



GRAND LODGE OF IRELAND

We Chiefs of the Enlightened Brethren of the most Excellent Order of St. John. Venerabilis Patris & S. JONN.

Inquis Architectonicis
L. M. B. P. D. V. J. S. J. O. N. N. I. S.

REGISTERED MASON AS
MAY 18 1862

Master Mason's Certificate of the Grand Lodge of Ireland

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



GRAND LODGE OF IRELAND

We Chiefs of the Enlightened Men of the most Excellent & Right Worshipful Lodge of St. John do hereby Certify that Brother

Peter of Lodge 225 has been initiated in all the Degrees of our MYSTERIES and has performed all his Works amongst us to the entire satisfaction of all the Brethren. Therefore We do give all the Right Worshipful Lodges of the Universe and all Accepted MASONS every where we have delivered him this present Certificate sealed by our Secretary with the Seal of our LODGE and that it may not be of use to any one else but unto the said Brother Peter he has signed his Name in the Margin, given in the Grand Lodge at DUBLIN the 10th day of Ireland this 10th day of In the Year of Masonry 1885

Magist. Augustus Archiepiscopus
Magist. Augustus Archiepiscopus
Magist. Augustus Archiepiscopus

quem per has Literas presentibus commendamus vobis in omni gratia fraternitatis & architectonicae probatus est. In Prae Virtutis uniformi se peculiariter modo distincti ARCANIS vestris fideliter respectat ideoque Arcanis vestris dignus est. Quocumque in situ in vinctis ornata et coram vobis speramus quod omnes ARCHITECTI LIBERI quibus haec literae perveniant humanitate et proclari gratia. Fratrem nostrum

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Magist. Augustus Archiepiscopus
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Pedigo 325 Gibraltar Spain

REGISTERED MASON AS MADE BY THE GRAND LODGE OF IRELAND

Master Mason's Certificate of the Grand Lodge of Ireland (The name of the member, now deceased, has been for obvious reasons intentionally obliterated).

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.

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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.

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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.

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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.

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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."

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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.

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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.

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 pogroms 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 Bolshevich 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 Zukunft* of Austria (Dec. 12, 1926), Rev. Dom. J. Schweizer, 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 Italy¹ 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 Généréal 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 Maçoniques* 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 Sociétés Secrètes* (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 Trestle 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 later¹ 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 kindness. 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 philanthropy. 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 documents² 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 Maçonique*, 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 Internationale 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 Internationale 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 facts¹ 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.