

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

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

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

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

Hence, the Pontiff,

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

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

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

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

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

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

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

¹ *Providus*, 1751. *Ibid.*, vol. ii, pp. 315-318.

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

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

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

¹ *Ecclesiam*, 1821. (*Ibid.*, pp. 721-3.)

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

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

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

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

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

¹ *Quo Graviora*, 1825. (*Ibid.*, pp. 725-733.)

² *Traditae Humilitati Nostrae*, 1829. (Cf. *Bullarium Romanum*, tom. xviii, p. 19, for this bull which is not printed in the *Iuris Canonici Fontes*.)

³ *Mirari Vos*, 1832. (*Iuris Canonici Fontes*, vol. ii, p. 745.)

at least six different times between 1846 and 1873.¹ In his first encyclical he confirms and renews the condemnations pronounced by his predecessors against "those baneful secret sects who have come forth from the darkness for the ruin and devastation of Church and State." He again reprobates the "dreadful doctrines allowing indifference in matters of religion, which is so directly opposed even to natural reason, the doctrine, namely, by which men pretend that they can obtain eternal salvation in the observance of any religion whatsoever."² Later on, he applies to the Masonic sects the words of Our Lord: "You are from your father the devil, and it is the works of your father that you wish to do."³

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

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

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

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

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

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

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

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

¹ *Multiplies inter.* (*Ibid.*, pp. 1010–1011.)

² *Ex Epistola*, November, 1865 (quoted in the *Dictionnaire Apolo-gétique de la Foi Catholique*, loc. cit.).

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

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

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

¹ *Etsi Multa*, Nov. 21, 1873. (*Fontes*, vol. iii, p. 86.)

² *Quod Apostolici*, 1878. *Ibid.*, vol. iii, p. 125.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Members of the Freemason sects, even though nominally

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

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

³ Canons 2335 and 2336.

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

Reasons for the Papal Condemnations.

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

Universality of the Papal Condemnations.

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

¹ Canon 1065. ² Canon 1240.

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

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

Furthermore, the whole sect of Freemasons is condemned indiscriminately. Indeed, the idea that the Popes should repeat such grave and indiscriminate accusations against the Masonic society, while at the same time meaning to exclude that portion of it which was the parent body, and was always by far the most numerous¹ and important portion, is not credible; and besides, such a hypothesis is expressly excluded by some of the Popes, such as Pius IX. Moreover, most of the Papal condemnations predate the so-called schism between Anglo-American Freemasonry and the French Grand Orient. In any case this so-called schism in no way destroyed the universally recognized solidarity of the whole Masonic sect. The real strength of Freemasonry lies in the sections belonging to the non-Catholic countries like U.S.A., Great Britain, and Protestant Germany. Without the support of these, which are mostly wealthy and influential, Freemasonry could not have attained the place of strength it occupies in the world to-day.

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

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

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

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

Authority of the Papal Decisions.

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

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

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

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

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

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

These last words might well have been spoken by the Pope had it been given to him to look into the future and see in vision the deplorable course of events during the past forty years: the systematic war against religion and Christian morality in France which

¹ *Humanum Genus*, 1884. (*Great Encyclicals of Leo XIII*, p. 86.)

threatens the final ruin of that great nation ; the persistent campaign of assassination waged by the secret societies against the Catholic dynasty of the Hapsburgs, as well as the attempts on the life of the Catholic King of Spain ; the revolution in Portugal, with all the horrors and excesses that accompanied it ; the revolutions in Spanish America, in Cuba, and the Philippines ; the various anarchical attempts in Spain itself, and especially the anarchical rising in Barcelona (July, 1909), and the subsequent agitation aroused by the Masonic and Jewish-controlled press all over the world for the organization of an international *Kulturkampf* ; the awful tragedy of Russia ; the whole course of the revolutions and persecutions in Mexico, with all their accompanying horrors ; the perils that now surround ordered society in so many countries ; the irreligion, immorality, race suicide, divorce, juvenile crime, destruction of home life ; the spirit of unrest and dissipation, which are now affecting the very springs of life over the whole civilized world, all traceable in large part directly or indirectly, to the influence and activities of the same sinister but half-hidden power which, in the opinion of many, is to be identified with the Anti-Christ foretold in Holy Writ, or is at least the herald of his coming.

Hence, even to-day, we may repeat quite relevantly the words of Leo XIII, written forty-two years ago in reference to Freemasonry : " Would that all would judge of the tree by its fruits, and acknowledge the seed and origin of the evils that press upon us, and the dangers that are impending,"¹ so that Governments may be led to enforce the repressive measures against these enemies of God and man which the Holy See has so often and so urgently advised.

¹ *Ibid.*, p. 99.

CHAPTER VII

MASONIC ORGANIZATION¹

WE have already shown that Freemasonry is essentially one universal association, notwithstanding the variety of its usages and ceremonial and its many different divisions and jurisdictions. Every individual who is an initiated member, even as an apprentice, has the right of entry in the same degree into a lodge of any jurisdiction, and a right to the assistance of the Order in any part of the world.

The Fundamental Grades.

The unity of Freemasonry reposes on the three first or so-called symbolic degrees already referred to,² the grades, namely, of Apprentice, Companion (or Fellow Craftsman) and Master. All the higher rites are built upon these three initial degrees; and everything contained in the higher degrees is only a development or clearer explanation of what was implied or symbolised in the first three. This is gradually realised by the candidate as he ascends, if he ever does so, to these higher stages. The Freemasonry of these three fundamental grades is sometimes designated *Blue Masonry* or the *Masonry of the Blue Lodges*. These members form as it were the rank and file—the ordinary faithful—of the Masonic Counter Church.

¹ Most of the following details on Masonic organization are taken from Gruber, *op. cit.*; Deschamps, *op. cit.*, vol. i (Introduction and chap. ii); Benoit, *op. cit.*, vol. i. These authors' accounts are borrowed from Ragon, Clavel, Pike, etc.

² Chap. iii, pp. 59–61.

In this country they are included in the jurisdiction of the Grand Lodges of the *Free and Accepted Masons* of Ireland. There are about 680 Lodges subject to the jurisdiction of the Grand Lodge of Ireland. Of these Belfast has 178, Dublin 78, Cork 7, Limerick 4, Waterford 3, Sligo 2, Mountmellick 2, Cobh 1, etc.¹ Besides the three lower or fundamental degrees, the Free and Accepted Masonry has, according to Ragon,² four other higher degrees. The lodges of these degrees, if they actually exist in Ireland, are probably not included in the above lists.

The Higher Grades.

In theory, and according to the original conception of Freemasonry, a Master Mason is supposed to be admitted to the full knowledge of the secrets, and of the aims and purpose of the Order. As the organization spread, however, and Master Masons were numbered by the thousand, this was found impossible consistently with the essential secrecy of the Masonic idea. Hence after a while the hoped for illumination which the candidate is promised from the beginning was confined to the higher grades and, in fact, is given fully only in the highest of all. These higher grades are realised in the various rites in which the Masonic doctrines are more fully developed under the form of allegories. The *rite* is a special system of formulas, ceremonies and symbolism and of hierarchical organization by which different groups within the Masonic Order are constituted.

Masonic Rites.

The ultimate object of all the rites is the same—the replacing of Christianity and of the Christian social

¹ *Irish Freemasons' Calendar* for 1929, pp. 43-76 and 114-119.

² Cf. Benoit, *loc. cit.*, p. 254.

organization by a purely naturalistic social régime founded upon the cult of humanity. The members of each rite work for these ends (consciously or otherwise), according to rules and methods more or less varied. The ceremonial, the symbolism, the number of grades, the special obligations of each grade, the special patrons, etc., vary indefinitely in the different rites. Some aim more at developing the intellectual side, others promote rather the active operations of the movement. Some are more elaborately organized than others. Some again are more deeply impregnated than others with the fullness of the Masonic spirit. Each rite usually forms a separate jurisdiction with an independent government of its own, but closely allied with all the others; or, if not formally allied, bound to the others by the ties of a common origin, a general identity of spirit and aim, and a very close likeness in character and organization. Such an unity may be compared in a certain way with that of the different governments and nations of the Mohammedan world.

Sometimes, one Grand Lodge or Grand Orient may have several different rites under its jurisdiction, while on the other hand instances occur of several independent jurisdictions within the same rite. Lodges of several different rites may function side-by-side in the same country or the same city. Thus in Dublin besides the lodges of the *Free and Accepted Masons*, there exist at least three other rites, viz., the *Royal Arch Masons*, the *Ancient and Accepted Scottish Rite*, and *The Order of the Temple*.¹

¹ Only these four rites are referred to in the *Irish Freemasons' Calendar*. It need not be necessarily inferred, however, that no other rites are actually practised in Ireland. For the Calendar refers only to the outer personality of Freemasonry.

Unity of Supreme Control.

Usually, the Masonic Order has not, like the Catholic Church, one supreme Chief or power to which all the other jurisdictions are subject, although leading Freemasons have been striving for more than a century to bring about such an unification. Sometimes, however, it does occur that a single chief or a certain supreme Council has acquired authority over so very many subordinate jurisdictions that the wished for centralisation of power is practically realised, at least for a while. Thus it is asserted by some leading authorities on the subject that Weishaupt in the eighteenth century and Lord Palmerston in the nineteenth had secured jurisdiction over the whole or nearly the whole Order. Fr. Gruber quotes the well-known English Masonic writer, Bro. Yarker, and others as asserting a similar position for the celebrated American Masonic leader and author, Albert Pike, already referred to. Thus Yarker writes: "The late A. Pike . . . was undoubtedly a Masonic Pope, who kept in leading strings all the Supreme Councils of the world, including the Supreme Councils of England, Ireland, and Scotland."¹ Again, it is generally believed that for a considerable period, and possibly more than once in the nineteenth century, the Supreme Council of the Italian Carbonari exercised almost universal jurisdiction. Whether such a centralisation of power exists at present is not certain: but there are many indications pointing to the existence of a close alliance or *entente cordiale* at least among the higher grades which practically correspond to the governing power of the Order all over the world. We shall again touch briefly on this question.

¹ Cf. *Catholic Encyclopedia*, ix, p. 788, quoted from A. E. Waite—
"Devil Worship in France, 1896," p. 215.

Principal Rites of Freemasonry.

Of the rites of Freemasonry, which vary in number at different times (new rites being founded and others falling into desuetude), the following are perhaps at present the best known:—

1. *The Masons of the Royal Arch.*—This rite, which is practised mostly in the British Isles and the British Dominions is identified by Dom. Benoit with the *Rite of York*.¹ The latter has lodges in Mexico and other States of Spanish-America and in several other countries. About 340 Irish Royal Arch Chapters,² of which 38 are in Dublin, and 6 in Cork, are enumerated in the Irish Masonic Calendar.

2. *The Ancient and Accepted Scottish Rite.*—This Rite, which is one of the most highly elaborated of all sections of Freemasonry, is practised in Great Britain and Ireland as well as in U.S.A. and most of the Continental countries. It has thirty-three degrees or grades—a much greater number than exists in any other rite except that of Mizraim, which has no less than ninety degrees. The Government of the Ancient and Accepted Scottish Rite is more centralised than that of the French Rite. The members of its Supreme Council hold office for life and are, according to Benoit, usually appointed by co-option. Of this rite Fr. Gruber writes: “This system, which was propagated throughout the world [viz., from the United States of America], may be considered as the revolutionary type of the French Templar Masonry fighting for the natural rights of man against religious and political despotism symbolised by a Papal tiara and a royal crown. It strives to exercise a preponderant influence

¹ *Op. cit.*, tome i, p. 201.

² The ordinary lodges of the higher rites are usually styled *Chapters* in Masonic terminology.

on the other Masonic bodies wherever it is established. This influence is insured to it in the Grand Orient systems of the Latin countries. It is felt even in Britain and Canada, where the Supreme Chiefs of Craft Masonry are also as a rule prominent members of the Supreme Councils of the Ancient and Accepted Scottish Rite."¹

Besides the Dublin "Grand Chapter of Instruction," with its 30 members, all belonging to the higher grades of this rite, as many as 37 subordinate chapters with lists of their officers are enumerated in the *Irish Masonic Calendar* for 1929. Of these subordinate chapters, 14 are in Dublin, 10 in Belfast, 2 in each of the following cities: Cork, Derry, Limerick, Enniskillen and Boyle, and finally one in Lurgan.²

3. *The Order of the Temple* or *High Knights Templars*.—This is one of the many rites and degrees (among others are the "United Orders of the Temple and Hospital," "The Knights of the Holy Sepulchre," etc.) which commemorate the tradition or legend of the Knights Templars having been the real founders of Freemasonry.³ The Templars before their suppression in 1308 were accused of heresy, systematic blasphemy and certain other abominable and nameless practices such as St. Leo had formerly attributed to the Manichaeans when he wrote: "Lying is their law, Satan is their God, and shameful deeds their sacrifice." How far these accusations were just it is impossible to determine with certainty. The Freemasons hold that the Order continued to subsist

¹ *Catholic Encyclopedia*, ix, p. 776.

² Cf. *Masonic Calendar*, pp. 174-188.

³ Cf. Deschamps, *op. cit.*, liv. ii, chap. i, 5; chap. ii, 1, for an interesting discussion of this question. Cf. also Mackey's *Lexicon of Freemasonry* and Mackenzie's *Royal Masonic Cyclopedic*.

especially in Scotland as a secret society after its suppression,¹ and was the medium through which the spirit and practices of the Templars have been inherited by modern Freemasons. What amount of truth this tradition contains is not clear.

The Order of the Temple as a Masonic rite is practised extensively in Ireland. *The Masonic Calendar* mentions over 60 "preceptories" (as the lodges or chapters of this rite are Masonically designated) in different towns of Ireland (including thirteen in Dublin) on the roll of the "Grand Priory of Ireland."²

4. *The French or Modern Rite*.—This rite, which during the past half century or more has been perhaps the most active and progressive section of Freemasonry, is the one practised by the lodges of the French Grand Orient. Its constitution is simpler and its mode of action more candid and direct than those of the Ancient and Accepted Scottish Rite. It has only seven grades or degrees. Whether it has branches in Ireland is not known. It is certain, at least, that some of the above-mentioned Anglo-Irish Rites have Chapters or Lodges in France.³

5. *The Rite of Mizraim* or the *Egyptian Rite* has been already referred to:⁴ Its members are, or originally were, mostly Jews. It owes its original formation to Cagliostro, from whom Weishaupt or his disciples drew much of their inspirations. The rite was widely propagated in France in the early part of the nineteenth century, and had some lodges in Ireland.

¹ Mackey gives a list of supposed Grand Masters of the Order from the time of its legal suppression in the fourteenth century down to the middle of the nineteenth century. Cf. *Lexicon of Freemasonry*.

² Pp. 164-166.

³ Cf. *Supra*, chap. ii, *Addenda*, I. p. 43.

⁴ Cf. chap. iv, pp. 84-5.

Its teaching and ceremonials seem to be closely associated with Occultism. At present it is *apparently* not practised outside France. It seems to have been overshadowed by the rising influence of the Jewish B'nai Berith lodges already referred to.¹

6. *The Rite of Heredom*, practised rather extensively in Scotland, Germany and Hungary.

7. *The Scottish Philosophic Rite* practised by the Masons subject to the Lodge Alpina in Switzerland. This latter Grand Lodge, which is among those formally recognized by the Grand Lodges of the British Isles, is of special importance, as it is not unfrequently utilised as a kind of liaison body by the different rites and lodges of the several jurisdictions all over the world in their negotiations with each other.

Just as the three lower degrees are usually referred to as the *Symbolic grades* or *Blue Masonry*, the higher grades are ordinarily known as the *Philosophic Grades* or the *Chapter Grades* or *Red Masonry*. Since the institution of the higher grades it is only in them that the initiated are admitted to any of the real *secrets* of Freemasonry.

Impious Character of the Higher Degrees.

The ceremonies and liturgy of the initiations, especially of those into the higher degrees, indicate sufficiently the impious character and unholy aims of Freemasonry. Thus in the Ancient and Accepted Scottish Rite, which is practised so extensively in Ireland, the 18th degree is that of the Rose Croix of Heredom with its blasphemous ceremonies of initiation to which we have already referred.² The 28th degree

¹ Cf. *Ibid.*

² Chap. iii, pp. 71-2.

in the same rite is that of *Knight of the Sun*; the 30th degree that of *Knight Kadosh*; and the 32nd that of *Sovereign Prince of the Royal Secret*.¹

The Knights Kadosh.

We take the Knight Kadosh as an illustration of the general character of these higher degrees. Of this degree Fr. Grüber writes: "The Kadosh degree, trampling on the Papal tiara and the royal crown, is destined to wreak a just vengeance on the 'high criminals' for the murder of Molay, and as the 'Apostle of truth and the rights of man' to deliver mankind 'from the bondage of Despotism and the thralldom of spiritual Tyranny.' In most rituals of this degree, everything breathes vengeance against religious and political 'Despotism.' . . . These interpretations, it is true, are not officially adopted in Anglo-American Craft rituals; but they appear fully authorised, although not the only ones authorised, by its system and by the first two articles of the 'Old Charges,' which contain the fundamental law of Freemasonry."² The Knight Kadosh is supposed to be a perfect and fully formed Mason. The reader will remember that it was members of this degree that were appointed to carry out the task of torturing and murdering William Morgan at Fort Niagara, U.S.A., in 1826.³

A graphic description copied from official sources (with a coloured plate illustration) of the ceremonies

¹ The lists given in the *Masonic Calendar* for 1927 include some 99 names of prominent citizens of either Irish State belonging to these higher degrees. Among them are several Protestant clergymen and bishops, British army officers of high rank, some baronets and viscounts, several fellows of Trinity College, Dublin; some members of the Free State Dail, some judges, etc.

² Cf. *Catholic Encyclopedia*, ix, p. 779.

³ Cf. chap. i, p. 19.

of initiation into this degree will be found in Gargano's book already referred to.¹ In the course of the initiation the ominous words "Nekam" (vengeance) and "Makah" (death) are constantly repeated, accompanied by the brandishing of daggers, and threats of destruction against the monsters of despotism (Kings), and of superstition (the Pope). At the foot of a coffin three skulls are ranged, the central one crowned with laurels, and the other two bearing, respectively, a Papal tiara and a royal diadem. Before the central one, which represents the head of the reputed Masonic martyr, Jacques de Molay, the Templars' Grand Master, who was executed by warrant of the King of France (1312), the candidate bends the knee. He then successively pierces with his dagger the other two skulls as he cries: "Hatred and Death to Civil Despotism" "Hatred and Death to Religious Despotism." He then swears not only to combat, in the manner symbolized in the ceremonial, religious and civil despotism, but also to punish in the same way traitors to the Craft itself, including those who dare to disobey the orders of the higher chiefs.² These and such ceremonies (we have already referred to other criminal oaths taken by the Knights Kadosh as also to the ceremony of initiation to the 18th degree), associated as they are with the installation into the highest and most esteemed ranks in the Masonic Order, must be assumed to convey a fair idea of the real aims and ideals of Freemasonry. Yet not a few *Sovereign Princes*

¹ *Op. cit.*, p. 36. For a similar description see the "*Lyceum*" (Dublin, 1892), *loc. cit.*, pp. 257-8.

² In connection with the symbolism of this degree, Fr. Gruber writes: "Masonic symbols are said to be radiant of ideas which should penetrate the soul of every Mason, and be clearly reflected in his conduct and character until he becomes a pillar of strength to the fraternity" (cf. *Catholic Encyclopedia*, *ib.*).

of the *Rose Croix* and *Knights of the Sun* and *Knights Kadosh* who have dabbled in these blasphemous ceremonies and bound themselves by these criminal oaths move about amongst us as peaceful and honoured citizens, living under the protection of the laws, nay, even fulfilling the offices of training the youth, of legislating and of administering justice for a devotedly Catholic people against whose religion and most cherished interests and ideals they have vowed unscrupulous and implacable warfare !

System of Government.

A few words as to the government and administration of Freemasonry. The system varies a good deal in different rites, but generally speaking it is somewhat as follows. The council or officers of the ordinary lodges are chosen by the rank and file from among the Master Masons. The whole body of officers or dignitaries of a lodge are sometimes called an *Orient*. The lodges of the higher grades, which are called *Chapters* are governed by bodies called *Courts*. Over these *Orients* and *Courts*, whose existence and personnel are known to all the members of the lodge or chapter, there are several higher committees, called *Tribunals*, *Consistories*, etc.; and over all is the *Areopagus*. The personnel, and sometimes even the very existence, of these higher committees are usually quite unknown to the ordinary members of the lodge or chapter; nor are they necessarily chosen from among the *Orients* or *Courts*, whose authority over the lodge is often merely nominal. The real authority is in the hands of the members of these higher committees, who to all outward appearance may belong to the ordinary rank and file. "For the most part,"

writes Benoit, "the real chiefs are unknown. In the case of a great number of lodges the *official* heads have no real authority, the *effective* direction being in the hands of one member or of a certain number of members unknown to the general body. These keep the lodge in touch with the higher bodies; to which they send their reports as to the state of the lodge, and the spirit of the brethren, and from which they receive their instructions and the items of information, true or false, which has to be disseminated among the members."¹ Eckert's account, to which we shall refer later on,² is quite in harmony with this description.

Imperfect Freemasonry.

Besides Freemasonry properly so-called or Perfect Freemasonry there is another type, which is sometimes referred to as Imperfect Masonry.³ This latter term includes the numerous secret and other societies mostly founded and controlled by Freemasons and modelled more or less upon the Masonic constitutions and system, or at least partially identical with Freemasonry in their aims. These societies are not, strictly speaking, Masonic, as they have not the symbolism nor ritual nor the system of different grades or degrees nor the same degree of secrecy. Most of the members know the objects at which their society aims, whereas most members belonging to Freemasonry proper do not. The object of these imperfect or quasi-Masonic societies is to work for the realization of some special item or aspect of the Masonic plan upon which they concentrate. "The lodges," writes Janet, "do

¹ *Op. cit.*, tome i, liv. ii, p. 189.

² Chap. viii., pp. 169-170.

³ Cf. Benoit, tome ii, pp. 1-86, for an excellent summary of this portion of the subject.

not form the complete framework of the army of the Revolution. . . . Under them are numberless popular organizations, circles and associations of all kinds, which are nothing else than *simplified forms* of Freemasonry. . . . These reach the classes which Freemasonry cannot admit into the lodges.”¹

It is in allusion to these quasi-Masonic organizations that Fr. Gruber asserts that the real strength of Freemasonry lies in the fact that its more numerous and most efficient workers are outside its own body, namely, in the societies and institutions for all classes which it founds and inspires with its own spirit.² Gould, whose assertion is confirmed by L. Blanc and other Masonic writers, says that “since 1750 Freemasonry has exerted a remarkable influence on all other oath-bound societies.”³ Stevens goes still further and states as practically certain that Freemasonry is “directly or indirectly the parent of all modern secret societies, good, bad and indifferent.” There are, he says, in the U.S.A. more than 600 secret societies, utilising Masonic symbolism, and operating largely under Masonic influence, so that about every third male adult in the U.S.A. is a member of one or more such secret societies.⁴ Familiar examples of these associations are the *American Protective Association* (A.P.A.), the *Knights of Ku Klux Klan*, the *Odd Fellows*, the *Knights of Pythias*, the *Loyal Order of Buffaloes*, etc., etc.⁵

Another well-known example of these quasi-Masonic

¹ Deschamps, *op. cit.*, p. lxxviii. Cf. Appendix III.

² *Catholic Encyclopedia*, ix, p. 796.

³ *Op. cit.*, p. 2.

⁴ Cf. Stevens—*Cyclopedia of Fraternities* (Treat & Co., New York, 1907), Introduction.

⁵ Cf. Preuss, *Dictionary of Secret and Other Societies*. Deschamps, *op. cit.*, vol. iii, chap. xxxiii.

associations with which we are familiar in Ireland is the *Orange Society*, already referred to, whose professed objects are the protection of Protestant interests, and the diffusion of Protestant principles and ideals among the Irish people. The Purple Men, who control the Orange lodges are mostly Freemasons usually of the higher degrees.¹

Again, Imperfect Freemasonry may be said to include the numerous non-secret societies whose immediate object is the promotion of some special portion or item of the Masonic anti-Christian programme. Among the best known of these societies are the different socialist International Associations of Workers (*L'Internationale*), the *International Association of Free Thinkers*, the *Hermetic Society*, the *Malthusian League*, the *League of Instruction*, the *Universal Israelite Alliance*, the *Theosophical Association*, the Christian Scientists, some of the Feminist Associations, the *Universal Republic Alliance*, etc., etc.²

It is outside our scope to treat of the specific object and work of these associations, each forming a section of the immense army which has been mobilised for the destruction of Christianity.

White Masonry.

Another type of Imperfect Freemasonry is what is sometimes termed *White Masonry*. This term is

¹ Cf. Preuss, *op. cit.*; Deschamps, *loc. cit.*, chap. xxxii; Clery, *op. cit.* The Orange Society has two other degrees higher than that of the Purple Men, and may be practically regarded as a branch of Perfect Freemasonry.

² Cf. Benoit, *op. cit.*, vol. ii, pp. 1 ff. Deschamps, *op. cit.*, vol. ii, chap. xi, and vol. iii (*passim*), also *Revue Internationale des Sociétés Secrètes* (*passim*). For an account of several Masonic associations of women in U.S.A., cf. Preuss—*Dict. of Secret and Other Societies*; *Rev. Intern. des Soc. Sec.*, 1928, No. 42, p. 969 ff; and for an account of some feminist associations more or less subject to Masonic influence, cf. *ib.*, 1926, No. 30, ; 1927, Nos. 15 and 25. See also Appendix III.

applied to the numerous associations which have sprung up in modern times (and still continue to multiply) ostensibly for the promotion of objects good in themselves or at least not unlawful, but which owing to their constitution or practical tendencies are utilised to promote Masonic ideals (or at least are calculated to promote them) such as secularism, inter-confessionalism or indifferentism in religion, false internationalism, etc. These associations help to permeate Christian society with unchristian principles, and so undermine imperceptibly the whole Christian social fabric.

Among the associations of this type one of the best known is the *Young Men's Christian Association* (Y.M.C.A.), which was condemned by the Holy Office in 1920 on the grounds that "Such organizations, while displaying singular love for youth corrupt their faith, while pretending to purify it, teaching a conception of life above all churches, and outside every religious profession."¹

The *Rotary International* organization may be given as another example of White Masonry. Although its professed object is "to encourage and foster high ethical standards in business and the professions," and to make the ideal of *service* the basis of all enterprise, the Code of Morals which it puts forward is purely naturalistic:² and in some countries at least Rotary has exhibited a strong anti-Christian bias. Hence the Cardinal-Archbishop of Toledo and the Spanish hierarchy have forbidden to their people all participation in it. Again, the Holy See in a decision

¹ In 1915 (viz., five years before the condemnation of the Y.M.C.A. by the Holy Office) the total membership was 625,000, of whom 150,000 were Catholics. Cf. Preuss, *op. cit.*, p. 494 ff.

² Cf. Preuss, *op. cit.*, pp. 409-410.

issued February 4th, 1929, by the Sacred Congregation of the Consistory, has declared that it is undesirable (*non expedire*)¹ for Bishops or other ecclesiastical superiors to allow the priests subject to them to become members of Rotary or to take part in its meetings. The *Osservatore Romano* in an authorised article enumerates three main reasons for the decision of the Congregation, viz.: The Masonic origin of Rotary, its proved hostility to the Church and its moral code, "which in almost every particular resembles that of Freemasonry."² To the same category belong the association of the *Friends of Israel*, to which we have alluded in an earlier chapter,³ and many other so-called "non-sectarian" associations which it is impossible to discuss within our present limits.

As an illustration of the practical working of this portion of the Masonic organization C. Janet quotes from the French monthly—*Le Correspondant*, March 28, 1845—a description by a Catholic Belgian Minister of State (Mr. d'Horrer) of the organization of the *Radical Party* in Switzerland, which led later to the War of the *Sonderbund* (1847) and the enforcing of a Liberal, unchristian constitution upon the Catholic States: "During the long period of conspiracy on the one hand and blindness on the other, all Switzerland became organized in associations whose objects and outward activities varied indefinitely. Not all of these

¹ Cf. *Acta Apostolicæ Sedis*, Feb. 6, 1929. Concerning the proper interpretation of the words *non expedire*, cf., *Acta Sanctæ Sedis*, vol. xix, p. 94, for a reply of the Congregation of the Holy Office, that these words as used by the Sacred Pœnitentiary in 1886, imply a prohibition (*prohibitionem importat*).

² Cf. *Revue Inernationale des Sociétés Secrètes*, No. 43, 1928, also no. 12, 1929, p. 298, where the full text of the decision is given as well as a summary of the article in the *Osservatore Romano*. See also *Civiltà Catholica*, June 16, 1928.

³ Chap. iv, pp. 74-6. Cf. also Appendix IV.

seemed at first to be in any way tinged with the revolutionary spirit ; but as the Masonic lodges and committees had secured that their own principal men and most effective speakers should be members of these associations . . . all the latter fell sooner or later . . . under the yoke of Masonic vassalage. These societies included The Helvetic Association, the Geological and Archæological societies, those of Natural History, of Music, of Agriculture, etc. . . . All these societies eventually fell under the influence of the *Free-Marksmen*, which soon covered all Switzerland." ¹

Bird's-eye View of the Whole Masonic Organization.

From all that has been said so far, we may with a contemporary French Catholic writer classify the members of the different Masonic and quasi-Masonic organizations into three general categories. In the first place there is the rank and file. The members of this class, which constitute the vast majority, include very many good and well-meaning people, who are dupes and victims, understanding little or nothing of the real character and aims of the unholy league or leagues to which they have given their adhesion, and which utilise them for their own wicked purposes. Next come the large body of officials of different ranks and degrees, organized into a kind of hierarchy and forming the connecting link between the rank and file and the higher hidden powers which direct and more or less co-ordinate the activities of the whole body. The members of this second class know far more than the preceding, of the aims and character of Freemasonry and its relations with the subsidiary

¹ Deschamps, *op. cit.*, vol. i, pp. lxxviii-lxxix. See Appendix VI.

associations. Hence it is more difficult to believe in their good faith. Nevertheless, the unexpected conversions from among them, which now and then occur, suggest that some, even of this category, are sincere and mean well. Lastly, come the *elite*, who are sometimes called "The Hidden Power," belonging to the high degrees of the different Masonic rites. These are comparatively few in number—men usually without country or creed, without scruple and often without fear, full of ambition for world-power, and animated by a fierce aggressive hatred against Christianity, for the destruction of which, as well as to satisfy their personal ambition, they utilize the immense resources of their organization. They are supposed to be mostly identified with the great Jewish leaders; but include individuals of all nations and of all sects. These men and their trusted agents are now to be found occupying the points of vantage in almost every country of Europe and America. They control the resources and influence which form the sinews of war; and thus dominate public life and shape economic and social conditions.

"Besides the initiated members of the Masonic organizations, there are to be found everywhere and in every rank of life representatives of that wretched type who are not inaptly styled 'Masons without the Apron.' These, while not belonging to any of the Masonic organizations, have more or less imbibed the Masonic mentality; and promote, oftentimes all unconsciously, the interests of Freemasonry among their fellow-countrymen, and even among their fellow-Catholics. It is men of this type that propagate the legend of the Freemasons' belief in the true God and extol Masonic beneficence, and even go so far as to suggest that the Church may or ought to revise its

attitude towards Freemasonry. Of these men some are merely foolish or over-credulous; some have an eye upon self-aggrandisement and position; while some are to be classed as renegades. All are utilized by the sect to ward off or lessen the impact of the blows which are dealt by the champions of faith and fatherland or to neutralize the effect of the Church's uncompromising condemnation." ¹

CHAPTER VIII

MASONIC POLICY, METHODS AND MEANS ²

WE have already referred to the essential opposition of Freemasonry to Christianity. The contrast and antagonism between the two will serve to illustrate the character of Masonic policy.

Basis of the Church's Policy.

The definite objective of the Church in its action upon society is "to restore all things in Christ." This ideal and aim underlies every movement which Christianity inspires. The Personality of Our Divine Lord and of His Blessed Mother (whose character reflects that of her Divine Son as the moon reflects the sun's rays), the example of His life, the precepts and counsels of the Gospel, should in the Christian social ideal permeate and give colour to every detail

¹ J. Santo de Colmar, *La Franc-Maçonnerie Demasquée* (Paris, 1927), pp. 9, 10.

² On this whole subject, cf. the excellent series of articles in the *Catholic Bulletin* by the Rev. Dr. Fahey, C.S.Sp., vol. xviii (1928), p. 927 ff, 1030 ff, 1143 ff, and 1272 ff.; also De Poncins, *op. cit.*, pp. 91 ff.

of public and private life ; and thus only will be fully realised the social peace and prosperity which Christianity has to offer. Hence, Pope Pius XI writes in his Encyclical instituting the Feast of Christ's Kingship : " When once men recognize in both private and public life that Jesus Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony." ¹

Opposing Policy of Freemasonry.

The political and social ideals of Liberalism, of which Freemasonry is the soul and driving force, are the very opposite of all this. Freemasonry sets up a code of morals and a principle of human virtue and beneficence *independent of God*; and while it affects to ignore Our Divine Lord or, if circumstances require, pays a homage of lip-service to His sacred name, its very essence is opposition to Him and to His mission on earth. Underlying the whole Masonic system, colouring all its public teaching and activities, as well as its private ceremonial, there is a steady current of antagonism to Christianity. The Church's ideals are held up to derision ; its teaching misrepresented ; its ministers and religious, when occasion serves, are calumniated and persecuted. Even its sacred rites are fantastically and blasphemously caricatured in much of the Masonic ceremonial. These traits sometimes appear open and undisguised. Often the anti-Christian bias is partially hidden under a veneer of humanitarianism or false culture or pseudo-scientific scepticism—but it is always there.

Leo XIII, in the Apostolic letter which he addressed to the Bishops of the whole Church on the occasion

¹ *Quas Primas*, Dec. 11th, 1925.

of the silver jubilee of his pontificate, emphasizes the fact that the naturalistic or anti-Christian aim is always the dominant motive even in the so-called philanthropic or humanitarian action of Freemasonry :

“ Filled with the spirit of Satan, who knows how to transform himself into an angel of light, Freemasonry puts forward as its pretended aim the good of humanity ; but in reality it sacrifices every other consideration to the success of its own sectarian policy. While pretending to have no political designs, it exercises, nevertheless, the deepest influence upon the laws and administration of States. Paying a lip service to the authority of law, and even to the obligations of religion, it aims (as its own statutes declare) at the destruction of civil authority and of the Christian priesthood, both of which it regards as the foes of human liberty.”¹

Rationalism and Hermeticism Associated with the Masonic Policy.

We have already referred² to Rationalism and Hermeticism (including Theosophy, Christian Scientism, Spiritism, etc.) as characteristic of the Masonic religion and philosophy. These, which are put forward as a substitute for real religion, are fast becoming more and more widespread in England and throughout the English-speaking world. They are the most powerful dissolvents of whatever elements of true Christianity still survive among the Protestant populations. Infiltrations even into Catholicism are being attempted. This element is perhaps the most deadly and dangerous aspect of the whole Masonic movement ; for it cuts

¹ *Parvenu a la Vingt-cinquième année*, March 19th, 1902. Cf. *Œuvres de Leo XIII*, tome vi, pp. 287, 288 (la Bonne Presse, 5 Rue Bayard, Paris).

² See Chapter iv.

deeper than anything else into Christian life, whose very foundation it attacks.¹

Immediate Objective of Masonic Policy.

The immediate aim of the practical policy of Freemasonry is to make its naturalistic principles effective in the lives of the people ; and first of all to enforce them in every detail of public life. Hence its political and social programme includes :

(1) The banishment of religion from all departments of government, and from all public institutions ; and as a mark of the triumph of this policy, the removal of the Crucifix and all religious emblems from the legislative assemblies, the courts of justice, the public hospitals, the schools and university colleges, etc.

(2) The secularization of marriage.

(3) The establishment of a State system of so-called education which, at least in its primary stages, will be obligatory, gratuitous and conducted by the laity.²

(4) Complete freedom of worship (at least for all religions except the true one).

(5) Unrestrained liberty of the Press even in the propagation of irreligious doctrines and of principles subversive of morality ; similar freedom for the stage, the cinema, and for all manner of public activities, even when most injurious to the public interest, such as the operation of the betting and gambling agencies, the drink traffic, etc.

¹ Cf. *Dict. Apologet. de la Foi. Catholique*, Art. "Franc-Maçonnerie," cols. 124-126, where documentation is given to prove the close connection of Freemasonry with the Theosophical and Occultist movement.

² This is the professed object of the Masonic *League of Instruction*, which was established in France in 1866. Cf. Deschamps, *op. cit.*, vol. iii, pp. 427 ff ; also Mgr. Jouin, *Le Péril Judæo-Maçonnique*, vol. xii (*Le Loi d'Enseignement*), pp. 99 ff.

(6) The elimination of all distinction between the sexes in education and in all departments of public life, and the promotion or encouragement of radical feminism.¹

The same programme usually includes or favours a (*so-called*) Democratic or Republican form of government, indiscriminate universal suffrage, and the centralization of political and administrative authority in the hands of a bureaucracy. It is opposed on the other hand to the national distinctions which are associated with the Christian virtue of patriotism, to the ideal of strongly organized rural communities settled permanently on the land; and finally to the organization of society in classes bound together by ties of common interest and mutual service. Hence its policy tends towards commercialism, a false internationalism, and extreme individualism.²

Effects of Masonic Policy on Social Life.

It is clear that in a social system organized according to these Masonic ideals, the masses of the people, while nominally free, and in theory the source of all authority in the State, would inevitably become degraded and enslaved. Demoralized by indulgence, deprived of the guidance and help which Christian

¹ It should be observed that all the above items are not put forward at once, nor until the public mind is sufficiently confused and attuned to the new ideas. Again, Freemasonry usually adopts the pose of outward decency but always on naturalistic principles.

² Cf. Leo XIII, *Humanum Genus*, 1884. Benoit, *op. cit.*, tome i, Liv. i, sect. 2, chap. ii; also tome ii, liv. iii, chaps. i-iii; Deschamps, *op. cit.*, vol. i, liv. i, vol. ii and iii *passim*; Belliot, *op. cit.*, 3ième partie, chap. i, p. 388. Among the outstanding indications of the dechristianisation of modern social life largely due to Masonic influence, is the cult of *Nudism* in its extreme form. Cf. *Rev. Intern. des Soc. Sec.*, 1928, No. 46, pp. 1060 ff.

principles give, isolated, unorganized, mostly bereft of permanent property, having a smattering of literacy, but without real education, they would have little or no power of resistance against the tyranny of bureaucracies or financial combines controlling the Press and the economic life of the country. The substantial freedom, prosperity, and true civilization which accompany or result from the Christian régime would give way to social conditions akin to those of pre-Christian Rome.

Methods of Masonic Action.

Leo XIII, writing of Masonic methods and means in the Apostolic letter already quoted, has the following striking passage:—

Including almost every nation in its immense grasp it [Freemasonry] unites itself with other sects of which it is the real inspiration and the hidden motive power. It first attracts and then retains its associates by the bait of worldly advantage which it secures for them. It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were, within the body corporate of the lawful state.

Day by day it is becoming clearer that the continued troubles and opposition which have for so long harassed the Church—and the renewed attacks of which it has quite lately been the object—are mainly due to Masonic initiative and activities. This appears evident from several indications; as a storm from an unclouded sky (that is to say, without any apparent cause proportionate to the effect), assaults and persecutions have quite suddenly burst upon us; the same means have been everywhere employed to bring about the persecution, to wit, a Press campaign, public meetings and theatrical displays; similar

weapons, too, are employed in all countries, namely, the spread of calumnies and the stirring up of popular uprisings. All this points, unmistakably, to a uniform plan of campaign and to one central authority controlling the several activities.

These events are, in fact, merely a single episode in the evolution of a prearranged plan which is being carried out on an ever-widening field of action, and is multiplying over the world the ruins of which we have spoken. Thus, the Freemasons are endeavouring first to restrict and then to exclude completely religious instruction from the schools. . . . They carry on a war by means of the daily press against Christian morals ; they turn into ridicule the Church's practices and profane its rites. . . . The Catholic priesthood is attacked with special bitterness.¹

These words were written more than a quarter of a century ago, before the Masonic system was as highly developed as it is to-day. We shall strive to indicate briefly its main features, some of which are more prominent now than they were then.

The Duplicate Personality.

Freemasonry having, so to speak, a duplicate personality, manifests itself in either character, as circumstances require. There is the outer Freemasonry, whose personnel, organization, and activities are more or less openly professed. This Freemasonry publishes its rituals, holds its festivals, edits its calendars, etc. Besides this portion of the organization, there is another which we may call the inner or *esoteric* Freemasonry, and which forms the real centre and soul of the society, and in which the Jewish influence predominates. This portion of Freemasonry is definitely irreligious, subversive, and anarchical.

¹ *Parvenu a la Vingt-cinquième*, March, 1920.

The outer Freemasonry stands ostensibly for tolerance, liberalism in religion, humanitarianism, etc., without actively participating in the dark deeds and purposes of the inner circles, which, however, its members actually uphold and assist by giving their adhesion and support to the Masonic body. The outer circles of Masonry contain multitudes of members who do not know the purpose or activities of the inner body. Their motives in joining the sect are merely or principally the commercial or social advantages which they hope to obtain. It also usually includes wealthy or influential men who serve as useful figure-heads. These seem to give the Masonic body a certain character of moderation ; but in reality, they exert little influence over its activities, and are merely utilized as tools by the inner circles.¹

Formation of the Members.

In the Masonic system, the lodge is the training ground for the members as well as the unit in the organization. It is in the lodges that the minds of the members are gradually and almost imperceptibly fashioned to Masonic principles and ideals. This result is principally brought about not by formal instruction (although that is utilized especially in connection with the different initiations) but rather by means of a whole variety of more or less subtle influences. Among these may be mentioned the effect of Masonic symbolism and ceremonial on the mind and character of the initiated ; the unvarying etiquette of the lodge in which all reference to the supernatural or to patriotic idealism (" Religion and Politics ") is taboo ; the carefully fostered tone of superiority and enlightenment

¹ Cf. Mgr. Jouin, *Les Fidèles de la contre-Eglise*, ière partie, pp. 37-100.

as compared with the superstition and ignorance of the non-Masonic (Christian) world; the *soi-disant* broadminded spirit of cosmopolitanism and humanitarianism (which exclude, however, the true foundations of the real corresponding virtues, viz., true charity founded on love of God, and patriotism); the artificial atmosphere of secrecy, etc., etc.¹

“Neither politics nor religion,” writes Ragon, “are referred to in the *ordinary* Masonic reunions: but such is the admirable organization of the Masonic institution, protector as it is of the higher sciences, that its religious grades and degrees speak to the intelligence of the initiated, while its form and system of administration address themselves to the political spirit of all the brethren. The reflections thereby suggested to the minds of the members are by them brought back to the outside world as sure and approved ideals by the aid of which they seek to improve or destroy in the religious or political order whatever they find to be out of accord with them.”²

Masonic Action upon Christian Society.

In the Masonic idea, its own sectarian system of morals and government and social life is the exemplar upon which it strives to refashion all society. It is essentially propagandist and zealous for the triumph of its principles. The spirit and tone, and intellectual outlook which prevail in the Masonic lodges are consciously or unconsciously disseminated by the members among the public outside.

Its methods of propaganda vary according to circumstances, between those of peaceful penetration

¹ Cf. Benoit, *op. cit.*, tome ii, liv. iii, chap ii.

² *Cours d'Initiation, etc.*, p. 377, quoted in Deschamps, *op. cit.*, vol. i, p. lvi.

and of open violence.¹ Lying, hypocrisy, and dissimulation are perhaps the most constant and outstanding characteristics of Masonic action in all its phases. It appeals to and utilizes men's passions of avarice, pride and voluptuousness to undermine the Christian social customs and organization. For the same purpose it influences legislation and the administration of the State.²

The following extract from a Masonic document published in *Le Monde Maçonique* (1879, p. 224), illustrates some of the methods usually employed by Freemasonry in the earlier stages of its efforts to interpenetrate a profoundly Catholic society with naturalistic principles and ideals. The document contains the official scheme of proposed activities of the Grand Lodge of Chili, 1876 (*Plan de Travaux de la Grande Loge du Chili*). The country then enjoyed profound peace, its social system resting on the basis of the old Catholic tradition :

" *Art. 1.* Besides the existing committees, the Grand Lodge will establish committees of External Activities.

" *Art. 2.* These committees shall be called: (a) the Section of Instruction; (b) the Section of Beneficence; (c) the Section of Propaganda; and (d) the Section of Masonic Fraternity.

" *Art. 3.* The Section of Instruction will apply itself— (a) to found *lay schools*; (b) to assist all associations which have for their object the giving of *gratuitous instruction to the poor*; (c) to assist and promote all the existing scientific, literary and artistic, institutions; (d) to organize popular lectures for the propagation of all knowledge tending to *facilitate the progress of humanity*.

¹ Deschamps, *op. cit.*, liv. iii, chap. prelim.

² Cf. Benoit, *op. cit.*, tome ii, liv. iii, sect. 2. See *supra*, pp. 128 ff.

" *Art. 4.* The Section of Beneficence will—(a) aid in the founding of hospitals, etc.; (b) give direct or indirect support to all institutions of this nature which do not aim at private gain or *sectarian* (viz., Catholic) *objects*.

" *Art. 5.* The Section of Propaganda will—(a) defend and *disseminate by means of the Press the true ideals of Freemasonry*; (b) labour for the introduction into the public institutions of the *principles of liberty, equality and fraternity*, and above all, for *the separation between Church and State*; the establishment of *civil marriage*; the *secularisation of works of beneficence*; the support of the *victims of religious intolerance*; and in general, for whatever may help to *unite all mankind into a single family*, etc.¹

Its Fatal Results.

By means of continued action of the type here indicated which, besides helping to secure prestige for the sect, propagates Masonic principles and ideas, the Christian body politic is inoculated silently with the virus of the *modern spirit*. Soon, principles of Liberalism begin to be introduced into the laws and customs of the nation, which gradually loses its Christian character. We are only too familiar with the ultimate results such as are to be seen to-day in France, Portugal, Mexico, and several other States of Spanish America.

As it is outside our present scope to attempt a comprehensive or detailed treatment of Masonic methods and means, we shall confine ourselves to a brief survey of what may be at present described as the Master Weapons of Masonry. These are financial control, the Press and Cinema, and the Revolutionary Movements.

¹ Quoted in Deschamps, *op. cit.*, vol. i, pp. lxx-lxxi.

Masonic Action through Financial Control.

One of the worst features of the present day Liberal system of social organization is the tyranny of the moneyed interest. The ring of great capitalists and international bankers dominating high finance, exercise through their control of credit such influence in every phase of the nation's life that they may be not inaptly described as a kind of irresponsible super-government. Manufacture, transport, international commerce are very largely under the control of this small clique. The same half-hidden anonymous power exercises the deepest influence on State policy. It controls the Press, the international news-agencies, the theatre, the cinema, the book market.¹ It dominates fashions in dress, and almost decides what the ordinary multitude eat and wear and read. It practically determines what particular industry is to succeed, and what is to be crushed out. For by means of the control of credit, it controls the amount of money available and its purchasing power. This control reacts on commerce, manufacture, trade, and even agriculture.

Now it is certain that the members of this financial ring are identified in large part with the Jewish Masonic leaders. Financial control is to-day the great master weapon of Freemasonry, and the one by which all the other engines of destruction are kept in motion.² The spread of Rationalism and Hermeticism, the anti-Christian Press propaganda, the numberless other

¹ Cf. Adams, *Real Wealth, Financial Poverty* (London, 1925).

² To get an idea of the extent to which the great Jewish financiers now dominate and control the financial world and the whole economic life of the European race, cf. *The Jews' Who's Who* (The Judaic Publishing Co., 62 Oxford Street, London, W., 1921); Lambelin, *Les Victoires d'Israel*, chap. vii; *The International Jew*, 4 vols. (published by "The Britons," 40 Great Ormond Street, London).

agencies of Masonic activity, even the Socialist and revolutionary movements are all fostered and promoted in a most efficacious way, by the power and influence which financial control confers.

Masonic Action through the Press and the Cinema.

Of the several subsidiary means which Freemasonry employs, Press and Cinema propaganda and the revolutionary movements are, perhaps, to-day the most tangible and evident. From several Masonic documents, some of which we have quoted, it appears that the leaders of the anti-Christian movement rely very much on the public Press as one of their most effective instruments.¹ The great capitalistic Press of the United States, England, Germany, and France is now almost entirely controlled by the great Jewish International Financiers.² The most influential organs are owned by them or by syndicates over which they exercise practical control. Even among the journalistic writers themselves the Jewish element is predominant. Of the papers not directly owned by Jews, Jewish influence usually predominates in the management. In such cases the editor or art critics or principal foreign correspondents or all of these usually are Jews.³ Apart from the direct control or ownership of the Press, exercised by Jewish syndicates or individuals; and apart also from the Jews that take a leading part in

¹ Cf. *Supra*, p. 129, for words of Leo XIII.

² Cf. Eberle, *Grossmacht Presse* (Vienna, 1920), Dr. Eberle is (or was) the editor of the well-known Catholic weekly *Das Neue Reich*. His book is the best on the subject of the capitalistic Press. The facts which he gives in detail prove the predominant control of the Jews over the Press in almost all countries of the world. Cf. also H. Belloc, *The Free Press* (London, Allen and Unwin, 1918.)

³ All this is true of the English papers which at present circulate unchecked in Ireland, dominating the tone and spirit of the Dublin Press, and bidding fair to supplant it.

the actual work of journalism, it is a recognized fact that practically the whole secular Press of Britain and America is effectually dominated through the medium of the advertising pages by the great financial and trading interests which Jews largely control, and the displeasure of which no editor will run the risk of incurring.¹

Not only what is called the Capitalistic Press, but even the Socialistic Press of the world is owned and controlled by Jewish financiers. Thus, "the editor of the great Socialistic paper of New York, *Vorwärts*, is the Jew, A. Cohan."² "The foundation of the principal French Socialistic paper, *Humanité*, was the work of the Jewish members of the high financial ring—Rothschild, Dreyfus, etc." The same is true of the other two chief French Socialist reviews, *L'Aurore* and *Le Bonnet Rouge*.³

Again, the great news-agencies of the world, such as those of Reuter and of Wolff, which are the leading British and German news agencies, as well as that of Havas, the principal French agency (which latter supplies many newspapers with loans as well as with news), are owned or controlled by Jews. Besides these news agencies, the recently founded J.T.A. (Jewish Telegraphic Agency) supplies news items *gratis* to most of the big dailies. Even Catholic journalists or editors or those not in sympathy with Masonic or Jewish ideals tend to accept uncritically the news circulated by these agencies; although such news is often misleading and too frequently insidiously hostile to Christianity.

¹ Cf. Belloc, *op. cit.* This applies less to the Continental Press, which depends more on circulation and less on advertising than the British, American, and (so-called) Irish Press.

² *Grossmacht Presse*, p. 229.

³ *Ibid.*, p. 225.

We do not say that all the Jewish newspaper owners or journalists are Masonic, or are active agents in the Masonic movement against Christianity ; but, judging from the generally recognized connection between Freemasonry and modern Judaism, which we have already treated of, and the repeated testimonies in authentic Masonic documents of the reliance of the Masonic powers upon Press control for the furthering of their designs and, above all, in view of the consistent and insidious propaganda against Christian ideals and Catholic interests which characterizes the Jew-controlled Press of the world, one is forced to the conclusion that this Jewish control is, broadly speaking, exercised in the interests of naturalism, and, on the whole, is definitely anti-Catholic.

The Jew [writes Lazare] is not content to dechristianize—he *Judaizes* ; he destroys the Catholic and Protestant belief ; he provokes to religious indifference ; but he also imposes on those whose faith he destroys his own conceptions of the world, of morality and of human life ; he labours at his age-long task—the destruction of the religion of Christ.¹

What is said here of the Press applies with equal or still greater force to the Cinema ; practically all of which over the two Continents of Europe and America is in the hands of the Jews.² Hence the substantial accuracy of Dr. Eberle's own summary of the case can scarcely be called in question :—

Jews are in control of the leading organs of public opinion of the world. The intellectual outlook and the

¹ *L'Antisémitisme.*

² Cf. *Rev. Internat. des Soc. Secrètes*, December 16, 1928, p. 1169, for a complete list of the great firms (all controlled by Jews) which supply the film and cinema markets of the English-speaking world.

special interests of the Jewish nation are always the deciding factors in selecting topics and news items, and in determining the manner of treatment. . . . The main editorial staffs are employed to serve the interests and promote the ideals and hopes of Jewry.

That the ideals and hopes of Jewry or at least of the Jewish leaders are antagonistic to Christianity, and more or less in harmony with the objects of Freemasonry does not admit of denial or doubt.

We are familiar with the methods employed by the Press and the Cinema of permeating the body politic with unchristian or anti-Christian principles and ideals. The dose administered on each occasion is usually tempered to suit the actual dispositions of the readers or the audience, while insensibly preparing the mind and character for something stronger. Little by little the public mind gets accustomed to scenes and views of life, which a few years previously would shock and produce reaction. Thus the public opinion is gradually demoralized and weaned from the old Christian tradition and outlook; and after a certain time public life becomes practically dechristianized.¹

Freemasonry and the Revolutionary Movements.

Another formidable force has appeared in the modern world, apparently antagonistic to capitalism and international finance, but no less opposed than they to Christian civilization and Christian ideals. This force is Socialism, especially in the shape of revolutionary Communism or Bolshevism, as it is now commonly termed. The intimate connection of Socialism with Freemasonry is strongly emphasized by Leo XIII in several of his great Encyclicals. The fundamental aims and ideals of the two are closely akin. Both are

¹ Cf. Appendices III and IV.

international, anti-patriotic, disruptive, and materialistic. The predominating influence of the Masonic Jews in Russian Communism and, indeed, in the whole modern socialistic movement is now commonly admitted.¹ The whole Socialist movement is largely a Jewish creation. The founders of Socialism—Marx, Engels and Lasalle—were Jews and Freemasons. Ricardo, from whom some of the principles of Socialism such as Marx's *Theory of Value* and Lasalle's *Iron Law of Wages* are borrowed, was also a Jew.² Even before the Great War, the Socialist movement over the whole world was almost entirely controlled by Jews.³ This was especially true of Russia, which contains a very large proportion of the whole Jewish population of the world, and where for the past century the Jews have been almost invariably the centre of the subversive movements. The rise of Bolshevism in modern times, in which Masonic Jews have had a predominant part, represents the ripened fruit of the revolutionary and anarchical movements which have kept portions of Europe and America in spasmodic turmoil during the past century and a half.

Masonic Revolutionary Methods.

The following extracts from one of the works of M. Eckert, a very able and well-informed student of Freemasonry, will help to throw much light upon this aspect of our subject. Eckert wrote about the middle of the last century. He was a native of Saxony and a Protestant, and was a scholar of very remarkable

¹ Cf. the *Irish Monthly*, April to July, 1928; also Lambelin, *op. cit.*, chap. v. Deschamps, *op. cit.*, vol. ii, chap. xiv, vol. iii, chap. xxvi.

² It should be added that both Marx and Ricardo, though Jews by birth, became Protestants.

³ Cf. Belloc, *The Jews*, pp. 52-54.

erudition. He devoted his life to the work of unravelling the mysteries of the Masonic societies, and published several valuable treatises on the subject.¹ Our extracts, which are taken from Gyr's translation of Eckert's works, contain a brief summary of some of the results of his investigations:—

Masonry, being a universal association, is governed by a single chief called the *Patriarch*. The title of Grand Master of the Order is not the exclusive privilege of any one family or nation. Scotland, England, France, and Germany have had in turn the honour of giving to the Order its supreme ruler. It would seem that at present [1857] Lord Palmerston² enjoys that dignity. Associated with the Patriarch are two committees composed of delegates of the Grand Orient, one legislative and the other executive. It is only the members of these committees that know the Patriarch, and they alone are in communication with him.

All modern Masonic revolutions prove that the Order is divided into two distinct parts: one pacific or constitutional and the other warlike or revolutionary. The former employs only peaceful means, viz., the platform and the Press. Its role is to lead the authorities or persons whose ruin it wishes to bring about towards self-destruction or mutual war. It subdues into the service of the Order all the important positions in the State, in the Church,³ in the Universities, and in all spheres of influence and

¹ Cf. *La Franc-maçonnerie dans sa véritable signification* and *La Franc-maçonnerie en elle-même et dans sa rapport avec les autres Sociétés Secrètes de L'Europe*, both translated from the original German by Gyr. (Liège, 1854 and 1855).

² Cf. Dillon, *op. cit.*, chaps. xvi–xix, for a very interesting discussion on Lord Palmerston, and his "complicity in the worst designs of atheism against Christianity," of which Mgr. Dillon says: "The proofs are so weighty, clear, and conclusive that it is impossible to refuse them credence," p. 91. See also Deschamps, *op. cit.*, liv. ii, chap. ix, sect. 6–8.

³ Eckert, a Protestant, refers here to the Protestant sects.

power. It seduces the masses of the people, dominates public opinion, by means of the Press and the inter-penetration of different Masonic or quasi-Masonic associations, etc. . . . Its directory calls itself the Grand Orient. It closes its lodges (I will shortly say why) as soon as the other division, viz., the warlike or revolutionary section, marshals into the street the populace whom it has won over to the designs of the Order.

When the pacific section has pushed its activities to the point that a violent attack may seem to have soon a chance of success ; when passions are inflamed, the ruling authority sufficiently undermined and enfeebled, and the pivotal positions in Church and State occupied by traitors, the division of war is ordered to commence its active operations.

From the time that the revolutionary attack commences and the division of war has taken up the reins, the lodges of the other division close down. . . . One effect and purpose of these tactics is to prevent the possibility of the Order being convicted of co-operating in the revolution. . . . Besides, in actual fact, while the high dignitaries of the Order form portion of the war party as well as of the pacific section, the great majority of the members of these two parties do not know of the connection between them. . . . Hence, in case of the failure of the revolution the pacific party (whose policy is directed by the high chiefs) are enabled to come to the protection of the others . . . representing them as patriots of excessive ardour, misled beyond the limits of good order and prudence.

If, on the other hand the revolutionary movement succeeds, the members of the pacific party are ready to seize on the important administrative positions in the State.¹ The method of action here outlined has been exemplified again and again in the European and American revolutionary outbreaks during the

¹ *La Franc-Maçonnerie en elle-même*, etc., tom. i, pp. 28, 29, quoted in Deschamps, *op. cit.*, vol. i, pp. xciii, xciv.

past century and a half. The Irish reader will also probably recognize a certain family likeness between it and the methods followed in recent years by the Masonic and Orange Societies in Ireland.

Central Control of the Anti-Christian Movement.

Claudio Janet, writing some thirty years later (1880) in his able and comprehensive Introduction to Père Deschamps' *Sociétés Secrètes*, while admitting the reality of a unified centre of control in Freemasonry (whose existence is asserted or implied by Eckert, Gougenot-Demousseaux, and Deschamps as well as by some of the best-informed present-day writers on Freemasonry such as Mgr. Jouin and his collaborateurs), adds his conviction that the authority of the controlling body is not always or everywhere recognized; that opposing currents of different kinds (such as personal rivalries, racial or national jealousies, opposing financial interests, etc.) frequently arise to mar the efficiency of this instrument of evil:—

These intestine discords are oftentimes the means which Divine Providence employs to check the successful advance of the forces of destruction. . . . But it cannot be denied that these forces are tending more and more towards unification. . . . On the day that such an unification is realized, the time will be ripe for anti-Christ.¹

How far these great forces of evil have at present secured unity of control and action, it is difficult to judge with certainty. Leo XIII in the extracts quoted above implies, as practically certain, that there existed even a quarter of a century ago a single centre of control, directing Masonic activities all over the world.

¹ Cf. Deschamps, *op. cit.*, vol. i, p. xcvi.

The indications of such a unified control seem to be much clearer to-day than they were then. Probably the war against Christianity was never prosecuted (at least since the early centuries) with such vigour and universality or with so much apparent unity of plan in almost every country as it has been during the last ten years.¹ One explanation of this may be that since the emancipation of the Jews the direction of Freemasonry has fallen more and more under the control of the Jewish Masonic leaders. The break up of Protestantism in England and Germany has facilitated this process, so that it seems probable that at

¹ It is true, however, that the recent developments in Italy and Spain have been each a serious check to the Masonic advance. On the other hand the political liberation of Poland has not so far weakened the hold which the Judæo-Masonic forces have secured in that country. The remarkable words of Pius XI, addressed to the Polish pilgrims in Rome (October 6, 1929) illustrate this:—“The enemies of our well-being, whom the Lord calls the forces of inferno, are ever watchful in your midst. The Masonic sect has not left Poland, and is even now extending among you its ill-omened influence, so destructive to the faith and religion, which form your most precious inheritance, and the real glory of your nation.”

As to the effect of the League of Nations, whose formation is another direct consequence of the Peace of Versailles, it is difficult to judge with certainty at the present stage. This much, however, may be said with certainty: the League of Nations is of Judæo-Masonic parentage; and the Judæo-Masonic forces place great hopes on it for the realisation of their anti-Christian programme. See Appendix V.

The International Masonic Union, founded 1921, which has already secured the adhesion of some thirty Masonic jurisdictions has its head-quarters at Geneva; its statutes correspond closely to those of the League of Nations; its meetings are held contemporaneously with the meetings of the Council of the League; there is a good deal of correspondence between them, and many indications of an intimate mutual connection. Cf. Michel, *La Dictature de la Franc-Maçonnerie sur la France*; Jouin, *Quatrocenaire de Luther et le Bicentenaire de la Franc-Maçonnerie* (Paris, 1917), pp. 20-24; also *Le Peril Judæo-Maçonannique* v (“Sources de L’Imperialisme Juif”), pp. 13-17; Lambelin, *Les Victoires D’Israel*, pp. 182-187.

present a small oligarchy predominantly Jewish exercises practical control of the whole Masonic movement.

One result of this development seems to have been that the policy and aims of Freemasonry have become more clearly defined. Thus, it is only during the last half-century that the definite objective of a world-state controlled by a Masonic ring, and the utilization of gold and international finance as the principal instruments for its realization (both Jewish conceptions) appear prominently and with clear definition. The present Masonic control of world-finance; the Russian revolution (aided, apparently, by the international financiers) with its aspirations towards a universal Masonic State; and the present multiplication of International associations of various kinds linked up directly or indirectly with the Masonic or Bolshevist organization; each marks a certain stage of advance towards the desired objective.¹ How the further developments are to work out, God alone can foresee. The Church, doubtless, will repel the assaults of Freemasonry as she has repelled every assault of the agents of Satan for the past two thousand years. But in the meantime religion and morals may suffer heavily in the contest; and no country, much less our own, is immune; and the danger must be measured by the fact that Freemasonry is probably the most deadly enemy that God's kingdom on earth has ever had to face.

For the Catholic position on many questions associated with the League of Nations, see the little treatise of Abbé Giloteaux, *Patriotisme et Internationalisme* (Tequi, Paris, 1928), which contains an excellent summary of the Catholic position on the questions of Pacifism, Disarmament, Patriotism, Internationalism, etc.

¹ Cf. Appendices III and IV.

Means of Combating Freemasonry.

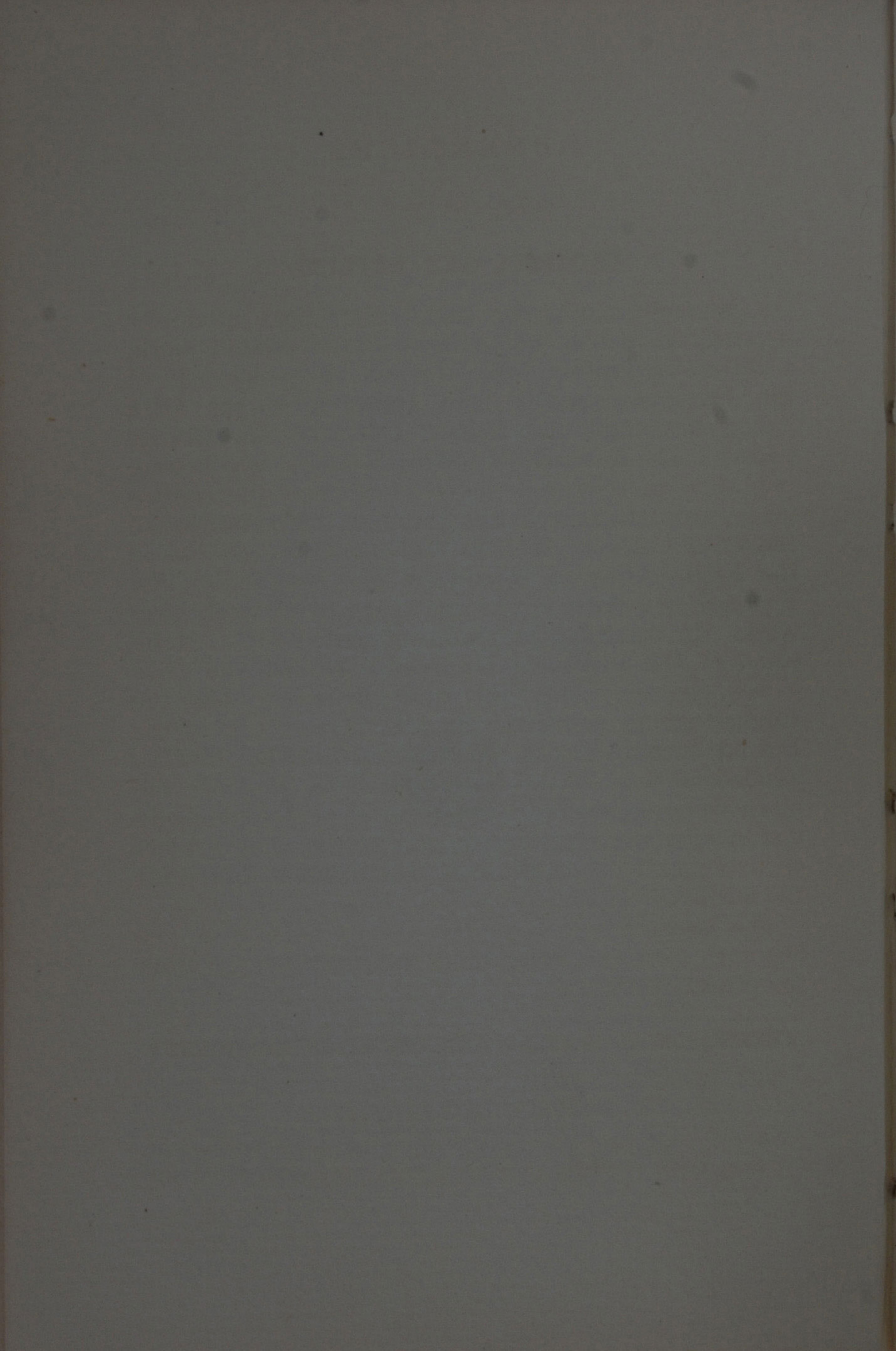
It is outside our present scope to discuss the means and methods of countering the Masonic movement. This much, however, we may say before concluding: Freemasonry is very powerful and very highly organized. It has enlisted the human passions on its side; and has subdued to its service an immense proportion of the material and intellectual resources of the whole European race. The one power that can successfully cope with it is that of real Christianity. The one foe that Freemasonry fears is the Catholic Church.

Again, the Masonic movement is essentially materialistic, naturalistic and selfish. A counter movement to be successful must be inspired by supernatural and religious motives, and must aim at noble and unselfish ideals. If its motives and driving force are selfish and material like those of Freemasonry it is doomed to failure, for Freemasonry will easily overreach it.

Finally, presupposing the presence of a vigorous Catholic faith and practice such as still exist in Ireland, the weapons most urgently needed to combat the Masonic peril are a widespread knowledge of Catholic social principles, Catholic organization, and a vigorous and firmly established Catholic Press.¹

¹ Ireland is particularly backward in these respects as compared with the Catholic countries of Continental Europe. Thus in France the "Ligue Anti-Judæomaçonnique" was founded some years ago, and is apparently gathering strength year by year. Again in the Summer of 1929, an international committee, consisting of delegates (priests and laymen) from Austria, South Germany, Italy, Poland, Hungary and other countries, assembled in Vienna for the foundation of a still more comprehensive Anti-Masonic League. The first International Congress of this League will be held in Vienna, March 14th, 1930.

APPENDICES



APPENDICES

APPENDIX I

PROTESTS AND REPLIES

ON November 2, 1929, about six weeks after the appearance of the first edition of the present work, a letter of protest from the official spokesman of the Freemasons of Ireland appeared in the *Irish Independent* and the *Belfast Telegraph* (an Orange paper). The letter drew forth rejoinders, which were published in the *Irish Independent*; and the controversy aroused keen public interest. Practically all the Irish Catholic weeklies and monthlies as well as the English *Catholic Times* (in one issue only) and *Universe* devoted considerable space to it, week after week. It was noticed and commented on even by some of the Continental papers. Neither the *Irish Times*, however, nor the *Cork Examiner*, nor the English dailies circulating in Ireland, nor any of the Dublin evening papers or the non-Catholic weeklies alluded to it. As the letters serve to illustrate the methods and general attitude of the Masonic body and incidentally throw much light on the whole subject of Freemasonry, we think it worth while to reprint the whole correspondence.

The narrative portions throughout as well as the headings over the letters and the footnotes are from the present writer.

FREEMASONRY—IS IT AN ANTI-CHRISTIAN MOVEMENT?

Nov. 2, 1929.

To the Editor *Irish Independent*.

Sir,—I have read carefully within the last few days an amazing book recently published under above title—I say

amazing, because I can find scarcely one word of truth in it from cover to cover. I hesitate to accuse anyone of the standing and position of the author of wilful perversion of the truth, and would rather conclude that he is one of those enthusiasts, or fanatics, who can only see what they wish to see, and believe what they wish to believe.

It has never been the custom of the Masonic Order to enter into newspaper controversies with its detractors, and I do not propose to do so now, but this book, written by a distinguished member of the Jesuit Order, bearing the approval of the Censor, and the Imprimatur of the Roman Archbishop of Dublin, and published in a country the majority of whose inhabitants belong to the Roman Church, is in a different category to the letters and articles which have been appearing in such profusion lately in some of the minor clerical organs ; and demands a reply from someone whose position in the Masonic Order qualifies him to speak with authority.

STANDING IN THE ORDER.

Your readers will be able to judge whether I am so qualified. I was initiated into Craft Masonry exactly forty-nine years ago, and received into the Antient and Accepted Rite six weeks later. I have passed the Chair in every degree of Masonry worked in these islands.

I have been for nine years Deputy Grand Master of the Grand Lodge of Ireland, and am also Lieutenant-Commander of the Supreme Council of the Thirty-third Degree of the Antient and Accepted Rite, so I may claim some knowledge of my subject.

In addition, this letter is written with the full sanction and approval of the Earl of Donoughmore, Grand Master of Irish Masonry, and of Col. Sharman-Crawford, Sovereign Grand Commander of the Thirty-third Degree.

To deal in detail with every erroneous statement contained in this book would entail a volume as large as itself, so I will content myself with refuting some of the more important accusations brought against the Order.

NOT SECRET.

Freemasonry is not a "Secret Society."¹ The essence of a secret society is secrecy of membership and secrecy of object. The names of all the leading Freemasons are published and can be learnt by any member of the public, and the names of all Freemasons are kept in registers which, under the common law of the country, can be inspected by the civil government should they desire to do so.

The aims and objects of the Order are published in the "Laws and Constitutions," which anyone can buy and read. True, Masonry has its secrets, every society has, even the Society of Jesus to which the author belongs.²

It is quite true that Freemasons all the world over regard each other as brothers with the same aims and aspirations, but this only applies where there is mutual recognition between Grand Lodges.

RECOGNITION REFUSED.

Certain *soi-disant* Grand Lodges on the Continent of Europe, and in Latin countries, having denied and rejected the first and greatest of all Masonic landmarks,³ belief in

¹ Yet Freemasonry is continually referred to as a secret society by the British administration in Ireland during the nineteenth century and later.

² It is not because its members are unknown, that Freemasonry is condemned, but for other reasons which are explained in detail in chap. vi, p. 129. It is untrue that the real aims of the Masonic Order are contained in the published Constitutions. They are in fact unknown even to the majority of its own members.

The implication that the Society of Jesus is a Secret Society is manifestly false. Neither the Society nor any other religious order (for all are the same in this matter) has any oaths of secrecy; nor any secrets (sworn or otherwise) from its ecclesiastical superiors (viz. the Holy See); nor indeed any secrets of any kind except in the sense that the domestic concerns of every family or society are always more or less private and confidential.

³ The number of Freemasons (as given in the official Masonic publications) of the Anglo-Saxon type includes 4,100,000 out of a total of 4,400,000. Of the remaining 300,000, those namely of the non-Anglo-Saxon section, probably *more than a half* or two-thirds,

God, have been refused recognition by the Grand Lodges of England and Ireland, and consequently are not held by us to be Freemasons at all. We have absolutely no communication with them, our members are forbidden to enter their Lodges under penalty of expulsion, and our Lodges are forbidden to receive their members as visitors.

Neither England nor Ireland has ever attended, or will ever attend, any convention or assembly in which one of these bodies takes part.¹ The best known of these unrecognised bodies is the Grand Orient of France.

We are accused of being irreligious, and even worse, "Devil Worshippers" and "Synagogues of Satan." Now in Ireland most of the bishops and higher dignitaries of the Church of Ireland, as well as a large percentage of the minor clergy, and the heads of the Presbyterian Church, belong to the Order.

From the author's point of view, no doubt, they are all heretics; but I do not think anyone, except the most rabid fanatics, could describe them as "Anti-Christian" or "Devil-Worshippers." The citizens of Dublin who witnessed the two great Christian and Masonic services at St. Patrick's in 1925, and Christ Church in 1927, will know if these epithets are deserved.

The Order is also accused of responsibility for all the political troubles of the world during the last two hundred years—murders, revolutions, rebellions, and outrages of all kinds.

Our membership is sufficient answer to this charge. Not only has the Royal Family of England been closely associated with Freemasonry ever since its re-birth in

are *formally* recognized by the Grand Lodges of England and Ireland. Even the small residue, probably less than 150,000 (the "soi-disant lodges" referred to above) are linked up, through the medium of liaison bodies such as the Lodge *Alpina* of Switzerland into what is called in the official Masonic organs the "World-Chain of Freemasonry" (Cf. pp. 43-4 *supra* and Appendix II), and are in fact recognised as brothers, and as members of one great body, even while formal and public recognition is withheld.

¹ Cf. Appendices II and V *infra* as commentaries upon these statements,

1717, but in two of the Scandinavian countries—Denmark and Sweden—the King himself is by law the Grand Master. The rolls of membership contain the names of those most prominent in every walk of life—landowners, captains of industry, the most distinguished members of every profession, scientists—in a word, the very class which suffers most from political unrest and upheaval.¹

THE ORIGIN.

The Antient and Accepted Rite was instituted by Frederick II of Prussia, called Frederick the Great, with the avowed object of combating the wave of irreligion and anarchy which threatened to overwhelm Europe in the eighteenth century. Does the author hold Irish Freemasons responsible for the political outrages and assassinations which have disgraced our own island within recent years?

The chapter dealing with Masonic organisation is simply ludicrous. Freemasonry has no connection with any other society whatsoever, and the terms "Imperfect Freemasonry" and "White Masonry"² convey no meaning to us. Some societies have modelled their ritual and procedure on Masonic forms and some have even adopted quasi-Masonic dress, but there the connection ends. Masonry does not seek to influence them, nor do they influence Masonry.

The writer infers that every association which is not under the direct control and guidance of the clerics of his Church is Masonic, and therefore evil,³ even including such bodies as the Young Men's Christian Association, archæo-

¹ For commentary on this paragraph, see Index under words *Dupes* and *Figure heads*.

² These terms are not Masonic; but for examples of the realities which they signify see Appendices III and IV *infra*.

³ This is a mistatement. The author does hold that a *religious* association in order to be lawful must be under the control of the Church. But he nowhere suggests that a purely secular association, such as a musical or agricultural society need be under the direct control of the Church.

logical, geological, musical, or agricultural societies. This is manifestly absurd.

ORDER OF ILLUMINATI.

The old accusation of the Illuminati and Carbonari being really Masonic associations is trotted out again. The Order of the Illuminati was founded in 1776 by one Adam Weishaupt, in the very same year in which he was initiated in a Lodge belonging to the "Strict Observance." He had tried unsuccessfully to start it ten years earlier, in 1766. He tried at once to graft it on to Freemasonry, but again failed entirely to do so.

The Order of Illuminati was suppressed in 1784 by the Elector of Bavaria, the country of its origin, and disappeared until it was revived some years later in Italy, where it dragged out a very precarious existence till its total disappearance after a few years. It never had any vogue in England or Ireland. Its objects were in direct conflict with those of true Masonry.

It is doubtful whether Weishaupt himself can be legitimately called a Freemason at all since he was initiated in the "Strict Observance," an unorthodox body which had no existence except on the Continent and was not recognised by the Mother Grand Lodges of England or Ireland.¹

¹ Whether or not Weishaupt was formally initiated into the Order in a duly constituted Masonic lodge or the Illuminati formally recognised are details of Masonic erudition which have little or no interest for the non-Masonic enquirer. The essential point is that the principles and aims of Weishaupt and the Illuminati were incorporated into Freemasonry in the eighteenth century; that the published documents of the Illuminati, which all may read, contain the fullest exposition of the Masonic aims and principles, formally accepted and championed by the Masonic leaders, and consistently followed out in Masonic policy and action down even to our own day. Besides the references given in the text on this matter, viz., Barruel, Webster, Robison, etc., cf. the recently published volume, *The Secret Power Behind the Revolution*, by Vicomte Leon de Poncins (Boswell Publishing Co., 10 Essex Street, London, W.C.2, price 6s.),

As for any connection between the Carbonari and Freemasonry it is sufficient to note one clause of the Carbonari oath:—"I swear undying hatred to all Masonry and its atrocious protectors."¹

The allegation of Jewish influence is an entire myth, and an example of how prejudice can distort the minds and obscure the reason of some men who in other matters are capable of judging dispassionately. No doubt there is a certain amount of anti-Semitic prejudice in every Christian, and the history of our religion makes this inevitable. Also the relations, financial and other, of the Chosen Race with the rest of the world, have not improved matters in this respect. But this prejudice can be carried to extremes. It is quite true that the origin and the legends of Craft and Royal Arch Masonry are based on the Old Testament; so are those of Christianity itself. But to say that Freemasonry, and especially the so-called "Higher Degrees," are controlled by Jews is more than absurd, it is puerile.

Before any Freemason of the Craft Lodges or the Royal Arch can aspire to join either the Order of the Temple, or the Antient and Accepted Rite, he must avow his unqualified belief in the Christian religion, and his acceptance of the doctrine of the Holy and Undivided Trinity.² Should he not do so, he cannot be accepted. Consequently no

in which whole series of Masonic pronouncements are quoted in proof of the above. See also *Rev. Intern. des Soc. Sec.* (passim) and *La Partie Occultiste* (a monthly supplement to the latter), in which a new French translation of the Documents of the Illuminati was published in the latter months of 1929.

¹ That the Carbonari were Masonic is asserted by Pius VII and Leo XIII: and is quite evident from their history and general character. (Cf. *Cath. Encyclop.*, vol. iii, p. 330). As to the clause quoted from their supposed oath (they had in fact several oaths like the Freemasons) the statement is too vague to deal with (in their beginnings the Carbonari were probably not Masonic), and in any case would prove nothing. The Carbonari were ready to publish, if useful for their purpose, forged constitutions, as they actually forged and published a Papal bull confirming their Association (cf. *ib.*).

² Dr. Reichel, one of the most authoritative spokesmen of Freemasonry in Germany (German Freemasonry is supposed to be of

Jew, except a converted Jew, can be a member of any of these degrees, much less exercise any control.¹

There is no such thing as an inner circle in Freemasonry. Each Grand Lodge or Supreme Council is "sovereign" in its own country, and its rulers are well known to the public at large. In Ireland the Earl of Donoughmore is Grand Master, and I am his deputy and chief executive officer. Neither of us is a Jew, nor are we subject to any Jewish influence, and I do not fancy that either of us would stand interference even from a syndicate composed of all the Jewish bankers and financiers of the world.

The Sovereign Grand Commander of the Thirty-third Degree of the Antient and Accepted Rite is Col. the Right Hon. R. G. Sharman-Crawford, and again I am his lieutenant and chief executive officer. The same thing applies to the Supreme Council as to the Grand Lodge.

The idea of a mythical Jew with Supreme Powers over the whole of the Masonic world is simply grotesque.²

ANNUAL ELECTION.

Grand Lodge which consists of all actual and past Masters living, is so jealous of any undue power or influence being exercised by any one individual that it insists on the Grand Master being subject to annual election or re-election. Any Grand Master who was thought to seek to usurp undue power would be given a very short shrift indeed in Ireland.

The author's bibliography may seem to the uninstructed to be an imposing one, but from a Masonic point of view

the same type as the Anglo-Saxon), writes in the *Wiener Freimaurer Zeitung* (Feb., 1929): "Catholicism and Freemasonry . . . are two contrary theses . . . two irreducible concepts of the Universe which it is impossible to bring into agreement" (cf. *R. I. S. S.*, 1929, No. 23, p. 565).

¹ The intimate association between Freemasonry and modern Judaism is treated in chap. iv, and passim. The existence of certain lodges, or even rites, from which Jews are excluded proves nothing. Such an arrangement exists also in some of the continental countries, and does not prevent the Jewish lodges of B'nai B'rith from exercising practical control.

² See Index under word *Control*, for the present writer's statements (which are misrepresented here) on this matter.

it is more remarkable for its omissions than its inclusions. Hardly any of the modern Masonic authors whose writings are admitted to carry any weight are quoted. The only Irish works cited are Chetwode Crawley's "Cæmentaria Hibernica" (misspelt "Cæmeteria") and the recent History of the Grand Lodge of Ireland.

Both of these are purely historical works of no value for the purpose of argument. Yarker, who is quoted as an English authority, has been totally discredited in Masonic eyes. The Jew, Ragon, who is by no means regarded as a "Sacred Author" by us, dealt entirely with Continental Masonry as it was a century or more ago, and knew little or nothing of the craft as practised in the mother countries where it had its birth.¹

The non-Masonic writers whom he quotes so extensively—Deschamps, Benoit, Eckert, Gruber, Webster, etc.—were as ignorant as he is himself, and drew mainly on their imaginations for their so-called facts.² Their testimony is of no value whatever.

¹ Yarker is referred to only twice in the present work, and Ragon only five times. Cf. on the other hand, Waite's *New Encyclopedia of Freemasonry*, vol. i, pp. xxix and xxxi, where it will be seen that Waite, a Masonic present-day writer and confessedly of the highest authority, refers 13 times to Yarker (although he sometimes disagrees with him), and 29 times to Ragon, who (with Anderson) is the author he quotes most frequently of all.

² The estimate here given of the non-Masonic writers quoted in the present work is out of harmony with the opinions of some of the highest Masonic authorities. Thus Dr. Reichel, a leading German Freemason, refers in the *Wiener Freimaurer Zeitung* (Feb., 1929) to Father Gruber, S. J., as a "distinguished adversary animated with a regard equal [to that of his Masonic adversaries] for justice and truth" and, again, "celebrated for his Masonic erudition" (cf. *R. I. S. S.*, 1929, no. 23, pp. 565-6). Again, Waite in his *Encyclopedia of Freemasonry* (vol. ii, p. 368) writes of Robison, Barruel and Eckert, three of the non-Masonic authors referred to above: "Professor Robison, Abbé Barruel and Counsellor Eckert would all repay reading at the present day, especially by a student who could be at the pains of checking them one against another. The first two authors wrote with no notion that each had a competitor covering the same ground. The complete distinction between them in style and treatment serves only to bring out . . . the practical identity of their conclusions. . . . Eckert . . . had every opportunity of profiting by both his precursors."

Freemasonry makes no extravagant claims to perfection. It does not profess to be a religion itself, or a substitute for revealed religion. On the contrary, it exhorts its members to practise diligently that religion to which they belong, and to obey that Church of which they are professing members. In the higher degrees, as I have said above, a member must be a professing Christian, but in every degree from that of Entered Apprentice upwards, he must avow his belief in God,¹ in the immortality of the soul, and in the brotherhood of man. He must be a good and loyal citizen of whatever country he lives in ; to quote an old charge : " Ever remembering that Nature has implanted in his breast a sacred and indissoluble attachment towards that country whence he derived his birth and infant culture."

We are told that Pope Leo XIII said forty-two years ago : " Would that all would judge of the tree by its fruits." Irish Freemasonry asks for nothing better than to be judged by its fruits.

CLAUDE CANE,

*Deputy Grand Master of Ireland and
Lieut. Grand Commander 33°.*

MASONIC OATHS OF SECRECY

Nov. 5.

To the Editor *Irish Independent*.

Sir,—Col. Cane took up on Saturday a considerable amount of your space with a defence of Freemasonry ; I ask that you give a little to a brief exposure of the plausibilities of that document.

I. Col. Cane gives the go-by to the primary count in

¹ Not necessarily in the true God (see pp. 32-40 *supra*). As to the real attitude of Freemasonry towards Christianity it may be inferred from such passages as the following, which occurs in Pike's *Inner Sanctuary*, iv, 389 (quoted in *Cath. Encyclop.*, loc. cit.). " The aping Christianity of Blue Masonry made it an emasculated and impotent society." Cf. chap. ii, iii, v and vi, where this matter is treated at length.

the Catholic indictment of Freemasonry—viz., that it is secret and oath-bound. He has something to say, it is true, about secrecy—this I deal with further on ; but he makes no attempt to give reasons for the oaths. Is it that he is unable or that he is unwilling to give the “ why ” of the oath ?

An oath postulates that something of importance is behind it. What is the important something that the Freemason oath connotes ? Subsidiary to this, I would ask Col. Cane what authority has the Freemason Order to administer oaths to anybody ?

The power to administer oaths inheres in only two authorities—the constituted authorities of the State itself and the constituted religious authorities—in either case for matters only of sufficient importance. Will Col. Cane commit himself to the assertion that any Tom, Dick, or Harry is entitled to start an oath-bound society fashioned after his own fancies ?

THE DEFENCE.

2. Col. Cane's defence of Masonic secrecy (in addition oath-bound) is a very lame one. He tries to insinuate something about the Jesuits, but that Society takes no oath of secrecy. Everyone knows and admits that there are intimate affairs of any society, professional body, business establishment—aye, family—which are properly secret, but the secrecy is not hedged with an oath.

3. Col. Cane tells how English and Irish Masonry have cut themselves off from Continental Masonry, but very astutely he says nothing about Scotch Masonry being still *en rapport* with the Continental lodges, or about the English and Irish lodges being *en rapport* with the Scotch. So at the best Irish Masonry and Continental are just “ cousins once removed.”

RE-MADE IN GERMANY.

I pass over, in order to avoid unduly lengthening this letter, other things in Col. Cane's defence that I could deal with. I shall add only that, to judge from Col. Cane's

letter, Freemasonry of recent revival is getting ashamed of its plebeian origin ; for the Colonel tells us that it was brought back to life by Frederick the Great of Prussia to stem the tide of irreligion in that country. So, then, it appears, Modern Freemasonry, though it cannot be labelled " Made in Germany," has been at least re-made there !

We do not deny the right of Frederick to be called the Great as a ruler, soldier, politician, and he was no proscriber of the Catholic religion, but to fancy that he, the friend of Voltaire and the Encyclopedists—those mockers of all religions—the cynic with regard to religion that he reveals himself to be in his " Correspondence "—that this German potentate was moved to revive Freemasonry to combat irreligion is a draft upon credulity which one does not feel disposed to honour.

EDITOR, *Irish Catholic*.

55 Middle Abbey Street, Dublin.

SCOTTISH FREEMASONRY

Nov. 6.

To the Editor *Irish Independent*.

Sir,—In my letter in the *Irish Independent* last Saturday I said that I did not intend to enter into a newspaper discussion. There is, however, just one point made by the Editor of the *Irish Catholic*—a perfectly fair one—which I think I may answer without violating that condition.

He complains that I say nothing " astutely " about Scottish Freemasonry. There is nothing astute about it. Father Cahill, in the book I am dealing with, makes only very fleeting and unimportant reference to Scottish Freemasonry, and none to its present condition. Secondly, I am not a Scottish Mason, or a member of the Scottish Constitution, therefore I have no right to speak for it. I am a member of the English Constitution and an English Past Master, though that fact does not entitle me to speak for the Grand Lodge of England as I can for the Grand Lodge of Ireland.

But I have every reason to believe, speaking with the authority of the Grand Master of Ireland, that on the question of recognition of those *soi-disant* Grand Lodges which reject the first and greatest of all Masonic landmarks, the belief in God, the three sister Grand Lodges of England, Ireland, and Scotland are in perfect accord, *i.e.*, we refuse to recognise them, and do not recognise their members as brother Masons.¹

CLAUDE CANE, D.G.M.

Nov. 7.

To the Editor *Irish Independent*.

Sir,—Col. Cane generously breaks his “no controversy” rule; he does so, I presume, because on one minor point in my letter . . . he can make a score. . . . What does matter is that Col. Cane makes no attempt to enlighten us on the objections made to Freemasonry by Catholics. The chief of these are:—

1. That it is oath-bound.
2. That it is secret.
3. That it arrogates a self-conferred right to administer an oath.

¹ The term *Scottish Masonry* may be understood in either of two senses, viz.:—(1) Freemasonry as actually practised in Scotland, or (2) That section of the Order called *The Ancient and Accepted Scottish Rite*, which is practised all over the world. This Rite has no less than 14 lodges (or chapters) in Dublin alone. The Editor of the *Irish Catholic* evidently alludes to this A. and A. S. Rite in his letter of Nov. 5. The Colonel's reply refers only to Scottish Masonry in the other sense. One may note also that the Colonel in all his letters avoids the use of the word *Scottish* when referring to this rite as practised in Ireland, and calls it the *Ancient and Accepted Rite*, although in the *Freemasons' Calendar* it gets its proper name, viz.: *A. and A. S. Rite*. This is the rite that Pike treats of in his celebrated book, *Morals and Dogma of the A. and A. S. Rite* (see above, p. xvii; also Index under “Scottish Rite”). Possibly one of the reasons for Freemasons' tactful attitude in referring to this section of Freemasonry in Ireland is the fact that the A. and A. S. Rite is commonly supposed to be the most profoundly anti-Christian of all sections of Freemasonry, and that, too, notwithstanding the fact that in the lodges of the Anglo-American section of it, the members must make a profession of Christianity (of some sort).

As on these major points Col. Cane is dumb, plainly . . . he is unable to give answers that would satisfy any rational being.

I claim, then, judgment by default for the Catholic case. The high-and-mighty if not hoity-toity attitude—that he will “enter into no controversy”—“cuts no ice.” Striking that attitude is a device so outworn that no one can be deceived by it. In plainest English, Col. Cane does not and will not answer, because he cannot.

THE EDITOR, *Irish Catholic*.

55 Middle Abbey Street, Dublin.

AUTHOR'S REPLY TO COL. CANE

Nov. 8.

To the Editor *Irish Independent*.

Sir,—My attention has been called to a letter from Col. Claude Cane in the *Irish Independent* of Nov. 2, in which the writer finds serious fault with my recently published book, “*Freemasonry and the Anti-Christian Movement*.” For although the writer of the letter does not mention my name, and the title is incorrectly quoted, my book is evidently the one referred to.

Having been just requested by the publishers to revise the book for a second edition, I would have sincerely welcomed a reasoned critique from a Masonic apologist. Such a critique, even though hostile, would probably enable me to rectify minor inaccuracies and mistakes which it is peculiarly difficult to avoid in treating so elusive and chameleon-like a subject. The Colonel does point out one definite inaccuracy (which shall be corrected in the forthcoming edition), the misspelling of the word *Cæmentaria*. Otherwise his letter is disappointing.

COL. CANE'S ALLEGATIONS.

The very first sentence, in which he declares that he “can scarcely find one word of truth in the book from cover to cover,” gives a foretaste of what is to follow. He does not seriously discuss the evidence advanced in

support of my conclusions, but denounces the conclusions themselves as "absurd," "puerile," "grotesque," "ludicrous," while I myself as well as the eminent non-Masonic authors, Protestant as well as Catholic, whose works I have utilised in my short sketch, are described as "ignorant," "fanatics," "who drew on their imaginations for their so-called facts," "who see only what they wish to see, and believe only what they wish to believe."

PAPAL DECISIONS.

My book, as I state expressly in the Preface, is intended primarily for the Catholic reader, who accepts the Church's teaching. Hence my treatment of Freemasonry is naturally based on the Papal pronouncements, which for Catholics are decisive, and for all who know the circumstances and customary proceeding of the Holy See must, as I explain at some length in my book, carry very great weight.

The strong expressions that I use and which Col. Cane so much objects to, are quoted from the Papal decisions. Whatever the Colonel may say or think, every Catholic knows that the Pope is the Vicar of Christ on earth, the authentic teacher of faith and morals, and the best-informed as well as the highest authority in Christendom on all matters connected with the spiritual well-being of the Christian people.

During the last two centuries no fewer than eleven Popes have, one after another, condemned Freemasonry in the most uncompromising terms, and with unwavering consistency. They give in detail, and in the clearest words, the reasons for their condemnations. They charge Freemasonry with occult and criminal activities, with infamy blasphemy and sacrilege, with treason against the State, with anarchical and revolutionary principles, with being a very Synagogue of Satan, whose direct aim and object is to destroy the Church of Christ, and to bring back to the world the worst and most degraded forms of paganism. *Christian Governments are again and again reminded of their urgent duty to suppress the reprobate sect within their territories* (See Chap. VI., pp. 118-133).

ANGLO-SAXON FREEMASONRY.

These condemnations affect all the different sections of Freemasonry, including that of the Anglo-Saxon type, which is in fact the parent body, and by far the most important, forming as it does more than thirteen-fourteenths of the whole. The scope and object of my book is to illustrate these Papal decisions, and to show from approved Masonic sources and incontrovertible facts of history how well founded they are.

NON-MASONIC WRITERS.

Naturally I utilise the works of several non-Masonic writers of recognised authority, Protestant as well as Catholic. All these the Colonel dismisses as being as ignorant as I am myself, and as "drawing on their imaginations for their so-called facts;" in other words, as falsifiers of history, or—liars. Prominent among the writers whom the Colonel thus describes is the venerable Father Hermann Gruber, S.J., now a very old man, and a scholar of European fame. Father Gruber has devoted most of his life to an exhaustive study of Freemasonry in all its various phases and ramifications, and is recognised as among the very best living authorities on the subject.

ANGLO-AMERICAN FREEMASONRY.

His long article in the *Catholic Encyclopedia* (every statement in which is accurately documented with fullest references to the best Masonic authorities) deals primarily with Anglo-American Freemasonry. In this, as well as in his several other works on Freemasonry, the writer shows himself a model of careful research and calm, dispassionate judgment.

Mgr. Jouin, from whose works I also quote, and who, too falls under Col. Cane's summary condemnation, is, like Father Gruber, now a very old man. He is the head of an active group of French writers, and the Editor of the Paris weekly review, *Revue Internationale des Sociétés*

Secrètes. This review, and indeed all Mgr. Jouin's writings, are a repertory of Masonic documents of English-speaking as well as Continental countries, and it is principally for these documents that his works and his review are so often referred to in my book.

Father Deschamps, S.J., whose book on secret societies I have also utilised, died some fifty years ago as a comparatively young man. His book, which was posthumously edited, went through several editions within a very few years, and is generally recognised as a classic on the portion of the subject which he specially treats—viz., the external activities of Freemasonry in the different American and European countries during the nineteenth century.

I might, if space permitted, go through the credentials of the several other writers whom I quote—Barruel, Eckert, Robison, Webster, etc., etc. The last three, by the way, are Protestants, but all apparently are indiscriminately and summarily rejected by Col. Cane. The Colonel may disagree with some of the views of these writers or may deny the validity of their inferences, but he cannot call in question the authenticity of the Masonic documents, official Masonic pronouncements, speeches, etc., with which their books are filled (and for which I especially utilise them), nor the reality of the historical facts which they adduce in support of their conclusions.

To assert that they are ignorant of Freemasonry, or that they "drew on their imaginations for their so-called facts," is simply a reckless statement, and seems to suggest that Col. Cane has not made a serious study of their works.

MASONIC AUTHORS QUOTED.

Of the more than thirty Masonic authors whom I quote, the Colonel challenges two, and only two—one, Yarker (who, by the way, held the highest offices in some of the recognised Anglo-American rites), as being now "totally discredited in Masonic eyes," and the other, Ragon, as being not well acquainted with Anglo-American Freemasonry. Even though these objections were well founded,

which I do not admit, all the main conclusions of my book remain quite unaffected.

The Colonel does not venture to question definitely the reliability of the many other leading witnesses invoked, especially that of Mackey and Pike, who are the principal ones, and who are universally recognised as among the very highest Masonic authorities on Anglo-American Freemasonry. Fr. Gruber, whom I have just referred to, gives in the *Catholic Encyclopedia* a selection from the encomiums on Albert Pike, which appeared in the Anglo-American official Masonic organs, on the occasion of his death (1891), and in which he is described as the "Prophet of Freemasonry." "The greatest Masonic scholar and writer of the nineteenth century, whose name has been a household word wherever Masonry is known," etc., etc. (See *Catholic Encyclopedia*, vol. ix, p. 788. See also Bibliography, pp. xvii-xviii *supra*).

POINTS OF DETAIL.

As to the several points of detail, to which Col. Cane refers, where he so summarily rejects my conclusions—Masonic belief or unbelief in God, the antagonism of Freemasonry to Christianity (notwithstanding the existence in some places of so-called "Christian" lodges), its connection with Illuminism, the existence of inner Masonic circles, usually unknown to the rank and file, and often unknown even to members who apparently hold high office in the Order, the universal oneness or solidarity of Freemasonry, the Jewish influence in it, etc. It is manifestly impossible to discuss these matters satisfactorily in a letter. They are, each and all, treated more or less fully in my book. It is for the reader of the book itself to judge whether or not I have made assertions without solid foundations.

MASONIC DEFENCE.

What are the Colonel's positive proofs in refutation of my conclusions? All, or practically all his arguments rest on one point, and that is his own authority. He gives

his credentials very naïvely, and apparently without realising the humour of the situation. He has been a Freemason for fully 49 years. He has attained to the thirty-third degree in the Ancient Scottish Rite. He "has passed the Chair in every degree of Masonry worked in these islands," including, apparently, the degrees of "Knight of the Sun," "Knight Kadosh," the degree of the "Sovereign Prince of the Royal Secret," and even a degree still higher.

SWORN TO SECRECY.

I do not wish to question the Colonel's sincerity or good faith (for Freemasonry does seem to involve strange incongruities and apparent inconsistencies), but what are the facts of the case? At his first installation into the Masonic Order forty-nine years ago, Col. Cane must have sworn, and that, too, under awful penalties, "to hide, conceal and never to reveal any part or parts, point or points, of the secrets or mysteries of or belonging to the Free and Accepted Masons, which were then known to him or which he might in any way afterwards learn . . . not to write those secrets, indite, print, carve, mark, engrave, or otherwise delineate them, or cause or suffer the same to be done by others, if in his power to prevent it, on anything moveable or immoveable, whereby . . . any letter, character or figure, or even the least trace thereof may become legible or intelligible, etc."

UNCONDITIONAL OBEDIENCE.

Under similar dreadful penalties he presumably must have solemnly sworn at his different initiations into the higher degrees to be true to such obligations as the following: "To obey all the laws and regulations of the Order, and accept all its doctrines and beliefs"; "to consecrate his whole life, strength, influence and intellect to the ends of the Order of the Knight Kadosh" (see pp. 144-146 for a brief explanation of what that means). "To obey without hesitation any order, whatever it may be, of Masonic

superiors." (See *Catholic Encyclopedia*, vol. xx, p. 780, where Father Gruber gives a selection of the ordinary Masonic oaths, the words of which he quotes from Pike's work, entitled, *The Inner Sanctuary*, iii, p. 68, and iv, pp. 470, 488, 479, etc.)

Has the Colonel taken these or similar oaths? If so, has he meant them seriously? Seeing that the matter of the letter to which I am now replying apparently comes under the tenor of these oaths, has it been written in accordance with or in violation of them? In any case, can his testimony be accepted as reliable?

EDWARD CAHILL, S.J.

Milltown Park, Dublin.

ANOTHER MASONIC PROTEST

Nov. 9.

To the Editor *Irish Independent*.

Sir,—As a member of the above [viz. Freemasonry] for over sixty years, allow me to ask your readers why we cannot be left alone. We are not interfering with anyone, and are loyal citizens of the country in which God has placed us, and we welcome the "brotherhood of all Christian denominations," and are well known to our neighbours, who can judge of our mode of life. All we ask for is "freedom of thought," which in a free country should not be denied us.

In the *Irish Independent* of July 27, 1927, the following letter appeared over the name and address of the writer:—

"Those of us who style ourselves Catholics would do well to consider the words of Sunday's Gospel—'By their fruits you shall know them,' etc. If we only adopted the same spirit of Christian charity to one another as the Freemasons do, if we only practised a little of their shrewd business capacity and integrity, there would be less unemployment and trouble in this country, and, I am sure, less murder."

HUBAND GREGG.

(Old Windsor.)