

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

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

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<sup>1</sup> See p. 149, also Appendix III.



## ADDENDA TO CHAPTER II

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### I

#### LODGES RECOGNIZED BY BRITISH FREEMASONRY.

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

The Grand Lodges of England, Scotland and Ireland.

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

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

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

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

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

The Grand Lodge York of Mexico.

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



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

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

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

## II

### ONENESS OF LATIN AND ANGLO-IRISH FREEMASONRY.

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

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

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

<sup>1</sup> Cf. *Revue Internationale des Sociétés Secrètes*, March 3rd, 1929, pp. 233-4; also Dec. 2, pp. 1132-4.



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

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

### III

#### FREEMASONRY AND THE ROYAL HOUSE OF ENGLAND.

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

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

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



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

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

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

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

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

#### IV

#### OPPOSITION OF SOME NON-CATHOLIC RELIGIOUS BODIES TO FREEMASONRY.

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

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

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

“ Rev. James Macleod said a converted Freemason declared to him, ‘ I shall regret to my dying day ever having become a Mason.’ ”

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

#### V

#### FREEMASONRY AND THE STATE.

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

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



## CHAPTER III

### WHAT IS FREEMASONRY ?

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

#### **The Modern Revolution.**

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

#### **Its Anti-Christian Character.**

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



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

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

#### **Its Anti-Social Principles.**

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

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



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

### **Its Unity amid Varying Manifestations.**

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

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



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

### Freemasonry its Soul.

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

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<sup>1</sup> Written in 1881. Cf. Deschamps, *op. cit.* Introduction to 4th edition by Cl. Janet, p. xxviii.



### Nature of Freemasonry.

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

### Masonic Definitions of Freemasonry.

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

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<sup>1</sup> *Humanum Genus*, pp. 84 and 89.

<sup>2</sup> *Irish Workings of Craft Masonry* (1910), p. 104.

<sup>3</sup> Quoted in the *Catholic Encyclopedia*, vol. ix, p. 771, from the *Allgemeines Handbuch der Freimaurerei*, 3rd ed., p. 320.



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

### **Masonic Moral and Social System.**

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

### **Freemasonry the Counter-Church.**

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

<sup>1</sup> A. G. Mackey, *Symbolism of Freemasonry*, p. 303.

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



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

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

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

<sup>2</sup> Cf. Benoit, *op. cit.*, tome i, pp. 154 ff. See chap. vii *infra*.



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

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

#### **And the Religion of Liberalism.**

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

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

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

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<sup>1</sup> Cf. *infra*, chap. vi.

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



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

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

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

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

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<sup>1</sup> From the *Courrier de Bruxelles*, March 3rd, 1879, quoted in Deschamps, *op. cit.*, vol. i, pp. xlviiii-xlix.



### Freemasonry a Religion or a Substitute for Religion.

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

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

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



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

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

### **Real Character of the Masonic Religious Cult.**

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

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<sup>1</sup> Sickely, *Freemasons' Monitor*, pp. 97, 98.



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

### **Character of Masonic Symbolism.**

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

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<sup>1</sup> Cf. Penney-Hunt, *op. cit.*, *passim*, for evidence of this assertion as regards English Freemasonry of the present day.

<sup>2</sup> For references and proofs, cf. Preuss, *op. cit.*; *Catholic Encyclopedia*, *loc. cit.*, p. 779 (b); the *Lyceum*, *loc. cit.*, pp. 224-226.

<sup>3</sup> Cf. *Institutes of Masonic Jurisprudence*, p. 405.



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

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

“within the limits which respect for his readers imposes . . . what, according to the authorized interpretation . . . of the Craft, is the symbolical purport of the rites admitting to one or other of the Masonic degrees.

“The three first degrees of the Order—those of the Apprentice, of Fellow Craft or Companion Mason, and of

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

<sup>2</sup> Cf. *Lyceum*, *loc. cit.*, p. 224.

<sup>3</sup> *Loc. cit.*, pp. 224, 225.



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

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

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

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

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

<sup>3</sup> Yarker, *op. cit.*, p. 14 ; Mackey, *Lexicon*, etc., pp. 126–129.



symbol of Osiris, the male ; and by the square, symbol of the earth, Isis, the female.<sup>1</sup>

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

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

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

<sup>1</sup> Ragon, *Cours Philosophique*, p. 102.

<sup>2</sup> Mackey, *op. cit.*, pp. 13-99.

<sup>3</sup> Ragon, *Tuileur Général de la Franc-Maçonnerie*, p. 28.

<sup>4</sup> Mackey, *Lexicon of Masonry*. For a similar exposition of British Masonic worship, cf. Penney-Hunt, *op. cit.*, pp. 6-20.

<sup>5</sup> Ragon, *Cours*, etc., pp. 218, 219. Throughout the whole book on Masonry the “ Sacred Author ” discusses little else than the process of generation, Isis, Egypt, etc.



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

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

The Genius of Freemasonry [writes Brother Buck] and the Genius of Rome constitute the most complete antithesis possible to imagine. No such complete denial of every claim set up by clericalism [*i.e.*, Catholicism] can anywhere else be found as confronts it in Freemasonry.

. . . Just so fast as the world is converted to the ethical principles of Freemasonry, just so fast and so far the world repudiates every principle and every claim and practice of Roman clericalism [Catholicism].<sup>3</sup>

### The Masonic Secret.

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

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

<sup>2</sup> Cf. Rev. Dr. Fahey, C.S.Sp., in *Catholic Bulletin* (1928), pp. 822 ff.

<sup>3</sup> *Op. cit.*, pp. 250-251.



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

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

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

<sup>2</sup> Cf. *Catholic Encyclopedia*, *loc. cit.*, where full references to the best Masonic authorities are given.



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

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

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

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

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<sup>1</sup> *Morals and Dogma of the Ancient Scottish Rite of Freemasonry*, p. 819.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Op. cit.*, vol. i, p. 304.



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

### The Masonic Oaths.

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

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<sup>1</sup> Benoit, *op. cit.*, vol. i, p. 256.



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

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

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

or

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

or again

of having his skull smote off, and his brain exposed to the scorching rays of the meridian sun, etc., etc.<sup>2</sup>

### Freemasonry and Satanism.

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

<sup>1</sup> Concerning the Masonic grade of Knight of Kadosh, see below, chap. vii.

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



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

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

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

<sup>1</sup> The Masonic technical term for non-Masons.

<sup>2</sup> Cf. M. Ch. Nicoulaud, *L'Initiation Maçonnique* ; also Dr. Fahey, C.S.Sp., in *Catholic Bulletin*, vol. xviii (1928), pp. 715 ff.

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



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

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

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

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



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

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

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<sup>1</sup> Cf. Hunter, *Outlines of Dogmatic Theology*, vol. ii, No. 455.



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

<sup>1</sup> *Manuel de Sociologie Catholique*, p. 387; also cf. *Manuel Social Chrétien*, by Chanoine Dehon, pp. 73, 74.

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



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

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

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

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

What does all this fantastic and unwholesome mummery suggest,



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

### Freemasonry and Anti-Christ.

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

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

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

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

"First G. The ninth hour of the day.

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

*A solemn pause.*

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

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

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



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

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

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

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

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<sup>1</sup> *E. Suprema Apostolatus*, 1903.

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



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

## CHAPTER IV

### THE JEWISH ELEMENT IN FREEMASONRY<sup>2</sup>

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

<sup>1</sup> *Catholic Bulletin*, April, 1917, p. 244.

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



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

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

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

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

<sup>1</sup> Cf. *Acta Apostol. Sedis*, April 12, 1928, vol. xx, p. 103.



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

#### **How Far Modern Judaism is Identified with Freemasonry.**

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

<sup>1</sup> *Humanum Genus*, 1884.

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

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



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

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

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

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

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

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



### Modern Judaism—The Talmud.

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

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

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

<sup>2</sup> *L'Antisemitisme*, p. 293.

<sup>3</sup> *Dict. Apol.*, *loc. cit.* *Analecta*, *loc. cit.* and 4ième Ser. liv. 35, col. 1417 ff.

<sup>4</sup> *Ibid.*



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

### The Cabala.

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

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

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



### Occultism or Hermeticism.

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

### Judaism and the Origin of Freemasonry.

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

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

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



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

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

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

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

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



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

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

#### Identity of Masonic and Cabalistic Theology.

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

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

<sup>1</sup> Cf. *Dict. Apolog.*, *loc. cit.*, col. 99 ; Webster, *Secret Societies, etc.*, chaps. vii and ix.

<sup>2</sup> *L'Antisemitisme*, p. 339.

<sup>3</sup> Cf. Preuss, *American Freemasonry*. See index "Kabbalah" and "Kabbalists" Also *Dict. Apolog.*, *loc. cit.*, col. 126.



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

#### Further Points of Contact between Freemasonry and Judaism.

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

<sup>1</sup> Benamozegh, *Israel et l'Humanité*, p. 71, quoted in Lambelin, *op. cit.*

<sup>2</sup> *Jewish Encyclopædia*, vol. v, p. 503, art. "Freemasonry."



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

### **Growth of Jewish Influence in Freemasonry.**

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

### **Special Jewish Rites in Freemasonry.**

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

<sup>1</sup> Cf. *Rev. Intern. des. Soc. Sec.*, May 6, 1928.

<sup>2</sup> Cf. Jouin, *Les Fidèles de la Contre-Eglise Maçons*, pp. 37-45, where full documentation is given.



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

#### Identity of Jewish and Masonic Anti-Christian Policy.

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

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

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

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

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

<sup>4</sup> Quoted, *ibid.*, pp. 77, 78.



### **Jews and Freemasons in Finance and in the Revolutionary Movement.**

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

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

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

### **And in European Politics of the Nineteenth Century.**

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

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

<sup>2</sup> Cf. on this subject, Deschamps; *op. cit.* (*passim*).



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

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

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

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<sup>1</sup> *Coningsby*, London, 1844, pp. 183-184.



allied with Freemasonry we have already shown, and it is now commonly admitted.<sup>1</sup>

### Jews in the Inner Circles of Freemasonry.

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

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

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

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

<sup>2</sup> *Le Juif, la Judaisme, et la Judaisation des Peuples Chrétiens* (Paris, 1869), p. 340.



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

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

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

### Masonic Ideals and Judaism.

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

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

<sup>1</sup> L'Abbé Emmanuel Barbier, *Infiltrations Maçoniques*, quoted in *Dict. Apolog.*, art. "Franc-Maçonnerie," col. 99.

<sup>2</sup> Leroy-Beaulieu, *op. cit.*, pp. 296-297.



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

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

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

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

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

<sup>1</sup> Quoted in Deschamps, *op. cit.*, vol. iii, p. 25.

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



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

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

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

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

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

<sup>1</sup> *Archives Israelites Universelles*, tom. xxv, pp. 511–520 (1861).  
Quoted in Deschamps, *loc. cit.*, p. 24.

<sup>2</sup> Vol. v, art. “Freemasonry.”

<sup>3</sup> *Op. cit.*, vol. iii, p. 24.



and aggressive opposition of the latter to the true Church, and its never-flagging efforts for the undermining and destruction of the Christian organization of society.<sup>1</sup>

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

#### **Growing Power of the Jews Coeval with Growth of Freemasonry.**

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

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<sup>1</sup> Cf. Mgr. Dillon, *The War of Anti-Christ with the Church* (Dublin, 1885), p. 20.

<sup>2</sup> *Les Victoires d'Israel*, pp. 211-212.



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

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

#### **Modern Examples of Judaeo-Masonic Activities.**

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

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

<sup>2</sup> Cf. Abbé Barruel, *Memoires sur le Jacobinisme*.



public life of France, whose anti-clericalism, secularism, educational and divorce laws have mostly been inspired from that source.<sup>1</sup>

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

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

<sup>1</sup> Cf. Belloc, *op. cit.*, chap. ix. Lambelin, *op. cit.*, chap. iv-v.

<sup>2</sup> Cf. Deschamps, *op. cit.*, vol. ii, p. 416.

<sup>3</sup> Cf. *Rev. Intern. des Soc. Sec.*, May 6, 1928.

<sup>4</sup> Cf. *The Tribune* (Rome) of August 28, 1927, for an important article on "Masonic Activity in Bulgaria," which, according to the writer, is directed and controlled by the Cabalistic lodges, some of which are exclusively Jewish, and all include a strong Jewish element. The Jewish lodges are those of the B'nai Berith already referred to.



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

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

## CHAPTER V

### MASONIC DOCUMENTS

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

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



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

#### Sources of Information Concerning Freemasonry.

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

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

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<sup>1</sup> Deschamps, *op. cit.*, pp. xxxvii-xxxviii.



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

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

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

#### **Barruel and Robison.**

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



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

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

<sup>2</sup> See above, chap. i, p. 12.



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

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

#### Documents of the Illuminati.

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

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

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

<sup>1</sup> Barruel, *op. cit.* (English translation, entitled *History of Jacobinism*, London, 1798), vol. iv, pp. 23, 24.

<sup>2</sup> *Ibid.*, p. 134.



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

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

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

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

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

<sup>1</sup> Robison, *op. cit.*, p. 161.

<sup>2</sup> *Ibid.*, pp. 39, 44, 45.

<sup>3</sup> *Ibid.*, p. 191. Cf. also Barruel, *op. cit.*, vol. iv, pp. 317 ff.

<sup>4</sup> *Ibid.*, *op. cit.*, p. 135.



tained in it is the true sense of Christianity. O Man, Man !  
To what may'st thou not be persuaded !<sup>1</sup>

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

### Documents of the Carbonari.

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

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

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

<sup>1</sup> *Ibid.*, p. 151.

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



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

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

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

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

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



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

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

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

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

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



utilized for corruption, how the ecclesiastics are to be deceived, how Calvinism is to be utilized, etc.<sup>1</sup>

### Aggressive Anti-Christian Character of Freemasonry.

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

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

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

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

<sup>2</sup> Cf. *Compte Rendu du Gr. Or. de France*, p. 381, quoted in *Catholic Encyclopedia*, art. “Masonry.”



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

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

### Items of Masonic Policy and Methods.

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

“ Freemasonry ought to be felt everywhere ; but nowhere definitely revealed.”<sup>2</sup>

“ We ought to be most zealous to make our ideas permeate the masses of the people. . . . We rejoice in the fact that they are germinating and bearing fruit.”<sup>3</sup>

“ Sporting clubs, Boy Scout companies, convivial organizations, choral societies, all the types of association that attract youth . . . these are a fruitful soil on which to exercise Masonic propaganda with the greatest profit.”<sup>4</sup>

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

<sup>1</sup> *Congrès de Genève*, 1902, pp. 93 ff.

<sup>2</sup> *Convent Grand Orient*, 1922, p. 362, cf. Michel, *op. cit.*, p. 19.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Convent Grand Orient*, 1923, p. 301, cf. Michel, *op. cit.*, p. 20.

<sup>5</sup> *Convent Grand Loge de France*, 1923, p. 48, cf. Michel, *op. cit.*, p. 48.



“ An admirable aspiration towards an ideal of altruism and pacificism is carrying the brethren of most of our lodges to set their hopes on the complete and absolute realisation of that organism for the liberation of modern society, ‘ The League of Nations.’ ”<sup>1</sup>

“ It is a part of the duty of universal Freemasonry to give its whole support to the League of Nations so that the latter should no longer need to be subject to the interested influences of the governments.”<sup>2</sup>

### Religion of Freemasonry.

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

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

Again, the same author writes:—

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

<sup>1</sup> *Voeu de la Grande Loge de France*, 1923, p. 90, cf. Michel, *ibid.*

<sup>2</sup> *Convent Grand Orient*, 1923, p. 23, cf. *ib.*, p. 63.

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



providentially planted in some pot, in some religion, in some church. If it fulfils the law of its nature . . . it will outgrow that pot.”<sup>1</sup>

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

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

### Solidarity of All Freemasonry

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

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

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

“May it please your Royal Highness to permit the

<sup>1</sup> *The Masonic Initiation*, pp. 25 ff (quoted *ibid.*, p. 20).

<sup>2</sup> *Ibid.*, p. 18.

<sup>3</sup> Quoted in Dupanloup, *Study of Freemasonry*, p. 4.



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

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

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

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

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<sup>1</sup> *Ibid.*

<sup>2</sup> *Ibid.*, pp. 4-5.

<sup>3</sup> *Off. Bull.*, 1885, vii, 29. Quoted in *Catholic Encyclopedia*, *loc. cit.*, p. 778.



### Freemasonry and High Finance.

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

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

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

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



in accordance with an ancient system of social organization, coming down from the ancient sanctuaries of Egypt, and reverently preserved in certain centres of Hermeticism.<sup>1</sup>

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

#### **Documents of Disputed Authenticity.**

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

The feature which gives these documents their

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<sup>1</sup> Quoted in Mgr. Jouin's *Les Protocols de Nilus*, pp. 162, 163.



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

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<sup>1</sup> As, for instance, in the *London Times*, August 16-20, 1921.

*Hostily and consequently.*



of the reader who may be interested in the subject, we give a brief summary of the contents of the book, and a short bibliography.<sup>1</sup>

### Protocols of the Sages of Sion.

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

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



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

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

#### Content of the "Protocols."

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



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



**Extracts from the "Protocols."**

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

### **Value of the Protocols.**

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

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<sup>1</sup> Cf. text as given in *The Jewish Peril and Protocols of the Wise Men of Zion* (*passim*),



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

## CHAPTER VI

### PAPAL CONDEMNATIONS

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

#### **General Tenor of the Papal Condemnations.**

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