

FUTILITY OF COL. CANE'S DEFENCE

Nov. 9.

To the Editor *Irish Independent*.

Sir,— . . . As one who has read Father Cahill's book, and marvelled at the learning as well as sound judgment that writer has displayed in marshalling his facts and naming his authorities, Freemason authorities almost all, either directly or indirectly, I agree, that no third person can arrive at a just conclusion regarding the matters in dispute unless he studies *pari passu* Father Cahill's book and Col. Cane's letters. To carry on the controversy in the *Irish Independent* would entail a great quantity of needless repetition. Father Cahill evidently is not impressed by Col. Cane's arguments, for it seems that he has decided to let his book speak for itself. . . . Father Cahill's thesis—that Freemasonry is an anti-Christian movement and an anti-Christian organisation—has been entirely evaded by Col. Cane. The latter makes what capital he can out of the fact (of which he does not profess to be absolutely sure) that the Scottish Rite (with whom the Irish Freemasons are in friendly agreement) refuse to have intercourse with such Continental rites or branches of the Order as profess Atheism.

Even supposing that Col. Cane is right¹ in his uncertain affirmation, this does not in the least weaken Father Cahill's case, nor answer the Jesuit's terrible indictment against Freemasonry. Surely an organisation that, whilst it excludes Atheists (who are very few), admits into its ranks Jews, Mohammedans, Buddhists, Theosophists, and other believers in a God (of some sort), and preaches a religious fraternity with all these powerful and vast groups of anti-Christians, surely, I say, such an organisation is in itself anti-Christian. . . .

Surely no Catholic can conscientiously join such a body, even if it had no secret oath, illegally administered, to serve unknown masters and to obey unknown future

¹ That he is not so, is clear from the extract quoted from the *San Francisco Examiner*, p. 45 *supra*. Cf. also pp. 37-8.

commands (against the laws of the Catholic Church many of these commands would surely be). Nay, every Catholic is even bound to fight strenuously against a body such as this is. . . .

A. E. COMERFORD.

Dublin.

MASONIC OATHS AGAIN

The following letter, which apparently was sent to the *Irish Independent* about this time was returned to the sender unpublished. The latter sent it on to the present writer with a covering note :

Nov. 12.

To the Editor *Irish Independent*.

Sir,—Those who are interested in the controversy on Freemasonry would do well to look through the book entitled *English and Irish Freemasons and their Foreign Brothers*, published by Gill & Sons in 1877. The book, which may be seen in the National Library and the Library of Trinity College, is no less startling than Father Cahill's recent work.

The writer gives the text of some oaths taken by Royal Arch Masons, who form an important section of Anglo-Irish Freemasonry, and who all, according to Colonel Claude Cane, are professing Christians. Here are some of the oaths :

“ I . . . promise and swear that I will assist a Companion
“ Royal Arch Mason when I see him engaged in any diffi-
“ culty and will espouse his cause so far as to extricate
“ him from the same *whether he be right or wrong.*”

“ I swear that I will keep all the secrets of a Companion
“ Royal Arch Mason *without exception.*”

It would be interesting to get from Colonel Cane his views of the position in view of such oaths as these of a Companion Arch Mason on the Bench, on a jury, or in the witness box when the prisoner in the dock happens to be also a Royal Arch Mason.

PAX.

COLONEL CANE MAKES OVERTURES*Nov. II.*To the Editor *Irish Independent*.

Sir,—There is only one thing in Father Cahill's letter that I feel called upon to answer. He complains that the title of his book is incorrectly quoted by me. The caption at the top of the letter I sent the *Irish Independent* was "Freemasonry and the anti-Christian Movement," the exact title of his book. It was you, Mr. Editor, who altered it, no doubt, for good and sufficient reasons of your own.

As Father Cahill says, it is quite impossible to cover the ground in newspaper articles. I do not question Father Cahill's honesty and sincerity, but I do say that he is absolutely mistaken.

I am quite willing to meet Father Cahill, as man to man, at any time which he may arrange with me, and discuss the question impartially. Whether I shall succeed in convincing him, or he will succeed in convincing me, I cannot say, but of one thing I am certain, the reverend father will come away knowing more of what Freemasonry really is than he ever did before. I cannot make a fairer offer than this.

CLAUDE CANE, D.G.M.

Alen's Grove, Celbridge.

To this letter the present writer made no reply for reasons which shall appear later.

ENTENTE BETWEEN BRITISH AND LATIN FREEMASONRY*Nov. II.*To the Editor *Irish Independent*.

Sir,—The Bishop of Durham, Past Grand Chaplain (England), in a sermon preached in York Minister, asked: "Why, therefore, had it come about that throughout the Latin world Freemasonry had become associated with Atheism and Anarchy?" (*Times*, London, July 4, 1927).

Sir Arthur Robbins is reported in the *Masonic News* of January 21, 1928, as having said that he "returned from South America with a higher admiration for Latin Freemasonry than he could ever have gained from correspondence or reading." Sir Arthur Robbins does not seem to agree with the Bishop. Why?

Lodge of Friendship No. 12, Rio de Janeiro, was founded under Treaty between the Grand Orient of Brazil and the United Grand Lodge of England, dated December 20, 1912. Are there any lodges in France founded under Treaty between the Grand Orient of France and the United Grand Lodge of England?

PARIS CONGRESS.

Did England or Ireland send any delegates to the Masonic Congress which met in Paris in July, 1917, and passed resolutions regarding post-war settlements with respect to French and Italian claims? Everyone remembers the repudiation by the Italian Masons of the resolutions concerning Italy, and the resignation of the Italian Grand Master, Ettore Ferrari, who was accused of having let his own country down.¹

A clear statement in answer to these questions would tend to save the discussion on the present aims and objects of Masonry from degenerating into a barren and acrimonious logomachy.

P. BYRNE.

Chancellor's Orchard, Kilkenny.

AMSTERDAM MASONIC CONGRESS (September, 1924)

Nov. II.

To the Editor *Irish Independent*.

Sir,—Col. Claude Cane in the *Irish Independent* of November 2 assures us that "Neither England nor Ireland

¹ In Appendix V *infra* we give an account of the Paris Masonic Congress, July, 1917, which was summoned by the *French Grand Orient* and attended by delegates from England, U.S.A., Italy, etc.

has ever attended, or will attend, any convention or assembly in which one of these bodies (that is, certain Grand Lodges on the Continent of Europe and in Latin countries) takes part. The best known of these bodies is the Grand Orient of France." He states: "We have absolutely no communication with them."

In view of this very definite statement, an article appearing in the *Osservatore Romano* quite recently may be of interest. The article is headed "The Children of Darkness" (*I figli delle tenebre*).

[Here Mr. Stack quotes some paragraphs from the article which we print in full in Appendices II and IV *infra*.]

From the above it is clear that there is a very powerful and active Masonic International League to which Anglo-American (and presumably Irish) Freemasonry belongs, and including all sections of the Masonic body. It is also clear that the object of the Masonic organisation is something quite different from mere benevolence and mutual aid.

Father Cahill states that Freemasonry is propagandist, and that influential Masonic paper, the *Freimaurer Zeitung*, as quoted in the official Vatican organ, the *Osservatore Romano*, bears him out. The section devoted to the Press—that is, writers and journalists—is worthy of note. The comments of the *Osservatore Romano* (which are too lengthy to be reproduced) also stress this point.

The observations of Father Cahill about what he calls "White Masonry," and which Col. Cane seems to have misunderstood, by which Masonic ideals are spread abroad and a Masonic "atmosphere" created, gain force by the youth-propaganda movement spoken of at the Amsterdam Congress, and to which a good deal of importance seems to have been attached.

R. E. H. STACK.

6 Lower Fitzwilliam Street, Dublin.

COL. CANE'S REPLY

Nov. 12.

To the Editor *Irish Independent*.

Sir,—It seems impossible to close this correspondence. I said that I would not enter into a newspaper controversy, but I do not mind giving information when it is asked for. So in reply to your correspondents, P. Byrne and R. E. H. Stack, the Grand Lodge of Ireland, for whose affairs I am responsible, did not attend, send delegates to, or have anything to do with the self-styled "International" congresses mentioned, nor does it belong to the "International Masonic League," for the reasons stated in my original letter.

The *Freimaurer Zeitung* and the *Osservatore Romano* have entirely misrepresented facts, as far as Ireland is concerned.¹

Is it too much to ask of your correspondents who wish to criticise my original letter to read it first. It would save much trouble and waste of ink.

CLAUDE CANE, D.G.M.

Alen's Grove, Celbridge.

QUESTIONS NOT ANSWERED

Nov. 13.

To the Editor *Irish Independent*.

Sir,—Col. Cane says that the Grand Lodge of Ireland did not send delegates to "the self-styled 'International' Congresses mentioned." I mentioned no International Congress. I accept the Colonel's assurance that Ireland sent no delegates to the Masonic Congress which met in

¹ In view of the facts that Col. Cane is not only a member but a very high dignitary (a Past Master) of the Grand Lodge of England; and that the Grand Master of the Grand Lodge of Ireland (the Earl of Donoughmore) is the official representative in Ireland of the Grand Lodge of England, it is clear that the Colonel's explanation and disavowal are not satisfactory. The Grand Lodge of England was certainly represented at the International Masonic Congress referred to: and the connection between the Grand Lodges of England and Ireland is avowedly of the closest kind.

Paris in July, 1917. This, according to the Press reports at the time, was attended by delegates from the "Allied and Neutral Powers."

Col. Cane asks that correspondents should read his original letter. I have done so. Now that he has evidently read mine, and answered half of one of the three questions which it contained, it would be a gracious act if, in a spirit of love and without undue asperity, he were to answer the other two.

P. BYRNE.

Chancellor's Orchard, Kilkenny.

The *Irish Independent* seems to have suppressed Mr. Stack's counter-reply to Col. Cane's letter of Nov. 12. For the following passage occurs in a letter from Mr. Stack which was printed in *The Standard*, Nov. 30.

To the Editor of *The Standard*.

Sir,—In Saturday's issue of the *Irish Independent* appears a letter from Colonel Claude Cane, which is headed "Freemasonry," but is really a calumnious attack on the Society of Jesus.

This is the paper which refused to publish a letter of mine which I wrote (Nov. 13) in reply to the same Colonel Cane with reference to his statement that English or Irish Masonry has no connection whatever with Continental Masonry.

Colonel Cane purported to answer my first letter in a letter which was no answer at all, and my letter in reply was returned to me with "the Editor regrets, etc." I think the attitude of the *Irish Independent* calls for protest. Colonel Cane can get all the space he wants in the columns of the *Irish Independent*—even if it is to make a covert attack on a very distinguished Order—but for "mere Catholics" there is no room.

R. E. H. STACK.

6 Lower Fitzwilliam Street, Dublin.

ASSOCIATION OF IRISH WITH PORTUGUESE FREEMASONRY

Nov. 14.

To the Editor *Irish Independent*.

Sir,—Amongst the pars. in the wide-ranging "Items of Interest" column in the *Irish Independent* this morning is one to which I wish to draw the special attention of Col. Cane. It tells of a Masonic function in Belfast—the unveiling of a portrait of its late Grand Master in the Provincial Grand Lodge of the Masonic Province of Antrim.

In addition to other Provincial Grand Lodges, the par. tells that "the Grand Lodge of Portugal was represented." Now, in face of this, how can Col. Cane maintain, as he did in his letter of November 2 that the Irish and English Lodges have severed themselves from the Continental Lodges, and that the latter are not acknowledged?

In order to let readers understand what are the achievements of Portuguese Freemasonry let me tell them that since 1910 the Portuguese Freemasons stirred up at least seven successful revolutions or attempts at revolution, and that in the last of these King Carlos and the Crown Prince were assassinated in the streets of Lisbon; the next heir Prince Manoel, was driven into exile; a Republic was set up, its head being a boss Mason, and its Ministers of the same stripe; and a bitter and relentless persecution of the Catholic Church and its ministers was immediately begun.

Perhaps it was the latter fact which makes the representation of the Grand Lodge of Portugal no phenomenon in Belfast. Whether this be so or not, Col. Cane owes explanation—if he can give it.¹

EDITOR *Irish Catholic*.

¹ The explanation of the presence of the Portuguese representative is that the Grand Orients of Portugal, Spain, Italy, etc., are formally recognised by the Grand Lodge of Ireland. The latter maintains its permanent representative at these lodges; and has counter-representatives from them in Dublin. Cf. *supra*, pp. 43-45; also *Irish Masonic Calendar*, pp. 219-222.

Col. Cane did not reply to the letters of Mr. Byrne and the Editor of the *Irish Catholic* (published Nov. 14); and it seemed as if the controversy had died down. On November 23rd, however, the following lengthy letter from Col. Cane, which had been published in the *Belfast Telegraph* two days before (Nov. 21), appeared in the *Irish Independent*:

COL. CANE'S ATTACK ON THE SOCIETY OF JESUS

To the Editor *Irish Independent*.

Sir,—Quite recently a book has been published in Dublin under the title of *Freemasonry and the Anti-Christian Movement*, containing a very bitter attack on the Masonic Order, and professing to expose its principles and objects as anti-Christian, Atheistic, and even worse. The author of this book is the Rev. Father E. Cahill, S.J., and it bears the "Imprimatur" of the Roman Catholic Archbishop of Dublin.

To this book I wrote a rejoinder denying in toto most of the allegations it contained, which was published in the *Irish Independent* and most of the leading Irish papers. It was written in my capacity of Deputy Grand Master of the Grand Lodge of Ireland and also Lieut. Grand Commander of the Supreme Council 33° of the Antient and Accepted Rite for Ireland, and may therefore be considered as official. What follows is not written in my official capacity and can only be considered as the individual opinion of a student of history, and a Freemason of long and varied experience.

For several reasons I was surprised to see that the author of such a book is a member of the Society of Jesus. We have always been told that the Jesuits are distinguished above all others of their Church for learning, broad-mindedness, and liberality of thought. And further, the history of their Order and that of the Masonic Order are in many ways curiously similar. Both have been subject during

the whole period of their existence to calumny misrepresentation, and even persecution. The mass of hostile literature dealing with Jesuitism is probably even greater than that dealing with Masonry.¹

HISTORICAL ACCUSATIONS.

I do not, like Father Cahill, take for granted the truth of all the accusations brought by its enemies against a society of which I am not a member, and consequently have no inner knowledge, nor even the so-called revelations of renegade members.

I can only judge by historical facts which are the property of everyone. I have no feelings of enmity towards the Society of Jesus ; on the contrary, I find in it much to admire—its discipline, its unwavering courage and persistency through good and evil report, and, above all, the great services it has rendered to the cause of education, for which it was originally founded when education may be said to have hardly existed.

But when Father Cahill condemns Masonry as a “ secret society,” and also for the objectionable character of its oaths, I must reply that Jesuitism is far more a secret society in the true meaning of the term than Masonry is. The name of every Freemason of every grade is available—there is no secrecy whatsoever about the membership ; the names of the thousands of affiliates to Jesuitism all over the world, known in France as “ Jesuites de Robe Courte,” are kept a profound secret.

There are several versions of Jesuit oaths which have

¹ It is unjust and offensive to any lawfully constituted Society, and much more to a religious Order, which is the servant of Christ's Vicar on earth and holds its charter from him, to compare it, in any way, to an unlawful association like Freemasonry, which has no charter from either Church or State, and is in fact an “ unnatural and spurious progeny ” (cf. *Acta Sanctæ Sedis*, vol. i, p. 293). In other ways, too, the comparison is inappropriate. The Society of Jesus never had much more than some 20,000 members while Freemasonry numbers its members by the million.

been published by hostile writers, and they are, if true, far more objectionable than anything alleged to be Masonic.¹

I say "if true" because I must repeat it, I do not, like Father Cahill, take for granted the truth of all that is alleged by avowed enemies and renegades. Such statements are polluted at the source and at least liable to very grave suspicion.

THE JESUIT ORDER.

From the date of its foundation in 1539 by Ignatius Loyola, the Jesuit Order seems to have encountered opposition not only from the Civil Governments of every country where they established themselves, but from the Roman Pontiffs themselves.² So far did this opposition go that their General was arrested and tried by the Holy Inquisition and although he was ultimately acquitted, did

¹ Regarding the assertion that Jesuits are a secret society, see above, p. 181. The "thousands of affiliates to Jesuitism" meaning apparently some type of secret "Third Order" of Jesuits, living as ordinary laymen, are purely mythical. No such body ever existed. The supposed "Jesuit oaths" are now recognised by all competent authorities, Catholic or otherwise, to be mere clumsy forgeries (cf. Fr. Bridgett, C.S.S.R.—*Blunders and Forgeries*), and it is absurd to compare them with the Masonic oaths, the terms of which are actually contained in the official Masonic handbook.

² The suggestion contained here, at least as regards the relations of the Society of Jesus with the Holy See, is the very reverse of the truth. The devotedness of the Society of Jesus to the Holy See has never been questioned by any serious historian; and least of all by the Popes themselves. No less than 27 Popes have approved and confirmed the institute of the Society (most of whom have besides praised its work in the most unstinted terms) and not one has ever condemned it. The temporary suppression of the Society (1773–1814) was a purely disciplinary measure. The Pope found himself compelled, in order to avoid greater evils menacing the universal Church, to bend before the storm raised all over Europe and America by the Masonic and other anti-Christian forces. Hence while studiously refraining from any word of condemnation against the institute of the Society of Jesus he affixed his signature to the Brief of the Suppression, which, as is now known, was drafted by the Spanish ambassador under Masonic guidance. Within a single

not escape censure.¹ In 1741, Benedict XIV characterised the Jesuits as "disobedient, contumacious, captious and reprobate persons."² In 1759 they were expelled from Portugal, in 1764 suppressed in France, and expelled in 1767; and finally, in 1773, they were suppressed in Rome itself by Clement XIV in the famous Brief "Dominus ac Redemptor."

At this time no foothold was left for them in any of the Latin or Roman Catholic countries, except the small

generation every one of the thrones which had been active in the suppression had fallen a victim to the revolutionary movement of which this Masonic and anti-Christian combine was the driving force, and the Society of Jesus the first victim (cf. Barruel, *op. cit.*, vol. i; *Cath. Encyclop.*, vol. xiv, p. 96).

¹ This, too, is a misstatement. St. Ignatius was never brought before the Inquisition after he became General of the Society of Jesus. In the first years after his conversion, St. Ignatius, full of apostolic zeal, undertook, while still a layman, to direct others in the Spiritual Exercises. The Ecclesiastical authorities anxious and fearful, owing to the spirit of heresy that was then abroad, forbade him to do so till after his ordination; but they found no fault with his doctrine. Later on in Rome, before the formal approbation of the Institute of the Society by the Holy See, St. Ignatius again got into difficulties. Complaints were raised by some well-meaning persons against the newness of his methods. The complaints were inspired by the prevailing fear of heretical innovation. The case was examined before the Inquisition; and St. Ignatius triumphantly acquitted.

² The words here quoted rather inaccurately are apparently taken from or at least suggested by a passage in a constitution of Benedict XIV issued (1742) to put an end to the complicated dispute concerning the Chinese rites, which had gone on for over a century (cf. MacCaffrey, *History of the Catholic Church from the Renaissance*, etc., vol. i, pp. 264-266). The decisions of the Holy See on the matter were in every case accepted with unquestioning obedience by the head Superiors of the Society, who urged their subjects in distant China to obey them promptly and fully. Some of the Jesuit missionaries in China, however (as well as others not belonging to the Society), feared that disastrous results would follow for the missions if the condemnation of the Chinese rites were strictly enforced and protested too strongly against it. In the Constitution these missionaries are rebuked severely by the Pope. There was no question even in their case of formal disobedience much less of any charge against the Society as a whole, which was, in fact again and again praised and endowed with the greatest privileges by this very Pope—Benedict XIV.

Kingdom of Sardinia, so they took refuge in Prussia and Russia, where they were granted asylum by Frederick the Great and Catherine II, two non-Roman Catholic sovereigns. The Society did not dissolve itself in obedience to the Papal Mandate,¹ pleading in excuse that no Papal Bull is binding in a State whose Sovereign has not approved and authorised its publication and execution. If this principle held good with regard to the Jesuits in Prussia and Russia in 1773, surely it held, and still holds good, with regard to the Freemasons in the British Isles?

So far I have only considered some points of similarity in the history of the two. I propose to show that the connection between the Jesuits and Continental Freemasonry was far more intimate.²

We must first remember that although all modern Freemasonry had its origin in these islands, and the first French Lodge was chartered from England, almost from the very beginning Continental Masonry diverged from the original simplicity of practice and principle it should have inherited from its parent.

Literally, hundreds of new "Degrees" and scores of new "Rites" were formed, new ones every year, each trying to outbid its predecessor in magnificence of ritual

¹ This is quite untrue. The Society lived on in these countries in pursuance of the very terms of the Brief of suppression and with the consent of the Holy See.

² The myth of Jesuits working with Freemasonry, which was elaborated principally by Ragon in the early half of the nineteenth century, is now abandoned by the best Masonic authors. Thus Waite, a present-day Masonic authority of the first rank, writes under the heading "Jesuits and Masonry": "It is a favourite parable that they (viz. the Jesuits) manufactured Degrees and Rites with the object of directing Masonry . . . to their own ends. It is said also that by other Ritual inventions they sought to retrieve the fortunes of the Catholic House of Stuart in *partibus exilii*. The evidence is not only wanting, but the very spirit and life of the Grades belie the thesis in the great majority of cases." Of Ragon's statements in this matter Waite writes: "They are a long string of bare affirmations, unsupported by a scrap of evidence, and they stand, therefore, at their value as such, which value is nil." [A. E. Waite, *A New Encyclopedia of Freemasonry* (2nd ed.), vol. i, pp. 411-413].

and high-sounding titles and decorations with which it invested its members. Most of these Orders had no real connection with true Masonry at all, though many were founded by men who had obtained the original degrees in a legitimate way. They never got any serious footing in England or Ireland, nor I think in Scotland, though the name "Ecosais" or "Scottish" was used very freely in connection with many of them, probably due to the influence of the Chevalier Ramsay and the young Pretender, Charles Edward Stuart. We at home considered them unauthorised and spurious, and the few of them which still survive to this day are not recognised as pure and Antient Freemasonry by the Sister Grand Lodges of England, Ireland, and Scotland.

It is these Orders and Degrees which are mainly dealt with in the various publications quoted by Father Cahill, and it was they who, quite justly in many cases, incurred the Papal Condemnations.¹ Among these spurious Orders was one which became notorious, the Chapter of Clermont. It came nominally into existence in Paris in the year 1753 or 1754, and Louis de Bourbon, Comte de Clermont, who was then Grand Master of the Grand Orient of France, became its nominal head.

But according to most authorities it had already existed since 1735, or soon after, in the College of Clermont under the auspices of the Jesuits, and Louis was only installed as its head to mask its origin. It was convenient that not only should his name, but his Masonic rank fit in so aptly.

In its original form the candidate was not received in a "Lodge," but in the city of Jerusalem; a clerical Jerusalem signifying Rome, and the meetings were called *Capitula Canonicorum*. The statutes were drawn up by Lainez, the second General of the Jesuits.²

¹ This statement is fully dealt with in the author's letter of reply.

² Father Lainez, S.J., so well known to students of Ecclesiastical history in connection with the Council of Trent, died in 1565, nearly two centuries before he drew up, as here asserted, the Constitution of the Clermont Chapter!!

From the Chapter of Clermont sprang the Order of "The Strict Observance," which aimed at superseding all the existing forms of Masonry, and very nearly succeeded in doing so. It was controlled wholly by Jesuit influence, and no one could be initiated into one of its Lodges unless he was a member of the Church of Rome. Its founder, Baron von Hunde, was originally a Protestant, but changed his religion in order to be eligible.

THE RELAXED OBSERVANCE.

"The Relaxed Observance," which was a schismatic body from "The Strict Observance," was equally exclusive in religious qualifications. These bodies aimed not only at universal domination over Masonry, but at a universal monarchy under Roman control. It was not until the Congress of Wilhelmsbad, held in 1782 under the presidency of the Duke of Brunswick (this Congress was mainly occupied in discussing the influence of Jesuitism in Masonry), that these two systems lost their influence, and finally died a natural death. Neither of them ever obtained any recognition in England or Ireland.¹

¹ This whole account in as far as it implies any connection of the Society of Jesus with Freemasonry, or any opposition between the former and the Holy See is purely mythical. The implication that the Popes in the eighteenth century aimed at a world-wide extension of their temporal sovereignty and tried to utilise Freemasonry for the purpose, is manifestly false and indeed fantastic.

The connection alleged between the Masonic Order known as the "Clermont Chapter" and the Jesuit College of Clermont illustrates very aptly the recklessness and uncritical character of the statements of Masonic apologists in dealing with their opponents. Here are the facts of the case:—

The oldest and most celebrated of the Jesuit Colleges in France was the Collège de Clermont in Paris. Its first foundation dates from 1550, when the Mgr. du Prat, Bishop of Clermont in Auvergne, handed over his Paris residence, then known as the "Hôtel de Clermont," to the Fathers of the Society of Jesus for a college residence. This was the origin of the name, Clermont, by which the college was always known, even after its transference from the Hôtel de Clermont to a different part of the city (Cf. Fouquerray, *Histoire de la Compagnie de Jesus en France*, vol. i, pp. 150 ff and

A few words about the sect of the Illuminati seem necessary since Father Cahill asserts their connection with Masonry.¹ Illuminism was founded by Adam Weishaupt, who had been educated by the Jesuits, but had incurred their displeasure when he was appointed Professor of Canon Law in the University of Ingoldstadt, a post previously held invariably by a member of their Order. He was initiated in 1776 in a Lodge of the Roman Catholic² "Strict Observance," and in the same year launched his new Order of Illuminati, which he tried to graft on to

pp. 363 ff). The college never had any connection with the town of Clermont, which was some 150 miles away.

Two centuries after the foundation of the college of Clermont, a certain Prince of the Bourbon family, the Comte de Clermont, who took his title from the town of Clermont, became Grand Master of the Masonic Order in France. He held this office for nearly thirty years (1743-1771), during which several of the so-called Higher degrees of Freemasonry were founded. Of these latter, one founded in 1754, was named "The Clermont Chapter," manifestly borrowing its name from the title of the Masonic Grand Master, who in fact became its head (cf. Gould, *Concise History of Freemasonry*, p. 278). The bare fact of the name, Clermont, being associated both with the Masonic Chapter and the Jesuit College is the whole foundation of the story which Col. Cane here details as serious history. Upon this basis he, or the Masonic authorities upon whom he relies, have built up in defiance of history, chronology and geography, the whole fantastic legend of the Jesuits having founded a Masonic Order whose constitutions were drawn up by a General of the Society, whose death had actually taken place two centuries before!

It will interest the Catholic reader to know that Jesuits are not the only victims of these absurd and calumnious Masonic accusations. It has been seriously asserted in Masonic publications that Pope Benedict XIV and Pius IX were both initiated into Freemasonry—the former even during his Pontificate!! (Cf. Preuss, *American Freemasonry*, chap. xiv).

¹ The question of the connection of the Illuminati with Freemasonry has been already dealt with, pp. 184-5.

² The epithet "Roman Catholic" as applied to the Masonic Order of the "Strict Observance" is incorrect and misleading. It may be true that that order originally recruited its members from among Catholics who misunderstood its character or were false to their religion. Freemasonry was always anti-Catholic and was condemned by Clement XII long before the foundation of this Degree of Masonry, which in fact was aggressively anti-Christian.

one or other of the existing Masonic systems. In this however, he was entirely unsuccessful, and after eight years of precarious existence it was suppressed by the Elector of Bavaria. Its connection with Masonry of any sort is of the very slightest, probably not more than with Jesuitism, and Weishaupt seems to have been an unprincipled scoundrel.

Roman, if not Jesuitical influence, was paramount in several of the other Degrees of this period. The Degrees of "Knight of the Sun," "Illuminati of Avignon," and the "Hermetic Degrees" all owe their origin to Perneti, a Benedictine monk.¹

During most of this period, when the Jesuits were trying to gain control of the Masonic Order, it must not be forgotten that they were under a cloud and in serious difficulties, not only with the various Governments of Europe, but with Rome itself, even before their suppression in 1773.

Had they succeeded they would probably have been strong enough to defy the Papal authority. That they were defeated was mainly owing to the steadfastness of British Freemasonry and the efforts of the rulers of the Northern Protestant States, especially Frederick the Great of Prussia.²

So, perhaps, one cannot wonder if they still feel some

¹ Antoine Joseph Perneti, as the name is usually spelled (1716-1801), a French Benedictine, left his monastery (1716), apparently without obtaining a dispensation from his vows, being wearied of the restraints of the religious life, and lived for some time in the court of Frederick the Great of Prussia, who made him his librarian. After leaving his monastery he wrote several works on a variety of subjects, some being of an occultist character. Some say that he abandoned the Christian faith and became the founder of some of the Occultist rites of Freemasonry. But the accounts are obscure and confused. Cf. *Dictionnaire Historique*, par Abbé de Feller, vol. x, p. 212 (Paris, 1825); also Waite, *op. cit.*, vol. ii, pp. 274-5 and *passim*.

² The implication that the Holy See ever was or ever could be in danger from the Society of Jesus (which depended and still depends on the favour of the Holy See for its very existence), or that it was saved from Jesuit domination by English Freemasonry and the Protestant powers of Northern Europe (!!), illustrates the

resentment, but still it makes one wonder that a Society so open to criticism, and with so many vulnerable points, should identify itself so prominently with an attack on an organisation which, like itself, has withstood for centuries the attacks of so many enemies, even those of the Holy See.

CLAUDE CANE.

JESUIT ISSUE IRRELEVANT

Nov. 25.

To the Editor *Irish Independent*.

Sir,—Col. Cane on Saturday treated *Irish Independent* readers to quite a lengthy letter in which he gave the results—such as they are—of his researches into the history of the Jesuits. Admitting—for the sake of argument only—that all Col. Cane says about the Jesuits is true, how does that better the case of the Freemasons? An old saw lays down that “two blacks do not make one white.”

Whatever the emptying of the contents of Col. Cane's inkpot may do to make the Jesuits black it cannot have the effect of making the Freemasons a whit whiter. If, instead of the lengthy epistle about the Jesuits, Col. Cane had given even ten lines about the necessity of the Freemason oath and of Freemason secrecy, to justify in the eyes of sensible people either or both, he would have done something more effective than he has done in trying to drag the Jesuit red-herring across the scent.

EDITOR *Irish Catholic*.

perverted ideas of history which Masonic writers propagate and many of their followers sincerely believe.

Colonel Cane's case in those rather incoherent paragraphs seems to be that the Jesuits tried to gain control of the Continental section of Freemasonry: that had they succeeded in doing so they would have been able to realise some kind of world-domination and defy the Holy See; and that their attempt was defeated only by English Freemasonry and the Masonic rulers of the Protestant nations of Northern Europe. Apparently the Jesuits' attempt met its Waterloo at the Masonic Congress of Wilhelmsbad, which, by the way, was held in 1782, nine years after the suppression of the Society of Jesus! The whole story is too fantastic to need further refutation.

**ESPECIALLY AS FREEMASONRY IN IRELAND IS A DANGER
TO THE STATE**

To the Editor *Irish Independent*.

SIR,—It is interesting to hear from Col. Cane that Freemasonry in Ireland is not anti-Christian—he did not say not anti-Catholic—and that it repudiates Continental Freemasonry. The result of his investigations into the history of the Society of Jesus is also interesting as far as it goes, but since Freemasonry has come so much into the limelight lately what the “man in the street” would like to know is: What is Freemasonry? What does it exist for?

THE POPULAR BELIEF.

The popular belief is that when Freemasons foregather in their lodges they do so not only to devise ways and means of furthering their own interest but of crushing their commercial and political rivals. Let me give a couple of instances of what I mean.

(a) It is popularly believed that a Freemason bank manager is expected, if not obliged, to strain every point compatible with the retention of his employment in the matter of accommodation and leniency towards a Freemason customer while at the same time enforcing the letter of the law and putting on the screw with non-Freemason customers, whether they be Catholic or Protestant, more particularly if they should be commercial rivals of the Freemason customers.

(b) While Freemasons are usually to all appearance good citizens of the State there is a belief—for which we in Ireland have good reason—that they consider their Freemason oath more binding than their allegiance to the State or to their King.

If only these two points have any foundation in fact, I submit that Freemasonry in Ireland is a danger to the community and to the State, that it has been very properly condemned by the Holy See, and deserves the condemnation of all right-thinking men, no matter to what class, creed, or nation they belong.

DIARMUIDH UA BRIAIN.

AN HISTORICAL BLUNDER

Nov. 25.

D. C. writes :—“ Col. Cane tells us of a Chapter of Clermont which came into existence about 1735. He says : ‘ Its statutes were drawn up by Lainez, second General of the Jesuits.’ But Father Lainez died in 1565. Evidently he could not have drawn up the statutes for a body which began in 1735.”

Nov. 26.

To the Editor *Irish Independent*.

Sir,—My authority for saying that the statutes of the Chapter of Clermont were the work of Lainez is Charles Heckethorn’s “ Secret Societies of All Ages and Countries,” a work which is usually accepted as reliable. His exact words are : “ Catholic ceremonies, unknown in ancient Freemasonry, were introduced from 1735 to 1740 in the Chapter of Clermont. . . . In the statutes is seen the hand of James Lainez, the second General of the Jesuits.”

This probably means that statutes which had been in existence for many years in a Jesuit Society¹ were introduced into a quasi-Masonic body in 1735 or 1740.

Why does the Editor of the *Irish Catholic* continually complain of the space I occupy in your columns ? Surely, sir, that is a matter for yourself alone. When I ask for space in his columns it will be another matter.

CLAUDE CANE.

Alen’s Grove, Celbridge.

¹ Jesuits have no ceremonies or ritual except the ordinary ceremonies and ritual of the Catholic Church with which all the faithful are familiar. It is incredible that the constitutions or statutes of the Society of Jesus approved and praised by some twenty-seven Popes, could have been the prototype of the constitutions of a Masonic Order, so strongly condemned and reprobated by nearly all the Popes of the past two centuries.

SHIRKING THE ISSUE

Nov. 27.

To the Editor *Irish Independent*.

Sir,—Let me tell Col. Cane that I do not “complain” of the length of his epistles; what I do advert to and emphasise is that, for all their length, he tells nothing in his letters about what we really want and ask him to enlighten us upon—(1) Why there is a Freemason oath at all; (2) why the secrecy of Freemasonry is a sworn secrecy; (3) why in its religious test for admission to membership Freemasonry requires belief in God but ignores Christ.

Not a single, solitary line has come from Col. Cane’s pen to throw the faintest light on even one of these vital questions—the questions that really matter.

Until he has cleared these questions up, Col. Cane’s historical excursions about the Jesuits, etc, are simply by-paths from the main road—by-paths he would fain have us follow to get lost in a jungle of profitless discussions, covering over the original and primary issues. Antiquated as is the ruse, Col. Cane must have expected it to work successfully; hence his evident annoyance at its repeated exposure.

EDITOR *Irish Catholic*.

AUTHOR’S SECOND REPLY TO COL. CANE

Nov. 28.

To the Editor *Irish Independent*.

Sir,—On November 11 I wrote to your paper in reply to a letter from Col. Claude Cane, which was published in the *Belfast Telegraph* and the *Irish Independent* some days previously. In that letter the Colonel made very serious charges not only against the author of the recently-published book, *Freemasonry and the Anti-Christian Movement*, but against all the non-Masonic writers whom the author quotes.

Of the latter he says that “they drew on their imaginations for their so-called facts,” and the former he describes

as a fanatic, "who sees only what he wishes to see and believes only what he wishes to believe." Of the book itself he says that he "can scarcely find one word of truth in it from cover to cover."

In my letter I dealt with these charges more or less fully, and pointed out how utterly reckless and groundless they were. That letter has so far been left unanswered.

According to all the rules of decent controversy, the Colonel was bound either to substantiate his charges or withdraw them, all the more so as they contain very serious imputations against the honour of many distinguished scholars that are still living, and include in their scope practically all the Popes that have occupied the Chair of St. Peter for the past two centuries.

Instead of withdrawing or trying to substantiate his injurious statements in the Press where they were made, the Colonel invited me to retire with him from the public arena which he himself had originally chosen, and discuss the whole matter in a friendly and apparently private conference. This invitation I found it impossible to accept, both for the reason I have just suggested and also because the Colonel has refused to give an answer on the very relevant and essential matter of his Masonic oaths, though such an answer might be given in less than half a dozen words.

THE MASONIC OATHS.

A discussion on Freemasonry with a member of the Masonic body bound by such oaths as the ones upon which the Colonel had been challenged could serve no useful purpose. One who has again and again solemnly sworn, and that, too, under such penalties as torture, death, and mutilation to conceal and hide the real secrets and inner nature of Freemasonry, even from the heads of the Church and the State, even from the judge sitting on the bench, could not be expected to reveal anything of importance.

Much less could I hope to learn with certainty anything to the prejudice of the Order, no matter how essential,

from a member who is bound by similar oaths and under like penalties to obey any order of Masonic superiors, no matter what that order may be. For, whatever may be said or thought of Jesuit oaths, the Masonic oaths at least are not a myth. The texts of these oaths are to be found in recognised Masonic treatises and in the official Masonic rituals and manuals, some of which now lie before me as I write.

I refrained from replying to the Colonel's invitation, hoping that my silence would bring to an end a futile newspaper battle ; for I accepted his repeated assurances that he was averse to public controversy. My hopes, however, have been disappointed. On Nov, 23 another long letter from the Colonel was published in the *Belfast Telegraph*, and two days later appears in the *Irish Independent*. In this latest letter the Colonel makes no attempt either to substantiate or withdraw his injurious statements. He completely ignores my letter of Nov. 8 and still preserves the same significant silence on the fundamental question of the Masonic oaths.

JESUIT QUESTION IRRELEVANT.

His letter, which consists almost entirely of an attack on the Society of Jesus, is irrelevant to the present controversy, which he evidently wishes to sidetrack. Summaries of the innumerable charges, which have been made by the enemies of the Church against the Society of Jesus during the past three and a half centuries, may be found in most of the ordinary encyclopedias, and are a portion of the usual stock-in-trade of the Church's traducers.

The curious reader, who would consult the older editions of the English encyclopedias, will find charges against the Society even more startling than any the Colonel ventures to put forward. All these charges have been answered and refuted dozens of times.¹ In any case they do not concern us here. A discussion on that subject may come later, should the Colonel so desire and should you, sir, think well to open your columns to it.

¹ Cf. *Cath. Encyclop.*, vol. xiv, pp. 103 ff, where this matter is briefly dealt with.

Even in such case, may I submit in passing, that the "student of history" who undertakes to weigh in the balance the merits and demerits of the Society of Jesus should have the needed qualification for the task, and should possess some knowledge, at least of the broad outlines of his subject. That the Colonel lacks such qualification is, I think, quite evident from his letter.

The subject of our present controversy, however, is not the Society of Jesus ; its merits or demerits, its phantom crowds of affiliates ; its supposed crimes or mythical oaths. We have now to do solely with Freemasonry and the content of my book of which the Colonel has asserted that he "can scarcely find one word of truth in it from cover to cover."

The indictment against Freemasonry, which it contains, is not made upon the authority of Jesuit writers or the assertions of the enemies of Freemasonry, but upon the express testimony of Masonic official writings and of some of the best and most widely recognised Masonic authors. Let us, therefore, keep to the point, and avoid extraneous issues.

BRITISH FREEMASONRY FALLS UNDER INDICTMENT.

Of the Colonel's original misstatements there is one, which, although briefly dealt with in my former letter, I think useful to touch upon again, especially as Col. Cane now repeats it in another form. The point which he strives to make (we pass over the details of Masonic erudition with which he envelops it) is that Continental or Latin Freemasonry is one thing, and Anglo-Saxon (including Irish and American) is quite another ; and that the testimony of the writers, whom I quote, including the Papal condemnations, apply only to the former, and do not at all affect Freemasonry as it exists in the English-speaking countries. That the very contrary of all this is the case will be clear to anyone reading my book even cursorily.

The testimony of the Masonic authors, whom I quote, refers mainly to Anglo-Saxon Freemasonry. What the

Colonel states as to the limited scope of the Papal condemnations is expressly excluded by the very text of the condemnations themselves (see pp. 131-132), and in any case is manifestly untenable.

So-called Anglo-Saxon Freemasonry contains considerably more than thirteen-fourteenths of the whole Masonic body (4,100,000 out of a total 4,400,000) and includes, besides, most of the 1,000,000 or so of unrecognised "Negro" Masons in U.S.A., "which indicates that Freemasonry is, essentially, an Anglo-Saxon institution" (*Encyclop. Britannica*, Edition 1929, vol. ix, 738).

Does the Colonel seriously assert when eleven Popes, one after another, during nearly two centuries, stigmatise in such unconditional and sweeping terms the whole institution and system of Freemasonry (see pp. 118-132), that they meant their words to apply only to one very small section of it, which is, in fact, less than one-fourteenth of the whole, and which he himself has repeatedly said is, in reality, not Freemasonry at all but only a spurious and accidental by-product?

ONENESS OF ALL FREEMASONRY.

That Freemasonry forms one body the whole world over is, in fact, officially recognised by the Freemasons themselves. All sections, both Continental and Anglo-Saxon, are equally enumerated in the official Masonic Year-books. Irish, English and American Freemasons supply the official lists of their members and lodges for publication in Continental Calendars. They send their representatives to the international Masonic congresses.

Thus, in my book (p. 45), I give an account of the International Brussels Congress, 1907, of the Ancient and Accepted Scottish Rite (of whose Supreme Council, 33rd degree, for Ireland, the Colonel himself is General Secretary and Treasurer) (cf. *Irish Freemason Cal.*, 1929, p. 183), at which Ireland, France, Italy, Portugal, etc., etc., were represented. Similarly, at the recent Congress of the International Masonic League at Amsterdam, England was represented

as well as the U.S.A., France, Germany, etc., etc. (cf. *Osservatore Romano*, 30th Oct., 1929). Here in Ireland we find official representatives of the Grand Orient of Portugal, Italy, Spain, and of the Grand Lodges of France, Belgium, Mexico, Brazil, etc., etc. (*Freemason Cal.*, 1929, pp. 33-35 and 219-222).

When the English Masonic journals protested in 1885, as Col. Cane now protests, against British Freemasonry being held responsible for the activities and opinions of the openly anti-religious and revolutionary sections of Freemasonry, their own great prophet and leader, Bro. Albert Pike, admitted that the protest was futile: "It is idle for you to protest. You are Freemasons and you recognise them as Freemasons. You give them countenance, encouragement and support, and you are jointly responsible with them and cannot shirk the responsibility" (p. 108).

AUTHOR'S ATTITUDE AND MOTIVES.

Before concluding I ask Col. Cane to accept my assurance that I bear no enmity to him or to any individual Freemason. I am fully aware, as I repeat more than once in my book, that multitudes of Freemasons, sometimes holding, apparently, high office in the Order, do not know or do not realise the inherent wickedness of the institution to which, alas, they lend their support.

I have written my book as a Catholic priest in defence, as far as my small ability may serve, of our Catholic people against the perils of an institution, which I know to be the aggressive and deadly enemy of all that they and I hold most dear; I have written, too, in pursuance of the Pope's exhortation to the Catholic priesthood, "to tear away the mask from Freemasonry and let it be seen as it really is."

With the same purpose in view I replied to Col. Cane's original attack, in my letter of Nov. 8, which reply I now further supplement. Until the Colonel meets that reply squarely; until he withdraws or substantiates the injurious

charges he has made with the "sanction and approval" of the official heads of the Masonic Order in Ireland; until he gives a satisfactory explanation of his Masonic oaths, neither he nor any other representative of the Masonic Order in Ireland has, I submit, any claim to be further heard in the present controversy. Hence I appeal to you, Sir, to see that the ordinary rules of debate be observed, and that the Colonel, should he select to go on with the controversy, be not further allowed to shirk or sidetrack the issue.

EDWARD CAHILL, S.J.

Milltown Park, Dublin.

Col. Cane did not reply to the above.

FREEMASONRY AND CHRISTIANITY—A PROTESTANT TESTIMONY

Dec. 2.

To the Editor *Irish Independent*.

Sir,—Allow something to be said by one who, from inquiries made, could not, as a Christian, join the Freemasons. Many years ago a conversation on the subject took place with a Mason in Dublin. A little before this a publication had been made respecting Freemasonry, by Rev. John Alex. Dowie. Because of what was stated therein, the Mason was asked: "Is a Mason in the Lodge perfectly free to mention or use the name of Jesus Christ, or is he in any wise prohibited from doing so?"

Very significantly, avoiding a direct answer, he said: "In the Order of the Templars you are allowed to do so, and even required to be a Christian." That harmonised, as far as it went, with the Rev. Mr. Dowie's publication, as it does also with Col. Cane's rejoinder. But, as we shall see, it omitted what is perhaps more serious from the Christian stand-point than anything that has yet been brought to light in this controversy.

MASONIC RITUAL AND THE HOLY NAME.

Men who were not "renegades" from Masonry, but who were witnessing on a religious platform with Mr. Dowie that they left the Masonry from Christian and conscientious motives, were there testifying also as to what takes place in the ritual of the fundamental degrees of the Masons. The following are taken as two of the examples given:—

"Under the charge at opening the lodge of the degree of Royal Arch, this portion of the Scripture is read," omitting, however, the words: "*in the name of the Lord Jesus Christ.*" "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

Also from the following Scripture these words, "in the Lord Jesus Christ," are also omitted:—"Now them that are such we command and exhort in the Lord Jesus Christ that with quietness they work and eat their own bread."

Thus they cut out *from the middle of the passages*, in the one case, the words "*in the name of the Lord Jesus Christ,*" and in the other the words "*in the Lord Jesus Christ.*"

WHY STRUCK OUT?

Why are these words struck out? There must be some reason for it; and obviously the only reason is because they refer to the Lord Jesus Christ. Col. Cane himself, one may safely say, would not deny that fact; while everyone knows that the name Jesus Christ is, at least, not agreeable to Jews, Turks, etc., who, as such, are eligible candidates.

Surely to delete or omit words from Scripture (the Word of God) because they refer to Jesus Christ, the Son of God, is not honouring but, in a very marked manner, dishonouring the Son. And what can be more serious, seeing that it is written: "He that honoureth not the Son, honoureth not the Father which sent Him," and "whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

But we should conclude, even from Col. Cane's rejoinder that it is contrary to Christianity to admit, as he does, that

an association can honour Jesus Christ in one of its higher degrees—that of the Templars—and not do so in others. Col. Cane admits this, saying, very significantly, that “in the higher degrees” “a member must be a professing Christian,” but, in others, that “he must avow his belief in God,” the contradistinction meaning, of course, that, in the others, belief in God only is required, and not in Jesus Christ also! That in itself sufficiently and obviously accounts for the deletion in question, and the consequent dishonouring of Jesus Christ in the ritual referred to. Now no man can so learn Christ.

INCONSISTENT ACTION OF PROTESTANT CLERGYMEN.

Does it not seem strange that clergymen professing to be Christians (and among them is, at least, one whom the writer sincerely and deeply loves) can conscientiously be members of such an association, knowing what dishonouring the Son of God means, knowing that “whosoever denieth the Son, the same hath not the Father.”

Therefore, it should be emphasised that, without doubt, a ritual which is drawn up with the name of Jesus Christ purposely deleted, so as to suit those who deny Him, is not for Him, but is very plainly against Him. That fact no one can deny.¹

If swearing is obligatory in Masonry, it is, in that respect, contradictory also to the Christian teaching of “the Sermon upon the Mount” and elsewhere. Cannot amendments be made so as not to conflict with Christianity? ² No good can come to it thereby.

J. MOORE.

Tramore.

¹ Cf. Preuss, *American Freemasonry*, chap. xi (“American Freemasonry and the Bible”), for a fuller treatment, with examples, of this matter. It is there shown by several examples which the author quotes how the Bible is bowdlerised in Masonic rituals to suit Masonic unchristian teaching and morality.

² Leo XIII writes (*Inimica Vis* addressed to Italian Bishops, Dec. 8, 1892): “Christianity and Freemasonry are by their very nature irreconcilable.” This is one of the main parts of the thesis, which the author has tried to establish in the present work. Hence no amendments of the Constitutions of Freemasonry short of fundamental and essential changes could make it acceptable to genuine Christians.

Dec. 2.

To the Editor *Irish Independent*.

Sir,—Why do Masonic apologists endeavour to convey the idea that Freemasons uphold Christianity when Jews and Unitarians, who reject Christ, and members of Eastern sects who reject Christ or have never heard of Him, can become members of their body? ¹

Some of the most influential Masonic Lodges in London are composed principally of Jews, and there is a large Jewish membership in lodges in Dublin.

UILLIAM UA CHEANNFHAOLAIDH.

Dublin.

¹ A letter from Rudyard Kipling (in reply to an enquiry concerning his experiences as a Freemason) was published in the *London Times*, January 16th, 1925. It illustrates very aptly the relations (or absence of all relations) between Anglo-Saxon Freemasonry and Christianity. The letter runs:—

Sir,—In reply to your letter I was secretary for some years to Lodge, Hope and Perseverance, No. 782 E.C. (Lahore, English Constitution), which included Brethren of at least four creeds. I was entered by a member of the Brahmo Somaj (a Hindu), passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference that anyone could notice was that at our banquets some of the Brethren who were debarred by caste rules from eating food not ceremonially prepared sat over empty plates. I had the good fortune to be able to arrange a series of informal lectures by Brethren of various Faiths on the Baptismal Ceremonies of their religions.

APPENDIX II

MASONIC SOLIDARITY.

(Supplementary to Chapter II)

1. AMSTERDAM MASONIC CONGRESS. 1929

The following extract from the *Osservatore Romano*, October 30, 1929, illustrates the growing tendency of the Masonic bodies all over the world towards more united and co-ordinated action :—

“ THE SONS OF DARKNESS.

“ The International Masonic League, which has its seat in Vienna, held its annual session at Amsterdam last September. According to *Freimaurer-Zeitung*, 600 Freemasons attended the meetings. For the first time, representatives of the Grand Lodge of England took part in this reunion. Some members arrived too from America, a country, which, by itself, contributes three million brethren to the world-chain of Freemasonry. Members of the Grand Lodge of Denmark assisted also for the first time at this International gathering. The well-known propagandist, La Fontaine, gave a lecture on the Freemasons' mission of peace.

“ Dr. Leuhoff from Vienna said that the International Masonic League during the four years of its existence had formed affiliations in Austria, Holland, Germany, Jugoslavia, France, Roumania, Czechoslovakia, Spain and Switzerland, and that its general secretary had undertaken a journey for the purpose of propaganda in the United States ; that the league had its agents too in Dutch India, Poland, Turkey, Greece and Brazil : that the activity of the branches in Czechoslovakia and in Roumania was particularly efficient.

“The Congress has decided to establish International Archives of Freemasonry. The International Association of the Grand Lodges has also held a session in Barcelona to decide upon a plan of work for the near future.”

For further information concerning the International Masonic League and the Amsterdam Congress of *Rev. Intern. des Soc. Sec.*, 1929, No. 30, pp. 172-4.

Besides the *International Masonic League* here referred to (founded in 1925), which is comparatively little known, there is the *International Masonic Association*, founded 1921, and having its headquarters at Geneva, which even in 1927 had secured the adhesion of thirty different Masonic Jurisdictions: and apparently is in close correspondence with the Council of the League of Nations (Cf. *Rev. Inter. des Soc. Sec.*, 1927, No. 37, pp. 636 ff).

2. GERMAN FREEMASONRY A LINK IN THE “WORLD CHAIN”

The following clipping from the *London Times*, April 30, 1921, illustrates further the substantial solidarity of all Freemasonry.

“A prominent German Freemason has issued a manifesto setting forth the terms on which German Freemasonry will accept recognition from other Masonic bodies. In the document in question the following paragraph occurs:—

“‘We, German Masons, are equally in favour of reunion. But we do not want to be excluded from universal Masonry. Let no one presume to set us upon the penitents’ stool and make us depend on other people’s favour, either from the Masonic point of view or any other. We have our German dignity; and, although we do not puff ourselves up, we must have equality and tolerance; and we insist upon being recognised. True tolerance includes esteem.’

“ This manifesto seems all the more impudent in view of the fact that the boycott was begun by the German lodges. It was in the early months of the war that the various German grand lodges, which are directed in matters of policy by a Central *Bund*, decided to hold no intercourse with Allied Freemasons. The Grand Orient of France and Belgium promptly took up the challenge, while the United Grand Lodge of England resolved ‘ that in order to prevent the peace and harmony of the craft being disturbed, it is necessary that all brethren of German, Austrian, Hungarian, or Turkish birth should not, during the continuance of the war, and until Grand Lodge, after the Treaty of Peace has been signed, should otherwise determine, attend any meeting of the Grand Lodge, or of a private lodge, or any other Masonic meeting, and that such brethren are hereby required by the Grand Lodge to abstain from such attendance.’ ”

3. HUNGARIAN MASONRY AND ITS FRIENDS IN U.S.A., etc.

The following extract from the Leipzig Masonic paper *Latomia*, March, 1922, referring to the suppression of Freemasonry in Hungary in 1919, illustrates the real oneness of Anglo-Saxon and Continental Freemasonry :

“ The Freemasons . . . threw themselves after the catastrophe [viz., the defeat of the Central Powers] into the Socialist republican idea with the noble persuasion that now the time had arrived for realising the Masonic ideal. . . . The reactionaries [viz., the Royal Party], which . . . shortly afterwards came back to power . . . suppressed the lodges, occupied our premises, etc. . . . In their distress our Hungarian brothers turned to the North American grand lodges. The result was that, as Hungary was then negotiating a loan in America, a reply was given that this loan could not be considered as long as authorized institutions were not re-established in Hungary: a clear allusion to the prohibition of Freemasonry. Thereupon

the Hungarian Government saw itself obliged to enter into relations with the ex-Grand Master. The free resumption of Masonic work was proposed to him, on condition that non-Masons should have the right to attend the sittings of the lodges. This was naturally refused by the Grand Master, and so the loan miscarried."

The *Wiener Freimaurer Zeitung*, Sept., 1922, announces that the Italian Grand Master Torrigiano promised to intervene at the Geneva Conference with the governments of the various Masonic powers in order to bring pressure on the Hungarian Government in favour of Freemasonry. France co-operated energetically for the same purpose, as also did members of the British diplomatic mission at Buda Pesth and Vienna. But the Hungarian Government held to its purpose, and refused to alter the law forbidding Masonry (Cf. De Poncins, *The Secret Powers Behind the Revolution*, pp. 68-76).

4. GREEK LINK IN THE MASONIC "WORLD CHAIN"

In the *London Times*, July 23, 1928, is published a letter from M. S. M. Angelasto, who states that he is officially authorised by the Grand Master of the Grand Orient of Greece to state that the latter Grand Orient, which was established in 1868, has 46 lodges, including an English-speaking Lodge at Athens and a French-speaking Lodge in Salonika. He also states that the Grand Orient of Greece is "internationally recognised," and is the parent Lodge of the Freemasonry of the near Balkans. All this seems to imply that the English and French Masons in Greece are recognised both by the French Grand Orient and by the Grand Lodge of England.

5. MASONIC SOLIDARITY IN PRESS CONTROL

Mr. H. Belloc in two articles published in the *Dublin Review*, January and April, 1910 (pp. 167 ff and 396 ff), gives the story of the Ferrer rising in Barcelona in

1910, to which we have already referred (pp. 16-17). Ferrer was an active member of the French Grand Orient; and the rising was directed solely against the Catholic Church. The most striking phenomenon, according to Mr. Belloc, in the whole episode was the almost incredible unanimity with which the great Press of the world immediately put out a *completely false but consistent* account of Ferrer's character and of his execution. Practically all the great English dailies and weeklies joined in this chorus of falsification of the facts of the case. To show this, Belloc quotes from the *Westminster Gazette*, the *Globe*, the *Daily Telegraph*, the *Daily Chronicle*, the *Spectator*, the *Sunday Times*, the *Observer*, the *Guardian*, etc., all of which, with the same unanimous accord, suddenly became silent on the Ferrer case when the truth could no longer be concealed.

6. CONNECTING LINKS

The linking up of the apparently independent sections of the Masonic body with one another, and with the other quasi-Masonic associations is secured by a variety of means, even independently of the disputed question of a unified supreme control. Thus we learn (cf. p. xvii, *supra*) that A. Pike was a member of, and in fact "kept in leading strings all the Supreme Councils of the world, including those of England, Ireland and Scotland." In page 204, *supra*, we refer to the liaison functions of two of the principal Masonic leaders in Ireland. From an obituary notice of Archibald Douglas, Lord Blythswood, published in the *London Times* (Nov. 16, 1929), we learn that he had been "Grand Master Mason of Scotland, had held high place in the Grand Lodges of England and Ireland, and devoted much of his time to the affairs of the

Order." Again, in the *Irish Times* (Dec. 24, 1929), in an obituary notice of the late Col. R. H. Wallace we find that Col. Wallace, who was a member of the Ulster Unionist Council since its inception, had been for a considerable time Grand Secretary of the Belfast Grand *Orange* Lodge of Ireland, and for some twenty years Grand Master of the Belfast County Grand Orange Lodge. He was, on the other hand, all the time a leading Freemason, being a *member of the Board of Purposes of the Masonic Grand Lodge of Ireland*, and the representative in the same Lodge of the Grand Lodge of Colombia.

APPENDIX III

IMPERFECT FREEMASONRY.

(Supplementary to Chapter VII)

The following extracts from an article published in *La Tribuna* of Rome (Nov. 13, 1929) entitled "The Aims and Activities of Austrian Freemasonry," will help to illustrate this important element in Masonic activity. The facts recorded concerning Austria are an example of some of the means now employed the world over for purposes of Masonic interpenetration.

1. FREEMASONRY IN AUSTRIA

The article begins with a short historical account of Freemasonry in Austria. Masonic Lodges were forbidden by law since 1794, on the ground that Freemasonry was a secret society. A certain number of

lodges, however, managed to hold their position in the country under the false pretence of being humanitarian associations. These numbered 14 in 1918 :

“ On the break up of the empire and the establishment of the Republic, 1918, Masonic activity immediately made itself felt throughout the whole State. The Grand Lodge of Vienna began to function openly on the customary false plea that Freemasonry is “ not a political association : and that its objects are to promote public morality, culture and brotherly love ; and that it inculcates in its members the obligation of respecting the laws of the country. . . .

“ Of the members of the Viennese lodges 95 per cent. are Jews, or of Jewish parentage or descent. . . . ”

“ EXTERNAL WORK ” OF FREEMASONRY

“ On the occasion of the 50th anniversary of the foundation of the ‘ Schiller Lodge ’ of Vienna, a paper was published containing an article written by Dr. Misar, entitled ‘ Internal and External Work ’ [of Masonry]. He writes : ‘ External work signifies the Masonic activity of each separate brother in his family, in his professional duties, in the economic and political field. It includes the diffusion of Masonic ideas orally and in writing ; co-operation to increase cultural Masonic operations ; the participation of the lodges and of the groups of Masonic brethren in the work of “ ‘ Profane ’ ” associations : *active participation in political life*, with the help of the political parties which are closest to Masonry. ‘ These activities,’ Misar adds, ‘ are far from exhausting the possibilities of external Masonic work.’

“ Thus the external Masonic work as described by Dr. Misar is carried on (not, of course, openly or professedly) with the help of political parties (socialistic, social-democratic, etc.), or by means of ‘ Profane ’ associations, cultural or otherwise, in which the friends of Masonry, owing to the usual method of infiltration, are never wanting in the shape of Jewish socialists, free thinkers, etc.”

3. "PROFANE ASSOCIATIONS"

Another extract from the same *La Tribuna* (Rome, Nov. 14, 1929) deals with some of the "Profane" Organisations, referred to in the preceding :

"These 'Profane' associations, which are at least as numerous as the professedly Masonic lodges, serve Austrian Freemasonry as resonance boards (*organismi di risonanza*), so to speak, for the diffusion of its ideas and principles. As the central Masonic organs give the note, all these associations join in, in chorus, and follow the lead in perfect harmony. Let us then examine a little into these associations, listing them in order of importance."

Here follows a list of 19 associations with an account of each, which we briefly summarise :

1. *Die Bereitschaft* (Ever Ready).—An association for pseudo-social studies and propaganda, founded by 30 delegates of Viennese Masonic lodges, intended for work in fields where the lodges themselves cannot operate. The first President was the notorious Kohn, now deceased—Hebrew at least by name—owner and editor of *Der Abend*, the first mouth-piece of Austrian communism and socialism.

2. *Soziologische Gesellschaft* (Society of Sociology).—Object is the diffusion of social knowledge (Sociology is a strong preoccupation with the Freemasons). Membership is confined to Jews and Masons. The society took part by special invitation in the recent International Sociological Congress held at Turin (1922) under the presidency of Br. ∴ Francesco Cosentini.

3. *Allgemeiner Naehrpflichtverein* (General Union for the Support of Infants).—A socialist organization based on the principle of the Bohemian Jew, Popper-Linkeus, that there should be created a "minimum" property standard, securing to each person food, lodging, clothing and medical assistance ; and all else declared to be "Luxury."

4. *Paneuropäische Union* (Pan-European Union).—A step towards the World Republic. In 1925, the Grand Lodge of Vienna sent a manifesto to Masonry throughout the world seeking advice as how best to aid this organisation, the moving spirit of which is a famous Mason, R. Condenhove-Calergi. The Rotary Club of Vienna also supports it, as might be expected from the fact that many Viennese Rotarians are leading members of the Masonic Lodges.

5. *Oesterreichischer Voelkerbund* (The Austrian League of Nations).—Professed objects are reconciliation and fraternity. The Grand Lodge of Vienna has shown its sympathy with this association by securing funds for its work from U.S.A.

6. *Oesterreichische Friedensgesellschaft* (Austrian Pacifist Society).

7. *Weltjugendliga* (The League for the Youth of the World).—Objects are to unite all social grades of youth for social, humanitarian, and educational purposes. It propagates in a special way the teaching of history in the sense the League desires, declaring the present system used in schools [apparently the system founded upon national distinctions] to be false.

8. *Internationale Frauenliga fuer Frieden und Freiheit* (International Women's League for Peace and Freedom).—Founded at Zuerich, 1919. The Austrian section is composed principally of Jewish women, and is closely associated with the Viennese Masonic Lodge of the "Rights of Man."

9. *Oesterreichische Liga fuer Menschenrechte* (Austrian League for the Rights of Man).—Founded 1925, with a Masonic programme, which in 1926 received the formal approval of the Grand Lodge of Vienna. The Grand Lodge also formally promised it whole-hearted and unconditional support.

10. *Bund gegen Mutterschaftszwang* (Birth Control League).—Founded 1919 with the assistance of rural "brothers" by John Ferech, a well-known socialistic and

pornographic writer, with the object of securing the repeal of the law prohibiting the procuring of abortion.

11. *Internationaler Bund fuer Frauenrechte* (International League for procuring the Rights of Women).—Founded 1919. This is a kind of extension or development of the preceding, and includes in its aim to secure for women the "right of Abortion." Several Freemason lawyers are active members.

12. *Freidenkerbund fuer Oesterreich* (Austrian League of Freethinkers).—The President and principal associates belong to the Viennese Masonic Lodges.

13. *Ethische Gemeinde* (Ethical Community).—Reconstituted in 1919 by Viennese Masons; who describe it as "a free association of minds, that feel and think morally."

14. *Freie Schule* (Free School).—Founded by Freemasons of the socialist school with the object of "protecting the schools against Clericalism."

15. *Eherechtsreformverein* (Association for the Reform of the Marriage Law).—Founded in 1906. A socialist institution aiming at the "abolition of the law governing the indissolubility of Catholic marriage."

16. *Oesterreichischer Bund fuer Mutterschutz* (Austrian League for the protection of Mothers' rights).—Founded 1907, with the object of abrogating the legal disabilities of illegitimate children.

17. *Freie Zionistische Vereinigung* (Free Zionist Association).—Founded 1925; and composed of Jews of different political tendencies. The President is a well-known Freemason.

18. *Monistenbund fuer Oesterreich* (Austrian League of Monists).—A Masonic association founded 1909, of scientific socialists and freethinkers.

19. *Arbeitsgemeinschaft Oesterreichischer Friedensvereine* (Working Committee of Pacifist Associations of Austria).—Recently founded; socialist and Masonic.¹

¹ Cf. p. 176 *supra* (note), for an account of the First International Congress of the recently founded Anti-Masonic League, to be held in Vienna in March, 1930.

4. FREEMASONRY FOR WOMEN

Co-Masonry or Mixed Masonry, to which women are admitted, is regarded by some Masonic authorities as not belonging to Freemasonry, properly so-called. Hence it would be a species of Imperfect Freemasonry. One type of this species of Freemasonry (viz., including women as well as men) is what is called Adoptive Masonry, or Freemasonry of Adoption. Adoptive Masonry was established in Paris (1774) under the control of the Grand Orient, and from France it spread into other countries. Cf. Mackey, *Encyclopedia of Freemasonry* (pp. 9-12), also Preuss, *Dictionary of Sec. Soc.* (p. 3 ff). Mackey says that Adoptive Masonry is now confined to France. See, however, -Preuss, *op. cit.* (cf. Index under words *Women* and *Ladies*), for accounts of numerous Masonic or quasi-Masonic associations of women in U.S.A.

A brief account of another and apparently more recent type of Freemasonry for Women (called "La Maçonnerie Mixte," and in English "Co-Masonry," "Co-Freemasonry," or "Joint Masonry") is given by A. E. Waite in his *New Encyclopedia of Freemasonry*, vol. i, pp. 116-121. The following is a short summary of the principal facts mentioned in Waite's account:

Modern Co-Freemasonry was founded in 1893 by Mlle. Maria Desraines with the aid of Dr. Georges Martin, a French Freemason of the 33rd degree of the A. and A. S. Rite. Both Dr. Martin, who describes himself as *Feministe en même temps que Maçon*, and Mlle. Desraines were strong advocates of the rights of women. The original lodge, which was called *Le Droit Humain*, consisted of 16 women, all duly initiated by Mlle. Desraines, who had been herself initiated some eleven years previously in a lodge styled "Les Libres Penseurs," in the Department of Seine et Oise in France. A Masonic Constitution for the new Order was drawn up; and the Order founded under the title of

Grande Loge Symbolique Ecossaise Mixte de France. It was affiliated to the Grand Lodge of France. "In respect of religious status, after the prevailing mode of Latin Freemasonry, no recognition is extended to any religious dogma ; no form of faith is rejected. All aspects of philosophical thought are tolerated, and the Grand Architect of the Universe is nowhere invoked. The device at the head of Warrants and Diplomas is *à la gloire de l'Humanité.*"

This Mixed Masonry, which is styled in English Co-Masonry or Joint Masonry, was introduced into Great Britain in 1902. Its history in England and the English-speaking countries is merged in that of Theosophy.¹ About 1905, the English title was altered to that of "Universal Co-Freemasonry in Great Britain and the British Dependencies." In 1912, Co-Freemasonry had 12,000 members in all parts of the world, including 100 lodges in U.S.A., as well as many lodges in England, India, Holland, South America and Oceania. Waite does not mention any lodges in Ireland. Mrs. Annie Besant (33rd degree of A. and A. S. Rite) is referred to as "Grand Master of the Supreme Council." The Order receives men as well as women into membership ; and of late years all, both male and female members, style themselves "Brothers."

"It will be seen," concludes Waite, "that La Maçonnerie Mixte, its derivations and developments, are a power to be reckoned with, and that its conventional titular description of 'Clandestine Masonry' would be imbecile in reference thereto, or indeed to 'Ancient Masonry.'"²

¹ See *Woman and Freemasonry*, by Dudley Wright (London, 1922), for further details. On page 145 he writes : "The Order of Co-Masonry is more or less identified with the Theosophical Society, of which Mrs. Annie Besant is the President, who is also the Deputy-Master of Co-Masonry for Great Britain and Ireland."

The Theosophical Society, an Occultist sect whose doctrines are a blend of Materialism, Pantheism, Gnosticism and Cabalistic Judaism, has branches in Dublin, Cork and Belfast. Whether these branches are formally affiliated to Co-Freemasonry does not appear from their official leaflets. Pope Benedict XV (July 16, 1919) condemned Theosophy as irreconcilable with Catholic belief ; and forbade Catholics to assist at Theosophists' meetings or read their writings.

² *Ibid*, p. 121.

APPENDIX IV

WHITE MASONRY

(Supplementary to Chapter VII)

1. AMSTERDAM CONGRESS AND MASONIC
INTERPENETRATION

The following extracts from the official account of the Amsterdam Congress of the *International Masonic League* as given in the *Freimaurer Zeitung* (September, 1929), already referred to in Appendix II, and quoted in the *Osservatore Romano* (October 30, 1929), illustrates what has been described in Chapter VII as "White Masonry."

"At the Congress, the Section of Doctors, Jurists, Bibliophiles, Writers and Journalists held a special meeting in which the Propaganda among young men was dealt with.

"The section for this Propaganda decided to convoke next year a special Congress of the Masonic Associations for Youth. In the countries that do not as yet possess an Association of this kind a special Propaganda will be developed among other agents of Freemasonry for this purpose.

"There exists in Paris and Switzerland a special organization for doctors which has extended its sphere of action

into Germany, Austria, Czecho-Slovakia, and has been joined by more than five hundred doctors.

“ The meeting of the Jurists directed by Dr. Rottenberger of Basle, has drawn up a special programme of work in the interests of Freemasonry.

“ The group of Bibliophiles has decided to hold a congress of the Freemasons who are directing museums and similar institutions, as well as of artists, with a view to organising an exhibition of Masonic art for the next Congress of the League. . . . We know it only too well ! [this last clause is interjected by the Editor of the *Osservatore Romano*].

“ The attendance of authors and journalists, which was very numerous, was presided over by Johannes Bing from Berlin. Plantagenet from Paris proposed the institution of a register of journalists and authors belonging to the Lodges of the different countries. This section is of special importance because from what the reporters state the professional syndicates of journalists are almost everywhere directed by Freemasons.”

From the above extracts it is clear that the purpose aimed at by Freemasonry is something other and much deeper and more far-reaching than either humanitarianism or the material advantage of its own associates. Its ends are rather of a spiritual nature, viz., to influence minds and consciences, to mould public opinion, and permeate society with its own views.

2. GERMAN FREEMASONRY AND SOCIAL PROPAGANDA

The following extract from the manifesto issued by the German Masonic body in 1921, and published in the *London Times*, April 30, 1921, from which extracts

have already been quoted in Appendix II, illustrates the same theme. The manifesto concludes thus :

“Freemasonry must not be infested with politics. We, German Freemasons, also discuss in our lodges questions of present day politics—did we not we should impoverish ourselves intellectually—but we consider these problems only from the *Masonic point of view*, and our aim is always the *moral solution*. It is thus that we teach social ethics and social pedagogy. We wish to undertake the *Masonic education* of the Germans, as Lessing had exhorted us to do. And I believe that after this war we shall at last reach a true Masonic entente.”

Note the phrases “Masonic point of view,” “the moral solution,” and “Masonic education,” all of which refer to the Masonic unchristian doctrine of Naturalism.

3. KNIGHTS OF COLUMBUS AND FREEMASONRY

The following resolutions, passed in 1925 by the Executive Council of the Knights of Columbus of Quebec, Canada, are important and significant. We quote from the French text as published in the *Revue Internationale des Sociétés Secrètes*, 1926, No. 8, pp. 138-9 :

“Whereas the Catholic Church condemns Freemasonry and kindred societies. . . . And,

“Whereas the object of the late P. McGivney in founding the Knights of Columbus, was to oppose the movement towards the forbidden societies ; And,

“Whereas Freemasonry in the U.S.A. in spite of the avowals and sentiments of its members, is hostile to the Catholic Church, as has been amply shown in the recent

disputes on the School Question in Oregon and Michigan. And,

“Whereas certain Councils of the Order of the Knights of Columbus seem to forget or ignore the lines of conduct traced out by the Church in these matters, and have consequently laid themselves open to just criticism on the part of the Catholic Press.

“Be it resolved :

1. “That the Executive Council of the Order of the Knights of Columbus of the Province of Quebec, in the name of the 25,000 members of its jurisdiction, affirm anew its entire and faithful submission to all the injunctions of the Church, and in particular to those concerning the forbidden societies.

2. “That the said Council strongly disapproves and condemns with all the emphasis it can command the conduct of the said Councils.

3. “That the Knights of this jurisdiction decline all responsibility in regard to such conduct.

4. “That the Supreme Board be invited to send to all the Councils of the Order a circular letter reminding them of the laws of the Church regarding the forbidden societies, so as to avoid in the future all manifestations like those of which certain Councils have been guilty.

5. “That a copy of these resolutions be sent to the Supreme Board of Directors, to the Supreme Officers, to the Councils of this province, and to the journals that are interested in the matter.”

4. OTHER EXAMPLES OF WHITE MASONRY

Among the secular associations of these countries which the Continental Catholic Anti-Masonic writers usually regard as partaking more or less of the nature of “White Masonry” may be mentioned the International Boy Scouts (viz., Baden-Powell’s) and Girl Guides, the Society for the Prevention of Cruelty to

Animals, the Esperanto Association,¹ the Salvation Army, some of the International Sporting Associations, etc. (cf. *Rev. Intern. des Soc. Sec.*, *passim*). It is not suggested by these writers that all these, or indeed any one of them is formally Masonic, much less that the majority of the members are Freemasons, but that they are more or less interpenetrated by Masonry; or are at present being utilised more or less for the diffusion of unchristian ideas and principles tending towards Naturalism, and confusing or weakening the real Christian outlook.

APPENDIX V

**THE PEACE OF VERSAILLES (1920) AND THE
LEAGUE OF NATIONS**

(Supplementary to Chapter VIII)

The following will throw much light on the sinister influence of Freemasonry upon recent and contemporary events.

1. PEACE OF VERSAILLES AND FREEMASONRY

The first extract is from *My Memoirs—1878–1918*, by the ex-Kaiser William II (London, 1922), pp. 253–4 :

“ I have been informed that an important rôle was played in the preparation of the world-war directed against

¹ Cf. *L'Osservatore Romano*, August 30, 1928, for a strong protest against the anti-Catholic activities of some of the Esperantist sections; and the unchristian or anti-Christian character of some of the Esperantist publications. The substance of the article, which was reprinted in the *Avenire d'Italia*, and *Fede e Ragione* of September 16, 1928, is given in *Rev. Intern. des Soc. Sec.*, 1928, No. 49, pp. 122–9.

the monarchical Central Powers by the policy of the Grand Orient Lodge—a policy extending over many years and always envisaging the goal at which it aimed. The German Grand Lodge, I was further told—with two exceptions in which non-German financial interests are paramount, and which maintain secret connection with the Grand Orient in Paris—had no relationship with the Grand Orient. According to the assurance given me by the distinguished German Freemason, who explained to me the whole inter-relationship—which until then had been unknown to me—they [viz., the members of the German Grand Lodge] were entirely loyal and faithful.

“ He said that in 1917 an international meeting of the lodges of the Grand Orient was held after which there was a subsequent conference in Switzerland. There the following programme was adopted: dismemberment of Austria-Hungary, elimination of the House of Habsburg, abdication of the German Emperor, restitution of Alsace-Lorraine to France, union of Galicia with Poland, elimination of the Pope and the Catholic Church, elimination of every State Church in Europe. I am not now in a position to investigate the very damaging information concerning the organisation and activity of the Grand Orient lodges which has been transmitted to me in the very best of faith.”

The Masonic International Congress here alluded to is also referred to by the Roman correspondent of *The Tablet* (July 21, 1917), who states (p. 81) that “ the Grand Orient has held an international meeting at Paris . . . of the Masons of the Allied and the Neutral Powers.” His account of the doings of the Congress agrees as far as it goes with that of the ex-Kaiser; but he dwells especially on the fact that the interests of Italy and those of Belgium were overlooked. A fuller account of the conference was given in the *Corriere della Sera* of the time, which, with the Italian press generally, became bitterly anti-Masonic owing

to the anti-national attitude of the Italian Masonic delegates, Ettore Ferrari and E. Nathan, at the Congress, and their betrayal of Italian interests. Although this Masonic conference was probably one of the most important and far-reaching events of modern times it was not alluded to (except in the above-mentioned Roman letter in *The Tablet*) in the press of these countries. The London *Times* mentioned as an item of news the resignation of the Italian Grand Master of the Grand Orient, Ettore Ferrari, but gave no comments. All this illustrates the effectiveness of the Masonic and financial press-censorship which prevails in these countries.

2. A MASONIC SUPERGOVERNMENT

A fuller account of the above Congress may be read in Mgr. Jouin's brochure, dated 1917, *Le Quatrescentenaire de Luther et Le Bicentenaire de Franc-Maçonnerie*, p. 10 ff; as well as in a French brochure by Fara (*La Franc-Maçonnerie et son Oeuvre*; Bibliothèque Anti-Judæo-Maçonnique, Paris, 1930). In Chapter VIII of the latter work extracts are quoted from the official Transactions (*Compte-Rendu*) of the Congress. These extracts have special reference to the League of Nations.

A special conference of the Masonic representatives of the Allied Powers (viz., France, England, Italy, etc.) was first held at Paris in January 14 and 15, 1917. At this conference it was decided to convoke for the following June a Congress of Freemasons of the "Allied and Neutral Powers."¹ The objects of the Congress are declared to be:

"To prepare the way for the United States of Europe;

¹ The following is an English translation of the letter of invitation sent to the different Masonic jurisdictions which was published in

to set up a supra-national authority, whose purpose will be to settle the disputes between nations. Freemasonry will be the agent of propaganda in favour of this conception of universal peace and happiness, viz., the League of Nations."

l'Alpina (May 31, 1917), the official organ of the lodge *Alpina* of Switzerland :

Letter from Paris to the Grand Lodge of Switzerland.

Or ∴ de Paris, March 25, 1917 (E. V.) [viz.,
Ere Vulgaire "Vulgar Era"].

TT. CC. III. FF. [Very dear and Illustrious Brethren],

In sending you the summary of minutes of the Conference of the Masonic Jurisdictions of the Allied Nations, which was held at Paris, Jan. 14 and 15, 1917, as well as the resolutions and the manifesto therein adopted, we have the privilege of informing you, that this Conference has decided to hold at Paris, at the Grand Orient of France, on the 28th, 29th and 30th of next June, a Masonic Congress.

The object of this Congress will be to investigate the means of arriving at the Constitution of the League of Nations, so as to avoid in the future a catastrophe similar to the one which now involves the civilised world in battle.

It has been the opinion of the Conference that this programme cannot be discussed solely by the Freemasonry of the Allied Nations, and that it is a matter also for the Masonic bodies of the neutral nations to bring what light they can to the discussion of so grave a problem.

It will also be clear that the question herein raised transcends the scope of particular nationalities and is of interest to all who desire to see humanity freed for all future time from the disasters which paralyse the onward progress of civilisation.

It is the duty of Freemasonry at the end of the cruel drama which is now in progress to make its great voice heard in the interests of humanity ; and to guide the nations towards a general organisation, destined to become their safeguard. It would be wanting to its duty, and prove false to its great principles were it to remain silent.

Consequently it is in all confidence that we ask the adhesion of your distinguished Jurisdiction to this Congress.

In pursuance of the resolution adopted by the Conference of last January 14 and 15, you would have to appoint three delegates. In case you are to send only one, such a one would have the powers of all three.

At the séance of June 28, held under the presidency of General Peigné, the Grand Master of the Grand Lodge of France, the constitutions of the future League of Nations were voted. They are almost identical with those afterwards adopted at the Treaty of Versailles.¹

Two months later the Grand Orient of France issued the following declaration :

“ The General Assembly of the Grand Orient of France invites its members to a vigorous and incessant campaign in favour of . . . general disarmament, and the setting up of an international tribunal with the necessary sanctions for the maintenance of peace ” (*Le Temps*, Sept. 24, 1917, quoted *ib.*, p. 103).

Hence it is apparently not the case (as is generally supposed owing to misleading press propaganda) that Wilson, the U.S.A. President, was the originator of the idea of a League of Nations which would be a veritable super-government with coercive powers.

It is clearly understood that the Masonic Congress will confine itself entirely to its humanitarian scope, and in conformity with our Masonic Constitutions will not touch on any question of the political sphere.

We should be very grateful to receive from you the assurance of your adhesion with the least possible delay.

Assured that you will accept our invitation in the same fraternal spirit as we give it, we send you, very dear and Illustrious Brethren, the assurance of our fraternal and devoted regards.

G. CORNEAU

(*President of the Council of the Order of the Grand Orient of France*).

GENERAL PEIGNE

(*Grand Master of the Grand Lodge of France*).

(Cf. Jouin, *op. cit.*, p. 11).

¹ See Fara, *op. cit.* p. 102, for the text of some of these resolutions reprinted from the official *Compte Rendu* of the Congress.

This idea can be clearly traced in Masonic writings and pronouncements for more than half a century before (cf. *ibid.*).

3. JEWS AND THE LEAGUE OF NATIONS

The following extracts from *La Vieille France* (No. 345, Dec., 1923), quoted by Mgr. Jouin (*Les Actes de la Contre-Eglise—Juifs*, pp. 13, 14) will serve to illustrate the same theme :

“The Jew, Lucien Wolf, who was the official representative of the Jewish Government at the Paris Peace Conference and who has lately fulfilled the same function with the League of Nations, has sent his report to the Jewish Congress of America (New York), Oct., 1923. Here are some passages from this report. . . . ‘It follows from all this that one of the first duties of the Jews in all countries is to support the League of Nations. . . . If the League of Nations should fail, the whole edifice which has been built up with so much labour in 1919 by the Jewish delegates at the Peace Conference will topple to the ground.’”

4. AIMS OF THE LEAGUE OF NATIONS

The following extracts from the Transactions of the Congress of the French Grand Lodge, 1922 (quoted by Fara, *op. cit.*, pp. 104–106), illustrates further the Judæo-Masonic interests and aims in the League of Nations. After passing resolutions in favour of enlarging the powers of the League so as to make it into a supra-national government with an International Bank and an international currency, it goes on :

“The principal tasks before the League of Nations consist in the organisation of peace, the abolition of secret diplomacy . . . the extension of a pacifist

education, resting specially upon an international language [Esperanto], the creation of a European spirit and of a patriotism of the League of Nations, in a word, the formation of the United States of Europe or rather the Federation of the World. . . . This Federation of the nations implies the institution of a super-state which will be supra-national, invested with executive, legislative and judiciary powers. . . . This international authority ought to have the sanction of an army and a police. . . . The League of Nations will have a moral and real force and influence on peoples in proportion to the extent to which it can rely for support upon the Masonic Governments of the entire world."

APPENDIX VI

PROTESTANTISM AND FREEMASONRY

The following extracts illustrate the generally recognised close association between Protestantism (viz., of the Liberal or rationalistic type) and Freemasonry—for they are in fact parent and child—and the unity of action which they adopt in their war against the Catholic Church. The extracts are quoted from Mgr. Jouin's brochure entitled *Le Quatros-centenaire de Luther et le Bicentenaire de la Franc-Maconnerie* (Paris, 1917), already referred to in Appendix V.

We read in the *Feuilles Romaines* (Oct. 22 and 29, 1916): "Next year as we know will be celebrated the *fourth* centenary of the birth of Protestantism (1517), and the second centenary of the modern organization of Freemasonry (1717). Protestant and Freemason will celebrate these centenaries together as good brothers, for the two have been pretty well united for a long time past. Naturally the celebration will not confine itself to mere festivities. A programme of action and of vigorous renewal after the war will be drawn up."

2. The Masonic paper, *Hamburger Fremdenblatt* (June 13, 1917), in an article entitled: "For the 200th Anniversary of Freemasonry" has the following passage:

and
 sic-vero
 "The very year in which the Reformation celebrates its 400th anniversary will be the 200th anniversary of the birth of another great intellectual movement. On St. John's day, June 24, 1917, Freemasonry celebrates its 2nd centenary. The accident, for it is only an accident, which unites the two celebrations in the same year suggests the question as to whether these two spiritual forces, Protestantism and Freemasonry, are not very closely related to each other. It is a remarkable fact that the one rests on the other as on its foundation and that Freemasonry is inconceivable without Protestantism. There would have been no true Freemasonry, were it not for Luther and the Reformation. Freemasonry could not grow or thrive except on the soil of a free Reformation. It is surely not the result of chance that we find at the very cradle of Freemasonry two men deeply influenced by Protestantism, one, Desaguliers, the son of a French reformed clergyman, a naturalist philosopher, with a theological education, and the other, James Anderson, a Scotch dissenting preacher. Neither is it the result of chance that during the two centuries of its existence Freemasonry has found its most implacable enemy in Rome, and in those places wherein prevailed a spirit similar to Romanism, while it has found its warmest friends and most zealous champions amongst the men whose intellectual formation was dominated by Luther and the Reformation, such as Lessing, Frederick the Great and Goethe."

3. Professor Hesse de Saarbruck in the *Gazette de Cologne*, June 24, 1917, writing on the same subject, attributes the rise of Freemasonry to the reaction of Anglicanism and English Freethought against the

Catholic tendencies of the Stuarts. The Masonic organs of U.S.A. such as *The Light* (Louisville), March 1, 1917, p. 162), the *Square and Compass* (New Orleans, Dec., 1916, No. 8, p. 16) write in the same strain. In fact, it is clear that the general outlook of Protestantism of the Liberal type, whether in the Latin, Anglo-Saxon or Germanic countries is to-day practically identified with that of Freemasonry, with its doubts and denials and practically atheistic philosophy.

FREEMASONRY AND THE METHODISTS

4. The resolution passed by British Methodist ministers at a Conference held at Bradford, July 22nd, 1927, with the object of bringing about a Reunion between the different sections of the Evangelical Church, indicates the attitude of these Protestant ministers towards Freemasonry in its relation to Christianity. A short account of the Conference was published in the *London Times*, July 23rd, 1927. The following passages occur in the two resolutions passed at the Conference :

“ Freemasonry in its ritual and official language is of a Theistic (Deistic ?) nature, asserting simply the creative activity of God as the Great Architect of the Universe and the moral obligation of honesty and kindliness. . . . The distinctive faith of Christianity and the Christian message of salvation through faith in Christ is wholly incompatible with the claims put forward by Freemasonry in writing and speech.”

Hence the Conference recommends the Methodist ministers to have nothing to do with Freemasonry.

APPENDIX VII

PAPAL CONDEMNATIONS

(Supplementary to Chapter VI)

It may be useful to reprint the following passage translated from the Latin of the *Acta Sanctæ Sedis* (vol. i, pp. 291-4), in which the Editor points out in detail the comprehensiveness and obligations of the Papal condemnations of Freemasonry :

“ From the foregoing (viz., the text of some of the Papal condemnations) the following may be inferred :

I. “ Some of the sectaries claim or imagine that they do not fall under the penalties imposed by these Papal constitutions, on the plea that none of their efforts were directed against God’s Church. The objection, however, is quite futile ; for the words of the text ‘ *either against the Church or the legitimate civil authority* ’ are to be understood in the *disjunctive* sense.

II. “ Equally futile is the claim of those that imagine that they do not fall under the penalties on the ground that their associations are not *secret*, but open : for the clause ‘ *whether openly or in secret* ’ is again to be taken in the *disjunctive* sense.

III. “ Some again seem to imagine that these Papal constitutions do not hold where the [Masonic or similar] sects are permitted by the civil powers : or that their applicability to any particular country would require or depend upon promulgation or action of the local authorities [ecclesiastical or civil]. Such subterfuges are also vain as is evident from the very words of Pius IX.

“ ‘ *It is Our wish that the Masonic and all associations of the same class be held as forbidden and reprobate by all*

the faithful of Christ to whatever condition or social standing they may belong, and in whatsoever country they may be.'

IV. "Neither is the oath of secrecy which is usually exacted in these sects to be considered as an essential condition of their coming under the condemnation and penalty; for the response of the Holy Roman Inquisition (July 13th, 1843) has the clause '*whether or not they exact an oath of secrecy from their members.*'

V. "Consequently these associations are to be held as reprobate and forbidden, because . . . they are of their own nature unnatural and unlawful. For, acting upon principles which are utterly false and subversive of public order, *they set up by unnatural and treacherous means within the bosom of the State another organism completely distinct from the natural and lawful organism of the state.*

VI. "Finally one may infer how fatal is a policy which certain governments whether Catholic or otherwise adopt in this matter. For these governments despising the true Church of Christ, or regarding it with suspicion as if it were a step-mother and not a true parent, obstruct the freedom of the Church's legitimate action [in not insisting that her decrees in the matter be carried out] *These governments are not only wanting in the discharge of their conscientious duty, but they even neglect the elementary precautions which are required for the temporal well-being of the State."*

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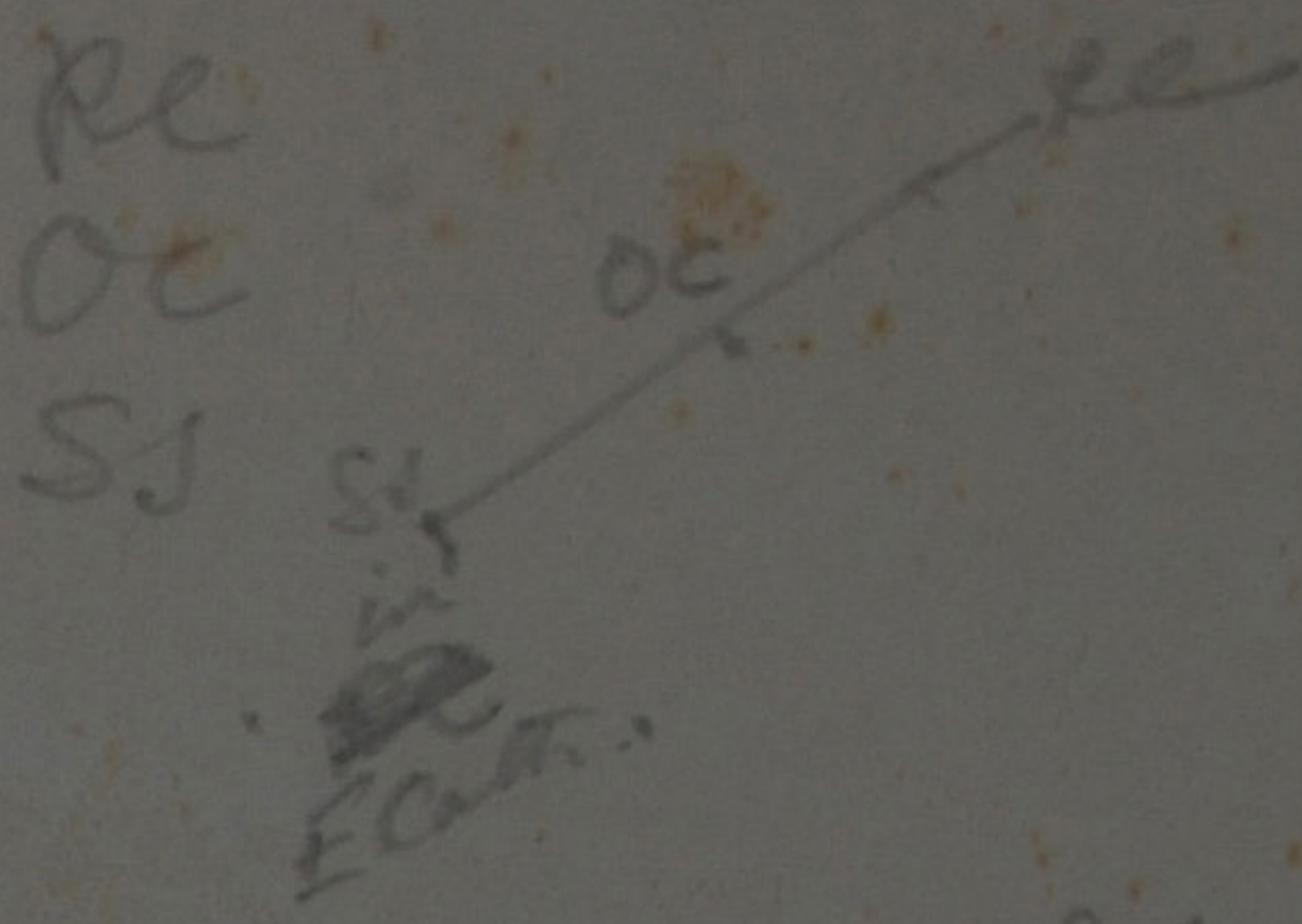
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