

Secret Societies and the
Kingship of Christ

By Rev. Denis Fahey,
C.S.Sp., D.D., D.Ph., B.A.



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Loreto's Introduction to Father Denis Fahey

When Jesus Christ, our King and Master, taught us how to pray to His Father and Our Father, he used the phrase “thy kingdom come, thy will be done, on earth as it is in heaven.” In heaven God’s will is perfectly accomplished, but here on earth, fallen mankind cannot fulfill God’s will without the constant assistance of sanctifying grace communicated to the world through the sacraments of His church.

After the fall of Adam, a world perfectly ordered to God’s divine will was corrupted and **dis**-order became the ‘natural’ state of mankind and the created universe. It was the role of the Messiah to **re**-order this fallen world—to bring a new state of order to the world His Father had created. The means for establishing that order by which a fallen world may return to God is the Catholic church and the life of sanctifying grace. As Christians newly born into the life of grace—a ‘supernatural’ state of being—we are all called to bring as much order to this world as is possible, all the while never forgetting that this world is in a fallen and corrupted state and that a ‘utopia’ is not possible here on earth. The Church of Christ is constantly opposed in this mission by all of the forces of ‘naturalism’ or dis-order, that is those forces opposed to the supernatural life of divine grace. It is the duty of all Christians of the Church Militant to battle against these forces.

This calling of Christians to the battle for order was the motto of the pontificate of Pope Saint Pius X. That motto was *Instaurare Omnia in Christo*, “to restore all things in Christ”, taken from Saint Paul’s letter to the Ephesians 1:10. The modern popes have frequently warned us of the dangers of ‘naturalism’, which denies the supernatural life of grace and militates against it, and they have

called us to fight in our private and public lives against this pernicious error. No priest has heeded that call and risen to defend the supernatural life of grace as clearly and as vigorously as Father Denis Fahey. He truly understood, and explained why, there is no salvation outside the Catholic church, either for individual persons or for the life of *society* and of *nations*.

A clear image of just what the life of a Christian in a society imbued from top to bottom with the social principles of Christ the King would be like, is not a widely shared understanding in much of the Christian world today, especially in America. We must remember that Christianity is a religion of world conquest! We are called to conquer the world for Christ and to do all that we can to subdue persons and nations to His will. A Catholic undertakes this battle first within himself and then within his family. Soon the influence of many families begins to pervade the community and then the nation or state. If Christian people do not have the full picture in their mind of exactly what God's Plan for Order in this world would look like in its accomplishment, then they can have no long-term strategy for victory and little hope of achieving it. We have all of the tools required and all of the powers of heaven backing us. Let us take into our hearts and our minds the full plan and its potential for the realization of peace in the world and Christ the King of heaven and earth will bless our efforts. This was the permanent admonition of Fr. Fahey.

Father Fahey was a seminarian and was ordained in Rome during the pontificate of Pius X. The young priest was deeply influenced and inspired by that pope. When he penned a short *Apologia* for his work, Father Fahey expressed his vocation in this fashion:

“When in Rome I began to realize more fully the real significance of the history of the world, as the account of the acceptance and rejection of Our Lord's Program for Order. I used to ask permission to remain at the Confession of St. Peter, while the other scholastics went round the basilica.

“I spent the time there going over the history of the world, and I repeatedly promised Saint Peter

that if I ever got the chance, I would teach the truth about his Master in the way he and his successors, the Roman Pontiffs, wanted it done.

That is what I have striven to do and am doing.”

Father Fahey not only clarified, explained, taught, and defended ‘Our Lord’s Program for Order’ in the world, he also actively fought and exposed the persons who were the enemies of that order. Because he did so, he has often been called ‘negative’ or ‘anti-Semitic’, or ‘much too concerned with Masonic conspiracies’. These are the pathetic terms of opprobrium hurled with such energy by those enemies of Christ whose plans he has effectively opposed. But in this he was in good company with St. Louis Marie de Montfort and Our Lady, who appears ‘terrible as an army set in battle array’ to the enemies of her divine son.

Listen to the words of St. Louis Marie as he stresses the two functions of our Blessed Mother, the *positive* one of making Our Lord known, and the *negative* one of making war upon His enemies.

Mary must be manifested more than ever by her mercy, her power and her grace in these latter times; by her mercy, bringing back and lovingly welcoming the poor strayed sinners who will be converted and will return to the Catholic Church; by her power, against the enemies of God, idolaters, schismatics, Mohammedans, Jews, and men hardened in impiety, who will rise in terrible revolt to seduce all those who oppose them and to make them fall by promises and threats; she must also be made manifest by her grace animating and sustaining the valiant soldiers and faithful servants of Jesus Christ, who shall battle for His interests.

And lastly, Mary must be terrible to the devil and his ministers, as an army in battle array, principally in these latter times, because the devil knowing that he has but little time, and now less than ever, to damn souls, will every day redouble

his efforts and his combats. He will before long raise up cruel persecutions and will lay terrible snares for the faithful servants and true children of Mary whom he finds more difficult to conquer than the others.

Loreto Publications is committed to re-issuing all of the previously published works of Fr. Fahey and making them available to a much wider audience. The works of Fr. Fahey are critically important for Catholics to read, understand, and disseminate in our day when the forces of 'organized naturalism' or 'anti-supernaturalism' seem to be rampaging triumphantly through the Church and the world today. Arm yourselves for the battle!

The following works of Fr. Denis Fahey
are available from Loreto Publications:

Mental Prayer According to the Teaching of Saint

Thomas Aquinas (1927)

The Kingship of Christ According to the Principles of Saint

Thomas Aquinas (1931)

The Social Rights of Our Divine Lord Jesus Christ the King

Adapted from the French of Rev. A. Phillippe C.S.S.R. by Fr. Denis

Fahey C.S.Sr. (1932)

The Mystical Body of Christ in the Modern World (1935)

The Rulers of Russia (1938)

The Workingmen's Guilds of the Middle Ages (1943)

(A translation of the work by Dr. Godefroid Kurth C.S.G.)

The Kingship of Christ and Organized Naturalism (1943)

Money Manipulation and the Social Order (1944)

The Mystical Body of Christ and the Reorganization of Society (1945)

The Tragedy of James Connolly (1947)

The Rulers of Russia and the Russian Farmers (1948)

The Kingship of Christ and the Conversion of the

Jewish Nation (1953)

The Church and Farming (1953)

Editor's notes:

Loreto's editions of the works of Father Fahey have been newly typeset and updated with some changes to the original text. The alterations are as follows:

1. We have changed the spelling of many words to match modern American spelling rules. Some examples are: neighbor for neighbour, show for shew, labor for labour, realize for realise, mold for mould, program for programme, etc.

2. We have made use of current punctuation and capitalization rubrics.

3. We have made a few minor corrections of typographical errors in the original texts but have NOT altered the words of Fr. Fahey nor made any deletions.

4. We have made uniform the notations of scripture references in the currently accepted fashion. For example, we use Mt. 24: 6–9 instead of Matt. xxiv 6, 7, 8, 9.

Foreword

This book is a collection of twelve articles that were written by Fr. Fahey and published in *The Catholic Bulletin* in 1928, the year after he published his first book *Mental Prayer According to the Principles of Saint Thomas*. Fr. Fahey's formative educational years coincided with the pontificate of that implacable foe of modernism, St. Pius X, the successor of Leo XIII who had spoken out so stridently against the sect of Freemasonry and naturalism. Attentive to the needs of the Church in his time, Fr. Fahey followed the Leonine instructions given in *Humanum Genus* article 31; "We wish it to be your rule first of all to tear away the mask from Freemasonry, and to let it be seen as it really is..."

In that encyclical that followed upon the heels of numerous encyclicals of preceding pontiffs condemning Freemasonry, Pope Leo XII said in article 10; "Now, the masonic sect produces fruits that are pernicious and of the bitterest savor. For, from what We have above most clearly shown, that which is their ultimate purpose forces itself into view — namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism." In article 31 quoted above he goes on to say; "It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful."

In the wake of Leo XIII's admonition to "tear away the mask" hundreds of books have been written doing exactly that. We like this short but very well researched and footnoted summary of the role of Freemasonry in the eternal adversary's army against

Christ in his Mystical Body. For more in-depth studies, we recommend the rest of Fr. Fahey's books which are all available from Loreto Publications.

Part I

Growth of Masonry in Ireland

In the able article on Freemasonry, in the *Dictionnaire Apologetique de la Foi Catholique*, written by Gustave Gautherot, the following statistics are given of the position of Masonry in the chief countries of the world. They are taken from the *Annuaire de la Maçonnerie Universelle* for the year 1910:

Country	Number of Lodges	Number of Members
England and Wales	2,800	152,000
Ireland	460	18,000
Scotland	712	50,000
Germany	4,890	54,200
Sweden	24	12,895
Norway	14	3,837
Denmark	12	4,610
Hungary	71	5,132
France (G.O. and G.L.) ¹	543	36,700
Belgium	21	700
Holland	101	4,600
Switzerland	34	3,646
Italy	15,000	15,000
Spain	3,169	3,169
Portugal	148	2,887
Greece	19	4,950
Roumania	9	250
North America	14,459	1,275,930
Central America	212	8,206
South America	1,070	37,394
Australia	750	40,722

¹ G.O. signifies Grand Orient; G.L. signifies Grande Lodge. The Lodges and members belonging to both are added together.

In the splendid *Revue Internationale des Sociétés Secrètes*, the founder and editor of which is Mgr. Jouin, parish priest of St. Augustine's in Paris,² the following figures are given for the same countries. They appeared in the issue of the Review for the 18th April, 1926, and were taken from the German *Kalender für Freimaurerei*, edited at Leipzig. They give the position of Masonry on the 1st July, 1925:³

Country	Number of Lodges	Number of Members	Population
England & Wales	3,889	258,320	37,885,242
Ireland	540	43,000	4,390,219
Scotland	1,107	50,000	4,882,219
Germany	632	82,180	59,852,682
Sweden	46	20,200	—
Norway	21	6,800	—
Denmark	17	6,600	—
Holland	114	8,160	7,212,739
France	583	52,000	39,209,518
Belgium	24	4,100	7,666,055
Switzerland	38	4,800	3,880,320
Italy	502	25,000	38,755,576
Rumania	14	614	—
Portugal	80	3,000	5,621,977

² In the Brief *Praestantes animi laudes*, addressed to this valiant Curé, Pope Benedict XV spoke of the courage and constancy with which Mgr. Jouin stood for the rights of the Church, even at the peril of his life, against the sects hostile to religion.

³ The population of some countries has been added in order to permit of a comparison of the relative numerical strength of Masonry in them. Of course, these official figures do not give the full strength of Masonry in a country. Cf. *I. E. Record*, May, 1927, pp. 496, 497 (article by Fr. Cahill, S.J.). The published statistics of Freemasonry take no account of the secret organizations which Masonry controls, and through which much of its work is accomplished. As the Holy See considers secret societies, at least through their leaders or founders, off-shoots of Freemasonry or specially liable to be utilized by Freemasons for their own purposes. Freemasonry, principally, is treated of in this series of articles. The relation between Freemasonry and sub-Masonries will be touched on in its proper place. Cf. *Irish Ecclesiastical Record*, July, 1927, p. 25, in note.

Country	Number of Lodges	Number of Members	Population
Greece	18	1,000	—
Spain	91	5,950	21,763,147
North America	17,008	3,091,100	—
Central America	274	29,270	—
South America	574	35,930	—
Australia	1,225	103,600	—
Africa	91	3,450	—

We thus see that France, with a population of over 39,000,000, has 583 lodges with 52,000 members, while we in Ireland, with our population of something over 4,000,000, can boast of no fewer than 540 lodges with 43,000 members. After 1871, French Catholics, divided into Monarchists and Republicans, quarreled bitterly amongst themselves till, after the Great War, they began to wake up to the fact that they were but “hewers of wood and drawers of water” in their own country, all the real power being held by a handful of Freemasons. While they had been quarrelling, the Masons had been “digging themselves in” and occupying all the key-positions. Visitors to France have been struck by the extraordinary piety displayed by splendid congregations in French churches. Yet, outside the church doors, the Mystical Body of Christ has to fight against irreligious schools, divorce and the like; for, the organization of society being in the hands of the enemies of Our Lord, they have done their work effectively. Is it not a pertinent question to ask if the same undermining process could not be carried on in our divided country? Is there not some danger of our waking up in twenty years’ time to find ourselves once again helots in our own country?

Part II

The Aim of Freemasonry: Naturalism

Owing to the care with which the idea is entertained and propagated that Masonry has marvelous secrets to be shared with the chosen souls admitted into her bosom, there are strange notions abroad as to the real aim of that association. Let us see what is the considered judgment of the supreme guardians of the Catholic Church on this point. Pope Leo XIII wrote, with no cloudy obscurity of vision or language:

“We wish it to be your rule first of all to tear away the mask from Freemasonry, and to let it be seen as it really is. ...As Our predecessors have many times repeated, let no man think that he may, for any reason whatsoever, join the Masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretense of honesty, it may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful.”¹

“A good tree cannot produce bad fruit, nor a bad tree produce good fruit.’ Now, the Masonic sect produces fruits that are

¹ Encyclical Letter of Pope Leo XIII, *Humanum genus*, 20th April, 1881. (Benziger's edition of Pope Leo XIII's Letters is used throughout.) The following Popes have condemned Freemasonry: Clement XII, in 1738; Benedict XIV, in 1751; Pius VII, in 1821; Leo XII, in 1826; Pius VIII, in 1829; Gregory XVI, in 1832; Pius IX, in 1846 and 1865, and on four other occasions; Leo XIII, five different times, but especially in the Encyclical *Humanum genus*, from which some extracts are quoted. All those Popes, in addition to Pius X, in 1911, say that a Catholic cannot be a Mason. (Cf. *The Ecclesiastical Review*, February, 1923, p. 175.) For extracts from these Papal condemnations, Cf. the excellent article by Rev. E. Cahill, S.J., in April, 1927. See also article: *Franc-Maçonnerie*, in the *Dictionnaire Apologétique*.

pernicious and of the bitterest savor. For, from what We have most clearly shown above, that which is their ultimate purpose forces itself into view—namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere ‘Naturalism.’”² From the coming of Our Lord to the thirteenth century, in spite of periods of retrogression and divagations from the upward tendency, we see steady progress in the grasping of the order established by God. In the Middle Ages, especially in the thirteenth century, it was understood that each people, supreme in its natural sphere of social organization for temporal affairs, could not enjoy ordered development except in subordination to the supernatural and, as a consequence, to the official dispenser and guardian of supernatural life—the Catholic Church. “When, therefore,” writes Pius XI, “States and governments shall make it their sacred and solemn duty, in domestic and foreign affairs, to follow the teaching and precepts of Jesus Christ, then they will enjoy the blessings of interior peace and of mutual confidence, and will find a peaceful settlement of any contentions that may arise. Towards this end, certain attempts have lately been made, but with little or no success, especially in matters where international interests are more bitterly opposed. For no human institution exists which can impose upon the nations an international code, adapted to the present time, similar to the one which, in the Middle Ages, ruled that society of nations which was known as Christendom. Injustices may have been frequently committed therein, nevertheless, the sanctity of the law remained undisputed, a safe standard by which the nations themselves might be judged.”³ “Rule, indeed, man may but in Jesus Christ, and only

² Letter *Humanum genus*.

³ Encyclical Letter, Pope Pius XI, *Ubi Arcano Dei*, on The Peace of Christ in the Kingdom of Christ. Cf. Letter of Pope Leo XIII to the Bishops of Brazil (5th May, 1888): “*Quem decursu renun et temporum, perseverante opera ecclesiae Societas Civitatum ad similitudinem familiae renovata coaluerit, Christiana et libera. ... Jam nunc per Adam novum, qui et Christus, communio-nem fraternam et hominis cum homine et gentis cum gente intercedere.*”

on the condition that first of all he serves God, and religiously finds in His law the rule and discipline of life. By the law of Christ, we mean not merely the natural precepts of morality, or what supernatural knowledge the ancient world acquired, all which Jesus Christ perfected and raised to the highest plane by His explanation, interpretation and ratification; but We mean, besides, all the doctrine and, in particular, the institutions He has left us. Of these the Church is the chief. Indeed, what institution of Christ is there that she does not fully embrace and include? By the ministry of the Church, so gloriously founded by Him, He willed to perpetuate the office assigned to Him by His Father, and having on the one hand conferred upon her all effectual aids for human salvation, He ordained with the utmost emphasis, on the other, that men should be subject to her as to Himself and zealously follow her guidance in every department of life: 'He that heareth you, heareth Me; and he that despiseth you, despiseth Me.' (Lk. 10:16.) So the law of Christ is always to be sought from the Church, and therefore as Christ is for man the way, so likewise the Church is the way, He in Himself and by His proper nature, she by His commission and by a share in His power. On this account, those who would strive for salvation apart from the Church, wander from the way and are struggling in vain.

"The case of governments is much the same as that of the individual; they also must run into fatal issues, if they depart from the way. The creator and redeemer of human nature, the

"There was once a time when states were governed by the principles of Gospel teaching. Then it was that the power and divine virtue of Christian Wisdom had diffused itself throughout the laws, institutions and morals of the people; permeating all ranks and relations of civil society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favor of princes and the legitimate protection of magistrates; and Church and state were happily united in concord and friendly interchange of good offices. The state, constituted in this wise, bore fruits important beyond all expectation, whose remembrance is still, and always will be, in renown, witnessed to as they are by countless proofs which can never be blotted out or even obscured by any craft of any enemies." (Leo XIII, Encyclical Letter, *Immortale Dei*, on the Christian Constitution of States, Nov. 1, 1885.)

Son of God, is King and Lord of the world, and holds absolute sovereignty over men, both as individuals and as members of society. 'He hath given to Him power and honor and dominion, and all peoples, tribes and languages shall serve Him.' (Dan. 7:14.) 'Yet am I established King by Him. ...I will give Thee the nations for Thine inheritance, and the ends of the earth for Thy possession.'— (Ps. 2:6, 8.) Therefore, the law of Christ ought to hold sway in human society, and in communities, so far as to be the teacher and guide of public no less than private life. This being divinely appointed and provided, no one may resist with impunity, and it fares ill with any commonwealth in which Christian institutions are not allowed their proper place. Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the end for which God created human society, to wit: that by help of their civil union the citizens should attain their natural good, but nevertheless in a way not to conflict with that highest and most perfect and enduring good which is above nature. Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road; bereft, as they are, of safe guidance and fixed principle."⁴

Naturalism is then the denial of that ordered subordination of the natural to the supernatural both in public and private life. "Now, the fundamental doctrine of the naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed, by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity,

⁴ Encyclical Letter of Pope Leo XIII, *Tametsi*, Christ our Redeemer, Nov. 1, 1900.

it is against the Church that the rage and attack of the enemies are principally directed.”⁵

⁵ Encyclical Letter of Pope Leo XIII, *Humanum genus*, on Freemasonry. Cf. Article: “Nationality and the Supernatural,” in *Irish Ecclesiastical Record*, March, 1923.

As the words rationalism and naturalism will frequently be met with in these articles, a brief statement of the relation between them will not be out of place. It is taken chiefly from *De Revelatione*, by Fr. Garrigou-Lagrange, O.P. (Vol. I, pp. 219, 220, 221, 222). According to the third proposition condemned in the Syllabus of Pius IX, rationalism may be defined as the doctrine according to which “human reason, leaving God out of account completely, is exclusive judge of truth and falsehood, of good and evil, is a law unto itself and is able by its own natural strength to provide for the good of individuals and of peoples.” (Denz., 1703.) Hence follows the denial of supernatural Revelation, as is clear from the 4th, 5th and 6th propositions of the Syllabus.

According to the Vatican Council (Denz., 1810), Absolute rationalism is the doctrine according to which “human reason is so independent that faith cannot be enjoined upon it by God.” Hence, rationalism is the system which rejects the existence and the possibility of Revelation under pretense of respecting the rights and dictates of Reason. Thus the formal constitutive element of rationalism is the principle of the absolute autonomy of Reason. The proximate foundation of rationalism is naturalism; the remote foundation thereof is Pantheism and atheism. For rationalism presupposes that there is not any knowable truth beyond the reach of the natural powers of our reason. This involves the negation either of the existence of the supernatural order of truth and life or at least of the possibility of getting to know that order even by revelation. It is in this negation that naturalism consists. Although naturalism often signifies the same thing as rationalism, nevertheless, it rather designates the foundation of rationalism. Naturalism is, properly speaking, the negation of the possibility of the elevation of our nature to the supernatural order, and rationalism is the application of that doctrine to human reason, as Liberalism is the application thereof to Liberty. Hence rationalism has its proximate foundation in naturalism just as, on the other hand, the virtue of charity has its foundation in grace as a property in an essence. “What naturalists or rationalists aim at in philosophy, that the supporters of Liberalism, carrying out the principles laid down by naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of rationalism is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and

Accordingly, naturalism means the rejection of all supernatural Revelation and the denial of the existence of the higher life of grace, participation in the divine life. Grace was lost to us by the first Adam and restored by the second, Our Lord Jesus Christ, in Whom we are engrafted by becoming members of the Catholic Church in Holy Baptism. Our Lord, the Alpha and the Omega (Apoc. 22:13), than Whom no other foundation must be laid (1Cor. 3:11), in Whom God has resolved to re-establish all things, is left out of account and even actively combatted. Now, "in the normal economy of Christianity, it is only by union with the visible hierarchical society

judge of truth." (Encyclical Letter of Pope Leo XIII on Human Liberty.)

But if naturalism denies not only the possibility of knowledge of truths of the supernatural order, but the very existence of that order, then it has its foundation in Pantheism. For, if there is no truth beyond the reach of our rational nature, our nature must be identical with the divine nature. Accordingly, there will be nothing beyond the efficient powers of nature, and miracles will be impossible, if nature is identical with God. In that case, all phenomena, naturally and without any free decree, proceed from the divine nature.

Pantheism, or the identification of the finite and the infinite in the same subject, is so absurd that it cannot be properly conceived. It may be stated in one of two ways: either (a) the world is absorbed in God (the principle of this form is found in the doctrine of Parmenides, who affirmed the existence of one being and denied the existence of multiplicity and of change, holding that they were illusions); or (b) God is absorbed in the world, or atheism. Such is the pantheistic evolution of our day, as Pius X remarks in his Encyclical Letter, *Pascendi*, on Modernism: "It is a fixed and established principle among them that both science and history must be atheistic; and within their boundaries there is room for nothing but phenomena; God and all that is divine are utterly excluded." Thus the remote foundation of rationalism is pantheism or even atheism.

We can thus easily understand why the first proposition condemned in the Syllabus of Pius IX runs as follows: "There exists no supreme, all-wise, all-seeing Deity, distinct from the universe: God is identical with nature and accordingly is not subject to change: thus God is becoming in man and in the world and all things are God and have the very substance of God. God is identical with the world, and therefore spirit with matter, necessity with liberty, truth with falsehood, good with evil, and justice with injustice." The second condemned proposition follows from this: "All action of God on men and on the world must be rejected."

of the Church, founded by Christ to continue His sanctifying mission here below, that souls have participation in the possessions and privileges of the invisible Kingdom of Christ, the holy and invisible society of the souls that share by grace in Christ's divine Sonship and form the Kingdom He won by His Blood. This is what St. Paul calls the Body of Christ, not, of course, His physical body, but His Mystical Body." (Dom Marmion, O.S.B.: *Christ, the Life of the Soul*, p. 86.)

Part III

Growth of Naturalism in the World

Since the thirteenth century, a process of decay has been going on in man's public and national acknowledgment of God's plan in the creation and redemption of mankind. Luther's revolt meant the rending of the Mystical Body by the refusal of the individual, in whom the natural had now swamped the supernatural, to return to God through His Son in the way Our Lord Jesus Christ had established.¹ No man can come to the Father except through membership of the Mystical Body of Christ, the Catholic Church. Luther, though not denying the supremacy of the supernatural, refused to accept God's idea of the supernatural order, with the inevitable consequence that, in the course of time, the merely natural usurped the place of the supernatural. Rousseau and

¹ To the soul of the Church belong all the just and only the just; that is, all those in the state of grace. They alone are living with the divine life of their supernatural head, Our Lord Jesus Christ. But in that number, those who in fact (*in re*) belong to the visible body of the Church are to be reckoned primarily and principally, while those who belong to the visible body only *in voto* belong to the soul, as it were, in secondary and accessory fashion. *Apparet eos prima et magis proprie esse de anima qui de corpora non solum voto sed re etiam existunt; nam ipsi sunt a quibus simpliciter Ecclesia denominatur, dum alii ad eos reducuntur sicut accessorum ad principale.* (Billot *De Ecclesia*, p. 335.) **Loreto Editor's Note:** This footnote discussion of persons who "belong to the soul (of the Church)" was published before the encyclical *Mystici corporis* of Pope Pius XII in 1943. That encyclical reiterated clearly that the Holy Spirit is the 'soul of the Church' in these words; "Let it suffice to say that, as Christ is the Head of the Church, so is the Holy Spirit her soul" (MC #57). *Mystici corporis* further clarified who are members of that Church by stating; "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body..."(MC #22).

Voltaire completed Luther's work. The philosophy of Kant may be considered as its true metaphysical development. In the French Revolution we see the beginning of the open campaign to blot out Our Lord Jesus Christ and His Church; in a word, the whole supernatural order.² A picture of the disorder inevitable in the natural order, when the supernatural has been eliminated, may be seen in the enthronement of a woman of evil life as the goddess Reason in 1793.

Leo XIII has unerringly traced the progress of the downward movement: "The race of man after its miserable fall from God, the creator and the giver of heavenly gifts 'through the envy of the devil,' separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other for those things which are contrary to virtue and to truth. The one is the Kingdom of God on earth, namely, the true Church of Jesus Christ; and those who desire from their heart to be united with it, so as to gain salvation, must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. The other is the kingdom of Satan, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God.

"This twofold kingdom, St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and, with a subtle brevity, he expressed the efficient cause of each in these words: 'Two loves formed two cities: the love of self, reaching even to contempt of

² In his essay on Robespierre, and elsewhere, John Morley recommends that the Church should not be attacked openly, that "its bribes to mental indolence should be left undisturbed, and also its hypocritical affectations in the pulpit, its tyranny in the closet, its false speciousness in the world, its menace at the deathbed." The great object is to get religion to take a secondary place in the lives of men, so that gradually temporal interests may come to obscure religious aspirations. Morley recommends this method because the "first political demonstration of atheism" was attended "by some of the excesses, the folly, the extravagances that stained the growth of Christianity."

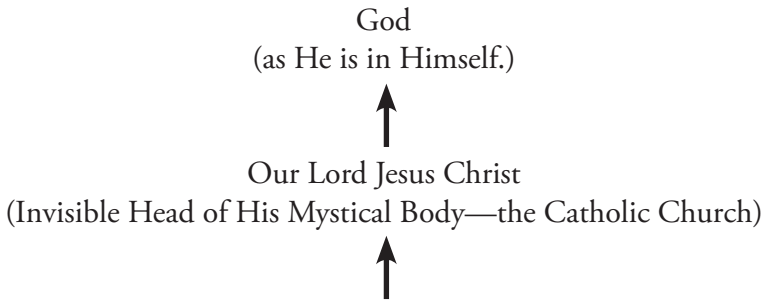
God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one.’ At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons, and of warfare, although not always with equal ardor and assault. At this period, however, the partisans of evil seem to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of Holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ Our Savior. ...The Roman Pontiffs, Our predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy; and, moreover, they took occasion with true foresight to give, as it were, the alarm, and to admonish both princes and nations to stand on their guard, and not allow themselves to be caught by the devices and snares laid out to deceive them. The first warning of the danger was given by Clement XII, in the year 1738, and his Constitution was confirmed and renewed by Benedict XIV. Pius VII followed the same path; and Leo XII, by his Apostolic Constitution *Quo Graviora*, put together the acts and decrees of former Pontiffs on this subject, and ratified and confirmed them forever. In the same sense spoke Pius VIII, Gregory XVI and, many times over, Pius IX. ...The sectaries, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the Sovereign Pontiffs who had passed them either of exceeding the bounds of moderation in their decrees or of decreeing what was not just.”³ When we study carefully the Encyclicals emanating from the Holy See—above all, since the accession of Pope Leo XIII—we shall see that they contain a complete program of social reconstruction and of individual uplift. The duties of states in the actual world, to

³ Letter *Humanum genus*, on Freemasonry, 20th April, 1884.—Vol. xviii,—8.

which supernatural life has been restored by Our Lord Jesus Christ through the Catholic Church, the sacredness of marriage, raised to the dignity of a Sacrament, the Catholic formation of the individual in schools and universities, all in turn have received attention. With the Encyclical of Pope Pius XI on the Kingship of Christ the edifice of Catholic reconstruction, reared by his predecessors, has reached completion. This is Our Lord's reply to the work of Satan in the world, especially since the French Revolution of 1789. For, since then, Masonry has directed its energy towards three main objectives: firstly, the destruction of ordered subordination to the supernatural on the part of states; secondly, the breaking-up of the family, the nucleus of the state, by divorce; thirdly, the corruption of the individual by an education from which God and Our Lord Jesus Christ are eliminated. The two latter are only a question of time, when Masonry has attained state-control. In these articles, therefore, the growth of national rejection of Our Lord's Kingship and the necessity of a Catholic reaction will be mainly considered, the other points in much less detail. Speaking of state irreligion, Leo XIII says:

“Man's natural instinct moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. Hence it is divinely ordained that he should lead his life—be it family, social or civil—with his fellow-men, amongst whom alone his several wants can be adequately supplied. . . . Men living together in society are under the power of God no less than individuals are, and society, not less than individuals, owes gratitude to God, Who gave it being and maintains it, and Whose ever-bounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss: in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice— not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion—it is a public crime to act as though there were no God. So, too, is it a sin in the state not to have care for religion, as a something beyond its scope, or as of no practical benefit; or out of many forms

of religion to adopt the one which chimes in with the fancy; for we are bound absolutely to worship God in that way which He has shown to be His Will.”⁴ Though it is difficult to represent the tendency of organized societies, at different epochs, by a diagram, or diagrams, yet an attempt to do so, however inadequate, may make for clearness. In the thirteenth century,⁵ the high-water mark in man’s grasp of the objective order established by God, Catholic Europe was organized somewhat as follows:



Each nation socially organized for the triumph of reason over sense and thus aiming at the temporal prosperity of its subjects so as not only not to hinder but to favor their attaining their final end—Union with God in Supernatural life.

As there is order in all God’s works, there must be subordination of the lower to the higher. Now, the very excellence of the spiritual end of man over the temporal end precludes the possibility of direct subordination of the temporal to the spiritual. Direct subordination is required where the inferior is a means to the superior; that is, where it is proportionate to the superior or higher end, for whatever is a means must be proportionate to the end. Bodily well-being, food, worldly possessions have no proportionate relation to eternal

⁴ Encyclical Letter of Pope Leo XIII, *Immortale Dei*, on The Christian Constitution of States, Nov. 1st, 1885.

⁵ Of course, it must not be forgotten that the study of Roman Law at Bologna and elsewhere from the eleventh century onwards was preparing the decay of the grasp of order here depicted. (Cf. Kurth: *The Church at the Turning-Points of History*, pp. 96, etc.)

life in a union with God in three divine persons, so they cannot be direct means thereto. But they must be indirectly subordinate to the future life; the temporal end of man, earthly felicity, must be sought in such a way as to be not only not a hindrance to the spiritual end, but, on the contrary, a help to its attainment.⁶

Powers, whose business it is to secure the attainment of ends, have the same relations of subordination one to another as the ends for which it is their business to provide. When God's plan was grasped, the secular or civil power was subordinate to the spiritual power of the Sovereign Pontiff, not, indeed, with regard to its own temporal end, but in so far as spiritual interests were involved in temporal affairs, in so far as furtherance of the divine life in a people required the help of the state. Obstacles to the spiritual life of the nation had to be removed, and those external conditions of peace and temporal prosperity assured which allowed, as far as is possible here below, of the unimpeded pursuit of eternal life. Hence the secular or civil power which directed the temporal affairs of the state was not placed in subordination to the Sovereign Pontiff's spiritual power by reason of its own end. The civil power was supreme in its own sphere, but because the temporal and civil order must be referred to the eternal and spiritual, the sphere of

⁶ *“Temporalia licet desiderare non quidem principaliter, ut in eis finem constituamus, sed sicut quaedam adminicula, quibus adjuvamus ad tendendum in beatitudinem; in quantum scilicet, per ea vita corporalis sustentatur, et in quantum nobis organice deserviunt ad actus virtutum, ut etiam philosophus dicit in Ethic. 1. i. c. 8.”* (IIa, IIae, Q. 83, A. 6.) “For public authority exists for the welfare of those whom it governs; and although its proximate end is to lead man to the prosperity found in this life, yet, in so doing, it ought not to diminish, but rather to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists: which never can be attained if religion be disregarded.” (Pope Leo XIII, Encyclical Letter, *Libertas Praestantissimum*, 20th June, 1888.)

“In whatsoever business a Catholic may be engaged, even though it be in the temporal order of things, he has not the right to put his supernatural interests in the second place, nay, rather the precepts of Christian wisdom oblige him to direct everything to the Sovereign Good as to his last end.” (Encyclical Letter, *Singulari quadam*, Pius X, 24th Sept., 1912.)

activity, subject to the civil power, has to be directed and governed so as to favor the spiritual advancement of the state and the world.⁷ Of what favors or hinders the spiritual advancement of the world, the final authority is the Pope, the Vicar of Our Lord Jesus Christ, and it is the glory of the Middle Ages to have grasped that principle of order.

“The Church, indeed, does not claim to interfere without reason in the direction of temporal or purely political affairs; nevertheless, of its full right, it claims that the civil power must not allege this as an excuse for placing obstacles in the way of those higher goods on which the salvation of man depends, for inflicting loss and injury through unjust laws and decrees, for impairing the divine constitution of the Church itself, or for trampling under foot the sacred rights of God in civil society. Therefore, with the same strength of purpose and in the very same words used by Our regretted Predecessor, so often referred to, Benedict XV, in his final allocution of November 21st of last year, in which he enunciated the principles which govern the relations between the Church and civil society, We, here and now, profess and confirm anew that, ‘In agreements of this kind We shall never allow anything to be introduced which may be opposed to the dignity or liberty of the Church, and that, moreover, it is of the highest importance, especially in these days, to the prosperity of civil society, that the Church remain free and unimpaired.’” (Encyclical Letter, *Ubi Arcano*, of His Holiness Pope Pius XI.)

On account of the fear that some Catholics have of the integral truth, they pander to the ravings of the French Revolutionaries

⁷ “*Quia igitur vitae, qua in praesenti bene vivimus, finis est beatitudo coelestis, ad regis officium pertinet ea ratione vitam multitudinis bonam procurare, secundum quod congruit ad coelestem beatitudinem consequendam, ut scilicet ea praecipitat, quae ad coelestem beatitudinem ducunt, et eorum contraria, secundum quod fuerit possibile, interdicit. Quae autem sit ad veram beatitudinem via, et quae sint impedimenta eius, ex lege divina cognoscitur, cuius doctrina pertinet ad sacerdotum officium.*”—S. Thom., *De Regiminie principum*, i, 15.) Item, “*Rex legem igitur divinam edoctus, ad hoc praecipium studium debet intendere, qualiter multitudo sibi subdita bene vivat: quod quidem studium in tria dividitur, ut primo quidem in subjecta multitudine bonam vitam instituat; secundo, ut institutam conservet; tertio, ut conservatam ad meliora promoveat.*”

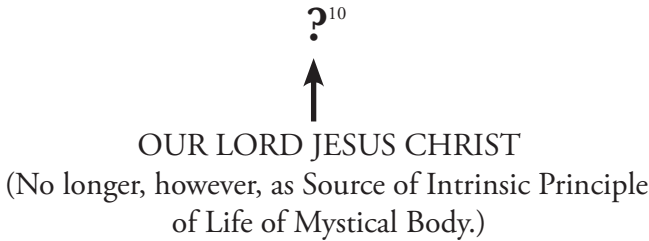
to the extent of maintaining that the Popes acted as they did in the Middle Ages, not in virtue of the authority inherent in their office, but by reason of the express or tacit consent of the nations of that time. If these writers merely mean to convey that the public confession of the Catholic Faith in the Middle Ages was the condition necessary for the exercise, in fact, of the indirect Papal authority over temporal affairs, their statements are accurate. If, however, they maintain that the Papal authority was constituted by the will of the peoples or of the rulers of that age, then they are very grievously mistaken. Men's minds are so imbued with the poison of the doctrines of the French Revolution that the indirect subordination of politics to religious principles seems to them ridiculous. Hence they do not dare to stand up to attacks, and think that it is impossible to undertake the defense of the Middle Ages except by referring to contingent and ever-varying human law, whatever facts are in opposition to modern prejudices. Is not this being ashamed of the Gospel? ⁸



In the Middle Ages, the state fulfilled its obligation of professing that religion which God Himself has established, and by which alone He wants to be worshipped and adored—the Catholic religion. Catholics may be obliged to submit to and tolerate state-atheism, but if they have reached the condition of accepting it as an orderly arrangement of God's world, and have ceased to long for and strive for the return of the order God wants, then the Kingship of Christ can have very little meaning for them. They have lost their intellectual grasp of reality, because for the existing world Our Lord is the Way, the Truth and the Life.

⁸ Cf. Card. Billot, S.J., *De Ecclesia*, Vol. II, pp. 64–90. Cf. *Primauté du Spirituel*, by Jacques Maritain, pp. 11–71; also splendid article by Fr. C. V. Héris, O.P. in *Revue des Sciences Philosophiques et Théologiques* (July, 1926), on “*La Royauté du Christ*,” and *La Vie Spirituelle*, March, 1927. Prop. 24 of the *Syllabus* of Pius IX condemns the statement that the Church has not got any temporal power, direct or indirect. Cf. the Encyclical letter of Pope Leo XIII, *Arcanum*, and the Encyclical Letter of Pope Pius X, *Il fermo proposito*.

When once we have understood that for Luther divine grace, which is our real life, remains outside of us, since it is nothing else than the external favor of God,⁹ it is easy to represent diagrammatically the Lutheran tendency of life:



Each individual by a human act of blind confidence is certain that the justice of Christ is imputed to him, since the visible Church, through which alone (*in re* or *in voto*)¹¹ one becomes member of the Mystical Body, has been done away with.

⁹ In the Weimar Edition of Luther's works, VIII, 106, we read: "I here consider grace properly, as it should be considered, as the divine favor, not as a quality of the mind (soul). ..." (Quoted by Denifle, III, 77, in Paquier's Translation. Cf. Erlangen Edition of Luther's works, 63, 123.)

Luther's deplorable moral condition laid hold of the Ockamist principles in which he had been formed and carried them on to their last practical conclusions. The Ockamists had stated that God could accept us even without sanctifying grace, which for them was not what makes us pleasing in His eyes. For Luther, not only could God do this, but He does it. We become friends of God by a disposition that is altogether extrinsic to us. Whence comes this denomination or disposition? From the justice of Christ, that is to say, from a justice outside of us. On account of the justice of Jesus Christ, God considers us as just. This justice is imputed to us, and it replaces sanctifying grace. (Cf. Denifle-Paquier, III, 219, 220.) Cf. Cone. Trid Sess. VI. Canons 9, 10, 11, 12, 13, 14.

¹⁰ The note of interrogation is placed at the summit of the diagram to indicate that any deviation from the objective order established by God leads nowhere, or rather leads inevitably to ever-increasing confusion and disorder.

¹¹ See the Loreto editor's note in footnote #1 of the previous section.

As the objective order according to which Our Lord is the Way is no longer accepted by Luther, life cannot have that fullness of meaning and real finality which God has established for it. Our Lord Jesus Christ is no longer the life as He wants to be. Accordingly, the True Church of Christ is nothing else than the multitude of those who, on account of the confidence thus interiorly conceived of the remission of sins, have the justice of Christ imputed to them by God and are thus predestined. This Church, known only to God, is the Church of the promises of infallibility and indefectibility. But, because true believers, enlightened by the Holy Ghost, can manifest their faith exteriorly, communicate their impressions and feelings to others, and may even employ the symbols of the sacraments to stir up their faith, a visible Church comes into being. This visible Church is, of course, not the Church instituted by Christ, nor is it necessary for salvation, nay, it may even have different forms according to circumstances. This Church always contains an admixture of hypocrites, amongst whom the true Church of Christ—namely, those who, by that interior act of confidence above outlined, have held up Our Lord between God's justice and their conception—lies hidden and unknown. To the Catholic objection that, in that case, it is nonsensical to dispute about the Church and folly to calumniate the "Church of Rome" as the Synagogue of Satan and the Kingdom of Antichrist, the reply is given that all visible Churches are of merely human origin, but that some, especially the "Church of Rome," are founded on principles altogether contrary to the true Gospel, while others are in harmony with Christ's teaching. To the state, of course, it belongs to organize the worship of the humanly instituted edition of the Church of Christ in each country.¹² The Lutheran ideal of

¹² Cf. Card. Billot, S.J., *De Ecclesia*, Vol. I, p. 68. Very few seem to notice that the use of the term Divine Service for Catholic Liturgy and Worship betrays a certain yielding to Protestant influence. The Catholic ideal of life, which is God's plan, is higher than service: "I will not now call you servants. . . . But I have called you friends." (Jn. 15:15.) We share in the divine life here below as adopted children, and our service is meant to spring from union in love with God in us. By the theological virtues of Faith, Hope and Charity we live the very life of God, adapted to our condition of imperfect beings

life was embodied in the public organization of Europe by the international recognition of the rending of the one true Church of Christ at the Peace of Westphalia in 1648. That “Peace” may well be termed the funeral of the Catholic League of Nations of the Middle Ages.¹³ The trend of social life in the Protestant countries may be represented as follows:

?



Each State with its various Departments
| Natural Life | Supernatural Life |

The Department of supernatural life occupied itself with the blending of the elements of God’s plan still retained with the human accretions dictated by local leaders and circumstances.

Luther’s separation, of the Christian from the Citizen prepared the way for the deification of the state, realized in modern times: “You are a prince or judge. ... You have people under you and you wish to know what to do. It is not Christ you are to question concerning the matter, but the law of your country. ... Between the Christian and the ruler, a profound separation must be made. ... Assuredly, a prince can be a Christian, but it is not as a Christian that he ought to govern. As ruler, he is not called a Christian, but a prince. The man is Christian, but his function does not concern his religion. ... Though they are found in the same man, the two states

on the way to the vision, and our service is meant to be an irradiation or outpouring of that inner life. Holy Communion is the coming of Our Lord, true life in person, to strengthen the divine life in us, thus enabling us to join more fully in the offering of the divine victim in the next Mass. The Holy Sacrifice of the Mass is the offering of the whole Mystical Body in union with the Head, Our Lord Jesus Christ, priest and victim, an offering animated by the supernatural life that comes from Him.

¹³ The phrase consecrated by the Peace of Westphalia: “*cuius regia, eius religio*,” brings to mind the saying of St. John (1Jn. 4:3): “And every spirit that dissolveth Jesus is not of God,” for “*Christus totui, caput et corpus est.*” (St. Augustine, *De Unitate Ecclesiae*, iv.)

or functions are perfectly marked off, one from the other, and really opposed.” (W. t. xxxii, pp. 391, 439, 440. Quoted by M. l’Abbe Paquier in the article on Luther in the *Dictionnaire de Théologie*. The reference is to the Weimar Edition of Luther’s works.)

The French Revolution marks another stage in the movement of withdrawal of mankind from the yoke of Christ. The orientation of the constitutions of states which accept The Declaration of the Rights of Man of 1789 may be represented diagrammatically in this wise:

?



Progress of Humanity to Felicity here below.



The state has no religion of any kind, natural or supernatural.
Religion is an individual concern.

One result of this tendency may be indicated immediately. Protestants find little difficulty in accepting that religion be a purely private matter, since, logically, all visible Churches for them are purely human organizations. As Catholics, on the contrary, believe in the existence of one True Church, through which alone one becomes member of the Mystical Body of Christ, and to which they claim that all states should be indirectly subordinate in view of man’s real end, union with God in supernatural life, the state is inevitably led to persecute the Catholic Church.

In Pope Leo XIII’s splendid Encyclical Letter on the Christian Constitution of States¹⁴ we find a perfect picture of the state-

¹⁴ *Immortale Dei*, November 1, 1885. The propagation of naturalism prior to and since the French Revolution is characterized by organization. It is no longer due to individual efforts more or less linked together. It is systematic and from within. “Impiety has never been absent from the world and impiety was always a crime; but it has not always had the same character, the same intensity, especially the same organization...in the 18th century, impiety became really formidable.” (Billot, *De Ecclesia*, Vol. II, pp. 38, 39.) Of course, Jewish influence has always been an organized influence tending

constitutions of this, the post-revolutionary period of the history of the world:

“Sad it is to call to mind how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountainhead, burst forth all those later tenets of unbridled license which, in the midst of the terrible upheavals of the last century, were wildly conceived and boldly proclaimed as the principles and foundation of that new jurisprudence which was not merely unknown previously, but was at variance on many points with not only the Christian, but, even, with the natural law.

“Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all government is nothing more nor less than the will of the people, and the people, being under the power of itself alone, is alone its own ruler. It does choose, nevertheless, some to whose charge it may commit itself, but in such wise that it makes over to them not the right so much as the business of governing, to be exercised, however, in its name.

“The authority of God is passed over in silence, just as if there were no God; or as if He cared nothing for human society; or as if men, whether in their individual capacity or bound together in social relations, owed nothing to God; or as if there could be a government of which the whole origin and power and authority did not reside in God Himself. Thus, as is evident, a state becomes nothing but a multitude, which is its own master and ruler. And since the populace is declared to contain within

towards naturalism. But it is only since the French Revolution that they have become citizens. These articles deal especially with the organized propagation of naturalism.

itself the spring-head of all rights and of all power, it follows that the state does not consider itself bound by any kind of duty towards God. Moreover, it believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only true one; or to prefer one religion to all the rest; or to show to any form of religion special favor; but, on the contrary, is bound to grant equal rights to every creed, so that public order may not be disturbed by any particular form of religious belief.

“And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that everyone is to be free to follow whatever religion he prefers, or none at all if he disapproves of all. From this the following consequences logically flow; that the judgment of each one’s conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that everyone has unbounded license to think whatever he chooses and to publish abroad whatever he thinks.”

Briefly then, according to Pope Leo XIII, the principles of modern jurisprudence are as follows: (1) all power and all authority emanate from man: this is the primary consequence of *The Declaration of the Rights of Man*; (2) this power means the most absolute liberty on the part of every individual; (3) as the rights of one man may be opposed to those of another, the law establishes restrictions in the use of absolute liberty: this is illogical, for the fundamental dogma of absolute liberty must and should prevail, but some arrangement is indispensable to avoid conflicts; (4) the legislation thus rendered necessary will be based not on God or on Our Lord Jesus Christ or on the eternal law, but on the will of the individuals belonging to the society; (5) the individuals send representatives to Parliament to express their will: thus legislation is simply the expression of the united will of the multitude; (6) as this united will is the final law, it can impose any law, however opposed to revealed and natural law: these laws become the norm of what is right, as they are the expression of the will of the people. Modern jurisprudence is thus based on the deification of man, for the point of departure of naturalism and rationalism is the sovereignty of

human reason, which, refusing to render obedience to the divine and eternal ruler, considers itself, and itself alone, as the supreme principle, the source and judge of truth.¹⁵

It may be objected that Robespierre got the Convention during the Reign of Terror to vote the existence of the supreme being and the immortality of the soul. But we must not forget that Robespierre as a Deist rejected the supernatural order established by God. His attitude leads inevitably to the corruption of even the natural, to man's taking the place of God. In any case, the practical atheism of *The Declaration of the Rights of Man* finds its logical expression in the blasphemy of Brother .: de Lanessan: "The Infamous One is not merely Clericalism: the Infamous One who must be blotted out is God." (Cf. *La Revue Internationale des Sociétés Secrètes* 23rd May, 1926.)¹⁶

¹⁵ Card. Rampolla's Letter of 6th April, 1900, as well as the Letter, *Immortale Dei*, has been used in this summary. Cf. also what Benedict XV said about the Revolution of 1789, on 7th March, 1917 (*Acta Ap. Sedis*). Neither the Encyclopedia nor the *Social Contract* of Rousseau would have produced the unnatural overthrow of the whole existing organization of France at the Revolution if the Lodges had not prepared the ground by the work of the "Societies." From 1769 to 1780 hundreds of little "societies of thought," etc., sprang into existence, along with the Grand Orient, the Illuminati, the Martinists, etc. Those societies were of an unheard-of character, inasmuch as they were all societies "freely" formed in contradistinction to all natural societies and professional guilds. A "society" could arise only from the free adherence of individual members with a view to the elaboration, unshackled by responsibility or limits, of a new conception of power, rights and liberty, capable of assuring the happiness of man. The nobles and the magistracy, even many of the clergy, in spite of the warnings of the Sovereign Pontiffs, were drawn into those societies and duped, unable to see that minds were being prepared for the Liberty, Equality and Fraternity of 1798. Cf. *La Revue Internationale des Sociétés Secrètes*, 10th Oct., 1926, in which is given a summary of M. Augustin Cochin's researches.

On the summary given above, see *Catéchisme des Droits divins dans l'ordre social*, by Father A. Philippe, C.S.S.R. For a work, embodying the results of modern research, on the preparation of the French Revolution, see *L'Assemblée Constituante*, by G. Gautherot.

¹⁶ In speaking of Robespierre as a Deist, the writer is conforming to ordinary usage, but it must be remembered that Robespierre, as a member of

With Luther, the human intelligence cuts itself off from the supernatural life and becomes deaf to revealed teaching; with Descartes, while neglecting God through dislike of theology, it turns away from its object, Being, and begins that process of shutting itself up in itself which finds its culmination in Kant. In his system man adores himself as the author of truth by his intelligence and the author of law and morality by his will. For Rousseau, just as for Kant, man can obey only himself, but with Rousseau, man obeys only himself, but it is as a mere animal that he commands.¹⁷

the famous Jacobin Club, composed mainly of Freemasons (cf. Gautherot, *L'Assemblée Constituante*, p. 49, and *Les Sociétés Secrètes et la Société*, by Fr. Deschamps, Vol. II, p. 150), used Masonic language. Now, *The Declaration of the Rights of Man* was composed by clever conspirators who used double-meaning language, capable of being understood in one way by ordinary mortals, but signifying quite the opposite for the initiated. In the same way, as the writer Eliphas Levy admits, "the Supreme Being, represented by a prostitute on the altars of the Revolution, could not be the true God, adored by Catholics." (Henri de Guillebert in *R.I.S.S. (Partie Occultiste)*, January, 1928, pp. 10, 11.)

Pope Leo XIII shows how modern jurisprudence follows inevitably from naturalism: "What naturalists or nationalists aim at in philosophy, that the supporters of Liberalism, carrying out the principles laid down by naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of rationalism is the supremacy of human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. ... When once man is firmly persuaded that he is subject to no one, it follows that the efficient cause of the unity of civil society is not to be sought in any principle external to man, or superior to him, but simply in the free will of individuals; that the authority in the state comes from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the greater number, and that all right and all duty reside in the majority. But, from what has been said, It is clear that all this is in contradiction to reason." (Encyclical Letter on Human Liberty, June 20, 1888.)

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¹⁷ Cf. Maritain: *Antimoderne*, p. 176; *Trois Reformateurs*, pp. 140, 141. "A man must be himself," Rousseau used to repeat in the last years of his life. For him it meant that a man must be his sense-life and his passions as God



The Kantian system leads on logically to the Pantheism of Fichte, Schelling and Hegel, in which man loses his individuality and becomes a mere phenomenon in the realization of Universal Reason or in the evolution of the absolute. According to the conception of Rousseau, as society is constituted by an arbitrary contract of individuals, free and equal, the state is the sum-total of these individuals, the sovereign people in which is concentrated all power.¹⁸ The two currents of philosophic thought give rise to the divinity-state, leading on to the world-state, or humanity-god (Pantheism). The state becomes the highest power, the supreme authority, the end to the perfection of which all human progress tends. As there is no higher power, from it all law and

is His Being. God is pure act, so does not need to be formed. It is a sin for man to attempt to form or rectify himself. ...*L'homme de Rousseau est l'ange de Descartes qui fait la bete.*" (*Trois Reformateurs*. p. 141.) The naturalism of Descartes is latent on the level of reason: that of Rousseau is blatantly on the level of sense-life.

¹⁸ "Democracy, as Rousseau understands it. the religious myth of democracy is something very different from the legitimate democratic form of government. ...The legitimate democratic form of government as understood by Aristotle and St. Thomas, and exemplified in the ancient Swiss democracy, is considered by the Church and philosophy as one of the possible forms of government (*de jure*). ...The democracy of Rousseau forms one with the dogma of Sovereign People, perpetual and exclusive legitimate depositary of sovereignty. This dogma, together with those of the Will of the People and of Law as the expression of Number, leads on to the error of political pantheism (Multitude-God)." (Jacques Maritain, in *Une Opinion sur Charles Maurras*, pp. 27, 28.)

"For if sovereign authority is derived formally from the consent of the people and not from God, who is the supreme and eternal principle of all power, it... rests on unstable and shifting bases, namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often, these laws, instead of being sound reason formulated in writing, are but the expression of the power of the greater number and the will of the predominant political party." (Leo XIII, Apostolical Letter, March 19, 1902.)

right are derived and on it all authority depends. If the people elect representatives, they do not lose their sovereignty, which is inalienable, so that it always remains true that man obeys nobody but himself.

The Catholic Church in the divinity-state is considered to be a mere association, owing its existence to the state and holding all its rights from the state. And it passes for rebellious the moment it has the audacity to claim independence, while its claim to impose obligations on any citizen or group of citizens is held to be immoral. The state, of course, has no religion. It stands above all religions. The different churches and religions in the state receive their existence from it and are tolerated as long as they satisfy the religious aspirations of groups of citizens, while not contravening the regulations made for the maintenance of public order. If any Church refuses to submit to the civil law, which is the expression of the will of the sovereign people, it will be made to feel the whole weight of authority. This attitude on the part of the state leads to the elimination of religion from legislation and the administration of justice. In international relations, no account is taken of God, of Jesus Christ, of the Church, of the Pope, of supernatural life. Finally, the state is bound to take exclusive control of education, and will give instruction on purely natural lines. Care must be taken that the state be the only educator, so that conflicts may not arise between citizens formed according to different sets of principles. Thus, at length, humanity will be really free.¹⁹ Such is the inevitable

¹⁹ Mr. Jacques Maritain (*Antitmoderne*, p. 179), points out that the World War of 1914–1918 was the shock of two opposed forms of revolt from the order established by God, revolt inaugurated by Luther and furthered by Descartes, Rousseau and Kant. The voluntarist, imperialistic tendency which divinizes the state represents one development of the “*non serviam*,” while the rationalist, democratic, humanitarian tendency which also divinizes the individual and, through the individual, the group or body, represents the other, more negative, form of the “*non serviam*.” Both result in putting man in the place of God. The worship of the three divine persons is replaced by that of the human “Ego.”

On the Divinity-State, Supreme Arbiter of all Rights, cf. Billot, S.J., *De Ecclesia*, Vol. II, p. 42. Card. Billot insists that civil liberty is only a blind to fool the people, the real end being the erection of the atheistic state.

trend of society when once it has turned away from Our Lord Jesus Christ and His Church. The philosophic formation given in Masonic Lodges, consisting mainly, as it does, of conclusions from the doctrines of Kant and Rousseau, has been a potent factor in the downward movement, thanks to the organization of the “Contre-Eglise,” which Pope Leo XIII calls “the Kingdom of Satan.”²⁰ Pope Pius X insisted that “abandonment of God and apostasy is the disease which is eating into the vitals of society much more than in past times and is daily growing worse...the cry of the enemies of God: ‘Depart from us’ (Job 21:14) has become almost universal...with appalling rashness, man has usurped the place of God, raising himself above all that is called God, thus showing forth the characteristic which is the distinguishing mark of Antichrist, according to the apostle, St. Paul...shaking off the yoke of the majesty of God, man dedicates to himself the whole visible world as a temple in which he will receive the homage of his fellow-man.”²¹ “Modern civilization and Christianity are contradictory, so one must yield to the other. The only God that modern progress can acknowledge is a God immanent to the world as opposed to the God of Christian Revelation, distinct from and dominating the world, neither can it recognize any other morality except that which alone is true, of which the source is the human will imposing its own decrees upon itself and being in very truth a law unto itself.”²²

The period of the world’s history since the French Revolution may be called the post-revolutionary period,²³ for the revolt of the natural against the supernatural which took place in 1789 is being

²⁰ Encyclical Letter: *Humanum Genus*. On the organization of modern impiety, cf. Billot, S.J., *De Ecclesia*, Vol. II, p. 38.

²¹ Encyclical Letter: *E Supremi Apostolatus*, 4th Oct., 1903. The writer has translated from the edition published by La Bonne Presse, Paris.

²² Hartman: *Religion de l’Avenir*, quoted by Billot, S.J., *De Ecclesia*, Vol. II, p. 43.

For an excellent refutation, in English, of the divinity of the new deity—humanity—cf. “Will Men be like Gods?” by Father Owen F. Dudley.

²³ Cf. Benigni: *Propaedeutica Historiae Ecclesiasticae*, pp. 160, 315, etc.

pursued systematically everywhere. Efforts are first directed to getting the state or organized society to renounce its bounden duty to acknowledge God in the way He has laid down, namely, through the Mystical Body of His Son, the Catholic Church. When that disorder has been introduced into the society as a whole, it is then sought to violate God's regulation of the family, the "cell" of the state, by the introduction of divorce. Finally, the corruption of the individual is assured by the naturalistic training given in irreligious state-schools. This sequence has been already pointed out.

As man is made for society, the abandonment by nations and governments of their duty to the Mystical Body of Christ results in the hampering and impeding of every, individual member of that society, in some degree, in his return to God. The steady disruption of the Catholic and traditional "form" of society increases the danger for the individual of the sectioning of life. The moment a Catholic steps outside the Church door he has to struggle in order to direct to God his natural life of sense and reason, in harmonious subordination to the divine life of grace, restored to us through Our Lord Jesus Christ. Yet, society is meant by God to help, not hinder, this tendency. Needless to say, the effect of this absence of order, in the very means which should sustain him in his daily struggle for order in his life, is disastrous upon the average member of society. "So long as Christ does not reign over nations, His influence even over individuals remains superficial and liable to be overthrown. If it is true that the work of the apostolate consists in the conversion of individuals and that nations do not go to heaven but souls, one by one, we must not forget, nevertheless, that the individual member of society lives under the never-ceasing influence of his environment, in which, if we may not say that he is submerged, he is, at least, deeply plunged. If the environment is Catholic, it makes him Catholic. If it is non-Catholic, it prevents him from embracing the faith, or, if he has the faith, it tends to root every vestige of belief out of his heart. If we suppose Catholic social institutions, with Our Lord no longer living in the hearts of the individual members of the society, then religion is merely a signboard which will soon disappear. But, on the other hand, try to convert individuals

without Catholicizing the social institutions, and your work is without stability. The structure you erect in the morning; others will come in the evening to throw down. Is not the strategy of the enemies of God there to teach us a lesson? They want to destroy the faith in the hearts of individuals, it is true. But they direct more vigorous efforts still to the extirpation of religion from social institutions. Even one defeat of God in this domain means the weakening, if not the ruin, of the faith in the souls of many."²⁴

Those who wish to study the influence of Freemasonry on the preparation of the French Revolution and its work in de-Catholicizing society will find a summary of the principal points in the article by Gustave Gautherot in the *Dictionnaire Apologetique de la Foi Catholique*, already referred to. For more ample details and documents *Les Sociétés Secrètes et la Société* or some one of the other works mentioned in the Bibliography of the question in the *Dictionnaire Apologetique*, may be consulted. One who has studied modern history as it is set forth in almost all, if not all, the manuals in use in secondary schools and universities, will get something of a shock on studying these works.²⁵

²⁴ *Pages choisies du Cardinal Pie*, M. C. Chanoine Viguë, quoted in *La Royauté Sociale de N. S. Jesus-Christ*, par le P. de Saint-Just, O.M.C., pg. 59.

²⁵ The writer is here speaking from personal experience. He found that an Honors Course for the Degree in Modern History left him in complete ignorance of the real elements at work in society. In *Le Pouvoir occulte contre la France* (pp. 302, 303, 304, 305), by Mr. Copin-Albancelli, we read that the French Revolution was brought about by Freemasonry, acting for the hidden powers. The Revolution is represented to us as a magnificent attempt to emancipate the human race, whereas it was only a perfidious effort to realize secret plans. But then, why have not historians pointed out that the Revolution was the work of secret societies? Certain writers have done so. The Abbé Barruel published his *Memoires pour servir à l'Histoire du Jacobinisme*, with documents and proofs, but all those who act consciously or unconsciously under Masonic influence refused to study the documents and affirmed that Barruel was a visionary. Then came the Protestant Eckert and after him Fr. Deschamps and C. Janet, with heaps of documents to show that the whole course of the history of the nineteenth century was dominated by Masonry, and yet histories are written without due account being taken of the facts established by these men. Of course, the secret societies were careful to or-

He will find that historical works which leave out of account the action of Masonry and its subordinate societies, as outlined by Pope Leo XIII, are simply trifling with the questions they pretend to treat. He will, however, grasp the truth of what Henry Ford so tersely expresses as follows:²⁶ “There are no uprisings or

ganize an active propaganda in favor of histories that did not unmask their nefarious plans. It is surely time to have modern histories for Catholics and for everybody which take account of the principles laid down by Pope Leo XIII and the Sovereign Pontiffs who preceded him.

In an official pamphlet, published by the French Grand Orient, with the title: *La Franc-Maçonnerie en France depuis 1725*, we read (p. 45): “By embodying, in a new social and political organization, the broad and liberal doctrines of Freemasonry, by giving to the world the immortal *Declaration of the Rights of Man* and of the citizen, by bestowing on France the loyally democratic Constitution of 1791, the Revolution substituted its more energetic, more militant and more practical action for the speculative propaganda which characterized Masonic activity till 1789. ... In 1789, at the opening of the States-General, the great French Masonic family was in full vigor. ... It numbered amongst its members Condorcet, Mirabeau, Danton, Robespierre, Camille, Desmoulins. Its Grand-Master was the Duke of Orleans.”

²⁶ *The International Jew*, Vol. II, p. 134. “The American does not realize that all the public disturbances of which he reads are not mere sudden outbreaks, but the deliberately planned movements of leaders who know exactly what they are doing. Mobs are not methodical: there is always an intelligent core which gets done, under the appearance of excitement, what had been planned beforehand. Up through the German revolution, up through the French revolution, up through the Russian revolution came the previously chosen men, and to this day in all three countries the groups thus raised to power have not loosened their hold—and they are Jewish groups. Russia is not more Jew-controlled than is France; and Germany, with all her so-called Anti-Semitism, tries in vain to loosen the grip of Judah from her throat.” (*The International Jew*, Vol. III, p. 88.) To English readers, the works of Nesta H. Webster: *The French Revolution, Secret Societies and Subversive Movements*, etc., etc., are recommended. Unfortunately, owing to their Protestantism, with its errors, both Mrs. Webster and Henry Ford fail to grasp the full beauty of God’s plan and the full horror of the Judaeo-Masonic program of naturalism. That program is always and everywhere the same. Mr. Henry Ford rendered great service by the grouping together and publication of important documents, but the want of grasp of the divine plan for the restoration of supernatural life to the world through the Mystical Body of Our Lord, and ignorance of Thomistic

revolutions except those that are planned and rehearsed. That is the most modern fruit of the study of history: that revolutions are not spontaneous uprisings, but carefully planned minority actions. ... There have been no popular revolutions.”



The *Revue Internationale des Sociétés Secrètes* and the works of Mgr. Jouin show how the various movements making for state-irreligion, divorce, lay-schools, etc., are everywhere directed by Masonry, under the supreme guidance of the leaders of the Jewish People.

A few extracts from the Encyclical of Pope Leo XIII on Christian Marriage and on Freemasonry²⁷ will be a fitting conclusion to our

philosophy, militate greatly against the value of his work.

This much had been written when Mr. Ford's "retraction" came under the writer's notice. From time to time rather scathing references to Mr. Ford had appeared in the *Revue Internationale des Sociétés Secrètes*. For example, on March 21st, 1926, it was stated that he was striving for recognition of the Soviet government of Russia by the government of the United States, and that the explanation was that he was engaged in colossal negotiations with the predominantly Jewish government of Russia. Some days before, 3,200 Ford tractors had been landed at a port on the Black Sea. In the same number mention was made of large concessions, such as gold and silver mines in Russia, having been made to the Jewish-American firm of Kuhn, Loeb and Co., and to a group of New York Jews with Lewis Marshall as their leader. This is presumably the Mr. L. Marshall to whom Mr. Ford's "retraction" is addressed. Do such incidents furnish the explanation of Mr. Ford's withdrawal of *The International Jew*? The writer has never been in a position to pronounce an opinion. He accepts Mr. Ford's denial. Mr. Ford's book has been utilized in these articles for two purposes: firstly, for a few quotations from Jewish newspapers; secondly, for some expressions of philosophical opinion which could easily have been put in from other writers, but which it was thought would be more effective coming from the pen of a man so well known to readers of English. Misquotations from the American press, if they existed, would have been promptly exposed. Accordingly, Mr. Ford's withdrawal does not touch press quotations. Neither does it affect the official records quoted in the work. Matter of that kind, and a large portion of the book is given up to such matter, cannot be affected by a retraction.

²⁷ *Arcanum Divinae*, 10th Feb., 1880.

consideration of the naturalism propagated by Masonry: "It is the reproach of some of the ancients that they showed themselves the enemies of marriage in many ways; but in our own age, much more pernicious is the sin of those who would fain pervert utterly the nature of marriage, perfect though it is and complete in all its details and parts. The chief reason why they act in this way is because very many, imbued with the maxims of a false philosophy and corrupted in morals, judge nothing so unbearable as submission and obedience; and strive with all their might to bring about that not only individual men, but families also, nay, indeed, human society itself, may in haughty pride despise the sovereignty of God. ...But now there is a spreading wish to supplant natural and divine law by human law; and hence has begun a gradual extinction of that most excellent ideal of marriage which Nature herself had impressed on the soul of man, and sealed, as it were, with her own seal. ...When the religion of Christ is rejected and repudiated, marriage sinks of necessity into the slavery of man's vicious nature and vile passions, and finds but little protection in the help of natural goodness. A very torrent of evil has flowed from this source, not only into private families, but also into states. For the salutary fear of God being removed and there being no longer that refreshment in toil which is nowhere more abounding than in the Christian religion, it very often happens, as from facts is evident, that the mutual services and duties of marriage seem almost unbearable; and thus very many yearn for the loosening of the tie which they believe to be woven by human law and of their own will, whenever incompatibility of temper, or quarrels, or the violation of the marriage vow, or mutual consent, or other reasons induce them to think that it would be well to be set free. Then, if they are hindered by law from carrying out this shameless desire, they contend that the laws are iniquitous, inhuman, and at variance with the rights of free citizens; adding that every effort should be made to repeal such enactments, and to introduce a more humane code sanctioning divorce.

"Now, however much the legislators of these our days may wish to guard themselves against the impiety of men such as we have been speaking of, they are unable to do so, seeing that they profess

to hold and defend the very same principles of jurisprudence; and hence they have to go with the times, and render divorce easily obtainable. History itself shows this; for, to pass over other instances, we find that, at the close of the last century, divorces were sanctioned by law in that upheaval, or rather, as it might be called, conflagration in France, when society was wholly degraded by the abandoning of God. Many at present would fain have those laws re-enacted, because they wish God and His Church to be altogether exiled and excluded from the midst of human society, madly thinking that in such laws a final remedy must be sought for that moral corruption which is advancing with rapid strides.²⁸

²⁸ As a commentary on this extract from the great Pope's Letter, the shrewd philosophy of Mr. Dooley will appeal to readers: "Divoorce is the only luxury supplied be the law that we don't injye in Archey Road. Up here, whin a marrid couple get to the pint where 'tis impossible for thim to go on livin' together, they go on livin' together. ...No, sir; whin our people grab hands at the altar, they're hooked up for iver. There's only wan decree iv divoorce that the neighbours will recognize, an' that's the wan that entitles ye to ride just behind the pall-bearers. ...But 'tis diffrent with others, Hinnessy. Down be Mitchigan Avnoo, marredge is no more bindin' than a dhream. A short marrid life an' an unhappy wan, is their motto. Off with th' old love an' on with the new, an' off with that. 'Till death us do part,' says the preacher. 'Or the jury,' whispers the blushin' bride. The Divoorce Congress, Hinnessy, that I'm tellin' ye about was assembled to make the divoorce laws iv all the states the same. It's a turrible scandal as it is now. ...There is no regularity at all about it. In Kentucky, baldness is grounds for divoorce: in Ohio, th' inclemency of the weather. In Illinye, a woman can be freed from the gallin' bonds iv mathrimony because her husband wears Congress gaiters: in Wisconsin, th' old man can get his maiden name back, because his wife tells fortunes in the taycup. In Nebrasky, the shackles are busted because father forgot to wipe his boots: in New York, because mother knows a Judge in South Dakota. Ye can be divoorced for anything, if ye know where to lodge the complaint. Among the grounds are snorin', deafness, because one of the parties dhrinks an' the other doesn't, because wan don't dhrink an' the other does, because they both dhrink, because the wife is addicted to sick headaches... because he forgot to wind the clock. A husband can get a divoorce because he has more money than he had; a wife, because he has less. Ye can always get a divoorce for what Hogan calls incompatibility of temper. That's when husband an' wife are both cross at the same time. Ye'd call it a tiff in ye'er family, Hinnessy, but, mind ye, none of those reasons go in anny two states. A man

“What refers to domestic life in the teaching of the naturalists is almost all contained in the following declarations. That marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the state have power over the matrimonial bond; that in the education of youth nothing is to be taught in the matter of religion as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus the time is quickly coming when marriages will be turned into another kind of contract—that is, into changeable and uncertain unions which fancy may join together, and which the same, when changed, may disunite. With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the state after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of man to God shall be introduced into the instructions on morals.” (Encyclical Letter, *Humanum Genus*)

that wants to be properly divorced will have to start out an' do a tour iv our great Republic. It wud be a grand thing if it cud be straightened out. ...' 'I dare ye te come down to my house an' say thim things,' said Mr. Hennessy. 'Oh, I know ye don't agree with me,' said Mr. Dooley. 'Nayther does the parish priest. He's got it into his head that whin a man's marrid he's marrid, an' that's all there is to it....'” (*Mr. Dooley Says*, pp. 1–9.)

When a small minority in any country claim divorce as a right, may they not be told that they have not the right to oblige the majority to insult God, by announcing to Him in their legislation that He did not know His business? The rights of God are immutable, whether men stand for them or not, and it is surely imperative to stay the onrush of modern society to chaos. Going with the times against the order established by God is not real progress.²⁹ The divisions of Catholics in any country will, however, inevitably result in the arrival of Masons at power. Then divorce and Godless education are only a question of time. The press that is so largely controlled behind the scenes will, of course, trumpet to the world that the country is at last taking its proper place in the vanguard of civilization.

A few extracts from documents emanating from Sovereign Pontiffs prior to Pope Leo XIII will suffice to indicate the views of the Holy See on Masonic formation. Pope Pius VIII, in 1829,

²⁹ A thoughtful article, entitled "Religious Instruction and the Divorce Debate," in the September (1925) number of the *Catholic Bulletin*, brought out the gulf that yawns between the minds of some Catholics in our country and the mind of Pope Leo XIII as we have it in his Encyclical Letters. The Divorce Debate of 11th June, 1925, in the *Dail*, showed clearly the necessity for that religious instruction of which Pope Leo XIII spoke in another passage: "Let special care be taken that the people be well instructed in the precepts of Christian Wisdom, so that they may always remember that marriage was not instituted by the will of man, but, from the very beginning, by the authority and command of God; that it does not admit of plurality of wives or husbands; that Christ, the author of the New Covenant, raised it from a rite of nature to be a sacrament, and gave to His Church legislative and judicial power with regard to the bond of union. On this point, the very greatest care must be taken to instruct them, lest their minds should be led into error by the unsound conclusions of adversaries who desire that the Church should be deprived of that power." (*Arcanum Divinae* on Christian Marriage, 10th Feb., 1880.) We must remember that Masonry attains its objects by steady, persistent action at favorable moments. Divorce will come up again when the public mind has grown more accustomed to the idea, through the press and the cinema. If the motion is lost a second time, it will be brought up again after a further period of steady propaganda in favor of naturalism. Of course, naturalism will be termed progress or given some other deceptive title.

renews the condemnations of his predecessors, and says that the men trained in the Lodges may be described in the words of St. Leo: "Lying is their rule, Satan is their God, and shameful deeds their sacrifice." Pius IX applies to Masonic Sects the words of Our Lord: "You are of your father the devil, and the desires of your father you will do." (Jn. 8:44.) In a Brief, addressed to Monsignor Darboy, Archbishop of Paris, the same Pope spoke of the union of the sects as forming "the Synagogue of Satan whose object is to blot out the Church of Christ, were it possible, from the face of the universe."³⁰

³⁰ For these and other documents, cf, article by Fr, Cahill, S.J., in *I. E. Record*, April, 1927.

Part IV

Masonic Training and Masonic Action: General Principles

Principles Laid Down by Sovereign Pontiffs

In the Encyclical Letter on Freemasonry from which extracts have already been quoted, Pope Leo XIII exposes a certain number of principles in general terms, concerning the formation given to Masons in the Lodges and the lines of Masonic action, which it is well to have continually before our eyes. Having laid down that the ultimate purpose of the Masonic association is the “utter overthrow of that whole religious and political order of the world which Christian teaching produced” and the substitution therefore of a purely “naturalistic” order, the great Pontiff proceeds: “What We have said, and are about to say, must be understood of the sect of the Freemasons taken generically, and in so far as it comprises the associations kindred to it and confederated with it, but not of the individual members of them. There may be persons amongst these, and not a few, who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts, nor aware of the ultimate object which they are endeavoring to attain. In the same way, some of the affiliated societies, perhaps, by no means approve of the extreme conclusions which they would, if consistent, embrace as necessarily following from their common principles, did not their very foulness strike them with horror. Some of these, again, are led by circumstances of times and places either to aim at smaller things than the others usually attempt, or than they themselves would wish to attempt. They are not, however, for

this reason, to be reckoned as alien to the Masonic federation; for the Masonic federation is to be judged not so much by the things which it has done, or brought to completion, as by the sum of its pronounced opinions.

“Now, the fundamental doctrine of the naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. ...And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed.¹

“In those matters which regard religion let it be seen how the sect of the Freemasons acts, especially where it is more free to act without restraint, and then let anyone judge whether in fact it does not wish to carry out the policy of the naturalists. By a long and persevering labor, they endeavor to bring about this result—namely, that the office and authority of the Church may become of no account in the civil state; and for this same reason they declare to the people and contend that Church and state ought to be altogether disunited. By this means, they reject from the laws and from the commonwealth the wholesome influence of the Catholic religion; and they consequently imagine that states ought to be constituted without any regard for the laws and precepts of the Church. ...

“If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members.

¹ “When Catholic priests pronounce the name of Jesus Christ, they bow their heads and humble themselves interiorly. On the contrary, when Masons speak of their divinity ‘Human Reason,’ they are literally bursting with pride and consider themselves infallible.” (*La Conjuración juive*, by M. Copin-Albancelli, p. 181.)

Again, as all who offer themselves are received, whatever may be their form of religion, they thereby teach the great error of this age—that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions.

“But the naturalists go much further; for having, in the highest things, entered upon a wholly erroneous course, they are carried headlong to extremes, either by reason of the weakness of human nature, or because God inflicts upon them the just punishment of their pride. Hence it happens that they no longer consider as certain and permanent those things which are fully understood by the natural light of reason, such as certainly are—the existence of God, the immaterial nature of the human soul, and its immortality. The sect of the Freemasons, by a similar course of error, is exposed to these same dangers; for although, in a general way, they may profess the existence of God, they themselves are witnesses that they do not all maintain this truth with the full assent of the mind or with a firm conviction. Neither do they conceal that this question about God is the greatest source and cause of discords among them; in fact, it is certain that a considerable contention about this same subject has existed among them very lately. But, indeed, the sect allows great liberty to its votaries, so that to each side is given the right to defend its own opinion, either that there is a God, or that there is none; and those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though, like the Pantheists, they have false notions concerning Him: all which is nothing else than taking away the reality, while retaining some absurd representation of the divine nature.

“When this greatest fundamental truth has been overturned or weakened, it follows that those truths also which are known by the teaching of nature must begin to fall—namely, that all things were made by the free will of God the creator; that the

world is governed by Providence; that souls do not die; that to this life of men upon the earth, there will succeed another and an everlasting life.

“When these truths are done away with, which are as the principles of nature and important for knowledge and for practical use, it is easy to see what will become of both public and private morality. We say nothing of those more heavenly virtues, which no one can exercise or even acquire without a special gift and grace of God; of which necessarily no trace can be found in those who reject as unknown the redemption of mankind, the grace of God, the sacraments, and the happiness to be obtained in heaven. We speak now of the duties which have their origin in natural probity. That God is the creator of the world and its provident ruler; that the eternal law commands the natural order to be maintained, and forbids that it be disturbed; that the last end of men is a destiny far above human things and beyond this sojourning upon the earth: these are the sources and these the principles of all justice and morality. If these be taken away, as the naturalists and Freemasons desire, there will immediately be no knowledge as to what constitutes justice and injustice, or upon what principle morality is founded. And, in truth, the teaching of morality which alone finds favor with the sect of Freemasons, and in which they contend that youth should be instructed, is that which they call ‘civil,’ and ‘independent,’ and ‘free,’ namely, that which does not contain any religious belief. But how insufficient such teaching is, how wanting in soundness, and how easily moved by every impulse of passion, is sufficiently proved by its sad fruits, which have already begun to appear. For wherever, by removing Christian education, the sect has begun more completely to rule, there goodness and integrity of morals have begun quickly to perish, monstrous and shameful opinions have grown up, and the audacity of evil deeds has risen to a high degree. All this is commonly complained of and deplored; and not a few of those who by no means wish to do so are compelled by abundant evidence to give not infrequently the same testimony.”²

² Letter *Humanum Genus*, 20th April, 1884. The condemned propositions of the *Syllabus* of Pius IX about to be cited ought to be borne in mind by ev-

In various other documents, Pope Leo XIII insists on the baneful nature of the formation given by Masonry always and everywhere. Let us take a few examples. In a letter to the Italian people, dated December 8, 1892, he says: "Let us remember that Christianity and Freemasonry are by their nature irreconcilable, so that to become affiliated to the latter is to break with the former." In the Apostolical Letter addressed by him to the Bishops of the Venetian Province on February 8, 1893, on the question of civil marriage in Italy, he again proclaims: "The designs of this accursed sect are always and everywhere the same, that is to say, directly hostile to God and to the Church." The most striking pronouncement of all is perhaps the one made in the Apostolical Letter of March 19, 1902, in which he reviews his Pontificate: "For who can ignore the vast conspiracy of hostile forces which aims today

ery Catholic, whenever any discussion arises about education. The Catholic Church has to safeguard the diffusion of the divine life which comes from Our Lord. Naturalism is the denial either of the knowledge of of the very existence of that divine life, so the propositions which express the consequences in Education of State Naturalism are reprobated: No. 45: "The whole system of public schools in which the Christian youth of any State is trained, with the sole exception, in some degree, of episcopal seminaries, can and ought to be handed over to the civil authority, and that in such a way that to no other authority be conceded the right of interfering in the direction of the schools, in the regulating of the program of studies, in the conferring of degrees, or in the choice of appropriate teachers." No. 47: "The best interests of civil society require that the elementary schools, which are open to all children of every class of the people, as well as all other institutions which are destined for the teaching of higher subjects and the formation of youth, be exempted from all authority, direction or interference on the part of the Church, and be subjected to the full control of the civil power, according to the will of governments, and the standard of the general opinion of the age." No. 48: "Catholics may approve that method of educating the young which is independent of the Catholic faith, and of the power of the Church, and which aims solely, or at least principally, at the natural knowledge of things, and the furtherance of the interests of society here below." Propositions 65 to 74, inclusive, deal with naturalistic doctrines concerning the Sacrament of Matrimony.

at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasure of heavenly truths, and in the social order, to obliterate the most holy, the most salutary Christian institutions? ...It is a pernicious and disloyal work, in the pursuit of which, above all others, a certain sect of darkness is engaged, a sect which human society these many years carries within itself and which like a deadly poison destroys its happiness, its fecundity, and its life. Abiding personification of the revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order and whose whole purpose is to make war against God and against His Church. There is no need of naming it, for all will recognize in these traits the society of Freemasons, of which We have already spoken expressly, in Our Encyclical *Humanum Genus* of the twentieth of April, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influence puts in motion, first directing and afterwards retaining its members by the advantages which it procures for them, bending governments to its will, sometimes by promises and sometimes by threats, it has succeeded in entering all classes of society, and forms an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose and protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations, and while loudly professing its respect for authority and even for religion, has for its ultimate purpose, as its own statutes declare, the destruction of all authority as well as of the priesthood, both of which it holds up as the enemies of liberty.

It becomes more evident, day by day, that it is to the inspiration and the assistance of this sect we must attribute in

great measure the continual troubles with which the Church is harassed, as well as the recrudescence of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say, without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution—namely, the press, public assemblies, theatrical productions; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a program drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which We speak. Thus they are endeavoring by every means in their power first to restrict and then completely to exclude religious instruction from the schools so as to make the rising generation unbelievers or indifferent to all religion....”

Has the mind of the Holy See changed since the death of Pope Leo XIII? Only one indication, that it has not, need be mentioned. The intention of the Apostleship of Prayer for the month of February, 1926, was that “Catholics everywhere, following the directions of Pope Leo XIII, should take up the struggle against Freemasonry with all the forces at their command.”³ The directions of Pope Leo XIII are given at length in the Encyclical *Humanum Genus*. One extract, in which the Pope urges union amongst Catholics, will here be quoted: “The sect of the Freemasons shows itself insolent and proud of its success, and seems as if it would put no bounds to its pertinacity. Its followers, joined together by a wicked compact and by secret counsels, give help one to another, and excite one another to an audacity for evil things. So vehement

³ The above is translated from an article by Father H. Gruber, S.J., in *Das Neue Reich*, 3rd April, 1926. In the same article a brief account is given of the audience granted to the Directors of the Messengers of the Sacred Heart throughout the world, 19th September, 1925. In the course of his address, Pope Pius XI spoke of them as “the Messengers and Promoters of His Intentions.”

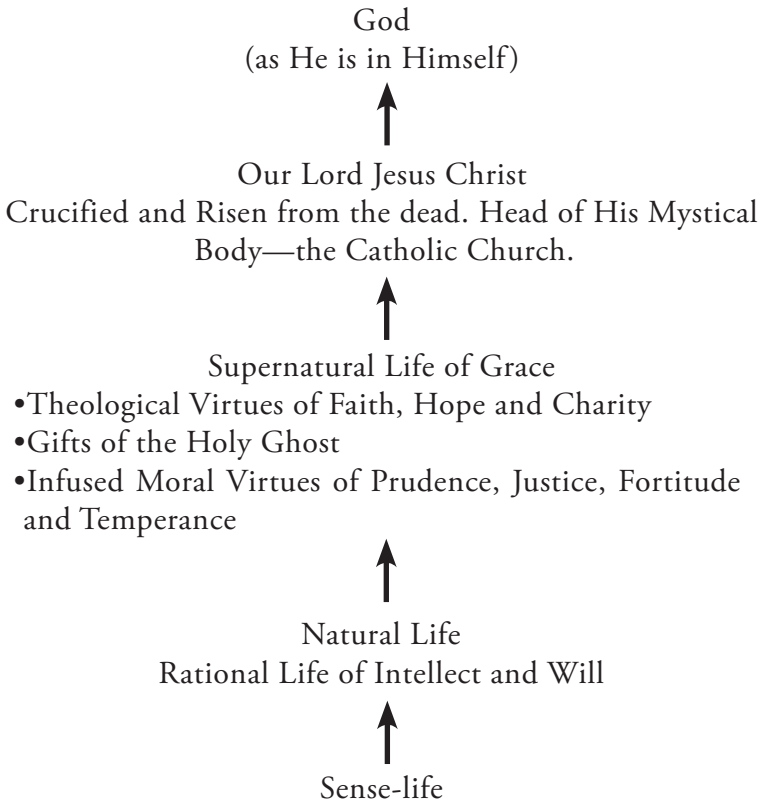
an attack demands an equal defense—namely, that all good men should form the widest possible association of action and of prayer. We beseech them, therefore, to stand together and unmoved against the advancing force of the sects.”

Two points, then, stand out clearly in the papal pronouncements. The first is that the Popes attribute the same aim to Masonry all the world over. The sect may vary its tactics according to circumstances of time and place, but its ultimate goal, the elimination of Our Lord Jesus Christ and supernatural life from the world, is the same everywhere. We must remember that Our Lord Jesus Christ proclaims to the world through the mouth of His Vicar on earth, the measures that must be taken and the evils that must be guarded against, so that the diffusion of the divine life may suffer no hindrance. Accordingly, Catholics who accept without question and repeat unthinkingly that Anglo-Saxon Masonry is different from Masonry in Catholic countries should be reminded that the statements of the Sovereign Pontiffs are definitely and clearly against such a distinction.⁴ Again, the Sovereign Pontiffs, while insisting upon the existence in Masonry of centralized human leadership and organization, as, for example, in the extract from Pope Leo XIII's Review of his Pontificate, above quoted, refer frequently to the spirit and influence of Satan in the worldwide action of secret societies. This is a point which must be developed further on at greater length.



The principles laid down by Pope Leo XIII may be illustrated and their consequences made, perhaps, clearer to some minds by the following diagram:

⁴ For a full treatment of this aspect of the question, see the articles of Rev. E. Cahill, S.J., in the *I. E. Record*, April and June, 1927.



When man rejects the established order of return to God through Our Lord Jesus Christ, the current of life turns in the opposite direction, so to say, so that the reality of the supernatural life becomes obscured and is finally rejected. Then human reason is unable to control sense-life. The result is the domination of sense, dignified, of course, by the name of reason, so that, little by little, man's lower nature is deified as it was in pagan antiquity, when human passion was worshipped under the title of Jupiter or Venus or some other dweller on Olympus.

The true perfection of every being is to be found in the pursuit and attainment of its end. In virtue of his intellectual nature, man is endowed with free-will, that is, he has the faculty of choosing the means which lead to his end. Coming from God, man ought to return to Him in accordance with his nature, by freely observing

the order established by God.⁵ As law is the promulgation of the order of means to end, liberty buds its perfection in acceptance of and submission to law. Accordingly, man ceases to act as becomes a rational creature, and makes an unnatural use of his liberty, when he deliberately goes against order laid down by God. On the contrary, he shows forth the full perfection of his intellectual nature, when he deliberately elects to obey the law. The refusal to accept the supernatural order is the initial abuse which leads on to complete rejection of all order. Satan was the first to utter this refusal, when he sought to resemble God; he rejected the supernatural order by which he would have become like unto God, in accordance with God's plan. As God is His own end and does not depend on anyone or anything, so Satan fixed his end in himself or in what he could attain by his own natural powers, rejecting the supernatural end which could be attained only in dependence on God.⁶ He thus became a driving force against the whole order of the actual world, and his object in urging on to every abuse of free-will on the part of man is ever the same. He desires the destruction of the order of return of man to God, by luring man on to imitate and follow himself in the autonomous use of intelligence and free-will. Any philosophy of history, which leaves out of account the efforts of Satan to usurp the place of God and his hatred of Our Lord Jesus Christ, is simply trifling with the question. Of course, Satan is powerful compared with us, but weak, very weak, compared with our supernatural Head, Our Lord: "He humbled himself, becoming obedient unto death: even to the death of the cross. For which cause God also hath exalted him and hath given him a name which is above all names: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Phil. 2:8–11.)

⁵ Cf. Encyclical Letter of Leo XIII: *Libertas Praestantissimum*, June 20, 1888.

⁶ Ia, Pars. Q. 63, A. 3. Cf. Hugon, O.P., *Tract. de Angelis*, p. 128. Vol. xviii. 29.

Satan parodies the action of Our Lord Jesus Christ, the mediator between God and fallen humanity, in the Church and through the Sacraments, by urging on to the establishment of a counter-Church and symbolic rites, that he may secure what he sought in his third temptation of Our Lord: “Again the devil took him up into a very high mountain: and shewed him all the kingdoms of the world, and the glory of them. And said to him: All these will I give thee, if falling down, thou wilt adore me.” (Mt. 4:8–9.) Man’s rejection of God’s order leads to worship of himself—humanitarianism. But man is weak and falls readily under the sway of the Prince of Naturalists, the first who rejected God’s infinitely loving offer of a share in His own inner life. “The world is always consistent in its way. Near the sons of God are present the satellites of that great adversary of the human race who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. . . . Full of the spirit of Satan who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it (Masonry) gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose. . . . to make war against God and against His Church.”⁷

If there is disorder in the world, it is because of man’s failure to inhere in Christ, to use the expression of St. Thomas.⁸ Man refuses to accept the order laid down by God: “For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his

⁷ Apostolical Letter of Pope Leo XIII March 19, 1902. “They (the Freemasons) blasphemously profane and defile the Passion of Jesus Christ by their sacrilegious ceremonies. They dishonor the sacraments of the Church (for which they sacrilegiously substitute others invented by themselves) and even turn into ridicule the very mysteries of the Catholic religion.” (Pope Pius VII, *Ecclesiam*, 1821.)

⁸ IIIa, Pars. Q. I, A. 4. In I P., Q. xvii, Art. 1, St. Thomas points out that sins, because of their opposition to the order (*ordinatio*) of the divine intellect, are termed lies in Psalm iv, 3: “Why do you love vanity and seek after lying?” On the other hand, he adds, virtuous action is spoken of us truth of life, inasmuch as it is subject to the order of the divine intelligence. Hence John 3:21: “He that doth truth cometh to the light.”

Son, into the world, to judge the world, but that the world may be saved by him. He that believeth in him is not judged. But he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For everyone that doth evil hateth the light, and cometh not to the light that his works may not be reproved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.” (Jn. 3:16–21.)

From the moment, then, that a human being deliberately turns aside from Our Lord Jesus Christ, the One Mediator between God and man, through Whom alone we receive our real life,⁹ and enters a society which claims to possess divine truth and the key to human perfection, he enters the camp of the prince of disorder.¹⁰ There are

⁹ *Qui gratia carent nihil sunt.* St. Thom. Comment, in II ad Corinth., Cap. v. Sect. iv.

¹⁰ In Ia, IIae, Q. 1, A. 5, St. Thomas shows that there cannot be two final ends for man. In Ia P, Q. 114, A. 3 ad 2, he points out that if some sins are perpetrated without any temptation on the part of the devil, yet by sin, men are made sons of the devil inasmuch as they imitate him who first sinned and follow his banner. In IIIa P. Q. viii, A. 7, St. Thomas contrasts the headship of the demon over sinful beings with that of Our Lord Jesus Christ over the Members of His Mystical Body. Our Lord is head by internal and external influence: the demon is head by external influence only, for he cannot act directly on the intellect and the will, but only indirectly. The demon is head by external influence, directing the acts of sinners to his own end. The end chosen by the demon is the turning away from God (to self). This turning away from God is looked upon as an end, inasmuch as it desired under pretext of liberty (*sub specie libertatis*). In so far as some are led on to this end through sin, they fall under the headship and government of the evil one. Cf. ad 2 in this last article, and what St. Thomas says about the headship of Antichrist, in whom the influence of Satan reaches its culmination, in Art. 8. A passage from Mrs. Webster’s work. *The French Revolution*, p. 23, is well worth quoting in this connection: “When we study the manner in which they (the subversives who engineered, or at least led, the Revolution) carried out their design, when we read of the frightful profanity that was inaugurated during the Terror, the desecration of the churches, the blasphemies against Christ and the Holy Virgin, and the worship of Marat, it is almost

not two worlds; there exists only one. From the moment that a man rejects the divine order of the world and enters a society that proclaims that it can perfect human nature regardless of Our Lord Jesus Christ and of God's order in the world, then, consciously or unconsciously, he takes his place under the banner of Satan, whose whole being is, by his own deliberate act, turned against the supernatural. The special hallmark of Satan is opposition to ordered return to God. Accordingly, initiation into a secret society may be termed the reception of the first "sacrament" of Satan.¹¹

impossible to disbelieve in demoniacal possession, to doubt that these men, inflamed with hatred against all spiritual influences working for good in the world, became indeed the vehicles for those other spirits, the powers of darkness, whose cause they had made their own. And in their hideous deaths—for nearly every one perished on the scaffold—were they not, perhaps, like the Gadarene swine, victims of the demons that drove them to destruction?" Leo Taxil's pretended "revelations" (1892–1897), about Satan's presence in the Lodges, were planned in such a way by the adepts of secret societies that, after they had been shown to be fables and inventions, nothing but scepticism and mockery would meet any attempt to point out the reality of Satanic action on the world in and through secret societies. Cf. *Episode Anti-Maçonnique*, by Ch. Nicoullaud, p. 147, etc. Cf. also, *R.I.S.S. Partie Occultiste*, Mars 1928, pp. 81–97.

"Long live Liberty, Equality, Fraternity! That is the favorable time for us." These words, uttered by one of the possessed children of Illfurt (Alsace), show the devil's opinion of the principles of 1789. (*Le Diable, ses paroles, son action dans les possedes d'Illfurt*. Librairie Brunet, Arras, France. This little work is compiled from original documents embodying the statements of authentic witnesses.)

¹¹ In a reply of the Sacred Congregation of the Holy Office (July 13, 1865), to the queries of a number of U.S.A. Bishops concerning the Fenian Brotherhood, the several reasons of the Papal condemnations of all secret societies are enumerated. These reasons are: (1) The aim and purpose of these societies, which is the disturbance or destruction of ecclesiastical authority, or of the legitimate civil power; (2) the unlawful and wicked means they adopt for carrying out their purposes; (3) the method of enrolling associates, viz., by secret initiations, oaths, etc., which are usually blasphemous or impious; (4) the promises they make, and by which they bind themselves together, which are contrary to the moral law; (5) the doctrines they profess, such as indifferentism in religion, atheism, pantheism, socialism, etc.; (6) even though none of the preceding reasons applied in regard to a particular one of these

In proportion as Satan's influence is favored, the hold that can be acquired by our natural reason on such truths as the existence of God, His unity and simplicity and His real, and absolute distinction from the world is liable to be loosened and the tendency is to the crowning absurdity of Pantheism by the identification of the infinite and the finite in the same subject.¹² Satan will seek to profit

secret societies, the associations would still be immoral and unlawful by reason of the fundamental principle that according to God's law there are only two perfect and supreme societies in the world, namely, the Church and the state, to which, or to one of which, every other association existing within them is subordinate. Now, these secret societies by their nature set up within the state a third body, independent of the state and the Church, claiming a certain supreme jurisdiction over its own members, even the power of life and death. Such a jurisdiction does not come from God as the Author either of the natural or the supernatural order and, consequently, is a usurpation. Hence these associations are anomalous, unnatural, and nothing better than a spurious and adulterous progeny. (*Acta Ap. Sedis*, Vol. I, pp. 292–293.) Cf. Article by Fr. Cahill, S.J., in *I. E. Record*, April, 1927, whence this extract is taken. Attention is particularly called to the insistence on the violation of the order of the world in the last point. Of course, the violation of order in some secret societies is greater than in others. In proportion to the disorder, Satan's influence is favored.

¹² "I. Masonic symbolism is the sense-perceptible form of a philosophical synthesis of the transcendent or abstract order.

"II. The conceptions represented by Masonic symbols cannot be taught dogmatically. The concrete forms of language cannot express them. ... They are, as has been very accurately stated, mysteries hidden from profane curiosity, that is to say. Truths which the mind cannot grasp until it has been judiciously prepared therefor." (Quoted from *Rituel interpretatif pour le grade d'Apprenti*, pp. 7 and 8, by C. Nicoulaud, *L'Initiation Maçonnique*, pp. 189, 190. Italics inserted by the present writer.)

"The second dogma of occultism is that what is visible is the manifestation of what is invisible. ... Here we must not make any mistake about what occultism means. It does not mean that what is visible manifests what is invisible as an extraneous sign or an extrinsic image does. ... It does not mean that what is visible is a reflection of what is invisible, of a different nature. What is visible is, for occultists, what is invisible in another way, that is to say, in other conditions so far as we are concerned. What is visible and what is invisible are the same being, here lit up by physical light, there by austral light. ... We say that the word signifies the idea, expresses the idea. Occultism says

of the disorder in the intelligence and the will as circumstances permit and will aim at luring on to further and deeper perversion. To parody Faith, by which the gaze of our intelligence is turned on the inner life of God, further hidden knowledge will be promised. “The demon seems to say to them, come, come to me, all you that thirst for the water of death and I will give you thereof to drink.”¹³

Finally, in the case of individuals, more completely perverted and more pliant, the demon will attempt to parody mystical knowledge of God.¹⁴ Mystical knowledge is infused wisdom and

the same thing, but gives to the word a value of its own, so that, when we know the material word, we know the thing. The Hebrew characters which go to make up the word Jehovah or Yahveh indicate by their number and their form, the nature of God. ...Reading them backwards, we find the expression of the Malign Power opposed to the Beneficent Power.”—*Au pays de l'Occultisme*, by Lucien Roure, S.J., pp. 18, 20.

For a full development of the idea just touched on in this quotation from Pere Roure's work, see the magnificent article on the Kabbala by Henri de Guillebert in *R. I. S. S., Partie Occultiste*, February. 1028. He says (loc. cit., p. 39): “The mysterious complexity of Kabbalistic interpretation consists in this alphabetical constitution, by which a positive relation is set up between numbers, lines, ideas and phenomena, consequently between words, numbers, figures (of objects) and the whole of nature.”

¹³ *Dialogue of St. Catherine of Siena*. Chap. XII of Section on the Gift of Conformity with Christ. (Translation, Hurtaud)

¹⁴ For St. Thomas there are three kinds of wisdom. First, there is the purely human wisdom of natural reason (metaphysics), which is the lowest in dignity. By it, one attains, by the principle of causality, to God as the first cause and principle of all being.

Next in order comes the humano-divine wisdom of theology (divine in its supernatural principles, the truths of Faith, human in its reasoning processes). Theology proceeds according to the discursive mode of human reason. As, however, it is rooted in Faith, from which it receives its principles, its light is not the light of reason alone, but the light of reason illumined by Faith. Accordingly, its certitude is superior to that of metaphysics. Faith, substitute here below for the beatific vision, has its eyes turned on the very object of that vision, God considered in what belongs to Him alone, in His own inner life (*Deitas ut sic*). God, considered in His essence and in His inner life (*sub ratione propriae quidditatis*) is common as object to the vision of the blessed in heaven, to the theological virtue of faith, and to theology, but these three attain this same object in three ways that are formally different.

consists in knowing the essentially supernatural object of Faith and of theology, the deity as such (*Deitas ut sic*) in a manner itself superhuman and supernatural. Of course, the demon cannot act interiorly on the intellect and the will of man, for that, God alone can do; but he can act exteriorly, through the senses and

The beatific vision knows the inner life of God by and in His essence (*sicut in se est*) as He is in Himself, without the intervention of any creature or any idea. "Then I shall know even as I am known." (1Cor. 13:12.) The theological virtue of Faith knows this object without beholding it, giving in obscurity an infallible adherence to what the first truth has revealed of itself, by means of the signs of language and of human concepts. Theology attains to the deity, the object of Faith, not as seen but as believed, as considered from the point of view of "virtual revelation," that is to say, of the consequences which reason illumined by Faith can draw from truths formally revealed. To sum up, the Deity as such, as seen, is the object of the knowledge of the blessed in heaven: the deity as such, but as believed and formally revealed, is the object of Faith: the deity as such, but as believed and virtually revealed, is the object of theology.

Finally, higher than theological wisdom is Infused wisdom, called also mystical theology, by which the essentially supernatural object of Faith and of theology, the deity as such, is known in a way that is itself supernatural. Mystical Knowledge is thus experimental knowledge of God through experience of divine things (*patri divina*, as Dionysius, quoted by St. Thomas, says). For that, Faith does not suffice. It must be perfected by the Gifts of the Holy Ghost, the gift of intelligence, and especially the gift of Wisdom.

By grace, says St. Peter, we are "made partakers of the divine nature" (2Pet. 1:4). This is possible for a limited being even on earth, inasmuch as the creature, elevated in the very depths of his being and in the faculties whence his acts proceed, is now given for object of knowledge and love, even God as He knows and loves Himself. So St. Thomas explains the marvelous text of St. Peter. We never become God: our being is never confused with God's Being. But remaining ourselves, we are given in glory, by the intuitive vision of God's essence, a union with the Deity infinitely more close and more entrancing than the most daring Pantheism ever dreamt of. Our oneness with God will be, not, of course, in the order of substance or being, but in the order of the immaterial union of the act of vision. We shall see Him as He is, in Heaven, the one true God, eternally happy and infinitely transcendent in the Trinity of divine persons. How far removed is the true doctrine from the horrid caricature of God's revelation that we find in Pantheism!

Cf. Article by Jacques Maritain in *Revue de Philosophie*, Novembre-Décembre, 1926, for a full development of points here touched on.

the imagination, and can produce feelings of exaltation leading to hatred of the whole order established in the world by God.¹⁵ As has been already remarked, there exists a direction of secret societies by human beings, but Satan, as invisible head, directs, in the last resort, the forces combatting the Kingship of Christ on earth (through the Catholic Church), as he directed the leaders of the Jews against Our Lord Himself when on earth.

The above lines were written, when a remarkable passage from a reply of the Supreme Congregation of the Holy Office to a number of U.S.A. Bishops, quoted by Rev. E. Cahill, S.J., in *I. E. Record*, July, 1927 (p. 25), in the course of an excellent series of articles on Freemasonry, came under the notice of the writer. The following is the passage in question: "If one takes into consideration the immense development which these secret societies have attained; the length of time they are persevering in their vigor; their furious aggressiveness; the tenacity with which their members cling to the association and to the false principles it professes; the persevering mutual co-operation of so many different types of men in the promotion of evil; one can hardly deny that the Supreme Architect of these associations (seeing that the cause must be proportioned to the effect) can be none other than he who in the sacred writings is styled the Prince of the World; and that Satan himself, even by his physical co-operation, directs and inspires at least the leaders of these bodies, physically co-operating with them." (*Acta S. Sedis*, Vol. I, p. 293, July 13, 1865.)

M. Ch. Nicoullaud, in the introduction to the work previously mentioned, *L'Initiation Maçonnique*, points out that when he

¹⁵ *L'Initiation Maçonnique*, by Monsieur Ch. Nicoullaud, is a remarkable study of Satanic action in secret societies. M. Nicoullaud returns again and again to the idea that Masonic initiation is the reception of "sacraments" of Satan. It is a matter of common knowledge that the conversion of Masons to the Catholic Faith is exceedingly difficult. An avowal of Brother .°. Oswald Wirth, the well-known writer on Masonic questions, is worthy of note: "A force, superior to themselves, causes Masons to act and co-ordinates their efforts with an intellectual vigor, which they certainly do not possess individually. Such is the fact which has been irrefutably established and which we have simply got to accept. It is for each one to interpret this fact his own way." (Quoted from Oswald Wirth, *Le Symbolisme*, by Mgr. Jouin, in *Revue Inter, des Sociétés Secrètes*, of 19th April, 1925, p. 277.)

insists upon the Satanic spirit which inspires, guides and directs Freemasonry, he is not affirming the presence of the cloven-footed one in the Lodges (readers of Irish are aware of the remarkable description of him given in Canon O'Leary's *Seadna*). He means a direction and action on the brains and hearts of those who have received the Masonic Initiation. In the course of his remarks he makes an important distinction between those who are most under the influence of Satan and the ostensible heads of Masonry, pointing out that, in parallel fashion, though those who occupy hierarchical positions in the Church of Christ may be mystics and saints, yet very frequently the mystics and saints who exercise such mighty influence upon their epochs do not belong to the Church's hierarchy. The comparison is worthy of notice, but like all comparisons in such matters has great limitations. Satan cannot exercise internal influence even on those who serve him, but he is always, as the French wittily express it, "*le singe de Dieu*" (the ape of God).

It must be noted that the perversity of the rationalistic and naturalistic spirit is not always clear at first sight, because the perversity is not so much in the object aimed at as in the manner of aiming thereat. Rationalism or naturalism proposes to itself a good object, but without the help of God and without obedience to God. St. Thomas calls attention to this when speaking of the sin of the rebellious angels:

"A sin may be perpetrated by a free-will selecting something which in itself is good, but is not in order according to the proper measure or rule thereof. The defect, then, which is sinful is exclusively from the side of the choice, not from the side of the thing chosen, the choice not being in order, as, for example, if a person were to choose to pray irrespective of the order established by the Church. A sin of this description does not presuppose ignorance, but merely neglect of consideration of those things which ought to be considered. In this way the angel sinned, seeking by the action of his free-will his own good, irrespective of the order established by the divine will." (Ia, Q. 63, A. 1 ad 4.) Cajetan sums up this in the phrase, "he tends proudly to things in themselves good."

Rationalism, rejecting divine Revelation, proclaims that it seeks what is good in itself, viz., science, social and intellectual

progress, peace and good-will among men; nay, even sometimes the advancement of the cause of religion itself. In seeking all these things, however, it turns away from supernatural happiness to be attained by God's grace and from the order of the world laid down by God and seeks to accomplish its purposes by its own natural strength. It leaves Our Lord out of account, in order to set up the kingdom of Nature and of Reason. (Cf. *De Revelatione*, Vol. I, p. 229: Garrigou-Lagrange, O.P.)

It is only when one's attention has been called to the foolishness of seeking for peace, harmony and order in the world, while the order of the world crowned by the supernatural is neglected and even rejected, that one realizes the full force of the contrast between the communications of Rotary Clubs about peace and the Encyclicals of Pope Pius XI, insisting that no peace worthy of the name can be attained if Our Lord and His Church are left out of account. "Without Me you can do nothing." (Jn. 15:5.)

Again, rationalism or naturalism sets up Congresses of Religions to bring about the reconciliation of all. In these Congresses all religions are represented except, of course, the Catholic religion. Apparent or seeming good is all the more dangerous the more it resembles what is really good. According to the predictions of St. Paul and St. John, Antichrist will not appear suddenly as an open and violent persecutor of the Church, but will seek to prevail by flattery and by false prodigies. (Mt. 24:24; 1Jn. 4:1-3, etc., etc.)

It is worth noting that for Kant, the triumphant Church will simply be the union of all churches and of all religions according to the principles of mere natural and national religion. (Cf. Garrigou-Lagrange, O.P., *De Revelatione*, Vol. I, p. 230.) Thus we see that the philosophical formation, given through lectures in the lodges and embodying conclusions from the teachings of Rousseau and Kant, helps to produce the mentality favorable to the process of initiation.

If Catholics knew something more about the meaning and action of secret societies in the world and about the work of Satan in Theosophy and Spiritism, it would help them to recite with a better comprehension and, above all, with a greater love

of Our Lord Jesus Christ the prayers to the Blessed Virgin, the saints and angels recited daily at the end of Holy Mass: “Blessed Michael, Archangel, defend us in the hour of conflict. Be our safeguard against the wickedness and snares of the devil. May God restrain him, we humbly pray, and do thou, O Prince of the Heavenly Host, thrust Satan down to Hell and, with him, all the other wicked spirits who wander through the world, seeking the ruin of souls.”

They would also understand better why Pope Leo XIII so strongly urged the bishops of the whole world to warn the faithful against Masonry and secret societies in general, and to preserve the young from all contact with them: “To your fidelity and watchfulness We commend in a special manner the young, as being the hope of human society. Devote the greatest part of your care to their instruction; and do not think that any precaution can be great enough in keeping them from masters and schools whence the pestilent breath of the sects is to be feared. Under your guidance, let parents, religious instructors and priests having the care of souls, use every opportunity, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies, so that they may learn in good time to beware of the various and fraudulent artifices by which their promoters are accustomed to ensnare people. And those who instruct the young in religious knowledge will act wisely, if they induce all of them to resolve and to undertake never to bind themselves to any society without the knowledge of their parents, or the advice of their parish priest or director.” (Encyclical Letter: *Humanum Genus*)

They would be helped, too, to a better understanding of some of the reasons why the Archbishops and Bishops of Ireland, in their Pastoral Letter issued after the Synod of Maynooth, 1927, again warn their flocks that “The prohibition, as regards Catholics, against non-Catholic colleges, issued by the last Plenary Synod of Maynooth, has not been revoked,” and why their Lordships declare so emphatically in the same Letter that “Secret societies are the ruin of religion and of society itself. On no account should our young people enter any secret society.”

Conclusions Arrived at by Specialists in the Study of Masonry¹⁶

Modern speculative Masonry, organized on the Grand Lodge system, dates from 1717. (It is called speculative to mark the opposition between it and the excellent Catholic Guilds of operative masons who constructed the Cathedrals of the Middle Ages.) The aim of its speculations, for it affirms that it is practical as well as speculative, is, according to its own spokesman, the emancipation of the human mind by secret doctrines. Some writers would be inclined to think that Ragon, the "Sacred Author" of Masonry, exaggerates in making 1717 the starting-point of all modern Masonic groups, but all admit that Masonry, as actually organized, is of relatively recent date and that the formation of the Grand Lodge of England had an immense influence on its development. The "form" of Masonry, to use the terminology of scholastic philosophy, is, accordingly, comparatively modern,

¹⁶ The chief authors consulted in this sub-section are Father Deschamps, Mgr. Jouin, M. Ch. Nicoullaud, Preuss, Gautherot (author of the article, "Franc-Maçonnerie", in the *Dict. Apol. de la Foi Catholique*), Father H. Gruber, S.J., M. Copin-Albancelli. The last-named, however, has to be controlled carefully, on account of his naturalism. "M. Copin-Albancelli entered the Grand Orient as an agnostic," says Mrs. Webster, in *Secret Societies and Subversive Movements* (p. 278), "and has never returned to the bosom of the (Catholic) Church." He broke with the Grand Orient on natural grounds. The whole question is treated at length in M. Ch. Nicoullaud's "Episode Anti-maçonnique." M. Copin-Albancelli's naturalism, with its resultant lack of comprehension of full order of the world, obscures his vision and detracts from the value of his works. There are, however, many useful things in the two best-known of his works: *Le Pouvoir occulte contre la France*, and *La Conjuración juive contre le monde chrétien*, and both of them will be drawn upon in this sub-section and the following section. As M. Copin-Albancelli has varied with regard to the human direction of Masonry, at one time proving that the hidden power behind the scenes was in the hands of the leaders of the Jewish people, at another ascribing supreme control to German influences, no use has been made of his writings in this regard, either in these articles or elsewhere. Of course, along with Mgr. Jouin, must be reckoned his eminent collaborators on the staff of the *R.I.S.S.*

but the elements or “matter” of Masonic initiation go back, in many cases at least, to remote antiquity. For Masonry draws its ceremonies and symbols, its allegories and legends from four widely different sources: (a) The Jewish Kabbala;¹⁷ (b) Pagan secret rites: Egyptian, Greek, Syrian; (c) Parodies of Catholic ceremonies, such as we see in the Communion ceremony of the 18th Degree of

¹⁷ “...the origins of the system we know as Freemasonry are not to be found in one source alone. The twelve alternative sources enumerated in the *Masonic Cyclopaedia*, and quoted at the beginning of this chapter, may all have contributed to its formation. ...But the source of inspiration which admits of no denial is the Jewish Cabala. ...The fact remains that when the ritual and constitutions of Masonry were drawn up in 1717, although certain fragments of the ancient Egyptian and Pythagorean doctrines were retained, the Judaic version of the secret tradition was the one selected by the founders of the Grand Lodge on which to build up their system.” (Mrs. Webster, *Secret Societies and Subversive Movements*, pp. 123, 124.) Just before this passage, Mrs. Webster remarks that the Masonic coat-of-arms still used by the Grand Lodge of England is undoubtedly of Jewish design... and entirely Cabalistic, as “is also the seal on the diplomas of Craft Masonry, where another Cabalistic figure, that of a man and woman combined, is reproduced.” The Cabala is the body of the esoteric or secret doctrines or traditions, theoretical and practical, of Judaism. The theoretic or speculative Cabala is concerned with God and His relations with the world, man, angels, etc., and the whole is dominated by the pantheistic theory of emanation. The practical Cabala treats of magic and theurgy. If we take the diagram in the preceding sub-section A, wherein the order of the actual world which must return to God through Our Lord Jesus Christ, the supernatural Messiah is depicted, and then bring home to ourselves that the Jewish People before the coming of Our Lord perversely interpreted Revelation by looking forward to a purely natural Messiah, perversion, of course, accentuated since, then in the Cabala (the Zohar) we find, mainly but not exclusively, the perversions concerning supernatural life, while in the Talmud we find, mainly but not exclusively, the perversions concerning social relations and national organization.

“The origin of the practice of indicating Masons by the sign: Brother .•. (in French, F .•.) is to be found in the fact that the sect has adopted the method of replacing the letters of a word, practiced by the rabbis and alluded to, amongst others, by Sixtus of Siena: ‘*Schilus nechadotte*, that is to say, three points placed under any letter, are in use among the Hebrew Kabbalists...’ ” (Henri de Guillebert, in *R.I.S.S. Partie Occultiste*, June, 1928, pp. 179, 180.)

Rose-Croix;¹⁸ (d) various heresies, Gnosticism, Manicheism, the Albigenian heresy, and so on. It is not necessary for the purpose of this series of articles to give detailed proofs of the connection between Masonic Symbolism and the above-mentioned sources.¹⁹ A few extracts from Preuss's excellent work, *American Freemasonry*, will here be sufficient: "It is from the Kabbala, which has drawn deeply from the ancient pagan mysteries, as likewise from these mysteries themselves, that we are to ask an explanation of what Masonry is, and of Masonic symbols. To us, who already know the relationship of Masonry to the mysteries, the fact is evident; we like, however, to have renewed assurance from the lips of our *Ritualist* (Mackey's *Masonic Ritualist*, which is a standard authority for English and American Masons). 'Learned Masons,' says the *Ritualist* on pp. 41, 42, 'have been always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions and the organization of the ancient mysteries for a true explanation of most of the symbols of Masonry, and there they have always been able to find this true interpretation.' ... We must, as Dr. Mackey tells us, study paganism to understand Masonry. Learned Masons have ever gone to pagan sources, and have always been able to find in them the true interpretation. ... 'And then for the prehistoric era (of Masonry),' Dr. Mackey says in his *Encyclopedia of Freemasonry*, p. 297 '—that which connects it with the mysteries of the pagan world, and with the old priests of Eleusis, of Samothrace, or of Syria—let us honestly say that we now no longer treat of Freemasonry under its present organization, which we know did not exist in those days, but of a science peculiar, and peculiar only, to the mysteries and to Freemasonry,—a science which we may call Masonic Symbolism

¹⁸ Cf. *La Guerre Maçonique*, by Mgr. Jouin, pp. 32, 33, where an extract from the Ritual is given. The Satanic influence is here evident.

¹⁹ Readers are referred to such works as: *American Freemasonry*, by A. Preuss; *L'Initiation Maçonique*, by C. Nicoullaud; *La Guerre Maçonique*, by Mgr. Jouin; article on Masonry in the *Cath. Encyclop.*, by H. Gruber, S.J. The series of articles in the *R.I.S.S. (Revue Internationale des Sociétés Secrètes), Partie Occultiste* (1928), by Henri de Guillebert, are specially commended to readers.

and which constituted the very heart-blood of the ancient and the modern institutions, and gave to them, while presenting a dissimilarity of form, an identity of spirit.²⁰ ...Realize, therefore, if you can, dear reader, whither the inner Masonic influence of the world today is directed, and what its outcome must be, when paganism, as concentrated and expressed in the idea of a pagan temple, is what, with all the forces at its command, it is laboring incessantly to establish. The physical, the moral and intellectual life of the individual; the constitution of the family; the state; the religion of humanity; the eternal destinies of the soul, are all to be recast on the model of a pagan temple. This is the aim of Masonry in teaching its divine truth.”²¹

At the end of Chapter VIII, on the God of Freemasonry, p. 168, Preuss sums up his conclusions as follows: “We sought the God of Masonry, assured, as we were, that Masonry had its own divine truth—its own deity. We entered the Lodge and found the symbol G, as distinctive of Masonry as the cross is of Catholicity. It meant G.O.D., the phallic pillars of the Lodge, and geometry, the theology of Masonry. We were told that deity in Masonry was the builder, the architect of the universe, the superintendent under whom we, too, were builders; and having been previously informed that the idea of builder had been taken from the pagan mysteries, in which deity was worshipped in the procreative faculties of man, it was evident to us that the deity of the Lodge could be none other than man. Still, as our readers might have doubted our deduction, we went to Masonry for fuller instruction. It bade us study geometry, and geometry bade us study nature. We have done so. We have found that nature might be called God. That the universe was an emanation from God. That creatures were the actual, existent ideas of God. We discovered that the ancient sages called God the Soul of the Universe. That our brother Pythagoras identified Nature and God, making of Nature a great Deity, and man a compendium of it. We were

²⁰ Preuss: *American Freemasonry*, pp. 126–128.

²¹ Preuss: *American Freemasonry*, p. 131, commenting on extracts from Mackey given on pp. 127, 128, 130, etc.

taught by the Kabbalists, our trusted theologians, that God and Nature were one, ²²and hence that God and humanity were one. We were introduced to God identified with Reason; so that God was Reason, and Reason, God. Until finally, in the culminating lesson of Masonry, the last or Royal Secret, the divinity of Man is clearly taught in the geometrical formula of the right-angled triangle, that Osiris and Isis produce Horus; the generative and prolific powers of Nature produce the Universe; the union of Deity and Humanity gives birth to divine Man, the old pagan theory which makes all the gods bi-sexual.²³ Here we have natural religion, here the great revelation of Nature, here Masonry's New Testament, in which, not the Christian Jehovah, in Jesus Christ, but the Unknown Father of Masonry, the Kabbalistic Jehovah, in humanity, has taken flesh and dwelt among us.' God incarnate—Man divine—not in Jesus Christ, but in plain humanity, this is the Deity revealed by Masonry."

Again,²⁴ "in Jehovah, read Kabbalistically or reversed, we have, for the initiates, even more; and had we not the explicit words of Brother ∴ Pike,²⁵ we should, true to our practice of asserting only what we can prove, have avoided even the suggestion of it, for our readers would have doubted our word. What is it that we have in Jehovah reversed, for Yahveh is only another reading of the word?

²² "The children of men laid hold of natural phenomena to make of them not only symbols, but substantial emanations of their hidden deity, containing in themselves hidden truths and secret properties. ... That was paganism. When phenomenal symbolism was fixed in writing in the Bible, paganism penetrated into the sanctuaries of the people to which the Sacred Writings had been confided and it laid hold of the Scriptural Symbolism to impose on it the same significations which it had already imposed on phenomenal symbolism. This was the Kabbala." ("*Etudes sur l'Occultisme*," article by Henri de Guillebert in *Revue Internationale des Sociétés Secrètes* of 26th June, 1927.)

²³ "By figure of a man is always meant that of the male and female together." [The Zohar (Cabala), de Pauly's trans., Vol. I, p. 116. Cf. *Secret Societies and Subversive Movements*, p. 123.]

²⁴ Op. cit., p. 194.

²⁵ Pike's *Morals and Dogma* is another standard Masonic work. Cf. Introduction to *American Freemasonry*, p. xii.

We have Satan. ‘The true name of Satan, the Kabbalists²⁶ say,’ asserts Brother .∴ Pike (*Morals and Dogma*, p. 102), ‘is that of Yahveh reversed: for Satan is not a black God, but the negation of God. The Devil is the personification of atheism or idolatry.’ ... Jehovah converted into Man was bad enough—behold him converted into Satan.”

Behind Masonic Symbolism, with its Cabalistic and pagan origins, lies concealed Pantheism, and “Pantheism is the doctrine which Lucifer holds out as a bait to intuitive minds before preaching himself and revealing himself as God.”²⁷

²⁶ Mrs. Webster adopts the spelling Cabala as being the one employed in the *Jewish Encyclopedia*. Preuss spells Kabbala. It is also spelled Cabbala, etc.

²⁷ *L'Initiation Maçonnique*, p. 117. Ch. Nicoulaud shows the influence of Satan in the mysteries of paganism. Cf. *l'Initiation Maçonnique*, pp. 28–95. Cf. also article by Fr. Cahill, S.J., *I. E. Record*, July, 1927. In Chapter XII of her book, *Secret Societies and Subversive Movements*, which concludes with a warning about the danger Christian civilization runs from the existence of secret societies, Mrs. Webster says (p. 324): “I do not say that any society in England consciously practices this cult of Satan, but I have seen dozens of documents relating to occult groups in this country which practice rites and evocations that lead to illness, moral perversion, mental derangement, and even in some cases to death. I have heard from the lips of initiates themselves accounts of the terrible experiences through which they have passed: some have even urged me to bring the matter before the attention of the authorities. But, unfortunately, no department exists for the investigation of subversive movements. Yet, since all these movements are intimately connected with revolutionary agitation, they are well worth the attention of governments that desire to protect law, order, and public morality.”

“Stripped of its weird symbolism and expressed in categorical language, the teaching of occult science is that: ‘The primordial matter of the soul and of all beings, the incomplete substance, the primordial non-being, the eternal *in fieri*, is the natural, universal subject of all forms, of all cosmic, sidereal, mineral, vegetable, animal and human transformations. This substance exists in itself, by itself and for itself. It is eternal in this sense, that, never having had a beginning, it continues to endure and shall never cease adding to its duration. It is immense, because it surpasses continually all the limits of its actual extension. It is all powerful, because it can, at will, maintain, increase, lessen, annihilate and change the nature of these transformations. It takes on innumerable modes of being in order to manifest itself to itself. Amongst these modes of being, it has chosen the group of human beings in order to

sum up and synthesize the whole body of its manifestations. Amongst its human expressions it has chosen the intellectual mode in order to know itself, the volitional mode, in order to cleave to all its realizations, the sense-perceptible mode in order to take pleasure in itself in an ever-varying happiness. Amongst sense-perceptible expressions, it has chosen the sexual mode as the expression both of supreme felicity and of its creative power.’

“Such, in philosophical language, is the great truth, taught by the occult science of all ages and of all countries, of all sects and of all forms of initiation. Such is the great secret of Judaeo-Masonry. ...“Man is the actual term of all the evolutions which have preceded him, and without the birth of man the world would have been only an abortion. As the term of all the efforts of pantheistic procreation, miniature synthesis of the universe, microcosm in the macrocosm, man differs from total divinity only by the temporary cessations and localization of his limited generative energy, whilst in the divinity that energy is limitless, universal und continuous. ...Matter, spirit and body are only three different forms of the one energetic matter, and these three forms are found linked together only in actual man, present stage of the evolution of the divinity perpetually becoming stage higher than those which have preceded it, but inferior to those that are to come, when at a future period the superman shall have been realized....” (Henri de Guillebert, *R.I.S.S., Partie Occultiste*, February, 1928, pp. 46 et seqq.)

“Masonic symbolism designates by numbers, representations, and traditional conventional formulae, the divinity of the functional union of generators, inviting its adepts to free und fruitful union. ...” (H. de Guillebert, *R.I.S.S., Partie Occultiste*, June, 1928, p. 194.)

Where is the Christian faith in such a heart, to whom God becomes Satan, and Satan a beneficent power, and this power devoid of personality, a mere force presiding over the sensual desires of man? But differ as we must from Masonic doctrine, it is certainly the logical outcome of Kabbalistic principles. For Masons are Builders after the form of Algabil or Master Builder of the Universe. Now according to these ancient sages so revered by Masons, Deity is Builder in virtue of his generative principle, symbolized by Yod. ‘Yod,’ says Brother .•. Pike (*Morals and Dogma*, p. 792), ‘is termed in the Kabbaluh, the *opifex*, *workman* of the Deity.’ ‘Adam is the human Tetragram,’ he says again (p. 771), ‘which is summed up in the mysterious Yod of the Kabbala, image of the Kabbalistic Phallus.’ The Free-Builder, therefore, the Free-Mason, for they are synonymous terms, is he in whom the force of physical generation is subject to his Free-Will. Call this force Jehovah, He-She; call it Baal, the God of fire; call it Satan, or Lucifer, or the Serpent, and give it the worship due to the deity, it is all one in the eyes of esoteric Masonry. Man free in the indulgence of his God-given passions, man whose understanding resides in his

The “theism” and “divinized humanity” of Masonry are simply meant to hide the esoteric truth from the minds of those that would be shocked by it. Humanity in the place of God and pantheism bring us to the point to which modern philosophy, the conclusions of which are so beloved of Masonic authors, tends. And here we come to a second element in Masonic formation—modern philosophy served out in tabloid form in the shape of the final conclusions from Rousseau, Kant and other leaders of modern thought. Of course, the lectures and instructions vary according to the character of the different nations. Conclusions from the *Declaration of the Rights of Man* of 1789 would be more in vogue in France than the vague humanitarianism and pantheism which Anglo-Saxondom favors.

heart, man whose law is the law of sensual love, the man of deified human passions—such is the esoteric Freemason.” (Preuss, *American Freemasonry*, pp. 196, 197. Cf. p. 153 of the same work, where a passage is quoted from Mackey’s *Symbolism*.)

“The hidden depth of this hermetical science is always and everywhere the same. It is the worship of the Phallus more or less hidden from view in the Apotheosis of man who, by generation, unceasingly reproduces himself. ... For that which is above being like that which is below, the microcosm, which is man or his generative powers, appears as the reflection and instrument *par excellence* of the limitless macrocosm.” (*R.I.S.S., Partie Occultiste*, April, 1928. p. 131, in article on Goethe’s *Faust*. Goethe was a Mason, of course.) Satan’s procedure has not varied much. “And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil. ... And the eyes of them both were opened. ... And when they heard the voice of the Lord God Adam and his wife hid themselves from the face of the Lord God.” (Gen. 3)

“It is, however, certain that there were Jews at the very cradle of Freemasonry, Kabbalistic Jews, as is clear from certain rites which have been preserved. ... Secret societies represented the two aspects of Jewish intellectual activity: practical rationalism and Pantheism. Pantheism is a metaphysical reflection from the belief in one God, sometimes winding up in Kabbalistic theurgy. ...” [*L’Antisemitisme*, by Bernard Lazare (Jewish writer), p. 339. Quoted by Mgr. Jouin, *La Judeo-Maçonnerie et L’Eglise Catholique*, III, p. 11.]

The *R.I.S.S.* of 4th March, 1928, quotes the *Jewish Tribune* of New York of 28th October, 1927, as saying that Masonry is founded on Judaism and that if the doctrines of Judaism were eliminated from Masonic Ritual the residue would be negligible.

In the following sections we shall examine the general reasons for the mode of procedure of Masonry in Catholic and Protestant countries. The formation given and the mode of imparting it do not differ essentially in the Latin (and mainly Catholic) countries from the Anglo-Saxon (and mainly Protestant) countries, but there are special reasons for the acceleration of the disruptive process in the former as compared with the latter. Incidentally, it may be remarked that, as modern philosophy has helped to mold the Masonic-naturalistic mentality, so the organization of Masonry has been a powerful agent in the diffusion of the deleterious doctrines of modern philosophy. As there is harmony between the final tendencies of modern philosophy, in its downward course from Descartes through Kant to our day, and the hidden or esoteric teaching of Masonic symbols, Masons who have joined for business reasons or to secure help for their families in the case of death, and who have imbibed some naturalistic “philosophical” principles, are useful agents and tools of those who have penetrated more deeply into the inner signification of the symbols. This brings us to a distinction between Masons that is of far greater importance than the mere external one of grade.

Exoteric initiates, who are largely ignorant of esoteric Masonry or the inner significance of the symbolic teaching of the order, form the bulk of those who frequent the Lodges.²⁸

²⁸ For an explanation of how it is possible to be for years a Mason and yet be “ignorant of the real secrets of Masonry, see Preuss, *American Freemasonry*, Chapters I and II.

To show how undeveloped Masons are deceived, let us take the signification of the letters I.N.R.I. “To the word INRI” (he does not speak of initials) “inscribed on the Crux Ansata over the Master’s Seat, many meanings have been assigned. The Christian initiate reverentially sees in it the initials of the inscription upon the cross on which Christ suffered—*Jesus Nazarenus Rex Judaeorum* (Jesus of Nazareth, King of the Jews). The sages of antiquity connected it with one of the greatest secrets of nature, that of universal regeneration. They interpreted it thus, *Igne natura renovatur integra* (entire nature is renovated by fire).” (Preuss, *American Freemasonry*, p. 50, quoting from Pike’s *Morals and Dogma*.) Preuss then points out (on p. 51) that by “fire” is meant the heat of sensual desire. For a full explanation of the horrible pantheistic significations of the word INRI, cf. *R.I.S.S., Partie Occultiste*,

Exoteric or undeveloped Masons of this kind are usually alluded to by the approved Masonic authors as Parrot-Masons, because of their ability to repeat the words of the ritual of the significance of which they are ignorant, or Masons of the “Knife and Fork” Degree, because of their capacity and dexterity at the banquets of the fraternity. Masons of the lower degrees are intentionally misled. (Cf. Preuss, *op. cit.*, p. 12. Cf. also Art. Masonry in *Cath. Encyclopedia.*) We must not, however, forget the objective significance of the initiation into a secret society, looked at from the point of view of the real actual world. This point has been developed in the preceding sub-section. Objectively it means entering the camp of Satan, by subjecting oneself to a process of formation tending to inculcate the divinity of man. Exoteric Masonry is “that secret portion of Masonry which is known only to the initiates, as distinguished from exoteric Masonry, or monitorial, which is accessible to all who choose to read the manuals and published works of the order. The words are from the Greek words,” signifying internal and external, and were “first used by Pythagoras, whose philosophy was divided into the exoteric, or that taught to all, and the esoteric, or that taught to a select few; ... it was borrowed by Pythagoras from the Egyptian priests.” (Preuss, *op. cit.*, p. 18, quoting Mackey’s *Encyclopedia of Freemasonry.*) The esoteric initiates go through the ceremonies or ordeals attached to the different degrees, listen to the (mainly) non-committal explanations given of the symbols and rites, and then assist at discussions or lectures on practical conclusions from philosophic teaching in the spheres of religion and politics. The tenor of these lectures will differ, as has been said, according to the circumstances of countries. The really initiated, the esoteric Masons, are those who have penetrated fully into the hidden meaning of Lodge symbolism and who have accepted all the consequences of that penetration. That is the result of personal work on the part of the individual Mason and no degree can confer it, but thanks to this personal work, “a hundred Masons, who are really initiated, that is to

say, animated by the Masonic Spirit, even if they are dispersed over the whole surface of the globe, will act in the same manner against Catholics.²⁹ The adequate, ultimate explanation of this phenomenon can only be found in the principles elaborated in the preceding sub-section in the action of Satan in parodying the role of Our Lord as Head of the Mystical Body.³⁰ Those who are invested with the known higher grades may not by that fact be more fully initiated than many in much lower grades, but if they have imbibed some philosophic notions they are usually prominent in political struggles, when Masonry moves for the capture of power. In order that an augmentation of Masonic dignity may mean a fuller initiation, there must be a corresponding increase in personal effort on the part of the initiated individual.

Another point about which specialists in Masonry are in almost perfect agreement is that the ultimate aim of the sect and of all the secret societies, or sub-Masonries, which are directed by it, is a World-state. "My Brothers allow me to express the hope that Freemasonry, which has done so much for the emancipation of

²⁹ Cf. *L'Initiation Maçonnique*, by C. Nicoullaud, p. 163. The author is here quoting from Masons and ex-Masons.

³⁰ Masonic world-wide action in a given direction can be explained by unified human authority (e.g., in the Ferrer and Dreyfus Cases) which exists, but in the text, there is question, not of action but of state of mind and will, a higher phenomenon altogether. For the Ferrer Case, etc., cf. article by Fr. Cahill, S.J., in the *I. E. Record*, May, 1727, p. 493. For the Dreyfus Case, cf. Comment on *fabricue l'opinion*, by Maurice Talmeyr, pp. 52–60.

Care must be taken to distinguish between the proximate and ultimate causes of phenomena. The solidarity of Masonry is a phenomenon capable of verification by natural means, but it must be remembered: (a) that supernatural life and ordered worship of God have been restored to the world by the One Mediator, Our Lord Jesus Christ, and, accordingly, the activity of a society that rejects the order of the world and seeks to perfect man without or against Him, Who is the bridge between heaven and earth (St. Catherine of Siena: *Dialogue*, Lib. II, Chap. V, VI, etc.), will necessarily and inevitably be influenced and guided by Satan; (b) that certain phenomena seem to transcend natural laws, and it is of one of these that Ch. Nicoullaud speaks in the text quoted above.

the human race and to which history is indebted for National Revolutions, will also be able to bring about that greater Revolution which is the International Revolution.” (Bulletin, Official Grande Loge de France, October, 1922, p. 236.) Again: “The International Revolution is Masonry’s work for tomorrow.” (Convent. Grande Loge de France, 1922, p. 236.)³¹ This point will come up for fuller and deeper consideration when the relations between the leaders of the Jewish nation and Masonry are examined. “It is not scientific to speak of the great influence of Freemasonry in the modern world without taking the further indispensable step and pointing

³¹ These documents are quoted on p. 73 of *La Dictature de la Franc Maçonnerie sur la France* (Editions Spes, 17, rue Soufflot, Paris) Cf. *Revue Internationale des Sociétés Secrètes*, 21st Feb., 1926.

A remarkable passage in the *Motu Proprio* of Pope Benedict XV, *Bonum Sane*, 25th July, 1920, inevitably recurs to one’s mind in this connection. The *Motu Proprio* was issued on the occasion of the 50th anniversary of the declaration by Pius IX of St. Joseph as Patron of the Universal Church. After having spoken of the necessity of still greater devotion to the Holy Patriarch, because of the ravages of “Naturalism, that awful pest of our epoch,” the Pope went on to say: “The advent of a universal republic which is longed for by all the worst elements of disorder and confidently expected by them, is an idea which is now ripe for execution. From this republic, based on the principles of absolute equality of men and community of possessions, would be banished all national distinctions, nor in it would the authority of the father over his children, or of the public power over the citizens, or of God over human society, be any longer acknowledged. If these ideas are put into practice, there will inevitably follow a reign of unheard-of terror. Already even now a large portion of Europe is going through that doleful experience and We see that it is sought to extend that awful state of affairs to other regions. . . .” “Indeed the actual phraseology of illuminized Freemasonry has now passed into the language of Socialism; thus the old formulae of ‘the United States of Europe’ and ‘the Universal Republic’ have been adopted not only by Mrs. Besant and her followers as the last word in modern thought, but have also reappeared as a brilliant inspiration under the pen of H. G. Wells in the slightly varied form of the ‘World State.’ It would be amusing, for anyone who had the time, to discover how many of the ideas of our so-called advanced thinkers might be found almost verbatim in the writings of Weishaupt, the *Republique Universelle* of Anacharsis Clootz, and in the speeches of Grand Orient orators during the last century.” (*Secret Societies and Subversive Movements*, by Mrs. Webster, p. 336.)

out clearly that today the leading power in Freemasonry is Jewry.”³² Masonry is the tool that is being used for the moment, but which will be cast aside when naturalism has triumphed everywhere and the world is ready for the natural Messiah to which the organized Jewish nation looks forward.³³ From what has been said in this and in the preceding sub-section, it is easy to answer the objection made by some Masons to the classification of Masonry as a secret society. These special pleaders point out that a society, of which the existence and the places of assembly are known to all and of which many of the members are prominent public men, monarchs, senators, ministers, etc.,³⁴ cannot in any true sense of the word be termed a secret society. Leaving out of account the fact that the end for which Masonry is working is only gradually revealed even to the members of Lodges, the point must be insisted upon that an association of which the end is withdrawn from the control of both Church and civil authority is by its very character secret and unnatural. Man’s development, inasmuch as he is a social being by nature, is entrusted by God to civil society in the temporal order³⁵ and to the Catholic Church in the supernatural order, for to the Church is confided the care of the divine life of nations and of individuals. Every organization that aims at perfecting man uncontrolled by either of these societies is, in the true and strict

³² *Grossmacht Presse*, by Dr. Joseph Eberle, p. 297.

³³ Cf. *Protocols*, especially Protocol No. 15, in Murden’s Translation. (The Britons Publishing Society, 40 Great Ormond Street, London, W.C. 1)

³⁴ Of course, prominent men act as decoy-birds for the recruiting purposes of the sect, to use the forcible expression of Piccolo Tigre of the Alta Vendita of the Carbonari. He was speaking of the princes of his time (the document belongs to the year 1822) who, “not being heirs to thrones by the grace of God, wanted to become heirs thereto by the grace of revolution.” It would be well, he thought, to make Freemasons of them, as they could be used as “birdlime for fools.” The letter of Piccolo Tigre is quoted by Copin-Albancelli in *Le Pouvoir Occulte contre la France*, p. 57, and by many other specialists elsewhere.

³⁵ In such wise that the development of the supernatural life be not only not hindered but favored. Cf. Section III of this series of articles. The natural is subordinate to the supernatural. Cf. also Reply of Sacred Congregation of Holy Office, quoted in Section IV, A.

sense of the word, a secret society. Those apologists of Masonry, who point to well known Masons and to prominent buildings used as lodges as proofs of the open and natural character of the “fraternity,” are only drawing our attention to some of the means by which the baleful end of Masonry, and the stealthy processes by which that end is brought nearer, are more effectively concealed.

Part V

Mode of Procedure of Masonry in Catholic Countries

We have seen that the action of Masonry is primarily directed to the destruction of that social organization which is based on the acceptance of the supernatural order as laid down by Our Lord Jesus Christ. Masons know full well that, when the social structure has been molded by naturalism, the corruption of a vast number of the individual members of a nation, by the introduction of divorce and Godless education, is inevitable. The revolutionary movement known as the Protestant Reformation aimed at the destruction of the order established by Our Lord for the return of man to God. It failed signally in the Latin countries, so that, down to the French Revolution, in spite of much decay, many countries in Europe still retained the traditional attitude to the Catholic Church, still acknowledged to some extent, at least, the Kingship of Christ. The social institutions of these countries, in which the supernatural was closely intermingled and intertwined with the whole life, public and private, of every citizen, could not be attacked directly at the beginning. Force had been employed in the religious wars of the sixteenth century in France, but had not succeeded in overthrowing the organization of the French state, based as it was on a firm grasp of the world as it really is. To bring about the triumph of naturalism, another method had to be resorted to. The means conceived was the creation of training schools of apostles and organizers of a naturalistic structure of society, in the shape of Masonic Lodges. In these Lodges, adepts could be secretly and slowly molded in view of the end; the way could be prepared for a return to the employment of force, when the proper moment had arrived. The hostility of the authorities of

France and of all the Catholic countries to such designs made it, of course, imperative to conceal the end of the society, so the work of gradual preparation for its realization had to be carried on in such a way as not to arouse their suspicions. Accordingly, we find Masonry in these countries, as a rule, pretending to be religious and traditional until its plans were ready for the violent overthrow of the existing order. Then it became openly revolutionary and anti-Catholic. In Catholic countries revolution is almost always aimed at in order to get rid of the existing social structure in which Our Lord Jesus Christ is in His place. In Protestant countries, membership of Our Lord's Mystical Body having been rejected, the gradual ousting of what is retained of Our Lord's doctrine from the constitution and public life of the country is only a question of time. There is, therefore, not the same need for violent upheavals. Sometimes the foolish statement is made that Masonry became anti-Catholic on the Continent because of the attacks of the Popes and that Anglo-Saxon Masons showed admirable broadmindedness in not succumbing to the same temptation. Such assertions show a profound ignorance of the real nature of the question. The Sovereign Pontiffs warned society of the ultimate aim and final objective of the deceitful association. The advent of naturalism in Protestant countries with a small Catholic minority, being only a question of time, there is no need for the same violent uprooting of the past. Time does a great part of the work. This point will be developed in the following section.

External Mode of Procedure of Masonry

Masonry changes its attitude in Catholic countries according to times and circumstances. The attitude adopted by the sect where the established authority has to be reckoned with is just the opposite of that taken by it when it is in control. "When Masonry is introduced into Catholic countries, it begins by being anti-revolutionary, as in Protestant countries. It only becomes revolutionary and destructive when it sees that it can be so with impunity. This has been the course followed in France. Here are

some of the declarations of a Brother ∴ Orator as reported by Brother ∴ de la Tierce, who wrote, in 1747, an *Apology for the Order of Freemasons*: ‘Let us try to define a Mason in order to know him better,’ said the Brother ∴ Orator in question. ‘Represent to yourselves a man fearing God, faithful and loyal to his King, giving to everyone his due, not doing to others what he would not like to have done to himself, and you have the picture of a true Mason. There are his mysteries and there are his secrets. ...I said that the Mason is a God-fearing man, for he who abandons his religious duties is not a Mason. Such a being usurps the name of Mason and has never deserved to have it. ...Sacred laws of religion, to you honor is due.’ According to these declarations, then, Masonry in France would be an association of loyal God-fearing men, and the same conclusion could be drawn from many other statements which were made from the date of the apparition of Freemasonry to the eve of the Revolution of 1789 and from 1815 to 1870. In addition, the statutes of the French Masonic Federations formerly forbade all political discussions in the Lodges and imposed as a fundamental obligation on its members ‘the respect of every form of religious belief.’ It is in this fashion, we repeat, that Freemasonry begins in Catholic countries. But wait till it has succeeded in getting itself first tolerated, and then accepted and you will see it in France, for example, seize power. It will act as it did in 1793 and as it is acting at the present time; it will assassinate or banish those princes to whom it had sworn fidelity and massacre or rob the ministers of that religion of which it invoked ‘the sacred laws’... the language of Masonry, too, changes with the circumstances. This same French Masonry which declared, by the tongues of its orators of the eighteenth century and of those of the first half of the nineteenth, that ‘he who neglected his religious duties was not a Mason,’ gave the following definition of itself in 1902: ‘Freemasonry is the Counter-Church, the Counter-Catholicism, the Church of Heresy’ (Program of the Masonic Review, *The Acacia*). The Bulletin of the French Grand-Orient gave utterance to the following profession of faith in 1885: ‘We Masons must

aim at the complete destruction of Catholicism.”¹ The lying, hypocritical attitude of Masonry is clearly brought out in a speech by a Brother .•. Delpech, quoted by M. Copin-Albancelli:² “The triumph of the Galilean has lasted twenty centuries: he is dying in his turn. The mysterious voice which once on the mountains of Epirus announced the death of Pan, today proclaims the downfall of the mock-God who had promised an era of justice and peace to those who should believe in him. The illusion has lasted a very long time: the lying God is going into oblivion in His turn; He goes to rejoin in the dust of ages the other divinities of India, Egypt, Greece and Home who saw so many deluded creatures prostrate themselves at the foot of their altars. Freemasons, we are happy to be able to state that we have contributed to the overthrow of the false prophets. The Church of Rome, founded on the Galilean myth, began to decline rapidly from the day when the Masonic association was inaugurated. Politically, Freemasons have often changed their coats. But Freemasonry has always stood firm on this principle: war on all superstitions, war on all fanaticism.” Is it not with reason that M. Copin-Albancelli concludes that, if Freemasonry has never ceased to make war on the Catholic Church, as it asserted the very opposite during 150 years, it must have lied during these 150 years?

¹ *Le Pouvoir occulte contre la France*, by M. Copin-Albancelli, pp. 88, 89. A few extracts from *La Dictature de la Franc-Maçonnerie en France* (Editions Spes) will serve to complete our information with regard to the present-day attitude of French Masonry. We read therein, pp. 69, 70:

‘It must never be forgotten that it was the French Revolution which realized the Masonic principles, elaborated in our Masonic Temples.’ (Congres Intern., Brussels, 1910, p. 124.) “It is not enough to combat the influence of the clergy...what must be destroyed is the instruction by means of which the clergy subjugate the masses...it is Religion itself.” (Congres Intern., Paris, 1900.) “Except the Pope, Freemasonry does not concede to anyone the dignity of an adversary.” (Convent. Intern., Brussels, 1900.)

² *Le Pouvoir occulte contre la France*, p. 90. Cf. Mrs. Webster: *Secret Societies, etc.*, p. 277. Those who wish to see M. Copin-Albancelli’s reply to the objection that Brother .•. Delpech and the others speak only for themselves, and not in the name of Masonry, may consult *Le Pouvoir occulte contre la France*, pp. 100, 101, etc.

An excellent statement of the mode of procedure of Masonry, and one which will obviate the necessity of further elaboration of the point under discussion, is to be found in the words of Brother . . . Gonnaud at the French Convention dinner of 1886: "There was a time when it was the custom to declare that Masonry had nothing to do with either religion or politics. Was that hypocrisy? No; it was under the pressure of the law that we were obliged to dissimulate our real and only mission. Yes; we do busy ourselves with politics. What but politics do you discuss in all your assemblies?"³

So thoroughly did Masonry, by its hypocritical maneuvers, succeed in deceiving and winning over rulers that when the Sovereign Pontiffs, by their pronouncements, put society on its guard against the new sect, they were not adequately listened to. They were even accused of intolerance and denounced as aggressors, when they were only defending the cause of religion and the future of society against a concealed offensive. On the 4th January, 1818, Cardinal Consalvi, Secretary of State, wrote to Prince Metternich of Austria: "Here, I am pointing out to the ambassadors of the European powers the dangers which secret societies are preparing for the restored order of the world, and I see that I am listened to with the greatest indifference. People imagine that the Holy See is too ready to take fright and are astonished at the advice which prudence suggests to us. . . . One day the most ancient thrones, abandoned by their defenders, will be at the mercy of a few intriguers, whose designs nobody seems to want to take the trouble to prevent. You seem to think that in those fears which I

³ Quoted in the *Dublin Review*, 1902, p. 260. "Let us not forget that the English Revolution of 1648 and the glorious Revolution of 1789 came forth from the bosom of the Lodges and that without the Lodges seeming either to prepare or to decide them." (*Bulletin of the Grand Orient of Belgium*, 5899, p. 146, quoted in *R.I.S.S.*, 6th May, 1928.) "I swear...in the presence of the Great Architect of the Universe and of this august Lodge, to live and die in the Catholic, Apostolic and Roman religion, in which I was born, to be faithful to my king, against whom I will never bear arms, never to enter into any conspiracy against the state, likewise never to infringe the laws of Masonry in general and the particular Constitutions of this Lodge," etc., etc.—("Obligation" of Venerable of Lodge in 18th century in France, as quoted in *R.I.S.S.*, 11th March, 1928, p. 226.)

manifest, though always acting by order of His Holiness, are to be found that preconceived system and those ideas which take their rise only at Rome.”⁴

Internal Mode of Procedure of Masonry

As in the previous sub-section, the mode of procedure of Masonry in France is taken as typical of its action in Catholic countries. The action of disruption, carried on by Masonry, has been directed particularly against France, because of the supernatural role played by the Eldest Daughter of the Church down through the ages and because of that vigorous intellectualism which gives France such pre-eminence in the world of thought. The reaction against this onslaught, on the part of Frenchmen, has led to a more exhaustive study of Masonic methods by them than by writers of other nations. Hence they have been utilized most frequently in these articles.

Two points are insisted upon by M. Copin-Albancelli, when speaking of the formation, or rather deformation, of mind produced by the Lodges.⁵ The first is the steady work by which

⁴ Quoted by M. Copin-Albancelli in *La Conjuración juive*, p. 150. Documents have been published from time to time showing the inroads of Masonry in the clergy of France before the Revolution of 1789, especially in the *Revue Internationale des Sociétés Secrètes*. Cf. the issue of 5th September, 1926, etc., etc.; also *L'Ami du Clerge*, 25th February, 1926, p. 124, where a letter is quoted which shows a strange ignorance of the dangers of Masonry on the part of members of the clergy who should have known better. It is true that, as *L'Ami du Clerge* points out, the French monarchs refused to allow the Papal Bulls against Masonry to be published in France. This prevented many from knowing the truth about the sect, but the carelessness of some can hardly be excused.

⁵ Cf. especially *La Conjuración juive*, pp. 87–207. On account of M. Copin-Albancelli's naturalism, about which a remark was made previously, he leaves out of account the work of individual penetration of the signification of Masonic symbols and ceremonies and of individual acceptance of the consequences of this penetration. M. Ch. Nicoulaud, in *L'Episode Anti-Maçonnique*, pp. 153–159, points out his error and insists upon that action of Satan on those who parody the divine symbolism of Catholicism in the

two ideas are impressed upon the minds of members: the sublime dignity of Masonry as the source of all that is noble and good and the Fount of Progress, combatted and opposed in all its efforts by one enemy, Catholicism. The second is the process by which the Masonic mentality is spread abroad amongst the people. Let us take them in turn.

As Masonry was the Fount of civilization, Light and Progress, and as it was combatted by Catholicism, Catholicism must be eradicated. The object of the sect was the production of a state of mind that would be fanatically anti-Catholic, and the principle invoked in order to bring about this state of mind was the principle of toleration. The sublime mission of Masonry was conceived as the establishment in the world of the Religion of Toleration. Respect for Catholicism, that is, for “sincere Catholicism,” was at first insisted on. Certain lecturers stressed the fact that if they had any hatred or enmity in their hearts it was against those intolerant Catholics who were, without suspecting it, the enemies of Catholicism. Masons were first urged to struggle against a section of the Catholic Church, the Jesuits, for example, under pretense that these interpreted the Catholic religion with intolerance. Masonry, accordingly, had for sublime mission to defend the tolerant Catholics against the intolerant Jesuits, so the Jesuits had to be suppressed. But then it was seen that the Jesuitical spirit had invaded the whole Church, so the “good” Catholics had to be protected against the “bad” ones infected with that spirit. But after some time, the lecturers discovered that the root of the hateful Jesuitical intolerant spirit was the absolutism of dogma. The mildest of men, it was affirmed, become intolerant when they accept dogma, for dogma is intolerant by nature. Accordingly, Masonry had to defend the world against dogma. Thus minds were prepared for an attack, no longer merely on the individuals who it was pretended interpreted the doctrine wrongly, but on the doctrine itself, in order to defend the human race.

Lodges. M. Copin-Albancelli draws attention almost exclusively to what has been called the philosophical element in Masonic formation and attaches altogether too much importance to mere natural suggestion.

The lectures took another turn also. It was not the Catholic religion that was the object of attack at all, but "Clericalism," that is to say, "the intrusion of religion into politics." The moderate-minded in the lodges would have protested against attacking the Catholic religion because of the clause in the statutes demanding respect for all religions, but the political domination of priests could not be accepted. The campaign was begun in the lodges and continued outside, in the Parliament, in the press, in schools. Then, one fine day, the hatred accumulated against "clericalism" was turned against Catholicism. But, before that, the religious Congregations had to be suppressed, because they were the great defenders of clericalism. The secular clergy were spared for the moment, but their turn came also, when Masonry found itself strong enough to avow that its object was the complete destruction of the supernatural. Long before that avowal was made in public, Brother . . . Courdavaux, Professor of Literature in the University of Douay, frequently repeated in lectures in lodges, in 1888 and 1889, that "The distinction between Catholicism and Clericalism is a purely official, subtle distinction for public discourses. Here in the secrecy of the lodge, let us proclaim the truth openly, Catholicism and Clericalism are one and the same thing."⁶ This glorification of lying and hypocrisy was received with applause. Let us now turn to the second of the two points mentioned above, the process by which the unity of a people around the supernatural, and in subordination to it, is gradually undermined and ruined.

How does naturalism penetrate from the lodges into the masses of the people? The journalist in his articles, the writer in his books, the dramatic author and film producer in their compositions, the songwriter in his songs, the professor in his lectures, the teacher in his classes, all spread abroad the ideas with which they have been impregnated in Masonic reunions. And as the Masons who thus act as propagandists do not avow that they are Masons, their action is not recognized as Masonic action. The moderate paper, seemingly respectful of religion, may have, without its being known, its

⁶ *La Conjuración juive*, p. 157.

Mason or Masons, who insert therein what it is safe to say, going as far as is possible for the moment and biding their time till public opinion is formed and ready to accept something stronger. In the lodges, these Masons come in contact with those who are engaged on the anti-Catholic papers.⁷

⁷ *La Lanterne* and *L'Action* are named as types of virulent anti-Catholic papers: the *Temps* is noted as being less so. All this action is, of course, strengthened a hundredfold by the fact of the controlling influence of the organized leaders of the Jewish nation in Masonry and in the press of the world. Masonic action in dividing and weakening is directed and inspired by the leaders of the Jewish people. This will be treated of later. Cf. *Grossmacht Presse*, by Dr. Joseph Eberle, pp. 200–302.

After an exhaustive study of the press in the principal countries of the world, Spain, France, England, Germany, United States, etc., the learned Catholic writer concludes as follows: “To sum up, we may say: Jews are in control of the leading organs of the press of the world. Their intellectual outlook and their interests are the factors which decide the content and form of the public opinion predominant at any time. Things of importance for Christians and Aryans are dealt with in a way that serves the interests of non-Christians and non-Aryans. The chief editorial staffs are working for the ideas and hopes of Jewry.” (*Grossmacht Presse*, p. 294.)

“...It is the advent of the great newspaper owner as the true governing power in the political machinery of the state, superior to the officials in the state, nominating ministers and dismissing them, imposing policies, and, in general, usurping sovereignty—all this secretly and without responsibility. ... We are, if we talk in terms of real things (as men do in their private councils at Westminster) mainly governed today, not even by the professional politicians, nor even “by those who pay them money, but by whatever owner of a newspaper trust is, for the moment, the most unscrupulous and the most ambitious.” (*The Free Press*, by Hilaire Belloc, pp. 20, 21.)

In Father Deschamps’ great work, *Les Sociétés Secrètes et la Société*, Vol. II, Chap. XII, Section V (Edition of 1880), we read that Masonry forms its adepts by conferences or lectures delivered in the Lodges. By these lectures the minds of the Brothers are molded and they are transformed into instruments of propaganda. A list of lectures quoted includes one on Jean Jacques Rousseau and another on Diderot.

Further on, we read that Messrs. Erckmann and Chatrian, the well-known authors of revolutionary novels, are amongst the principal lecturers in Masonic Lodges.

Is it not a pertinent question to ask to what influences did we in Ireland owe the appearance of these men’s novels, *L’Invasion*, etc., on intermediate

Besides the direct action of its own members on the public in their different capacities. Masonry aims at creating sub-Masonries or associations for the propagation of its ideas. These associations vary according to the types of intelligences for which they are destined, but, in spite of differences, the naturalistic and anti-supernatural note is always present. The gradations of this ever-present characteristic range from rabid anti-Catholicism to “broad-minded” indifferentism. In 1891, at the Congress of the Lodges of the South of France, it was stated that French Free-thinkers formed 600 groups, the formation of which was in great part due to Masonry. In 1894, the Masonic Congress of Amiens recommended the creation of societies acting under Masonic inspiration, yet such that the action of Masonry should remain hidden: “thus we shall be able to make our ideas predominant everywhere, while we remain in the background.”⁸

In the *Revue Int. des Sociétés Secrètes* of 16th October, 1927, there was a quotation from *Neues Reich* of 9th July, 1927, concerning the Rotary Club. According to this extract, Rotary is a particular aspect of Masonic activity, a sort of open Masonry. The principal object of Rotary is the elevation of the moral level of humanity. Hence at the recent Ostend Congress of Rotary Clubs from the entire world, the Belgian Minister of Justice defined Rotary as “a code of lay morality and of national and international citizenship.” To those acquainted with Masonic ideals, this last phrase speaks volumes.

Besides creating associations for the dissemination of Masonic ideas, Masonry aims at getting an entrance into and arriving at

programs between 1894 and 1900? Shall we be told that they were selected on their merits as writers of French Literature?

⁸ In the *Revue Internationale des Sociétés Secrètes*, the danger of non-Catholic associations to Catholic minds is continually inculcated, and adherence to the principles laid down by Pope Pius X in the Letter *Singulari quondam caritate*, of the 24th September, 1912, is urged. In the same review, the mysterious connections behind the scenes between the Theosophist and Spiritualist movements and others of the same kind are insisted upon. For a brief but fairly comprehensive treatment of this last point, the article by G. Gautherot on *Franc-Maçonnerie* in the *Dictionnaire Apologétique* cols. 125, 126, may be consulted.

the control of associations which it has not created. The Congress of Amiens, already referred to, urged that Brothers ∴ should seek to enter existing societies, but with the greatest prudence. The Congress of the Lodges of the North-West of France, by the mouth of Brother ∴ Bourget, urged the “entrance of Masons into societies of Free-thinkers and the sounding of the intentions of Primary Teachers, who in their capacity of educators of the people can render us great services.”⁹

⁹ From the *Revue Internationale des Sociétés Secrètes* we learn that the projected work of perversion of the primary teachers of France was well carried out. In the issue of 14th November, 1926, p. 782, we read that of the 120,000 primary teachers in France, 80,000 are now affiliated to Socialist organizations, while 15,000 to 20,000 are affiliated to Communist units. There remain, then, only about 20,000 teachers who are not affiliated and who are either religious and patriotic or simply indifferent. This is the kernel of the problem of the future of Catholicism and of the Kingship of Christ in France. The same review goes on to point out that the program of the then recently held Teachers’ Congress at Strasbourg was completely Masonic.

“The wolf-cub is the son of a Mason. This name is of very ancient origin. Those initiated into the mysteries of Isis wore a mask in the form of a jackal’s head or wolf’s head, even in public. ...The son of one initiated was called a young wolf or wolf-cub.” (Clavel: *Histoire pittoresque de la Franc-Maçonnerie*. This quotation from a well known Masonic writer is taken from *La Franc-Maçonnerie*, Tome I, p. 478, by Dom P. Benoit.)

This detail is interesting in view of the prominence given to the title in the Boy Scout organization. Of course, the naturalistic reference to pagan pre-Catholic Rome will strike many minds immediately.

In connection with the allusion made to the Rotary Club, it is worth while quoting some phrases of the Letter of Pope Leo XIII to the Italian people, 8th December, 1892: “Societies not subject to the influence of religion and, as such, easily exposed to be more or less directed and dominated by Masons, must in general be looked on with suspicion and avoided. Those also must be avoided which not only lend their aid to Masonry but constitute a nursery therefore and a factory for the training of apprentices. All should avoid any liaison, any familiarity with persons suspected of being Freemasons or of belonging to affiliated societies...familiar intercourse should be cut off not only with the openly wicked but with those who hide their real character under the mask of universal toleration, of respect for all religions, of the mania of reconciling the maxims of the Gospel with those of the Revolution, Christ with Belial, the Church of God with the state without God. ...

Thus does Masonry spread naturalism and indifferentism, always acting hypocritically and always taking care to proportion the doses of intellectual and moral poison to the capacity of assimilation of the patients under treatment. It aims at multiplying causes of division amongst Catholics, and thus securing for itself many unconscious collaborators in its work of destruction.¹⁰ Thus divided with regard to the supernatural order by the defection of so many from the religion of their ancestors, divided with regard to the natural order by the dynastic question, the ancient and noble French nation, so remarkable for its grasp of the objective order of the world, has become a number of floating molecules, “human dust,” to use Taine’s expression. In the midst of that “human dust,” Masonry formed, and forms, a solid block. Frenchmen could not imagine that any association could lie so consistently; hence the statement that Masonry did not concern itself with politics was accepted. Masonry was held to be either a special kind of society for mutual assistance or a group of pompous and boastful speakers or a body of lovers of banquets and good cheer; its true character was not known except to a few, whose warnings were to a great extent unheeded.

When once we realize that Masonry’s program is naturalism and that the control of Masonry is largely in the hands of the leaders of the Jewish nation, ever looking forward to a natural Messiah to come, and therefore a force ever seeking to disrupt the whole order based on the supernatural Messiah, Our Lord Jesus Christ, then

Besides, as it is a question of a sect which has invaded all domains, it is not enough to remain on the defensive, Catholics must descend courageously into the arena and combat it face to face. This you will do, dear sons, by opposing publications to publications, schools to schools, associations to associations, congresses to congresses, action to action...above all. Catholic parents should not confide the education of their children to schools that are not safe...by your persons and your money help the Catholic press.” (Translated from original, as published by La Bonne Presse.)

¹⁰ For example, French and Portuguese Catholics are divided into Monarchists and Republicans. Italian Catholics have been, and are, troubled by the question of the temporal power, and Irish Catholics are divided into Free-Staters and Republicans.

we can get a glimpse of the full meaning of the sinister process of social disintegration that is being attempted in all Catholic-countries. It is the struggle for and against the Kingship of Christ. The submission of society to Our Lord continuing His mission in the Catholic Church must come back or society will perish.

A few extracts from Chap. XIII of Vol. I of *The International Jew* will serve as a piquant commentary on this sub-section. In this chapter, Henry Ford treats of the Jewish plan to split society by "Ideas." The whole method of the *Protocols* may be described in one word, Disintegration. The undoing of what has been done, the creation of a long and hopeless interim in which attempts at reconstruction shall be baffled, and the gradual wearing down of public opinion and public confidence, until those who stand outside the created chaos shall insert their strong calm hand to seize control—that is the whole method of procedure. ... The first point of attack is Collective Opinion, that body of ideas which through men's agreement with them, holds large groups together in political, racial, religious or social unity. Sometimes we call them 'standards,' sometimes we call them 'ideals'; whatever they may be called, they are the invisible bonds of unity, they are the common faith, they are the great over-arching reason for group unity and loyalty. ... The first wave of attack is to corrupt Collective Opinion. Now, to 'corrupt' in the real sense does not mean anything unsavory or unclean. The whole power of every heresy is its attractiveness to the good mind. The whole explanation of the strong hold which untruth has gained upon the world of our day is that untruth is apparently reasonable, inspiring and good. It is only after a long discipline in false ideals... that the evil fruits appear in acts and conditions which are unreasonable, destructive and wholly evil. ... The Protocols claim that the Gentiles are not thinkers, that attractive ideas have been thrown at them so strategically and persistently that the power of thought is almost destroyed out of them. Fortunately, this is a matter on which any Gentile may apply his own test. If he will segregate his ruling ideas, especially those that center round the thought of 'democracy,' he will discover that he is being ruled in his mind by a whole company of ideas into whose

authority over him he has not inquired at all. He is ruled by 'say so,' whose origin he has not traced. And when, pursuing those ideas, he finds that they are not practicable, he is met by the explanation that 'we are not yet sufficiently advanced.' Yet, when he does see men who are sufficiently 'advanced' to put these ideas into operation, he recoils from what he sees them do, because he knows that 'advancement' such as that is deterioration—a form of disintegration. ...The idea is the weapon. ...The process of which all Gentiles have been the victims is just this—First, to create an ideal of 'broad-mindedness.' That is the phrase which appears in every Jewish remonstrance against public mention of the Jew and his alleged World Program: "We thought you were too broad-minded a man to express such thoughts'; ... 'we thought the daily or weekly or monthly such-and-such a paper was too broad-minded editorially to consider such material.' It is a sort of keyword, indicative of the state of mind in which it is desired that the Gentiles should be kept. It is a state of flabby tolerance. A state of mind which mouths meaningless phrases about Liberty, phrases which act as an opiate on the mind and conscience and which allows all sorts of things to be done under cover. ...Nothing has served to create 'broad-mindedness,' a state of mind whose breadth indicates its lack of depth, so much as the ideas of liberalism which the Jews are constantly teaching to the Gentiles and on which they never themselves act. We need a new sort of allegiance to the reality of life, to the facts as they are, which will enable us to stand up under all cajoling to 'broad-mindedness' and assert a new intolerance to everything but truth. The terms 'narrow' and 'broad,' as they are used today, represent lies. ...When you seek belief, belief with a foundation, belief with vitality, you must seek it among men who are sneered at, under this false Jewish-promoted notion of liberality as 'narrow men.' Jewish propaganda, in common with the *Protocols*, is against men who have dug down to the rock; they want 'broad-minded men' who can easily be shifted about the surface, and thus serve the invisible scheme in any manner desired. This type of men, on their part, never imagine but that their 'broad-mindedness' is a mark of their superiority and independence. ... 'Broad-mindedness' today consists in leaving vital matters severely alone. It descends

quickly to material-mindedness. Within this lower sphere all the discord which distresses the world today is to be found.”¹¹

¹¹ The *Protocols* in question were given to the world by S. Nilus, a distinguished Russian writer, as an appendix to his work on Antichrist (1902–1903) and had been in his hands since 1901. The copy in the British Museum, being of the edition of 1905, bears the date of entry, 10th August, 1906; hence Mr. Ford, in the statement about to be quoted, refers to them as being sixteen years old in 1921. “Protocol” means minutes of the proceedings of the Learned Elders of Zion. These *Protocols* purport to give the substance of addresses delivered to the inner circle of the leaders of the Jewish nation, and are a statement of their plan of action for world domination. Of course, a controversy has raged, and is still raging, around the *Protocols*, but though Jewish writers argue that the *Protocols* are forgeries, they make no attempt to explain the correspondence between the facts of actual life and the threats contained in the *Protocols*. That question is evaded. In 1921, Mr. Ford made the following pronouncement to a reporter of the *New York World*: “The only statement I care to make about the *Protocols* is that they fit in with what is going on. They are sixteen years old and they have fitted the world-situation up to this time. They fit it now.” They fit the world-situation in even more startling fashion in 1927–1928. Such films as “The Ten Commandments,” “Ben Hur,” etc., etc., to take one small point, show that the world program is being steadily pushed forward, according to schedule. Mr. Ford now says, however, that he has learned that the *Protocols* have been demonstrated to be gross forgeries. He does not indicate where the “demonstration” has been made, but presumably he refers to Mr. L. Wolf’s attempt or to the *Times* articles of August, 1922. Mrs. Webster effectively disposes of these attempts in the appendix to her book, *Secret Societies and Subversive Movements*. Mgr. Jouin and his able collaborators on the staff of the *R.I.S.S.* are convinced of the genuineness of the *Protocols*, and they have specialized in this and kindred questions. Mrs. Webster draws attention to the important fact that the discovery of so many “originals” of the *Protocols* may be accounted for very simply by the consideration that the plans of the Jewish nation have leaked out from time to time. The looking forward to a natural Messiah ruling the world in a kingdom that is not only in but of the world has given birth to consistent propagation of and striving for naturalism with all the disorder that is the inevitable sequence of such action.

A few words in explanation of the allusion made to the films, “The Ten Commandments,” “Ben Hur,” etc., may be of interest to readers. As these films are the product of the Jewish mind, they reflect the ideas of Judaism, with regard to divine Revelation in general and to Our Lord Jesus Christ in particular. What are those ideas? We find them in authentic form in the work published

in 1925 by Louis Israel Newman, Ph.D., of San Francisco, and entitled, *Jewish Influence on Christian Reform Movements*. On pages 8 and 9 of this work, we read: "Jesus, the founder (of Christianity), was himself nurtured and raised under the inspiration of the Mosaic law. His purpose as a religious reformer was not to abrogate it, but to soften its seeming severity and to elicit its inner spirit so that the true inwardness of current Judaism might be emphasized in the life of its adherents. He accepted the binding quality of the Mosaic Code as a guide for belief and conduct, and insisted that no part of it should be nullified or destroyed.

"With the death of Jesus, however, and the appearance of Paul, a new attitude towards the Mosaic law arose. The word of Jesus, purely Jewish in essence, developed on a Jewish national background and addressed to a Jewish audience, was extended beyond Jewish territory into a world permeated by the Hellenic spirit. The small group of Jewish teachers, who differentiated themselves from the main body of Jewry, by virtue of their acceptance of Jesus as the Messiah, was increased by Gentile believers. In order that the latter might be attracted and held within the fold, Jewish ideas in the new cult were subordinated: Pagan and Hellenic concepts were given prominence: the result was an amalgam of Pagan, Hellenic and Jewish elements, which served as the foundation of a new religion.

"For the Jewish people as a political-religious unit, a nation on its own soil, the power of the Mosaic law and the Rabbinical legislation developed therefrom never weakened. ... At no time in the history of the Jewish people—not even with the advent and establishment of so-called modern 'Liberal Judaism'—has the Mosaic law lost its place as the cornerstone of Jewish life in the Diaspora."

Here is the denial of the divinity of the supernatural Messiah Jesus, true God and true man, and the affirmation of the naturalism of Judaism. The films alluded to are the product of that mentality, and form part of the propaganda with which, thanks to the press and the cinema, the world is being deluged. In Protocol No. 14 (Mursden's Edition, p. 48) we read:

"When we come into our kingdom, it will be undesirable for us that there should exist any other religion than ours of the one God, with whom our destiny is bound up, by our position as the Chosen People and through whom our same destiny is united with destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see today, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for these generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. ..."

This quotation is really in the main a plea for the study and wider diffusion of scholastic philosophy, with its insistence upon the objective order of being. Coming as it does from America, the home of pragmatism, it is doubly interesting.

In the article on Freemasonry in the *Dictionnaire Apologétique* (p. 99), by M. Gustave Gautherot, we read: "If the Jewish origin of modern Freemasonry does not appear to us to be demonstrated, it must nevertheless be admitted that today the Jewish power tends to reduce the Masonic power to subjection for its own ends. Jewish power and influence act just as if Masonry were a Jewish creation and just as if the coalescing of the two forces were the natural outcome of the historic claims and age-long hate of the decide people."

The Hour of Triumph

In 1899, a member of the Masonic Council stated to a reporter of the French paper, *Le Temps*, that "We proscribe all political discussions. We keep out of every political agitation.

Do not the films in question represent as a matter of fact the carrying out of the program here outlined? And the film "King of Kings" is being revised, thanks to the Jewish organization, the order of B'nai B'rith, in order to be better adapted to the purpose. The continuation of the series will, doubtless, bring into prominence the Pagan and Hellenic elements by which the successors of the Apostles, following St. Paul's lead, corrupted Christianity, according to the doctrine of Rabbi Newman, above quoted. Catholics should be keenly alive to the fact that the real struggle in the world centers round the divinity of Him Who is the second person of the Blessed Trinity, born of the Virgin Mary.

For further information about the *Protocols*, see: (a) The Introduction to Marsden's translation of the work, published by The Britons Publishing Society, 40 Great Ormond Street, London, W.C. 1, and pamphlets published by the same; (b) *Le Peril Judeo-Maçonnique*, Vols. I, II, III, IV, by Mgr. Jouin, 8 Avenue Portalis, Paris (Ville).

An excellent article, on the films to which allusion has been made, entitled, "The Mind Behind the Film," appeared in *The Irish Rosary*, March, 1928, from the pen of Christopher Kent.

We never present a candidate at any election whatsoever.” Of course, they never present candidates openly stating that they are Masons, but in 1893, six years before the interview given to *Le Temps*, another member of the Council, Brother . . . Amiable, could say: “Our candidates won all along the line, and thus our group in the National Assembly is noticeably increased. In the name of the General Assembly of the ‘Grand Orient,’ I congratulate the Freemasons who are today the chosen representatives of universal suffrage.”

The forces that control Masonry proceed slowly and cautiously, getting in the so-called “progressive” ideas. But when the people are completely blinded and powerless, then the moderate leaders, who were allowed to figure on the stage during the period of preparation, disappear and others, more fanatically progressive, take their places to serve their turn. Thus France passed from the hands of the men of 1789 to those of the men of 1791, to be delivered over then to the terrorists. Mirabeau, Danton, Robespierre, or in more recent times, Waldeck-Rousseau, Combes, Clemenceau, appear in succession on the scene, and the deputies, senators and ministers follow them like well-trained dogs,¹² while the violent measures are adopted or the laws voted which make of our Lord Jesus Christ an exile from one country more. The application of the law against the Religious Orders, made by Waldeck-Rousseau, was handed over to Combes on account of his fanaticism. Waldeck-Rousseau prepared the way for Combes, as Combes prepared the way for Clemenceau.¹³ In

¹² Freemasons in parliament are...an emanation of the Order...they are obliged to give an account of their stewardship to their Lodges...they ought to form in parliament groups acting for the best interests of Freemasonry.” (*Convent du Grand-Orient de France*, 1923, pg. 364–365. Quoted in the *Revue Internationale des Sociétés Secrètes*, 25th Sept., 1927, p. 675.)

Of course, a sense of humor is not to be expected in the camp of Satan, but certainly allusions to the obscurantism of the Middle Ages, in the controlled press of this age of materialism, lack of conviction and subterranean plotting, should make even the bitterest anti-Catholic smile.

¹³ *La Conjuración juive*, by M. Copin-Albancelli, pp. 163–165. The following extract is taken from the *Bulletin of the Grand-Orient* for June, 1895: “In obedience to the commands of the last General Assembly, the Council held a meeting last month, at the Grand-Orient, of the Senators and Dep-

political action, then, Progressists, Opportunists, Radicals, Socialists, Collectivists are only teams of promoters of destruction who play their parts and then are withdrawn from the stage. They may think themselves free in the carrying out of their rules, but, nevertheless, they are only instruments. It must also be borne in mind that ministers are, to a very large extent, dependent upon permanent officials. During the years of preparation, Masonry aims at getting hold of the key positions on government clerical staffs. Thus even the good men who become ministers find themselves very frequently powerless. Needless to say, divisions among Catholics who should stand for the Kingship of Christ permit of the staffing-process going on unheeded and unchecked.

Mexico is a typical example of the rapidity with which the closing stages of the process of disruption may be carried through. At the General Convention of Latin-American Lodges, held at Buenos Aires in 1906, it was resolved, amongst other things, that religious persecution should be begun and carried on zealously by every possible means. The following Articles, taken from the minutes of the Convention in question, embody the program of action:

“Art. 5.—Latin-American Masonry shall oppose by every possible means clerical propaganda as well as the establishment and development of religious communities. It shall, in addition, do all in its power to get these communities banished from the different countries under its jurisdiction. Accordingly, Masons shall not send their children to be educated in Catholic educational establishments, and shall use their influence over their wives and children to keep them from going to confession;

uties who belong to the Order. Excellent results have followed. Many of our Brothers in Parliament attended. ...The names of those who absented themselves without excuse were sent to their Lodges in accordance with the promise made by the Council. ...The Masonic secret was respected, and no indiscretion was committed.” (Quoted in the *Dublin Review*, October, 1902, p. 263.)

The following sentence, taken from the work of Father M. de la Taille, S.J.: *En face du pouvoir* (p. 144), is a pithy description of Masonic government in France in 1909: “The Republic functions in France, exclusively as an agency of national destruction, directed by an irresponsible Syndicate of anonymous profiteers (*exploiteurs*),”

“Art. 6.—Masons shall try to stir up the zeal of the members of the different political parties for Masonic ideals: the separation of Church and state, the expulsion of religious communities, civil marriage and divorce, purely secular education, the exclusion of religious from hospitals, the suppression of military chaplains;

“Art. 10.—Masonry shall strive to get the representative at the Vatican withdrawn, thus showing that the Papacy is no longer considered an international power.”¹⁴ That Mexico was ripening for the Masonic harvest we learn from an article by A. Preuss, which appeared in the *Fortnightly Review* of 15th October, 1913. The distinguished writer, in describing the state of religion in Mexico, pointed out that the Indians had never lost the faith taught them by the first Spanish missionaries, but that, while the Mexican women were devout and pious, the men of the so-called educated classes were mostly Masons. He adds that he had often assisted, on Sundays, at the sad spectacle of men accompanying women to the door of the church, but then lighting a cigar and sitting down outside until the end of Mass. Doubtless, he comments, it would be wrong to say that all the men behave in this way, but the number of those who do so is considerable. They are the “liberal” as opposed to the “fanatical” Catholics. No wonder then that, when persecution came, so many women, but relatively few men, were found staunch.¹⁵

The triumph of naturalism in Mexico is celebrated by the solemn

¹⁴ *Revue Intern. des Sociétés Secrètes*, 28th Nov., 1926, in a summary of an article by M. F. von Lama in *Das Neue Reich* of 14th August, 1926, wherein the connection between the Convention at Buenos Aires in 1906 and the persecution in Mexico in 1926 was proved by documentary evidence.

An interesting study on the action of Freemasonry, etc., in Mexico is to be found in Father Young's *Catholic and Protestant Countries Compared*, Chap. VI (1895). Some passages foreshadow present day events in startling fashion.

¹⁵ Of course, this does not mean that large numbers of men have not remained faithful in the hour of trial to the Kingship of Our Savior. *Ecclesiastica*, the weekly publication of the Catholic Press Agency, Kipa, quotes Mgr. Pascual Diaz, S.J., the exiled Bishop of Tabasco, as stating that the heroism of Mexican priests and people reminds one fully of the times of Saints Pancratius and Tarsicius. Cf. the beautiful article: “Témoins du Christ-Roi,” in *La Vie Spirituelle*, Mars, 1928, pp. 742 et seqq.

conferring of the medal for Masonic Merit on Brother .:. President Calles of Mexico by the Supreme Council of the Scottish Rite¹⁶ while the American Masonic review, *Masonic Tidings*, in its August (1926) issue, extolled in flattering terms the person and work of the same “strong character.”¹⁷ The press of the world, after having made no attempt to inform its readers of the real causes of the events chronicled about Mexico, nor of the lengthy preparations for them, discreetly lets the curtain fall on yet another country from which Our Lord has been expelled, at least so far as human legislation can do it. Readers who have taken the trouble to peruse what has been written about the hidden action of Masonry and about the steady, never-ceasing effort of the adepts of the Lodges to get into positions of power, will, it is hoped, understand a little better how such a state of affairs can be brought about. The majority of Mexican Catholics would have laughed incredulously a century or so ago if told that such a state of affairs was coming in their country. There were clouds on the horizon even then, for anti-clericalism was rife; but the present day systematic uprooting of the Catholic Faith and the cutting off the minds of the coming generations from all contact with it, would have then seemed impossible. May we not say that a want of understanding by Catholics of the aim and methods of Masonry has contributed not a little to the present cataclysm?¹⁸

¹⁶ According to the English review, *The Patriot*, November 25, 1926, Masonry in Mexico is particularly under Jewish control. The *R.I.S.S. (Revue Internationale des Sociétés Secrètes)* always speaks of Calles as a half-Jew. In the name of Scottish Rite Masonry, M. Manuel Rogas decorated Calles with a medal of honor in June, 1926.

¹⁷ *R.I.S.S.*, 28th Nov., 1926.

¹⁸ “In the days and even in the hours just past, from Mexico, Russia and China, accounts have reached Us of most regrettable events, of barbarities and atrocities almost incredible, in the light of the civilization of the twentieth century and in the sight of all nations. It is almost impossible to believe that such deeds could be perpetrated without their being repressed by all nations with a cry of horror and execration. God knows His secrets. He knows those that suffer and die for Him. This is a thought of which we feel the need, when so many innocent victims die, it may be said, unknown to the world, buried under the tombstone of an undeniable conspiracy of

silence. God knows them and He is preparing for them and indeed has already bestowed on many of them the crown of triumph of glory and of joy." (Allocution of Pope Pius XI to the Sacred College, 24th Dec., 1927. Translated from *Osservatore Romano* of 25th Dec., 1927.)

The assassination of Obregon has again drawn attention to Mexican affairs. On account of this fellow, killed in an obscure intrigue, what is called the civilized world has condescended for a moment to take notice of the thousands of Catholics who are being killed and tortured in that country for months past, by the sect in control. Then the Society of Nations has again quietly returned to its hypocritical work of turning out high-sounding phrases about Humanity, about the right of Peoples to dispose of their destinies and about the protection of racial and religious minorities. The controlled press keeps up a continual barking on all sides against M. Mussolini, without ever opening its mouth against President Calles: it is worried about Pilsudski and waxes indignant against General Primo de Rivera: but it has not a word of pity for the innumerable victims of the Soviets and of the Mexican tyrant.

"Moscow and Mexico represent today, each after its own fashion, two culminating points in the eternal war of religion. ...Mexico and Red Russia stand out as crimes knowingly accepted and willed by the world." Of course, the differences between the two countries are evident to us. The *coup d'etat* in Central America has not yet developed to the extent of the Russian revolution. But we have proved the Jewish plot against Russia a hundred times, and the man who would declare himself unable to see the hand of Masonry in the misfortunes of Mexico must be very blind indeed. They are two triumphs of the same hidden forces. ...Out of the 3,696,000 Masons spread over the world, 3,000,000 are to be found in North America, rich, enterprising, having control of power in a Protestant country, and ever ready to give help in secret to the attacks of the 18,000 Masons of Central America against the traditional Latin order of these countries. Such is the explanation of the revolutions which periodically devastate these vast countries. Short-sighted politicians, concerned exclusively with a secular or lay interpretation of the history of the world, will never understand the condition of affairs, or rather they do not want public opinion to get any inkling of the key of the mystery. There is, however, no other explanation, and all the convulsions of martyred Mexico form only one phase of the struggle of the Yankee Masonic Leviathan against the old Catholic Spanish civilization of the South. ...Calles is a Mason, and one of the chief agents of Masonry. This has been denied, because forsooth the Blue Mexican Lodges are not recognized by the Great Lodges of America. ...But Calles, personally, belongs to the Scottish Rite in the most regular fashion. He has received the 32 degrees, according to the *Trestle Board*, and, as such, his initiation holds good for the two jurisdictions,

the Northern and the Southern, of the United States. *The Masonic Chronicler* even goes so far as to affirm that he has now received the 33rd degree. At any rate, as we have already remarked, he has received a gold medal from the Supreme Council of the Order, in recognition of his services. ... The High Unknown Superiors could not find a more worthy recipient for such an honor. For, not satisfied with the massacre of the Catholics capable of offering opposition to the systematic de-catholicization of their country, Calles, from the very first day, skilfully began to prepare for the future by organizing the 'Massacre of the Innocents.' He closed the free schools (in which religion could be taught) and opened an immense number of lay schools, evening classes and clubs for youth, etc., ... destined to bring young souls under the yoke of Free Thought.

"*The (Masonic) Trestle Board* of February, 1928, enlightens its readers as follows: "MEXICO. The efforts of the Calles government to regulate educational questions are giving the most satisfactory results, and official statistics show us that the country is already in possession of 15,479 schools, with 1,183,333 pupils. 'The schools are divided as follows: 378 kindergarten schools, 136 agricultural schools, 4,467 primary schools, 67 secondary and preparatory schools, 65 normal schools, 57 professional schools, 22 colleges, and 287 commercial or technical establishments, maintained by the states as well as by the Federal Budget.'

"Of course, no mention is made of the number of ecclesiastical or religious establishments that have been closed or confiscated in order to set up this enormous machine for the perversion of consciences which now functions under the 'eye' of Masonry. ... Already, under the present dictatorship, the number of Masons has doubled, according to William L. Vail, Commander of the Scottish Rite. ... The progress is especially noticeable, as might well be anticipated, in the political world,' in the universities and in the army. Besides the President, three of his chief Ministers, last September (1927) were members of Lodges: Aaron Saenz, Minister of Foreign Affairs, which explains the Jewish effrontery of some diplomatic denials of the atrocities; Louis Montes de Oca, Minister of Finance; Adalbert A. Tejada, Minister of Home Affairs. ... Most of the brutalities committed by the police and the soldiers bear the mark of a Satanical hatred of God. Here one example will suffice: the parish-priest of Tarnazula was arrested by emissaries of Calles and these, with the avowed intention of rendering him for ever incapable of offering the Holy Sacrifice of the Mass, burned his two hands. Thus the Masonic seal is affixed to the regime. ... *The Diario del Paso* (El Paso, Texas, No. 692, 7th April, 1928), states that the President of the Jewish organization of the B'nai B'rith has confirmed the information given to the press that 20,000 Jews will settle in Mexico during 1928, with the authorization of

As the final stage in the attack on the Kingship of Christ in

the government. ..." (Article by Roger Duguet in *R.I.S.S.*, 16th Sept., 1928.) "*The (Masonic) Trestle Board* (January, 1928), gives the following account of the voyage of the Atlantic conqueror, Col. Lindberg, to Mexico. When Brother .°. Ch. A. Lindberg landed the other day in Mexico and received the fraternal Latin embrace of Brother .°. Elias Calles, President of the Southern Republic, the invisible but all powerful 'hand of fidelity' reached at last through the close network of distrust and misunderstanding which has reigned for years between the two great American Republics.

"The 'ambassador of good-will,' as the newspapers have called him, confiding in the Great Architect rather than in the weak material of his aeroplane, has brought to the Mexican People a true pledge of friendship and of brotherly .°. union. The exploit of Brother .°. 'Lindy' is, in fact, significant for all those who have received Masonic initiation and who know that misunderstandings always arise from lack of light. 'Lindy' has dispersed many of the clouds that veiled the image of Mexico in the minds of Americans...the fog and darkness cast upon Mexico by Romish propaganda in a despairing effort to overthrow the work of Brother .°. Elias Calles.

"Mexico is winning back the confidence of the world, for it has, in recent years, moved forward rapidly towards real independence. Its youth are now being brought up in schools free henceforward from the influence of Popish agents, and we can even now predict, without fear of error, that the Mexico of tomorrow will be the ideal and the example of the other Latino-American Republics, in which the discontent provoked by the autocracy and obscurantism of Rome has progressed by leaps and bounds.

"We wish an ever-increasing success to Brother .°. ambassador Lindberg and to his fellow-visitor to Mexico, Brother .°. ambassador W. Rogers." (As this account has been retranslated from the French of the *R.I.S.S.* of 15th July, 1928, p. 658, the language may differ from that of the original. The same remark applies to the previous extract from *The Trestle Board* in this note.) Behind the triumphal reception of the airman, we can discern the secret alliance between the Masons of the two countries to carry on the war of persecution and calumny against the Catholic Church in Mexico.

"The workers in Mexico are dominated by the C.R.O.M. (in French, *Confederation regionale ouvriere Mexicaine*). Now, the relations of the C.R.O.M. with Moscow are manifest, and were proclaimed with brazen effrontery on the occasion of the arrival in Mexico of the Russian Minister, Pethowski. The C.R.O.M. organized a grandiose reception, and Calles declared the day a public holiday at their request. ...In a *Manual of Popular Readings* drawn up for Mexican schools, Lenin's portrait figures prominently and therein he receives the highest praise. ..." (*R.I.S.S.* of 22nd July, 1928, pp. 663, 664.)

Mexico was accelerated by a Masonic Convention at Buenos Aires in 1906, it may be of interest to note that an International Convention of delegates of the Ancient and Accepted Scottish Rite was announced for the same city, 1927, with representatives from the Supreme Councils of the following countries.: England and Wales, Ireland, Scotland, France, Belgium, Low Countries, Switzerland, Italy, Portugal, Slovakia, Poland, Serbia, Romania, Turkey, Greece, Egypt, United States, Canada, Mexico, Cuba, San Domingo, Panama, Brazil, Argentina, Peru, Chile, Ecuador, Colombia, Uruguay and Venezuela. What fresh advances in the path of progress had the representatives of Ireland the happiness of decreeing there?

“Of the presence of the direct hand of Moscow in Mexico, there is plenty of evidence.” (*The Patriot*, 4th August, 1927, p. 114.)

The attitude of the press of the world to Mexican Catholics is well summed up in one of Mr. Dooley’s humorous phrases: “The wurruld, me lad, is with the undher dog only as long as he has a good hold an’ a chance to turn over.” (*Mr. Dooley’s Philosophy*, p. 70.) Another one of the same philosopher’s pithy descriptions may be used to outline the attitude of governments to the Kingship of Christ in Mexico and throughout the world. The quotation is taken from the account of the reception of the Boer delegates, in the United States, during the Anglo-Boer war: “Unofficially, my sympathy has gone out to ye. ...Me official heart is not permitted by the Constitution to throb during wurrukin’ hours. ...An’ whin they (the delegates) get back home, they can tell the people they found the United States exudin’ sympathy at ivry pore—” marked private.” (*Mr. Dooley’s Philosophy*, p. 74.)

Part VI

Mode of Procedure of Masonry in Protestant Countries

We have seen that, in the words of Pope Leo XIII, already quoted,¹ the spirit of Masonry is always and everywhere the same. How, then, can we account for the apparent difference between Masonry in Anglo-Saxon and Protestant countries generally and Masonry in Latin and Catholic countries? This point has been already touched on in passing, but here we shall consider it at greater length. Ignorance concerning Judaeo-Masonic action, on the part of Catholics, is the chief reason why they are almost dumbfounded when confronted with the contrast between the “stability” and “progress” of England, for example, and the “benighted,” “disturbed” condition of Spanish-America. It is hoped that these articles will help to enlighten some of them, at least, and enable them to see the real meaning of the struggle that is going on in the world. Of course, Catholics should never forget the vast extent to which the forces making for naturalism control and mold the minds of men in every clime, through the press and the cinema. “What obstacles are multiplied to weaken and, if possible, to destroy the beneficent action of the Church! And, meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.” (Leo XIII, Apostolical Letter, March 19, 1902.)

External Mode of Procedure of Masonry

Wherever in Catholic countries, in spite of Masonically-engineered revolutions, some vestige of the social organization

¹ Section IV, Sub-Section A.

of the Middle Ages has survived, the due order of return to God through the Mystical Body of our Lord Jesus Christ, the Catholic Church, is held up before men's eyes, and the development of the divine life of grace coming to each individual from Our Lord Crucified, and aiming at linking him more closely with the Mystical Body, is not only not hindered but favored. In Protestant countries, on the contrary, the absence of order in the social organization (I speak, of course, of the acknowledgment by the state of due subjection to the Mystical Body of Jesus Christ) is a perpetual source of confusion for the intelligence. This confusion finds expression in the multitudes of sects, each claiming to be the way to God, and is responsible for the difficulty with which minds, brought up in a Protestant atmosphere, grasp the full meaning of the Catholic Church. In addition, fallen human reason, deprived of the supernatural guidance of the Catholic Church, will tend to favor the triumph of sense-life in the legislation of the country, thus leading to sectioning of life and to material-mindedness. Decay in whatever is retained of revealed doctrine is inevitable, so the influence of naturalism does not need violent methods. The influence of Masonry through the existing channels of government, suffices. As examples of the advance of naturalism in Protestant countries, we can take the falling away in the teaching of the divinity of Our Lord in Universities and the weakening of the opposition to divorce and birth control. But when speaking of the action of Masonry in different countries, the guiding action of the leaders of the Jewish nation must always be kept in mind. As the Jewish nation rejected the supernatural Messiah, our Lord Jesus Christ, and continues to look forward to another Messiah, by a metaphysical necessity inherent in the constitution of the world raised to the supernatural order, they became and continue to be a driving force in favor of naturalism. Hence their influence on Masonry—and there is no questioning the far-reaching, nay, paramount, nature of that influence—will ever move it against the whole order of the world based on Jesus. Jewish leaders may, however, see that it suits their interests to move-forward to the domination of the world that shall be, when the natural Messiah comes forward, behind the organization of a Gentile nation, impregnated with naturalism

through Protestantism. The absence of revolutions in England would thus be explained by the fact that the driving-force behind Masonry is biding its time, while allowing the inevitable internal disintegrating process to make of the Christianity of England a mere name.²

² Looking at the question from the point of view of the supreme cause—the struggle in the world for and against the Kingship of Christ—it is easy to see why Freemasonry is always “subversive in Roman Catholic countries,” while, in “England, Germany and America, where Freemasonry is not subversive, the Jewish question is more apparent.” (Cf. Mrs. Webster’s *Secret Societies and Subversive Movements*, p. 383.)

The following paragraph from the *Irish Times* newspaper (Dublin), June 5th, 1925, shows one section of Protestantism in the process of crumbling away: “It is rather a curious and disquieting portent to find some of our able and devoted elders standing rigidly by forms of theology and confessional symbols which all the great Protestant churches are modifying in the light of modern science and the modern conception of the world.” (Presbyterian Church: General Assembly Notes.) What will be left of the supernatural when the modernizing process shall have gone on for fifty years more?

“Does Protestantism realize that Masonic theology is more and more taking the place of the Gospel in the pulpit, though the hearer does not know the reason? A vague doctrine of the Fatherhood of God other than through the redeeming grace revealed in Christ—a vague doctrine of the brotherhood of man, apart from...redemption in Christ, which is the only bond that can unite men of all classes and races in a fellowship or real brotherhood—a doctrine of immortality more vague than what might be learnt in a spiritualistic assembly—hymns and anthems chosen because the reference is to nature and not to grace! And every Mason (who knows what Masonry is) is a secret agent in our midst to spread this kind of thing outside his own circle. He will gladly lay our foundation stones, march to Masonic services in our churches and give us stained glass windows advertising the Craft, in order to compromise our message. And to get his money, when the collection is made, are we willing to sell our souls? (*The Menace of Freemasonry to the Christian Faith*, p. 37, by Rev. C. Penney Hunt, B.A. The Rev. C. Penney Hunt is a Protestant clergyman.)

Heine (Jewish writer) remarks: “Are not the Protestant Scots Hebrews with their Biblical names, their Jerusalem, their Pharisaic cant? And is not their religion a Judaism which allows you to eat pork?” (Quoted by Louis I. Newman in *Jewish Influence on Christian Reform Movements*, p. 633, in note.) Disraeli (Jewish Prime Minister of England and “convert” to Protestantism) is credited with the saying that “Protestantism is Judaism with a license to eat pork.”

Hilaire Belloc gives an excellent description of what he calls the alliance between the English and the Jews.³ “They (the Jews) returned, as everybody knows, under Cromwell. Their numbers, and still more their wealth, increased at the end of the seventeenth century and concomitantly with this, partly as an effect of it (but here we must not exaggerate), a number of novel financial features appeared in the English state, each of which shows the increased power of the Jews: the institution of the Bank, of the National Debt, of speculation in Exchange and in the fluctuation of Stock.

“But the real causes of that alliance between the English and the Jews which is seen in the late seventeenth century, which quickened throughout the eighteenth, and became so very marked in the nineteenth century, was the cosmopolitan position of England as the leading commercial state. This it was which led to something like identity between the interests of Israel and the interests of Britain, an identity which has lasted so long that now, when divergence is beginning to appear, it still seems odd and novel to the older generation that there should be any Jewish action which is not favorable to England. They cannot understand what the new indifference to Jewish interests, let alone the new hostility to them, can mean.

“There were, of course, many other causes contributory to the peculiar position which the Jew came to enjoy in modern England, a

Cardinal Andrieu replied on 8th Oct., 1924, to an open attack against the Catholic Church, on the part of M. Edouard Herriot, in the following terms: “The governments dominated by the Lodges pursue an ideal. . . .After having de-Christianized peoples and nations, it will be easy, in the absence of any religious or social bond of union, to grind them to dust, in order to reunite them, when once they have been set free from the ignorant preconceived idea of native land, in an universal Republic, of which the capital would be Jerusalem and of which the Great Architect, that is to say, Satan, would hold the reins of power, under the purple mantle of some sons of Israel.”—(Quoted in *R.I.S.S.*, 15th January, 1928, p. 50.)

³ *The Jews*, pp. 220, 221, etc. The word “alliance” is fairly accurately expressive of their mutual relationship, considered from the point of view at which Mr. Belloc places himself, but it is not so suitable when we speak of the utilization of England by the Jewish nation for the promotion of naturalism in the world.

position which he has not yet lost in external circumstance, though it is so badly shaken morally. There was the fact that England was the Protestant power of the West. This religious motive played a great part. Between the Catholic Church and the Synagogue, there had been hostility from the first century. In so far as it was possible to take sides in that quarrel it was natural for the Protestant power to take sides against the Catholic tradition and therefore in favor of the Jews. ...

“Every new economic enterprise of the British state appealed to the Jewish genius for commerce, and especially for negotiation in its most abstract form—finance. Conversely, every Jewish enterprise, every new conception of the Jew in his cosmopolitan activities (until these became revolutionary) appealed to the English merchant and banker. The two things dovetailed one into the other and fitted exactly, and all subsidiary activities fitted in as well. The Jewish news agencies of the nineteenth century favored England in all her policy, political as well as commercial: they opposed those of her rivals, and especially those of her enemies. The Jewish knowledge of the East was at the service of England. His international penetration of the European governments was also at her service—so was his secret information. With the consolidation of the Indian Empire after the Mutiny the Jews were again an ally from their traditional hatred of the Russian people, which hatred has led them in our time to wreak so awful a vengeance upon their former oppressors. The Jew might almost be called a British agent upon the Continent of Europe, and still more in the Near and Far East, where the economic power of England extended even more rapidly than her political power.

“And the Jew pointed to the English state as that one in which all that his nation required of the Goyim was to be found. He here enjoyed a situation the like of which he could not hope to enjoy in any other country of the world. All antagonism to him had died down. He was admitted to every institution in the state, a prominent member of his nation became chief officer of the English Executive, and, an influence more subtle and penetrating, marriages began to take place, wholesale, between what had once

been the aristocratic territorial families of this country and the Jewish commercial fortunes.

“After two generations of this, with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception. In nearly all of them was the strain more or less marked, in some of them so strong that though the name was still an English name and the traditions those of a purely English lineage of the long past, the physique and character had become wholly Jewish and the members of the family were taken for Jews whenever they travelled in countries where the gentry had not yet suffered or enjoyed this admixture.

“Specially Jewish institutions, such as Freemasonry (which the Jews had inaugurated as a sort of bridge between themselves and their hosts in the seventeenth century), were particularly strong in Britain, and there arose a political tradition, active, and ultimately to prove of great importance, whereby the British state was tacitly accepted by foreign governments as the official protector of the Jews in other countries. It was Britain which was expected to interfere, within the measure of her power, whenever a persecution of the Jews took place in the East of Christendom: to support the Jewish financial energies throughout the world, and to receive in return the benefit of that connection.

“We shall have a most imperfect picture of the causes which gradually made the Jews regard this country as their center of action if we omit one essential point. England was secure. During the whole period which saw the rise of the Jews to eminence in this island and their ultimate alliance with its political and commercial system, English society enjoyed a profound peace.”⁴

⁴ With regard to the return of the Jews under Cromwell, we read in Mrs. Webster's *Secret Societies and Subversive Movements*, pp. 178, 179: “In the great Rebellion, we find them not amongst the Ironsides of Cromwell or the members of his State Council, but furnishing money and information to the insurgents, acting as army-contractors, loan-mongers, and super-spies—or, to use the more euphonious term of M. Lucien Wolf, as ‘political intelligencers’ of extraordinary efficiency. Thus M. Lucien Wolf, in referring to Carvajal, ‘the great Jew of the Commonwealth,’ explains that ‘the wide ramifications of his commercial transactions and his relations with other Crypto-Jews all over the world placed him in an unrivalled position to obtain news of the



Another reading of history, which is suggested in these articles, would look upon the security and peace enjoyed by England since 1688 as rather the effect than the cause of the Jewish settlement in England. English power and English enterprises were in general favored; English Masonry was not urged along the paths of Continental Masonry in Catholic countries, because English influence in and against Catholic countries was promoting naturalism, and Consequently weakness, while the Jewish power behind the scenes in England itself was steadily increasing.⁵ Of course, the English

enemies of the Commonwealth.' ...Although he (Cromwell) is said to have declined the Jews' offer to buy St. Paul's Cathedral and the Bodleian Library, because he considered the £500,000 they offered inadequate, he exerted every effort to obtain their re-admission to the country. In this he encountered violent opposition, and it seems that Jews were not permitted to return in large numbers, or at any rate to enjoy full rights and privileges, until after the accession of Charles II, who in his turn had enlisted their financial aid. Later, in 1688, the Jews of Amsterdam helped with their credit the expedition of William of Orange against James II; the former, in return, brought many Jews with him to England. So a Jewish writer is able to boast that 'a monarch reigned who was indebted to Hebrew gold for his royal diadem.'" (Cf. *Revue Intern. des Sociétés Secrètes*, 13th March, 1927.)

⁵ Needless to say, the growth of Prussia on the continent, at the expense of the Catholic powers, France and Austria, was favored. In the recent Great War, when the two great Protestant powers, England and Prussia, were in conflict, International Jewry let Imperial Germany down, but its power does not cease to be predominant in Republican Germany. In French politics, during the Great War, Clemenceau, favored by Anglo-Jewish Finance, triumphed over Caillaux, the liegeman of Germano-Jewish Finance, because International Jewry saw that its interests would be best served by letting Caillaux down for the moment. In power, Clemenceau was in the hands of his private secretary, Rothschild Mandel and of another Jewish emissary, Wormser. With regard to International Jewish Finance, the public is not told by the press that the "German" Bank is the Jewish Bank of Germany, the so-called "French" Bank is nearly always the Jewish Bank of France (Louis Dreyfus, etc.), the English Bank is nearly always the Jewish Bank of Great Britain (Rothschild, Hirsch, Montague, etc.), the American Banks are nearly always the Jewish Banks of the United States (Kuhn, Loeb and Schiff, etc.). Cf. *La*

did feel at times that Masonry was being moved against their interests, and thus found themselves obliged to create Masonic groups and sub-Masonries to combat these hostile influences. Thus, for example, during the progress of the French Revolution, the English government, finding that the manoeuvres of Masonry and Masons on the Continent were not fully under its control, aided the development of the Orange Society, as a sort of sub-Masonry, with a view to prevent the French Revolutionary movement from working against it in Ireland.⁶

Judeo-Maçonnerie et L'Eglise Catholique, by Mgr. Jouin, Vol. III, pp. 211-217.

⁶ For information about the Orange Society, the work by the Most Rev. Dr. Cleary, Bishop of Auckland, *The Orange Society* (C.T.S.), is recommended. Cf. pp. 2, 13, 106, etc., etc. In the list of members of the Lodge or Club of Propaganda, quoted by Father Deschamps on pp. 138, 139, 140 of Vol. II. of *Les Sociétés Secrètes et La Société*, we find along with those of Robespierre, Marat, Talleyrand, etc., etc., the names: Boyle (Irishman), Okard (ditto), O'Konnor (ditto). O'Konnor would be, in all probability, Arthur O'Connor, Protestant leader of the United Irishmen, who had, according to Lecky (*Ireland in the Eighteenth Century*, Vol. IV, pp. 255, 256), a great contempt for "priests and for what they teach." In *Les Auteurs Caches de la Revolution Française*, by Pouget de Saint-André, p. 196 (work compiled from unpublished documents), we read: "...Hamilton Rowan...Irishman, friend of Robespierre, left Paris immediately after Robespierre's arrest."

We may consider, the Irish Republican Brotherhood as an offset in later years to the Orange Society. It is to be noted that, according to Section 19 of the Constitution of the I.R.B., "there shall be no state religion in the Irish Republic." That means that the Irish state, to be set up, was precluded from ever accepting the objective order of reality established by God. The Kingship of Christ could never become a reality in Ireland. However much the elements controlled by secret societies may seem to have differed in the last fifty years of Irish history, their efforts have converged on one point, the exclusion of Our Lord Jesus Christ from the public life of the country. The struggle between the pro-English influence in Masonry and in subordinate societies, such as the Orange Society and the Jewish influence in secret societies, Masonic and other, has been going on in Ireland for a considerable time. Both influences work harmoniously behind the scenes whenever there is an opportunity of weakening the Catholic tradition and of dividing Catholics so as to leave the Catholic body without any more cohesion than there is between particles of dust in the air. The domination of the Protestant Ascendancy, so skilfully being prepared by Masonic influences is, however, for

the Jewish nation only a stage on the way to their final aim.

So far as one can at present judge, the aim of those who control secret societies is, after having secured an enormous majority and firm control in the Parliament of Northern Ireland, to work for a number of years at securing a solid phalanx of adherents in the Parliament of Southern Ireland and then declare for union on conditions which will give a sound working majority to Judaeo-Masonic influences. Thus not only will all hope of the Kingship of Christ ever becoming a reality be excluded, but the Catholic majority, divided amongst themselves and to a large extent unsuspecting, will be in danger of losing ground continually.

A few quotations may be of interest with reference to what has been said about the I.R.B. "Two of the refugees (of the '48 movement), Mr. John O'Mahony and Mr. James Stephens, had settled for some time in Paris after their escape from Ireland in 1848. They there fell into the society of men who, during the 'year of revolutions' in various parts of Europe, from Vienna to Rome, had played a part much like their own; and soon, in what may be called the central training-school of European revolutionism, they learned that the way to begin was by a secret society. After a residence of a few years in the French Capital, O'Mahony proceeded to America. Stephens quietly returned to Ireland. ... Before parting, they had both arrived at the conclusion that, if ever their principles were to have another opportunity of promulgation in Ireland, it should be in accordance with the skilful tactics they had learned in Paris. ... I was, in the same sense as the national leaders had ever been, as 'seditious' as any of them in my hostility to the imperial scheme of destroying our national autonomy, but I had not studied in vain the history of secret oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country; but even in the firmest and best of hands they had a direct tendency to demoralization and were often, on the whole, more perilous to society than open tyranny." (*New Ireland*, by A. M. Sullivan, pp. 198–202.)

"Everything appeared in favor of the new move; and the re-establishment of the Fenian Organization in Great Britain on a more compact secret basis, under the title of the Irish Republican Brotherhood, was one of the many satisfactory features of the moment. Matters, however, moved slowly; and, although actually established in 1869, it was not until the year 1873 that the movement became in any way general. Then it was that, merging almost all other societies in itself, the Clan, now known as the V.C., or United Brotherhood, established subordinate bodies or 'Camps,' as they were called, almost simultaneously in all the leading centers of the United States. Secrecy was the text preached in every direction. Every member was bound by the most solemn of oaths to keep secret all knowledge of the order and its proceedings

In the *Revue Internationale des Sociétés Secrètes*,⁷ M. Pierre Colmet, one of the ablest of contemporary Catholic writers on this whole question, recently pointed out that high members of Anglo-Saxon Lodges admitted, in conversation with him, that their Masonic hegemony was being combated throughout the

which might come to him, under penalty of death. A Masonic form of ritual was adopted; grips, passwords, signs, and terrorizing penalties were decided upon; and all the pomp and circumstance of mystery...were called to the aid of those who now inculcated this new doctrine. ...The Ritual and forms of initiation were framed entirely upon Masonic precedent; and, to the vast majority of the members of the Clan, the statement will come no doubt as a great surprise that the much-vaunted secret forms of the Masonic Order need be secret to them no longer, inasmuch as that, when being admitted to a Clan-na-Gael club, they were going through the same forms and ceremonies as attached themselves to that great source of mystery and wonderment in the eyes of the non-elect, the Masonic Brotherhood. I have often laughed to myself at the surprise shown by some Masons on the occasion of their initiation to Clan-na-Gael clubs—for there are Masons in the Clan—at being brought once more into contact with the familiar procedure.” (*Twenty-Five Years in the Secret Service*, by Henri Le Caron, pp. 109, 110, 111.) Of course, as Henri Le Caron, or, to give him his real name, Thomas Beach, was a professional spy or secret service agent in the pay of the English government, his statements with regard to Irishmen and events relating to Ireland must be carefully controlled. The particular point, however, for which his testimony is adduced here, namely, the use of Masonic ritual by a secret society, ostensibly working for the freedom of a predominantly Catholic country, is quite incidental to his main purpose, so it is less liable to suspicion of prejudice. The distinction, made at an earlier stage, between esoteric and exoteric initiates, must be borne in mind, when speaking of individual members of secret societies and their subjective aspirations in joining. These articles are concerned with objective relations of such societies to the order of God’s world and with the influences to which their members are exposed. The subjective aspirations of many members of the Fenian Brotherhood are sympathetically dealt with in Canon Sheehan’s novel: *The Graves at Kilmorna*.

The Supreme Councils of Societies like the I.R.B. would be subject to infiltrations of personalities in touch with International Revolutionary Organizations. Orange Lodges are controlled by Purplemen, a higher secret ring, and above the Purplemen are other secret rings. Cf. *The Orange Society*, by Dr. Cleary, pp. 107, 108, 399, 400, etc.

⁷ 1st August, 1926.

world, even in the British Colonies, and was in danger of slipping from their grasp.⁸ Does this mean that Israel thinks that England

⁸ “Throughout her able work, *Secret Societies and Subversive Movements*, Mrs. Webster insists on the distinction between Grand-Orient Masonry and British Masonry. In that, there is the fundamental error that a society not subject to either Church or state is in accordance with the objective order of man’s development. But, leaving aside that point which has been touched on in Section IV, B., we see that, though she asserts (p. 285) that British Masonry is essentially an honest institution, yet she fears (p. 293) that “should the control ever pass into the wrong hands and the agents of Illuminized secret societies succeed in capturing a number of lodges, this great stabilizing force might become a gigantic engine of destruction.” Again, p. 325, at the end of the chapter on secret societies in England, she concludes: “How, in the face of these declarations coming from those inside the movement, can anyone maintain that Illuminism is dead and that secret societies present no danger to Christian civilization?”

On account of the great value of Mrs. Webster’s contributions to modern history, it may be useful to give some guidance to Catholic readers concerning Mrs. Webster’s philosophy of life as revealed in *Secret Societies and Subversive Movements*. First of all, the esteemed historian is not clear about the infinite distance which separates natural life, even though spiritual and intellectual, from supernatural life. The slightest movement of charity, springing from the divine life of grace in the soul of a child, is of infinitely more value than all the natural gifts of angels and of men. Again, she uses the word revelation in a vague sense (cf. p. 297). Revelation was not even morally necessary in order that men should become aware of certain natural truths about God, though it was morally necessary for knowledge of the whole body of natural truths. The revelation of the mysteries of supernatural life was strictly necessary owing to the fact that God had condescended to bestow supernatural life upon us. (Cf. *De Revelatione*, Vol. I, p. 408. Fr. Garrigou-Lagrange, O.P.) All supernatural revelation centers round Our Lord Jesus Christ, Who is the one mediator between God and fallen humanity. Our Lord Himself said: “I am the Way, and the Truth, and the Life.” (Jn. 14:6.) And again: “Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers.” (Jn. 10:7–8.) Through Our Lord alone, in His Mystical Body, the Catholic Church, we receive back supernatural life. Supernatural life, in the souls of those who may be outside the Catholic Church, impels thereto.

Accordingly, when Mrs. Webster writes (p. 297): I do not accept the doctrine that all the millions of human beings who have never heard of Christ are plunged in spiritual darkness,” we agree that they are not plunged in

spiritual darkness, inasmuch as they have some knowledge of natural truths about God, and may even have some vestiges of primitive revelation, besides actual graces from Our Lord acting upon their faculties, but knowledge of God's plan for restoration of our real life they have not. This same confusion between natural and supernatural and the same want of comprehension of the full meaning of the coming of Our Lord, true God and true man, runs through the rest of what she says on pp. 297 and 298. There is also a contradiction between what she says on p. 293: "Only the application of Christian principles to human conduct can bring about a better order of things," and the anecdote related with such approval on p. 298, in which Mahomet is put on the same level as Our Lord.

The same confusion between natural and supernatural life is evident on p. 292, where she speaks of the Catholic Church being opposed to the doctrine of the perfectibility of human nature. The Catholic Church holds and teaches that human nature is a fallen nature and that, left to its own natural strength, it is powerless to do anything in the supernatural order, but the Catholic Church also teaches that through the divine life given back to us by incorporation into Our Lord's Mystical Body, we have a participation of the divine Nature and are thereby elevated to the supernatural order. Mrs. Webster is quite right in what she says about the doctrine of the perfectibility of human nature by its own natural resources leading on to the deification of humanity, in the sense of humanity taking the place of God. This series of articles has insisted upon that.

Finally, in the opening chapter of her work, Mrs. Webster appears to confuse primitive revelation given to our first parents and amplified, as time went on, by God's revelations through His prophets to the Jewish people, from whom Our Lord was to come, with occult knowledge acquired in secret societies. Secret societies were and are happy hunting-grounds of Satan. This point has been already treated of at length, where the legitimate order of man's development was dwelt on. Her interpretation of the Rose-Croix Degree as Christian supposes always the same confusion. As the society and all its degrees are against due order, the Rose-Croix cannot but be a mockery objectively. Grand-Orient or "Continental" Masonry was once just as patriotic as English Masonry now proclaims itself to be, but it is fundamentally, by its nature as a secret society, against the order of the world. There is, therefore, grave cause to fear that Mrs. Webster's anxieties expressed on p. 293, are well grounded.

The writer above quoted, M. Pierre Colmet, in the *R.I.S.S.*, 1st April, 1928, comments as follows on the then recent promotion of the Prince of Wales to the rank of First Principal of the United Chapter of St. James, as a reward for his Masonic zeal: "Alas! in spite of all appearances to the contrary and leaving

out of account other indications, we beg to warn our English friends...that that means the end of a dynasty and of a world.

“This is not a prophecy, for that would be ridiculous on our part: it is history. The English aristocracy will try to defend itself, of course. It will at least defend its possessions. Unlike the French nobility in 1789, the aristocracy of England is wealthy, not only in real estate ...but rich financially, commercially, according to all the tests of modern life, that is to say, rich according to the Jewish way of calculating riches (*a la juive*),

“One of the means employed by the Capetian dynasty to maintain its power in France, was to keep alive the idea that the nobility lost caste by engaging in trade or industry. Thus, the highest families could not, without forfeiting their dignity, take up any pursuit outside their own domains, except the ruinous state-employments or the expensive career of arms. As soon as a commoner became, by his wealth, a cause of anxiety to the crown, the king made him harmless by raising him to the ranks of the nobility. Thus were weakened all the great fortunes as well as the state itself up to the Revolution. When, therefore, the Revolution, thanks to the venal system of party-government, had brought about the triumph of the Jewish conception of economical supremacy over the political supremacy of power and heredity, the reaction was spasmodic and powerless.

“On the contrary, the Jews in England, in order to make of that people of merchants, with a Protestant dynasty, a lever against the old edifice of Latin Europe, have permitted lords and merchants to profit too long by the system to allow of the English oligarchy, whose power extends from London to India, and whose only competitor in the markets of the world is the United States, going down at the first onset. But the struggle against the rising tide of hatred for foreigners, which is spreading through the whole of England's colonial Empire, and of Communist agitation, which is shaking its home organization, is upon it.

Unfortunately, the English oligarchy is itself 75% Judaized, while the whole framework of governmental administration, of the army, the navy and the churches, has fallen a prey to Freemasonry.

“But do not these Masons, loyal, patriotic, conservative, loudly proclaim themselves the last square of the King's bodyguard, ever ready to die for the Monarchy and for the maintenance of order in the country? Yes, but all the hidden life of secret societies is astir behind this mock facade, and the fully initiated, the agents of the Jewish Kahal, chuckle to themselves in the wings of this theater, behind the drop-scene, the decorations and the pageantry.

“Sir Alfred Robbins, on the occasion of a recent meeting of the Lodge ‘Helvetia’ of London, emphatically proclaimed that the recent agreement, concluded by Mussolini with the Anglo-Saxon Lodges, formed a fresh decisive proof

that English Masonry at least 'is a purely philanthropic and non-political institution, patronized by the Royal Family and doing good on a large scale.' Whom are they trying to deceive by these well-worn phrases? Our friends of *The Patriot* and even the erudite Mrs. Webster may take them at their face value. We do not. ...

"In the *Wiener Freimaurer Zeitung* of December, 1927, Brother .: Arthur Singer of Budapest, publishes a letter of Queen Marie-Antoinette of France, copied by him from a book, published in 1864, by Count Vogt d'Hunolstein, and entitled: *Unpublished Letters of Marie-Antoinette*. The following is the letter written by the unfortunate Queen to her sister, Maria Christina: 'I think that, so far as France is concerned, Freemasonry causes you too much anxiety. Here it is not by any means what it may be elsewhere in Europe. Here everything is above board and we are aware of all that takes place. Where then can be the danger? There would be cause for anxiety if a secret political society were in question. But it is not so, for the government allows it to spread. The society is merely what it pretends to be: an association having for object beneficence and concord. Dinners are given, songs are sung, speeches are made at the meetings of the society. This has elicited from the King the remark that people who drink and sing can scarcely with justice be suspected of conspiring. Neither is it an atheistical society, for we learn that God is on everyone's lips therein. The members are very charitable. The children of poor or deceased members are educated by the society and their daughters given a dowry. What is the harm in all that? Recently, the Princess de Lamballe was named Grand Mistress of a Lodge. She has given me an account of all the nice things that were said to her on that occasion. A number of toasts were drunk and songs sung in her honor. Then two deserving young girls were given a dowry. Certainly, good could be done without all that ceremony about it, but we must allow liberty of action to all, especially when all the results are good.'

"Every word of this letter was destined to be contradicted by the events of the Revolution, and the contradiction was written in blood."

Previously, the same writer had written (*R.I.S.S.*, 11th March, 1928. p. 229): "Alas! there were before the Revolution, Blue Lodges and Black Lodges, and the Princess de Lamballe certainly did not think that, in taking part in Freemasonry as practiced in a Court-Lodge, she was in reality simply a forerunner of the tricoteuses of the Terror to her friend, the Queen of France. Nevertheless, the mere inscription of her name on the pillars of the Temple of Solomon in the Lodges was already an omen of the speedy coming of (the Revolution and) the Guillotine, almost as certain as the appearance of her bloodless head on a pike under the windows of the Temple."

The Princess de Lamballe was amongst those murdered in the massacres of

has served its turn? At any rate, a Jewish editorial, cited by Henry Ford, allows us to see clearly what Jews think of the “Christianity” of Protestant countries:⁹ “Reference has frequently been made in these columns to a number of addresses made by the late Isaac M. Wise at the celebration in honor of his 80th birthday anniversary, in the course of which he predicted that in a quarter of a century from that date (1899), there would be practically nothing left in Protestant Christianity of a belief in the divinity of Jesus Christ or the distinctive dogmas of Christianity, and that all Protestant Christians by whatever name they called themselves, would be substantially Jews in belief. To anyone who notes the signs of the times, it is apparent that this prophecy is being rapidly fulfilled. ... The Jesus superstition and the fantastic dogmas built upon his supposed divine origin die but slowly, but that they are dying is nevertheless apparent.”

The pretense that Freemasonry is merely a benevolent society, though still maintained to some extent in England, is gradually being discarded in the United States, as, of course, it has been for a long time in other countries. The anti-Catholic activities of American Masons, especially against Catholic schools, are an indication that the formation and impulse given from above are casting aside restraint and moving openly into line with the Grand Orient of France.¹⁰ That the benevolence practiced is not Christian benevolence may be seen from a quotation from *The Christian Cynosure* (Chicago, September, 1916), from the pen of C. A.

September, 1792, and her head was carried on a pike, under the windows of the Temple, the prison in which the Queen was confined at the time.

It is true that ten years after the letter of Marie-Antoinette to her sister, above quoted, the Queen had seen her mistake. On the 6th May, 1791, she wrote to the Count de Mercy: “The Clubs and their affiliations give the tone from one end of France to the other. The decent people and those who are opposed to the Clubs, though numerous, either leave the country or go into hiding, because they have not the strength to resist, and have no rallying-point. ... But then it was too late.

⁹ *The International Jew*, Vol. III, p. 23.

¹⁰ For extracts from American Masonic organs, etc., cf. *I. E. Record* (article by Father Cahill, S.J.), June, 1927, p. 623. Cf. also *R.I.S.S.*, 25th March, 1928.

Blanchard, President of Wheaton College, Illinois, written with a view to bring back some Protestant Christianity into the Lodges:¹¹ “I have never known a lodge which counted among its members a large number of professing Christians. I have known lodges almost entirely composed of people who had no relation with the Church. If, nevertheless, it were true that forty or sixty percent, of Masons professed to be Christians, that would not prove that the lodges are not associations rejecting the Christianity we know. The only means of determining the character of an organization is to study its Constitutions or to examine its work. These two sources of information show us that the lodges of our day are pagan in religion and that they tend to make everything that comes in contact with them pagan, and that everywhere they set themselves up as rivals of the Christian Churches and seek to destroy them when possible. These statements may seem harsh to those who are not aware of the facts, but they are amply justified by the facts, and these facts can be ascertained by all those who wish to take the time and the trouble to get information.”¹²

¹¹ Quoted in French on p. 29 of *Le Quatrocenetaire de Luther et le Bicentenaire de la Franc-Maçonnerie*, by Mgr. Jouin. It has been retranslated from the French here.

¹² For the whole question of Masonic benevolence, see Chap. XVI in Preuss: *American Freemasonry*, where it is contrasted with Catholic Charity. “The doctrine of the Brotherhood of Man, whenever proclaimed apart from the name and through the grace of Jesus Christ, is the most dangerous of dogmas. ... If such a ‘brotherhood’ consists of ignorant peasants—the result is always assassination and bomb-throwing—the violence of Communism and Bolshevism. But if the order consists of the upper and middle classes—well, they have no need to throw bombs. They have only to wink and another man’s livelihood is destroyed. Says Wilmhurst (*Mas. Init.*, p. 197): ‘It is a well-known fact that commercial houses today find it advantageous for business purposes to insist upon their more important employees being members of the Order.’ The *Freemason’s Chronicle* recently recommended its readers to wear Masonic tokens upon their watch chains, as, by so doing, they would greatly further their business interests. Apart from the Gospel of Jesus Christ, the term ‘Brotherhood’ is but a label with which one camouflages self-interest and class-hatred. I say to the Craft: Do you stand for Universal Brotherhood and do you delete the name of Christ? The answer to both questions is: ‘Yes.’ Then I say: ‘Stop telling lies.’” (Op. cit., pp. 53, 54.)

Internal Mode of Procedure of Masonry on Protestant Countries

That Masonry gives the same formation in Protestant as in Catholic countries is abundantly demonstrated by Arthur Preuss.¹³ Amongst other quotations, he cites the following from Mackey's *Encyclopedia of Freemasonry*, p. 650: "The mode of opening and closing a Lodge, of conferring the degrees, of installation, and other duties, constitute a system of ceremonies which are called The Ritual. Much of this ritual is esoteric, and not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic jurisdiction, it is required by the superintending authority, that the ritual shall be the same: but it more or less differs in the different rites and jurisdictions. But this does not affect the universality of Masonry. The ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the body which is unchangeable—remaining always and everywhere the same."¹⁴

The Formation Given is not Christian

This affirmation does not really need detailed proof, in view of what has been already written in Section IV, on Masonic Training and Masonic Action, but, owing to widespread misapprehensions

"In the full version of this Ritual, there is also a clause as follows:

"I will also prefer a brother Mason in all my dealings, and recommend him to others as much as lies in my power.' Masonry is good for business. It is customary to leave out that clause in the printed rituals of today." (*The Menace of Freemasonry to the Christian Faith*, p. 46, by Rev. C. Penney Hunt, B.A.)

"In the course of many years' work in the Christian Ministry, I had become increasingly conscious of a lack of support from that section of my congregations which was associated with the Craft. Not that they opposed my appeals; they simply ignored them. It was obvious that their heart was elsewhere." (Op. cit., p. 5.)

¹³ *American Freemasonry*, Chap. XVIII and Appendix.

¹⁴ Cf. pp. 388, 389, 404 in the same work.

concerning Masonry in English-speaking countries, it has been thought well to insist somewhat upon it.

From Mackey's *Masonic Ritualist* we learn that Masonry has for object to give "divine Truth—the Truth of God and of the Soul—the nature and essence of both—which constitutes the chief design of Masonic teaching."¹⁵ Again: "Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; and all have overlaid that truth with errors. The primitive truths taught by the Redeemer were sooner corrupted and intermingled and alloyed with fictions, than when taught to the first of our race."¹⁶

Masonry, then, sets out to teach divine truth about God and the human soul, free from the corruptions superimposed thereon by the followers of Christ, particularly by the Catholic Church. Its formation is thus confessedly naturalistic, which, as we have seen, was stated by the Sovereign Pontiffs again and again. As such, we saw that it is exposed to inevitable disorder, and that disorder is rendered still more inevitable by the adoption of the unnatural means of secrecy and exemption from the control of Church and state.¹⁷ Needless to say, the teaching of Our Lord, that all men are called to be His members, living by the supernatural life coming from Him, which no one can have without belonging to the Catholic Church visibly or invisibly, being thus incorporated into His Body and having for visible head the Sovereign Pontiff, is for Masonry an erroneous superstructure. But Masonic formation is also irreconcilable with Christianity, even in the loose sense in which it is unfortunately frequently used.¹⁸ For "Christianity"

¹⁵ Quoted in Preuss op. cit. p. 69 from Mackey's work.

¹⁶ Quoted in Preuss op. cit. p. 103 from Pike's *Morals and Dogma of the Ancient and Accepted Scottish Rite*.

¹⁷ Cf. Section IV, B.

¹⁸ The word 'unfortunately' has been purposely employed, for the writer wants to insist upon the fact that the use of the word "Christianity" to designate the Catholic Church and Protestant sects tends to generate the idea that it is a matter of indifference to God which form of "Christianity" is adopted.

must always claim that Our Lord Jesus Christ is the one Mediator between God and man. Yet Masonry “does not even require of the members of the Masonic Order a profession of Christianity; but freely admits Jews, Mohammedans, and others who reject Christian doctrine.”¹⁹ The Masonic periodical, *Square and Compasses*, affirms in an article on Masonic prayer that Masonry should avoid naming Christ if it wishes to be really tolerant.²⁰ *The Freemason* of London (3rd November, 1917) gives an account of the installation of a Mohammedan, Brother ∴ Anik, as Venerable of the Wantage Lodge of London, treating the event as a new title to glory on the part of English Masonry. The Grand Master, the Duke of Connaught, expressed his regret at not being able to assist at the ceremony.²¹ Masonry, however, goes further than mere indifference to Christianity. Hostility is already implied in the statement quoted above from Pike’s *Morals and Dogma* that “all religions have overlaid the truth with errors.” Masonry frees the mind from error by the “Shock of Enlightenment” and the subsequent formation. Therefore, it frees the mind from all belief in what Christianity has added to natural religion.²² This is tantamount to saying

¹⁹ Quoted by Fr. Cahill, S.J. (*I. E. Record*, June, 1927, p. 621), from Freemasonry, by Brother ∴ Rev. T. J. Laurence.

²⁰ New Orleans, June, 1917.

²¹ For further quotations from Masonic organs expressive of the same indifference, see *Le Bicentenaire de la Franc-Maçonnerie*, by Mgr. Jouin, pp. 27, etc., etc.

²² Preuss, op. cit., Chaps. V and VI, proves at great length that Masonry is a religion, a substitute for Christianity. “But, it is said, there are ‘Higher Degrees’ which are definitely Christian. If that be so, then why drag people through all these pagan ones as a preparation for the Christian ones? Why not get straight to business? Secondly, Grand Lodge refuses to recognize these higher degrees. Thirdly, they are not ‘higher,’ but alternative rituals, worked independently of Grand Lodge. (The Articles of Union, 1813, definitely ruled them out: see above.) Fourthly, they are not Christian, but horrible travesties and blasphemies. Take the decree said to be most Christian and the ‘highest.’ There are different versions of it. But we have in all, including the version known as ‘The Ancient and Accepted Rite,’ a blasphemous caricature of the Lord’s Supper, though in ‘The Ancient and Accepted Rite’ the blasphemous character is toned down. ...No consistent Christian can reconcile

that Masonry gets rid of the supernatural. And *The New Age*, of February, 1918, puts this very clearly and concisely: Masonry is more than a religion: Masonry is religion. Jew, Gentile, Buddhist, Mohammedan, Theosophist, Christian Scientist, and all other -ists and -isms of religion, are embraced in and spring from Masonry. Masonry is the Mother Church existing before there were Popes and Prelates, Romans or Protestants...let us have but one Church, and that Church the Universe."²³

A further extract from the article by C. A. Blanchard in *The Christian Cynosure* (Chicago, Sept., 1916), already quoted from, will

Masonry with Christianity. Furthermore, he cannot even try to reconcile them. Just as no man can prove that licentiousness is consistent with morality. But there is already something hopelessly wrong with his moral condition, if he sat down with the intention of trying to reconcile them. If he imagines that he has succeeded, his mind is utterly ruined with sophistry ...the evidence I quote in these papers is but the tiniest fraction of the whole (at my disposal). I have ransacked the Order from top to bottom, and I claim now to know that there is no other interpretation. The first issue of this indictment has been for many months before those leaders of my own Church who hold high position in the Craft: I have repeatedly challenged them, if I am mistaken, to give me the true explanation—and in vain." (*The Menace of Freemasonry to the Christian Faith*, by Rev. C. Penney Hunt, B.A., pp. 50, 58, 4.)

²³ Quoted by Fr. Cahill, S.J., in *I. E. Record*, June, 1927, p. 623. *The New Age* is one of the chief organs of American Freemasonry.

The *Revue Internationale des Sociétés Secrètes* quotes, in the issue of 13th November, 1927, an extract from the limes of 13th August, 1927, which shows that the formation given in British Masonry is bringing about the same results as in the atheistical Continental Grands-Orients. From this quotation we learn that a former Mayor of Bury-St.-Edmunds left a large sum for his funeral expenses, enjoining expressly that he wished to be cremated. He added that he forbade that his body or his ashes should be brought to any church, temple or place of worship or that any so-called religious service should be celebrated over his remains, he wanted a simple Masonic ceremony, but insisted that no priest or minister of any religion whatsoever should take part in the function, at the same time expressing the hope that no well-meaning but foolish persons would waste any time praying for him. For him, he declared, the only heaven and hell that had any reality were on earth, and he had known the two of them there.

The *Revue Intern. des Sociétés Secrètes* remarks that the *Times* makes no protest in presence of these blasphemies.

show that the correct ideas concerning secret societies, and Masonry in particular, force themselves from time to time on the attention of thoughtful non-Catholics who have experience of Masonic formation: “Two forces combine to bring about the creation of Lodges. One of these forces is human, the other is demoniacal. Men want Lodges because they need society, friends, money, place and power, etc. The demons want Lodges because they want to receive worship. Thus it is that Satan asked of Our Savior when he proposed to Him to give Him the world if he would bow down and adore him. Satan desires to be adored today just as much as he did then. He does not ask better than to pay the same price. He offers to give men the kingdoms of this world and their glory, if they consent to adore him. Men accept this offer and prostrate themselves by myriads at the feet of Satan in the hope of obtaining something they desire.. On his side, Satan concedes that the outside of the glass or the plate be clean, provided that what he wants be on the inside. ...Beautiful music is played, quartets sing edifying hymns, chaplains and Prelates pronounce suitable discourses...but (Masons) continue to live as their passions dictate. Do not ask these people to repent of their sins or to confess them or to acknowledge the Savior. Do what you please provided Satan receive the worship he wants. Thus people come to believe that they can be saved while living for something or other, instead of living as beings redeemed by the Precious Blood of Jesus. It seems strange that Satan can make such fools of people. He continues his work, now in one way, now in another, but always aiming at the same terrible result, paganism.”²⁴



Masonry Does Not Exact Belief in a Personal God

Catholics frequently misunderstand the import of the controversy which has been going on more or less actively in Masonry

²⁴ As in the case of the previous extract, the writer has re-translated from the French version of the original in *Le Bicentenaire de la Franc-Maçonnerie*, by Mgr. Jouin, p. 30.

since the Grand Orient of France erased from its Constitutions that paragraph of *Anderson's Masonic Constitutions*,²⁵ which states that "If a man rightly understands the Art, he will never be a stupid atheist or an irreligious libertine." The rupture between the Anglo-American Grand Lodges and the Grand Orient of France does not prove that Anglo-American Masonry is an uncompromising champion of belief in a personal God in contradistinction to the atheism of Latin Masonry. On this point a series of observations may help to throw some light. Firstly, "A rupture of communications is nothing more than a schism in Masonry, which leaves the essential doctrines of the Craft and its spirit unimpaired. No one acquainted with Masonic history is ignorant of the long and bitter feud existing between the Grand Lodges of England (*Encyclopedia of Freemasonry*, pp. 65, 68), yet in 1813, the differences were patched up and harmony was restored. So there were dissensions in Brazil (pp. 125, 126); in France (pp. 288–290); in Ireland (p. 370); in the United States (pp. 491, 477, 727, etc.); and, during these dissensions, Masonic intercourse was interrupted; but the doctrine, the spirit of Masonry, was ever, at bottom, the same."²⁶ Secondly, "All Masonry is full of ambiguity. The texts of 1723 and 1738 of the fundamental law concerning atheism are purposely ambiguous. Atheism is not positively condemned, but just sufficiently disavowed to meet the exigencies of the time, when an open admission of it would have been fatal to Masonry. It is not said that atheists cannot be admitted or that no Mason can be an atheist, but merely that if he rightly understands the Art, he will never be a stupid atheist, etc., i.e., he will not hold or profess atheism in a stupid way, by statements, for instance, that shock religious feeling and bring Masonry into bad repute. And even such a stupid atheist incurs no stronger censure than the simple ascertaining of the fact that he does not rightly understand the Art, a merely theoretical judgment without any

²⁵ The "Charter" of Masonry as reorganized in England in 1717. The first edition of these Constitutions appeared in 1723 and the second in 1738. Cf. article by Father Gruber, S.J., in *Cath. Encyclopedia*.

²⁶ Preuss, op. cit., p. 406. it must be noted that the break was only with the Grand Orient of France, not with the whole of French Masonry, for intercourse was and is maintained with the Scottish Rite in France.

practical sanction. Such a disavowal tends rather to encourage modern positivist or scientific atheism. Scarcely more serious is the rejection of atheism by the British, American and some German Grand Lodges in their struggle with the Grand Orient of France. The English Grand Lodge, it is true, in its quarterly communication of March 6, 1878 (Chr. 1878, 1, 161), adopted four resolutions, in which belief in the Great Architect of the Universe is declared to be the most important ancient landmark of the Order, and an explicit profession of that belief is required of visiting brethren belonging to the Grand Orient of France, as a condition for entrance into the English Lodges. Similar measures were taken by the Irish, Scottish and North-American Grand Lodges. But this belief in a Great Architect is so vague and symbolical, that almost every kind of atheism and even of 'stupid' atheism may be covered by it. Moreover, British and American Grand Lodges declare that they are fully satisfied with such a vague, in fact, merely verbal declaration, without further inquiry into the nature of this belief, and that they do not dream of claiming for Freemasonry that it is a 'church,' a 'council,' a 'synod.' Consequently, even those are acknowledged as Masons who, with Spencer and other naturalist philosophers of the age, call God the hidden all-powerful principle working in nature... Pike himself (*Morals and Dogma*, 643 et seqq.) avows: 'A man, who has a higher conception of God than those about him and who denies that their conception is God, is very likely to be called an atheist by men who are really far less believers in God than he.' Thus the whole controversy turns out to be merely nominal and formal. Moreover, it is to be noticed that the clause declaring belief in the Great Architect a condition of admission, was introduced into the text of the Constitutions of the Grand Lodge of England only in 1815, and that the same text says: 'A Mason therefore is particularly bound never to act against the dictates of his conscience,' whereby the Grand Lodge of England seems to acknowledge that liberty of conscience is the sovereign principle of Freemasonry prevailing over all others when in conflict with them.... Thus the Grand Orient of France is right from the Masonic point of view as to the substance of the question; but it has deviated from tradition by discarding symbols and symbolical formulae, which, if rightly understood, in

no way imply dogmatic assertions and which cannot be rejected without injuring the work of Masonry, since this has need of ambiguous religious formulae adaptable to every sort of belief and every phase of moral development. From this point of view, the symbol of the Great Architect of the Universe and of the Bible are indeed of the utmost importance for Masonry. Hence several Grand Lodges, which at first were supposed to imitate the radicalism of the French, eventually retained those symbols.”²⁷ Of course, as was explained in the section on General Principles Governing Masonic Training, to many exoteric Masons in England and America the suppression of all mention of the Great Architect of the Universe by the Grand Orient of France came as a shock. To that we have only to say that it is a pity they are not better acquainted with the foundations and tendencies of the society to which they are so closely bound. This remark is all the more important in view of what remains to be said on the subject. Preuss states that “the declaration (of the French Grand Orient) is but the logical outcome of the principles of esoteric Masonry, as we have seen in our study of the Masonic God and Jehovah. The naturalism of Masonry, the deification of human passion, can have, in logical minds, no other outcome.”²⁸ Again, “G.O.D. The initials of Gomer, Oz, Dabar. It is a singular coincidence, and worthy of thought, that the letters composing the English name of deity should be the initials of the Hebrew words Wisdom, Strength, and Beauty: the three great pillars or metaphorical supports of Masonry. They seem to present almost the only reason that can reconcile a Mason to the use of the initial ‘G’ in its conspicuous suspension in the East of the Lodge in place of the Delta ...the initials conceal the true meaning.”²⁹ Thirdly, in the

²⁷ From the article on Masonry, by Father Gruber, S.J., in the *Catholic Encyclopedia*, pp. 774, 775. In *Das Neue Reich* of April 3, 1926, at the opening of a series of articles by Father Gruber on “The Struggle against Freemasonry in the light of the latest declarations of Pope Pius XI,” some quotations are given from leading American Masons, testifying to the high scientific value of Father Gruber’s article in the *Catholic Encyclopedia*.

²⁸ Op. cit., p. 407.

²⁹ Op. cit., p. 409. This passage is quoted by Preuss from Brother .*. McClenachan (*Encyclopedia*, p. 957).

chapter on the God of American Freemasonry, Preuss shows that the letter 'G' signifies not the supreme being in three divine persons Whom we Catholics adore and worship and in Whose inner life we already share in germ by divine grace, but the Hermaphrodite divinity of Masonry.³⁰ In his able work, *L'Initiation Maçonnique*,³¹ Ch. Nicoullaud arrives at the same conclusion as Preuss, adding, as does the latter,³² that Satan is concealed behind the high-sounding name of the Great Architect of the Universe. He concludes that section of his work by some remarks that are worth quoting: "We can now understand what contempt the Initiated of Masonry felt for their Brothers of the Latin Lodges who were so ignorant of the signification of their symbols as to suppress from their Rituals the Great Architect of the Universe, as if they were offering homage to the divinity by retaining it. ...French Masons point out that nothing is changed, for the whole secret signification of the word, of the idea represented by the Hebrew Yod of the Delta and by the Ghimel or 'G' of the Blazing Star (the androgynous Dea Deus of the Luciferians) remains."

Fourthly, it may be pointed out that during the Great War friendly relations were resumed between the greater part of the American Grand Lodges and the French Grand Orient. The American Freemason urged this re-affiliation of the Grand Orient because the latter openly teaches the true Masonic doctrine, viz., "the essential divinity of man," the doctrine that has made "Masonry a universal society above and beyond all religious confessions and having to serve as handmaid to no church or sect."³³ Many Lodges and Masonic writers admitted that the suppression of the articles about God and the immortality of the soul meant a return to the Masonry of 1717 and to the Constitutions of 1723.³⁴

³⁰ Op. cit., Chap. VIII. pp. 141–169.

³¹ *L'Initiation Maçonnique*, pp. 183–207.

³² Preuss, op. cit., p. 194.

³³ Cf. article by Father Cahill, *I. E. Record*, June, 1927, pg. 623, in note.

³⁴ Cf. *La Guerre Maçonnique*, by Mgr. Jouin, pp. 94–99.

Part VII

Conclusion

In the early part of the nineteenth century, Blessed Anna Maria Taigi made the following prediction to Pope Leo XII (1823–1829): “Holy Father, Freemasons are not now making much stir, but little by little their audacity will increase and the time will come when they shall appear complete masters. But God will crush them in terrible fashion and in a way which will appear miraculous.”¹ God has, of course, the power to intervene in human events as and when it may please His sovereign wisdom to do so, but ordinarily He acts through secondary causes.² The Sovereign Pontiffs have repeatedly signified God’s will to the world in the matter of secret societies and the rulers of the world who have not listened to the voice of “the Christ on earth,” to use St. Catherine of Siena’s phrase, will have a terrible account to render before the judgment-seat of Christ the King; “the mighty shall be mightily tormented.” (Wisd. 6:7.) One line of action insisted upon by the Sovereign Pontiffs is the tearing off of the mask from Freemasonry, for efficacious action supposes clear and definite knowledge of the aim and methods of the enemy. In this series of

¹ Taken from the Statutes of the Association of Reparation to God for the insults offered by Masons to the Blessed Trinity, as quoted in the *Revue Internationale des Sociétés Secrètes*, 19th April, 1925. The Association has its center at 8, Rue Joseph Bara, Paris, Vie.

The triangle, filled with the eye of the Great Architect of the Universe, is a Masonic insult to the Blessed Trinity (*Revue Internationale des Sociétés Secrètes*, 11th July, 1926, p. 455). It figured at the beginning of every bulletin issued by the revolutionaries of 1789, at least in the first revolutionary period. The hideous Pantheistic signification of the two interlaced triangles, one standing on its base, the other on its apex, is explained at length in *R. I. S. S. Partie Occultiste*, August, 1928, pp. 247, et seq. This sign, called the seal of Solomon, figures prominently on Masonic buildings and in Masonic temples.

² Cf. S. Thom., Ia, P., Q. xxii, A. 3: “*propter abundantiam suae bonitatis.*”

articles an attempt has been made to point out Masonic responsibility for the organized inculcation of the great error of modern society and of the modern intelligence, namely, the attempting to maintain the reign of reason over sense in the natural order, while refusing the domination of the supernatural over the natural. Both modern society and the modern intelligence are weakening under the prolonged experiment in naturalism. Both are oppressed by the supremacy of matter, the inevitable result of the refusal to accept the order of the world as it is.³ The law of material “progress” makes the nations that have so haughtily proclaimed their independence with regard to the supernatural less and less self-sufficing, and brings them more and more under the tyranny of economic changes. Modern science, constraining the intelligence to the continual contemplation of matter and its manipulation, leaves it largely incapable of grasping the order of the world and even of maintaining what has come down from the past. The turning away from the supernatural has resulted both in the decadence of philosophic speculation and in perversion of the actual material progress, which the human mind has chosen instead of the spiritual. Every new discovery is being turned principally to purposes of war and destruction. One need only glance at the modern paraphernalia of a nation’s armament: explosives, poison gases, etc., for a confirmation of this statement. Man has, in great measure, succeeded in overcoming the limitations of matter. By the rapidity with which he can communicate with and proceed to distant parts of the globe, he is, in a certain very inferior sense to be sure, approaching the angelic mode of action. But the disorder, consequent upon the abandonment of the supernatural, leads to every conquest being made subservient to an almost demoniacal hate. Only by the understanding of God’s plan of communication of supernatural life through incorporation into the Mystical Body of Christ and by accepting it whole-heartedly can the process of decay and division be arrested.

³ “The note ‘social or political animal’ being, like the note ‘animal endowed with reason,’ from which it is derived, essentially characteristic of man, it is inevitable that the metaphysical history of man as ‘a political animal’ or the history of society, should have to recount the same turns of fortune as the history of man as ‘a rational animal,’ or the history of the human intelligence.” (*Primaute du Spirituel*, by Jacques Maritain, p. 8.)

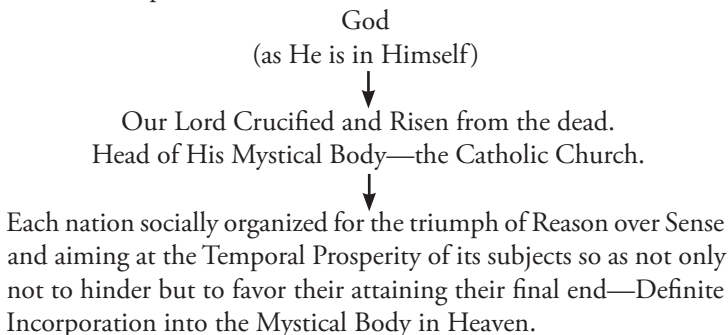
We have thus seen something of the organization and methods of the forces working for naturalism. Readers may also, it is hoped, have caught a glimpse of the unity of history. Just as all the efforts which culminated in the death on Calvary of Our Lord Jesus Christ, true God and true man, were either controlled or inspired by the leaders of the Jewish people who had rejected the supernatural life in person, so all the efforts making for the destruction of the supernatural life of the Mystical Body in the modern world are largely controlled by the leaders of the same people. In a striking passage in one of his works,⁴ Father Billot, S.J., says: "Anyone, who gives even a glance at what is going on all over the world, will easily see that Christ and the cause of Christ are alone in question. That this may stand out clearly, take the evangelical narrative of the Passion of Jesus. Wherever mention is made of Caiphaz and of the whole Council of the Synagogue, insert instead that secret and world-wide Masonic association ... which has inscribed on its banner: Let us crush Jesus of Nazareth, let us cut Him off from the land of the living and let His name be remembered no more! When Herod and his army are spoken of, put in their place the legion of those whose god is their belly, as the Apostle says, and who in theatres, papers, books, pictures ... despise and mock at Christ in bestial fashion. Instead of Pilate, understand most of the present-day rulers of the world. For Caesar, substitute Democracy, and for Barabbas those who defend the rights of socialism and anarchy. Thus you have the key to the secrets of the world: thus you have a really scientific grasp of history, by the highest causes. The modern Pilate would like to leave Christ in peace, but he fears both Caiphaz and Caesar, because just as the Caiphaz of old pretended to be concerned about Caesar's interests, so now Masonry cries out: If you let this man go, you are no friend to Democracy. The modern Pilate hesitates and wavers, sometimes delivering up Jesus to Herod, sometimes pointing out the dangers of freedom being given to Barabbas, sometimes chastising and scourging Him in Whom he finds no cause for punishment, hoping to satisfy the demands of the conspirators without being compelled to have recourse to extreme measures. In the end, he will deliver up the Holy One to their will

⁴ This was written after the distinguished theologian's resignation of the Cardinalate. The passage is to be found in *De Verbo Incarnato*, p. 595 (Ed. 4a).

and then shall be consummated the mystery of iniquity, when shall be revealed ‘the man of sin, the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God ...whom the Lord Jesus shall kill with the spirit of His mouth; and shall destroy with the brightness of His coming ... , that all may be judged who have not believed the truth.’” (2Thess. 2:3.) Put the modern successors of Caiphas above and behind Masonry and the picture painted by Father Billot receives its final touch.

For Catholics, who alone have integral Truth, there is no other foundation of life, individual or social, than the one foundation laid by God, Jesus Christ. God is the end of man, individually and socially. Jesus Christ, God Incarnate, is the Way to the End and the Church is Christ continued or the Mystical Body of Christ. It is through Christ that God regards the world of men and nations. In God’s plan each nation is meant, in its own circumstances, while aiming at the temporal prosperity of its subjects, not only not to hinder, but to favor their attaining their Final End—Definite Incorporation into the Mystical Body in Heaven.⁵

⁵ The following diagram represents God’s plan for the restoration of divine life to the world through the Catholic Church. The downward trend of the arrow-heads is meant to indicate that God is seeking to pour in life, that is, the power to look on the world and all in it as He sees them and to love them with a love, if the expression may be permitted, of the same “texture” or quality as His own inner love of Himself in three divine persons. The upward movement of the arrow-heads in the diagram in Section III of this Series was meant to bring home to our minds the human effort required to respond to God’s plan:



Accordingly, as the Catholic Church participates in the spiritual Kingship of Christ, she has direct power in spiritual matters and indirect power in temporal matters, political, social, etc., that is, power to deal with temporal matters in so far as they interest the order of the divine life. All Catholics should be united in striving to bring about the reconstruction of society on this basis of the recognition of the Kingship of Christ. This recognition is fundamental and indispensable. As civil authority is a participation in the temporal Kingship of Christ, it is incumbent upon those who are the depositaries of that authority to aim at this recognition. For Catholic rulers and citizens to leave the Kingship of Christ out of account is to forget the realities of the world as they know it by Faith to be. Differences there may be between Catholics with regard to the best means of assuring the triumph of reason over sense in the subordinate natural order, but they must be united and enthusiastic for the reign of the supernatural over the natural and must see to it that the enemies of the supernatural do not profit by differences in the Catholic body to make permanent the exile of Our Lord Jesus Christ and His Church from the social life of their country. The words of the great French Catholic writer, Louis Veillot (1813–1883), are worth quoting: “We lose ground perhaps more on account of the truths that good men have not the courage to proclaim than because of the errors that the wicked have been cunning enough to multiply. ... It is not the Catholic religion that you make acceptable to them but your persons, and the fear of ceasing to be amiable deprives you in the end of the manly courage of stating the full truth. Why are they loud in your praises? Because of your weak silences and cowardly denials.”⁶

“The Common Good in the temporal order does not signify merely material prosperity. It is both material and moral, chiefly moral, viz., the right life here below of a body of human beings living together in society. But as each individual has, first of all, for end a good that is infinitely superior, viz., God, the supreme supernatural end of human life, the Common Good of the state must itself be ordained to that supreme supernatural end.” (*Primaute des Spirituel*, p. 218.)

“The doctrine of Jesus Christ is the only one that reveals to man his eminent and supernatural dignity.”—(Pius X: *Acerbo Nimis*, 1905.)

⁶ Quoted in *Liberalisme et Catholicisme*, p. 39, by M. l'Abbé Roussel.

The weakness and disunion of the Catholics of Louis Veuillot's day are largely responsible for the difficulties of French Catholics today.

“First and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church, to reject without swerving whatever is inconsistent with so fair a title; to make use of popular institutions so far as can honestly be done, for the advancement of truth and righteousness; to strive that liberty of action shall not transgress the bounds marked out by nature and the law of God; to endeavor to bring back all civil society to the pattern and form of Christianity which We have described. It is barely possible to lay down any fixed method by which such purposes are to be attained, because the means adopted must suit places and times widely differing from one another. Nevertheless, above all things, unity of aim must be preserved, and similarly must be sought after in all plans of action. Both these objects will be carried into effect without fail if all will follow the guidance of the Apostolic See as their rule of life and obey the bishops whom the Holy Ghost has placed to rule the Church of God. (Acts 20:28.) The defense of Catholicism, indeed, necessarily demands that in the profession of doctrines taught by the Church all shall be of one mind and all steadfast in believing; and care must be taken never to connive, in any way, at false opinions, never to withstand them less strenuously than truth allows. In mere matters of opinion, it is permissible to discuss things with moderation, with a desire of searching into the truth, without unjust suspicion or angry recriminations.” (Pope Leo XIII: Encyclical Letter *Immortale Dei*.)

“We preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles, foolishness: But unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” (1Cor. 1:23–24.) In the same city, in which He had been received with shouts of triumph and glad hosannas on Sunday, five days afterwards a mob howled for His death. And when He was being led out to execution “there followed Him a great multitude of people, and of women who bewailed and lamented Him,” (Lk. 23:27.)

The bad were organized, the good were not. So it has been down the ages when the same drama was being re-enacted in His Mystical Body. Catholics must unite, “for He must reign.” (1Cor. 25:25.)

The End
Denis Fahey, C.S.Sp.