltaire were the standard-bearers.

[2] Cf. Abbé Barruel, *Memoires sur le Jacobinisme.*

public life of France, whose anti-clericalism, secularism, educational and divorce laws have mostly been inspired from that source.[1]

Numberless other examples could be quoted of the sinister and permeating influence of the Jewish leaders on modern political and social developments; all of which are also attributable to or closely associated with Freemasonry. Thus, Roumania, where the Jews did not possess the full rights of citizenship, and were precluded from acquiring property in land was forced by Bismarck (author of the *Kulturkampf*, and closely identified with Freemasonry of the most extreme type) at the Congress of Berlin (1878) to grant them full civic rights.[2] In the year 1928 a memorandum was published on the Jewish question in Roumania signed by several university professors and leaders of the Roumanian nationalist party. It contains very striking statistics, showing how the land, the industries, even the professorial chairs in the universities, are now owned or occupied by Jews. The tale told is in fact the story of the expropriation of a people by the peaceful penetration of an alien element.[3]

At the Peace of Paris (1918–1919), dominated as is generally recognized, by Masonic influence, Poland was forced, in the same way, to grant such privileges to the Jews living within her borders as almost to constitute the Jewish colony a kind of State within the State.[4] At the same Congress the Jewish leaders were

---

[1] Cf. Belloc, *op. cit.*, chap. ix. Lambelin, *op. cit.*, chap. iv–v.
[2] Cf. Deschamps, *op. cit.*, vol. ii, p. 416.
[3] Cf. *Rev. Intern. des Soc. Sec.*, May 6, 1928.
[4] Cf. *The Tribune* (Rome) of August 28, 1927, for an important article on "Masonic Activity in Bulgaria," which, according to the writer, is directed and controlled by the Cabalistic lodges, some of which are exclusively Jewish, and all include a strong Jewish element. The Jewish lodges are those of the B'nai Berith already referred to.

accorded practical control of Palestine as a quasi-independent or incipient Jewish State under the protection of Britain. To-day Jewish financial and political power is especially felt in the countries which have fallen most completely under the influence of Freemasonry and un-Christian Liberalism, such as the United States of America, England, France, Germany, Russia, Roumania, etc.

Hence it is, that many Catholic writers on present-day Freemasonry and its anti-Christian activities frequently apply the epithet *Judæo-Masonic* to these latter in order to indicate the dominant influence of the Cabalistic section of the Jews in the world-wide movement against the Catholic Church. The implications in the term, of course, refer only to Masonic Jews ; and do not imply any indictment against the Jewish nation as a whole.

Chapter V

MASONIC DOCUMENTS

IN the preface to the first edition of his monumental work on Secret Societies, Père Deschamps writes:

" A Catholic from infancy and a priest . . . I have never belonged to any secret society . . . nor ever received under secret or otherwise any intimate communication from any member of such a body. Nevertheless, I am quite certain—and many Freemasons will agree with me—that I have a much fuller and wider acquaintance with Freemasonry and the principal sects which it includes than have most Free-

masons, even those that are apparently very high in the ranks of the Order. This knowledge is the fruit of observation and prolonged study of the European revolutions [of the past century] of their different phases and developments, of the laws and constitutions to which they have given rise, and the assemblies or outstanding individuals who have been their promoters. The study of these elements in their entirety and their mutual relations led me on to investigate the causes that produced them, and this investigation has finally brought me in contact with their hidden and mysterious origin [viz., the secret societies]. The study of this last aspect of the question has enabled me not only to gain an assured certainty of the existence of such a hidden source but also to make its existence and its character quite evident to every sincere and impartial enquirer." [1]

Sources of Information Concerning Freemasonry.

The author then proceeds to describe in detail the main sources from which the student may obtain a pretty full and accurate knowledge of the character, aims and general methods of Freemasonry, which is the parent and the model of all the modern secret societies. That these sources are abundant and authentic need not cause surprise. It is almost impossible that it should be otherwise seeing that Freemasonry alone, not to speak of the numberless allied associations, counts its adherents by the million, and that its activities have already gone on for nearly two centuries.

These sources are in the first place the Masonic constitutions, and the authentic collections of statutes, also the Masonic manuals, the books of ceremonial,

---

[1] Deschamps, *op. cit.*, pp. xxxvii–xxxviii.

the catechisms, the official descriptions of the oaths and obligations belonging to the different rites; the yearly calendars, etc., etc. Next come the published Transactions of Masonic gatherings, as well as the numberless Masonic reviews and official organs in all parts of the world, in which the principles and aims of the Order are oftentimes openly avowed. Then we have the authoritative works of Masonic writers dealing with the different aspects of Freemasonry, describing the nature of the Masonic cult and analysing the spirit and ideals of the Masonic Order.

Again, much may be learned from the attitude adopted by the Masonic body in different countries on such questions as Marriage, the Education question, the relations of Church and State, etc., as well as from the policy and activities of leading personages closely connected with the Order. Now and then, too, valuable information has been communicated by important members who were at one time zealous supporters of Freemasonry, and had been admitted to some of its inner secrets; but afterwards repented and left its ranks. Finally, in some instances secret Masonic documents of the highest importance have fallen accidentally into the hands of Catholics or have been seized and published by the civil authorities.

In the present chapter, which is supplementary to what precedes, we shall, without following any special order of subject-matter, give some samples of extracts from Masonic documents, chosen almost at random, which may help to illustrate further different portions of the preceding chapters.

Barruel and Robison.

We begin with a few extracts from the documents of the Illuminati, which the Bavarian Government

seized and published[1] in 1785, after the suppression of the Illuminist Sect,[2] We quote from the extracts given by the Abbé Barruel and J. Robison. Both these writers lived at the end of the eighteenth and the beginning of the nineteenth century. They were the first to point out the intimate connection of the Bavarian Illuminati with Freemasonry and with the French Revolutionary movement. Barruel had been a member of the Society of Jesus till its suppression (1773), and later on became one of the ablest Catholic apologists of his time. The most important and best known of his many works is his *Mémoires pour servir a L'Histoire de Jacobinisme*, first published in London, 1796, and translated into almost every European language. The aim of the work is to trace the rise and development up to the French Revolution of the Secret Societies. He denounces Voltaire, d'Alembert and Frederick II of Prussia as the chiefs of a great anti-Christian conspiracy (identified with Freemasonry) which brought about the suppression of the Society of Jesus, the production of the *Encyclopédie*, and the spread of the anti-Christian movement in France. In this society was merged Weishaupt's Illuminism after its supposed suppression in Bavaria. From the union of the two sprang the Masonic sect of the Jacobins, whose activities reached their climax in the anti-Christian excesses of the French Revolution. Efforts have been made, which for a long time were

---

[1] *The Original Writings of the Illuminati* (Munich, 1787). Cf. *Dictionnaire de la Theologie Catholique*, art. "Illuminés," vol. xi, pp. 273-8; also Barruel, *Mémoires sur le Jacobinisme*, vol. iv, chap. vii. The originals were deposited in the State archives at Munich, and left open to public inspection. A new French translation of these documents is now being published in the *Partie Occultiste* (a monthly Supplement of the *Rev. Intern. des Soc. Sec.*), August, 1929, ff.

[2] *See* above, chap. i, p. 12.

partially successful, to discredit Barruel's work. Modern research, however, and the course of events in the nineteenth and the twentieth centuries have served to establish his main conclusions.

J. Robison was contemporary with Barruel. He was a very distinguished scholar and university professor of Edinburgh. His book is entitled *Proofs of a Conspiracy of Freemasons and Illuminati against all the Religions and Governments of Europe*, of which the fifth edition is dated Dublin, 1798. Robison's main conclusions coincide with those of Barruel. He was a bigoted Scotch Presbyterian, ignorant of Catholicism, and strongly prejudiced against it. Having been himself at one time a Freemason on the Continent, he writes of it with a certain degree of inner knowledge.

Documents of the Illuminati.

The following passages, quoted by Barruel and Robison from *The Original Writings of the Illuminati*, will convey some idea of the character of the Illuminist sect and of its aims and ideals, all of which Illuminism has impressed upon Freemasonry :—

To reinstate man in his primitive right of equality and liberty we must begin by destroying all religion and civil society, and finish by the destruction of all property [viz., property rights]. . . . A time shall come when man shall acknowledge no other law but the great book of nature. This revolution shall be the work of secret societies.[1]

It is necessary to establish a universal régime and empire over the whole world. . . . Under the new empire all other governments must be able to pursue their usual progress, and to exercise every power except that of hindering the Order from attaining its end.[2]

---

[1] Barruel, *op. cit.* (English translation, entitled *History of Jacobinism*, London, 1798), vol. iv, pp. 23, 24.

[2] *Ibid.*, p. 134.

Despotism has robbed men of their liberty. How can the weak obtain protection? . . . Nothing can bring this about but hidden societies. . . . Princes and nations shall vanish from the earth. The human race will then become one family . . . and reason will be the code of law to all mankind.[1]

Seek out those who are distinguished for their power, riches or learning. Spare no pains, spare nothing in the acquisition of such adepts. If heaven refuses its aid, conjure hell. . . . These [viz., men of wealth and rank] are a good type of people. They augment our number and fill our coffers. . . . Make these gentry swallow the bait; but beware of communicating to them our secrets. For that species of adept must always be persuaded that the degree they are in is the highest.[2]

We must acquire the direction of education and of Church government, the professorial chairs and the pulpit. . . . We must profess the warmest concern for humanity, and make the people indifferent to all other relations [viz., such as those of family and country]. . . . We must endeavour by every means to gain over the reviewers and journalists; as well as the booksellers, who in time will see that it is their interest to side with us. . . . If a writer publishes anything that attracts notice, but does not accord with our plans, we must endeavour to win him over or decry him.[3]

Only those who are certainly proper subjects shall be picked out from among the inferior classes for the higher mysteries. . . . No religionist must on any account be admitted into these. . . . Every person shall be made a spy on another and on all round.[4]

You can't imagine what respect and curiosity my priest degree has raised. . . . A famous Protestant divine who is now of the Order is persuaded that the religion con-

---

[1] Robison, *op. cit.*, p. 161.
[2] *Ibid.*, pp. 39, 44, 45.
[3] *Ibid.*, p. 191. Cf. also Barruel, *op. cit.*, vol. iv, pp. 317 ff.
[4] *Ibid.*, *op. cit.*, p. 135.

tained in it is the ture sense of Christianity. O Man, Man ! To what may'st thou not be persuaded ![1]

Such extracts could be multiplied. The plans and ideas revealed in them are substantially identical with the aims and methods of the inner circles of Freemasonry during the nineteenth century and down to our own day.

Documents of the Carbonari.

The following extracts are taken from the correspondence of the Italian *Alta Vendita* (or *Haute Vente*), which is commonly supposed to have been at the time the governing centre of European Freemasonry. The documents were seized by the Pontifical Government in 1846. They were communicated by Pope Gregory XVI to Cretineau-Joly (March, 1846), who published them in his work *L'Eglise en face de la Revolution* with the approval of Pius IX :—[2]

" Our ultimate end is that of Voltaire and of the French Revolution—the final destruction of Catholicism, and even of the Christian idea. The work which we have undertaken is not the work of a day, nor of a month, nor of a year. It may last many years, a century, perhaps ; in our ranks the soldier dies ; but the fight goes on. . . .

" Crush the enemy whoever he may be ; crush the powerful by means of lies and calumny . . . if a prelate comes to Rome from the provinces to exercise some public function, learn immediately his character, his antecedents, above all, his defects. If he is already a declared enemy,

---

[1] *Ibid.*, p. 151.

[2] Cf. Maynard, *Cretineau-Joly, sa Vie Politique* (Paris, 1875), pp. 340–420 ; also Deschamps, *op. cit.*, vol. i, chap. vi. *See* also Dillon, *War of Anti-Christ with the Church*, chaps. xiv–xv, for long extracts from these documents. The originals are still in the Vatican archives.

an Albani, a Pallotta, . . . envelop him in all the snares you can lay under his feet ; create for him one of those reputations which will frighten little children and old women ; . . . paint him cruel and sanguinary ; recount regarding him some trait of cruelty which can easily be engraved in the minds of the people. . . . As France and England, so Italy will never be wanting in facile pens which know how to employ themselves in these lies so useful to the good cause. . . . Let the clergy march under your banner in the belief always that they are marching under the banner of the Apostolic Keys. . . . Lay your nets in the depths of the sacristies, seminaries, and convents. . . .

" The dream of the secret societies will be realized for the most simple of reasons because it is based on the passions of man. . . . Let us prepare our arms in the silence of the lodges, erect our batteries ; flatter all passions, the most evil as well as the most generous ; and everything leads us to believe that our plans will succeed one day even beyond our best calculations. . . .

" The *Alta Vendita* desires, that under one pretence or another as many princes and wealthy people as possible should be introduced into the Masonic lodges. . . . It will afterwards see what it can do to utilize them in the cause of progress. . . . They serve as birdlime for the imbeciles, the ambitious, the bourgeoisie, and the needy. They will serve our ends while intending to labour only for their own. They form a magnificent sign-board, and there are always fools enough to be found, ready to take part in a conspiracy of which some prince or other seems to be a ringleader. . . .

" It is upon the lodges that we count to augment our ranks. They form without knowing it our preparatory novitiate. . . .

" Let us be especially on our guard against exaggeration of zeal.. A good hatred, thoroughly cold, calculated and profound is of more worth than all artificial fires, and all the declamations of the platform. At Paris they cannot

comprehend this; but at London I have met men who seized better upon our plan. . . . Presently we shall have a printing press in Malta placed at our disposal. We shall then be able under the British flag, with impunity and certainty, to scatter from one end of Italy to the other books, pamphlets, etc., which the *Alta Vendita* shall judge proper to put in circulation. . . .

"It is not in the blood of an isolated man, or even of a traitor, that it is necessary to exercise our power: it is upon the masses. Let us not individualize crime. . . . It is necessary to generalize it. . . . Let us not then make more martyrs; but let us spread vice broadcast among the multitude; . . . let them breathe it through their five senses; let them drink it in, and become saturated with it. . . . Make men's hearts corrupt and vicious, and you will no longer have Catholics. Draw away the priests from the altars, and from the practice of virtue. Strive to fill their minds and occupy their time with other matters . . . it is the corruption of the masses we have undertaken—the corruption of the people through the clergy, and of the clergy by us—the corruption which ought one day to enable us to lay the Church in the tomb. . . .

"One of our friends, laughing at our projects, recently said to us: 'In order to destroy Catholicism it is necessary to commence by suppressing woman.' The words are true in a sense; but since we cannot suppress woman, let us corrupt her with the Church, *corruptio optimi pessima*. The best poinard with which to strike the Church is corruption."[1]

We might multiply such quotations directing how youths are to be entrapped, women corrupted and

[1] Cretineau-Joly, *L'Eglise en face de la Revolution*, vol. ii, pp. 120–400 quoted in Mgr. Dillon, *op. cit.*, pp. 68–82 A third instance of important Masonic documents being seized and published by the civil authorities occurred in 1919, when the Hungarian Government upon the fall of Bela Kun suppressed Freemasonry and seized its archives in Budapest which have since been published. Cf. Jouin., *Le Peril Judæo-Maconnique*, vol. iii, p. 120; De Poncins, *The Secret Powers Behind the Revolution*, pp. 68–76.

utilized for corruption, how the ecclesiastics are to be deceived, how Calvinism is to be utilized, etc.[1]

Aggressive Anti-Christian Character of Freemasonry.

The following extract from a speech delivered September 20, 1902, by Senator Delpech, President of the French Grand Orient, conveys an idea of the general spirit and character of that body :—

" The triumph of the Galilean has lasted many centuries but now he dies in his turn. The mysterious voice announcing [viz., to Julian the Apostate] the death of Pan to-day proclaims the death of the impostor God, who promised an era of justice and peace to those who believe in him. The illusion has lasted for a long time. The mendacious God is now disappearing in his turn. He passes away to join the dust of ages with the other divinities of India, Egypt, Greece and Rome, who saw so many deceived creatures prostrate before their altars. Brother Masons, we rejoice to state that we are not without our share in this overthrow of the false prophets. The Romish Church, founded on the Galilean myth, began to decay rapidly from the very day on which the Masonic Association was established." [2]

The following is an extract from the speech delivered at the Masonic Congress of Geneva, 1902, by the Deputy Grand Master of the Swiss Lodge, Alpina. This lodge

---

[1] Cf. Webster, *World Revolution*, pp. 299–304, where citations similar to those given here are quoted from Bucharin, Lenin, and other modern revolutionary leaders. For proofs of the identity of the present policy of Freemasonry with the policy described in the above extracts, see the remarkable brochure entitled *La Dictature de la Franc-Maconnerie sur la France*, by A. G. Michel (" edition spes," Paris, 1924).

[2] Cf. *Compte Rendu du Gr. Or. de France*, p. 381, quoted in *Catholic Encyclopedia*, art. " Masonry."

is amongst those recognized by and closely allied with the Grand lodges of Great Britain and Ireland :—

" We have one irreconcilable enemy [viz., the Pope and clericalism]. Its army is black as the darkness of night, and as numerous as the microbes whose swarming multitudes poison the air around us ; it is powerful, closely organized, well disciplined, and a model of blind obedience. This army fights to do evil. Freemasonry battles to do good." [1]

Items of Masonic Policy and Methods.

Extracts, such as the following, culled from Michel's collection entitled *La Dictature de la Franc-Maçonnerie sur La France*, illustrate some of the standard methods of Masonic activity :—

" Freemasonry ought to be felt everywhere ; but nowhere definitely revealed." [2]

" We ought to be most zealous to make our ideas permeate the masses of the people. . . . We rejoice in the fact that they are germinating and bearing fruit." [3]

" Sporting clubs, Boy Scout companies, convivial organizations, choral societies, all the types of association that attract youth . . . these are a fruitful soil on which to exercise Masonic propaganda with the greatest profit." [4]

" The Congress of the Grand Lodge of France declares by the almost unanimous vote of the lodges that—(1) It is in favour of a single type of school, with free education. . . . (2) It wishes to impose upon all, even those of lesser capacity, the obligation of attending continuation schools. . . . (4) It favours the monopoly of education [viz., by the State] and the immovability of the teachers." [5]

---

[1] *Congrès de Genève*, 1902, pp. 93 ff.
[2] *Convent Grand Orient*, 1922, p. 362, cf. Michel, *op. cit.*, p. 19.
[3] *Ibid.*
[4] *Convent Grand Orient*, 1923, p. 301, cf. Michel, *op. cit.*, p. 20.
[5] *Convent Grand Loge de France*, 1923, p. 48, cf. Michel, *op. cit.*, p. 48.

" An admirable aspiration towards an ideal of altruism and pacificism is carrying the brethren of most of our lodges to set their hopes on the complete and absolute realisation of that organism for the liberation of modern society, ' The League of Nations.' "[1]

" It is a part of the duty of universal Freemasonry to give its whole support to the League of Nations so that the latter should no longer need to be subject to the interested influences of the governments." [2]

Religion of Freemasonry.

Such extracts as the following, taken from authoritative exponents of British Freemasonry, illustrate the type of religion which it propagates :—

" To hearten them [viz., the Initiates] to the task, the Initiatory colleges have held up a prototype in the person of some great soul who has already trodden the same path and emerged triumphantly therefrom. . . . In Egypt the prototype was Osiris. . . . In Greece the prototype was Bacchus. . . . In Masonry the prototype is Hiram Abiff. . . . In the Christian and chief of all systems . . . the greatest of all exemplars died at the hands of a mob." [3]

Again, the same author writes :—

" It is well for a man to be born in a church but terrible for him to die in one ; for in religion there must be growth. A young man is to be censured who fails to attend the Church of his nation ; the elderly man is equally to be censured if he does attend—he ought to have outgrown what that Church offers and to have attained a higher order of religious life. . . . Each human life is as a bulb

---

[1] *Voeu de la Grande Loge de France*, 1923, p. 90, cf. Michel, *ibid.*

[2] *Convent Grand Orient*, 1923, p. 23, cf. *ib.*, p. 63.

[3] W. L. Wilmshurst, *The Meaning of Masonry*, p. 142, quoted in Penney-Hunt, *The Menace of Freemasonry*, p. 7. Wilmshurst is at present one of the leading British Freemasons and is a recognized authority on the Craft.

providentially planted in some pot, in some religion, in some church. If it fulfils the law of its nature . . . it will outgrow that pot." [1]

The Freemason, an English Masonic review (Aug. 21, 1926), has the following :—

" Freemasonry is able to stand by and behold the march of all religions as they pass in review. . . . All, however, are seen moving along the line of natural evolution towards one and the same ethical and spiritual goal." [2]

Solidarity of All Freemasonry

The following is an extract from the ritual or ceremonial for the instalment of a Grand Master in lodges of the Ancient Scottish Rite :—

" Friendship is the sacred bond which unites together all the Brethren of our Craft ; for however much scattered they may be over the face of the earth, they all compose only one body ; because one is their origin and one their aim ; one the mysteries into which they are initiated ; one the path by which they are led ; one the guage and measure applied to each and all of them ; and one the spirit by which they are animated." [3]

The following is taken from the address of congratulation sent by the Grand Lodge of Italy to the Prince of Wales, afterward King Edward VII, on the occasion of his installation as Grand Master of the English Freemasons. Similar addresses were sent by the French Grand Orient and other Continental jurisdictions. The Italian Freemasons were then (about 1874) perhaps the most prominent and aggressive section in Europe :—

" May it please your Royal Highness to permit the

---

[1] *The Masonic Initiation*, pp. 25 ff (quoted *ibid.*, p. 20).
[2] *Ibid.*, p. 18.
[3] Quoted in Dupanloup, *Study of Freemasonry*, p. 4.

Grand Master of the Grand Orient of Italy to unite, etc., etc. . . . Italian Masonry therefore rejoices at this new lustre shed upon our world-wide Institution, and sincerely prays that between the two Masonic communities may be drawn ever more closely those fraternal ties which, despite the want of that official recognition, which we venture to hope will soon be effected, have always bound us to our English brethren. . . ." [1]

A short time afterwards (July 19, 1875) the following appeared in the London *Times* :—

" The announcement was made on Saturday at the consecration of a new lodge, named after the Prince of Wales at the Alexandra Palace, that his Royal Highness the Grand Master of the English Freemasons had given official recognition to the Grand Orient of Italy. . . ." [2]

Bro. A. Pike, who is perhaps the highest and most widely-recognized authority on Anglo-American Freemasonry, writes : " When the [Masonic] Journal in London . . . declared that English Freemasonry had no opinions political or religious, and that it did not in the least degree sympathise with the loose opinions and extravagant utterances of part of the Continental Freemasonry, it was very justly and very conclusively checkmated by the Romish organs with the reply ' it is idle for you to protest. You are Freemasons, and you recognize them as Freemasons. You give them countenance, encouragement and support, and you are jointly responsible with them, and cannot shirk that responsibility.' " [3]

---

[1] *Ibid.*
[2] *Ibid.*, pp. 4–5.
[3] *Off. Bull.*, 1885, vii, 29. Quoted in *Catholic Encyclopedia, loc. cit.*, p. 778.

Freemasonry and High Finance.

Our next quotations shall be from an article which appeared over the signature "Papus"[1] in the April number, 1914, of the French Occultist review *Mysteria*. It furnishes a further illustration of the aims and methods of the Masonic conspiracy:—

"Side by side with the national politics of each State, there exist certain obscure organizations of international politics. At the present moment the problems before these international councils are the setting-up of Alsace-Loraine into two Swiss Cantons, the liberation of Poland, . . . the disappearance of Austria, the constitution of a United States of Europe after the final abolition of military feudalism. The men that take part in these councils are not the professional politicians, or the brilliantly-dressed ambassadors, but certain unpretentious, unknown men, high financiers, who are superior to the vain ephemeral politicians who imagine that they govern the world.

"A network of well-organized telegraphic agencies with English directors, a strong international centre of economic intelligence with German consuls, a group of French bank-directors and of Belgian, Swiss, and Japanese intelligence agents form a living, active instrument for social purposes of an efficiency quite different from a parliament or a court peopled by courtesans. A strike occurring at the nick of time to stop the construction of an ironclad; the sudden rise into importance of a commercial port; a commercial treaty negotiated at the favourable moment, etc., these are the unforeseen manifestations of those social activities whose springs are hidden, and which surprise only the uninitiated. . . . These men [viz., the secret societies organized in small groups] . . . carry on their activities

---

[1] "Papus" was the *nom-de-plume* of Dr. Gerard Encausse, the biographer of Martinez Pasqualis, who was the founder of the French Martinist Order. Encausse was an avowed Cabalist, and was the President of the Order until his death in 1916. He, consequently, may be presumed to have been within the inner Masonic circle.

in accordance with an ancient system of social organization, coming down from the ancient sanctuaries of Egypt, and reverently prserved in certain centres of Hermeticism.[1]

Here we have the explicit testimony of one who was himself in close touch with the inner circle of esoteric Freemasonry, and may be presumed to possess accurate knowledge of its activities, as to the identity of the powers controlling international finance with the members of the inner Masonic circle. The testimony of " Papus " is confirmed by a whole mass of collateral evidence.

Documents of Disputed Authenticity.

Besides the Masonic documents of undisputed authenticity from which we have so far quoted, there is another important class of documents whose genuineness has not been conclusively established. It is clear that these documents cannot be advanced as evidence of anything which is not proved from other sources. Some, however, have a significance and importance which forbid their being passed over in silence. The most remarkable of these is the one known as the *Protocols of the Sages of Sion,* which was first published in Russia in 1901, and translated since the European war into most languages of the world, including Japanese and Chinese. These and some other kindred documents purport to be reports or records of conferences delivered before secret and select bodies of Masonic Jews of the very inner circles of Freemasonry ; and to contain the main outlines of the policy and plans of action, elaborated long before by the Masonic Jewish leaders.

The feature which gives these documents their

[1] Quoted in Mgr. Jouin's *Les Protocols de Nilus*, pp. 162, 163.

peculiar interest, and which no amount of adverse criticism or of arguments against their genuineness can explain away, is the startling accuracy with which the recent developments of the anti-Christian and Masonic movement are described almost in detail. The documents were certainly published more than a quarter of a century ago. How is it that they seem to indicate or clearly foreshadow events and social developments which have taken place during the last fifteen years; and to trace these phenomena to their causes? The obvious explanation would seem to be that the documents, whatever may have been their origin, are based upon accurate knowledge of the Masonic conspiracy; and that the revelations they purport to contain of the aims and methods of the Masonic Jewish leaders are substantially true. Apart from this aspect of the case, which is the dominant one, it may be added that although the proofs of their authenticity drawn from the history of the documents themselves and a critical analysis of their contents are far from convincing, the arguments to the contrary are still less so. Especially in the case of the *Protocols of the Sages of Sion*, which is the most important and striking of the documents in question, the futility of the so-called "refutations" so far published,[1] as well as the determined and persevering efforts (which have been partially successful) on the part of the capitalistic Press and the great financial interests to boycott or suppress the book, have gone far to convince very many of its authenticity. It is outside our present scope to discuss these documents at length, nor do we quote them as independent evidence of Masonic aims and methods. For the benefit, however,

[1] As, for instance, in the London *Times*, August 16–20, 1921.

of the reader who may be interested in the subject, we give a brief summary of the contents of the book, and a short bibliography.[1]

Protocols of the Sages of Sion.

The " Protocols " purport to be the rough notes of a series of twenty-seven conferences, delivered or intended for delivery in secret conclave before a select body of Jewish Masonic leaders who were present at the First Sionist Congress at Basle in Switzerland in the year 1897, under the presidency of Dr. Theodor Hertzel. The papers are supposed to have been surreptitiously copied after the congress by secret agents

[1] Cf. Mgr. Jouin, *Les Protocols des Sages de Sion.* Trad. Serge Nilus (7ième ed., Paris, 1927) ; *Les Protocols de G. Butmi* (Paris, 1922) ; *Les Protocols des Sages de Sion* (*Coup d'Œil d'Ensemble*), 10ième edition (Paris, 1925). These three editions (which are published at 8 Avenue Portalis, Paris) contain all the best matter on the subject so far available ; and include introductions, full discussions on genuineness and veracity, valuable appendices, etc. Gottfried Zur Beek, *Die Geheimnisse der Weisen von Zion* (Berlin, 1919). This edition, which was the first published outside of Russia, has a valuable introduction giving many details of the history of the document in Russia up to 1914. *The Jewish Peril : Protocols of the Learned Elders of Zion* (London, 1921) contains only the text of Nilus. *The Protocols of the Wise Men of Zion* (Beckwith Edition, New York, 1921) gives the text of Nilus (1917), and has an epilogue (pp. 133–164) containing some useful information connected with the Protocols. An Italian edition, edited from the offices of the weekly review *Fede e Ragione* (437 Corso Umberto, Fiesole), was published in 1921. The Polish edition (published 1919) has for title *Bacznosc !* (" Attention "), with the words in Polish as sub-title : " *Read and get read,* 1897–1920." Jouin, *Le Peril Judaeo-Maçonnique,* vols. ii, iii, v and xi (8 Avenue Portalis, Paris). *The International Jew,* vols. i to iv, published by the Dearborn Publishing Co., U.S.A., and sold by " The Britons," 40 Great Ormond Street, London, W.C. 1. Cf. also the London *Times,* May 8, 1920, and again, July 12 to 29, 1921 ; *Morning Post* (" The Cause of the World's Unrest "), July 12 to 29, 1920, and again, October 24 to 27, 1921. L. Wolf, *Myth of the Jewish Menace ; or, The Forged Protocols* (Macmillan, 1922). Webster, *Secret Societies and Subversive Movements* (London, 1924).

of the Czarist Government who found some way of penetrating for the purpose into the inner archives of a French Masonic lodge of the Misraïm rite. Two well-known Russian publicists, Sergius Nilus, a pious member of the Russian Orthodox Church, and G. Butmi, an able nationalist writer and controversialist, got possession of copies independently, and both published Russian versions of the document (1901–1902). Several other editions appeared in Russia during the following fifteen years. It was not, however, until the Russian Revolution of 1917 that the book attracted widespread attention. Since then, editions have appeared in almost every civilized country of the world, and a whole literature has grown up around it.

The book purports to contain only extracts hurriedly gathered from a fuller collection belonging to the same general class as the secret documents of the Illuminati, those of the *Alta Vendita*, and several other extracts that we possess from the authentic writings of the leaders of the inmost circles of Freemasonry. The extracts, if genuine, would be specially valuable as embodying a statement of the present immediate objective of the Masonic Jewish leaders, and an up-to-date description of their plan of action, which in its main outlines is in harmony with what is already known from other authentic sources. But, whether genuine or not, the book is of extraordinary interest and is manifestly the product of a master mind. It presents an analysis of modern social evils such as can be found nowhere else.

Content of the "Protocols."

The ultimate object, according to the Protocols, of the Masonic Jewish policy, is the complete destruction

of Christianity and the enslaving of all the Christian nations of the world under the heel of the Masonic Jews. The master weapon to be employed is gold. The principal allies to be utilized in the work are the Freemasons and other secret societies, which are all permeated and controlled by Freemasonry. The means to be employed are the propagation of subversive and revolutionary ideas, a false and unsound system of education, the propagation of misleading economic and social theories, the destruction of all monarchical governments, the corruption of public functionaries, the manipulation of democracy through the lever of gold, and with the aid of the capitalistic monopoly of the Press and of credit ; the stirring up of unrest, class-war, strikes, lock-outs, revolutions, etc. Hypocrisy, calumny, and assassination are to be freely employed. Real patriotism is to be uprooted, the old landed proprietors are to be impoverished by taxes and imposts, and displaced ; and the ownership of the land to pass under the control of Jewish financiers. Internationalism is to be promoted ; the people are to be demoralized by corupt literature, corrupt theatres, international sport, gambling, drinking, sexual vice, etc. The Great War is plainly foreshadowed ; as are the revolutions in Russia and Hungary, as well as the League of Nations and the world crisis as we know it to-day. During the transition period between the present governmental system and the establishment of the universal Masonic régime, there is to be a secret government of Masonic Jewish leaders resting upon the control of the Press and of public opinion, while the nominal governmental authority will be practically powerless, and little more than an instrument in the hands of the Masonic masters.

Extracts from the "Protocols."

The following passages, taken almost at random from the text itself will illustrate its style and character :—

Until the time when we attain power we will try to create and multiply lodges of Freemasons in all parts of the world. . . . These lodges will be the principal places from which we shall obtain our information, as well as being centres of our propaganda. We will centralize these lodges under one management known to us alone, which will consist of our learned men. . . .

All the wheels of the mechanism of the State are set in motion by a power which is in our hands, that is to say, gold. . . . On the ruins of the natural and hereditary aristocracy we have set up the aristocracy of our educated class, and over all the aristocracy of money. . . .

In order to keep them [the people] from discovering for themselves any new line of action in politics we will distract them by various kinds of amusements, games, pastimes, passions, public-houses, and so on. Soon we shall start advertising in the Press, inviting people to enter for various competitions in all manner of enterprises, such as art, sport, etc. These new interests will definitely distract the public mind from such questions as we have to contest with the people. As the people gradually lose the power of thinking for themselves, they will join us in every clamour that we shall raise. . . .

We will encourage the love for boundless luxury which we have already developed. We will increase the wages, which will not help the workman ; for at the same time we will raise the prices of prime necessaries, taking as a pretext the bad return of agriculture. We will also artfully undermine the basis of production by sowing the seeds of of anarchy among the workmen, and encouraging them

in the drinking of spirits. . . . We will conceal the true position of affairs by an apparent desire to help the working-classes in solving great economic problems. . . .

In the whole of Europe, and on other continents with the help of Europe, we must promote dissensions and mutual hostility. . . .

We must be in a position to meet every opposition with a declaration of war on the part of the neighbouring countries of that State which dares to stand in our way; but if such neighbours in their turn were to decide to unite in opposing us we must respond by creating a universal war. . . .

Taxation of the poor is the origin of all revolutions and always greatly conducive to the injury of the government, as the latter, while trying to raise money from the poor, loses its chance of obtaining it from the rich. . . .

I think you know that gold currency has been the destruction of all States that have adopted it: because it could not satisfy the requirements of the population, all the more so, because we have done our best to cause it to be congested, and to be withdrawn from circulation. . . .

Each loan proves the weakness of the government. . . . which, instead of raising sums direct from the nation by means of temporary taxation, comes to our bankers cap in hand. . . .

External loans are like leeches, which cannot be separated from the body of the government until they fall off of themselves or until the government manages to shake them off. . . . It is evident that such loans under the existing system of taxation draw off the last cent from the poor taxpayer in order to pay interest to foreign capitalists from whom the State has borrowed the money. . . .

We have taken great care to discredit the clergy of the Gentiles in the eyes of the people, and have succeeded in

injuring their mission which could have been very much in our way. The influence of the clergy on the people is diminishing daily. To-day freedom of religion prevails everywhere, and the time is only a few years off when Christianity will fall to pieces altogether. . . .

In order to obtain an absolute majority we must induce everybody to vote, without discrimination between classes. Such a majority would not be obtained from educated classes or from a society divided into castes. . . .

It [the Press] is often empty, unjust, false; and most people do not in the least understand its exact purpose. We will harness it and will guide it with firm reins. We will also have to gain control of all the other publishing firms. . . . The aggressive publications which have been instituted by us will only attack such points in our policy as we intend changing. . . .

No piece of information will reach society without passing through our control. . . . Even at the present day . . . all news is received by a few agencies in which it is centralized from all parts of the world.[1]

Value of the Protocols.

If the Protocols be compared with the principal Papal pronouncements on the present social evils, as well as those of the Bishops of different countries during the past thirty years, the two sets of documents will be found to show a marvellous coincidence. In both, the same facts are envisaged, and their baneful influence on the people recognized; but they are viewed from opposite standpoints. Were it not that the Protocols were actually published more than twenty-five years ago a critic would easily be led to suspect that the document was in reality drawn up after the Great War by some student of social science,

[1] Cf. text as given in *The Jewish Peril* and *Protocols of the Wise Men of Zion* (*passim*).

who wished to give point and dramatic setting to the conclusions he had arrived at. Hence, even if compiled or interpolated by an anti-Jewish writer, as Masonic and pro-Jewish writers assert, the document is of the greatest value. Taken in conjunction with Pope Leo's great Encyclicals and other more recent Papal pronouncements, the Protocols may be described as one of the best existing summaries of modern social science. A selection of extracts from the book would, possibly, contain a more direct, more complete and up-to-date analysis of the modern "Social Question" than any other existing treatise. Hence, it has an interest and value which are quite independent of the identity of the author, and which would still remain even if it were finally proved, as possibly may occur, that the document, at least in its present form, is a forgery.

Chapter VI

PAPAL CONDEMNATIONS

IT will be useful at this stage to place before the reader a summary account of the Papal condemnations of Freemasonry, which are so severe and so sweeping in their tenor as to be quite unique in the history of Church legislation.

General Tenor of the Papal Condemnations.

During the last two centuries Freemasonry has been expressly anathematized by at least ten different Popes, and condemned directly or indirectly by almost every

pontiff that sat on the chair of St. Peter. The Popes charge the Freemasons with occult criminal activities, with "shameful deeds," with acting under the direct inspiration of the devil, if not actually worshipping Satan himself (a charge which is hinted at in some of the papal documents), with infamy, blasphemy, sacrilege, and the most abominable heresies of former times; with the systematic practice of assassination; with treason against the State; with anarchical and revolutionary principles, and with favouring and promoting what is now called Bolshevism; with corrupting and perverting the minds of youth; with shameful hypocrisy and lying, by means of which Freemasons strive to hide their wickedness under a cloak of probity and respectability, while in reality they are a very "synagogue of Satan," whose direct aim and object is the complete destruction of Christianity, and the universal restoration of paganism in a form more degraded and unnatural than the world has hitherto known. The Popes again and again remind Christian rulers of their urgent duty, in the interests of religion and morality, and for the sake of the peace and safety of the State, to suppress all the secret societies in their dominions. Moreover, the Popes include in their condemnations and censures not only those that join the Freemason sect, but also those that encourage and assist them in any way directly or indirectly.

Clement XII.—The first Papal condemnation was issued by Clement XII in 1738, twenty-one years after the establishment of the first Masonic lodge in England, and seventeen years after the formal introduction of Freemasonry into the continent of Europe. The emphatic and comprehensive terms of this condemnation were never revoked or toned down, and the

sentence of Clement XII has been confirmed in its full rigour by succeeding Pontiffs :—

> Under an outward semblance of natural probity, which they require, and which they regard as sufficient . . . they [the Freemasons] have established certain laws and statutes binding themselves towards each other . . . but since crime ultimately betrays itself . . . their assemblies have become to the faithful such objects of suspicion that every good man now regards affiliation to them as a certain indication of wickedness and perversion.

Hence, the Pontiff,

> For the sake of the peace and safety of civil Governments, and the spiritual safety of souls, and to prevent these men from plundering the House like thieves, laying waste the Vineyard like wolves, perverting the minds of the incautious, and shooting down innocent people from their hiding places,

pronounces the grave sentence of major excommunication against these " enemies of the common-weal " :—

> Wherefore, to each and all of the faithful of Christ, of whatever state, grade, condition or order, We ordain stringently and in virtue of holy obedience, that they shall not under any pretext enter, propagate, or support the aforesaid societies, known as Freemasons, or otherwise named ; that they shall not be enrolled in them, affiliated to them, or take part in their proceedings, assist them, or afford them in any way counsel, aid, or favour, publicly or privately, directly or indirectly, by themselves or by others in any way whatever, under pain of excommunication, to be incurred by the very act, without further declaration, from which absolution shall not be obtainable through anyone except through Ourselves, or Our successor, the Roman Pontiff for the time being, unless in the article of death.[1]

---

[1] *In Eminente*, an. 1738. (Cf. *Iuris Canonici Fontes*, vol. i, pp. 656, 657.)

Benedict XIV and Pius VI.—This condemnation was renewed by Benedict XIV, who condemns anew the secularism [or religious indifference], the occult character, the oaths of secrecy, and the revolutionary tendencies of the Masonic sect, and calls upon all Catholic rulers to take effective measures against the Freemasons of their territories, and secure that the Apostolic prohibition of the sect be carried into effect.[1] Pius VI, without explicitly mentioning the Freemasons, manifestly refers to them, when he condemns the hypocrisy, the naturalistic philosophy, and the destructive revolutionary tendencies of his time.[2]

Pius VII.—Pius VII denounces the secret societies as the prime cause of the revolutionary upheavals in Europe, and stigmatizes the hypocrisy of the Italian Carbonari (whose society, he says, is an offshoot of Freemasonry, or at least modelled upon it) who were actually affecting a pretended zeal for the welfare of the Church: "They affect a special obedience and wondrous zeal for the Catholic faith, and for the person and teaching of Our Lord Jesus Christ, whom they sometimes impiously dare to call the ruler of their society, and their great teacher." He denounces their secret oaths, their indifferentism in religion "than which nothing worse or more dangerous could be thought of." Again,

> They blasphemously profane and defile the Passion of Jesus Christ by their sacrilegious ceremonies. They dishonour the Sacraments of the Church (for which they sacrilegiously substitute others invented by themselves) and even turn into ridicule the very mysteries of the

[1] *Providus*, 1751. *Ibid.*, vol. ii, pp. 315–318.

[2] *Inscrutabili Divinae Sapientiae*, 1775, sect. 2, 6, and 7. (*Ibid.*, vol. ii, pp. 649, 652, and 653.)

Catholic religion. They cherish a very special hatred against the Apostolic See, which they are striving to overthrow. . . . While boasting that they require from their members to cultivate charity and all other virtues, their real moral teaching is most depraved. They brazenly defend lustful excesses; they teach that it is lawful to assassinate those that betray their secrets, and to stir up sedition against kings and other rulers, . . . and deprive them of their power.[1]

Leo XII.—Leo XII reproduces the three bulls of his predecessors, and bewails the fact that Christian rulers had not obeyed the wishes of the Vicars of Christ, and suppressed the Masonic sects, as the safety of both Church and State required. He stigmatizes the destructive ravages of the Freemasons and the other secret societies, in the intellectual centres throughout Europe. He accuses them of the systematic assassination of those whom they have marked out for death. He denounces their impious and irreligious propaganda, and assumes as a certain and authentic fact that all the secret sects " although differing in name, are closely united with each other by the unholy bond of the same wicked and impious designs." He again implores the temporal rulers to take active measures against them as enemies of both Church and State. He condemns in a special way the " absolutely impious and criminal oath by which the members bind themselves not to reveal to anyone the secrets of their association, and to execute the death sentence upon those who reveal them to their superiors, clerical or lay." He admonishes all the faithful to flee from those men who are " the darkness of the light," and " the [false] light of the darkness."

---

[1] *Ecclesiam*, 1821. (*Ibid.*, pp. 721–3.)

Beware of their blandishments and honied words . . . [he continues]. Hold it for certain that none can have any share in the work of these sectaries without becoming guilty of a most grievous crime. Be deaf to the words of those who, in order to entice you into the lower grades, declare vehemently that nothing is permitted in them at variance with religion; that nothing even is spoken of, nothing done but what is blameless, honourable, and holy.

He renews in explicit and somewhat stronger terms the excommunication pronounced by Clement XII against all those who either join these sects, or lend any kind of advice, help, or assistance to them, in any way, directly or indirectly.[1]

Pius VIII and Gregory XVI.—Pius VIII again renews the condemnation of his predecessors, and refers to the imminent peril arising from Masonic influences in the schools and colleges; for through their teachers they [the Freemasons] train up a type of men to whom the words of St. Leo may well be applied: "lying is their rule, Satan is their God, and shameful deeds their sacrifice." [2]

Gregory XVI compares the secret societies to a sink in which "are congregated and intermingled all the sacrileges, infamy, and blasphemy which are contained in the most abominable heresies." [3]

Pius IX.—Pius IX in his encyclicals and allocutions, condemned Freemasonry and the kindred secret sects,

---

[1] *Quo Graviora*, 1825. (*Ibid.*, pp. 725–733.)
[2] *Traditae Humilitati Nostrae*, 1829. (Cf. *Bullarium Romanum*, tom. xviii, p. 19, for this bull which is not printed in the *Iuris Canonici Fontes*.)
[3] *Mirari Vos*, 1832. (*Iuris Canonici Fontes*, vol. ii, p. 745.)

at least six different times between 1846 and 1873.[1] In his first encyclical he confirms and renews the condemnations pronounced by his predecessors against "those baneful secret sects who have come forth from the darkness for the ruin and devastation of Church and State." He again reprobates the "dreadful doctrines allowing indifference in matters of religion, which is so directly opposed even to natural reason, the doctrine, namely, by which men pretend that they can obtain eternal salvation in the observance of any religion whatsoever." [2] Later on, he applies to the Masonic sects the words of Our Lord: "You are from your father the devil, and it is the works of your father that you wish to do." [3]

In 1865 he bewails the fact that so many rulers had disregarded the injunctions of the Holy See, and had not suppressed the Masonic sects, asserting that their neglect had brought ruin and devastation upon Europe. "Would that they had not shown such negligence in so serious a duty; we would not then have to deplore such great wars and movements of revolt by which all Europe has been set ablaze, nor those bitter evils which have afflicted and still weigh heavily upon the Church." He expressly reprobates the false but widespread opinion, arising from ignorance of the facts, that the Freemasons were a harmless and philanthropic body, and that the Church has nothing to fear from them.

Who does not see how far such an idea is from the truth? What is the object and meaning of that close association of men of every religious belief? What is the purpose of

---

[1] Cf. *Quo pluribus*, 1846; *Singulari Quadam*, 1864; *Maxima quidem laetitia*, 1862; *Ex epistola*, a Brief addressed to Monsignor Darboy, 1865; *Multiplices autem*, 1865; *Etsi multa luctuosa*, 1873.

[2] *Qui Pluribus*, sect. 5. (*Ibid.*, p. 811.)

[3] *Singulari Quadam*, sect. 3. (*Ibid.*, p. 892.)

their secret meetings ; of the dreadful oaths taken at their initiations that they will never divulge anything pertaining to their association ; of the unspeakable penalties they imprecate upon themselves should they prove false to the promise ?

He also reprobates the opinion that the condemnation of Freemasonry did not extend to the countries in which it was allowed by the civil law. Finally, he renews solemnly the condemnations and censures pronounced by his predecessors ; adding that all should know that these sectaries, who are " wolves in sheep's clothing, intent on the destruction of the flock," are to be reckoned amongst those of whom the Apostle has warned us so sternly " that he expressly orders to have no intercourse with them, nor even give them the ordinary salutations." [1] Again, in the Brief addressed to Monsignor Darboy, Archbishop of Paris, on the occasion of the death of Mons. Magnan, he speaks of the union of the sects as forming " the Synagogue of Satan . . . whose object is to blot out the Church of Christ, were it possible, from the face of the Universe." [2]

Finally in 1873 the Pope enumerating the trials and persecutions which had lately come upon the Church in Rome and throughout the whole world—the expropriation of the Holy See, the persecutions in Switzerland, the anti-Catholic activities of the German imperial government, the revolutions and anti-Catholic movement in Spanish-America—attributes this universal war against the true Church to the Masonic and allied sects, " of which the Synagogue of Satan that is now mobilising its forces against the Church

---

[1] *Multiplices inter.* (*Ibid.*, pp. 1010–1011.)

[2] *Ex Epistola*, November, 1865 (quoted in the *Dictionaire Apologètique de la Foi Catholique*, loc. cit.).

of Christ is composed. . . ." He warns the Bishops to point out to the faithful the fallacy of those " Who whether deceived themselves or striving to deceive and ensnare others still presume to assert that these dark associations aim only at social betterment and human progress, and the practice of beneficence : and to impress the Pontifical decrees on their minds by constantly reminding them of them ; pointing out at the same time that it is not alone the Masonic body in Europe that is referred to but also the *Masonic associations in America and in whatever part of the world they may be.*" [1]

Leo XIII.—Leo XIII in almost all his encyclicals strives to combat " the deadly poison circulating to-day in the veins of human society," [2] which is none other than the spirit and the teachings of Freemasonry. In the encyclical which treats directly of the Masonic sects he reaffirms the condemnations of his predecessors, and expressly includes in them not only Freemasonry, but the sects springing from, or modelled upon Freemasonry, and which aim at the same objects, such as the Carbonari, the Orange Society, Nihilists, etc. " There are," he writes, " several organized bodies which, though differing in name, ceremonial, form and origin are, nevertheless, so bound together by a community of purpose, and by a similarity of their main opinions, as to make in fact one thing with the sect of Freemasons, which is a kind of centre whence all go forth, and whither all return."

He expressly includes in the condemnation all who adhere to the reprobate sect ; for all share their guilt, even though they may not themselves participate

---

[1] *Etsi Multa*, Nov. 21, 1873. (*Fontes*, vol. iii, p. 86.)
[2] *Quod Apostolici*, 1878. *Ibid.*, vol. iii, p. 125.

actively in their crimes: "Even though there may be persons amongst the Freemasons, and these not a few, who are neither themselves partners in their criminal acts, nor aware of the ultimate objects at which they aim," neither these persons nor the affiliated societies which, perchance, do not approve of the extreme objects of the Masonic sect are for that reason to be reckoned as alien to the Masonic federation," for, "as the whole principle and object of the sect lie in what is vicious and criminal, to join these men, or in any way help them, must be unlawful." Again:—

To wish to destroy the religion and the Church which God Himself has established . . . to bring back, after a lapse of eighteen centuries, the manners and customs of the pagans . . . is audacious impiety. . . . To have in public matters no care for religion, and in the arrangement and administration of civil affairs to have no more care for God than if He did not exist, is a rashness unknown to the very pagans; for in the hearts and souls of these latter the notion of a divinity and the need of public religion were so firmly fixed that they would have thought it easier to build a city in the air than to organize it without religion and worship.

Further on, the Pope expressly charges the Freemasons with revolutionary and disruptive activities, and even with favouring extreme Communism and revolutionary Socialism.

For the fear of God and reverence for divine law being taken away . . . sedition permitted and approved, and the popular passions urged on to lawlessness . . . a change or overthrow of all things will necessarily follow. Yea, this change and overthrow is deliberately planned . . . by many associations of Communists and Socialists; and the sect of Freemasons greatly favours their designs, and holds

in common with them their chief opinions. . . . The Freemasons . . . having by their artifices . . . secured great weight in the government of States are, nevertheless, prepared to shake the foundations of empires, to harass the rulers of States, to accuse and cast them out as often as they appear to govern otherwise than as they [the Freemasons] wish.

The following passages of the same Encyclical illustrate the wondrous accuracy with which the Pope analyses the tendency and results of Masonic influence on public life :

" What refers to domestic life in the teaching of the Naturalists is almost all contained in the following declarations : that marriage belongs to the genus of commercial contracts, which may rightly be revoked by the will of those who made them ; and that the civil rulers of the State have power over the matrimonial bond ; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion ; and each one must be left at liberty to follow, when he comes of age whatever he may prefer. These things the Freemasons . . . have long determined to make into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite ; in other places the law permits divorce ; and in others every effort is used to make it lawful, as soon as may be. . . .

" With the greatest unanimity the sect of the Freemasons also endeavours to take to itself the education of youth. . . . Therefore in the education and instruction of children they allow no share either of the teaching or of discipline to the ministers of the Church ; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of man to God shall be introduced into the moral training."

The following passage of the Encyclical illustrates further the character and trend of the Masonic moral code :

"But the Naturalists and Freemasons deny that our First parents sinned, and consequently that man's free will is in any way weakened or inclined to evil. . . . Wherefore we see that men are publicly tempted by the many allurements of pleasure ; that there are journals and pamphlets with neither moderation nor shame ; that stage-plays are remarkable for licence ; that designs for works of art are shamelessly sought in the laws of a so-called *realism* ; that the contrivances for a soft and delicate life are most carefully devised ; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven, and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. . . .

"Of what we have said the following fact . . . may serve as a confirmation. For since generally no one is accustomed to obey crafty and clever men, so submissively as those whose soul is weakened and broken down by the dominance of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed artfully *and of set purpose that the multitude should be satiated with a boundless licence of vice, as when this had been done, it would easily come under their power and authority.*"[1]

In another passage the Pope gives additional reasons for the Church's uncompromising attitude towards Freemasonry.

To simulate and wish to be hid ; to bind men like slaves in the very tightest bonds ; and, without giving any

[1] Cf. *supra*, chap. v, p. 114 and 118.

sufficient reason, to make use of men enslaved to the will of another, for an arbitrary act ; to arm men's right hand for bloodshed, after securing impunity for the crime—all this is an enormity from which nature recoils. Wherefore, reason and truth itself make it plain that the society of which We are speaking is in antagonism with justice and natural uprightness.[1]

Perhaps, the most remarkable of all the Papal pronouncements on Freemasonry is that of this same Pontiff in the Apostolic Letter which he addressed to the Bishops of the whole Church in 1902 on the occasion of the silver jubilee of his pontificate. In this letter, from which we shall quote later, he refers to the destructive work, the aims and the methods of the Masonic sect, which had gradually become more and more apparent during the previous twenty-five years.[2]

Benedict XV.—Finally, in the *Codex Iuris Canonici* issued in 1917 by Pope Benedict XV, the previous ordinances are confirmed and enforced :—

All those who enroll their names in the sect of Freemasons, or similar associations plotting against the Church or the legitimate civil authorities, incur by the very fact the penalty of excommunication, absolution from which is reserved to the Holy See. If the delinquents be clerics or religious, every Catholic is under the obligation of denouncing them to the Congregation of the Holy Office.[3]

Members of the Freemason sects, even though nominally

---

[1] *Humanum Genus*, 1884. (Cf. *ibid.*, pp. 221–233 ; see also *The Great Encyclicals of Leo XIII.* Benziger : New York, 1913, pp. 87–100).

[2] *Parvena a la Vingt-cinquième année*, March 19, 1902. Cf. *Œuvres de Leo XIII*, tome vi, pp. 287, 288 (La Bonne Presse, 5 Rue Bayard, Paris). *See* Preface and also chapter viii (pp. 154 and 157–8) for some extracts from this letter.

[3] Canons 2335 and 2336.

Catholics, are treated as heretics. Hence, the faithful are to be specially warned and prevented from contracting marriages with them.[1] They are to be deprived of Christian burial,[2] etc.

Reasons for the Papal Condemnations.

The Editor of the *Acta Sanctæ Sedis* enumerates several reasons for the Papal condemnations ; any one of which reasons would be sufficient : (1) The aim and purpose of the Masonic Societies which is the disturbance or overthrow of the ecclesiastical or civil power, or of both. (2) The unlawful means adopted—viz., corruption, lying, assassination, etc. (3) The character of the Masonic ritual, which is often blasphemous or impious. (4) The oaths and promises, which are contrary to the Divine law. (5) The Masonic doctrines of indifferentism in religion, deism, pantheism, liberalism, etc. (6) Even though in case of any particular sect or section of Freemasonry, none of the above reasons applied, the Society would still be unlawful : as it implies a usurpation of authority which can belong only to the State or the Church. These latter are the only type of Perfect Societies known to the natural or Divine law. Associations having their charter from neither, and still claiming extensive powers, even the power of life and death, over their own members, are anomalous, unnatural and radically unlawful.[3]

Universality of the Papal Condemnations.

It will be observed in studying these Papal documents that although all individual Masons are not accused of participating actively in the crimes and

---

[1] Canon 1065. [2] Canon 1240.

[3] *Acta Sanctæ Sedis* (July 13, 1865), vol. i, pp. 292–3. Cf. *Catholic Encyclopedia*, art. "Secret Societies." *See* also Appendix VII.

shameful deeds of the Masonic body, all are held to share in the responsibility and guilt, since all members lend their names and at least their moral support to the reprobate society.

Furthermore, the whole sect of Freemasons is condemned indiscriminately. Indeed, the idea that the Popes should repeat such grave and indiscriminate accusations against the Masonic society, while at the same time meaning to exclude that portion of it which was the parent body, and was always by far the most numerous[1] and important portion, is not credible; and besides, such a hypothesis is expressly excluded by some of the Popes, such as Pius IX. Moreover, most of the Papal condemnations predate the so-called schism between Anglo-American Freemasonry and the French Grand Orient. In any case this so-called schism in no way destroyed the universally recognized solidarity of the whole Masonic sect. The real strength of Freemasonry lies in the sections belonging to the non-Catholic countries like U.S.A., Great Britain, and Protestant Germany. Without the support of these, which are mostly wealthy and influential, Freemasonry could not have attained the place of strength it occupies in the world to-day.

Cardinal Gasparri, writing on June 20, 1918, to Monsignor Jouin,[2] and conveying to him the Holy Father's grateful appreciation of his work, refers particularly to Monsignor Jouin's successful efforts "in establishing conclusively, in spite of lying assertions which sometimes deceive even Catholics themselves,

---

[1] Of the four and a half millions (in round numbers) of active members whom the Freemason sect at present includes, more than thirteen-fourteenths of the whole belong to the Anglo-American or Anglo-Irish portion. *See* p. 24 *supra*.

[2] Founder and editor of the *Revue Internationale des Sociétés Secrètes*.

the identity of Freemasonry with itself *everywhere and always*, and the consistent continuity of the Freemasons' policy, whose design, as one sees to-day, is the rejection of God and the ruin of the Catholic Church."[1]

Authority of the Papal Decisions.

For Catholics the Papal condemnations of secret societies are final and conclusive. But even to a non-Catholic who knows the traditional policy of the Holy See, the caution and moderation which it is accustomed to exercise in its legislation, especially that of a penal character, and the circumspection which even the very circumstances of modern times, and the jealous watchfulness of the enemies of the Church force upon the Sovereign Pontiffs in their public pronouncements, these peremptory and unqualified condemnations of Freemasonry must needs be a very striking, if not conclusive, argument of its essential and almost unexampled wickedness. The suggestion that the Popes, one after another, in the course of nearly two centuries acted without sufficient knowledge of the spirit and aims of the Masonic order cannot be entertained. This was a matter in which no risks could be taken. Even the most ordinary prudence would prevent the Popes from making accusations that could not be proved against so powerful a body as the Freemasons.

Besides, the Popes were always able to secure the most accurate information. They had at hand for consultation the vast body of Masonic literature, and had access to the other sources of information already referred to in the foregoing chapter. They always had at their command the advice and co-operation of numbers of able and learned men whose function

[1] Cf. any issue of the *Revue Internationale des Sociétés Secrètes*, for " Approbation de Sainte Siège," printed on interior of back cover.

it was to make an exhaustive study of such questions, and who were not less devoted than the Popes themselves to the interests of the Church, and the prestige of the Holy See. They had, furthermore, the testimony of many adepts of the craft, who had left the ranks of the reprobate society, and come back to the Church's fold. In more recent times, Popes, such as Leo XIII and Benedict XV, had, besides, under their eyes the history of the Masonic activities in every country of Europe and America during the preceding two hundred years, and the numberless newspapers, reviews, and magazines edited under the auspices of the Masonic order, from which Masonic principles and activities can in large part be learned.

Hence, Leo XIII could state with truth, more than forty years ago, referring to the previous condemnations:

> What is of the highest importance, the course of events has demonstrated the prudence of Our predecessors. . . . The sect of Freemasons in the course of a century and a half . . . has brought upon the Church, upon the power of princes, upon the public well-being, precisely the grievous harm which Our predecessors had foretold. Such a condition has been reached that henceforth there will be grave reason to fear, not indeed for the Church—for her foundations are too firm to be overturned by the efforts of man—but for those States in which prevails the power, either of the sect of which we are speaking, or of other sects not dissimilar which lend themselves to it as disciples and subordinates.[1]

These last words might well have been spoken by the Pope had it been given to him to look into the future and see in vision the deplorable course of events during the past forty years: the systematic war against religion and Christian morality in France which

[1] *Humanum Genus*, 1884. (*Great Encyclicals of Leo XIII*, p. 86.)

threatens the final ruin of that great nation ; the persistent campaign of assassination waged by the secret societies against the Catholic dynasty of the Hapsburgs, as well as the attempts on the life of the Catholic King of Spain ; the revolution in Portugal, with all the horrors and excesses that accompanied it ; the revolutions in Spanish America, in Cuba, and the Philippines ; the various anarchical attempts in Spain itself, and especially the anarchical rising in Barcelona (July, 1909), and the subsequent agitation aroused by the Masonic and Jewish-controlled press all over the world for the organization of an international *Kulturkampf ;* the awful tragedy of Russia ; the whole course of the revolutions and persecutions in Mexico, with all their accompanying horrors ; the perils that now surround ordered society in so many countries ; the irreligion, immorality, race suicide, divorce, juvenile crime, destruction of home life ; the spirit of unrest and dissipation, which are now affecting the very springs of life over the whole civilized world, all traceable in large part directly or indirectly, to the influence and activities of the same sinister but half-hidden power which, in the opinion of many, is to be identified with the Anti-Christ foretold in Holy Writ, or is at least the herald of his coming.

Hence, even to-day, we may repeat quite relevantly the words of Leo XIII, written forty-two years ago in reference to Freemasonry : " Would that all would judge of the tree by its fruits, and acknowledge the seed and origin of the evils that press upon us, and the dangers that are impending," [1] so that Governments may be led to enforce the repressive measures against these enemies of God and man which the Holy See has so often and so urgently advised.

---

[1] *Ibid.*, p. 99.

Chapter VII

MASONIC ORGANIZATION[1]

WE have already shown that Freemasonry is essentially one universal association, notwithstanding the variety of its usages and cermonial and its many different divisions and jurisdictions. Every individual who is an initiated member, even as an apprentice, has the right of entry in the same degree into a lodge of any jurisdiction, and a right to the assistance of the Order in any part of the world.

The Fundamental Grades.

The unity of Freemasonry reposes on the three first or so-called symbolic degrees already referred to,[2] the grades, namely, of Apprentice, Companion (or Fellow Craftsman) and Master. All the higher rites are built upon these three initial degrees ; and everything contained in the higher degrees is only a development or clearer explanation of what was implied or symbolised in the first three. This is gradually realised by the candidate as he ascends, if he ever does so, to these higher stages. The Freemasonry of these three fundamental grades is sometimes designated *Blue Masonry* or the Masonry of the *Blue Lodges*. These members form as it were the rank and file—the ordinary faithful—of the Masonic Counter Church.

---

[1] Most of the following details on Masonic organization are taken from Gruber, *op. cit.* ; Deschamps, *op. cit.*, vol. i (Introduction and chap. ii) ; Benoit, *op. cit.*, vol. i. These authors' accounts are borrowed from Ragon, Clavel, Pike, etc.

[2] Chap. iii, pp. 59–61.

In this country they are included in the jurisdiction of the Grand Lodges of the *Free and Accepted Masons* of Ireland. There are about 680 Lodges subject to the jurisdiction of the Grand Lodge of Ireland. Of these Belfast has 178, Dublin 78, Cork 7, Limerick 4, Waterford 3, Sligo 2, Mountmellick 2, Cobh 1, etc.[1] Besides the three lower or fundamental degrees, the Free and Accepted Masonry has, according to Ragon,[2] four other higher degrees. The lodges of these degrees, if they actually exist in Ireland, are probably not included in the above lists.

The Higher Grades.

In theory, and according to the original conception of Freemasonry, a Master Mason is supposed to be admitted to the full knowledge of the secrets, and of the aims and purpose of the Order. As the organization spread, however, and Master Masons were numbered by the thousand, this was found impossible consistently with the essential secrecy of the Masonic idea. Hence after a while the hoped for illumination which the candidate is promised from the beginning was confined to the higher grades and, in fact, is given fully only in the highest of all. These higher grades are realised in the various rites in which the Masonic doctrines are more fully developed under the form of allegories. The *rite* is a special system of formulas, ceremonies and symbolism and of hierarchical organization by which different groups within the Masonic Order are constituted.

Masonic Rites.

The ultimate object of all the rites is the same—the replacing of Christianity and of the Christian social

[1] *Irish Freemasons' Calendar* for 1929, pp. 43–76 and 114–119.
[2] Cf. Benoit, *loc. cit.*, p. 254.

organization by a purely naturalistic social régime founded upon the cult of humanity. The members of each rite work for these ends (consciously or otherwise), according to rules and methods more or less varied. The ceremonial, the symbolism, the number of grades, the special obligations of each grade, the special patrons, etc., vary indefinitely in the different rites. Some aim more at developing the intellectual side, others promote rather the active operations of the movement. Some are more elaborately organized than others. Some again are more deeply impregnated than others with the fullness of the Masonic spirit. Each rite usually forms a separate jurisdiction with an independent government of its own, but closely allied with all the others; or, if not formally allied, bound to the others by the ties of a common origin, a general identity of spirit and aim, and a very close likeness in character and organization. Such an unity may be compared in a certain way with that of the different governments and nations of the Mohammedan world.

Sometimes, one Grand Lodge or Grand Orient may have several different rites under its jurisdiction, while on the other hand instances occur of several independent jurisdictions within the same rite. Lodges of several different rites may function side-by-side in the same country or the same city. Thus in Dublin besides the lodges of the *Free and Accepted Masons*, there exist at least three other rites, viz., the *Royal Arch Masons*, the *Ancient and Accepted Scottish Rite*, and *The Order of the Temple*.[1]

---

[1] Only these four rites are referred to in the *Irish Freemasons' Calendar*. It need not be necessarily inferred, however, that no other rites are actually practised in Ireland. For the Calendar refers only to the outer personality of Freemasonry.

Unity of Supreme Control.

Usually, the Masonic Order has not, like the Catholic Church, one supreme Chief or power to which all the other jurisdictions are subject, although leading Freemasons have been striving for more than a century to bring about such an unification. Sometimes, however, it does occur that a single chief or a certain supreme Council has acquired authority over so very many subordinate jurisdictions that the wished for centralisation of power is practically realised, at least for a while. Thus it is asserted by some leading authorities on the subject that Weishaupt in the eighteenth century and Lord Palmerston in the nineteenth had secured jurisdiction over the whole or nearly the whole Order. Fr. Gruber quotes the well-known English Masonic writer, Bro. Yarker, and others as asserting a similar position for the celebrated American Masonic leader and author, Albert Pike, already referred to. Thus Yarker writes: "The late A. Pike . . . was undoubtedly a Masonic Pope, who kept in leading strings all the Supreme Councils of the world, including the Supreme Councils of England, Ireland, and Scotland."[1] Again, it is generally believed that for a considerable period, and possibly more than once in the nineteenth century, the Supreme Council of the Italian Carbonari exercised almost universal jurisdiction. Whether such a centralisation of power exists at present is not certain: but there are many indications pointing to the existence of a close alliance or *entente cordiale* at least among the higher grades which practically correspond to the governing power of the Order all over the world. We shall again touch briefly on this question.

---

[1] Cf. *Catholic Encyclopedia*, ix, p. 788, quoted from A. E. Waite—"Devil Worship in France, 1896," p. 215.

Principal Rites of Freemasonry.

Of the rites of Freemasonry, which vary in number at different times (new rites being founded and others falling into desuetude), the following are perhaps at present the best known :—

1. *The Masons of the Royal Arch.*—This rite, which is practised mostly in the British Isles and the British Dominions is identified by Dom. Benoit with the *Rite of York.*[1] The latter has lodges in Mexico and other States of Spanish-America and in several other countries. About 340 Irish Royal Arch Chapters,[2] of which 38 are in Dublin, and 6 in Cork, are enumerated in the Irish Masonic Calendar.

2. *The Ancient and Accepted Scottish Rite.*—This Rite, which is one of the most highly elaborated of all sections of Freemasonry, is practised in Great Britain and Ireland as well as in U.S.A. and most of the Continental countries. It has thirty-three degrees or grades—a much greater number than exists in any other rite except that of Mizraim, which has no less than ninety degrees. The Government of the Ancient and Accepted Scottish Rite is more centralised than that of the French Rite. The members of its Supreme Council hold office for life and are, according to Benoit, usually appointed by co-option. Of this rite Fr. Gruber writes : "This system, which was propagated throughout the world [viz., from the United States of America], may be considered as the revolutionary type of the French Templar Masonry fighting for the natural rights of man against religious and political despotism symbolised by a Papal tiara and a royal crown. It strives to exercise a preponderant influence

[1] *Op. cit.*, tome i, p. 201.

[2] The ordinary lodges of the higher rites are usually styled *Chapters* in Masonic terminology.

on the other Masonic bodies wherever it is established. This influence is insured to it in the Grand Orient systems of the Latin countries. It is felt even in Britain and Canada, where the Supreme Chiefs of Craft Masonry are also as a rule prominent members of the Supreme Councils of the Ancient and Accepted Scottish Rite." [1]

Besides the Dublin " Grand Chapter of Instruction," with its 30 members, all belonging to the higher grades of this rite, as many as 37 subordinate chapters with lists of their officers are enumerated in the *Irish Masonic Calendar* for 1929. Of these subordinate chapters, 14 are in Dublin, 10 in Belfast, 2 in each of the following cities: Cork, Derry, Limerick, Enniskillen and Boyle, and finally one in Lurgan.[2]

3. *The Order of the Temple* or *High Knights Templars*.—This is one of the many rites and degrees (among others are the " United Orders of the Temple and Hospital," " The Knights of the Holy Sepulchre," etc.) which commemorate the tradition or legend of the Knights Templars having been the real founders of Freemasonry.[3] The Templars before their suppression in 1308 were accused of heresy, systematic blasphemy and certain other abominable and nameless practices such as St. Leo had formerly attributed to the Manichaeans when he wrote: " Lying is their law, Satan is their God, and shameful deeds their sacrifice." How far these accusations were just it is impossible to determine with certainty. The Freemasons hold that the Order continued to subsist

---

[1] *Catholic Encyclopedia*, ix, p: 776.
[2] Cf. *Masonic Calendar*, pp. 174–188.
[3] Cf. Deschamps, *op. cit.*, liv. ii, chap. i, 5; chap. ii, 1, for an interesting discussion of this question. Cf. also Mackey's *Lexicon of Freemasonry* and Mackenzie's *Royal Masonic Cyclopedia*.

especially in Scotland as a secret society after its suppression,[1] and was the medium through which the spirit and practices of the Templars have been inherited by modern Freemasons. What amount of truth this tradition contains is not clear.

The Order of the Temple as a Masonic rite is practised extensively in Ireland. *The Masonic Calendar* mentions over 60 " preceptories " (as the lodges or chapters of this rite are Masonically designated) in different towns of Ireland (including thirteen in Dublin) on the roll of the " Grand Priory of Ireland." [2]

4. *The French* or *Modern Rite.*—This rite, which during the past half century or more has been perhaps the most active and progressive section of Freemasonry, is the one practised by the lodges of the French Grand Orient. Its constitution is simpler and its mode of action more candid and direct than those of the Ancient and Accepted Scottish Rite. It has only seven grades or degrees. Whether it has branches in Ireland is not known. It is certain, at least, that some of the above-mentioned Anglo-Irish Rites have Chapters or Lodges in France.[3]

5. *The Rite of Mizraim* or the *Egyptian Rite* has been already referred to : [4] Its members are, or originally were, mostly Jews. It owes its original formation to Cagliostro, from whom Weishaupt or his disciples drew much of their inspirations. The rite was widely propagated in France in the early part of the nineteenth century, and had some lodges in Ireland.

---

[1] Mackey gives a list of supposed Grand Masters of the Order from the time of its legal suppression in the fourteenth century down to the middle of the nineteenth century. Cf. *Lexicon of Freemasonry*.

[2] Pp. 164–166.

[3] Cf. *Supra*, chap. ii, *Addenda*, I. p. 43.

[4] Cf. chap. iv, pp. 84–5.

Its teaching and ceremonials seem to be closely associated with Occultism. At present it is *apparently* not practised outside France. It seems to have been overshadowed by the rising influence of the Jewish B'nai Berith lodges already referred to.[1]

6. *The Rite of Heredom*, practised rather extensively in Scotland, Germany and Hungary.

7. *The Scottish Philosophic Rite* practised by the Masons subject to the Lodge Alpina in Switzerland. This latter Grand Lodge, which is among those formally recognized by the Grand Lodges of the British Isles, is of special importance, as it is not unfrequently utilised as a kind of liaison body by the different rites and lodges of the several jurisdictions all over the world in their negotiations with each other.

Just as the three lower degrees are usually referred to as the *Symbolic grades* or *Blue Masonry*, the higher grades are ordinarily known as the *Philosophic Grades* or the *Chapter Grades* or *Red Masonry*. Since the institution of the higher grades it is only in them that the initiated are admitted to any of the real *secrets* of Freemasonry.

Impious Character of the Higher Degrees.

The ceremonies and liturgy of the initiations, especially of those into the higher degrees, indicate sufficiently the impious character and unholy aims of Freemasonry. Thus in the Ancient and Accepted Scottish Rite, which is practised so extensively in Ireland, the 18th degree is that of the Rose Croix of Heredom with its blasphemous ceremonies of initiation to which we have already referred.[2] The 28th degree

---

[1] Cf. *Ibid.*

[2] Chap. iii, pp. 71–2.

in the same rite is that of *Knight of the Sun*; the 30th degree that of *Knight Kadosh*; and the 32nd that of *Sovereign Prince of the Royal Secret*.[1]

The Knights Kadosh.

We take the Knight Kadosh as an illustration of the general character of these higher degrees. Of this degree Fr. Grüber writes: "The Kadosh degree, trampling on the Papal tiara and the royal crown, is destined to wreak a just vengeance on the 'high criminals' for the murder of Molay, and as the 'Apostle of truth and the rights of man' to deliver mankind 'from the bondage of Despotism and the thraldom of spiritual Tyranny.' In most rituals of this degree, everything breathes vengeance against religious and political 'Despotism.' . . . These interpretations, it is true, are not officially adopted in Anglo-American Craft rituals; but they appear fully authorised, although not the only ones authorised, by its system and by the first two articles of the 'Old Charges,' which contain the fundamental law of Freemasonry."[2] The Knight Kadosh is supposed to be a perfect and fully formed Mason. The reader will remember that it was members of this degree that were appointed to carry out the task of torturing and murdering William Morgan at Fort Niagara, U.S.A., in 1826.[3]

A graphic description copied from official sources (with a coloured plate illustration) of the ceremonies

---

[1] The lists given in the *Masonic Calendar* for 1927 include some 99 names of prominent citizens of either Irish State belonging to these higher degrees. Among them are several Protestant clergymen and bishops, British army officers of high rank, some baronets and viscounts, several fellows of Trinity College, Dublin; some members of the Free State Dail, some judges, etc.

[2] Cf. *Catholic Encyclopedia*, ix, p. 779.

[3] Cf. chap. i, p. 19.

of initiation into this degree will be found in Gargano's book already referred to.[1] In the course of the initiation the ominous words "Nekam" (vengeance) and "Makah" (death) are constantly repeated, accompanied by the brandishing of daggers, and threats of destruction against the monsters of despotism (Kings), and of superstition (the Pope). At the foot of a coffin three skulls are ranged, the central one crowned with laurels, and the other two bearing, respectively, a Papal tiara and a royal diadem. Before the central one, which represents the head of the reputed Masonic martyr, Jacques de Molay, the Templars Grand Master, who was executed by warrant of the King of France (1312), the candidate bends the knee. He then successively pierces with his dagger the other two skulls as he cries: "Hatred and Death to Civil Despotism" "Hatred and Death to Religious Despotism." He then swears not only to combat, in the manner symbolized in the ceremonial, religious and civil despotism, but also to punish in the same way traitors to the Craft itself, including those who dare to disobey the orders of the higher chiefs.[2] These and such ceremonies (we have already referred to other criminal oaths taken by the Knights Kadosh as also to the ceremony of initiation to the 18th degree), associated as they are with the installation into the highest and most esteemed ranks in the Masonic Order, must be assumed to convey a fair idea of the real aims and ideals of Freemasonry. Yet not a few *Sovereign Princes*

---

[1] *Op. cit.*, p. 36. For a similar description see the "*Lyceum*" (Dublin, 1892), *loc. cit.*, pp. 257–8.

[2] In connection with the symbolism of this degree, Fr. Gruber writes: "Masonic symbols are said to be radiant of ideas which should penetrate the soul of every Mason, and be clearly reflected in his conduct and character until he becomes a pillar of strength to the fraternity" (cf. *Catholic Encyclopedia, ib.*).

of the Rose Croix and *Knights of the Sun* and *Knights Kadosh* who have dabbled in these blasphemous ceremonies and bound themselves by these criminal oaths move about amongst us as peaceful and honoured citizens, living under the protection of the laws, nay, even fulfilling the offices of training the youth, of legislating and of administering justice for a devotedly Catholic people against whose religion and most cherished interests and ideals they have vowed unscrupulous and implacable warfare !

System of Government.

A few words as to the government and administration of Freemasonry. The system varies a good deal in different rites, but generally speaking it is somewhat as follows. The council or officers of the ordinary lodges are chosen by the rank and file from among the Master Masons. The whole body of officers or dignitaries of a lodge are sometimes called an *Orient.* The lodges of the higher grades, which are called *Chapters* are governed by bodies called *Courts.* Over these Orients and Courts, whose existence and personnel are known to all the members of the lodge or chapter, there are several higher committees, called *Tribunals, Consistories,* etc. ; and over all is the *Areopagus.* The personnel, and sometimes even the very existence, of these higher committees are usually quite unknown to the ordinary members of the lodge or chapter ; nor are they necessarily chosen from among the Orients or Courts, whose authority over the lodge is often merely nominal. The real authority is in the hands of the members of these higher committees, who to all outward appearance may belong to the ordinary rank and file. " For the most part,"

writes Benoit, "the real chiefs are unknown. In the case of a great number of lodges the *official* heads have no real authority, the *effective* direction being in the hands of one member or of a certain number of members unknown to the general body. These keep the lodge in touch with the higher bodies; to which they send their reports as to the state of the lodge, and the spirit of the brethren, and from which they receive their instructions and the items of information, true or false, which has to be disseminated among the members."[1] Eckert's account, to which we shall refer later on,[2] is quite in harmony with this description.

Imperfect Freemasonry.

Besides Freemasonry properly so-called or Perfect Freemasonry there is another type, which is sometimes referred to as Imperfect Masonry.[3] This latter term includes the numerous secret and other societies mostly founded and controlled by Freemasons and modelled more or less upon the Masonic constitutions and system, or at least partially identical with Freemasonry in their aims. These societies are not, strictly speaking, Masonic, as they have not the symbolism nor ritual nor the system of different grades or degrees nor the same degree of secrecy. Most of the members know the objects at which their society aims, whereas most members belonging to Freemasonry proper do not. The object of these imperfect or quasi-Masonic societies is to work for the realization of some special item or aspect of the Masonic plan upon which they concentrate. "The lodges," writes Janet, "do

---

[1] *Op. cit.*, tome i, liv. ii, p. 189.

[2] Chap. viii., pp. 169–170.

[3] Cf. Benoit, tome ii, pp. 1–86, for an excellent summary of this portion of the subject.

not form the complete framework of the army of the Revolution. . . . Under them are numberless popular organizations, circles and associations of all kinds, which are nothing else than *simplificd forms* of Freemasonry. . . . These reach the classes which Freemasonry cannot admit into the lodges." [1]

It is in allusion to these quasi-Masonic organizations that Fr. Gruber asserts that the real strength of Freemasonry lies in the fact that its more numerous and most efficient workers are outside its own body, namely, in the societies and institutions for all classes which it founds and inspires with its own spirit.[2] Gould, whose assertion is confirmed by L. Blanc and other Masonic writers, says that "since 1750 Freemasonry has exerted a remarkable influence on all other oath-bound societies." [3] Stevens goes still further and states as practically certain that Freemasonry is "directly or indirectly the parent of all modern secret societies, good, bad and indifferent." There are, he says, in the U.S.A. more than 600 secret societies, utilising Masonic symbolism, and operating largely under Masonic influence, so that about every third male adult in the U.S.A. is a member of one or more such secret societies.[4] Familiar examples of these associations are the *American Protective Association* (A.P.A.), the *Knights of Ku Klux Klan*, the *Odd Fellows*, the *Knights of Pythias*, the *Loyal Order of Buffaloes*, etc., etc.[5]

Another well-known example of these quasi-Masonic

---

[1] Deschamps, *op. cit.*, p. lxxviii. Cf. Appendix III.
[2] *Catholic Encyclopedia*, ix, p. 796.
[3] *Op. cit.*, p. 2.
[4] Cf. Stevens—*Cyclopedia of Fraternities* (Treat & Co., New York, 1907), Introduction.
[5] Cf. Preuss, *Dictionary of Secret and Other Societies*. Deschamps, *op. cit.*, vol. iii, chap. xxxiii.

associations with which we are familiar in Ireland is the *Orange Society*, already referred to, whose professed objects are the protection of Protestant interests, and the diffusion of Protestant principles and ideals among the Irish people. The Purple Men, who control the Orange lodges are mostly Freemasons usually of the higher degrees.[1]

Again, Imperfect Freemasonry may be said to include the numerous non-secret societies whose immediate object is the promotion of some special portion or item of the Masonic anti-Christian programme. Among the best known of these societies are the different socialist International Associations of Workers (*L'Internationale*), the *International Association of Free Thinkers*, the *Hermetic Society*, the *Malthusian League*, the *League of Instruction*, the *Universal Israelite Alliance*, the *Theosophical Association*, the Christian Scientists, some of the Feminist Associations, the *Universal Republic Alliance*, etc., etc.[2]

It is outside our scope to treat of the specific object and work of these associations, each forming a section of the immense army which has been mobilised for the destruction of Christianity.

White Masonry.

Another type of Imperfect Freemasonry is what is sometimes termed *White Masonry*. This term is

---

[1] Cf. Preuss, *op. cit.*; Deschamps, *loc. cit.*, chap. xxxii; Clery, *op. cit.* The Orange Society has two other degrees higher than that of the Purple Men, and may be practically regarded as a branch of Perfect Freemasonry.

[2] Cf. Benoit, *op. cit.*, vol. ii, pp. 1 ff. Deschamps, *op. cit.*, vol. ii, chap. xi, and vol. iii (*passim*), also *Revue Internationale des Sociétés Secrètes* (*passim*). For an account of several Masonic associations of women in U.S.A., cf. Preuss—*Dict. of Secret and Other Societies*; *Rev. Intern. des Soc. Sec.*, 1928, No. 42, p. 969 ff; and for an account of some feminist associations more or less subject to Masonic influence, cf. *ib.*, 1926, No. 30, ; 1927, Nos. 15 and 25. *See* also Appendix III.

applied to the numerous associations which have sprung up in modern times (and still continue to multiply) ostensibly for the promotion of objects good in themselves or at least not unlawful, but which owing to their constitution or practical tendencies are utilised to promote Masonic ideals (or at least are calculated to promote them) such as secularism, inter-confessionalism or indifferentism in religion, false internationalism, etc. These associations help to permeate Christian society with unchristian principles, and so undermine imperceptibly the whole Christian social fabric.

Among the associations of this type one of the best known is the *Young Men's Christian Association* (Y.M.C.A.), which was condemned by the Holy Office in 1920 on the grounds that "Such organizations, while displaying singular love for youth corrupt their faith, while pretending to purify it, teaching a conception of life above all churches, and outside every religious profession."[1]

The *Rotary International* organization may be given as another example of White Masonry. Although its professed object is "to encourage and foster high ethical standards in business and the professions," and to make the ideal of *service* the basis of all enterprise, the Code of Morals which it puts forward is purely naturalistic:[2] and in some countries at least Rotary has exhibited a strong anti-Christian bias. Hence the Cardinal-Archbishop of Toledo and the Spanish hierarchy have forbidden to their people all participation in it. Again, the Holy See in a decision

---

[1] In 1915 (viz., five years before the condemnation of the Y.M.C.A. by the Holy Office) the total membership was 625,000, of whom 150,000 were Catholics. Cf. Preuss, *op. cit.*, p. 494 ff.

[2] Cf. Preuss, *op. cit.*, pp. 409–410.

issued February 4th, 1929, by the Sacred Congregation of the Consistory, has declared that it is undesirable (*non expedire*)[1] for Bishops or other ecclesiastical superiors to allow the priests subject to them to become members of Rotary or to take part in its meetings. The *Osservatore Romano* in an authorised article enumerates three main reasons for the decision of the Congregation, viz.: The Masonic origin of Rotary, its proved hostility to the Church and its moral code, "which in almost every particular resembles that of Freemasonry."[2] To the same category belong the association of the *Friends of Israel*, to which we have alluded in an earlier chapter,[3] and many other so-called "non-sectarian" associations which it is impossible to discuss within our present limits.

As an illustration of the practical working of this portion of the Masonic organization C. Janet quotes from the French monthly—*Le Correspondant*, March 28, 1845—a description by a Catholic Belgian Minister of State (Mr. d'Horrer) of the organization of the *Radical Party* in Switzerland, which led later to the War of the *Sonderbund* (1847) and the enforcing of a Liberal, unchristian constitution upon the Catholic States: "During the long period of conspiracy on the one hand and blindness on the other, all Switzerland became organized in associations whose objects and outward activities varied indefinitely. Not all of these

---

[1] Cf. *Acta Apostolicæ Sedis*, Feb. 6, 1929. Concerning the proper interpretation of the words *non expedire*, cf., *Acta Sanctæ Sedis*, vol. xix, p. 94, for a reply of the Congregation of the Holy Office, that these words as used by the Sacred Pœnitentiary in 1886, imply a prohibition (*prohibitionem importat*).

[2] Cf. *Revue Inernationale des Sociétés Secrètes*, No. 43, 1928, also no. 12, 1929, p. 298, where the full text of the decision is given as well as a summary of the article in the *Osservatore Romano*. See also *Civilta Catholica*, June 16, 1928.

[3] Chap. iv, pp. 74–6. Cf. also Appendix IV.

seemed at first to be in any way tinged with the revolutionary spirit ; but as the Masonic lodges and committees had secured that their own principal men and most effective speakers should be members of these associations . . . all the latter fell sooner or later . . . under the yoke of Masonic vassalage. These societies included The Helvetic Association, the Geological and Archæological societies, those of Natural History, of Music, of Agriculture, etc. . . . All these societies eventually fell under the influence of the *Free-Marksmen*, which soon covered all Switzerland." [1]

Bird's-eye View of the Whole Masonic Organization.

From all that has been said so far, we may with a contemporary French Catholic writer classify the members of the different Masonic and quasi-Masonic organizations into three general categories. In the first place there is the rank and file. The members of this class, which constitute the vast majority, include very many good and well-meaning people, who are dupes and victims, understanding little or nothing of the real character and aims of the unholy league or leagues to which they have given their adhesion, and which utilise them for their own wicked purposes. Next come the large body of officials of different ranks and degrees, organized into a kind of hierarchy and forming the connecting link between the rank and file and the higher hidden powers which direct and more or less co-ordinate the activities of the whole body. The members of this second class know far more than the preceding, of the aims and character of Freemasonry and its relations with the subsidiary

[1] Deschamps, *op. cit.*, vol. i, pp. lxxviii–lxxix. *See* Appendix VI.

associations. Hence it is more difficult to believe in their good faith. Nevertheless, the unexpected conversions from among them, which now and then occur, suggest that some, even of this category, are sincere and mean well. Lastly, come the *elite*, who are sometimes called "The Hidden Power," belonging to the high degrees of the different Masonic rites. These are comparatively few in number—men usually without country or creed, without scruple and often without fear, full of ambition for world-power, and animated by a fierce aggressive hatred against Christianity, for the destruction of which, as well as to satisfy their personal ambition, they utilize the immense resources of their organization. They are supposed to be mostly identified with the great Jewish leaders; but include individuals of all nations and of all sects. These men and their trusted agents are now to be found occupying the points of vantage in almost every country of Europe and America. They control the resources and influence which form the sinews of war; and thus dominate public life and shape economic and social conditions.

"Besides the initiated members of the Masonic organizations, there are to be found everywhere and in every rank of life representatives of that wretched type who are not inaptly styled 'Masons without the Apron.' These, while not belonging to any of the Masonic organizations, have more or less imbibed the Masonic mentality; and promote, oftentimes all unconsciously, the interests of Freemasonry among their fellow-countrymen, and even among their fellow-Catholics. It is men of this type that propagate the legend of the Freemasons' belief in the true God and extol Masonic beneficence, and even go so far as to suggest that the Church may or ought to revise its

attitude towards Freemasonry. Of these men some are merely foolish or over-credulous; some have an eye upon self-aggrandisement and position; while some are to be classed as renegades. All are utilized by the sect to ward off or lesson the impact of the blows which are dealt by the champions of faith and fatherland or to neutralize the effect of the Church's uncompromising condemnation." [1]

Chapter VIII

MASONIC POLICY, METHODS AND MEANS [2]

WE have already referred to the essential opposition of Freemasonry to Christianity. The contrast and antagonism between the two will serve to illustrate the character of Masonic policy.

Basis of the Church's Policy.

The definite objective of the Church in its action upon society is "to restore all things in Christ." This ideal and aim underlies every movement which Christianity inspires. The Personality of Our Divine Lord and of His Blessed Mother (whose character reflects that of her Divine Son as the moon reflects the sun's rays), the example of His life, the precepts and counsels of the Gospel, should in the Christian social ideal permeate and give colour to every detail

---

[1] J. Santo de Colmar, *La Franc-Maconnerie Demasquée* (Paris 1927), pp. 9, 10.

[2] On this whole subject, cf. the excellent series of articles in the *Catholic Bulletin* by the Rev. Dr. Fahey, C.S.Sp., vol. xviii (1928), p. 927 ff, 1030 ff, 1143 ff, and 1272 ff.; also De Poncins, *op. cit.*, pp. 91 ff.

of public and private life ; and thus only will be fully realised the social peace and prosperity which Christianity has to offer. Hence, Pope Pius XI writes in his Encyclical instituting the Feast of Christ's Kingship : " When once men recognize in both private and public life that Jesus Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony." [1]

Opposing Policy of Freemasonry.

The political and social ideals of Liberalism, of which Freemasonry is the soul and driving force, are the very opposite of all this. Freemasonry sets up a code of morals and a principle of human virtue and beneficence *independent of God ;* and while it affects to ignore Our Divine Lord or, if circumstances require, pays a homage of lip-service to His sacred name, its very essence is opposition to Him and to His mission on earth. Underlying the whole Masonic system, colouring all its public teaching and activities, as well as its private ceremonial, there is a steady current of antagonism to Christianity. The Church's ideals are held up to derision ; its teaching misrepresented ; its ministers and religious, when occasion serves, are calumniated and persecuted. Even its sacred rites are fantastically and blasphemously caricatured in much of the Masonic ceremonial. These traits sometimes appear open and undisguised. Often the anti-Christian bias is partially hidden under a veneer of humanitarianism or false culture or pseudo-scientific scepticism—but it is always there.

Leo XIII, in the Apostolic letter which he addressed to the Bishops of the whole Church on the occasion

---

[1] *Quas Primas*, Dec. 11th, 1925.

of the silver jubilee of his pontificate, emphasizes the fact that the naturalistic or anti-Christian aim is always the dominant motive even in the so-called philanthropic or humanitarian action of Freemasonry :

"Filled with the spirit of Satan, who knows how to transform himself into an angel of light, Freemasonry puts forward as its pretended aim the good of humanity ; but in reality it sacrifices every other consideration to the success of its own sectarian policy. While pretending to have no political designs, it exercises, nevertheless, the deepest influence upon the laws and administration of States. Paying a lip service to the authority of law, and even to the obligations of religion, it aims (as its own statutes declare) at the destruction of civil authority and of the Christian priesthood, both of which it regards as the foes of human liberty."[1]

Rationalism and Hermeticism Associated with the Masonic Policy.

We have already referred[2] to Rationalism and Hermeticism (including Theosophy, Christian Scientism, Spiritism, etc.) as characteristic of the Masonic religion and philosophy. These, which are put forward as a substitute for real religion, are fast becoming more and more widespread in England and throughout the English-speaking world. They are the most powerful dissolvents of whatever elements of true Christianity still survive among the Protestant populations. Infiltrations even into Catholicism are being attempted. This element is perhaps the most deadly and dangerous aspect of the whole Masonic movement ; for it cuts

---

[1] *Parvenu a la Vingt-cinquième année*, March 19th, 1902. Cf. *Œuvres de Leo XIII*, tome vi, pp. 287, 288 (la Bonne Presse, 5 Rue Bayard, Paris).

[2] *See* Chapter iv.

deeper than anything else into Christian life, whose very foundation it attacks.[1]

Immediate Objective of Masonic Policy.

The immediate aim of the practical policy of Freemasonry is to make its naturalistic principles effective in the lives of the people; and first of all to enforce them in every detail of public life. Hence its political and social programme includes:

(1) The banishment of religion from all departments of government, and from all public institutions; and as a mark of the triumph of this policy, the removal of the Crucifix and all religious emblems from the legislative assemblies, the courts of justice, the public hospitals, the schools and university colleges, etc.

(2) The secularization of marriage.

(3) The establishment of a State system of so-called education which, at least in its primary stages, will be obligatory, gratuitous and conducted by the laity.[2]

(4) Complete freedom of worship (at least for all religions except the true one).

(5) Unrestrained liberty of the Press even in the propagation of irreligious doctrines and of principles subversive of morality; similar freedom for the stage, the cinema, and for all manner of public activities, even when most injurious to the public interest, such as the operation of the betting and gambling agencies, the drink traffic, etc.

---

[1] Cf. *Dict. Apologet. de la Foi. Catholique*, Art. "Franc-Maçonnerie," cols. 124–126, where documentation is given to prove the close connection of Freemasonry with the Theosophical and Occultist movement.

[2] This is the professed object of the Masonic *League of Instruction*, which was established in France in 1866. Cf. Deschamps, *op. cit.*, vol. iii, pp. 427 ff; also Mgr. Jouin, *Le Peril Judaeo-Maconnique*, vol. xii (*Le Loi d'Enseignment*), pp. 99 ff.

(6) The elimination of all distinction between the sexes in education and in all departments of public life, and the promotion or encouragement of radical feminism.[1]

The same programme usually includes or favours a (*so-called*) Democratic or Republican form of government, indiscriminate universal suffrage, and the centralization of political and administrative authority in the hands of a bureaucracy. It is opposed on the other hand to the national distinctions which are associated with the Christian virtue of patriotism, to the ideal of strongly organized rural communities settled permanently on the land; and finally to the organization of society in classes bound together by ties of common interest and mutual service. Hence its policy tends towards commercialism, a false internationalism, and extreme individualism.[2]

Effects of Masonic Policy on Social Life

It is clear that in a social system organized according to these Masonic ideals, the masses of the people, while nominally free, and in theory the source of all authority in the State, would inevitably become degraded and enslaved. Demoralized by indulgence, deprived of the guidance and help which Christian

---

[1] It should be observed that all the above items are not put forward at once, nor until the public mind is sufficiently confused and attuned to the new ideas. Again, Freemasonry usually adopts the pose of outward decency but always on naturalistic principles.

[2] Cf. Leo XIII, *Humanum Genus*, 1884. Benoit, *op. cit.*, tome i, Liv. i, sect. 2, chap. ii; also tome ii, liv. iii, chaps. i–iii; Deschamps, *op. cit.*, vol. i, liv. i, vol. ii and iii *passim*; Belliot, *op. cit.*, 3ième partie, chap. i, p. 388. Among the outstanding indications of the dechristianisation of modern social life largely due to Masonic influence, is the cult of *Nudism* in its extreme form. Cf. *Rev. Intern. des Soc. Sec.*, 1928, No. 46, pp. 1060 ff.

principles give, isolated, unorganized, mostly bereft of permanent property, having a smattering of literacy, but without real education, they would have little or no power of resistance against the tyranny of bureaucracies or financial combines controlling the Press and the economic life of the country. The substantial freedom, prosperity, and true civilization which accompany or result from the Christian régime would give way to social conditions akin to those of pre-Christian Rome.

Methods of Masonic Action.

Leo XIII, writing of Masonic methods and means in the Apostolic letter already quoted, has the following striking passage :—

> Including almost every nation in its immense grasp it [Freemasonry] unites itself with other sects of which it is the real inspiration and the hidden motive power. It first attracts and then retains its associates by the bait of worldly advantage which it secures for them. It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were, within the body corporate of the lawful state. . . . .
>
> Day by day it is becoming clearer that the continued troubles and opposition which have for so long harassed the Church—and the renewed attacks of which it has quite lately been the object—are mainly due to Masonic initiative and activities. This appears evident from several indications ; as a storm from an unclouded sky (that is to say, without any apparent cause proportionate to the effect), assaults and persecutions have quite suddenly burst upon us ; the same means have been everywhere employed to bring about the persecution, to wit, a Press campaign, public meetings and theatrical displays ; similar

weapons, too, are employed in all countries, namely, the spread of calumnies and the stirring up of popular uprisings. All this points, unmistakably, to a uniform plan of campaign and to one central authority controlling the several activities.

These events are, in fact, merely a single episode in the evolution of a prearranged plan which is being carried out on an ever-widening field of action, and is multiplying over the world the ruins of which we have spoken. Thus, the Freemasons are endeavouring first to restrict and then to exclude completely religious instruction from the schools. . . . They carry on a war by means of the daily press against Christian morals ; they turn into ridicule the Church's practices and profane its rites. . . . The Catholic priesthood is attacked with special bitterness.[1]

These words were written more than a quarter of a century ago, before the Masonic system was as highly developed as it is to-day. We shall strive to indicate briefly its main features, some of which are more prominent now than they were then.

The Duplicate Personality.

Freemasonry having, so to speak, a duplicate personality, manifests itself in either character, as circumstances require. There is the outer Freemasonry, whose personnel, organization, and activities are more or less openly professed. This Freemasonry publishes its rituals, holds its festivals, edits its calendars, etc. Besides this portion of the organization, there is another which we may call the inner or *esoteric* Freemasonry, and which forms the real centre and soul of the society, and in which the Jewish influence predominates. This portion of Freemasonry is definitely irreligious, subversive, and anarchical.

---

[1] *Parvenu a la Vingt-cinquième*, March, 1920.

The outer Freemasonry stands ostensibly for tolerance, liberalism in religion, humanitarianism, etc., without actively participating in the dark deeds and purposes of the inner circles, which, however, its members actually uphold and assist by giving their adhesion and support to the Masonic body. The outer circles of Masonry contain multitudes of members who do not know the purpose or activities of the inner body. Their motives in joining the sect are merely or principally the commercial or social advantages which they hope to obtain. It also usually includes wealthy or influential men who serve as useful figure-heads. These seem to give the Masonic body a certain character of moderation ; but in reality, they exert little influence over its activities, and are merely utilized as tools by the inner circles.[1]

Formation of the Members.

In the Masonic system, the lodge is the training ground for the members as well as the unit in the organization. It is in the lodges that the minds of the members are gradually and almost imperceptibly fashioned to Masonic principles and ideals. This result is principally brought about not by formal instruction (although that is utilized especially in connection with the different initiations) but rather by means of a whole variety of more or less subtle influences. Among these may be mentioned the effect of Masonic symbolism and ceremonial on the mind and character of the initiated ; the unvarying etiquette of the lodge in which all reference to the supernatural or to patriotic idealism (" Religion and Politics ") is taboo ; the carefully fostered tone of superiority and enlightenment

[1] Cf. Mgr. Jouin, *Les Fidèles de la contre-Eglise*, ière partie, pp. 37-100.

as compared with the superstition and ignorance of the non-Masonic (Christian) world; the *soi-disant* broadminded spirit of cosmopolitanism and humanitarianism (which exclude, however, the true foundations of the real corresponding virtues, viz., true charity founded on love of God, and patriotism); the artificial atmosphere of secrecy, etc., etc,[1].

"Neither politics nor religion," writes Ragon, "are referred to in the *ordinary* Masonic reunions: but such is the admirable organization of the Masonic institution, protector as it is of the higher sciences, that its religious grades and degrees speak to the intelligence of the initiated, while its form and system of administration address themselves to the political spirit of all the brethren. The reflections thereby suggested to the minds of the members are by them brought back to the outside world as sure and approved ideals by the aid of which they seek to improve or destroy in the religious or political order whatever they find to be out of accord with them.[2]

Masonic Action upon Christian Society.

In the Masonic idea, its own sectarian system of morals and government and social life is the exemplar upon which it strives to refashion all sociaty. It is essentially propagandist and zealous for the triumph of its principles. The spirit and tone, and intellectual outlook which prevail in the Masonic lodges are consciously or unconsciously disseminated by the members among the public outside.

Its methods of propaganda vary according to circumstances, between those of peaceful penetration

---

[1] Cf. Benoit, *op. cit.*, tome ii, liv. iii, chap ii.

[2] *Cours d'Initiation, etc.*, p. 377, quoted in Deschamps, *op. cit.*, vol. i, p. lvi.

and of open violence.[1] Lying, hypocrisy, and dissimulation are perhaps the most constant and outstanding characteristics of Masonic action in all its phases. It appeals to and utilizes men's passions of avarice, pride and voluptuousness to undermine the Christian social customs and organization. For the same purpose it influences legislation and the administration of the State.[2]

The following extract from a Masonic document published in *Le Monde Maçonnique* (1879, p. 224), illustrates some of the methods usually employed by Freemasonry in the earlier stages of its efforts to interpenetrate a profoundly Catholic society with naturalistic principles and ideals. The document contains the official scheme of proposed activities of the Grand Lodge of Chili, 1876 (*Plan de Travaux de la Grande Loge du Chili*). The country then enjoyed profound peace, its social system resting on the basis of the old Catholic tradition:

"*Art.* 1. Besides the existing committees, the Grand Lodge will establish committees of External Activities.

"*Art.* 2. These committees shall be called: (*a*) the Section of Instruction; (*b*) the Section of Beneficence; (*c*) the Section of Propaganda; and (*d*) the Section of Masonic Fraternity.

"*Art.* 3. The Section of Instruction will apply itself—(*a*) to found *lay schools*; (*b*) to assist all associations which have for their object the giving of *gratuitous instruction to the poor*; (*c*) to assist and promote all the existing scientific, literary and artistic, institutions; (*d*) to organize popular lectures for the propagation of all knowledge tending *to facilitate the progress of humanity*.

---

[1] Deschamps, *op. cit.*, liv. iii, chap. prelim.

[2] Cf. Benoit, *op. cit.*, tome ii, liv. iii, sect. 2. *See supra*, pp. 128 ff.

"*Art.* 4. The Section of Beneficence will—(*a*) aid in the founding of hospitals, etc.; (*b*) give direct or indirect support to all institutions of this nature which do not aim at private gain or *sectarian* (viz., Catholic) *objects*.

"*Art.* 5. The Section of Propaganda will—(*a*) defend and *disseminate by means of the Press the true ideals of Freemasonry*; (*b*) labour for the introduction into the public institutions of the *principles of liberty, equality and fraternity*, and above all, for *the separation between Church and State*; the establishment of *civil marriage*; the *secularisation of works of beneficence*; the support of the *victims of religious intolerance*; and in general, for whatever may help to *unite all mankind into a single family*, etc.[1]

Its Fatal Results.

By means of continued action of the type here indicated which, besides helping to secure prestige for the sect, propagates Masonic principles and ideas, the Christian body politic is inoculated silently with the virus of the *modern spirit*. Soon, principles of Liberalism begin to be introduced into the laws and customs of the nation, which gradually loses its Christian character. We are only too familiar with the ultimate results such as are to be seen to-day in France, Portugal, Mexico, and several other States of Spanish America.

As it is outside our present scope to attempt a comprehensive or detailed treatment of Masonic methods and means, we shall confine ourselves to a brief survey of what may be at present described as the Master Weapons of Masonry. These are financial control, the Press and Cinema, and the Revolutionary Movements.

---

[1] Quoted in Deschamps, *op. cit.*, vol. i, pp. lxx–lxxi.

Masonic Action through Financial Control.

One of the worst features of the present day Liberal system of social organization is the tyranny of the moneyed interest. The ring of great capitalists and international bankers dominating high finance, exercise through their control of credit such influence in every phase of the nation's life that they may be not inaptly described as a kind of irresponsible super-government. Manufacture, transport, international commerce are very largely under the control of this small clique. The same half-hidden anonymous power exercises the deepest influence on State policy. It controls the Press, the international news-agencies, the theatre, the cinema, the book market.[1] It dominates fashions in dress, and almost decides what the ordinary multitude eat and wear and read. It practically determines what particular industry is to succeed, and what is to be crushed out. For by means of the control of credit, it controls the amount of money available and its purchasing power. This control reacts on commerce, manufacture, trade, and even agriculture.

Now it is certain that the members of this financial ring are identified in large part with the Jewish Masonic leaders. Financial control is to-day the great master weapon of Freemasonry, and the one by which all the other engines of destruction are kept in motion.[2] The spread of Rationalism and Hermeticism, the anti-Christian Press propaganda, the numberless other

---

[1] Cf. Adams, *Real Wealth, Financial Poverty* (London, 1925).

[2] To get an idea of the extent to which the great Jewish financiers now dominate and control the financial world and the whole economic life of the European race, cf. *The Jews' Who's Who* (The Judaic Publishing Co., 62 Oxford Street, London, W., 1921); Lambelin, *Les Victoires d'Israel*, chap. vii; *The International Jew*, 4 vols. (published by "The Britons," 40 Great Ormond Street, London).

agencies of Masonic activity, even the Socialist and revolutionary movements are all fostered and promoted in a most efficacious way, by the power and influence which financial control confers.

Masonic Action through the Press and the Cinema.

Of the several subsidiary means which Freemasonry employs, Press and Cinema propaganda and the revolutionary movements are, perhaps, to-day the most tangible and evident. From several Masonic documents, some of which we have quoted, it appears that the leaders of the anti-Christian movement rely very much on the public Press as one of their most effective instruments.[1] The great capitalistic Press of the United States, England, Germany, and France is now almost entirely controlled by the great Jewish International Financiers.[2] The most influential organs are owned by them or by syndicates over which they exercise practical control. Even among the journalistic writers themselves the Jewish element is predominant. Of the papers not directly owned by Jews, Jewish influence usually predominates in the management. In such cases the editor or art critics or principal foreign correspondents or all of these usually are Jews.[3] Apart from the direct control or ownership of the Press, exercised by Jewish syndicates or individuals; and apart also from the Jews that take a leading part in

[1] Cf. *Supra*, p. 129, for words of Leo XIII.

[2] Cf. Eberle, *Grossmacht Presse* (Vienna, 1920), Dr. Eberle is (or was) the editor of the well-known Catholic weekly *Das Neue Reich*. His book is the best on the subject of the capitalistic Press. The facts which he gives in detail prove the predominant control of the Jews over the Press in almost all countries of the world. Cf. also H. Belloc, *The Free Press* (London, Allen and Unwin, 1918.)

[3] All this is true of the English papers which at present circulate unchecked in Ireland, dominating the tone and spirit of the Dublin Press, and bidding fair to supplant it.

the actual work of journalism, it is a recognized fact that practically the whole secular Press of Britain and America is effectually dominated through the medium of the advertising pages by the great financial and trading interests which Jews largely control, and the displeasure of which no editor will run the risk of incurring.[1]

Not only what is called the Capitalistic Press, but even the Socialistic Press of the world is owned and controlled by Jewish financiers. Thus, "the editor of the great Socialistic paper of New York, *Vorwärts*, is the Jew, A. Cohan."[2] "The foundation of the principal French Socialistic paper, *Humanité*, was the work of the Jewish members of the high financial ring—Rothschild, Dreyfus, etc." The same is true of the other two chief French Socialist reviews, *L'Aurore* and *Le Bonnet Rouge*.[3]

Again, the great news-agencies of the world, such as those of Reuter and of Wolff, which are the leading British and German news agencies, as well as that of Havas, the principal French agency (which latter supplies many newspapers with loans as well as with news), are owned or controlled by Jews. Besides these news agencies, the recently founded J.T.A. (Jewish Telegraphic Agency) supplies news items *gratis* to most of the big dailies. Even Catholic journalists or editors or those not in sympathy with Masonic or Jewish ideals tend to accept uncritically the news circulated by these agencies; although such news is often misleading and too frequently insidiously hostile to Christianity.

---

[1] Cf. Belloc, *op. cit.* This applies less to the Continental Press, which depends more on circulation and less on advertising than the British, American, and (so-called) Irish Press.

[2] *Grossmacht Presse*, p. 229.

[3] *Ibid.*, p. 225.

We do not say that all the Jewish newspaper owners or journalists are Masonic, or are active agents in the Masonic movement against Christianity ; but, judging from the generally recognized connection between Freemasonry and modern Judaism, which we have already treated of, and the repeated testimonies in authentic Masonic documents of the reliance of the Masonic powers upon Press control for the furthering of their designs and, above all, in view of the consistant and insidious propaganda against Christian ideals and Catholic interests which characterizes the Jew-controlled Press of the world, one is forced to the conclusion that this Jewish control is, broadly speaking, exercised in the interests of naturalism, and, on the whole, is definitely anti-Catholic.

The Jew [writes Lazare] is not content to dechristianize—he *Judaizes ;* he destroys the Catholic and Protestant belief ; he provokes to religious indifference ; but he also imposes on those whose faith he destroys his own conceptions of the world, of morality and of human life ; he labours at his age-long task—the destruction of the religion of Christ.[1]

What is said here of the Press applies with equal or still greater force to the Cinema ; practically all of which over the two Continents of Europe and America is in the hands of the Jews.[2] Hence the substantial accuracy of Dr. Eberle's own summary of the case can scarcely be called in question :—

Jews are in control of the leading organs of public opinion of the world. The intellectual outlook and the

[1] *L'Antisèmitisme.*

[2] Cf. *Rev. Internat. des Soc. Secrètes*, December 16, 1928, p. 1169, for a complete list of the great firms (all controlled by Jews) which supply the film and cinema markets of the English-speaking world.

special interests of the Jewish nation are always the deciding factors in selecting topics and news items, and in determining the manner of treatment. . . . The main editorial staffs are employed to serve the interests and promote the ideals and hopes of Jewry.

That the ideals and hopes of Jewry or at least of the Jewish leaders are antagonistic to Christianity, and more or less in harmony with the objects of Freemasonry does not admit of denial or doubt.

We are familiar with the methods employed by the Press and the Cinema of permeating the body politic with unchristian or anti-Christian principles and ideals. The dose administered on each occasion is usually tempered to suit the actual dispositions of the readers or the audience, while insensibly preparing the mind and character for something stronger. Little by little the public mind gets accustomed to scenes and views of life, which a few years previously would shock and produce reaction. Thus the public opinion is gradually demoralized and weaned from the old Christian tradition and outlook; and after a certain time public life becomes practically dechristianized.[1]

Freemasonry and the Revolutionary Movements.

Another formidable force has appeared in the modern world, apparently antagonistic to capitalism and international finance, but no less opposed than they to Christian civilization and Christian ideals. This force is Socialism, especially in the shape of revolutionary Communism or Bolshevism, as it is now commonly termed. The intimate connection of Socialism with Freemasonry is strongly emphasized by Leo XIII in several of his great Encyclicals. The fundamental aims and ideals of the two are closely akin. Both are

[1] Cf. Appendices III and IV.

international, anti-patriotic, disruptive, and materialistic. The predominating influence of the Masonic Jews in Russian Communism and, indeed, in the whole modern socialistic movement is now commonly admitted.[1] The whole Socialist movement is largely a Jewish creation. The founders of Socialism—Marx, Engels and Lasalle—were Jews and Freemasons. Ricardo, from whom some of the principles of Socialism such as Marx's *Theory of Value* and Lasalle's *Iron Law of Wages* are borrowed, was also a Jew.[2] Even before the Great War, the Socialist movement over the whole world was almost entirely controlled by Jews.[3] This was especially true of Russia, which contains a very large proportion of the whole Jewish population of the world, and where for the past century the Jews have been almost invariably the centre of the subversive movements. The rise of Bolshevism in modern times, in which Masonic Jews have had a predominant part, represents the ripened fruit of the revolutionary and anarchical movements which have kept portions of Europe and America in spasmodic turmoil during the past century and a half.

Masonic Revolutionary Methods.

The following extracts from one of the works of M. Eckert, a very able and well-informed student of Freemasonry, will help to throw much light upon this aspect of our subject. Eckert wrote about the middle of the last century. He was a native of Saxony and a Protestant, and was a scholar of very remarkable

[1] Cf. the *Irish Monthly*, April to July, 1928; also Lambelin, *op. cit.*, chap. v. Deschamps, *op. cit.*, vol. ii, chap. xiv, vol. iii, chap. xxvi.

[2] It should be added that both Marx and Ricardo, though Jews by birth, became Protestants.

[3] Cf. Belloc, *The Jews*, pp. 52–54.

erudition. He devoted his life to the work of unravelling the mysteries of the Masonic societies, and published several valuable treatises on the subject.[1] Our extracts, which are taken from Gyr's translation of Eckert's works, contain a brief summary of some of the results of his investigations :—

Masonry, being a universal association, is governed by a single chief called the *Patriarch*. The title of Grand Master of the Order is not the exclusive privilege of any one family or nation. Scotland, England, France, and Germany have had in turn the honour of giving to the Order its supreme ruler. It would seem that at present [1857] Lord Palmerston[2] enjoys that dignity. Associated with the Patriarch are two committees composed of delegates of the Grand Orient, one legislative and the other executive. It is only the members of these committees that know the Patriarch, and they alone are in communication with him.

All modern Masonic revolutions prove that the Order is divided into two distinct parts : one pacific or constitutional and the other warlike or revolutionary. The former employs only peaceful means, viz., the platform and the Press. Its role is to lead the authorities or persons whose ruin it wishes to bring about towards self-destruction or mutual war. It subdues into the service of the Order all the important positions in the State, in the Church,[3] in the Universities, and in all spheres of influence and

---

[1] Cf. *La Franc-maconnerie dans sa veritable signification* and *La Franc-maconnerie en elle-même et dans sa rapport avec les autres Sociétés Secrètes de L'Europe*, both translated from the original German by Gyr. (Liège, 1854 and 1855).

[2] Cf. Dillon, *op. cit.*; chaps. xvi–xix, for a very interesting discussion on Lord Palmerston, and his "complicity in the worst designs of atheism against Christianity," of which Mgr. Dillon says : "The proofs are so weighty, clear, and conclusive that it is impossible to refuse them credence," p. 91. *See* also Deschamps, *op. cit.*, liv. ii, chap. ix, sect. 6–8.

[3] Eckert, a Protestant, refers here to the Protestant sects.

power. It seduces the masses of the people, dominates public opinion, by means of the Press and the inter-penetration of different Masonic or quasi-Masonic associations, etc. . . . Its directory calls itself the Grand Orient. It closes its lodges (I will shortly say why) as soon as the other division, viz., the warlike or revolutionary section, marshals into the street the populace whom it has won over to the designs of the Order.

When the pacific section has pushed its activities to the point that a violent attack may seem to have soon a chance of success ; when passions are inflamed, the ruling authority sufficiently undermined and enfeebled, and the pivotal positions in Church and State occupied by traitors, the division of war is ordered to commence its active operations.

From the time that the revolutionary attack commences and the division of war has taken up the reins, the lodges of the other division close down. . . . One effect and purpose of these tactics is to prevent the possibility of the Order being convicted of co-operating in the revolution. . . . Besides, in actual fact, while the high dignitaries of the Order form portion of the war party as well as of the pacific section, the great majority of the members of these two parties do not know of the connection between them. . . . Hence, in case of the failure of the revolution the pacific party (whose policy is directed by the high chiefs) are enabled to come to the protection of the others . . . representing them as patriots of excessive ardour, misled beyond the limits of good order and prudence.

If, on the other hand the revolutionary movement succeeds, the members of the pacific party are ready to seize on the important administrative positions in the State.[1] The method of action here outlined has been exemplified again and again in the European and American revolutionary outbreaks during the

[1] *La Franc-Maconnerie en elle-même*, etc., tom. i, pp. 28, 29, quoted in Deschamps, *op. cit.*, vol. i, pp. xciii, xciv.

past century and a half. The Irish reader will also probably recognize a certain family likeness between it and the methods followed in recent years by the Masonic and Orange Societies in Ireland.

Central Control of the Anti-Christian Movement.

Claudio Janet, writing some thirty years later (1880) in his able and comprehensive Introduction to Père Deschamps' *Sociétés Secrètes*, while admitting the reality of a unified centre of control in Freemasonry (whose existence is asserted or implied by Eckert, Gougenot-Demousseaux, and Deschamps as well as by some of the best-informed present-day writers on Freemasonry such as Mgr. Jouin and his collaborateurs), adds his conviction that the authority of the controlling body is not always or everywhere recognized; that opposing currents of different kinds (such as personal rivalries, racial or national jealousies, opposing financial interests, etc.) frequently arise to mar the efficiency of this instrument of evil:—

> These intestine discords are oftentimes the means which Divine Providence employs to check the successful advance of the forces of destruction. . . . But it cannot be denied that these forces are tending more and more towards unification. . . . On the day that such an unification is realized, the time will be ripe for anti-Christ.[1]

How far these great forces of evil have at present secured unity of control and action, it is difficult to judge with certainty. Leo XIII in the extracts quoted above implies, as practically certain, that there existed even a quarter of a century ago a single centre of control, directing Masonic activities all over the world.

---

[1] Cf. Deschamps, *op. cit.*, vol. i, p. xcviii.

The indications of such a unified control seem to be much clearer to-day than they were then. Probably the war against Christianity was never prosecuted (at least since the early centuries) with such vigour and universality or with so much apparent unity of plan in almost every country as it has been during the last ten years.[1] One explanation of this may be that since the emancipation of the Jews the direction of Freemasonry has fallen more and more under the control of the Jewish Masonic leaders. The break up of Protestantism in England and Germany has facilitated this process, so that it seems probable that at

---

[1] It is true, however, that the recent developments in Italy and Spain have been each a serious check to the Masonic advance. On the other hand the political liberation of Poland has not so far weakened the hold which the Judæo-Masonic forces have secured in that country. The remarkable words of Pius XI, addressed to the Polish pilgrims in Rome (October 6, 1929) illustrate this :— " The enemies of our well-being, whom the Lord calls the forces of inferno, are ever watchful in your midst. The Masonic sect has not left Poland, and is even now extending among you its ill-omened influence, so destructive to the faith and religion, which form your most precious inheritance, and the real glory of your nation."

As to the effect of the League of Nations, whose formation is another direct consequence of the Peace of Versailles, it is difficult to judge with certainty at the present stage. This much, however, may be said with certainty : the League of Nations is of Judæo-Masonic parentage ; and the Judæo-Masonic forces place great hopes on it for the realisation of their anti-Christian programme. *See* Appendix V.

The International Masonic Union, founded 1921, which has already secured the adhesion of some thirty Masonic jurisdictions has its head-quarters at Geneva ; its statutes correspond closely to those of the League of Nations ; its meetings are held contemporaneously with the meetings of the Council of the League ; there is a good deal of correspondence between them, and many indications of an intimate mutual connection. Cf. Michel, *La Dictature de la Franc-Maconnerie sur la France ;* Jouin, *Quatrocentenaire de Luther et le Bicentenaire de la Franc-Maconnerie* (Paris, 1917), pp. 20–24 ; also *Le Peril Judæo-Maconnique* v (" Sources de L'Imperialisme Juif "), pp. 13–17 ; Lambelin, *Les Victoires D'Israel,* pp. 182–187.

present a small oligarchy predominantly Jewish exercises practical control of the whole Masonic movement.

One result of this development seems to have been that the policy and aims of Freemasonry have become more clearly defined. Thus, it is only during the last half-century that the definite objective of a world-state controlled by a Masonic ring, and the utilization of gold and international finance as the principal instruments for its realization (both Jewish conceptions) appear prominently and with clear definition. The present Masonic control of world-finance ; the Russian revolution (aided, apparently, by the international financiers) with its aspirations towards a universal Masonic State ; and the present multiplication of International associations of various kinds linked up directly or indirectly with the Masonic or Bolshevist organization ; each marks a certain stage of advance towards the desired objective.[1] How the further developments are to work out, God alone can foresee. The Church, doubtless, will repel the assaults of Freemasonry as she has repelled every assault of the agents of Satan for the past two thousand years. But in the meantime religion and morals may suffer heavily in the contest ; and no country, much less our own, is immune ; and the danger must be measured by the fact that Freemasonry is probably the most deadly enemy that God's kingdom on earth has ever had to face.

For the Catholic position on many questions associated with the League of Nations, *see* the little treatise of Abbé Giloteaux, *Patriotisme et Internationalisme* (Tequi, Paris, 1928), which contains an excellent summary of the Catholic position on the questions of Pacifism, Disarmament, Patriotism, Internationalism, etc.

[1] Cf. Appendices III and IV.

Means of Combating Freemasonry.

It is outside our present scope to discuss the means and methods of countering the Masonic movement. This much, however, we may say before concluding: Freemasonry is very powerful and very highly organized. It has enlisted the human passions on its side; and has subdued to its service an immense proportion of the material and intellectual resources of the whole European race. The one power that can successfully cope with it is that of real Christianity. The one foe that Freemasonry fears is the Catholic Church.

Again, the Masonic movement is essentially materialistic, naturalistic and selfish. A counter movement to be successful must be inspired by supernatural and religious motives, and must aim at noble and unselfish ideals. If its motives and driving force are selfish and material like those of Freemasonry it is doomed to failure, for Freemasonry will easily overreach it.

Finally, presupposing the presence of a vigorous Catholic faith and practice such as still exist in Ireland, the weapons most urgently needed to combat the Masonic peril are a widespread knowledge of Catholic social principles, Catholic organization, and a vigorous and firmly established Catholic Press.[1]

---

[1] Ireland is particularly backward in these respects as compared with the Catholic countries of Continental Europe. Thus in France the "Ligue Anti-Judæomaçonnique" was founded some years ago, and is apparently gathering strength year by year. Again in the Summer of 1929, an international committee, consisting of delegates (priests and laymen) from Austria, South Germany, Italy, Poland, Hungary and other countries, assembled in Vienna for the foundation of a still more comprehensive Anti-Masonic League. The first International Congress of this League will be held in Vienna, March 14th, 1930.

APPENDICES

APPENDICES

Appendix I

PROTESTS AND REPLIES

On November 2, 1929, about six weeks after the appearance of the first edition of the present work, a letter of protest from the official spokesman of the Freemasons of Ireland appeared in the *Irish Independent* and the *Belfast Telegraph* (an Orange paper). The letter drew forth rejoinders, which were published in the *Irish Independent*, and the controversy aroused keen public interest. Practically all the Irish Catholic weeklies and monthlies as well as the English *Catholic Times* (in one issue only) and *Universe* devoted considerable space to it, week after week. It was noticed and commented on even by some of the Continental papers. Neither the *Irish Times*, however, nor the *Cork Examiner*, nor the English dailies circulating in Ireland, nor any of the Dublin evening papers or the non-Catholic weeklies alluded to it. As the letters serve to illustrate the methods and general attitude of the Masonic body and incidentally throw much light on the whole subject of Freemasonry, we think it worth while to reprint the whole correspondence.

The narrative portions throughout as well as the headings over the letters and the footnotes are from the present writer.

FREEMASONRY—IS IT AN ANTI-CHRISTIAN MOVEMENT?

Nov. 2, 1929.

To the Editor *Irish Independent.*

Sir,—I have read carefully within the last few days an amazing book recently published under above title—I say

amazing, because I can find scarcely one word of truth in it from cover to cover. I hesitate to accuse anyone of the standing and position of the author of wilful perversion of the truth, and would rather conclude that he is one of those enthusiasts, or fanatics, who can only see what they wish to see, and believe what they wish to believe.

It has never been the custom of the Masonic Order to enter into newspaper controversies with its detractors, and I do not propose to do so now, but this book, written by a distinguished member of the Jesuit Order, bearing the approval of the Censor, and the Imprimatur of the Roman Archbishop of Dublin, and published in a country the majority of whose inhabitants belong to the Roman Church, is in a different category to the letters and articles which have been appearing in such profusion lately in some of the minor clerical organs ; and demands a reply from someone whose position in the Masonic Order qualifies him to speak with authority.

Standing in the Order.

Your readers will be able to judge whether I am so qualified. I was initiated into Craft Masonry exactly forty-nine years ago, and received into the Antient and Accepted Rite six weeks later. I have passed the Chair in every degree of Masonry worked in these islands.

I have been for nine years Deputy Grand Master of the Grand Lodge of Ireland, and am also Lieutenant-Commander of the Supreme Council of the Thirty-third Degree of the Antient and Accepted Rite, so I may claim some knowledge of my subject.

In addition, this letter is written with the full sanction and approval of the Earl of Donoughmore, Grand Master of Irish Masonry, and of Col. Sharman-Crawford, Sovereign Grand Commander of the Thirty-third Degree.

To deal in detail with every erroneous statement contained in this book would entail a volume as large as itself, so I will content myself with refuting some of the more important accusations brought against the Order.

Not Secret.

Freemasonry is not a "Secret Society." [1] The essence of a secret society is secrecy of membership and secrecy of object. The names of all the leading Freemasons are published and can be learnt by any member of the public, and the names of all Freemasons are kept in registers which, under the common law of the country, can be inspected by the civil government should they desire to do so.

The aims and objects of the Order are published in the "Laws and Constitutions," which anyone can buy and read. True, Masonry has its secrets, every society has, even the Society of Jesus to which the author belongs.[2]

It is quite true that Freemasons all the world over regard each other as brothers with the same aims and aspirations, but this only applies where there is mutual recognition between Grand Lodges.

Recognition Refused.

Certain *soi-disant* Grand Lodges on the Continent of Europe, and in Latin countries, having denied and rejected the first and greatest of all Masonic landmarks,[3] belief in

---

[1] Yet Freemasonry is continually referred to as a secret society by the British administration in Ireland during the nineteenth century and later.

[2] It is not because its members are unknown, that Freemasonry is condemned, but for other reasons which are explained in detail in chap. vi, p. 129. It is untrue that the real aims of the Masonic Order are contained in the published Constitutions. They are in fact unknown even to the majority of its own members.

The implication that the Society of Jesus is a Secret Society is manifestly false. Neither the Society nor any other religious order (for all are the same in this matter) has any oaths of secrecy; nor any secrets (sworn or otherwise) from its ecclesiastical superiors (viz. the Holy See); nor indeed any secrets of any kind except in the sense that the domestic concerns of every family or society are always more or less private and confidential.

[3] The number of Freemasons (as given in the official Masonic publications) of the Anglo-Saxon type includes 4,100,000 out of a total of 4,400,000. Of the remaining 300,000, those namely of the non-Anglo-Saxon section, probably *more than a half* or two-thirds,

God, have been refused recognition by the Grand Lodges of England and Ireland, and consequently are not held by us to be Freemasons at all. We have absolutely no communication with them, our members are forbidden to enter their Lodges under penalty of expulsion, and our Lodges are forbidden to receive their members as visitors.

Neither England nor Ireland has ever attended, or will ever attend, any convention or assembly in which one of these bodies takes part.[1] The best known of these unrecognised bodies is the Grand Orient of France.

We are accused of being irreligious, and even worse, "Devil Worshippers" and "Synagogues of Satan." Now in Ireland most of the bishops and higher dignitaries of the Church of Ireland, as well as a large percentage of the minor clergy, and the heads of the Presbyterian Church, belong to the Order.

From the author's point of view, no doubt, they are all heretics; but I do not think anyone, except the most rabid fanatics, could describe them as "Anti-Christian" or "Devil-Worshippers." The citizens of Dublin who witnessed the two great Christian and Masonic services at St. Patrick's in 1925, and Christ Church in 1927, will know if these epithets are deserved.

The Order is also accused of responsibility for all the political troubles of the world during the last two hundred years—murders, revolutions, rebellions, and outrages of all kinds.

Our membership is sufficient answer to this charge. Not only has the Royal Family of England been closely associated with Freemasonry ever since its re-birth in

---

are *formally* recognized by the Grand Lodges of England and Ireland. Even the small residue, probably less than 150,000 (the "soi-disant lodges" referred to above) are linked up, through the medium of liaison bodies such as the Lodge *Alpina* of Switzerland into what is called in the official Masonic organs the "World-Chain of Freemasonry" (Cf. pp. 43–4 *supra* and Appendix II), and are in fact recognised as brothers, and as members of one great body, even while formal and public recognition is withheld.

[1] Cf. Appendices II and V *infra* as commentaries upon these statements.

1717, but in two of the Scandinavian countries—Denmark and Sweden—the King himself is by law the Grand Master. The rolls of membership contain the names of those most prominent in every walk of life—landowners, captains of industry, the most distinguished members of every profession, scientists—in a word, the very class which suffers most from political unrest and upheaval.[1]

THE ORIGIN.

The Antient and Accepted Rite was instituted by Frederick II of Prussia, called Frederick the Great, with the avowed object of combating the wave of irreligion and anarchy which threatened to overwhelm Europe in the eighteenth century. Does the author hold Irish Freemasons responsible for the political outrages and assassinations which have disgraced our own island within recent years?

The chapter dealing with Masonic organisation is simply ludicrous. Freemasonry has no connection with any other society whatsoever, and the terms "Imperfect Freemasonry" and "White Masonry"[2] convey no meaning to us. Some societies have modelled their ritual and procedure on Masonic forms and some have even adopted quasi-Masonic dress, but there the connection ends. Masonry does not seek to influence them, nor do they influence Masonry.

The writer infers that every association which is not under the direct control and guidance of the clerics of his Church is Masonic, and therefore evil,[3] even including such bodies as the Young Men's Christian Association, archæo-

---

[1] For commentary on this paragraph, *see* Index under words *Dupes* and *Figure heads*.

[2] These terms are not Masonic; but for examples of the realities which they signify *see* Appendices III and IV *infra*.

[3] This is a mistatement. The author does hold that a *religious* association in order to be lawful must be under the control of the Church. But he nowhere suggests that a purely secular association, such as a musical or agricultural society need be under the direct control of the Church.

logical, geological, musical, or agricultural societies. This is manifestly absurd.

Order of Illuminati.

The old accusation of the Illuminati and Carbonari being really Masonic associations is trotted out again. The Order of the Illuminati was founded in 1776 by one Adam Weishaupt, in the very same year in which he was initiated in a Lodge belonging to the "Strict Observance." He had tried unsuccessfully to start it ten years earlier, in 1766. He tried at once to graft it on to Freemasonry, but again failed entirely to do so.

The Order of Illuminati was suppressed in 1784 by the Elector of Bavaria, the country of its origin, and disappeared until it was revived some years later in Italy, where it dragged out a very precarious existence till its total disappearance after a few years. It never had any vogue in England or Ireland. Its objects were in direct conflict with those of true Masonry.

It is doubtful whether Weishaupt himself can be legitimately called a Freemason at all since he was initiated in the "Strict Observance," an unorthodox body which had no existence except on the Continent and was not recognised by the Mother Grand Lodges of England or Ireland.[1]

---

[1] Whether or not Weishaupt was formally initiated into the Order in a duly constituted Masonic lodge or the Illuminati formally recognised are details of Masonic erudition which have little or no interest for the non-Masonic enquirer. The essential point is that the principles and aims of Weishaupt and the Illuminati were incorporated into Freemasonry in the eighteenth century; that the published documents of the Illuminati, which all may read, contain the fullest exposition of the Masonic aims and principles, formally accepted and championed by the Masonic leaders, and consistently followed out in Masonic policy and action down even to our own day. Besides the references given in the text on this matter, viz., Barruel, Webster, Robison, etc., *cf.* the recently published volume, *The Secret Power Behind the Revolution*, by Vicomte Leon de Poncins (Boswell Publishing Co., 10 Essex Street, London, W.C.2, price 6s.),

As for any connection between the Carbonari and Freemasonry it is sufficient to note one clause of the Carbonari oath :—" I swear undying hatred to all Masonry and its atrocious protectors." [1]

The allegation of Jewish influence is an entire myth, and an example of how prejudice can distort the minds and obscure the reason of some men who in other matters are capable of judging dispassionately. No doubt there is a certain amount of anti-Semitic prejudice in every Christian, and the history of our religion makes this inevitable. Also the relations, financial and other, of the Chosen Race with the rest of the world, have not improved matters in this respect. But this prejudice can be carried to extremes. It is quite true that the origin and the legends of Craft and Royal Arch Masonry are based on the Old Testament ; so are those of Christianity itself. But to say that Freemasonry, and especially the so-called " Higher Degrees," are controlled by Jews is more than absurd, it is puerile.

Before any Freemason of the Craft Lodges or the Royal Arch can aspire to join either the Order of the Temple, or the Antient and Accepted Rite, he must avow his unqualified belief in the Christian religion, and his acceptance of the doctrine of the Holy and Undivided Trinity.[2] Should he not do so, he cannot be accepted. Consequently no

---

in which whole series of Masonic pronouncements are quoted. in proof of the above. See also *Rev. Intern. des Soc. Sec.* (passim) and *La Partie Occultiste* (a monthly supplement to the latter), in which a new French translation of the Documents of the Illuminati was published in the latter months of 1929.

[1] That the Carbonari were Masonic is asserted by Pius VII and Leo XIII : and is quite evident from their history and general character. (Cf. *Cath. Encyclop.*, vol. iii, p. 330). As to the clause quoted from their supposed oath (they had in fact several oaths like the Freemasons) the statement is too vague to deal with (in their beginnings the Carbonari were probably not Masonic), and in any case would prove nothing. The Carbonari were ready to publish, if useful for their purpose, forged constitutions, as they actually forged and published a Papal bull confirming their Association (cf. *ib.*).

[2] Dr. Reichel, one of the most authoritative spokesmen of Freemasonry in Germany (German Freemasonry is supposed to be of

Jew, except a converted Jew, can be a member of any of these degrees, much less exercise any control.[1]

There is no such thing as an inner circle in Freemasonry. Each Grand Lodge or Supreme Council is " sovereign " in its own country, and its rulers are well known to the public at large. In Ireland the Earl of Donoughmore is Grand Master, and I am his deputy and chief executive officer. Neither of us is a Jew, nor are we subject to any Jewish influence, and I do not fancy that either of us would stand interference even from a syndicate composed of all the Jewish bankers and financiers of the world.

The Sovereign Grand Commander of the Thirty-third Degree of the Antient and Accepted Rite is Col. the Right Hon. R. G. Sharman-Crawford, and again I am his lieutenant and chief executive officer. The same thing applies to the Supreme Council as to the Grand Lodge.

The idea of a mythical Jew with Supreme Powers over the whole of the Masonic world is simply grotesque.[2]

ANNUAL ELECTION.

Grand Lodge which consists of all actual and past Masters living, is so jealous of any undue power or influence being exercised by any one individual that it insists on the Grand Master being subject to annual election or re-election. Any Grand Master who was thought to seek to usurp undue power would be given a very short shrift indeed in Ireland.

The author's bibliography may seem to the uninstructed to be an imposing one, but from a Masonic point of view

---

the same type as the Anglo-Saxon), writes in the *Wiener Freimaurer Zeitung* (Feb., 1929): " Catholicism and Freemasonry . . . are two contrary theses . . . two irreducible concepts of the Universe which it is impossible to bring into agreement " (cf. *R. I. S. S.*, 1929, No. 23, p. 565).

[1] The intimate association between Freemasonry and modern Judaism is treated in chap. iv, and passim. The existence of certain lodges, or even rites, from which Jews are excluded proves nothing. Such an arrangement exists also in some of the continental countries, and does not prevent the Jewish lodges of B'nai B'rith from exercising practical control.

[2] See Index under word *Control*, for the present writer's statements (which are misrepresented here) on this matter.

it is more remarkable for its omissions than its inclusions. Hardly any of the modern Masonic authors whose writings are admitted to carry any weight are quoted. The only Irish works cited are Chetwode Crawley's " Cæmentaria Hibernica " (misspelt " Cæmeteria ") and the recent History of the Grand Lodge of Ireland.

Both of these are purely historical works of no value for the purpose of argument. Yarker, who is quoted as an English authority, has been totally discredited in Masonic eyes. The Jew, Ragon, who is by no means regarded as a " Sacred Author " by us, dealt entirely with Continental Masonry as it was a century or more ago, and knew little or nothing of the craft as practised in the mother countries where it had its birth.[1]

The non-Masonic writers whom he quotes so extensively—Deschamps, Benoit, Eckert, Gruber, Webster, etc.—were as ignorant as he is himself, and drew mainly on their imaginations for their so-called facts.[2] Their testimony is of no value whatever.

---

[1] Yarker is referred to only twice in the present work, and Ragon only five times. Cf. on the other hand, Waite's *New Encyclopedia of Freemasonry*, vol. i, pp. xxix and xxxi, where it will be seen that Waite, a Masonic present-day writer and confessedly of the highest authority, refers 13 times to Yarker (although he sometimes disagrees with him), and 29 times to Ragon, who (with Anderson) is the author he quotes most frequently of all.

[2] The estimate here given of the non-Masonic writers quoted in the present work is out of harmony with the opinions of some of the highest Masonic authorities. Thus Dr. Reichel, a leading German Freemason, refers in the *Wiener Freimaurer Zeitung* (Feb., 1929) to Father Gruber, S.J., as a " distinguished adversary animated with a regard equal [to that of his Masonic adversaries] for justice and truth " and, again, " celebrated for his Masonic erudition " (cf. *R. I. S. S.*, 1929, no. 23, pp. 565–6). Again, Waite in his *Encyclopedia of Freemasonry* (vol. ii, p. 368) writes of Robison, Barruel and Eckert, three of the non-Masonic authors referred to above : " Professor Robison, Abbé Barruel and Counsellor Eckert would all repay reading at the present day, especially by a student who could be at the pains of checking them one against another. The first two authors wrote with no notion that each had a competitor covering the same ground. The complete distinction between them in style and treatment serves only to bring out . . . the practical identity of their conclusions. . . . Eckert . . . had every opportunity of profiting by both his precursors."

Freemasonry makes no extravagant claims to perfection. It does not profess to be a religion itself, or a substitute for revealed religion. On the contrary, it exhorts its members to practise diligently that religion to which they belong, and to obey that Church of which they are professing members. In the higher degrees, as I have said above, a member must be a professing Christian, but in every degree from that of Entered Apprentice upwards, he must avow his belief in God,[1] in the immortality of the soul, and in the brotherhood of man. He must be a good and loyal citizen of whatever country he lives in ; to quote an old charge : " Ever remembering that Nature has implanted in his breast a sacred and indissoluble attachment towards that country whence he derived his birth and infant culture:"

We are told that Pope Leo XIII said forty-two years ago : " Would that all would judge of the tree by its fruits." Irish Freemasonry asks for nothing better than to be judged by its fruits.

CLAUDE CANE,
Deputy Grand Master of Ireland and Lieut. Grand Commander 33°.

MASONIC OATHS OF SECRECY

Nov. 5,

To the Editor *Irish Independent.*

Sir,—Col. Cane took up on Saturday a considerable amount of your space with a defence of Freemasonry ; I ask that you give a little to a brief exposure of the plausibilities of that document.

1. Col. Cane gives the go-by to the primary count in

---

[1] Not necessarily in the true God (see pp. 32–40 *supra*). As to the real attitude of Freemasonry towards Christianity it may be inferred from such passages as the following, which occurs in Pike's *Inner Sanctuary*, iv, 389 (quoted in *Cath. Encyclop.*, loc. cit.). " The *aping Christianity of Blue Masonry* made it an emasculated and impotent society." Cf. chap. ii, iii, v and vi, where this matter is treated at length.

the Catholic indictment of Freemasonry—viz., that it is secret and oath-bound. He has something to say, it is true, about secrecy—this I deal with further on ; but he makes no attempt to give reasons for the oaths. Is it that he is unable or that he is unwilling to give the " why " of the oath ?

An oath postulates that something of importance is behind it. What is the important something that the Freemason oath connotes ? Subsidiary to this, I would ask Col. Cane what authority has the Freemason Order to administer oaths to anybody ?

The power to administer oaths inheres in only two authorities—the constituted authorities of the State itself and the constituted religious authorities—in either case for matters only of sufficient importance. Will Col. Cane commit himself to the assertion that any Tom, Dick, or Harry is entitled to start an oath-bound society fashioned after his own fancies ?

THE DEFENCE.

2. Col. Cane's defence of Masonic secrecy (in addition oath-bound) is a very lame one. He tries to insinuate something about the Jesuits, but that Society takes no oath of secrecy. Everyone knows and admits that there are intimate affairs of any society, professional body, business establishment—aye, family—which are properly secret, but the secrecy is not hedged with an oath.

3. Col. Cane tells how English and Irish Masonry have cut themselves off from Continental Masonry, but very astutely he says nothing about Scotch Masonry being still *en rapport* with the Continental lodges, or about the English and Irish lodges being *en rapport* with the Scotch. So at the best Irish Masonry and Continental are just " cousins once removed."

RE-MADE IN GERMANY.

I pass over, in order to avoid unduly lengthening this letter, other things in Col. Cane's defence that I could deal with. I shall add only that, to judge from Col. Cane's

letter, Freemasonry of recent revival is getting ashamed of its plebeian origin ; for the Colonel tells us that it was brought back to life by Frederick the Great of Prussia to stem the tide of irreligion in that country. So, then, it appears, Modern Freemasonry, though it cannot be labelled "Made in Germany," has been at least re-made there !

We do not deny the right of Frederick to be called the Great as a ruler, soldier, politician, and he was no proscriber of the Catholic religion, but to fancy that he, the friend of Voltaire and the Encyclopedists—those mockers of all religions—the cynic with regard to religion that he reveals himself to be in his "Correspondence"—that this German potentate was moved to revive Freemasonry to combat irreligion is a draft upon credulity which one does not feel disposed to honour.

EDITOR, *Irish Catholic*.

55 Middle Abbey Street, Dublin.

SCOTTISH FREEMASONRY

Nov. 6.

To the Editor *Irish Independent*.

Sir,—In my letter in the *Irish Independent* last Saturday I said that I did not intend to enter into a newspaper discussion. There is, however, just one point made by the Editor of the *Irish Catholic*—a perfectly fair one—which I think I may answer without violating that condition.

He complains that I say nothing "astutely" about Scottish Freemasonry. There is nothing astute about it. Father Cahill, in the book I am dealing with, makes only very fleeting and unimportant reference to Scottish Freemasonry, and none to its present condition. Secondly, I am not a Scottish Mason, or a member of the Scottish Constitution, therefore I have no right to speak for it. I am a member of the English Constitution and an English Past Master, though that fact does not entitle me to speak for the Grand Lodge of England as I can for the Grand Lodge of Ireland.

But I have every reason to believe, speaking with the authority of the Grand Master of Ireland, that on the question of recognition of those *soi-disant* Grand Lodges which reject the first and greatest of all Masonic landmarks, the belief in God, the three sister Grand Lodges of England, Ireland, and Scotland are in perfect accord, *i.e.*, we refuse to recognise them, and do not recognise their members as brother Masons.[1]

CLAUDE CANE, D.G.M.

Nov. 7.

To the Editor *Irish Independent.*

Sir,—Col. Cane generously breaks his "no controversy" rule; he does so, I presume, because on one minor point in my letter . . . he can make a score. . . . What does matter is that Col. Cane makes no attempt to enlighten us on the objections made to Freemasonry by Catholics. The chief of these are:—

1. That it is oath-bound.
2. That it is secret.
3. That it arrogates a self-conferred right to administer an oath.

---

[1] The term *Scottish Masonry* may be understood in either of two senses, viz.:—(1) Freemasonry as actually practised in Scotland, or (2) That section of the Order called *The Ancient and Accepted Scottish Rite,* which is practised all over the world. This Rite has no less than 14 lodges (or chapters) in Dublin alone. The Editor of the *Irish Catholic* evidently alludes to this A. and A. S. Rite in his letter of Nov. 5. The Colonel's reply refers only to Scottish Masonry in the other sense. One may note also that the Colonel in all his letters avoids the use of the word *Scottish* when referring to this rite as practised in Ireland, and calls it the *Ancient and Accepted Rite,* although in the *Freemasons' Calendar* it gets its proper name, viz.: *A. and A. S. Rite.* This is the rite that Pike treats of in his celebrated book, *Morals and Dogma of the A. and A. S. Rite* (see above, p. xvii; also Index under "Scottish Rite"). Possibly one of the reasons for Freemasons' tactful attitude in referring to this section of Freemasonry in Ireland is the fact that the A. and A. S. Rite is commonly supposed to be the most profoundly anti-Christian of all sections of Freemasonry, and that, too, notwithstanding the fact that in the lodges of the Anglo-American section of it, the members must make a profession of Christianity (of some sort).

As on these major points Col. Cane is dumb, plainly . . . he is unable to give answers that would satisfy any rational being.

I claim, then, judgment by default for the Catholic case. The high-and-mighty if not hoity-toity attitude—that he will " enter into no controversy "—" cuts no ice." Striking that attitude is a device so outworn that no one can be deceived by it. In plainest English, Col. Cane does not and will not answer, because he cannot.

THE EDITOR, *Irish Catholic.*

55 Middle Abbey Street, Dublin.

AUTHOR'S REPLY TO COL. CANE

Nov. 8.

To the Editor *Irish Independent.*

Sir,—My attention has been called to a letter from Col. Claude Cane in the *Irish Independent* of Nov. 2, in which the writer finds serious fault with my recently published book, " *Freemasonry and the Anti-Christian Movement.*" For although the writer of the letter does not mention my name, and the title is incorrectly quoted, my book is evidently the one referred to.

Having been just requested by the publishers to revise the book for a second edition, I would have sincerely welcomed a reasoned critique from a Masonic apologist. Such a critique, even though hostile, would probably enable me to rectify minor inaccuracies and mistakes which it is peculiarly difficult to avoid in treating so elusive and chameleon-like a subject. The Colonel does point out one definite inaccuracy (which shall be corrected in the forthcoming edition), the misspelling of the word Cæmentaria. Otherwise his letter is disappointing.

COL. CANE'S ALLEGATIONS.

The very first sentence, in which he declares that he " can scarcely find one word of truth in the book from cover to cover," gives a foretaste of what is to follow. He does not seriously discuss the evidence advanced in

support of my conclusions, but denounces the conclusions themselves as " absurd," " puerile," " grotesque," " ludicrous," while I myself as well as the eminent non-Masonic authors, Protestant as well as Catholic, whose works I have utilised in my short sketch, are described as " ignorant," " fanatics," " who drew on their imaginations for their so-called facts," " who see only what they wish to see, and believe only what they wish to believe."

PAPAL DECISIONS.

My book, as I state expressly in the Preface, is intended primarily for the Catholic reader, who accepts the Church's teaching. Hence my treatment of Freemasonry is naturally based on the Papal pronouncements, which for Catholics are decisive, and for all who know the circumstances and customary proceeding of the Holy See must, as I explain at some length in my book, carry very great weight.

The strong expressions that I use and which Col. Cane so much objects to, are quoted from the Papal decisions. Whatever the Colonel may say or think, every Catholic knows that the Pope is the Vicar of Christ on earth, the authentic teacher of faith and morals, and the best-informed as well as the highest authority in Christendom on all matters connected with the spiritual well-being of the Christian people.

During the last two centuries no fewer than eleven Popes have, one after another, condemned Freemasonry in the most uncompromising terms, and with unwavering consistency. They give in detail, and in the clearest words, the reasons for their condemnations. They charge Freemasonry with occult and criminal activities, with infamy blasphemy and sacrilege, with treason against the State, with anarchical and revolutionary principles, with being a very Synagogue of Satan, whose direct aim and object is to destroy the Church of Christ, and to bring back to the world the worst and most degraded forms of paganism. *Christian Governments are again and again reminded of their urgent duty to suppress the reprobate sect within their territories* (See Chap. VI., pp. 118–133).

Anglo-Saxon Freemasonry.

These condemnations affect all the different sections of Freemasonry, including that of the Anglo-Saxon type, which is in fact the parent body, and by far the most important, forming as it does more than thirteen-fourteenths of the whole. The scope and object of my book is to illustrate these Papal decisions, and to show from approved Masonic sources and incontrovertible facts of history how well founded they are.

Non-Masonic Writers.

Naturally I utilise the works of several non-Masonic writers of recognised authority, Protestant as well as Catholic. All these the Colonel dismisses as being as ignorant as I am myself, and as "drawing on their imaginations for their so-called facts;" in other words, as falsfiers of history, or—liars. Prominent among the writers whom the Colonel thus describes is the venerable Father Hermann Gruber, S.J., now a very old man, and a scholar of European fame. Father Gruber has devoted most of his life to an exhaustive study of Freemasonry in all its various phases and ramifications, and is recognised as among the very best living authorities on the subject.

Anglo-American Freemasonry.

His long article in the *Catholic Encyclopedia* (every statement in which is accurately documented with fullest references to the best Masonic authorities) deals primarily with Anglo-American Freemasonry. In this, as well as in his several other works on Freemasonry, the writer shows himself a model of careful research and calm, dispassionate judgment.

Mgr. Jouin, from whose works I also quote, and who, too falls under Col. Cane's summary condemnation, is, like Father Gruber, now a very old man. He is the head of an active group of French writers, and the Editor of the Paris weekly review, *Revue Internationale des Sociétés*

Secrètes. This review, and indeed all Mgr. Jouin's writings, are a repertory of Masonic documents of English-speaking as well as Continental countries, and it is principally for these documents that his works and his review are so often referred to in my book.

Father Deschamps, S.J., whose book on secret societies I have also utilised, died some fifty years ago as a comparatively young man. His book, which was posthumously edited, went through several editions within a very few years, and is generally recognised as a classic on the portion of the subject which he specially treats—viz., the external activities of Freemasonry in the different American and European countries during the nineteenth century.

I might, if space permitted, go through the credentials of the several other writers whom I quote—Barruel, Eckert, Robison, Webster, etc., etc. The last three, by the way, are Protestants, but all apparently are indiscriminately and summarily rejected by Col. Cane. The Colonel may disagree with some of the views of these writers or may deny the validity of their inferences, but he cannot call in question the authenticity of the Masonic documents, official Masonic pronouncements, speeches, etc., with which their books are filled (and for which I especially utilise them), nor the reality of the historical facts which they adduce in support of their conclusions.

To assert that they are ignorant of Freemasonry, or that they " drew on their imaginations for their so-called facts," is simply a reckless statement, and seems to suggest that Col. Cane has not made a serious study of their works.

Masonic Authors Quoted.

Of the more than thirty Masonic authors whom I quote, the Colonel challenges two, and only two—one, Yarker (who, by the way, held the highest offices in some of the recognised Anglo-American rites), as being now " totally discredited in Masonic eyes," and the other, Ragon, as being not well acquainted with Anglo-American Freemasonry. Even though these objections were well founded,

which I do not admit, all the main conclusions of my book remain quite unaffected.

The Colonel does not venture to question definitely the reliability of the many other leading witnesses invoked, especially that of Mackey and Pike, who are the principal ones, and who are universally recognised as among the very highest Masonic authorities on Anglo-American Freemasonry. Fr. Gruber, whom I have just referred to, gives in the *Catholic Encyclopedia* a selection from the encomiums on Albert Pike, which appeared in the Anglo-American official Masonic organs, on the occasion of his death (1891), and in which he is described as the " Prophet of Freemasonry." " The greatest Masonic scholar and writer of the nineteenth century, whose name has been a household word wherever Masonry is known," etc., etc. (See *Catholic Encyclopedia*, vol. ix, p. 788. See also Bibliography, pp. xvii–xviii *supra*).

Points of Detail.

As to the several points of detail, to which Col. Cane refers, where he so summarily rejects my conclusions—Masonic belief or unbelief in God, the antagonism of Freemasonry to Christianity (notwithstanding the existence in some places of so-called " Christian " lodges), its connection with Illuminism, the existence of inner Masonic circles, usually unknown to the rank and file, and often unknown even to members who apparently hold high office in the Order, the universal oneness or solidarity of Freemasonry, the Jewish influence in it, etc. It is manifestly impossible to discuss these matters satisfactorily in a letter. They are, each and all, treated more or less fully in my book. It is for the reader of the book itself to judge whether or not I have made assertions without solid foundations.

Masonic Defence.

What are the Colonel's positive proofs in refutation of my conclusions? All, or practically all his arguments rest on one point, and that is his own authority. He gives

his credentials very naïvely, and apparently without realising the humour of the situation. He has been a Freemason for fully 49 years. He has attained to the thirty-third degree in the Ancient Scottish Rite. He "has passed the Chair in every degree of Masonry worked in these islands," including, apparently, the degrees of "Knight of the Sun," "Knight Kadosh," the degree of the "Sovereign Prince of the Royal Secret," and even a degree still higher.

Sworn to Secrecy.

I do not wish to question the Colonel's sincerity or good faith (for Freemasonry does seem to involve strange incongruities and apparent inconsistencies), but what are the facts of the case? At his first installation into the Masonic Order forty-nine years ago, Col. Cane must have sworn, and that, too, under awful penalties, "to hide, conceal and never to reveal any part or parts, point or points, of the secrets or mysteries of or belonging to the Free and Accepted Masons, which were then known to him or which he might in any way afterwards learn . . . not to write those secrets, indite, print, carve, mark, engrave, or otherwise delineate them, or cause or suffer the same to be done by others, if in his power to prevent it, on anything moveable or immoveable, whereby . . . any letter, character or figure, or even the least trace thereof may become legible or intelligible, etc."

Unconditional Obedience.

Under similar dreadful penalties he presumably must have solemnly sworn at his different initiations into the higher degrees to be true to such obligations as the following: "To obey all the laws and regulations of the Order, and accept all its doctrines and beliefs"; "to consecrate his whole life, strength, influence and intellect to the ends of the Order of the Knight Kadosh" (see pp. 144-146 for a brief explanation of what that means). "To obey without hesitation any order, whatever it may be, of Masonic

superiors." (See *Catholic Encyclopedia*, vol. xx, p. 780, where Father Gruber gives a selection of the ordinary Masonic oaths, the words of which he quotes from Pike's work, entitled, *The Inner Sanctuary*, iii, p. 68, and iv, pp. 470, 488, 479, etc.)

Has the Colonel taken these or similar oaths? If so, has he meant them seriously? Seeing that the matter of the letter to which I am now replying apparently comes under the tenor of these oaths, has it been written in accordance with or in violation of them? In any case, can his testimony be accepted as reliable?

EDWARD CAHILL, S.J.

Milltown Park, Dublin.

ANOTHER MASONIC PROTEST

Nov. 9.

To the Editor *Irish Independent.*

Sir,—As a member of the above [viz. Freemasonry] for over sixty years, allow me to ask your readers why we cannot be left alone. We are not interfering with anyone, and are loyal citizens of the country in which God has placed us, and we welcome the "brotherhood of all Christian denominations," and are well known to our neighbours, who can judge of our mode of life. All we ask for is "freedom of thought," which in a free country should not be denied us.

In the *Irish Independent* of July 27, 1927, the following letter appeared over the name and address of the writer:—

"Those of us who style ourselves Catholics would do well to consider the words of Sunday's Gospel—'By their fruits you shall know them,' etc. If we only adopted the same spirit of Christian charity to one another as the Freemasons do, if we only practised a little of their shrewd business capacity and integrity, there would be less unemployment and trouble in this country, and, I am sure, less murder."

HUBAND GREGG.

(Old Windsor.)

FUTILITY OF COL. CANE'S DEFENCE

Nov. 9.

To the Editor *Irish Independent.*

Sir,— . . . As one who has read Father Cahill's book, and marvelled at the learning as well as sound judgment that writer has displayed in marshalling his facts and naming his authorities, Freemason authorities almost all, either directly or indirectly, I agree, that no third person can arrive at a just conclusion regarding the matters in dispute unless he studies *pari passu* Father Cahill's book and Col. Cane's letters. To carry on the controversy in the *Irish Independent* would entail a great quantity of needless repetition. Father Cahill evidently is not impressed by Col. Cane's arguments, for it seems that he has decided to let his book speak for itself. . . Father Cahill's thesis—that Freemasonry is an anti-Christian movement and an anti-Christian organisation—has been entirely evaded by Col. Cane. The latter makes what capital he can out of the fact (of which he does not profess to be absolutely sure) that the Scottish Rite (with whom the Irish Freemasons are in friendly agreement) refuse to have intercourse with such Continental rites or branches of the Order as profess Atheism.

Even supposing that Col. Cane is right[1] in his uncertain affirmation, this does not in the least weaken Father Cahill's case, nor answer the Jesuit's terrible indictment against Freemasonry. Surely an organisation that, whilst it excludes Atheists (who are very few), admits into its ranks Jews, Mohammedans, Buddhists, Theosophists, and other believers in a God (of some sort), and preaches a religious fraternity with all these powerful and vast groups of anti-Christians, surely, I say, such an organisation is in itself anti-Christian. . . .

Surely no Catholic can conscientiously join such a body, even if it had no secret oath, illegally administered, to serve unknown masters and to obey unknown future

---

[1] That he is not so, is clear from the extract quoted from the *San Francisco Examiner*, p. 45 *supra*. Cf. also pp. 37–8.

commands (against the laws of the Catholic Church many of these commands would surely be). Nay, every Catholic is even bound to fight strenuously against a body such as this is. . . .

A. E. COMERFORD.

Dublin.

MASONIC OATHS AGAIN

The following letter, which apparently was sent to the *Irish Independent* about this time was returned to the sender unpublished. The latter sent it on to the present writer with a covering note :

Nov. 12.

To the Editor *Irish Independent.*

Sir,—Those who are interested in the controversy on Freemasonry would do well to look through the book entitled *English and Irish Freemasons and their Foreign Brothers*, published by Gill & Sons in 1877. The book, which may be seen in the National Library and the Library of Trinity College, is no less startling than Father Cahill's recent work.

The writer gives the text of some oaths taken by Royal Arch Masons, who form an important section of Anglo-Irish Freemasonry, and who all, according to Colonel Claude Cane, are professing Christians. Here are some of the oaths :

" I . . . promise and swear that I will assist a Companion " Royal Arch Mason when I see him engaged in any diffi- " culty and will espouse his cause so far as to extricate " him from the same *whether he be right or wrong.*"

" I swear that I will keep all the secrets of a Companion " Royal Arch Mason *without exception.*"

It would be interesting to get from Colonel Cane his views of the position in view of such oaths as these of a Companion Arch Mason on the Bench, on a jury, or in the witness box when the prisoner in the dock happens to be also a Royal Arch Mason.

PAX.

COLONEL CANE MAKES OVERTURES

Nov. 11.

To the Editor *Irish Independent.*

Sir,—There is only one thing in Father Cahill's letter that I feel called upon to answer. He complains that the title of his book is incorrectly quoted by me. The caption at the top of the letter I sent the *Irish Independent* was "Freemasonry and the anti-Christian Movement," the exact title of his book. It was you, Mr. Editor, who altered it, no doubt, for good and sufficient reasons of your own.

As Father Cahill says, it is quite impossible to cover the ground in newspaper articles. I do not question Father Cahill's honesty and sincerity, but I do say that he is absolutely mistaken.

I am quite willing to meet Father Cahill, as man to man, at any time which he may arrange with me, and discuss the question impartially. Whether I shall succeed in convincing him, or he will succeed in convincing me, I cannot say, but of one thing I am certain, the reverend father will come away knowing more of what Freemasonry really is than he ever did before. I cannot make a fairer offer than this.

CLAUDE CANE, D.G.M.

Alen's Grove, Celbridge.

To this letter the present writer made no reply for reasons which shall appear later.

ENTENTE BETWEEN BRITISH AND LATIN FREEMASONRY

Nov. 11.

To the Editor *Irish Independent.*

Sir,—The Bishop of Durham, Past Grand Chaplain (England), in a sermon preached in York Minister, asked: "Why, therefore, had it come about that throughout the Latin world Freemasonry had become associated with Atheism and Anarchy?" (*Times*, London, July 4, 1927).

Sir Arthur Robbins is reported in the *Masonic News* o January 21, 1928, as having said that he " returned from South America with a higher admiration for Latin Freemasonry than he could ever have gained from correspondence or reading." Sir Arthur Robbins does not seem to agree with the Bishop. Why ?

Lodge of Friendship No. 12, Rio de Janeiro, was founded under Treaty between the Grand Orient of Brazil and the United Grand Lodge of England, dated December 20, 1912. Are there any lodges in France founded under Treaty between the Grand Orient of France and the United Grand Lodge of England ?

PARIS CONGRESS.

Did England or Ireland send any delegates to the Masonic Congress which met in Paris in July, 1917, and passed resolutions regarding post-war settlements with respect to French and Italian claims ? Everyone remembers the repudiation by the Italian Masons of the resolutions concerning Italy, and the resignation of the Italian Grand Master, Ettore Ferrari, who was accused of having let his own country down.[1]

A clear statement in answer to these questions would tend to save the discussion on the present aims and objects of Masonry from degenerating into a barren and acrimonious logomachy.

P. BYRNE.

Chancellor's Orchard, Kilkenny.

AMSTERDAM MASONIC CONGRESS (September, 1924)

Nov. 11.

To the Editor *Irish Independent.*

Sir,—Col. Claude Cane in the *Irish Independent* of November 2 assures us that " Neither England nor Ireland

---

[1] In Appendix V *infra* we give an account of the Paris Masonic Congress, July, 1917, which was summoned by the *French Grand Orient* and attended by delegates from England, U.S.A., Italy, etc.

has ever attended, or will attend, any convention or assembly in which one of these bodies (that is, certain Grand Lodges on the Continent of Europe and in Latin countries) takes part. The best known of these bodies is the Grand Orient of France." He states: "We have absolutely no communication with them."

In view of this very definite statement, an article appearing in the *Osservatore Romano* quite recently may be of interest. The article is headed "The Children of Darkness" (*I figli delle tenebre*).

[Here Mr. Stack quotes some paragraphs from the article which we print in full in Appendices II and IV *infra*.]

From the above it is clear that there is a very powerful and active Masonic International League to which Anglo-American (and presumably Irish) Freemasonry belongs, and including all sections of the Masonic body. It is also clear that the object of the Masonic organisation is something quite different from mere benevolence and mutual aid.

Father Cahill states that Freemasonry is propagandist, and that influential Masonic paper, the *Freimaurer Zeitung*, as quoted in the official Vatican organ, the *Osservatore Romano*, bears him out. The section devoted to the Press—that is, writers and journalists—is worthy of note. The comments of the *Osservatore Romano* (which are too lengthy to be reproduced) also stress this point.

The observations of Father Cahill about what he calls "White Masonry," and which Col. Cane seems to have misunderstood, by which Masonic ideals are spread abroad and a Masonic "atmosphere" created, gain force by the youth-propaganda movement spoken of at the Amsterdam Congress, and to which a good deal of importance seems to have been attached.

R. E. H. STACK.

6 Lower Fitzwilliam Street, Dublin.

COL. CANE'S REPLY

Nov. 12.

To the Editor *Irish Independent.*

Sir,—It seems impossible to close this correspondence. I said that I would not enter into a newspaper controversy, but I do not mind giving information when it is asked for. So in reply to your correspondents, P. Byrne and R. E. H. Stack, the Grand Lodge of Ireland, for whose affairs I am responsible, did not attend, send delegates to, or have anything to do with the self-styled "International" congresses mentioned, nor does it belong to the "International Masonic League," for the reasons stated in my original letter.

The *Freimaurer Zeitung* and the *Osservatore Romano* have entirely misrepresented facts, as far as Ireland is concerned.[1]

Is it too much to ask of your correspondents who wish to criticise my original letter to read it first. It would save much trouble and waste of ink.

CLAUDE CANE, D.G.M.

Alen's Grove, Celbridge.

QUESTIONS NOT ANSWERED

Nov. 13.

To the Editor *Irish Independent.*

Sir,—Col. Cane says that the Grand Lodge of Ireland did not send delegates to "the self-styled 'International' Congresses mentioned." I mentioned no International Congress. I accept the Colonel's assurance that Ireland sent no delegates to the Masonic Congress which met in

---

[1] In view of the facts that Col. Cane is not only a member but a very high dignitary (a Past Master) of the Grand Lodge of England; and that the Grand Master of the Grand Lodge of Ireland (the Earl of Donoughmore) is the official representative in Ireland of the Grand Lodge of England, it is clear that the Colonel's explanation and disavowal are not satisfactory. The Grand Lodge of England was certainly represented at the International Masonic Congress referred to: and the connection between the Grand Lodges of England and Ireland is avowedly of the closest kind.

Paris in July, 1917. This, according to the Press reports at the time, was attended by delegates from the "Allied and Neutral Powers."

Col. Cane asks that correspondents should read his original letter. I have done so. Now that he has evidently read mine, and answered half of one of the three questions which it contained, it would be a gracious act if, in a spirit of love and without undue asperity, he were to answer the other two.

P. BYRNE.

Chancellor's Orchard, Kilkenny.

The *Irish Independent* seems to have suppressed Mr. Stack's counter-reply to Col. Cane's letter of Nov. 12. For the following passage occurs in a letter from Mr. Stack which was printed in *The Standard*, Nov. 30.

To the Editor of *The Standard*.

Sir,—In Saturday's issue of the *Irish Independent* appears a letter from Colonel Claude Cane, which is headed "Free-masonry," but is really a calumnious attack on the Society of Jesus.

This is the paper which refused to publish a letter of mine which I wrote (Nov. 13) in reply to the same Colonel Cane with reference to his statement that English or Irish Masonry has no connection whatever with Continental Masonry.

Colonel Cane purported to answer my first letter in a letter which was no answer at all, and my letter in reply was returned to me with "the Editor regrets, etc," I think the attitude of the *Irish Independent* calls for protest. Colonel Cane can get all the space he wants in the columns of the *Irish Independent*—even if it is to make a covert attack on a very distinguished Order—but for "mere Catholics" there is no room.

R. E. H. STACK.

6 Lower Fitzwilliam Street, Dublin.

ASSOCIATION OF IRISH WITH PORTUGUESE FREEMASONRY

Nov. 14.

To the Editor *Irish Independent.*

Sir,—Amongst the pars. in the wide-ranging "Items of Interest" column in the *Irish Independent* this morning is one to which I wish to draw the special attention of Col. Cane. It tells of a Masonic function in Belfast—the unveiling of a portrait of its late Grand Master in the Provincial Grand Lodge of the Masonic Province of Antrim.

In addition to other Provincial Grand Lodges, the par. tells that "the Grand Lodge of Portugal was represented." Now, in face of this, how can Col. Cane maintain, as he did in his letter of November 2 that the Irish and English Lodges have severed themselves from the Continental Lodges, and that the latter are not acknowledged?

In order to let readers understand what are the achievements of Portuguese Freemasonry let me tell them that since 1910 the Portuguese Freemasons stirred up at least seven successful revolutions or attempts at revolution, and that in the last of these King Carlos and the Crown Prince were assassinated in the streets of Lisbon; the next heir Prince Manoel, was driven into exile; a Republic was set up, its head being a boss Mason, and its Ministers of the same stripe; and a bitter and relentless persecution of the Catholic Church and its ministers was immediately begun.

Perhaps it was the latter fact which makes the representation of the Grand Lodge of Portugal no phenomenon in Belfast. Whether this be so or not, Col. Cane owes explanation—if he can give it.[1]

EDITOR *Irish Catholic.*

---

[1] The explanation of the presence of the Portuguese representative is that the Grand Orients of Portugal, Spain, Italy, etc., are formally recognised by the Grand Lodge of Ireland. The latter maintains its permanent representative at these lodges; and has counter-representatives from them in Dublin. Cf. *supra*, pp. 43–45; also *Irish Masonic Calendar*, pp. 219–222.

Col. Cane did not reply to the letters of Mr. Byrne and the Editor of the *Irish Catholic* (published Nov. 14); and it seemed as if the controversy had died down. On November 23rd, however, the following lengthy letter from Col. Cane, which had been published in the *Belfast Telegraph* two days before (Nov. 21), appeared in the *Irish Independent*:

COL. CANE'S ATTACK ON THE SOCIETY OF JESUS

To the Editor *Irish Independent.*

Sir,—Quite recently a book has been published in Dublin under the title of *Freemasonry and the Anti-Christian Movement*, containing a very bitter attack on the Masonic Order, and professing to expose its principles and objects as anti-Christian, Atheistic, and even worse. The author of this book is the Rev. Father E. Cahill, S.J., and it bears the "Imprimatur" of the Roman Catholic Archbishop of Dublin.

To this book I wrote a rejoinder denying in toto most of the allegations it contained, which was published in the *Irish Independent* and most of the leading Irish papers. It was written in my capacity of Deputy Grand Master of the Grand Lodge of Ireland and also Lieut. Grand Commander of the Supreme Council 33° of the Antient and Accepted Rite for Ireland, and may therefore be considered as official. What follows is not written in my official capacity and can only be considered as the individual opinion of a student of history, and a Freemason of long and varied experience.

For several reasons I was surprised to see that the author of such a book is a member of the Society of Jesus. We have always been told that the Jesuits are distinguished above all others of their Church for learning, broad-mindedness, and liberality of thought. And further, the history of their Order and that of the Masonic Order are in many ways curiously similar. Both have been subject during

the whole period of their existence to calumny misrepresentation, and even persecution. The mass of hostile literature dealing with Jesuitism is probably even greater than that dealing with Masonry.[1]

Historical Accusations.

I do not, like Father Cahill, take for granted the truth of all the accusations brought by its enemies against a society of which I am not a member, and consequently have no inner knowledge, nor even the so-called revelations of renegade members.

I can only judge by historical facts which are the property of everyone. I have no feelings of enmity towards the Society of Jesus ; on the contrary, I find in it much to admire—its discipline, its unwavering courage and persistency through good and evil report, and, above all, the great services it has rendered to the cause of education, for which it was originally founded when education may be said to have hardly existed.

But when Father Cahill condemns Masonry as a " secret society," and also for the objectionable character of its oaths, I must reply that Jesuitism is far more a secret society in the true meaning of the term than Masonry is. The name of every Freemason of every grade is available—there is no secrecy whatsoever about the membership ; the names of the thousands of affiliates to Jesuitism all over the world, known in France as " Jesuites de Robe Courte," are kept a profound secret.

There are several versions of Jesuit oaths which have

---

[1] It is unjust and offensive to any lawfully constituted Society, and much more to a religious Order, which is the servant of Christ's Vicar on earth and holds its charter from him, to compare it, in any way, to an unlawful association like Freemasonry, which has no charter from either Church or State, and is in fact an " unnatural and spurious progeny " (cf. *Acta Sanctæ Sedis*, vol. i, p. 293). In other ways, too, the comparison is inappropriate. The Society of Jesus never had much more than some 20,000 members while Freemasonry numbers it members by the million.

been published by hostile writers, and they are, if true, far more objectionable than anything alleged to be Masonic.[1]

I say " if true " because I must repeat it, I do not, like Father Cahill, take for granted the truth of all that is alleged by avowed enemies and renegades. Such statements are polluted at the source and at least liable to very grave suspicion.

The Jesuit Order.

From the date of its foundation in 1539 by Ignatius Loyola, the Jesuit Order seems to have encountered opposition not only from the Civil Governments of every country where they established themselves, but from the Roman Pontiffs themselves.[2] So far did this opposition go that their General was arrested and tried by the Holy Inquisition and although he was ultimately acquitted, did

---

[1] Regarding the assertion that Jesuits are a secret society, see above, p. 181. The " thousands of affiliates to Jesuitism " meaning apparently some type of secret " Third Order " of Jesuits, living as ordinary laymen, are purely mythical. No such body ever existed. The supposed " Jesuit oaths " are now recognised by all competent authorities, Catholic or otherwise, to be mere clumsy forgeries (cf. Fr. Bridgett, C.SS.R.—*Blunders and Forgeries*), and it is absurd to compare them with the Masonic oaths, the terms of which are actually contained in the official Masonic handbook.

[2] The suggestion contained here, at least as regards the relations of the Society of Jesus with the Holy See, is the very reverse of the truth. The devotedness of the Society of Jesus to the Holy See has never been questioned by any serious historian ; and least of all by the Popes themselves. No less than 27 Popes have approved and confirmed the institute of the Society (most of whom have besides praised its work in the most unstinted terms) and not one has ever condemned it. The temporary suppression of the Society (1773–1814) was a purely disciplinary measure. The Pope found himself compelled, in order to avoid greater evils menacing the universal Church, to bend before the storm raised all over Europe and America by the Masonic and other anti-Christian forces. Hence while studiously refraining from any word of condemnation against the institute of the Society of Jesus he affixed his signature to the Brief of the Suppression, which, as is now known, was drafted by the Spanish ambassador under Masonic guidance. Within a single

not escape censure.[1] In 1741, Benedict XIV characterised the Jesuits as "disobedient, contumacious, captious and reprobate persons."[2] In 1759 they were expelled from Portugal, in 1764 suppressed in France, and expelled in 1767; and finally, in 1773, they were suppressed in Rome itself by Clement XIV in the famous Brief "Dominus ac Redemptor."

At this time no foothold was left for them in any of the Latin or Roman Catholic countries, except the small

---

generation every one of the thrones which had been active in the suppression had fallen a victim to the revolutionary movement of which this Masonic and anti-Christian combine was the driving force, and the Society of Jesus the first victim (cf. Barruel, *op. cit.*, vol. i; *Cath. Encyclop.*, vol. xiv, p. 96).

[1] This, too, is a misstatement. St. Ignatius was never brought before the Inquisition after he became General of the Society of Jesus. In the first years after his conversion, St. Ignatius, full of apostolic zeal, undertook, while still a layman, to direct others in the Spiritual Exercises. The Ecclesiastical authorities anxious and fearful, owing to the spirit of heresy that was then abroad, forbade him to do so till after his ordination; but they found no fault with his doctrine. Later on in Rome, before the formal approbation of the Institute of the Society by the Holy See, St. Ignatius again got into difficulties. Complaints were raised by some well-meaning persons against the newness of his methods. The complaints were inspired by the prevailing fear of heretical innovation. The case was examined before the Inquisition; and St. Ignatius triumphantly acquitted.

[2] The words here quoted rather inaccurately are apparently taken from or at least suggested by a passage in a constitution of Benedict XIV issued (1742) to put an end to the complicated dispute concerning the Chinese rites, which had gone on for over a century (cf. MacCaffrey, *History of the Catholic Church from the Renaissance*, etc., vol. i, pp. 264–266). The decisions of the Holy See on the matter were in every case accepted with unquestioning obedience by the head Superiors of the Society, who urged their subjects in distant China to obey them promptly and fully. Some of the Jesuit missionaries in China, however (as well as others not belonging to the Society), feared that disastrous results would follow for the missions if the condemnation of the Chinese rites were strictly enforced and protested too strongly against it. In the Constitution these missionaries are rebuked severly by the Pope. There was no question even in their case of formal disobedience much less of any charge against the Society as a whole, which was, in fact again and again praised and endowed with the greatest privileges by this very Pope—Benedict XIV.

Kingdom of Sardinia, so they took refuge in Prussia and Russia, where they were granted asylum by Frederick the Great and Catherine II, two non-Roman Catholic sovereigns. The Society did not dissolve itself in obedience to the Papal Mandate,[1] pleading in excuse that no Papal Bull is binding in a State whose Sovereign has not approved and authorised its publication and execution. If this principle held good with regard to the Jesuits in Prussia and Russia in 1773, surely it held, and still holds good, with regard to the Freemasons in the British Isles?

So far I have only considered some points of similarity in the history of the two. I propose to show that the connection between the Jesuits and Continental Freemasonry was far more intimate.[2]

We must first remember that although all modern Freemasonry had its origin in these islands, and the first French Lodge was chartered from England, almost from the very beginning Continental Masonry diverged from the original simplicity of practice and principle it should have inherited from its parent.

Literally, hundreds of new "Degrees" and scores of new "Rites" were formed, new ones every year, each trying to outbid its predecessor in magnificence of ritual

---

[1] This is quite untrue. The Society lived on in these countries in pursuance of the very terms of the Brief of suppression and with the consent of the Holy See.

[2] The myth of Jesuits working with Freemasonry, which was elaborated principally by Ragon in the early half of the nineteenth century, is now abandoned by the best Masonic authors. Thus Waite, a present-day Masonic authority of the first rank, writes under the heading "Jesuits and Masonry": "It is a favourite parable that they (viz. the Jesuits) manufactured Degrees and Rites with the object of directing Masonry . . . to their own ends. It is said also that by other Ritual inventions they sought to retrieve the fortunes of the Catholic House of Stuart in *partibus exilii*. The evidence is not only wanting, but the very spirit and life of the Grades belie the thesis in the great majority of cases." Of Ragon's statements in this matter Waite writes: "They are a long string of bare affirmations, unsupported by a scrap of evidence, and they stand, therefore, at their value as such, which value is nil." [A. E. Waite, *A New Encyclopedia of Freemasonry* (2nd ed.), vol. i, pp. 411–413].

and high-sounding titles and decorations with which it invested its members. Most of these Orders had no real connection with true Masonry at all, though many were founded by men who had obtained the original degrees in a legitimate way. They never got any serious footing in England or Ireland, nor I think in Scotland, though the name " Ecossais " or " Scottish " was used very freely in connection with many of them, probably due to the influence of the Chevalier Ramsay and the young Pretender, Charles Edward Stuart. We at home considered them unauthorised and spurious, and the few of them which still survive to this day are not recognised as pure and Antient Freemasonry by the Sister Grand Lodges of England, Ireland, and Scotland.

It is these Orders and Degrees which are mainly dealt with in the various publications quoted by Father Cahill, and it was they who, quite justly in many cases, incurred the Papal Condemnations.[1] Among these spurious Orders was one which became notorious, the Chapter of Clermont. It came nominally into existence in Paris in the year 1753 or 1754, and Louis de Bourbon, Comte de Clermont, who was then Grand Master of the Grand Orient of France, became its nominal head.

But according to most authorities it had already existed since 1735, or soon after, in the College of Clermont under the auspices of the Jesuits, and Louis was only installed as its head to mask its origin. It was convenient that not only should his name, but his Masonic rank fit in so aptly.

In its original form the candidate was not received in a " Lodge," but in the city of Jerusalem ; a clerical Jerusalem signifying Rome, and the meetings were called Capitula Canonicorum. The statutes were drawn up by Lainez, the second General of the Jesuits.[2]

---

[1] This statement is fully dealt with in the author's letter of reply.

[2] Father Lainez, S.J., so well known to students of Ecclesiastical history in connection with the Council of Trent, died in 1565, nearly two centuries before he drew up, as here asserted, the Constitution of the Clermont Chapter ! !

From the Chapter of Clermont sprang the Order of "The Strict Observance," which aimed at superseding all the existing forms of Masonry, and very nearly succeeded in doing so. It was controlled wholly by Jesuit influence, and no one could be initiated into one of its Lodges unless he was a member of the Church of Rome. Its founder, Baron von Hunde, was originally a Protestant, but changed his religion in order to be eligible.

The Relaxed Observance.

"The Relaxed Observance," which was a schismatic body from "The Strict Observance," was equally exclusive in religious qualifications. These bodies aimed not only at universal domination over Masonry, but at a universal monarchy under Roman control. It was not until the Congress of Wilhelmsbad, held in 1782 under the presidency of the Duke of Brunswick (this Congress was mainly occupied in discussing the influence of Jesuitism in Masonry), that these two systems lost their influence, and finally died a natural death. Neither of them ever obtained any recognition in England or Ireland.[1]

---

[1] This whole account in as far as it implies any connection of the Society of Jesus with Freemasonry, or any opposition between the former and the Holy See is purely mythical. The implication that the Popes in the eighteenth century aimed at a world-wide extension of their temporal sovereignity and tried to utilise Freemasonry for the purpose, is manifestly false and indeed fantastic.

The connection alleged between the Masonic Order known as the "Clermont Chapter" and the Jesuit College of Clermont illustrates very aptly the recklessness and uncritical character of the statements of Masonic apologists in dealing with their opponents. Here are the facts of the case :—

The oldest and most celebrated of the Jesuit Colleges in France was the Collège de Clermont in Paris. Its first foundation dates from 1550, when the Mgr. du Prat, Bishop of Clermont in Auvergne, handed over his Paris residence, then known as the "Hôtel de Clermont," to the Fathers of the Society of Jesus for a college residence. This was the origin of the name, Clermont, by which the college was always known, even after its transference from the Hôtel de Clermont to a different part of the city (Cf. Fouquerray, *Histoire de la Compagnie de Jesus en France*, vol. i, pp. 150 ff and

A few words about the sect of the Illuminati seem necessary since Father Cahill asserts their connection with Masonry.[1] Illuminism was founded by Adam Weishaupt, who had been educated by the Jesuits, but had incurred their displeasure when he was appointed Professor of Canon Law in the University of Ingoldstadt, a post previously held invariably by a member of their Order. He was initiated in 1776 in a Lodge of the Roman Catholic[2] "Strict Observance," and in the same year launched his new Order of Illuminati, which he tried to graft on to

---

pp. 363 ff). The college never had any connection with the town of Clermont, which was some 150 miles away.

Two centuries after the foundation of the college of Clermont, a certain Prince of the Bourbon family, the Comte de Clermont, who took his title from the town of Clermont, became Grand Master of the Masonic Order in France. He held this office for nearly thirty years (1743–1771), during which several of the so-called Higher degrees of Freemasonry were founded. Of these latter, one founded in 1754, was named "The Clermont Chapter," manifestly borrowing its name from the title of the Masonic Grand Master, who in fact became its head (cf. Gould, *Concise History of Freemasonry*, p. 278). The bare fact of the name, Clermont, being associated both with the Masonic Chapter and the Jesuit College is the whole foundation of the story which Col. Cane here details as serious history. Upon this basis he, or the Masonic authorities upon whom he relies, have built up in defiance of history, chronology and geography, the whole fantastic legend of the Jesuits having founded a Masonic Order whose constitutions were drawn up by a General of the Society, whose death had actually taken place two centuries before!

It will interest the Catholic reader to know that Jesuits are not the only victims of these absurd and calumnious Masonic accusations. It has been seriously asserted in Masonic publications that Pope Benedict XIV and Pius IX were both initiated into Freemasonry—the former even during his Pontificate!! (Cf. Preuss, *American Freemasonry*, chap. xiv).

[1] The question of the connection of the Illuminati with Freemasonry has been already dealt with, pp. 184–5.

[2] The epithet "Roman Catholic" as applied to the Masonic Order of the "Strict Observance" is incorrect and misleading. It may be true that that order originally recruited its members from among Catholics who misunderstood its character or were false to their religion. Freemasonry was always anti-Catholic and was condemned by Clement XII long before the foundation of this Degree of Masonry, which in fact was aggressively anti-Christian.

one or other of the existing Masonic systems. In this however, he was entirely unsuccessful, and after eight years of precarious existence it was suppressed by the Elector of Bavaria. Its connection with Masonry of any sort is of the very slightest, probably not more than with Jesuitism, and Weishaupt seems to have been an unprincipled scoundrel.

Roman, if not Jesuitical influence, was paramount in several of the other Degrees of this period. The Degrees of "Knight of the Sun," "Illuminati of Avignon," and the "Hermetic Degrees" all owe their origin to Pernetti, a Benedictine monk.[1]

During most of this period, when the Jesuits were trying to gain control of the Masonic Order, it must not be forgotten that they were under a cloud and in serious difficulties, not only with the various Governments of Europe, but with Rome itself, even before their suppression in 1773.

Had they succeeded they would probably have been strong enough to defy the Papal authority. That they were defeated was mainly owing to the steadfastness of British Freemasonry and the efforts of the rulers of the Northern Protestant States, especially Frederick the Great of Prussia.[2]

So, perhaps, one cannot wonder if they still feel some

---

[1] Antoine Joseph Pernety, as the name is usually spelled (1716–1801), a French Benedictine, left his monastery (1716), apparently without obtaining a dispensation from his vows, being wearied of the restraints of the religious life, and lived for some time in the court of Frederick the Great of Prussia, who made him his librarian. After leaving his monastery he wrote several works on a variety of subjects, some being of an occultist character. Some say that he abandoned the Christian faith and became the founder of some of the Occultist rites of Freemasonry. But the accounts are obscure and confused. Cf. *Dictionaire Historique*, par Abbé de Feller, vol. x, p. 212 (Paris, 1825); also Waite, *op. cit.*, vol. ii, pp. 274–5 and *passim*.

[2] The implication that the Holy See ever was or ever could be in danger from the Society of Jesus (which depended and still depends on the favour of the Holy See for its very existence), or that it was saved from Jesuit domination by English Freemasonry and the Protestant powers of Northern Europe (!!), illustrates the

resentment, but still it makes one wonder that a Society so open to criticism, and with so many vulnerable points, should identify itself so prominently with an attack on an organisation which, like itself, has withstood for centuries the attacks of so many enemies, even those of the Holy See.

CLAUDE CANE.

JESUIT ISSUE IRRELEVANT

Nov. 25.

To the Editor *Irish Independent.*

Sir,—Col. Cane on Saturday treated *Irish Independent* readers to quite a lengthy letter in which he gave the results —such as they are—of his researches into the history of the Jesuits. Admitting—for the sake of argument only—that all Col. Cane says about the Jesuits is true, how does that better the case of the Freemasons? An old saw lays down that "two blacks do not make one white."

Whatever the emptying of the contents of Col. Cane's inkpot may do to make the Jesuits black it cannot have the effect of making the Freemasons a whit whiter. If, instead of the lengthy epistle about the Jesuits, Col. Cane had given even ten lines about the necessity of the Freemason oath and of Freemason secrecy, to justify in the eyes of sensible people either or both, he would have done something more effective than he has done in trying to drag the Jesuit red-herring across the scent.

EDITOR *Irish Catholic.*

---

perverted ideas of history which Masonic writers propagate and many of their followers sincerely believe.

Colonel Cane's case in those rather incoherent paragraphs seems to be that the Jesuits tried to gain control of the Continental section of Freemasonry: that had they succeeded in doing so they would have been able to realise some kind of world-domination and defy the Holy See; and that their attempt was defeated only by English Freemasonry and the Masonic rulers of the Protestant nations of Northern Europe. Apparently the Jesuits' attempt met its Waterloo at the Masonic Congress of Wilhelmsbad, which, by the way, was held in 1782, nine years after the suppression of the Society of Jesus! The whole story is too fantastic to need further refutation.

ESPECIALLY AS FREEMASONRY IN IRELAND IS A DANGER TO THE STATE

To the Editor *Irish Independent.*

SIR,—It is interesting to hear from Col. Cane that Freemasonry in Ireland is not anti-Christian—he did not say not anti-Catholic—and that it repudiates Continental Freemasonry. The result of his investigations into the history of the Society of Jesus is also interesting as far as it goes, but since Freemasony has come so much into the limelight lately what the "man in the street" would like to know is: What is Freemasonry? What does it exist for?

THE POPULAR BELIEF.

The popular belief is that when Freemasons foregather in their lodges they do so not only to devise ways and means of furthering their own interest but of crushing their commercial and political rivals. Let me give a couple of instances of what I mean.

(*a*) It is popularly believed that a Freemason bank manager is expected, if not obliged, to strain every point compatible with the retention of his employment in the matter of accommodation and leniency towards a Freemason customer while at the same time enforcing the letter of the law and putting on the screw with non-Freemason customers, whether they be Catholic or Protestant, more particularly if they should be commercial rivals of the Freemason customers.

(*b*) While Freemasons are usually to all appearance good citizens of the State there is a belief—for which we in Ireland have good reason—that they consider their Freemason oath more binding than their allegiance to the State or to their King.

If only these two points have any foundation in fact, I submit that Freemasonry in Ireland is a danger to the community and to the State, that it has been very properly condemned by the Holy See, and deserves the condemnation of all right-thinking men, no matter to what class, creed, or nation they belong.

DIARMUIDH UA BRIAIN.

AN HISTORICAL BLUNDER

Nov. 25.

D. C. writes:—"Col. Cane tells us of a Chapter of Clermont which came into existence about 1735. He says: 'Its statutes were drawn up by Lainez, second General of the Jesuits.' But Father Lainez died in 1565. Evidently he could not have drawn up the statutes for a body which began in 1735."

Nov. 26.

To the Editor *Irish Independent.*

Sir,—My authority for saying that the statutes of the Chapter of Clermont were the work of Lainez is Charles Heckethorn's "Secret Societies of All Ages and Countries," a work which is usually accepted as reliable. His exact words are: "Catholic ceremonies, unknown in ancient Freemasonry, were introduced from 1735 to 1740 in the Chapter of Clermont. . . . In the statutes is seen the hand of James Lainez, the second General of the Jesuits."

This probably means that statutes which had been in existence for many years in a Jesuit Society[1] were introduced into a quasi-Masonic body in 1735 or 1740.

Why does the Editor of the *Irish Catholic* continually complain of the space I occupy in your columns? Surely, sir, that is a matter for yourself alone. When I ask for space in his columns it will be another matter.

CLAUDE CANE.

Alen's Grove, Celbridge.

---

[1] Jesuits have no ceremonies or ritual except the ordinary ceremonies and ritual of the Catholic Church with which all the faithful are familiar. It is incredible that the constitutions or statutes of the Society of Jesus approved and praised by some twenty-seven Popes, could have been the prototype of the constitutions of a Masonic Order, so strongly condemned and reprobated by nearly all the Popes of the past two centuries.

SHIRKING THE ISSUE

Nov. 27.

To the Editor *Irish Independent.*

Sir,—Let me tell Col. Cane that I do not "complain" of the length of his epistles; what I do advert to and emphasise is that, for all their length, he tells nothing in his letters about what we really want and ask him to enlighten us upon—(1) Why there is a Freemason oath at all; (2) why the secrecy of Freemasonry is a sworn secrecy; (3) why in its religious test for admission to membership Freemasonry requires belief in God but ignores Christ.

Not a single, solitary line has come from Col. Cane's pen to throw the faintest light on even one of these vital questions—the questions that really matter.

Until he has cleared these questions up, Col. Cane's historical excursions about the Jesuits, etc, are simply by-paths from the main road—by-paths he would fain have us follow to get lost in a jungle of profitless discussions, covering over the original and primary issues. Antiquated as is the ruse, Col. Cane must have expected it to work successfully; hence his evident annoyance at its repeated exposure.

EDITOR *Irish Catholic.*

AUTHOR'S SECOND REPLY TO COL. CANE

Nov. 28.

To the Editor *Irish Independent.*

Sir,—On November 11 I wrote to your paper in reply to a letter from Col. Claude Cane, which was published in the *Belfast Telegraph* and the *Irish Independent* some days previously. In that letter the Colonel made very serious charges not only against the author of the recently-published book, *Freemasonry and the Anti-Christian Movement*, but against all the non-Masonic writers whom the author quotes.

Of the latter he says that "they drew on their imaginations for their so-called facts," and the former he describes

as a fanatic, " who sees only what he wishes to see and believes only what he wishes to believe." Of the book itself he says that he " can scarcely find one word of truth in it from cover to cover."

In my letter I dealt with these charges more or less fully, and pointed out how utterly reckless and groundless they were. That letter has so far been left unanswered.

According to all the rules of decent controversy, the Colonel was bound either to substantiate his charges or withdraw them, all the more so as they contain very serious imputations against the honour of many distinguished scholars that are still living, and include in their scope practically all the Popes that have occupied the Chair of St. Peter for the past two centuries.

Instead of withdrawing or trying to substantiate his injurious statements in the Press where they were made, the Colonel invited me to retire with him fron the public arena which he himself had originally chosen, and discuss the whole matter in a friendly and apparently private conference. This invitation I found it impossible to accept, both for the reason I have just suggested and also because the Colonel has refused to give an answer on the very relevant and essential matter of his Masonic oaths, though such an answer might be given in less than half a dozen words.

The Masonic Oaths.

A discussion on Freemasonry with a member of the Masonic body bound by such oaths as the ones upon which the Colonel had been challenged could serve no useful purpose. One who has again and again solemnly sworn, and that, too, under such penalties as torture, death, and mutilation to conceal and hide the real secrets and inner nature of Freemasonry, even from the heads of the Church and the State, even from the judge sitting on the bench, could not be expected to reveal anything of importance.

Much less could I hope to learn with certainty anything to the prejudice of the Order, no matter how essential,

from a member who is bound by similar oaths and under like penalties to obey any order of Masonic superiors, no matter what that order may be. For, whatever may be said or thought of Jesuit oaths, the Masonic oaths at least are not a myth. The texts of these oaths are to be found in recognised Masonic treatises and in the official Masonic rituals and manuals, some of which now lie before me as I write.

I refrained from replying to the Colonel's invitation, hoping that my silence would bring to an end a futile newspaper battle ; for I accepted his repeated assurances that he was averse to public controversy. My hopes, however, have been disappointed. On Nov, 23 another long letter from the Colonel was published in the *Belfast Telegraph*, and two days later appears in the *Irish Independent*. In this latest letter the Colonel makes no attempt either to substantiate or withdraw his injurious statements. He completely ignores my letter of Nov. 8 and still preserves the same significant silence on the fundamental question of the Masonic oaths.

JESUIT QUESTION IRRELEVANT.

His letter, which consists almost entirely of an attack on the Society of Jesus, is irrelevant to the present controversy, which he evidently wishes to sidetrack. Summaries of the innumerable charges, which have been made by the enemies of the Church against the Society of Jesus during the past three and a half centuries, may be found in most of the ordinary encyclopedias, and are a portion of the usual stock-in-trade of the Church's traducers.

The curious reader, who would consult the older editions of the English encyclopedias, will find charges against the Society even more startling than any the Colonel ventures to put forward. All these charges have been answered and refuted dozens of times.[1] In any case they do not concern us here. A discussion on that subject may come later, should the Colonel so desire and should you, sir, think well to open your columns to it.

---

[1] Cf. *Cath. Encyclop.*, vol. xiv, pp. 103 ff, where this matter is briefly dealt with.

Even in such case, may I submit in passing, that the "student of history" who undertakes to weigh in the balance the merits and demerits of the Society of Jesus should have the needed qualification for the task, and should possess some knowledge, at least of the broad outlines of his subject. That the Colonel lacks such qualification is, I think, quite evident from his letter.

The subject of our present controversy, however, is not the Society of Jesus ; its merits or demerits, its phantom crowds of affiliates ; its supposed crimes or mythical oaths. We have now to do solely with Freemasonry and the content of my book of which the Colonel has asserted that he "can scarcely find one word of truth in it from cover to cover."

The indictment against Freemasonry, which it contains, is not made upon the authority of Jesuit writers or the assertions of the enemies of Freemasonry, but upon the express testimony of Masonic official writings and of some of the best and most widely recognised Masonic authors. Let us, therefore, keep to the point, and avoid extraneous issues.

British Freemasonry Falls under Indictment.

Of the Colonel's original misstatements there is one, which, although briefly dealt with in my former letter, I think useful to touch upon again, especially as Col. Cane now repeats it in another form. The point which he strives to make (we pass over the details of Masonic erudition with which he envelops it) is that Continental or Latin Freemasonry is one thing, and Anglo-Saxon (including Irish and American) is quite another ; and that the testimony of the writers, whom I quote, including the Papal condemnations, apply only to the former, and do not at all affect Freemasonry as it exists in the English-speaking countries. That the very contrary of all this is the case will be clear to anyone reading my book even cursorily.

The testimony of the Masonic authors, whom I quote, refers mainly to Anglo-Saxon Freemasonry. What the

Colonel states as to the limited scope of the Papal condemnations is expressly excluded by the very text of the condemnations themselves (see pp. 131–132), and in any case is manifestly untenable.

So-called Anglo-Saxon Freemasonry contains considerably more than thirteen-fourteenths of the whole Masonic body (4,100,000 out of a total 4,400,000) and includes, besides, most of the 1,000,000 or so of unrecognised "Negro" Masons in U.S.A., "which indicates that Freemasonry is, essentially, an Anglo-Saxon institution" (*Encyclop. Britannica*, Edition 1929, vol. ix, 738).

Does the Colonel seriously assert when eleven Popes, one after another, during nearly two centuries, stigmatise in such unconditional and sweeping terms the whole institution and system of Freemasonry (see pp. 118–132), that they meant their words to apply only to one very small section of it, which is, in fact, less than one-fourteenth of the whole, and which he himself has repeatedly said is, in reality, not Freemasonry at all but only a spurious and accidental by-product?

Oneness of all Freemasonry.

That Freemasonry forms one body the whole world over is, in fact, officially recognised by the Freemasons themselves. All sections, both Continental and Anglo-Saxon, are equally enumerated in the official Masonic Year-books. Irish, English and American Freemasons supply the official lists of their members and lodges for publication in Continental Calendars. They send their representatives to the international Masonic congresses.

Thus, in my book (p. 45), I give an account of the International Brussels Congress, 1907, of the Ancient and Accepted Scottish Rite (of whose Supreme Council, 33rd degree, for Ireland, the Colonel himself is General Secretary and Treasurer) (cf. *Irish Freemason Cal.*, 1929, p. 183), at which Ireland, France, Italy, Portugal, etc., etc., were represented. Similarly, at the recent Congress of the International Masonic League at Amsterdam, England was represented

as well as the U.S.A., France, Germany, etc., etc. (cf. *Osservatore Romano*, 30th Oct., 1929). Here in Ireland we find official representatives of the Grand Orients of Portugal, Italy, Spain, and of the Grand Lodges of France, Belgium, Mexico, Brazil, etc., etc. (*Freemason Cal.*, 1929, pp. 33–35 and 219–222).

When the English Masonic journals protested in 1885, as Col. Cane now protests, against British Freemasonry being held responsible for the activities and opinions of the openly anti-religious and revolutionary sections of Freemasonry, their own great prophet and leader, Bro. Albert Pike, admitted that the protest was futile: "It is idle for you to protest. You are Freemasons and you recognise them as Freemasons. You give them countenance, encouragement and support, and you are jointly responsible with them and cannot shirk the responsibility" (p. 108).

Author's Attitude and Motives.

Before concluding I ask Col. Cane to accept my assurance that I bear no enmity to him or to any individual Freemason. I am fully aware, as I repeat more than once in my book, that multitudes of Freemasons, sometimes holding, apparently, high office in the Order, do not know or do not realise the inherent wickedness of the institution to which, alas, they lend their support.

I have written my book as a Catholic priest in defence, as far as my small ability may serve, of our Catholic people against the perils of an institution, which I know to be the aggressive and deadly enemy of all that they and I hold most dear; I have written, too, in pursuance of the Pope's exhortation to the Catholic priesthood, "to tear away the mask from Freemasonry and let it be seen as it really is."

With the same purpose in view I replied to Col. Cane's original attack, in my letter of Nov. 8, which reply I now further supplement. Until the Colonel meets that reply squarely; until he withdraws or substantiates the injurious

charges he has made with the "sanction and approval" of the official heads of the Masonic Order in Ireland; until he gives a satisfactory explanation of his Masonic oaths, neither he nor any other representative of the Masonic Order in Ireland has, I submit, any claim to be further heard in the present controversy. Hence I appeal to you, Sir, to see that the ordinary rules of debate be observed, and that the Colonel, should he select to go on with the controversy, be not further allowed to shirk or sidetrack the issue.

EDWARD CAHILL, S.J.

Milltown Park, Dublin.

Col. Cane did not reply to the above.

FREEMASONRY AND CHRISTIANITY—A PROTESTANT TESTIMONY

Dec. 2.

To the Editor *Irish Independent.*

Sir,—Allow something to be said by one who, from inquiries made, could not, as a Christian, join the Freemasons. Many years ago a conversation on the subject took place with a Mason in Dublin. A little before this a publication had been made respecting Freemasonry, by Rev. John Alex. Dowie. Because of what was stated therein, the Mason was asked: "Is a Mason in the Lodge perfectly free to mention or use the name of Jesus Christ, or is he in any wise prohibited from doing so."

Very significantly, avoiding a direct answer, he said: "In the Order of the Templars you are allowed to do so, and even required to be a Christian." That harmonised, as far as it went, with the Rev. Mr. Dowie's publication, as it does also with Col. Cane's rejoinder. But, as we shall see, it omitted what is perhaps more serious from the Christian stand-point than anything that has yet been brought to light in this controversy.

Masonic Ritual and the Holy Name.

Men who were not "renegades" from Masonry, but who were witnessing on a religious platform with Mr. Dowie that they left the Masonry from Christian and conscientious motives, were there testifying also as to what takes place in the ritual of the fundamental degrees of the Masons. The following are taken as two of the examples given :—

"Under the charge at opening the lodge of the degree of Royal Arch, this portion of the Scripture is read," omitting, however, the words : "*in the name of the Lord Jesus Christ.*" "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

Also from the following Scripture these words, "in the Lord Jesus Christ," are also omitted :—"Now them that are such we command and exhort in the Lord Jesus Christ that with quietness they work and eat their own bread."

Thus they cut out *from the middle of the passages*, in the one case, the words "*in the name of the Lord Jesus Christ,*" and in the other the words "*in the Lord Jesus Christ.*"

Why Struck Out?

Why are these words struck out? There must be some reason for it; and obviously the only reason is because they refer to the Lord Jesus Christ. Col. Cane himself, one may safely say, would not deny that fact; while everyone knows that the name Jesus Christ is, at least, not agreeable to Jews, Turks, etc., who, as such, are eligible candidates.

Surely to delete or omit words from Scripture (the Word of God) because they refer to Jesus Christ, the Son of God, is not honouring but, in a very marked manner, dishonouring the Son. And what can be more serious, seeing that it is written : "He that honoureth not the Son, honoureth not the Father which sent Him," and "whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

But we should conclude, even from Col. Cane's rejoinder that it is contrary to Christianity to admit, as he does, that

an association can honour Jesus Christ in one of its higher degrees—that of the Templars—and not do so in others. Col. Cane admits this, saying, very significantly, that "in the higher degrees" "a member must be a professing Christian," but, in others, that "he must avow his belief in God," the contradistinction meaning, of course, that, in the others, belief in God only is required, and not in Jesus Christ also! That in itself sufficiently and obviously accounts for the deletion in question, and the consequent dishonouring of Jesus Christ in the ritual referred to. Now no man can so learn Christ.

INCONSISTENT ACTION OF PROTESTANT CLERGYMEN.

Does it not seem strange that clergymen professing to be Christians (and among them is, at least, one whom the writer sincerely and deeply loves) can conscientiously be members of such an association, knowing what dishonouring the Son of God means, knowing that "whosoever denieth the Son, the same hath not the Father."

Therefore, it should be emphasised that, without doubt, a ritual which is drawn up with the name of Jesus Christ purposely deleted, so as to suit those who deny Him, is not for Him, but is very plainly against Him. That fact no one can deny.[1]

If swearing is obligatory in Masonry, it is, in that respect, contradictory also to the Christian teaching of "the Sermon upon the Mount" and elsewhere. Cannot amendments be made so as not to conflict with Christianity?[2] No good can come to it thereby.

J. MOORE.

Tramore.

---

[1] Cf. Preuss, *American Freemasonry*, chap. xi ("American Freemasonry and the Bible"), for a fuller treatment, with examples, of this matter. It is there shown by several examples which the author quotes how the Bible is bowderlised in Masonic rituals to suit Masonic unchristian teaching and morality.

[2] Leo XIII writes (*Inimica Vis* addressed to Italian Bishops, Dec. 8, 1892): "Christianity and Freemasonry are by their very nature irreconcileable." This is one of the main parts of the thesis, which the author has tried to establish in the present work. Hence no amendments of the Constitutions of Freemasonry short of fundamental and essential changes could make it acceptable to genuine Christians.

Dec. 2.

To the Editor *Irish Independent.*

Sir,—Why do Masonic apologists endeavour to convey the idea that Freemasons uphold Christianity when Jews and Unitarians, who reject Christ, and members of Eastern sects who reject Christ or have never heard of Him, can become members of their body ? [1]

Some of the most influential Masonic Lodges in London are composed principally of Jews, and there is a large Jewish membership in lodges in Dublin.

UILLIAM UA CHEANNFHAOLAIDH.

Dublin.

---

[1] A letter from Rudyard Kipling (in reply to an enquiry concerning his experiences as a Freemason) was published in the London *Times*, January 16th, 1925. It illustrates very aptly the relations (or absence of all relations) between Anglo-Saxon Freemasonry and Christianity. The letter runs :—

Sir,—In reply to your letter I was secretary for some years to Lodge, Hope and Perseverance, No. 782 E.C. (Lahore, English Constitution), which included Brethren of at least four creeds. I was entered by a member of the Brahmo Somaj (a Hindu), passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference that anyone could notice was that at our banquets some of the Brethren who were debarred by caste rules from eating food not ceremonially prepared sat over empty plates. I had the good fortune to be able to arrange a series of informal lectures by Brethren of various Faiths on the Baptismal Ceremonies of their religions.

APPENDIX II

MASONIC SOLIDARITY.

(Supplementary to Chapter II)

1. AMSTERDAM MASONIC CONGRESS. 1929

The following extract from the *Osservatore Romano*, October 30, 1929, illustrates the growing tendency of the Masonic bodies all over the world towards more united and co-ordinated action :—

"THE SONS OF DARKNESS.

"The International Masonic League, which has its seat in Vienna, held its annual session at Amsterdam last September. According to *Freimaurer-Zeitung*, 600 Freemasons attended the meetings. For the first time, representatives of the Grand Lodge of England took part in this reunion. Some members arrived too from America, a country, which, by itself, contributes three million brethren to the world-chain of Freemasonry. Members of the Grand Lodge of Denmark assisted also for the first time at this International gathering. The well-known propagandist, La Fontaine, gave a lecture on the Freemasons' mission of peace.

"Dr. Leuhoff from Vienna said that the International Masonic League during the four years of its existence had formed affiliations in Austria, Holland, Germany, Jugoslavia, France, Roumania, Czechoslovakia, Spain and Switzerland, and that its general secretary had undertaken a journey for the purpose of propaganda in the United States ; that the league had its agents too in Dutch India, Poland, Turkey, Greece and Brazil : that the activity of the branches in Czechoslovakia and in Roumania was particularly efficient.

"The Congress has decided to establish International Archives of Freemasonry. The International Association of the Grand Lodges has also held a session in Barcelona to decide upon a plan of work for the near future."

For further information concerning the International Masonic League and the Amsterdam Congress of *Rev. Intern. des Soc. Sec.*, 1929, No. 30, pp. 172–4.

Besides the *International Masonic League* here referred to (founded in 1925), which is comparatively little known, there is the *International Masonic Association*, founded 1921, and having its headquarters at Geneva, which even in 1927 had secured the adhesion of thirty different Masonic Jurisdictions: and apparently is in close correspondence with the Council of the League of Nations (Cf. *Rev. Inter. des Soc. Sec.*, 1927, No. 37, pp. 636 ff).

2. GERMAN FREEMASONRY A LINK IN THE "WORLD CHAIN"

The following clipping from the London *Times*, April 30, 1921, illustrates further the substantial solidarity of all Freemasonry.

"A prominent German Freemason has issued a manifesto setting forth the terms on which German Freemasonry will accept recognition from other Masonic bodies. In the document in question the following paragraph occurs:—

"'We, German Masons, are equally in favour of reunion. But we do not want to be excluded from universal Masonry. Let no one presume to set us upon the penitents' stool and make us depend on other people's favour, either from the Masonic point of view or any other. We have our German dignity; and, although we do not puff ourselves up, we must have equality and tolerance; and we insist upon being recognised. True tolerance includes esteem.'

"This manifesto seems all the more impudent in view of the fact that the boycott was begun by the German lodges. It was in the early months of the war that the various German grand lodges, which are directed in matters of policy by a Central *Bund*, decided to hold no intercourse with Allied Freemasons. The Grand Orients of France and Belgium promptly took up the challenge, while the United Grand Lodge of England resolved 'that in order to prevent the peace and harmony of the craft being disturbed, it is necessary that all brethren of German, Austrian, Hungarian, or Turkish birth should not, during the continuance of the war, and until Grand Lodge, after the Treaty of Peace has been signed, should otherwise determine, attend any meeting of the Grand Lodge, or of a private lodge, or any other Masonic meeting, and that such brethren are hereby required by the Grand Lodge to abstain from such attendance.'"

3. HUNGARIAN MASONRY AND ITS FRIENDS IN U.S.A., etc.

The following extract from the Leipzig Masonic paper *Latomia*, March, 1922, referring to the suppression of Freemasonry in Hungary in 1919, illustrates the real oneness of Anglo-Saxon and Continental Freemasonry:

"The Freemasons . . . threw themselves after the catastrophe [viz., the defeat of the Central Powers] into the Socialist republican idea with the noble persuasion that now the time had arrived for realising the Masonic ideal. . . . The reactionaries [viz., the Royal Party], which . . . shortly afterwards came back to power . . . suppressed the lodges, occupied our premises, etc. . . . In their distress our Hungarian brothers turned to the North American grand lodges. The result was that, as Hungary was then negotiating a loan in America, a reply was given that this loan could not be considered as long as authorized institutions were not re-established in Hungary: a clear allusion to the prohibition of Freemasonry. Thereupon

the Hungarian Government saw itself obliged to enter into relations with the ex-Grand Master. The free resumption of Masonic work was proposed to him, on condition that non-Masons should have the right to attend the sittings of the lodges. This was naturally refused by the Grand Master, and so the loan miscarried."

The *Wiener Freimaurer Zeitung*, Sept., 1922, announces that the Italian Grand Master Torrigiano promised to intervene at the Geneva Conference with the governments of the various Masonic powers in order to bring pressure on the Hungarian Government in favour of Freemasonry. France co-operated energetically for the same purpose, as also did members of the British diplomatic mission at Buda Pesth and Vienna. But the Hungarian Government held to its purpose, and refused to alter the law forbidding Masonry (Cf. De Poncins, *The Secret Powers Behind the Revolution*, pp. 68–76).

4. GREEK LINK IN THE MASONIC "WORLD CHAIN"

In the London *Times*, July 23, 1928, is published a letter from M. S. M. Angelasto, who states that he is officially authorised by the Grand Master of the Grand Orient of Greece to state that the latter Grand Orient, which was established in 1868, has 46 lodges, including an English-speaking Lodge at Athens and a French-speaking Lodge in Salonika. He also states that the Grand Orient of Greece is " internationally recognised," and is the parent Lodge of the Freemasonry of the near Balkans. All this seems to imply that the English and French Masons in Greece are recognised both by the French Grand Orient and by the Grand Lodge of England.

5. MASONIC SOLIDARITY IN PRESS CONTROL

Mr. H. Belloc in two articles published in the *Dublin Review*, January and April, 1910 (pp. 167 ff and 396 ff), gives the story of the Ferrer rising in Barcelona in

1910, to which we have already referred (pp. 16–17). Ferrer was an active member of the French Grand Orient ; and the rising was directed solely against the Catholic Church. The most striking phenomenon, according to Mr. Belloc, in the whole episode was the almost incredible unanimity with which the great Press of the world immediately put out a *completely false* but *consistent* account of Ferrer's character and of his execution. Practically all the great English dailies and weeklies joined in this chorus of falsification of the facts of the case. To show this, Belloc quotes from the *Westminister Gazette*, the *Globe*, the *Daily Telegraph*, the *Daily Chronicle*, the *Spectator*, the *Sunday Times*, the *Observer*, the *Guardian*, etc., all of which, with the same unanimous accord, suddenly became silent on the Ferrer case when the truth could no longer be concealed.

6. CONNECTING LINKS

The linking up of the apparently independent sections of the Masonic body with one another, and with the other quasi-Masonic associations is secured by a variety of means, even independently of the disputed question of a unified supreme control. Thus we learn (cf. p. xvii, *supra*) that A. Pike was a member of, and in fact " kept in leading strings all the Supreme Councils of the world, including those of England, Ireland and Scotland." In page 204, *supra*, we refer to the liaison functions of two of the principal Masonic leaders in Ireland. From an obituary notice of Archibald Douglas, Lord Blythswood, published in the London *Times* (Nov. 16, 1929), we learn that he had been " Grand Master Mason of Scotland, had held high place in the Grand Lodges of England and Ireland, and devoted much of his time to the affairs of the

Order." Again, in the *Irish Times* (Dec. 24, 1929), in an obituary notice of the late Col. R. H. Wallace we find that Col. Wallace, who was a member of the Ulster Unionist Council since its inception, had been for a considerable time Grand Secretary of the Belfast Grand *Orange* Lodge of Ireland, and for some twenty years Grand Master of the Belfast County Grand Orange Lodge. He was, on the other hand, all the time a leading Freemason, being a *member of the Board of Purposes of the Masonic Grand Lodge of Ireland*, and the representative in the same Lodge of the Grand Lodge of Colombia.

Appendix III

IMPERFECT FREEMASONRY.

(Supplementary to Chapter VII)

The following extracts from an article published in *La Tribuna* of Rome (Nov. 13, 1929) entitled "The Aims and Activities of Austrian Freemasonry," will help to illustrate this important element in Masonic activity. The facts recorded concerning Austria are an example of some of the means now employed the world over for purposes of Masonic interpenetration.

1. FREEMASONRY IN AUSTRIA

The article begins with a short historical account of Freemasonry in Austria. Masonic Lodges were forbidden by law since 1794, on the ground that Freemasonry was a secret society. A certain number of

lodges, however, managed to hold their position in the country under the false pretence of being humanitarian associations. These numbered 14 in 1918:

"On the break up of the empire and the establishment of the Republic, 1918, Masonic activity immediately made itself felt throughout the whole State. The Grand Lodge of Vienna began to function openly on the customary false plea that Freemasonry is "not a political association: and that its objects are to promote public morality, culture and brotherly love; and that it inculcates in its members the obligation of respecting the laws of the country. . . .

"Of the members of the Viennese lodges 95 per cent. are Jews, or of Jewish parentage or descent. . . ."

"EXTERNAL WORK" OF FREEMASONRY

"On the occasion of the 50th anniversary of the foundation of the 'Schiller Lodge' of Vienna, a paper was published containing an article written by Dr. Misar, entitled 'Internl and External Work' [of Masonry]. He writes: 'External work signifies the Masonic activity of each separate brother in his family, in his professional duties, in the economic and political field. It includes the diffusion of Masonic ideas orally and in writing; co-operation to increase cultural Masonic operations; the participation of the lodges and of the groups of Masonic brethren in the work of "'Profane'" associations: *active participation in political life*, with the help of the political parties which are closest to Masonry. 'These activities,' Misar adds, 'are far from exhausting the possibilities of external Masonic work.'

"Thus the external Masonic work as described by Dr. Misar is carried on (not, of course, openly or professedly) with the help of political parties (socialistic, social democratic, etc.), or by means of 'Profane' associations, cultural or otherwise, in which the friends of Masonry, owing to the usual method of infiltration, are never wanting in the shape of Jewish socialists, free thinkers, etc."

8. "PROFANE ASSOCIATIONS"

Another extract from the same *La Tribuna* (Rome, Nov. 14, 1929) deals with some of the "Profane" Organisations, referred to in the preceding:

"These 'Profane' associations, which are at least as numerous as the professedly Masonic lodges, serve Austrian Freemasonry as resonance boards (*organismi di resonanza*), so to speak, for the diffusion of its ideas and principles. As the central Masonic organs give the note, all these associations join in, in chorus, and follow the lead in perfect harmony. Let us then examine a little into these associations, listing them in order of importance."

Here follows a list of 19 associations with an account of each, which we briefly summarise:

1. *Die Bereitschaft* (Ever Ready).—An association for pseudo-social studies and propaganda, founded by 30 delegates of Viennese Masonic lodges, intended for work in fields where the lodges themselves cannot operate. The first President was the notorious Kohn, now deceased—Hebrew at least by name—owner and editor of *Der Abend*, the first mouth-piece of Austrian communism and socialism.

2. *Soziologische Gesellschaft* (Society of Sociology).—Object is the diffusion of social knowledge (Sociology is a strong preoccupation with the Freemasons). Membership is confined to Jews and Masons. The society took part by special invitation in the recent International Sociological Congress held at Turin (1922) under the presidency of Br. ∴ Francesco Cosentini.

3. *Allgemeiner Naehrpflichtverein* (General Union for the Support of Infants).—A socialist organisation based on the principle of the Bohemian Jew, Popper-Linkeus, that there should be created a "minimum" property standard, securing to each person food, lodging, clothing and medical assistance; and all else declared to be "Luxury."

4. *Paneuropaeische Union* (Pan-European Union).—A step towards the World Republic. In 1925, the Grand Lodge of Vienna sent a manifesto to Masonry throughout the world seeking advice as how best to aid this organisation, the moving spirit of which is a famous Mason, R. Condenhove-Calergi. The Rotary Club of Vienna also supports it, as might be expected from the fact that many Viennese Rotarians are leading members of the Masonic Lodges.

5. *Oesterreichischer Voelkerbund* (The Austrian League of Nations).—Professed objects are reconciliation and fraternity. The Grand Lodge of Vienna has shown its sympathy with this association by securing funds for its work from U.S.A.

6. *Oesterreichische Friedensgesellschaft* (Austrian Pacifist Society).

7. *Weltjugendliga* (The League for the Youth of the World).—Objects are to unite all social grades of youth for social, humanitarian, and educational purposes. It propagates in a special way the teaching of history in the sense the League desires, declaring the present system used in schools [apparently the system founded upon national distinctions] to be false.

8. *Internationale Frauenliga fuer Frieden und Freiheit* (International Women's League for Peace and Freedom).—Founded at Zuerich, 1919. The Austrian section is composed principally of Jewish women, and is closely associated with the Viennese Masonic Lodge of the "Rights of Man."

9. *Oesterreichische Liga fuer Menschenrechte* (Austrian League for the Rights of Man).—Founded 1925, with a Masonic programme, which in 1926 received the formal approval of the Grand Lodge of Vienna. The Grand Lodge also formally promised it whole-hearted and unconditional support.

10. *Bund gegen Mutterschaftszwang* (Birth Control League).—Founded 1919 with the assistance of rural "brothers" by John Ferech, a well-known socialistic and

pornographic writer, with the object of securing the repeal of the law prohibiting the procuring of abortion.

11. *Internationaler Bund fuer Frauenrechte* (International League for procuring the Rights of Women).—Founded 1919. This is a kind of extension or development of the preceding, and includes in its aim to secure for women the "right of Abortion." Several Freemason lawyers are active members.

12. *Freidenkerbund fuer Oesterreich* (Austrian League of Freethinkers).—The President and principal associates belong to the Viennese Masonic Lodges.

13. *Ethische Gemeinde* (Ethical Community).—Reconstituted in 1919 by Viennese Masons; who describe it as "a free association of minds, that feel and think morally."

14. *Freie Schule* (Free School).—Founded by Freemasons of the socialist school with the object of "protecting the schools against Clericalism."

15. *Eherechtsreformverein* (Association for the Reform of the Marriage Law).—Founded in 1906. A socialist institution aiming at the "abolition of the law governing the indissolubility of Catholic marriage."

16. *Oesterreichischer Bund fuer Mutterschutz* (Austrian League for the protection of Mothers' rights).—Founded 1907, with the object of abrogating the legal disabilities of illegitimate children.

17. *Freie Zionistische Vereinigung* (Free Zionist Association).—Founded 1925; and composed of Jews of different political tendencies. The President is a well-known Freemason.

18. *Monistenbund fuer Oesterreich* (Austrian League of Monists).—A Masonic association founded 1909, of scientific socialists and freethinkers.

19. *Arbeitsgemeinschaft Oesterreichischer Friedensvereine* (Working Committee of Pacifist Associations of Austria).—Recently founded; socialist and Masonic.[1]

---

[1] Cf. p. 176 *supra* (note), for an account of the First International Congress of the recently founded Anti-Masonic League, to be held in Vienna in March, 1930.

4. FREEMASONRY FOR WOMEN

Co-Masonry or Mixed Masonry, to which women are admitted, is regarded by some Masonic authorities as not belonging to Freemasonry, properly so-called. Hence it would be a species of Imperfect Freemasonry. One type of this species of Freemasonry (viz., including women as well as men) is what is called Adoptive Masonry, or Freemasonry of Adoption. Adoptive Masonry was established in Paris (1774) under the control of the Grand Orient, and from France it spread into other countries. Cf. Mackey, *Encyclopedia of Freemasonry* (pp. 9-12), also Preuss, *Dictionary of Sec. Soc.* (p. 3 ff). Mackey says that Adoptive Masonry is now confined to France. See, however,-Preuss, *op. cit.* (cf. Index under words *Women* and *Ladies*), for accounts of numerous Masonic or quasi-Masonic associations of women in U.S.A.

A brief account of another and apparently more recent type of Freemasonry for Women (called "La Maçonnerie Mixte," and in English "Co-Masonry," "Co-Freemasonry," or "Joint Masonry") is given by A. E. Waite in his *New Encyclopedia of Freemasonry*, vol. i, pp. 116–121. The following is a short summary of the principal facts mentioned in Waite's account :

Modern Co-Freemasonry was founded in 1893 by Mlle. Maria Desraines with the aid of Dr. Georges Martin, a French Freemason of the 33rd degree of the A. and A. S. Rite. Both Dr. Martin, who describes himself as *Feministe en même temps que Macon*, and Mlle. Desraines were strong advocates of the rights of women. The original lodge, which was called *Le Droit Humain*, consisted of 16 women, all duly initiated by Mlle. Desraines, who had been herself initiated some eleven years previously in a lodge styled "Les Libres Penseurs," in the Department of Seine et Oise in France. A Masonic Constitution for the new Order was drawn up ; and the Order founded under the title of

Grande Loge Symbolique Ecossaise Mixte de France. It was affiliated to the Grand Lodge of France. "In respect of religious status, after the prevailing mode of Latin Freemasonry, no recognition is extended to any religious dogma; no form of faith is rejected. All aspects of philosophical thought are tolerated, and the Grand Architect of the Universe is nowhere invoked. The device at the head of Warrants and Diplomas is *à la gloire de l'Humanité.*"

This Mixed Masonry, which is styled in English Co-Masonry or Joint Masonry, was introduced into Great Britain in 1902. Its history in England and the English-speaking countries is merged in that of Theosophy.[1] About 1905, the English title was altered to that of "Universal Co-Freemasonry in Great Britain and the British Dependencies." In 1912, Co-Freemasonry had 12,000 members in all parts of the world, including 100 lodges in U.S.A., as well as many lodges in England, India, Holland, South America and Oceania. Waite does not mention any lodges in Ireland. Mrs. Annie Besant (33rd degree of A. and A. S. Rite) is referred to as "Grand Master of the Supreme Council." The Order receives men as well as women into membership; and of late years all, both male and female members, style themselves "Brothers."

"It will be seen," concludes Waite, "that La Maçonnerie Mixte, its derivations and developments, are a power to be reckoned with, and that its conventional titular description of 'Clandestine Masonry' would be imbecile in reference thereto, or indeed to 'Ancient Masonry.'"[2]

---

[1] See *Woman and Freemasonry*, by Dudley Wright (London, 1922), for further details. On page 145 he writes: "The Order of Co-Masonry is more or less identified with the Theosophical Society, of which Mrs. Annie Besant is the President, who is also the Deputy-Master of Co-Masonry for Great Britain and Ireland."

The Theosophical Society, an Occultist sect whose doctrines are a blend of Materialism, Pantheism, Gnosticism and Cabalistic Judaism, has branches in Dublin, Cork and Belfast. Whether these branches are formally affiliated to Co-Freemasonry does not appear from their official leaflets. Pope Benedict XV (July 16, 1919) condemned Theosophy as irreconcilable with Catholic belief; and forbade Catholics to assist at Theosophists' meetings or read their writings.

[2] *Ibid*, p. 121.

APPENDIX IV

WHITE MASONRY

(Supplementary to Chapter VII)

1. AMSTERDAM CONGRESS AND MASONIC INTERPENETRATION

The following extracts from the official account of the Amsterdam Congress of the *International Masonic League* as given in the *Freimaurer Zeitung* (September, 1929), already referred to in Appendix II, and quoted in the *Osservatore Romano* (October 30, 1929), illustrates what has been described in Chapter VII as "White Masonry."

"At the Congress, the Section of Doctors, Jurists, Bibliophiles, Writers and Journalists held a special meeting in which the Propaganda among young men was dealt with. . . . .

"The section for this Propaganda decided to convoke next year a special Congress of the Masonic Associations for Youth. In the countries that do not as yet possess an Association of this kind a special Propaganda will be developed among other agents of Freemasonry for this purpose. . . . .

"There exists in Paris and Switzerland a special organization for doctors which has extended its sphere of action

into Germany, Austria, Czecho-Slovakia, and has been joined by more than five hundred doctors. . . . .

" The meeting of the Jurists directed by Dr. Rottenberger of Basle, has drawn up a special programme of work in the interests of Freemasonry.

" The group of Bibliophiles has decided to hold a congress of the Freemasons who are directing museums and similar institutions, as well as of artists, with a view to organising an exhibition of Masonic art for the next Congress of the League. . . . We know it only too well ! [this last clause is interjected by the Editor of the *Osservatore Romano*].

" The attendance of authors and journalists, which was very numerous, was presided over by Johannes Bing from Berlin. Plantagenet from Paris proposed the institution of a register of journalists and authors belonging to the Lodges of the different countries. This section is of special importance because from what the reporters state the professional syndicates of journalists are almost everywhere directed by Freemasons."

From the above extracts it is clear that the purpose aimed at by Freemasonry is something other and much deeper and more far-reaching than either humanitarianism or the material advantage of its own associates. Its ends are rather of a spiritual nature, viz., to influence minds and consciences, to mould public opinion, and permeate society with its own views.

2. GERMAN FREEMASONRY AND SOCIAL PROPAGANDA

The following extract from the manifesto issued by the German Masonic body in 1921, and published in the London *Times*, April 30, 1921, from which extracts

have already been quoted in Appendix II, illustrates the same theme. The manifesto concludes thus :

" Freemasonry must not be infested with politics. We, German Freemasons, also discuss in our lodges questions of present day politics—did we not we should impoverish ourselves intellectually—but we consider these problems only from the *Masonic point of view*, and our aim is always the *moral solution*. It is thus that we teach social ethics and social pedagogy. We wish to undertake the *Masonic education* of the Germans, as Lessing had exhorted us to do. And I believe that after this war we shall at last reach a true Masonic entente."

Note the phrases " Masonic point of view," " the moral solution," and " Masonic education," all of which refer to the Masonic unchristian doctrine of Naturalism.

3. KNIGHTS OF COLUMBUS AND FREEMASONRY

The following resolutions, passed in 1925 by the Executive Council of the Knights of Columbus of Quebec, Canada, are important and significant. We quote from the French text as published in the *Revue Internationale des Sociétés Secrètes*, 1926, No. 8, pp. 138–9 :

" Whereas the Catholic Church condemns Freemasonry and kindred societies. . . . And,

" Whereas the object of the late P. McGivney in founding the Knights of Columbus, was to oppose the movement towards the forbidden societies ; And,

" Whereas Freemasonry in the U.S.A. in spite of the avowals and sentiments of its members, is hostile to the Catholic Church, as has been amply shown in the recent

disputes on the School Question in Oregon and Michigan. And,

" Whereas certain Councils of the Order of the Knights of Columbus seem to forget or ignore the lines of conduct traced out by the Church in these matters, and have consequently laid themselves open to just criticism on the part of the Catholic Press.

" Be it resolved :

1. " That the Executive Council of the Order of the Knights of Columbus of the Province of Quebec, in the name of the 25,000 members of its jurisdiction, affirm anew its entire and faithful submission to all the injunctions of the Church, and in particular to those concerning the forbidden societies.

2. " That the said Council strongly disapproves and condemns with all the emphasis it can command the conduct of the said Councils.

3. " That the Knights of this jurisdiction decline all responsibility in regard to such conduct.

4. " That the Supreme Board be invited to send to all the Councils of the Order a circular letter reminding them of the laws of the Church regarding the forbidden societies, so as to avoid in the future all manifestations like those of which certain Councils have been guilty.

5. " That a copy of these resolutions be sent to the Supreme Board of Directors, to the Supreme Officers, to the Councils of this province, and to the journals that are interested in the matter."

4. OTHER EXAMPLES OF WHITE MASONRY

Among the secular associations of these countries which the Continental Catholic Anti-Masonic writers usually regard as partaking more or less of the nature of " White Masonry " may be mentioned the International Boy Scouts (viz., Baden-Powell's) and Girl Guides, the Society for the Prevention of Cruelty to

Animals, the Esperanto Association,[1] the Salvation Army, some of the International Sporting Associations, etc. (cf. *Rev. Intern. des Soc. Sec.*, *passim*). It is not suggested by these writers that all these, or indeed any one of them is formally Masonic, much less that the majority of the members are Freemasons, but that they are more or less interpenetrated by Masonry; or are at present being utilised more or less for the diffusion of unchristian ideas and principles tending towards Naturalism, and confusing or weakening the real Christian outlook.

APPENDIX V

THE PEACE OF VERSAILLES (1920) AND THE LEAGUE OF NATIONS

(Supplementary to Chapter VIII)

The following will throw much light on the sinister influence of Freemasonry upon recent and contemporary events.

1. PEACE OF VERSAILLES AND FREEMASONRY

The first extract is from *My Memoirs*—1878–1918, by the ex-Kaiser William II (London, 1922), pp. 253–4:

"I have been informed that an important rôle was played in the preparation of the world-war directed against

[1] Cf. *L'Osservatore Romano*, August 30, 1928, for a strong protest against the anti-Catholic activities of some of the Esperantist sections; and the unchristian or anti-Christian character of some of the Esperantist publications. The substance of the article, which was reprinted in the *Avenire d'Italia*, and *Fede e Ragione* of September 16, 1928, is given in *Rev. Intern. des Soc. Sec.*, 1928, No. 49, pp. 122–9.

the monarchical Central Powers by the policy of the Grand Orient Lodge—a policy extending over many years and always envisaging the goal at which it aimed. The German Grand Lodge, I was further told—with two exceptions in which non-German financial interests are paramount, and which maintain secret connection with the Grand Orient in Paris—had no relationship with the Grand Orient. According to the assurance given me by the distinguished German Freemason, who explained to me the whole inter-relationship—which until then had been unknown to me—they [viz., the members of the German Grand Lodge] were entirely loyal and faithful.

"He said that in 1917 an international meeting of the lodges of the Grand Orient was held after which there was a subsequent conference in Switzerland. There the following programme was adopted: dismemberment of Austria-Hungary, elimination of the House of Habsburg, abdication of the German Emperor, restitution of Alsace-Lorraine to France, union of Galicia with Poland, elimination of the Pope and the Catholic Church, elimination of every State Church in Europe. I am not now in a position to investigate the very damaging information concerning the organisation and activity of the Grand Orient lodges which has been transmitted to me in the very best of faith."

The Masonic International Congress here alluded to is also referred to by the Roman correspondent of *The Tablet* (July 21, 1917), who states (p. 81) that "the Grand Orient has held an international meeting at Paris . . . of the Masons of the Allied and the Neutral Powers." His account of the doings of the Congress agrees as far as it goes with that of the ex-Kaiser; but he dwells especially on the fact that the interests of Italy and those of Belgium were overlooked. A fuller account of the conference was given in the *Corriere della Sera* of the time, which, with the Italian press generally, became bitterly anti-Masonic owing

to the anti-national attitude of the Italian Masonic delegates, Ettore Ferrari and E. Nathan, at the Congress, and their betrayal of Italian interests. Although this Masonic conference was probably one of the most important and far-reaching events of modern times it was not alluded to (except in the above-mentioned Roman letter in *The Tablet*) in the press of these countries. The London *Times* mentioned as an item of news the resignation of the Italian Grand Master of the Grand Orient, Ettore Ferrari, but gave no comments. All this illustrates the effectiveness of the Masonic and financial press-censorship which prevails in these countries.

2. A MASONIC SUPERGOVERNMENT

A fuller account of the above Congress may be read in Mgr. Jouin's brochure, dated 1917, *Le Quatro-centenaire de Luther et Le Bicentenaire de Franc-Maçonnerie*, p. 10 ff ; as well as in a French brochure by Fara (*La Franc-Maçonnerie et son Oeuvre* ; Bibliothèque Anti-Judæo-Maçonnique, Paris, 1930). In Chapter VIII of the latter work extracts are quoted from the official Transactions (*Compte-Rendu*) of the Congress. These extracts have special reference to the League of Nations.

A special conference of the Masonic representatives of the Allied Powers (viz., France, England, Italy, etc.) was first held at Paris in January 14 and 15, 1917. At this conference it was decided to convoke for the following June a Congress of Freemasons of the " Allied and Neutral Powers." [1] The objects of the Congress are declared to be :

" To prepare the way for the United States of Europe ;

---

[1] The following is an English translation of the letter of invitation sent to the different Masonic jurisdictions which was published in

to set up a supra-national authority, whose purpose will be to settle the disputes between nations. Freemasonry will be the agent of propaganda in favour of this conception of universal peace and happiness, viz., the League of Nations."

---

l'Alpina (May 31, 1917), the official organ of the lodge *Alpina* of Switzerland :

Letter from Paris to the Grand Lodge of Switzerland.

Or .·. de Paris, March 25, 1917 (E. V.) [viz., *Ere Vulgaire* " Vulgar Era "].

TT. CC. Ill. FF. [Very dear and Illustrious Brethren],

In sending you the summary of minutes of the Conference of the Masonic Jurisdictions of the Allied Nations, which was held at Paris, Jan. 14 and 15, 1917, as well as the resolutions and the manifesto therein adopted, we have the privilege of informing you, that this Conference has decided to hold at Paris, at the Grand Orient of France, on the 28th, 29th and 30th of next June, a Masonic Congress.

The object of this Congress will be to investigate the means of arriving at the Constitution of the League of Nations, so as to avoid in the future a catastrophe similar to the one which now involves the civilised world in battle.

It has been the opinion of the Conference that this programme cannot be discussed solely by the Freemasonry of the Allied Nations, and that it is a matter also for the Masonic bodies of the neutral nations to bring what light they can to the discussion of so grave a problem.

It will also be clear that the question herein raised transcends the scope of particular nationalities and is of interest to all who desire to see humanity freed for all future time from the disasters which paralyse the onward progress of civilisation.

It is the duty of Freemasonry at the end of the cruel drama which is now in progress to make its great voice heard in the interests of humanity ; and to guide the nations towards a general organisation, destined to become their safeguard. It would be wanting to its duty, and prove false to its great principles were it to remain silent.

Consequently it is in all confidence that we ask the adhesion of your distinguished Jurisdiction to this Congress.

In pursuance of the resolution adopted by the Conference of last January 14 and 15, you would have to appoint three delegates. In case you are to send only one, such a one would have the powers of all three.

At the séance of June 28, held under the presidency of General Peigné, the Grand Master of the Grand Lodge of France, the constitutions of the future League of Nations were voted. They are almost identical with those afterwards adopted at the Treaty of Versailles.[1]

Two months later the Grand Orient of France issued the following declaration :

" The General Assembly of the Grand Orient of France invites its members to a vigorous and incessant campaign in favour of . . . general disarmament, and the setting up of an international tribunal with the necessary sanctions for the maintenance of peace " (*Le Temps*, Sept. 24, 1917, quoted *ib.*, p. 103).

Hence it is apparently not the case (as is generally supposed owing to misleading press propaganda) that Wilson, the U.S.A. President, was the originator of the idea of a League of Nations which would be a veritable super-government with coercive powers.

It is clearly understood that the Masonic Congress will confine itself entirely to its humanitarian scope, and in conformity with our Masonic Constitutions will not touch on any question of the political sphere.

We should be very grateful to receive from you the assurance of your adhesion with the least possible delay.

Assured that you will accept our invitation in the same fraternal spirit as we give it, we send you, very dear and Illustrious Brethren, the assurance of our fraternal and devoted regards.

G. CORNEAU
(*President of the Council of the Order of the Grand Orient of France*).

GENERAL PEIGNE
(*Grand Master of the Grand Lodge of France*).

(Cf. Jouin, *op. cit.*, p. 11).

[1] *See* Fara, *op. cit.* p. 102, for the text of some of these resolutions reprinted from the official *Compte Rendu* of the Congress.

This idea can be clearly traced in Masonic writings and pronouncements for more than half a century before (cf. *ibid.*).

3. JEWS AND THE LEAGUE OF NATIONS

The following extracts from *La Vieille France* (No. 345, Dec., 1923), quoted by Mgr. Jouin (*Les Actes de la Contre-Eglise*—Juifs, pp. 13, 14) will serve to illustrate the same theme :

"The Jew, Lucien Wolf, who was the official representative of the Jewish Government at the Paris Peace Conference and who has lately fulfilled the same function with the League of Nations, has sent his report to the Jewish Congress of America (New York), Oct., 1923. Here are some passages from this report. . . . 'It follows from all this that one of the first duties of the Jews in all countries is to support the League of Nations. . . . If the League of Nations should fail, the whole edifice which has been built up with so much labour in 1919 by the Jewish delegates at the Peace Conference will topple to the ground.'"

4. AIMS OF THE LEAGUE OF NATIONS

The following extracts form the Transactions of the Congress of the French Grand Lodge, 1922 (quoted by Fara, *op. cit.*, pp. 104–106), illustrates further the Judæo-Masonic interests and aims in the League of Nations. After passing resolutions in favour of enlarging the powers of the League so as to make it into a supra-national government with an International Bank and an international currency, it goes on :

"The principal tasks before the League of Nations consist in the organisation of peace, the abolition of secret diplomacy . . . the extension of a pacifist

education, resting specially upon an international language [Esperanto], the creation of a European spirit and of a patriotism of the League of Nations, in a word, the formation of the United States of Europe or rather the Federation of the World. . . . This Federation of the nations implies the institution of a super-state which will be supra-national, invested with executive, legislative and judiciary powers. . . . This international authority ought to have the sanction of an army and a police. . . . The League of Nations will have a moral and real force and influence on peoples in proportion to the extent to which it can rely for support upon the Masonic Governments of the entire world."

APPENDIX VI

PROTESTANTISM AND FREEMASONRY

The following extracts illustrate the generally recognised close association between Protestantism (viz., of the Liberal or rationalistic type) and Freemasonry—for they are in fact parent and child—and the unity of action which they adopt in their war against the Catholic Church. The extracts are quoted from Mgr. Jouin's brochure entitled *Le Quatro-centenaire de Luther et le Bicentenaire de la Franc-Maconnerie* (Paris, 1917), already referred to in Appendix V.

We read in the *Feuilles Romaines* (Oct. 22 and 29, 1916) :

"Next year as we know will be celebrated the *fourth* centenary of the birth of Protestantism (1517), and the second centenary of the modern organization of Freemasonry (1717). Protestant and Freemason will celebrate these centenaries together as good brothers, for the two have been pretty well united for a long time past. Naturally the celebration will not confine itself to mere festivities. A programme of action and of vigorous renewal after the war will be drawn up."

2. The Masonic paper, *Hamburger Fremdenblatt* (June 13, 1917), in an article entitled : " For the 200th Anniversary of Freemasonry " has the following passage :

" The very year in which the Reformation celebrates its 400th anniversary will be the 200th anniversary of the birth of another great intellectual movement. On St. John's day, June 24, 1917, Freemasonry celebrates its 2nd centenary. The accident, for it is only an accident, which unites the two celebrations in the same year suggests the question as to whether these two spiritual forces, Protestantism and Freemasonry, are not very closely related to each other. It is a remarkable fact that the one rests on the other as on its foundation and that Freemasonry is inconceivable without Protestantism. There would have been no true Freemasonry, were it not for Luther and the Reformation. Freemasonry could not grow or thrive except on the soil of a free Reformation. It is surely not the result of chance that we find at the very cradle of Freemasonry two men deeply influenced by Protestantism, one, Desaguliers, the son of a French reformed clergyman, a naturalist philosopher, with a theological education, and the other, James Anderson, a Scotch dissenting preacher. Neither is it the result of chance that during the two centuries of its existence Freemasonry has found its most implacable enemy in Rome, and in those places wherein prevailed a spirit similar to Romanism, while it has found its warmest friends and most zealous champions amongst the men whose intellectual formation was dominated by Luther and the Reformation, such as Lessing, Frederick the Great and Goethe."

3. Professor Hesse de Saarbruck in the *Gazette de Cologne*, June 24, 1917, writing on the same subject, attributes the rise of Freemasonry to the reaction of Anglicanism and English Freethought against the

Catholic tendencies of the Stuarts. The Masonic organs of U.S.A. such as *The Light* (Louisville), March 1, 1917, p. 162), the *Square and Compass* (New Orleans, Dec., 1916, No. 8, p. 16) write in the same strain. In fact, it is clear that the general outlook of Protestantism of the Liberal type, whether in the Latin, Anglo-Saxon or Germanic countries is to-day practically identified with that of Freemasonry, with its doubts and denials and practically atheistic philosophy.

FREEMASONRY AND THE METHODISTS

4. The resolution passed by British Methodist ministers at a Conference held at Bradford, July 22nd, 1927, with the object of bringing about a Reunion between the different sections of the Evangelical Church, indicates the attitude of these Protestant ministers towards Freemasonry in its relation to Christianity. A short account of the Conference was published in the London *Times*, July 23rd, 1927. The following passages occur in the two resolutions passed at the Conference :

" Freemasonry in its ritual and official language is of a Theistic (Deistic ?) nature, asserting simply the creative activity of God as the Great Architect of the Universe and the moral obligation of honesty and kindliness. . . . The distinctive faith of Christianity and the Christian message of salvation through faith in Christ is wholly incompatible with the claims put forward by Freemasonry in writing and speech."

Hence the Conference recommends the Methodist ministers to have nothing to do with Freemasonry.

APPENDIX VII

PAPAL CONDEMNATIONS

(Supplementary to Chapter VI)

It may be useful to reprint the following passage translated from the Latin of the *Acta Sanctæ Sedis* (vol. i, pp. 291–4), in which the Editor points out in detail the comprehensiveness and obligations of the Papal condemnations of Freemasonry :

" From the foregoing (viz., the text of some of the Papal condemnations) the following may be inferred :

I. " Some of the sectaries claim or imagine that they do not fall under the penalties imposed by these Papal constitutions, on the plea that none of their efforts were directed against God's Church. The objection, however, is quite futile ; for the words of the text '*either against the Church or the legitimate civil authority*' are to be understood in the *disjunctive* sense.

II. " Equally futile is the claim of those that imagine that they do not fall under the penalties on the ground that their associations are not *secret*, but open : for the clause '*whether openly or in secret*' is again to be taken in the disjunctive sense.

III. " Some again seem to imagine that these Papal constitutions do not hold where the [Masonic or similar] sects are permitted by the civil powers : or that their applicability to any particular country would require or depend upon promulgation or action of the local authorities [ecclesiastical or civil]. Such subterfuges are also vain as is evident from the very words of Pius IX.

" '*It is Our wish that the Masonic and all associations of the same class be held as forbidden and reprobate by all*

the faithful of Christ to whatever condition or social standing they may belong, and in whatsoever country they may be.'

IV. " Neither is the oath of secrecy which is usually exacted in these sects to be considered as an essential condition of their coming under the condemnation and penalty ; for the response of the Holy Roman Inquisition (July 13th, 1843) has the clause ' *whether or not they exact an oath of secrecy from their members.*'

V. " Consequently these associations are to be held as reprobate and forbidden, because . . . they are of their own nature unnatural and unlawful. For, acting upon principles which are utterly false and subversive of public order, *they set up by unnatural and treacherous means within the bosom of the State another organism completely distinct from the natural and lawful organism of the state.*

VI. " Finally one may infer how fatal is a policy which certain governments whether Catholic or otherwise adopt in this matter. For these governments despising the true Church of Christ, or regarding it with suspicion as if it were a step-mother and not a true parent, obstruct the freedom of the Church's legitimate action [in not insisting that her decrees in the matter be carried out] . . . *These governments are not only wanting in the discharge of their conscientious duty, but they even neglect the elementary precautions which are required for the temporal well-being of the State.*"

INDEX

F .·. stands for Freemasonry. The characters .·. placed after a word signifies that the person or book referred to is Masonic. The numerals 4, 76, etc., or vii, ix, etc., indicate the pages of the book.

Abend Der, 236.
Abortion and F .·. 238.
L'Acacia .·. xv, 37.
Acta Apostolicæ Sedis, 74, 75.
Acta Sanctæ Sedis, 67, 131, 151, 208, 254–5.
Adams (*Real Wealth, Financial Poverty*), 165.
Adoption, F .·. of, 70, 239, *see Women*.
Affaire des Fiches, 26.
Africa, S., and F .·. 26.
Agriculture and F., 114, 165.
Aims of F .·. See *Policy*.
Albigenses, 2, 68, 69, 80.
d'Alembert .·. 98.
Allgemeines Handbuch der F .·. xv, 51.
" Allgemeiner Naehrpflichtverein, 236.
Allied Societies. See *Secret Societies*.
L'Alpina, 247.
Alpina Lodge, 64, 104–5, 143, 181.
Alsace-Lorraine, 246.
Alta Vendita, 101–4.
Amanullah, 76.
America (Catholic Weekly) 16, 17.
America (South) and British F .·. 43–6.
American Freemason .·. 38, 39, 40.
American (U.S.A.) F .·. viii–ix, 10, 13, 16, 18–19, 231–2, 239–241 ; strength of, 16, 24, 148 ; anti-Christian character of, 38–40, see *Mexico, Pike, Mackey, Scottish Rite ;* allied with Continental F .·. 38–40, 43–5, 222, 232, see *Solidarity of F .·.* ; Jewish element in, 84–5, see *Jews ;* and Women, 239–241, see *Women*.
American Freemasonry (Preuss), xxii, 32, 45, 58, 82.
American Protection Society (A.P.A.),.148.
Amsterdam Masonic Congress, 45, 141, 203–4, 223–4, 229.
Analecta Juris Pontificii, 74, 78.
Anarchy and F .·. 13–21, 42, 46–50, 99–103, 114, 119, 122, 125–6, 127–135, 144–5, 168–172, 201.
" Ancients," 8.
" Ancient " Masonry, 240, see *Women*.
Ancient Scottish Rite, see *Scottish Rite*.
Anderson, James .·. 4, 5, 6, 252.
Angelasto .·. 232.
L'Anglaise (Masonic Lodge), 44.
Anglo-Irish F .·. v–vi, xii, xx (Gargano), 7–10, 14, 24, 40, 67, 70, 173, 181, see *Dublin, Belfast, Orange Society, Scottish Rite ;* strength of, 24, 26–7, 137–145 ; closely allied with American and Continental F .·. xx, 38–40, 43–6, 206, see *Solidarity, British F .·. American (U.S.A.) F .·.* and with the British or Imperialist Party in Ireland, 9, see *Protestantism* (see also the Frontispiece).
Annuaire (1910) .·. 23.
Anti-Christ and F .·. 72–4.

Anti-Christian character of F .·. see *Christianity*.
Anti-Masonic League, 176.
Anti-Semitism, 75–6.
" Apron," " Masons without the," 153.
" Arbeitsgemeinschaft Oesterreichischer Friedensvereine," 238.
Architect of Universe, the Great, 4, 6, 28, 32–4, 57–8, 61, 67, 70.
Areopagus, 146.
Argentine Republic and F .·. 43, 45–6.
Armagh, Protestant Bishop of, and F .·. 28.
Armenian Massacres and F .·. 16.
Ars Quattuor Coronatorum .·. 7
Art and F .·. 242, see *Realism*.
Ashmole, Elias, 81.
Assassination and Freemasonry, 19, 42, 114, 119, 122, 125-6, 135.
Associations and the Church, 183, 254–5.
Atheism and F .·. 33, 39, 68, 104, 201, see *Deists, God, Naturalism*.
L'Aurore .·. 167.
Austria and F .·. 15, 20, 25, 109, 229, 234–8, 242.
Austria-Hungary and F .·. 246.
Avenire d'Italia, 245.
d'Aviella Goblet .·. 54–6.
" Avignon," Illuminati of, 215.

Bacchic Rites and F .·. 68, 106.
Balkans and F .·. 232.
Baltimore, Archbishop of, xxi.
Banks, Irish and F .·. 27, 217, see *Finance*.
Barbier, Abbé Emmanuel (*Infiltrations Maconniques*), 89.
Barcelona and F .·. 230, 233.
Barcelona Riots, 16–17, 135.
Barruel, Abbé (*Memoires sur le Jacobinisme*), xix, 11, 93, 98–100, 187.
Bataille, Dr. .·. 70.
Bavaria and F .·. 13, see *Illuminism*.
Bela Kun .·. 103.
Belfast and F .·. xvi, 17, 42, 137, 141, 206, 234, 240.
Belfast Telegraph, 179, 207, 219, 221.
Belliot (*Manuel de Sociologie*), xviii, 69, 75.
Belloc, H., x, xviii, 75, 81, 94, 166–7, 170, 233.
Benamozegh (*Israel et l'Humanité*), 83.
Benedict XIV and F .·. 121, 214; and Society of Jesus, 210.
Benedict XV, 130.
Benedictine Monk and F .·. see *Pernety*.
Benevolence, Masonic, 27–32, 126, 153, 155–6, 163–4.
Benoit, O.S.B., Dom P. (*La Franc-Maconnerie*), xix, 65, 70–2, 85, 136–7, 140, 146–7, 149, 158, 162–3.
Berlin, Congress of, 94.
Bernier, Flavien (*Freemasonry and its Modern Activities*), xix, 20, 24.
Besant, Mrs. A .·. 240.
Bible and F .·. 28, 226–7.
Bibliography, xv–xxiii, 186–7.
Bing, Johannes .·. 242.
Birth Control League .·. 237.
Bismarck .·. viii, 94, 125.
Blanc, Louis .·. 15, 148.
Blasphemy and F .·. 54, 58–62, 67, 70–2, 104, 106, 121, 123, 155, 157.
Blue Lodges of U.S.A., 38–40.
Blue Masonry, 137.
Blythswood, Lord .·. 233.
Bolshevism and F .·. viii, 104, 170, 175, see *Socialism, Russia*.
Bonnet Rouge .·. 167.
Bonsirven (*Sur les Ruines du Temple*), 75.
Bourbon, Louis de .·. 212–14.

Boyle (Ireland), 141.
Boy Scouts, 105, 150, 245.
B'nai Berith, 85, 92, 94, 143, 186.
Bradford, Methodist Conference at, 253.
Brandeis .·. 18.
Brazil, 43, 44, 45, 202.
Bridgett, C.SS.R., Father (*Blunders and Forgeries*), 209.
British F .·. xii, 1–6; strength of, 23–7; Papal condemnations of, 130; principal rites of, 140–3, 181, 232–3; closely associated with American and Continental F .·. 15–16, 33–6, 40, 43–6, 104–5, 107–8, 181–2, 201–2, 223–4, see *Solidarity; Peaceful Penetration;* Anti-Christian character of, 171, see *Penney-Hunt, Pike, Papacy, Christianity, American (U.S.A.) F .·.*
British Army and F .·. 9–10, 144.
"Britons," 112.
Brussels, 44–5, 54.
Bucharin .·. 104.
Buck (*The Genius of F .·.*) .·. xv, 62.
Buenos Aires, 46.
Buffaloes, Loyal Order of, 148.
Builders' Guilds and F .·. 1.
Bulgaria, 94, see *Balkans*.
Bullarium Romanum, 123.
"Bund gegen Mutterschaftszwang," 237.
Burbage, C.C., Rev. T. A., xix, 15, 19, 73–4.
Bureaucracy and F., 114, 158, see *Protocols*.
Byrne, P., 201–2, 204–5.

Cagliostro .·. 80, 82.
Calendar, see *Irish Freemasons' Calendar*.
Calles .·. 16.
Calumny and F .·. 102, 114, 159–60.
Cabala and Cabalists, 79, see *Jews, Webster* (xxiii).
Cane, Col. Claude .·. 9, 26, 46, 179–188, 190, 197–8, 201–4, 207–16, 220, 222.
Capitalism and F .·. 75, 86–8, 109, 114, 165, 175, see *Jews, Finance*.
"Capitula Canonicorum," 212.
Carbonari, 16, 121, 126, 185; Documents of the, 101–3.
Carducci (*Hymn to Satan*) .·. 64.
Carranza .·. 18.
"Carthage," see *Affaire des Fiches*.
Catherine II, of Russia, 211.
Catholic Bulletin, see *Burbage* and *Fahey*, xviii, 62, 67, 75, 154.
Catholic Encyclopedia, 185, 188, 194, 196, 221, see *Gruber* and *Fanning*.
Catholicism and F .·. 21, 54–7, 62, 153–4, see *Counter-Church, Clergy, Papacy, Christianity*.
Catholics and F .·. 9, 22, 24, 31, 146, 150, 153, 176.
Catholic Times, 179.
Cavour, Count .·. 15.
Centralisation, Policy of, see *Bureaucracy, Protocols*.
Centre des Amis (Anglo-French Lodge), 44.
Chaine d'Union .·. xv, 53.
Chapter Grades, 143.
Chapters, Masonic, 140, 146.
Chili, Grand Lodge of, 163–4.
Chinese Rites, 210.
"Christian" Lodges, 34, 81, 84, 186.
"Christian Science" and F .·. 80, see *Hermeticism*.
Christianity and F .·. 29, 35–40, 47–61, 68, 104, 155–6, 162–3, 168–9, 188, 225–8, 253, see *Catholicism*.
Church-Warden, A (*Signs and Symbols of the Primordial Man*) .·. 34, 56.

Cinema and F .·. 157.
Civilta Catholica, 151.
"Clandestine" Masonry, 240.
Class Organization of Society and F .·. 48–9, 117, 158.
Cleary, Rev. H. W. (*The Orange Society*), xix, 7, 149.
Clement XII and F .·. 119–120.
Clement XIV and Society of Jesus, 210.
Clergy, Catholic, and F .·. 102–3, 105, 110–117, 156–8.
"Clericalism," 53, 85, 105.
Clermont, Chapter of, 213–14; Collègede, 214–5; Bishop of, 218; Comte de .·. 212–14.
Cobb, Rev. W. F. .·. 240.
Cobh, 140.
Codex Juris Canonici, xix, 130.
Codicis Juris Canonici Fontes, xix, 120–130.
Congregation of the Holy Office, 151.
Collins, A., 5.
Colmar, Santo de (*La Franc-Maconnerie Demasquée*), 153–4
Columbus, Knights of, 243–4.
Co-Masonry, 239–41, see *Women*.
Combat F .·. How to, 176.
Comerford, A. E., 199–200.
Commune, the Paris, 15.
Communism and F .·. 169, 172, see *Socialism, Bolshevism*.
Condenhove-Calergi .·. 237.
Connaught, Duke of .·. 45–6.
Consentini, Fran. .·. 236.
Consistory, Sacred Congregation of the, 151.
Consistories (Masonic), 146.
Constitutions of F .·. see *Anderson*.
Continental and British F .·. see *British F .·.*
Control of F .·. Supreme, 139, 147, 160, 171, 173, 174.
Copin-Albancelli (*Le Drame Maconnique*), 80.
Cork Examiner, 179.
Cork (Ireland) F .·. in, 137, 141, 142, 240.
Corneau, G. .·. 249.
Corruption in Public Life and F .·. 13–14, 20, 31, 41–2, 60, 100–1, 109, 114–17, 119, 129, 133, 156–9, 169–172.
Correspondent, Le, 151.
Corriere della Sera, 246.
Cosmopolitanism, see *Patriotism, Internationalism*.
Counter-Church, 52–3, see *Liberalism, Christianity, Catholicism*.
Courrier de Bruxelles, 55.
Courts (Masonic), 146.
"Cowans," 171.
Cowles, J. H. .·. 39.
Crawley, Chetwoode .·. xv, 8.
Credit, control of and F .·. see *Finance*.
Cremieux, Adolphe .·. 90.
Cretineau-Joly (*L'Eglise en Face de la Revolution*), 101–3.
Crimes and Terrorism of F .·. 16–20.
Czecho-Slovakia F .·. in, 229, 242, 247.
Cromwell, Oliver, 93.
Crucifix and F .·. 157.
Crucifixion of Our Lord in Masonic Symbolism, 62, 71–2.
Curragh Mutiny, 9.

Daily Chronicle and F .·. 233.
Daily Telegraph and F .·. 233.
Danton .·. 14.
Darboy, Mgr., 125.
Deceptiveness of F .·. xiii, 27, 30–31, 40–41, 60, 63–64, 129, see *Secrecy, Lying, Hypocrisy*.
Definitions of F .·. 51–2.
Degrees and Rites in F .·. Higher, 137–8, 140–6, 211–13; Symbolic, 60–1, 136–7.
Deists, 4, 5.
Delpech, Senator .·. 104.

Democracy and F .·. 38, 65, 89, 100, 114, 117, 158, 164.
Demon-worship and F .·. 67–72, see *Satanism*.
Denmark, F .·. in, 25, 183, 229.
Deism and F .·. 188, 253, see *Atheism*.
Dermott, Laurence .·. 8.
Derry, F .·. in, 141.
Desaguliers, John T. .·. 4, 252.
Deschamps, S.J., Rev. N. (*Les Sociétés Secrètes et la Société*), xix, 32, 41, 50, 55, 60, 64, 74, 86, 90–1, 94–5, 96, 101, 136, 141, 148–9, 158, 162–4, 170, 172–3, 195.
Desraines, Mlle. V. .·. 239.
Diable au XIXieme Siecle, 70.
Diabolical action in F .·. 67–9, see *Satanism, Palladism*.
Diaz, President .·. 44.
Dictionaire Apologetique de la Foi Catholique, see *Gautherot, Vernet, Cabala*.
Dictionaire de la Theologie Catholique, 98.
Dictionaire Encyclopedique de la Theologie Catholique, 12.
Dictionary of National Biography, 3.
Dictionary of Secret and other Societies (Preuss), 16, 148, 150.
" Die Bereitschaft," 236.
Dillon, Mgr. (*War of Anti-Christ with the Church*), xx, 92, 101, 103, 171.
Disraeli, Benjamin, vii, 14, 87–8.
Divorce and F .·. see *Marriage*.
Doctors (Medical) and F .·. 242.
Documents, Masonic, 95–118.
Doinel, M., 89.
Donoughmore, Earl of .·. 180, 186, 204.
" Dormancy," Masonic, 9.
Douglas, Archibald .·. 233.
Dowie, Rev. John A. .·. 225–6.
Dreyfus .·. 16.
" Droit Humain," 237, 239.
Dublin, Archbishop of, 180; F .·. in, 10, 25–6, 137–8, 140–1, 142, 144, 182, 240; Masonic Gathering in, 28.
Dublin Review, 233.
Dupanloup (*Study of F .·.*), xx, 107–8.
Dupes of F .·. see *Rank and File, Deceptiveness, Apron*.
Duplicate Personality of F .·. 160, 171, 172, see *Deceptiveness*.
Durham, Bishop of, 201.

Eberle, Dr. (*Grossmacht Presse*), 166–7.
Eckert, M.(*La Franc-Maconnerie en Elle-meme, etc.*), xii, xx, 170–172, 187.
" Eherechtsreformverein," 238.
Eucador, see *Garcia Moreno*.
Education and F .·. xix (Kenny, S.J.), 93–4, 100, 102, 105, 114, 123, 128–130, 157, 163, 171, 237–8.
Edward VII and F .·. xvii (Pike), 46, 107–8.
Egypt, 58–9.
Egyptian Rite, see Mizraim.
Encausse, Dr. Gerard .·. 109.
Encyclopedie (of France) and F .·. 98.
Encyclop. Brittanica, 24, 223.
Engels, Frederick .·. 170.
English F .·. see British, etc.
English language and F .·. xi.
Ennis, 8.
Enniskillen, 141.
Epstein, M., see *Sombart*.
Esoteric F .·. see *Inner Circles*.
Esperanto and F .·. 245, 251.
Espionage and F .·. 100, see *Affaire des Fiches*.
" Ethische Gemeinde," 238.
Ettore Ferrari .·. 202, 247.
Excommunication of Freemasons and their supporters, see *Papal condemnations*.

"External Work" of F .·. 235.

Fahey, C.S.Sp., Rev. Dr. D., xiii, xx, 62, 67, 75, 154.
Family and F .·. 48, 94, 100, 103, 114, 122, 128–9, 157–8, 164, 169, see *Communism*.
Fanning, H. W., xx.
Fara (*La Franc-Maconnerie et Son Oeuvre*), xx, 247, 249.
Fcde e Ragione, 85, 112, 245.
Feller, Abbé de (*Dictionaire Historique*), 215.
Feminism and F .·. 158, see *Women*.
Fenian Brotherhood, 10, 67.
Ferech, J .·. 237.
Ferrer y Guardia, Francis .·. 16–17, 233.
Fevilles Romaines, 251.
Figure-heads in F .·. 88, 100, 102, 147, 183.
Finance and F .·. viii, 86, 109–110, 114–17, 159, 165, 175, 250.
Finlay, S.J., Rev. T. A., see *Lyceum*.
Fontes Juris Canonici, see *Codicis*.
Fouquerray (*Histoire de la Compagnie de Jesus*), 213.
France, F .·. in, 11, 15, 20, 24–5, 44, 87, 91, 93, 104, 106, 142, 164, 229, 250, see *Michel, Grand Orient*.
Franklin, Benjamin .·. 14.
Fraternities, Cyclopedia of, see *Stevens*.
Frederick II .·. 98.
Frederick the Great .·. 183, 190, 215, 252.
Free and Accepted Masons, 137, see *Anglo-Irish F .·.*
Freemason, The .·. 43, 107.
Freemasons' Chronicle .·. xvi, 35.
Free-Marksmen, 152, see *Switzerland*.
Freemasonry, Origin and Name, 1–2; Constitutions of, 4–6; History of, vii–x, 10–21, 132–3, 171–5; Diverse elements in, 2–4, 11–13, 58–60, 68–9, 141–2; Essence of, 47–74, 99–107, 126–7, 143–6, 155, see *Naturalism, Indifference, Counter-Church, Paganism, Satanism*; Influence of in modern life, vii-ix, 13–16, 21, 86–9, 93–5, 109, 125–6, 148, 158–60, 162–172; in Ireland, see *Anglo-Irish F .·.*; in Britain, see *British F .·.*; in America, France, etc., see *America, France*, etc.; Judaism and, see *Jews*; Characteristics of, see *Deceptiveness, Hypocrisy, Corruption, Blasphemy, Immorality*; Organization of, 136–154; Unity and Solidarity of, see *Solidarity*; Supreme Control in, see *Control, Hidden Power, Inner Circles*; Dupes of, see *Dupes*; Public Policy of, see *Policy*; Methods of, 159–173, see *Assassination, Politics, Education, Peaceful Penetration, Finance, Press, Revolutionary Movement, Anarchy*; How to combat it, 176.

Free State, Irish, and F .·. 10, 27, 44, 46, 144, 146, see *Anglo-Irish F .·. Dublin, Trinity College, Banks, Press*, etc.
Freethinkers, Association of, 149, 238.
Free thought and F .·. 239, 252, see *Rationalism*; Society of, 70.
"Freidenkerbund fuer Oesterreich," 238.
"Freie Schule," 238.
"Freie Zionistische Vereinigung," 238.

Freimaurer Zeitung, 203, 229, 241.
French or Modern Rite, 142.
French Revolution and F .·. 11, 14–15, 89, 93–4, 98, 121.
" Friends of Israel," 151.

Gambling and F .·. 114–15, 157.
Garcia Moreno, 15.
Gargano (*Irish and English Freemasons and their Foreign Brothers*), xx, 31, 66, 145.
Garibaldi .·. 15.
Gasparri, Cardinal, 132.
Gautherot, Gustave (*Franc-Maconnerie*), xx, 23, 54, 74, 81–2, 89, 157.
Gazette de Cologne, 252.
Geneva, 105, 174, 230, 232.
George IV and F .·. 46.
" George, St." (Masonic Lodge), 44.
Germany and F .·. viii, 10, 25, 81, 84–5, 87–8, 95, 109, 125, 143, 171, 229–231, 242, 246.
Gibraltar and Irish F .·. 26.
Giloteaux, Abbé Paulin, 174.
Girl Guides, 245.
Globe, The, and F .·. 233.
Gnostics and F .·. 2, 68, 79, 80.
Goethe, 252.
Gogand-Pagés, M. (*History of the Abduciion and Murder of Captain W. Morgan*), 19.
God, Belief in, and F .·. 28, 32–33, 57–62, 104, 106–7, 181–2, 188, 201–2, 206, 225–7, 238, 240, see *Atheism, Architect, Deists, Christianity*.
Gottfried Zur Beek (*Die Geheimnisse der Weisen von Ziön*), 112.
Gould, R. F. (*Concise History of F .·.*) .·. xvi, 3, 6, 8, 26, 34, 148, 214.
Gougenot de Mousseaux (*Le Juif, la Judaisme et la Judaisation des Peuples Chretiéns*), 80, 88, 173.
Government, Duty of Civil, concerning F .·. see *State*.
Government, System of, in F .·. 139, 146–7, 160, 171, 173, see *Control, Figure-heads, Hidden Power*.
Grand Orient of France, 16–17, 37, 39, 89, 91, 104–6, 171, 172, 182, 202, 231–2, 239, 247–9; of Germany, 246; of Portugal, Greece, Belgium, Italy, 43–5, 206, 224, 231–2, see *France*.
Greece, F .·. in, 25, 229, 232.
Gregg, Huband, 198.
Gregory XVI, 101, 123.
Gruber, S.J., Rev. H. (*Masonry*), xi, xxi, 16, 22, 32, 35, 41, 51, 58, 63, 66, 104, 108, 139, 141, 144–5, 148; authority of, xxi, 187, 194
Guardian and F .·. 233.

Hacks, Dr. .·. 70.
Halsey, Mrs. .·. and F .·. 240.
Hamburger Fremdenblatt, 252.
Hapsburgs and F .·. 135, 246.
Haute Vente, see *Alta Vendita*.
Havas (News Agency), 167.
Heckethorn (*Secret Societies of all Ages and Countries*) .·. 218.
Hell-Fire clubs, 3, 7.
Helvetic Association, 151.
Helvetius .·. 14.
Herbert of Cherbury, 5.
Heredom, *Rite of*, 143; *Rose Croix of*, 64, 71, 143, 146.
Hermetic Society, British, 80.
Hermeticism, 28, 72, 80–82, 92, 109–110, 143, 156–7, 165.
Hertzel, Dr. Theodor .·. 112.
Hesse, Professor .·. 252.
Hidden Power in F .·. 88, 113–14, 139, 147, 153, 159, 171–173.
Higher Grades of F .·. 137–146.
Hiram, Story of, 61, 63, 106.
History, Modern, and F .·. xii, 41, see *Landrieux*.
Hobbes, John, 5.

Holland, F .·. in, 25, 43–45, 229, 240.
Holy Name and F.·. 226.
Holy Office, Congregation of the, 74, 150, 255.
Holy Sepulchre, Knights of the, 141.
Home Rule Acts, Irish and F .·. 10.
d'Horrer, Mr., 151.
House, Colonel .·. 18.
Huerta, President, 17–18.
Hull, S.J., Rev. E., xxi, 36.
Humanitarianism and F .·. 6, 27, 156, 162, see *Benevolence*.
L'Humanité .·. 167.
Hungary, F .·. in, 21, 103, 231–2.
Hunter, S.J., Rev. F., 69.
Hyndman (*Dawn of a Revolutionary Era*), 86.
Hypocrisy and F .·. 27–30. 119, 121, 123, 163, see *Deceptiveness*.

Ignatius of Loyola, St., 210.
Illuminism, xxiii (Webster), 11–13, 81, 98–101, 184, 214, see *Weishaupt, Webster*.
Illuminati, Original Writings of the .·. 98, 185.
Immorality and F .·. 11, 59, 103, 114–16, 122, 128–9, 135, 149, 163, 188, see *Lyceum* (xxii), *Adoption, Bolshevism*.
Imperfect Freemasonry, 147–9, 183, 234–241.
Imperialism and F .·. 9, 10, 27, 42, 44–6, 234, see *Orange Society*.
India, F .·. in, 228–9 ; and Irish F .·. 26.
Indifference, Religious and F .·. 6, 91, 121–4, 150, 168, see *Naturalism, Rationalism*.
Infant Aid, 234.
Inner Circles of F .·. 60–64, 88, 146–7, 160–1, 171–3, 186, see *Hidden Power, Jews, Secrecy*.
Inner Sanctuary, the .·. 34, 36.
Instruction, League of, 149, 157.
" International Bund fuer Frauenrechte " .·. 238.
" International Frauenliga fuer Frieden und Freiheit " .·. 237.
International Jew, The, 112, 165.
International Masonic Association (or Union), 174, 230.
International Masonic Bureau, 37.
International Masonic League, 141, 203, 229, 230.
Irish Catholic, Editor of, 190–2, 206, 216, 219.
Internationalism and F .·. 6, 43–6, 91, 99, 106–7, 114, 153, 158, 162, 175, see *Patriotism*.
L'Internationale, 149.
Ireland and F .·. see *Anglo-Irish*.
Irish Daily Independent, 26, 179, 198, 205, 219, 221.
Irish Ecclesiastical Record, 7, 23.
Irish Freemasons' Calendar .·. xvi, 26, 138, 141, 142, 144, 191, 206, 223–4.
Irish Monthly, 170.
Irish Republican Brotherhood (I.R.B.), see *Fenian*.
Irish Rosary, 10.
Irish Times, 29, 46, 76, 179, 234.
Irish Workings of Craft Masonry .·. 35, 51.
Italy and F .·. viii, ix, 13, 15, 20, 25, 36, 43, 69, 88, 107–8, 125, 202, 232, 248, see *Carbonari, Papacy*.
Israel, Friends of, 74.
" *Israel*," " *Pax Super* " .·. 74.
Israelite Alliance, Universal, 90–91, 176.

Jacobins and F .·. 11, 14, 73, 98–101, see *Barruel, French Revolution*.
James, P. G. .·. 40.
Janet, Claudio, 32, 50, 151, 173, 174, see *Deschamps* (xix).

Jerusalem, City of, and F .·. 212.
Jesuits, see *Society of Jesus*.
" Jesuites de Robe Courte," 208–9.
Jew, The International, 112.
Jewish Chronicle, 85.
Jewish Congress of America (U.S.A.), 250.
Jewish Encyclopedia, 83, 91.
Jewish Finance, 114–15, 165.
Jewish Peril, The, 112.
Jewish Telegraphic Agency (J.T.A.), 167.
Jews and F .·. xxiii (Webster), 74–95, 112, 114, 142, 152, 153, 165–70, 174, 185–6, 228, 235, 238, 250.
Jews and Socialism, 170–171.
Jews' Who's Who, 90, 165.
Joint Masonry, see *Women*.
Jouin, Mgr. (*Le Peril Judæo-Maconnique*, etc.), 2, 62, 74, 84, 85, 103, 110, 112, 132, 157, 161, 173–4, 194–5, 245, 247, 250–1, see *Revue Internationale des S. S.*
Judæo-Masonic, 95.
Judges, Irish and F .·. 10, 144–6.
Jugo-Slavia, F .·. in, 25, 229.

Kabbalah, see *Cabala*.
Kadosh, see *Knights Kadosh*.
Kenny, S.J., Rev. M., xxi, 38–9.
Kettler, Bishop, x.
Kipling, R. .·. 228.
Kohn .·. 236.
Kossuth .·. 15.
Knights Kadosh, 65–6, 144–6, see *Gargano* (xx), *Morgan*.
Knights of Pythias, 148.
Knights of the Sun .·. 144, 215.
Knights Templars, High, see *Temple*.
Ku Klux Klan, Knights of the, 16, 148.
Kulturkampf, 94, 135.

Labour and F .·. 48–9, 109, 114–15, see *Socialism*.
La Fayette .·. 14.
Lainez, S.J., Father, 212, 218.
La Fontaine .·. 229.
Lambelin, Roger (*Les Victoires d'Israel*), xxii, 75, 92, 165, 170.
Landrieux, Mgr. (*L'Histoire et les Histoires*), 88.
Lang, Dr. Ossian (*La Franc-Maconnerie in France*), 44.
Lasalle .·. 170.
Last Supper, Profanation of, 62.
Latomia .·. 84–5, 231–2.
Laurence, Rev. T. J. .·. (*Freemasonry* .·.), 34.
Lawson, L., .·. see *Morgan*.
Lazare, B. (*L'Anti-semitisme*), xvi, 75, 78, 82, 168.
League of Nations, 106, 114, 174 230, 237, 247, 251.
Leipsic, 90.
Lenin .·. 104.
Leo XIII, vii, xxii, 7, 29, 30, 51, 76, 122–3, 126–30, 134, 156–60, 169, 178, 185, 188, 230.
Leroy-Bealieu .·. (*Israel Among the Nations* .·.), xv, 75, 89.
Lessing .·. 243.
Leuhoff, Dr. .·. 229.
Liberalism and F .·. ix, 21, 47–50, 54–5, 66, 123, 164, see *Naturalism, Christianity*.
Liberty of Thought, Speech, etc., and F .·. 11, 47–8, 66, 89–91, 117, 145, 149–50, 156–7, 164,
Libraries and F .·. 242.
Light, The .·. 253.
Limerick, F .·. in, 137, 141.
Lindberg .·. 39.
Literature, Evil, and F .·. see *Press*.
Locke, John, 5.
Lodges, Functions of, 55, 102, 115, 161, 162.
Louis-Philippe .·. 15.
London, 2, 8, 20–21, 25, 70, 83, 85, 88, 98, 108.

Ludendorf, 84.
Lurgan, F .·. in, 141.
Luther, 93, 251–2.
Lyceum, xxii, 19, 58–61, 145.
Lying and F .·. 29–30, 63–4, 72–4, 114, 123, 128, 163, see *Deceptiveness, Hypocrisy*.

Mac-Benac (Masonic God), 61.
Mackey, A. G. .·. (*Encyclopedia of F .·. etc., .·.*), xvii, 37, 52, 56, 59, 60, 141–2, 239.
Mackenzie .·. (*Royal Masonic Cyclopedia .·.*), 141.
Maitland, E., .·. 80.
Malta, 103.
Malthusian League, 27, 149.
Man, "Divinity of," in F .·. 38–9, 106–7, see *Pantheism, Penney-Hunt*.
Manning, Cardinal, vii.
Manichæans and F .·. 29, 68–90, 80, 141.
Maranelli, Professor .·. 70.
Marat .·. 14.
Marriage and F .·. 94, 128, 129, 157, 164, 237–8.
Martin, Dr. G. .·. 239–40.
Martin (*La Franc-Maconnerie et la Preparation de la Revolution*) 11.
Martinism, 11, 81–2, 109.
Marx, Karl .·. 170.
Masonic International League, Association, etc., see *International*.
Masonic News .·. 201.
Master Mason, 61, 136–7.
Maynard (*Cretineau-Joly, Sa Vie Politique*), xxii, 101.
MacCaffrey (*History of the Catholic Church*), 210.
McGivney, P., 243.
Mazzini .·. 15.
Members, Formation of, 12, 60, 64, 161–2.
Memoirs, My (of ex-Kaiser William II), 245–6.
Methodists and F .·. 46, 253.
Methods, Masonic, 171–2, see *Moderation*.
Mexico and F .·. 15, 17–18, 39, 40, 44–5, 135, 140, 164.
Michel, A. G. (*La Dictature de la Franc-Maconnerie sur la France*), xxii, 104–6, 174.
Military lodges in Ireland, 9.
Mirabeau .·. 14.
Misar, Dr. .·. 235.
Mixed Masonry, 239–41, see *Women*.
Mizraim, Rite of, 84–5, 113, 142–3.
Moabon (Masonic God), 61.
Moderation, Masonic, 102, 158.
"Moderns," 8.
Modern Rite, see *French Rite*
Modern Spirit and F .·. 90, 164.
Morals of F .·. 103, 155–8, see *Immorality*.
Morgan, William, 19, 144.
Molay, Jacques de, 63, 141, 145.
Monde Maconnique .·. 163–4.
"Monistenbund fuer Oesterreich" .·. 238.
Moore, J., 225–7.
Morning Post, 112.
Morrow, Ambassador .·. 39.
Mountmellick, 140.
Mousseaux, see *Gougenot*.
"Mysteries," Ancient, and F .·. 58, 68, 106.
Mysteria .·. 109.
Mussolini, 21, 25.

Name of F .·. 2.
Napoleon III .·. 15.
Nathan, Ernest .·. 248.
Naturalism, 34, 52, 56, 121, 127, 129, 156–8, 163–4, 243.
Nature God, The—of F .·. 60–1.
"Negro" Masons, 24, 223.
New Age .·. 38–40.
Nicoullaud, Ch. (*L'Initiation Maconnique*), 67.
Nihilists and F .·. 16, 126.

Nilus, Sergius, 112–13.
Nineteenth Century, 86.
Nobility and F ∴ see *Figure-heads*.
Nudism and F ∴ 158.

Oaths, Masonic, 30–31, 65–6, 122–23, 188–9, 197, 200, 217; Jesuit, 189, 209.
Observer and F ∴ 233.
Occultism, see *Hermeticism*.
Occultiste, La Partie, 72, 98, 185.
Odd Fellows, 148.
"Oesterreichischer Bund fuer Mutterschutz" ∴ 238.
"Oesterreichische Liga fuer Menschenrechte" ∴ 237.
"Oesterreichischer Voelkerbund" ∴ 237.
Oliver ∴ (*Institutes of Masonic Jurisprudence* ∴), 58.
Oneness of F ∴ see *Solidarity*.
Orange, House of, and F ∴ 3.
Orange Society, 7, 16, 27, 42, 126, 149, 173, see *Cleary, Belfast, Wallace*.
Oregon School Laws and F ∴ 38.
Organization, Catholic, 176.
Organization, Masonic, 136–154.
Original Sin and F ∴ 129.
Orient, the term, 146; Grand Orient, see *Grand*.
Osservatore Romano, 45, 151.
Outer Circles of F ∴ see *Rank and File*.
Oxford and Cambridge Review, see Bernier.

Pacifism and F ∴ 174, 237, 238, 248–50.
Paganism and F ∴ 58–61, see *Naturalism, Religion, Christianity*.
Paganisation of Society, 159, 168–9.
Paisley, Jean de, see *Cabala*.
Palestine and F ∴ 94–5.
Palladism, 70–71.
Palmerston, Lord ∴ 15, 139, 171.
"Paneuropaeische Union" ∴ 237.
Pantheism and F ∴ see *Cabala, Gnostics, Religion*.
Papacy and F ∴ viii, 15, 38, 41, 54, 61, 70, 102, 105, 122, 140–1, 144–5, 159, 215–6, 246.
Papal Condemnations of F ∴ 120–135, 156, 159, 193–4, 223, 254–5.
Papus ∴ 109.
Paris Commune, 15.
Paris, Peace of, 94, see *Versailles*.
Parsons, Richard (Lord Rosse) ∴ 7.
Partie Occultiste, La, see *Occultiste*.
Passion of Christ in Masonic Symbolism, 63; Profanation of, 71–2.
"Patriarch," The (Masonic Chief), 158.
Patriotism, Christian, and F ∴ 5, 100, 114, 158, 174, 237, 251, see *Internationalism*.
Pasqualis Martinez ∴ 81, 109, see *Martinism*.
Peace and Freedom, International League for ∴ 237.
Peaceful Penetration and F ∴ 45, 109, 147–152, 162–8.
Peigné, General ∴ 249.
Penney-Hunt, Rev. C. (*The Menace of Freemasonry*), xxii, 32, 34, 39, 54, 61, 106–8.
Pernety, Antoine J., 215.
Phallic Worship, 58–65.
Philosophic Grades, 143.
Pike, Albert ∴ (*Morals and Dogma of the A. and A. Scottish Rite*), xvii, 34, 41, 59, 63–4, 66, 70, 82, 108, 121, 139, 188, 196, 224, 233.
Pius VII, 121–2, 185.
Pius VIII, 123.
Pius IX, 54, 101, 123–4, 214, 254.

Pius X, 72–3.
Pius XI, 155, 174, 178.
Plantagenet ∴. 242.
Poland and F ∴. 25, 94–5, 174, 229.
Policy, Masonic, in Public Life, 41–2, 109, 154–5, 175, see *Catholicism*.
Politics and F ∴. viii, 13–21, 27, 29, 41, 50, 53–4, 85–90, 94, 101, 105, 109, 114–16, 156–163, 165, 172, 235, 248.
Poncins, Vicomte Leo de (*The Secret Powers Behind the Revolution*), xxiii, 103–4, 184, 232.
"Pope" of F ∴. xvii.
Popes and F ∴. 215–6, see *Papacy*.
Popper-Linkens ∴. 236.
Portugal and F ∴. viii, 15, 25, 43, 44, 164, 206.
Preceptories, see *Temple*.
Press and F ∴. x, 16, 17, 100, 102, 114–17, 129, 133, 137, 141–2, 159, 164, 166–9, 174, 233.
Preuss, Arthur (*American Freemasonry*, etc.), xxiii, 16, 32, 45, 58, 82, 148–50, 214, 237, 239.
Prince of Wales and F ∴. 46.
Priory, Great—of Ireland, see *Temple*.
"Profane" Associations ∴. 235–8.
"Progress" and F ∴. 89, 163–4, see *Modern Spirit*.
Protestantism and F ∴. 1, 18, 28, 46, 144, 149, 156, 171, 174, 182, 251–3, see *Penney-Hunt*.
Protests, Masonic, and Replies, 179–228.
Protocols of the Sages of Sion, 110–18.
Purple-Men, 149.
Pythias, Knights of, ∴. 148.
Pyramids, God of the, 59.

Quebec, 244.
Quoibrach (*La Conspiration Maconnique*), xxiii.

Ragon ∴. xviii, 59, 60–2, 82, 136, 137, 162, 187, 211.
Railways and F ∴. 27, 46.
Ramsay, Chevalier ∴. 212.
Rank and File of F ∴. 12, 30, 60–63, 88, 126–7, 136–7, 152, 161, 172.
Rationalism and F ∴. 5, 32–5, 39, 50, 54–56, 85, 104, 106, 127, 149, 150, 156, 165.
Realism, 129.
Rebold ∴. 23.
Red Masonry, 143.
Reichel, Dr. ∴. 185–7.
"Relaxed Observance," Order of ∴. 213–4.
Religion and F ∴. 27, 56–60, 106–7, 157, see *Indifference, Counter-Church, Satanism*, etc.
Reuter (News Agency), 167.
Revolution, the Modern, see *Liberalism*.
Revolutionary Movements and F ∴. 13–14, 86, 114, 121–133, 159–160, see *Communism*.
Revue Internationale des Sociétés Secrètes, xxi (Jouin), 18, 39, 40, 43–4, 71–2, 84, 94, 132, 168, 185, 194, 230, 240, 245.
Ricardo, 170.
Rights of Man ∴. 237, 239.
Rio de Janeiro, 202.
Ripsardi ∴. 69.
Rites, Masonic, 137, 143.
Rivista ∴. 33.
Robbins, Sir A. ∴. 202.
Robespierre ∴. 143.
Robison, Professor J. (*Proofs of a Conspiracy of Freemasons and Illuminati*, etc.), 98–101, 187.

Rose Croix, Degree of, 62, 71–2, 143, 146.
Rosicrucians, 2.
Rosse, Earl of .·. 7.
Rossi, Count, 15.
Rotary International, 150–1, 237.
Rottenberger, Dr. .·. 242.
Roumania F .·. in, 25, 229 ; and Jews, 94, see *Balkans*.
Rousseau .·. 14.
Royal Arch Masons, 66, 140, 185, 200.
Royal House of England and F .·. 46, 182–3, see *Figure-heads*.
Royal Irish Constabulary and F .·. 9.
Rural Communities and F .·. 158–9.
Russia and F .·. 87, 113, 135, 170, see *Bolshevism*.

" Sacred " Author, see *Ragon*.
Salonika, F .·. in, 232.
San Francisco Examiner, 44.
Satan, " Synagogue of," 54, 125.
Satanism and F .·. 65, 67–72, 119, 123.
Schiller Lodge .·. 235.
Schism in F .·. 33, 129, see *Solidarity*.
Schonere Zukunfdt, 18.
Schools and F .·. see *Education*.
Schürer (*History of the Jewish People*), 78.
Schwezer, O.S.B., Rev. Dom, 18.
Scotland and F .·. 3, 25, 43–4, 140–3, 191, 212, 233.
Scotsman, 45.
Scottish Rite, Ancient, xv–xvi, (Pike), 18, 38–40, 44–5, 90, 138–41, 180, 183, 191
Scottish Philosophic Rite, 143.
Secrecy, Masonic, 12, 30–1, 36, 63–5, 128, 147, 162, 181.
Secret cult of F .·. 68, see *Mysteries, Paganism, Satanism*.
Secret Societies allied with F .·. 67, 126–8, 150–1, 159, see *Orange Society, Preuss*.
Secularism, 150, 157, see *Liberalism*.
Sedition and F .·. 5, 41–2, see *Politics, Revolutionary Movements*.
Sepher la-Zohar, see *Cabala*.
Sepulchre, Holy, Knights of the, 141.
Sharman-Crawford, Col. .·. 180, 186.
Sickeley (*Freemason's Monitor*), 57.
Silence, Masonic and Jewish Policy of, x, see *Secrecy*.
Sionist Congress, First, 112.
Sligo, 140.
Social Science, Catholic, 176.
Socialism and F .·. 13–4, 28, 127–8, 164, 167, 236, 238, see *Bolshevism*.
Socialist Network, see *Webster* (xxiii).
Society of Jesus and F .·. 208–216 ; and Col. Cane, 207–223 ; and Holy See, 209–10, 215 ; oaths of, 209 ; charges against, 221.
Society, Masonic Action on, 162–4, see *Paganisation, Immorality, Policy*.
Sociology and F .·. 236.
Solidarity of F .·. 35–7, 40, 43–5, 107–8, 122, 126, 181–2, 204, 229–234.
Sombart (*The Jews and Modern Capitalism*), xviii, 75.
Sonderbund, War of the, 151.
Sources of Information on F .·. 96–7.
" Soziologische Gesellschaft," 236.
Spiritism and F .·. 156, see *Hermeticism*.
Spain and F .·. 25, 132–3, 229, see *Barcelona*.

"Spectator" (*La Vraie Diana Vaughan*), 71.
Spectator and F .·. 233.
Speculative F .·. foundation of, 3.
Sporting Clubs and F .·. 105, 114.
Square and Compass, 60–61, 253, see *Symbolism*.
Stack, R. E. H., 203, 205.
Standard, The, 205.
State and F .·. 156, 163, 217, 246, 254–5, see *Politics*; Duty of, concerning F .·. vii–ix, 13, 20–21, 119, 121–2, 127–8, 132–3, 255.
Statistics of F .·. 22–25.
Stevens (*Cyclopedia of Fraternities*), 16, 148.
"Strict Observance," Order of, 184, 213–5, see *Weishaupt*.
Stuart, House of, and F .·. 3, 253.
Stuart, Charles Edward 212.
Sun, Knights of the, 144, 146.
Sunday Times and F .·. 233.
Supergovernment, Masonic, viii, 159, 165, 175.
Suppression of F .·. by Governments, 13, 20–21, see *State, duty of*.
Supreme Control, see *Control*.
Sweden and F .·. 25, 183.
Switzerland and F .·. 21, 25, 125, 143, 151–2.
Symbolic Degrees, 60–61.
"Symbolique Ecossaise Mixte de France" Grande Loge, 240.
Symbolism, Masonic, 59, 61, 145, 161.
"Synagogue of Satan," 54, 125.

Tablet, The, 246.
Tallyrand, 14.
Talmud, The, 78.
Talmudiques, Livres, 74–5.
Taxation and F .·. 114, 116, 158–9.
Taxil, Leo, xvii (Benoit), 70–1.
Templars, Knights, and F .·. 68–9, 140–2.
Temple, Order of the (Masonic), 141–2.
Temps, Le, 249.
Theatre and F .·. 128–9, see *Press, Cinema*.
Theists, 4.
Theosophy and F .·. 80–83, 92, 240, see *Hermeticism*.
Thiers .·. 15.
Thurston, S.J., Rev. H. (*Freemasonry*), xxiii.
Times (London) ,24, 46, 108, 110, 112, 201, 230–3, 242–3, 247, 253.
Toland, J., 5.
Toledo, Archbishop of, 150.
Torrigano .·. 232.
Training, Masonic, see *Members*.
Trestle Board .·. 24.
Tribuna, La (Rome), 94, 234, 236.
Trinity College and F .·. xv (Chetwoode), 27, 144–5.
Turin, 236.
Turkey and F .·. 25, 229.
Turks, Young, and F .·. 16.
Tyndall, M., 5.

Ua Briain, D., 213.
Ulster Unionist Council, 234.
Unita Catholica, 6.
Unity of F .·. see *Solidarity*.
Universe, The, 179.
Unrest and F .·. 114–17, 133, see *Sedition, Socialism*.
Uruguay and British F .·. 43, 45.

Vaughan, Diana, 70–1.
Vernet, Felix (*Juifs et Chretiens*), xxiii, 74, 78, 80.
Versailles, Treaty of, 94, 174, 245–251.

Vice, Propagation of, and F .·. 128–9, see *Immorality*.
Vieille France, La, 250.
Vienna, 46, 176, 235–8.
Villa .·. (Mexico), 18.
Voltaire .·. 14, 93, 98.
Vorwärts .·. 167.

Waite, A. E. .·. (*New Encyclopedia of Freemasonry*), xviii, 70–1, 139, 187, 211, 215, 239–241.
Waldenses, see *Albigenses*.
Wallace, Col. R. H. .·. 234.
War, The European and F .·. 94–5, 114, 116.
Webb, Sydney and Beatrice (*The Jews of East London*), 75.
Webster, Mrs. (*Secret Societies and Subversive Movements*, etc.), xxiii, 40, 81–2, 104, 112. 139, 184, 214–15.
Weishaupt, Adam .·. 12, 81–2, 139, 148, 214–5.
"Weltjugendliga," 237.
Westminster Gazette and F .·. 233.
Wharton, Duke of .·. 3, 7.
White Masonry, 149, 152, 183, 203, 241–245.
Wiener Freimaurer Zeitung, 187, 232.
Wilhelmsbad, Masonic Congress of, 213, 217.
"William Tell" (Masonic Lodge), 44.
William III and F .·. 3.
Wilmhurst, W. L. .·. (*Meaning of Masonry*, etc.) .·. xviii, 106–7.
Wilson, W. .·. (President, U.S.A.), 18, 249.
Wolf, L. .·. (*Myth of the Jewish Menace*), 112, 250.
Wolff's News Agency, 167.
Women and F .·. xxii (Lyceum), 70, 103, 157–8, 237–241, see *Adoption*.
"World Chain" of F .·. 182, 230–3.
World State, A Masonic, 175, 237, 248, 251, see *Protocols, Patriotism, Webster* (xxiii), *Finance*, etc.
Wright, D. .·. (*Woman and Freemasonry*), 240.

Yarker, J. .·. (*Speculative Masonry* .·.), 60, 139, 187.
York, Grand Lodge, 40; Rite of, 140.
Young Men's Christian Association (Y.M.C.A.), 150, 183.
Youth and F .·. 23–41, 203, 237.
Yugo-Slavia F .·. in, 25, 229.

Zohar, see *Cabala*.
Zuerich, 237.

M. H. GILL AND SON, LTD., PRINTERS, DUBLIN