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Freemasonry Unveiled - By The Cardinal Of Chile (1925 & 1957)

The Mystery Of Freemasonry Unveiled - By The Cardinal Of Chile (Jose Maria Cardenal Caro y Rodriguez)

Transcribed by Peter Myers

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The Mystery Of Freemasonry Unveiled

By The Cardinal Of Chile

Christian Book Club Of America P.O. Box 900566 Palmdale, CA 93590

{p. 2} Imprimatur..

Jose Maria Cardenal Caro y Rodriguez

Arzobispo de Santiago of Chile

First Published 1925

Revised Second Edition 1957

{p. 3} FOREWORD

The Book of His Eminence, the Most Reverend Cardinal Caro y Rodriguez, Archbishop of Santiago, Chile, has been highly approved in various countries. For this reason **we present to the public a new edition.**

We have no doubt but that this one will be equally well received, because of its controversial theme, the necessity for its being divulged in the period of disorientation and confusion, and the concise and penetrating manner in which the subject is presented.

We feel grateful for the encouragement which has come from His Eminence, Cardinal Rodriguez in granting his gracious permission for this new edition.

These are our reasons and our sentiments. The public will be the judge of our efforts.

The Editors (1957)

{p. 5} PROLOGUE TO THE SECOND EDITION

The rapidity with which the first edition of this work was exhausted, in spite of its large number, has proved clearly that its publication was opportune and that it met a real need.

Without exception those who have read it have altered their decision to become Masons. Many have thanked me for having opened their eyes about an institution which had been recommended to them, and many more have congratulated me for having brought into the open an association feared for its secrets and its intrigues. Among these have been some of the most outstanding personalities of our country.

Especially encouraging to me have been the letters received from Archbishops and Bishops of Latin America and also of the Philippines which were not only complimentary but carried frank and effusive expressions of approval. Many have asked for copies of this little book in spite of its modest presentation. Among the good wishes I have received I wish particularly to acknowledge those from the Cardinals to whom the work had been sent, namely, their Eminences Cardinal Benlloch and Cardinal Billot.

I have introduced in this second edition some improvements and additions. I have arranged in the index the divisions, changing in part the titles of the paragraphs, adjusting them better to the order of the book, and made one or two indispensable corrections.

The study of Masonry which I have endeavored to continue pursuing has but confirmed the ideas I had expressed in the first edition. Moreover, conversations which I have had with Masons have but strengthened my own convictions.

While congratulating me on this little work, several people have wished to corroborate with concrete facts the judgment which I have expressed. I shall refrain from publishing their communications because there are still living "brother Masons," whose names are mentioned as having participated in deeds and activities which can be accounted as transgressions of the law. It is preferable to allow each reader to substantiate for himself his observations of people and their actions that come within the circle of his own experience, never forgetting what I so frequently repeat, namely that in Masonry there are serious and sincere persons who are unaware of its objectives or of its works and who are not regulating their lives according to the influence of the Masonic doctrine and spirit.

{p. 6} Masonry has also judged my book, and the "brothers" repeat the opinion which was published in their Revista. According to the "brothers" I have "collected all the mire of the anti-masonic sewer, and with broken or apocryphal references, with repetition of concepts of four enraged and despicable hirelings which the clergy has had for its use and pleasure, attempted to discredit the holy work of love of neighbor which Masonry spreads everywhere."

Furthermore, the above mentioned Revista adds that because I availed myself of the free postage enjoyed by church dignitaries, the pamphlet has been distributed postage free throughout the country.

My reply will be brief: In the first place, the booklet was published in Santiago and distributed from there by the Society of the Good Press, which is not an ecclesiastical institution and which is not granted free postage. The copies which were sent me at Iquique, arrived with the required postage attached.

Secondly, if I have not quoted completely all the testimonies which I have examined, it has been in order to avoid making this work much longer than necessary or more lengthy than I had planned, even though I may have wished to extend it. I have always pointed

out the source of my references with great precision, contrary to the Masonic publications which almost never do.

Thirdly, the references either are taken from Masonic authors of recognized authority in the Order, or else refer to historic deeds in which the "brothers" or the Masonic influence have taken part; if there is anything repugnant in all this, it is not due to me or to the enemies of Masonry, but rather because of its own actions and doctrines.

Someone has advanced the statement that I failed to prove what I said of Masonry. Readers will say whether there is sufficient proof of the general affirmation, which is here made concerning the universal deception through which Masonry gains and holds its initiates, and indoctrinates deeply and at times forcibly regarding their real plans for the destruction of the Christian order, and the banishment of the very name of Christ, and even of God, all of which is proposed either openly or covertly, according to circumstances. 'Me readers will also tell whether or not what they see and know Of Masonry and its works corroborates my statements.

And as for political intervention of Masonry and its anti-Christian spirit, the events which in Chile preceded and surrounded the elections of 1924, such as the use made of the Army to mock and defy the popular will, the violation of pacts of honor, the irritant pressure exercised over the Head of

{p. 7} the Government to sidetrack and degrade him, the development of the insufferable atmosphere which burst forth in the confusion and agitation of the scourge initiated by the Army and Navy supposedly for the defense of the national interests, evinced almost universal sympathy; but all this was followed by anti-religious plans concerning divorce, the confiscation of Church property, the separation of Church and State, etc. All those measures proved to the country the duplicity of the statements made by Masonry.

Moreover, Masons have said that it is very easy for them to destroy what this book established. Nevertheless, they have not as yet, in spite of having had more than enough time to do so. What they have done is to pursue their campaign against the Catholic Church, with the anonymous tract *La Tribuna* consisting of vague references, impossible to prove, and with the usual statements, based neither on logic nor on truth, but rather on prejudice against Christianity.

I have been asked if Masonry has taken revenge on me, and of course, there are readers who will be very curious to know this. Masonry is discreet enough to act by itself, and if revenge took place it would lose instead of gaining. But it wears the mask of a political party by means of which it exercises all the actions which the influence of that party allows it to use. Those who have lived in Iquique, and perhaps even the inhabitants of the whole country, have come to know something of what has been done. For instance, on the occasion of the coming of His Eminence Cardinal Benlloch, or of the Eucharistic Congress which we were going to hold in the Municipal Theater. Whatever there may have been in it of personal offence, I forgive, and overlook with all my heart. For what there has been of offense to religion, I ask God to pardon also, because, "they know not what they do.."

Finally since this book has no other pretension but to inform its readers about Masonry, I have thought it better to do it with the words of authoritative than I {sic}, even though it increased the number of references.

{p. 8} References and Abbreviations

The works which I have read and from which I have taken the testimony of various authors are the following.

1 Encyclopedia Universal Illustrada, etc., de Espasa.

2 The Catholic Encyclopedia

3. Copin-Albancelli: Le Drame Maconnique: Le Pouvoir Occulte Contre La France. La Conspiration Juive contre le Monde Chretien.

4. Dom Paul Benoit. La Cite Antichretienne 2 partie. La Franc Maconnerie 2 vol.

5 Ed. Em. Eckert, La Franc-Maconnerie dans sa Veritable Signification 2 vol. translated from German.

6. Arthur Preuss, A Study In American Freemasonry, I vol.

7. Domenico Margiotta, Adriano Lemmi Chef Supreme des Franc-Masons.

8. Nicolah Serra y Causa, Masoneria Al Derecho Y Alrefes.
9. Francis C. Kelly, The Book Of Red And Yellows, I vol.
10. L. Bertrand, La Franc-Maconerie, Seclejuive Nee Du Talmud, booklet.
11. Michael Kenny, American Masonry And Catholic Education, pamphlet.
12. Veritas, La Francmasoneria Y Sus Obras En Chile, booklet.
13. Gabriel de la Pas, (pseud.) La Masoneria, booklet.
14. La Masoneria Ante El Congreso, booklet.
15. Mons. Amado Jose Fava, Bishop of Grenoble, Discurso Sobre El Secreto De La Francmasoneria, booklet trans. from French.
16. Constitucion de la Orden Masonica en Chile (years 1862 and 1912).
17. Encyclicals of Leo XIII.
18. Mons. Rosset, La Franc-Maconerie.
19. The Cause Of The World Unrest 1920.
20. Nesta Webster, Secret Societies And Subversive Movements.
21. A. G. Michel, La Dictature De La Franc-Maconerie Sur La France.
22. La Franc-Maconnerie Belge.
23. Revue Internationale Des Societies Secrets.
24. La Iglesia Y La Masoneria.
25. Pastoral of the Very Rev. Archbishop of Caracas.
26. Weltfreirnaurerei (World Masonry).

27. Cadena de Union, B. Aires.

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{p. 18} Introduction

1. My Purpose

With true temerity I begin to treat of the subject matter of this book, with the presentiment that I am going to displease more than one person owing to my intention of revealing it as, with God's help, I propose to do. There are among the Masons, serious and sincere individuals, who, perhaps, have arrived at the conviction that the association to which they have given their name not only is inoffensive but honorable and worthy of recommendation. Among those persons there are some who treat me kindly and who honor me with their attentions; and to others I am obligated and am grateful to them. But if those people whose sincerity I recognize think clearly, they will understand that I too am going to deal with this matter with full sincerity, and under no circumstance do I intend to

cause anyone the slightest annoyance, but rather to fulfill an obligation which conscience imposes upon me. Moreover they will discover in this work an effort to enlighten those who, in my opinion, and according to the rules of right reason, have fallen into this error without realizing it or because of excessive complacency.

There are many works written on Masonry, as one can see in the Bibliography, which lists encyclopedic dictionaries, especially the Encyclopedia Universal Illustrada, which deal with it. Here in Chile there have been published a few booklets and there have been some from other places, some translated from the French as those of Msgr. Segur and of Msgr. Fava. The reader will say.. "Why then a new booklet?" Certainly it is not because of an excessive desire to write that which.. for various reasons, has cost me enough. The outstanding works either are written in foreign languages, or they are too extensive and within the reach of only a few. The aforementioned booklets, either because of omitting the authors'names or due to neglecting certain important aspect of the subject, leave, in my opinion, something to be desired. That is why I have undertaken this work, to place within the grasp of a great number of people, including Masons, matters which cannot help but be of interest to them. I believe that all the parents of Catholic families, all the young men and women, every person who is seriously concerned about his religion, his country, and the welfare of humanity should know something of the known facts about an institution and doctrines which are intimately related to matters of such vital importance.

I wish to remove certain doubts and to dissipate certain misconceptions through which harm is done to many incautious or imprudent people who,

{p. 19} being of a trustful nature would be drawn into Masonry, believe that they can improve their moral life, starting with the education of their own conscience.

I am sure that many Masons will be grateful to me for letting them know what is hidden from them. I have now heard from various people concerning their disillusionment about Masonry, and they report that without this book they might never have penetrated to the foundations of its secrets. Precisely, this has been one of the incentives which led me to undertake this study of Masonry. I hope to impart to many the light which they do not have now and for which they will eventually be grateful.

2. Can The Uninitiated Know Anything Of Masonry?

This is a question which necessarily must occur to all those who may know the endless precautions which Masonry takes to keep its secrets unknown. Many Masons themselves are going to ask this question, above all those who are very little concerned with knowing their institution, but accept blindly what is told them. There are among us many Masons who I am sure, know much less of Masonry than I knew before devoting a little time to this recent study, since in this matter they rely with all good faith on what they hear in the lodges without spending time to concern themselves about it.

Now, how has one been able to find out what is enclosed within the confines of the lodges and in the circles of Masons bound by an oath of secrecy? Here is how: In the first place there have been many who, realizing the objectives and the intrigues of Masonry and feeling the reproaches of conscience, have turned back.. have separated themselves from the lodges and have revealed what their conscience told them they should no longer conceal. I shall cite as examples the Count of Haugwitz.. who, after having exercised much influence and having held high degrees in the lodges., in 1822 presented a report to the Congress of Verona on the intrigues of the Secret Societies., "whose venom," he said, "menaces humanity today more than ever before.." I shall cite Copin-Albancelli, who, after having arrived at Rose-Croix Knighthood and on the eve of ascending to another higher degree, withdrew also and devoted himself to revealing the danger which Masonry held for his country, France.. and for Christian civilization. He has established a newspaper and has written the work previously mentioned. I shall cite Domenico Margiotta, who is an ex-33rd degree Mason and ex-Grand Master of many lodges of various rites, in Italy. (Author of "Adriano Lemmi," etc.)

Another means of knowing the secrets of Masonry is the official documents of the lodges which various States have succeeded in seizing.

{p. 20} They gave a good picture of what goes on behind the "iron curtain." of Freemasonry. For example, the government of Bavaria in 1786 took by surprise all the papers and archives of the sect of the Illuminati, founded by Weishaupt, and had them published with the name "Original Writings Of The Order And Sect Of The Illuminati".

Other documents of this type were discovered in the castle of Baron Bassus-in-Sandersdorf, and they were published under the title of "Supplement", etc. (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 11, 94.)

While writing his work Eckert had at hand also those and other documents provided by the governments.

Another means of knowing the secrets of Masonry is the rituals themselves, which differ according to the rite but are in concord with the general ideas of the sect. In this same vein are the Masonic works and publications circulated within the order, in which they usually publish the lectures or discourses of their leaders, especially in their grand assemblies. Some well known Masonic publications are the magazines *El Mundo Masonico*, *La Revue Maconnique*, *La revista Masonica*, and the works of Ragon, I Findel, Pike, Mackey, MacClevachan, (these last three are from the United States), and many others too numerous to mention. Here, in Chile, *La Verdad* is published. There exists sufficient Masonic literature for anyone, exercising patience and perseverance, to pursue and form a complete judgment of Freemasonry.

3. A True Proteus

What the fables tell of the mythological personage called Proteus, who could never be caught due to his ability to transform himself into various shapes, is realized exactly in Masonry; which as Proteus, changes its form according to its convenience. At times it manifests itself as Christian, at other times as atheist, sometimes it appears as monarchist, again as republican, and even occasionally as Communist. Sometimes it incites to revolution; on other occasions it defends the existing order. Sometimes it protects the Masonic doctrines and recognizes as its own the deeds of its members; other times, above all when such deeds awaken public execration, it washes its hand and attributes those deeds to the excesses of personal passions of those who perpetrated them.

== 1 The *Cours Philosophique Et Interp-ration Des Initie's Anciens Et Moderne* of this author was published with approval of the Grand Orient of France. (See Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, Vol. 1, page 159).

{p. 21} On the other hand, what is done or taught in some lodges is unknown in inferior ones. Not all the rites are the same. There remains then a broad field so that most Masons can truthfully say; "I am a Mason, and although I have occupied high posts in the lodges, I know nothing of that which is attributed to Masonry. These are calumnies hurled at it by its enemies." Some Masons are ignorant of many things concerning Masonry, but

others will speak of these untruthfully because it is expedient for them to do so. It is easily understood that a society which is hidden in the darkness of night or in secrecy in order to carry out its work has a tremendous advantage over its adversaries in side tracking and deceiving them, and it will cause arduous work for the curious person who attempts to discover even a part of its activities.

With this in mind I shall, as I proceed, present proofs based on the most authentic and undeniable data available so that the reader may form for himself an idea of that organization, remembering all the while the words of an ex-Mason, "A Mason is unqualified to speak on Masonry." (CopinAlbancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France. La Conspiration Juive contre le Monde Chretien.*, pages 106-107).

{p. 22} PART ONE The Nature Of Freemasonry

Chapter I Organization Of Masonry

4. Government and Administration

It is not within my plan to give a detailed description of the organization of Masonry, but I consider it necessary to give some idea of it even though it may be superficial. Those who wish more details can consult the works of Espasa, Dom Benoit, etc.

Masonry consists of Grand Lodges or Grand Orients - which are also called Federations, Sovereign Councils, Masonic Powers - and there are the Grand Divisions of Masonry, Governed by a Council or Executive Committee with a Grand Master at the head of each one of them. This Council is elected in the Masonic Assembly, composed of representatives appointed annually by the lodges of the Federation, one by each lodge. The assembly is the legislative body of the Grand Lodge or Federation. It is also called the Convent. The Grand Lodges or Grand Orients are composed of Offices or Lodges, which they have under their dependence greater or lesser numbers, according to the prosperity of the Order or the extent of the territorial jurisdiction. When the lodge is not regularly constituted, it is called triangle, or lodge in formation. In Belgium, they are called Fraternal Circles, whose existence they attempt to hide carefully. Their rule was adopted by the Grand Orient of June 20, 1880. Their gatherings are at least

{p. 23} monthly and secret. (See Part I, Chapter IV). Each lodge has its Directive or Executive board or Council of Administration, which is also usually called Orient,² and is composed of the Venerable (or Master), First and Second Guards, (vice-presidents), Orator, Secretary, Treasurer, Host, expert, deputy to the Grand Lodge Guard of the Temple, Master of ceremonies, Organizer of banquets, Standard-bearers, archivists, etc., etc., and H. H. servants.

5. Directive Council

Only the first seven form the Directive Council. The first five are called "the five lights or luminaries." of the temple. They are elected by a majority of votes, I understand that it is in December of each year. "A Venerable is not then so high a personality as is ordinarily believed," says an ex Freemason. "He hold this position in his own lodge only where he is the first of the lights, and that for only one year, unless he is re-elected." (Copin Albancelli: *Le Drame Maconique: Le Pouvoir Occulte Contre La France. La Conspiration Juive contre le Monde Chretien*, P.O. 157.)

6. Masonic Rites

These are the constitutions., rules, symbols and observances of the Masonic institutes. Not all the lodges belong to the same rite. Although at least apparently independent among themselves in the groups which follow the diverse rites, yet it may happen that one same head or one same council governs many rites. Thus under the empire of Napoleon, Cambaceres gathered together under his rule says Ragon, "Grand Master attached to the Grand Orient of France, Grand Master and Protector of the Accepted Ancient French Rite; Grand Master of Honor of the Rite of Herod; Grand Master of the Grand Lodge of the Philosophic Scottish Rite; Grand Master of the Primitive Rite; etc. (Dom Paul Benoit. *La Cite Antichretienne 2 partie. La Franc Maconnerie 2 vol... 1, 199*).

As one can see, there are a great number of Rites. Actually at present,, there are only about ten in activity, namely

(a.) The Rite or York or Masonry of the Royal Arch, practiced in England, in its former and present

== 2 The offices, or temples, also called lodges, where the Masons work, are usually constructed so that the presidential chair, sometimes called Orient, is facing that cardinal

point. Now one can see the reason for this arrangement. In the constitution of the Grand Lodge, the Masons have their own official meeting places which are indiscriminately called office or lodge.

{p. 24} colonies, and in countries where there are many people of English nationality, as China, Puerto Rico, and Chile.

(b.) The Ancient Accepted Scottish Rite³, practiced by Masons of various nations, is the most popular and the most widespread according to the Encyclopedia Of Freemasonry. In many countries, especially Latin ones, their Supreme Councils are the only Masonic authority and it is this one that is most in vogue in Chile.

(c.) The Rite of Herod, practiced by Masons of Scotland, Germany and Hungary.

(d.) The French Rite, practiced by Masons subject to the Grand Orient of France.

(e.) The Ancient Reformed Scottish Rite, practiced in Belgium and Holland.

(f.) The Philosophic Scottish Rite, practiced in the Grand Alpine Lodge, of Switzerland.

(g.) The Joanite Rite of Zinendord is practiced by some Masons of Germany.

(h.) The Electric Rite is practiced by the Grand Lodge of Frankfort on Mein, Germany.

(i.) The Rite of Mizraim is practiced by some Masons subject to the Council General of Paris, etc.

7. The Degrees

All rites have three symbolic degrees, namely, (a) apprentice, (b) companion and (c) master; but the number of philosophic degrees varies from five or seven to ninety-two in the case of the Rite of Memphis.

The Masons of the inferior degrees meet in lodges, the superior degrees meet in chapter, councils, courts, tribunals, consistories, etc. The first three degrees are always conferred in accordance with the ceremonial in use; this is not always done with the higher degrees. Some follow the custom of conferring the degrees by simple appointment, except the 4th, 9th, 14th and 16th degrees of the Scottish Rite.

= 3 The Ancient Accepted Scottish Rite was organized in 1801 on the basis of the French Scottish Rite of Perfection, which was established in Paris in 1758 by the Council of the Emperors of the Orient and Occident. In 1908, there were 26 Supreme Councils universally recognized. Among those figures that of Santiago de Chile, estab. in 1870. For the history of the Grand Orient of France and of the Grand Scottish lodge one can consult Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification* 1, 304-305; 1156 pp, F.B. 44, etc.

{p. 25} As one can easily understand, the philosophic degrees correspond to the exact degrees of knowledge of the doctrines and understanding of the symbols and allegories which are propounded in Masonry from the first degrees. Only in the final degrees of each rite are all the secrets revealed, and only then does one acquire in all its nakedness, free from the ambiguities and pretensions, the Masonic truth which is not taught in the lower degrees because their minds are not yet prepared to receive it.

The people of the United States, often through sarcasm or perhaps in seriousness.. give to some Masons the title of "brilliant".. to others of the Masons the degree of "knife and fork".. and to still some others the title of "...,rusty" Masons. The "brilliant" Masons are those who know and practice the ceremonies to the very letter. (It seems that there are many simple people who believe that in this lies Masonic perfection.. and they consider themselves amply rewarded by the title). Those of the "knife and fork" think that the only objective of Masonry is to have lavish banquets.. and the "rusty" one are those who vegetate in Masonry without concerning themselves much in furthering their knowledge of its doctrines and purposes 4. I believe that there are many "rusty" Masons - i.e. knowing what it is all about - since they are giving their money and lending their names to an institution whose objective would horrify them if they ever found it out.

But let no one believe that the Masons content themselves with such modest titles as Apprentice.. Companion.. and Master to classify their members., however much equality may be one of their slogans. I know of no other institution in existence which has invented such highfalutin titles to distinguish its hierarchy as has Masonry. Here are some examples taken from the Ancient and Accepted Scottish Rite of Freemasonry:

5° - The Perfect Master 11° - The Sublime Elect of the Twelve or Prince Ameth 16° - The Prince of Jerusalem 19° - The Grand Pontiff 28° - The Knight of the Sun or Prince Adept

31° - The Grand Inspector Inquisitor Commander 32° - The Sublime Prince of the Royal Secret

== 4 They are also called "parrot" Masons since they know from memory the ritual and catechism and have no interest in its history or significance.

{p. 26} 8. The Influence Of The Higher Degrees And Lodges

The Dignitaries of the lodges are elected by the members, but the appointments to higher degrees come from above, without those who are ascending in rank realizing it. They believe that promotion is through their own initiative. This is because the organization of the lodges is admirably constituted to hide higher level influences. The inferior degrees are directed by a power which is at a great distance from them and which directs them without their knowing it. To have an idea of this organization, one must realize that in the lowest degree, that of apprentice, these people are never left working alone, but they are always watched by Masons of higher degrees, by masters or by others of very high degrees who wear only the insignia of masters. The apprentice who manifests aspirations of corresponding to the designs of Masonry receives an "increase in salary", that is, he is lifted to the degree of companion and with the same quick ascent to the degree of master. Intermixing with the masters, the "brothers" of higher degrees are in the habit of attending the lodges to spy upon candidates and to secure for them a promotion or an "increase in salary-" if they deserve it. In this way the apprentices have secrets from the outside world just as the companions and masters respectively have from their inferiors, and so does each degree have secrets from the one beneath it.

Sometimes the "brothers" of higher degrees are known, sometimes unknown: He who attends the lodge sees them subject and obedient to the Master and imagines that they are of his own degree or at most of the master degree since he is in the presence of members of a superior lodge. These are the one who bring from above the Masonic inspirations as they in turn receive them from others higher yet. Each lodge stands in relation

to the higher one just like the outside world stands in relation to the lowest degree of Masonry. Known or unknown the "brothers" of higher degree study the state of mind.. the preparation reached by the inferior lodge, and at the opportune moment they suggest the idea that they wish to make prevalent or the resolution which they want them to adopt.

One of them proposes it to them and another or others, who are also members in a higher lodge, support it. Those of the lesser lodge, unaware perhaps that the resolution proposed to them has come from above adopt it as though it were their own idea. There is then being built a very ingenious Masonic pyramid - as Copin-Albancelli calls it - for he had had ample opportunity to know.

From the above one can judge of how much equality and liberty there reigns in the lodges!

{p. 27} 9. Freemasonry, a Universal Association Its Spiritual Unity.

It is customary to distinguish between English or Anglo-Saxon Masonry and Latin Masonry, and indeed there is a basis for this distinction, in view of the different manner of procedure which the lodges have of various nationalities. Furthermore, not long ago there occurred a break between the English and American Anglo-Saxon lodges and the Latin lodges because of the extreme irreligion and materialism of which the latter professed openly. Nevertheless, that does not remove the fact that there still exists between them not only a common origin but also a unity in the general spirit of the symbolic rites. And one may rest assured that a union reigns in the most secret supreme rule of which the majority of Masons are unaware, because everything is carefully arranged to trap heedless ones. This supreme direction acts sporadically, according to the conveniences of time and place; it knows how to wait and how to withdraw when it is advisable to an advantageous position for new conquests in the future in order not to compromise the ground already gained. At the end of the last century a grand assembly of the principal chiefs decreed that a Mason admitted to the first three degrees would be recognized as a legitimate "brother" in all the lodges of any rite. This ruling is not arbitrary since all Masonry is contained within the three first degrees, of which the rest are no more than an explanation or repetition. As has been said, everything is a question of understanding with greater or lesser perfection that which is professed in the first three degrees common to all lodges. "These are the text," says Mackey, "and the high degrees are the commentary." (Arthur Preuss, *A Study in American Freemasonry*, I vol., pg. 381).

"Freemasonry is a cosmopolitan institution", says the first article of the Statutes of the Grand Orient of Belgium. That cosmopolitanism is affirmed in the organization of the Lodges of the various countries by the reciprocal constitution of the "guarantee of amity."

The Masonic Powers name among the "brothers" of each one of the other powers an official representative who bears this title. (La Franc-Maconnerie Belge, pg. 48).

It is evident that there is not unity of rites but this variation "does not affect the universality of Masonry. The ritual is only the external and extrinsic form. The doctrine of Freemasonry is the same everywhere. It is the immutable body remaining in all parts the same." Thus affirms Mason Mackey in the Encyclopedia. (Arthur Preuss, A Study in American Freemasonry, I vol., pg. 385).

After expressing the desire that the ritual might become still more perfect and similar everywhere, the same authority continues: "But if this is impossible, as it is, at least we can console ourselves with the thought that

{p. 28} while the ceremonies or the ritual may have varied at different periods and still vary in different countries, the science and the philosophy, the symbolism and the religion of Freemasonry continue and will continue to be the same wherever true Masonry may be practiced.." (Arthur Preuss, A Study in American Freemasonry, I vol., pg. 386).

This consequence Doctor Mackey proves at once by the symbols which are used in the lodges and the right to visit the lodges conceded to an Masons of any lodge or any country, but for the few exceptions established by some lodges in the United States which have succeeded in destroying this general law. However, from that union results the sacred bond which, as he says, "joins men of the most discordant opinions in a band of brothers, which only gives a common tongue to men of all nations and an altar to men of all religions.."

It is with reason, therefore.. that that bond is called ".the Mystic Bond" and the Masons, on account of being united under its influence and enjoying its benefits, are called "brothers of the Mystic Bond." (Arthur Preuss., A Study in American Freemasonry,, I vol... pgs. 391-392).⁵

So it is that."the Masonic authorities unanimously affirm that Freemasonry throughout the world is one and that all Freemasonry actually forms but one lodge." (Catholic Encyclopedia).

How does one explain then the break in relations with the Grand Orient of France due to the atheism which the latter professed by changing article #1 of the constitution of 1812,

paragraph II, where there was professed the existence of God and the immortality of the soul? The distinction between esoteric or occult Masonry and the exoteric or external explains it easily. It is a question of tactics. In France the Masonic World was believed to be sufficiently prepared to receive the profession of atheism, and it was established; in England and the United States Freemasonry was not ready for so much, and this break which occurred was a purely exterior one which affects only those poorly instructed in the principals of Masonry and not those of higher degrees who are already permeated with those atheistic principles. Now we shall see that in the United States the ground is being rapidly prepared so as to arrive at the same declaration of atheism.

In order to better evaluate the difference between English and Latin American Masonry as it concerns Religion, it is necessary to see the first of the six articles of the "Old Charges" of the Constitution of the- Grand English Lodge which was printed by Anderson in 1723 and restored in the

== 5 The object of the Masonic works is always the same and in no way altered by the differences which may exist in the various rites followed in the lodges. (Constitution of the Masonic Order in Chile, Title II, Art. 17, 1862).

{p. 29} Book of Constitutions of 1756 and 1813. It speaks thusly: "A Mason is obliged by his profession to obey the Moral law and if he understands the Art correctly, never will he be a stupid atheist or an irreligious Libertine."

In former times the Masons were compelled to profess the national religion in each country or nation; however, now it is considered more advantageous to hold them only to that religion in which all men agree, leaving them to their own private opinions, to be good and true men or men of Honor and Honesty, whatever may be the Denominations or Persuasions which distinguish them. Wherever Masonry comes to be the Center of Union it is the means of establishing true Friendship between Persons, who otherwise would have remained at perpetual distance.

On the other hand the Gothic (Christian) Constitution of the ancient Lodges of Masonic workers before and after 1747, says: "The first obligation is that you be faithful to God and to the Holy Church and that you do not profess error or heresy." The difference is indeed striking.

The new wording is calculated to admit into Masonry everyone, even Atheists, provided that they are not stupid, and if these things are carefully examined they are applicable, as there are indeed many atheists in the lodges of all nations. Anyone can see also to what the religion that exists among Masons is reduced, namely: "To be good and true men or men of honor and honesty, whatever their convictions may be."

From that true scope of the English Masonic Constitution arose the change made by the Grand Orient of France which was accepted by many Masons in the United States.

Thus, in spite of the fact that by resolutions adopted in 1878, the Grand Lodge of England requests faith in the Grand Architect of the Universe.

There are recognized Masons who, like Spencer and other naturalistic philosophers of the present, call God the all powerful occult principle who works through nature, and those who follow the Handbuch (3rd ed. 11 231) and uphold as two columns of religion "the feeling of the smallness of man and of the immensity of time and space, and the assurance that an that is real has its origin in good, and that everything that happens must be for the greater good."

Everything in Masonry is full of ambiguities. The texts of 1723 and 1738 of the fundamental law concerning atheism are intentionally ambiguous. Atheism is not positively condemned but disapproved of only to such a degree that would conform to the demands of the time, for its frank admission would have been fatal to Masonry. (Catholic Encyclopedia, Masonry).

{p. 30} 10. The International Masonic Federation.

Since 1902, thanks to the regular subsidies of twenty five Masonic powers and to the donations of generous "brothers", there has functioned at Neufchatel, under the auspices of the Grand Swiss Alpine Lodge and in virtue of the efforts of the Brothers of Quartier la Tente, the International Masonic Offices.

In 1921, there was established in Geneva the International Masonic Association with the name "Masonic Federation" whose statutes can be seen in Documentation Catholique of 1923.

At that congress there were represented twenty-seven Masonic powers, among them the Chilean with a total of 360,151 adherents. The Grand Orient of Santiago had 3,800. La Rivista Massonica from which this data is taken, gives notice that the illustrious Brother Alfred Robbins, Chief Administrator of the Most Serene Grand Lodge of England, had gone to the United States to attend officially the annual meetings of the Grand Lodges of Massachusetts, New Jersey, Missouri, Iowa, Illinois and Ohio in order to declare officially, in the name of S.A.R. the Duke of Connaught, that the Grand Lodge of England, participates with full sympathy in the movement of the Masonic Congress of Geneva seconded by the Grand Lodge of New York, to realize the legitimate union and to deprive of authority the irregular Grand Lodges scattered throughout the world. If the English and North American Grand Lodges enter the International Masonic Federation, the Anglo-Saxon preponderance will be enormous since the membership of the federated Grand Lodge of New York alone is roughly 287,000.

{p. 31} CHAPTER II Masonic Secrets And Oaths

11. The Masonic Secret

The Masonic secret is an essential part of Masonry; the day that secrecy may be abandoned, that same day Free Masonry will cease to exist. For secret societies are not organized to march in unison with the society in which they live; secrecy is employed because they want to conspire against society.

Masons usually deny that Masonry is a secret society. Copin-Albanceni points out that Brother Limosin, director and founder of the Masonic magazine WAcacia, in the course of a debate in 1903 affirmed that he was committing the grossest error in stating that Masonry is a secret society. He said it was a "discreet society, not a secret society." The same Limosin, in a discourse in the July 1907 issue of the Societe De Statistique De Paris, insists upon this same affirmation and to prove it cites a number of princes and kings who have belonged to Masonry. In a debate which took place in the Chamber of Deputies in Chile about eight years ago, one of the members of higher degree of Masonry argued that the oath of secrecy consisted -"of not revealing the means of recognition among members of the lodges. He maintained there was nothing more. But in this as in many other things connected with Masonry, either one does not know what one says, or the truth is plainly lacking. The Masonic secret does not consist of that alone regardless of this statement by the Chilean Grand Master. There is more, a great deal more.

One can see from Dom Benoit and in Serra (Vol. 11, 93-94) the various lodges or formulas established in this respect but one may say that as a general rule objects of secrecy are "not only general methods and doctrines,

{p. 32} but also special doctrines and particular methods, daily order, plans, commands, etc. *" The objective of Masonry is secret, not only from outsiders but from the majority of the initiates. "The objective of the Order must be its first secret; the world is not sufficiently robust to support its revelation. "(A Manifest Of The Grand Lodge Of Germany, in 1794, cited by Ed. Em. Eckert, *La Franc-Maçonnerie dans sa Vritable Signification*, 1, 184).

"We Maintain secrecy concerning our members and our internal resolutions; it is homage to ancient traditions..." Thus said Hector Ferrari, Most Serene Italian Grand Master. (*Il Secreto Massonico*).

"It is forbidden, as much to lodges as to each "brother" of any degree or office outside of the Grand Master and Chief of the Rites, to make known in the outside world, for any reason or by any means, documents, records, circulars, letters or official and officious writings connected with Masonry without having first obtained written permission from the Grand Master." (Art. 135 from the Const. of Ital. Masonry. *Il Secreto Massonico*).

The world is deceived about doctrines which are taught in the lodges, and from the lower lodges are concealed the doctrines taught in the higher ones. Hidden also, not only from the outside world but also from the lower lodges, are the plans formed in the lodges as well as the identity of persons taking part in them. The very organization of Masonry in the form of societies superimposed one upon the other, in which the lesser members are excluded from the higher orders and the secret is recalled in each meeting and in each lodge, clearly shows that it is a secret society, and it hides something from its own members. It begins by concealing from them the identity of the Supreme Command as well as the Supreme Aim of the institution.

Speaking of himself, Copin-Albancelli says: "One would think that I should know perfectly the Masonic question since I had spent six years in the workshops of the Life (another name for Masonry). Nevertheless, that is not the case. I could imagine that I knew it; in reality I did not know it. I knew of it only what I had seen, and what one sees in Masonry, whether he be Mason or not, is nothing more than an outward show designed to camouflage what you do not see ... I had been successively Apprentice, Companion,

Master, and Rose Crois. In my lodge I had occupied offices of secretary, orator and first guardian. I had been displaced twice from the post of Master, a position which I had been forced to surrender to those who were considered to be more capable than I of insuring the prosperity of the lodge. Also I had been named secretary immediately upon my entrance into The Clement Friendship chapter. I was then a chapter "light". One circumstance of which I shall have occasion to speak later had

{p. 33} permitted me to see imperfectly that behind the Masonic world existed another world, more secret than the former and even unsuspected by it as much as by the outside world In spite of everything, I repeat, I did not suspect the nature of the association in which I had become an active member. How skillfully things are devised to deceive those who are Masons as well as those who are not." (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France. La Conspiration Juive contre le Monde Chretien*, P.O. 43-44).

12. Determination Of Masonry To Hide The Secret From Its Own Members As Well As From Outsiders.

The proof of Masonry's insistence on maintaining secrecy toward its own members as well as to outsiders is the fact that there is no one who can tell for certain the objective of Masonry, and this condition has prevailed during the two centuries of existence of the present organization. Is it a philosophical objective? Is it a charitable one? Is it anti-Catholic? Is it liberal? Recreational? Pornographic? Satanic? There are adherents in the affirmative to each of these questions. And this is not true of outsiders alone but of Masons themselves. It is ' however, completely natural.

"In spite of hypocritical declarations of the Order, the objective and the methods of Masonry are found hidden with a marvelous astuteness in the explanation of the hieroglyphics and symbols which considered separately are susceptible to diverse and numerous interpretations. Some seem to be chosen for no other reason than to make more difficult the interpretation of the most important ones ... The mystic sense concerns partly the inner circle of the Order and partly its history. The apprentice is only given insinuations and never a complete explanation, because the lesser point could not be explained and understood completely without revealing the entire matter". (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, 148-9).

Hear the words of Pike, one of the doctors of Masonic science: The blue degrees (the first three) are no more than the outer door of the Temple portal. (The work of Masonry is the construction of a spiritual Temple). Part of the symbols are explained here to the Initiated, but he is intentionally deceived with false interpretations. It is not intended that he understand them, but rather that he imagine himself to understand them. Their true interpretation is reserved for the Initiated Ones, the Princes of Masonry (Arthur Preuss, A Study in American Freemasonry, I vol., 12).

"Masonry," continues Pike, "like all religions, all mysteries, hermeticisms and alchemies, hides secrets from everyone except the Initiated, Sages or Elects and employs false explanations and interpretations of its symbols to

{p. 34} deceive those who deserve to be deceived and to hide from them the truth, which is called light, and to separate them from it." (Arthur Preuss, A Study in American Freemasonry, I vol., 13).

The majority of the members of Masonry believe the organization was formed for charity or mutual assistance in work, business or financial affairs. Others will tell you it is purely a social organization whose activities consist of banquets, parties and conventions. Still others believe it to be a study or workshop. One must not believe they speak insincerely. Consequently, their very replies are a manifestation of the fact that they know nothing of the history of Masonry. They are victims of the intentional deceit of which Pike speaks.

Masonry places emphasis on misleading its own initiates concerning the superior degrees by means of symbols, rituals and the organization itself. Thus, for example, Copin-Albancelli says that they attempt to give the apprentice the idea that all Masons seen with the insignias of cord are Masters; and, if afterward one realizes that there are other higher degrees, they will tell him the higher degrees are unimportant and give as proof the fact that Brother X or Brother Y are like all the rest, subject to the Master, in spite of their higher rank. If his curiosity continues, he is told a legend which tends to make him believe that Masons of high degrees are rather inferior to the Masters, being rather weak in their fondness for gold braid. The Masters are the "perfect" Masons according to the ritual; the rest have not learned to comprehend the higher meaning of that expression; they have allowed themselves to be tempted by what they believed to be a dignity, and they are in the higher lodges without having anything to do. And if they are surprised that Masonry will favor such a weakness without object, they reply that it is tolerated because it belongs

to the heritage of traditions which must not be abandoned. Thus, an attempt is made to calm the apprentice who looks upon no one as his superior except the Master, whose election depends also on his vote. (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France. La Conspiration Juive contre le Monde Chretien.*, P.O. 217-219).⁶

== 6 "I am well aware that the Order includes Sovereigns and most loyal and generous men, as well as the most perverse; I know well that in the three lower degrees the best citizens scarcely suspect the deceit practiced upon them. The authentic writings which I have at hand indicate a marvelous organization which divides the Order into two categories, one of those initiated into the ulterior secrets and the other composed of the simple members of the lodges." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 122).

{p. 35} The same thing happens to the Master from whom an attempt is made to hide the existence, or at least the importance, of the superior degrees, and the idea is given to him that Blue Masonry, (the three lower degrees), is all of which the organization consists. In the Masonic catechism concerning his degree, certain questions and answers deal with this matter, and since that theory flatters him he remains satisfied. For that reason also, in the administrative order, there is no difference made in the degrees, and it usually follows that a Master is the Venerable in a lodge where there are Masons of high degrees, all of which confirms the idea which they have attempted to inculcate in him.

The truth is, nevertheless, that the higher degrees have been created precisely to conceal something from the lesser degrees. "Since the three degrees of ordinary Masonry.." says Louis Blanc, a Mason, "comprised a great number of men opposed, because of status and of principles to every plan for social overthrow, the innovators multiplied the degrees as steps to climb the mystic scale; they instituted the high degrees as a dark sanctuary whose portals are not opened to the initiate until after a long series of tests are designed to prove the progress of his revolutionary education.. the constancy of his faith and the temple of his heart." Therefore, says the *Orthodoxie Maconnique*, Masonry, invaded, so to speak, and took by assault in its first degrees by the common herd, has sought refuge in the higher degrees. (Dom Paul Benoit. *La Cite Antichretienne 2 partie. La Franc Maconnerie 2 vol.*, 252-253).

In conferring the 29th degree of the Ancient Accepted Scottish Rite, the degree of the great Scot of St. Andrew the Patriarch, it is declared to the neophyte that the secrets of Masonry have still not been revealed to him: "You must believe firmly," he is told.. "that what you have learned up to this day is nothing in comparison to the secrets which will certainly be revealed to you continually if you are chosen and if you are not unworthy. As for the Mysteries concealed there (under those emblems) I cannot yet reveal them to you, but the time will come when you will penetrate them, etc.." (Dom Paul Benoit. *La Cite Antichretienne* 2 partie. *La Franc Maconnerie* 2 vol., 288). If this happens in the 29th degree then what must be said of the first three degrees? (See: Ed. Em. Eckert, *La Franc-Maconnerie dans sa Veritable Signification*, 1, 104, 108, 11, 99).

The Supreme Command of the Institution is the most occult part of Freemasonry. Its activities are much more secret than the doctrines of the Order, and, as we shall see later, they begin to shine through the veil and symbols which envelop them. There is no doubt that there is a hidden supreme Command different and distinct from the Grand Orients and Grand Lodges which are the visible high directives. No other way would

{p. 36} its external explain the unity and universality of Masonry in spite of divisions, or can the uniformity of action which has been revealed by it in separate jurisdictions at some epochs be otherwise explained.

After what has been said regarding the secrecy in explaining the doctrines and concerning the existence of the high degrees, one understands easily how the majority of Masons.. like the outside world.. are ignorant of the whereabouts of the center of this unity of Masonry and the names of those who direct that vast organization. What I shall say presently of the Masonic Princes or Kings will confirm the secrecy of the Supreme Command of Masonry.

The common law of discretion and secrecy is, according to Mackey in his *Masonic Ritualist*, the very essence of Masonry; those virtues of secrecy and silence which are the very essence of the Masonic character, according to the same author, are observed not only toward outsiders but toward the brothers themselves of the lower degrees in such a manner that they know little more than we, if they do not learn outside the lodge what their institution really is.

There has been in Masonry frequent use of pseudonyms to hide the name and to avoid the responsibilities of its members. It is found everywhere in the past century.. and still it continues in use today for revolutionary propaganda. "It will have been noted," says La Causa, (p. 217) "that there is an invariable tendency in this universal conspiracy to use pseudonyms, undoubtedly in part for reasons of security and also to increase the mystery which will not fail to have its effect on the public imagination as well as to conceal the too clear traces of the racial origin. As we have shown each one of the secret directors of the French Revolution chose his name, and it is an exception to find a Russian Bolshevik who is not known by a name taken not to reveal but rather to conceal his family and his race, usually Jewish. Famous are the names of Nubius. Vindex, Tirrotto, De la Alta Venta of Italy, Philo, (Baron of Knigge), Spartacus, (Weishaupt), etc."

13. Comparison with the Catholic Church

Masonry tells its initiates and all the world that it is an institution which investigates and teaches the truth. The Catholic Church makes the same statement. But Masonry hides that truth from its own members to such an extent that not even in the degrees near the highest is it taught clearly and completely. The Catholic Church since the beginning has taught everyone, without distinction, all its mysteries; all its interest and vehement desire are devoted toward making its doctrine well known to all, even to its enemies and persecutors. If the teachings of Masonry are true, why does it fear the light? If it is truth they teach, why be selfish in hiding it from its own

{p. 37} initiates? "If before communicating its secrets the Order wishes to first prepare humanity, why does it not open all the sanctuaries of knowledge where according to them, nothing is taught.. that offends the principles of morality, religion or social economy? That would be the most efficient method of securing for everyone the facility for revealing them. And why does the Order exclude the poor who have neither political nor economic value?" (Ed - Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, 120).

14. The Masonic Oaths

The Masonic secret or secrets are sealed by the most grave oaths which are continually recalled to mind. Here is the formula of the oath concerning secrecy, which has been used in the degree of apprentice in England., Scotland, Germany and in the Scottish Rite lodges of France, for a time, at least. We say this, because.. when Masonry discovers that

some of its secrets have been exposed, it usually alters its front, its rituals and everything in order to maintain the deception of its own adepts as well as that of outsiders. Here is the formula of the aforementioned oath: "I swear in the name of the Supreme Architect of all the world never to reveal the secrets, signs, touches, words, doctrines or customs of the Freemasons and to maintain above all an eternal silence concerning them. I promise and I swear to God not to reveal anything by pen, signs, words or gestures and never to have written, lithographed, printed or published anything which had been confided to me up to now and may be confided henceforth. I bind myself and I submit to the subsequent punishment if I fail to keep my word: May they burn my lips with a redhot iron; may they cut off my hand and my neck and snatch out my tongue; may my corpse be hanged in the lodge during the admission of a new brother so that it may serve as a stigma of my infidelity and an object of horror to the rest; may it be burned afterwards and the ashes cast to the wind so that no trace remain of the memory of my treachery. Thus may God and his holy Gospel help me. So be it." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification* Vol. 1, 33-34).

Naturally this formula has been modified where all positive Christianity has been cast aside, and in the General Statutes of the Order the name of God has been replaced by honor, by the sword, etc. The oath is renewed with each "increase in salary." Perhaps later on the occasion will occur in which to reveal other formulae of Masonic oaths. (See for example, Benoit, *F. M. I.* pp. 386, and of I pp. 146).

{p. 38} 15. The Masonic Secret As Opposed To Conscience

Before continuing it would not be amiss to search ones' conscience about a secret so absolute and so binding as the Masonic secret⁷: This secrecy is, as we have just seen, promised with terrible oaths without knowing of the substance of the secret and without knowing whether this oath is not going to be found in opposition to other more fundamental duties which we have as citizens, as members of the Church, or as simple rational beings. Here we have what keeps people whose conscience is properly developed from joining Masonry.

What if under this severe and universal secrecy I am requested to do something contrary to my conscience? Suppose I am asked to do something against my country? And what if it is demanded of me to act against my religion or my own family? Such are the questions which a would-be Mason should answer.

16. Masonic Secret As Opposed To Common Sense

I have heard of many people who have been invited to enter Masonry but who have replied that they see no reason for so much secrecy, that, contrary to Masonic claims, in order to act well it is not necessary to be so secretive, etc. They have spoken, no doubt the language of common sense. If we do not wish to do good ostentatiously, must we do it so secretly that we awaken distrust in our good conduct? For it is typical of evildoers to work in darkness according to the words of the Gospel: "He who does evil hates the light." We shall see later just what this "good" which Masonry does really is.

Both Christianity and right reason dictate that true liberty, with all its consequences, adds responsibility to our actions. Secrecy tends to debilitate the consciousness and importance of our responsibility thus facilitating the task of those who ridicule the social or public sanction which those acts merit. Furthermore, anyone may ask himself whether the doctrines and deeds of Masonry are good or evil. If they are evil it is clear that conscience should repudiate them, and one should not enter into such an association.

The famous Philo (Baron Knigge) who was the right arm of Weishaupt said: "I have spent much time employing my experience in and knowledge of the cause to divert many young, active and industrious men from joining any secret society however attractive its name may be. I am certain that all are not reprehensible to the same degree, but all without distinction are

== 7 Copin-Albancelli tells that he took the oath with reservations, pretending to receive it completely. But, how many have that uprightness of character?

{p. 39} useless and dangerous." And after proving the first statement Philo proves the second arguing, among other reasons, "that what it does in darkness awakens legitimate suspicions. Because the initiates are not all fully instructed in the wicked intentions which are frequently masked by beautiful hopes ... Such is my profession of faith concerning secret societies ... as for myself, I do not know of any which is not guilty of one charge or another.*" (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification* 1, 133-137).

The Catholic Church is a society which professes to do good and not only does it not use secrecy to do so, but it hides neither its teachings, or its mysteries, nor its sacraments; rather it exerts all its efforts toward having them examined by all men. Why? Precisely

because it knows that those teachings and mysteries are good, and it wishes to share them with an men. That is thinking with sincerity of the good which one does or one has. Why does Masonry put the people aside?

17. The Masonic Oaths As Opposed To Morality

Masons usually swear on the Bible and by the Grand architect of the Universe, which some understand to be God and others to be Nature, at least in the first degrees and where they wish to maintain certain appearances of religion. There are still other interpretations of a Supreme Being. What moral value does that oath have? Will the Mason be obliged by conscience to fulfill it as any legitimate oath? Morality answers no, because it places God as a witness and guarantor of what is promised and what is promised is against the dictates of wisdom and of right reason and conscience. God cannot be the guarantor of acts by which he is offended rather than honored. Still less can that oath be valid for a Catholic, for who such an act is severely prohibited under the penalty of ex-communication. We cannot invoke God as guarantor of evil.

If one invokes Nature, unrelated to the Creator, as a guarantor and witness to an oath, he falls into a dilemma since he thinks of Nature as not possessing intelligence and thus being incapable of hearing, guaranteeing, approving or disapproving his invocation. The same may be said of honor, a thing at times as controversial as it is transitory.

{p. 40} CHAPTER III The Objective Of Masonry

18. The Objective Indicated

I shall set down here some of the various official declarations of Masonry concerning its objective. "The Masonic Order has as its object beneficence, the study of universal morality and the practice of all the virtues." So states the Constitution of the Order in Chile of the year 1862. The 1912 Constitution changed the declaration slightly: "Freemasonry is an essentially philosophic and progressive institution; it has as its object the investigation of truth, the study of morality, and the practice of virtue." The Constitution of the Belgian Grand Orient assigns as its end "the investigation of truth and the perfecting of humanity." (La Franc-Maconerie Belge, II). Mackey, Grand Masonic doctor of the United States, says that Masonry "is a science of Morality." The International Masonic Association of Geneva says that "Freemasonry has as its object the investigation of truth and the study and practice of Morality." (Doc. Cathol. 1923). "The Germans," says EncycLopedia Universat

Illustrada, Masonry, "are more concrete and define thusly: 'The activities of intimately united men making use of symbols taken primarily from the craft of the builder and of the architect, working for the well being of humanity, attempting through morality to ennoble themselves and others and by this means to arrive at a universal league and peace which it will aspire to exemplify in its meetings.'"

19. The Construction Of The Temple Of Nature

Since the word "MASONS" means builders and since everything in Masonry is taught through the medium of symbols or allegories, the objective of a society of builders must be related to the trade which they represent. It is common in Masonic language to say that Masonry proposes

{p. 41} to construct or to restore a temple. What is that Temple? It is the temple of Nature in which should reign liberty, equality and fraternity understood in the Masonic sense, a temple in which are taught the truth, virtue, and morality peculiar to Masonry.

Masonry in its symbols and rites frequently uses also military ornaments and expressions; it speaks much of war against intolerance, fanaticism, ignorance, etc. It is then a militia, an army which is disciplined and armed against an enemy.

Finally Masonry says that it proposes to establish in the world a new universal religion. It has indeed everything to be desired in the way of rites and ceremonials related to a religious cult. It is then also a religion.

According to Masonry the state of Nature is the ideal state of man; it is the state in which he finds and keeps his perfection and felicity. That state has been destroyed by religion and society, by kings and priests. They have taken from man his primitive liberty and equality and have destroyed his fraternity. Masonry proposes ... to return to man his original perfection and happiness, his liberty, his equality and his natural fraternity.⁸

- "Man is not free if he is not sovereign master of his thoughts and acts. Liberty is identical with sovereignty." says 'L'Ere Nouvelle.

- "When we are no longer subjects, but sovereigns, then shall we be free," says Brother Fleury.

"Each man is his priest and his king, his pope and his emperor," says the Brother Potvin.

"We do not answer for our acts except to ourselves," says the Brother LaCroix. (Dom Paul Benoit. La Cite Antichretienne 2 partie. La Franc Maconnerie, 1, 11-13).

EQUALITY, likewise understood in the Masonic sense, comprises not only the equality of nature and of rights, which are innate as its rational philosophy teaches, but it also comprises absolute equality in all kind of rights, whether they be innate or acquired. "Men are equal in rights; all men from every point of view are of equal condition", is the synthesis of the Masonic doctrine concerning equality as expressed by Leo XIII in his Encyclical Humanum Genus.

"Among the Masons (and thanks to them one day it will be so among all men) there is neither first nor last, neither strong nor weak, neither great

== 8 LA CAUSE, #5, LIBERTY, for perfectly initiated Masons, is the absolute and unlimited independence of man; it is the disregard of all laws and of all authority; it is absolute anarchy. In this sense the individual subject to his government is not free; the son subject to his father is not free; the wife subject to her husband is not free; the man who lives in society is not free either. T"-

{p. 42} nor small; there are only brothers, all equal and all wishing to be so." (Precis Histoire de l'Ordre de la France. Dom Paul Benoit.. La Franc Maconnerie., I, 12).

FRATERNITY in the Masonic sense involves not only our common origin, which makes us say "Our Father, Who are in Heaven." but it also includes the suppression of all inequality and all distinction of rights in such a way that one can only speak of a universal family and not separate families, as it is now; there must be but one single nation, not separate ones; one single Church; and that single family, and that single nation, and that single church - that is humanity.

Moreover, in Masonry, FRATERNITY is also given the restricted meaning of mutual aid among brother Masons and as in all other societies of mutual aid, it is carried by them to unacceptable extremes, as we shall see later.. God willing.

Furthermore.. for certain initiates., that word fraternity has another meaning more secret and abominable.. as had the word -"Charity." for the ancient cenostics [sic] [Gnostics?],,

licentious customs,, association for sensual pleasures, etc. This prompted Pope Gregory XVI to say,, in his Encyclical condemning Masonry, that "everything which has been most sacrilegious., blasphemous and shameful in heresies and in the most criminal sects has been joined together in all the secret societies as in a universal sewer of all infamies.."
(Enc. Mirari Vos).

To build the Masonic temple of Nature, it is necessary to completely destroy all authority, all hierarchy, all family life and all religion.

20. What Are The Obstacles Which Masonry Has To Overcome Or The Enemies It Has To Combat?

One immediately understands against whom the army of Masonry is armed and disciplined; it has before it civil society, with the authority which sustains and governs it; it has religious society, especially the Catholic Church, which is the bulwark most firmly opposed to the destruction of Christian beliefs; it has the family, above all the Christian family, the center of virtue, opposed to freedom of custom; it has property, opposed also to Masonic equality and fraternity.

."From the explanation of ritual," says Eckert, "as well as from the history and confessions of the Order, one rightly then concludes that Freemasonry is a conspiracy against the altar, the government and property rights, with the objective of establishing over all the face of the earth a social and theocratic reign whose religio-political government would have its See in Jerusalem! ... The indispensable condition to this realization is the destruction of the three obstacles which are opposed to it: viz: the Church,

{p. 43} the government and property." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, 208).

21. What Is The God Of Masonry?

What is the object of the Masonic cult? What is the God whom the new and universal religion of Masonry adores? Is it God, the Supreme Architect of the Universe, as they have called him? Is it Nature with which many identify that God? Is it Man in whom that identity is realized with greatest perfection? Is it the Sun as the most perfect symbol of the power of nature? Is it Satan, whom the Masons hold to be the good God? Yes, it is all of that; but all do not know that nor do all practice it conscientiously. At present I shall limit

myself to the above resume; later I shall devote a special article treating with Masonry as a religion. He who wishes more complete details, can consult the works which I have indicated in the beginning, especially those of Benoit, Serra and Causa.

22. The Supreme Objective Of Masonry

It is customary to point out also as an object of Masonry the political dominance of the sect and to judge it by the activities which are developing in the political field, since on the surface it appears that politics is their motivating interest. However, careful investigation reveals this not to be so. Politics is none other than the most powerful and assured means that Masonry can employ to attain its end.

One wonders if the Judaic influence in Masonry is the controlling factor and whether that organization is merely a front enabling the Jewish people to establish with greater rapidity and security their long desired domination of the world, or if on the contrary the Jewish action is only an auxiliary of Masonry helping to succeed in realizing its designs of universal anarchy and destruction followed by the worship of Satan, who is the very spirit of rebellion and anarchy.

For the present this outline of the objective must suffice; the study will continue to verify the truth of what has already been expressed. Then too, I wish once more to warn the readers that the majority of Masons are completely ignorant of all that has been said of the manifestly perverse objectives of the institution to which they belong. The integrity, the seriousness and the honor of many are manifest proofs that they are ignorant of it. If they knew it and still remained in Masonry, they would be quite different from what they are, and it would be necessary to acknowledge in them an hypocrisy incompatible with their mode of behavior. They would be super-hypocrites.

{p. 44} CHAPTER 1V Formation And Function Of Lodges

23. Formation Of Lodges

As you understand, it is very easy to form a triangle or an irregular lodge when there is in a city five or more Masons who are authorized or delegated for that purpose or are simply zealous for the progress of Masonry. They will converse with other friends, they will make them see the convenience of associating themselves in a lodge for their mutual aid; they will alleviate any fears which they may have; and at once' they will appoint a Master from

their midst. All of this will cause the innocent man to believe that he is greatly honored, without his suspecting that he is only the victim and instrument of his friends, who have told him nothing concerning the character of the Masons of superior degrees.

On the other hand, the idea of entering into communication with other lodges, of being brothers of great national or foreign personages and of knowing the secrets of Masonry is a powerful inducement, which causes many to fall into traps laid with such cleverness and secrecy.

"In order to satisfy the curiosity seeker,," said Brother Clavel, "one makes sure the society keeps religiously a secret which can only be shared by Freemasons." In order to satisfy pleasure seekers, they are allowed to participate in the frequent banquets at which good food and plenty of wine excite happiness and strengthen the bonds of a fraternal friendship. As for the artisans and merchants, they are told that Masonry will be beneficial to them, by extending the circle of their business contracts.

24. Forces Of Proselytism

Mackey assures us in his Encyclopedia Of Freemasonry that Masonry,"not only forbids its members to make any efforts to recruit initiates, but the

{p. 45} actual ruling is that each candidate for admission to the sacred rites declare seriously, as a first step, that in this voluntary offering of himself he has not been influenced by improper solicitations from the Brothers." (Dom Paul Benoit, La Franc Maconnerie, I, 319). Nevertheless, it is evident that Masonry makes active propaganda to gather members, even in universities, high schools and military and naval academies. I have heard various public officials tell of repeated incidents relating to their having been urged to join lodges of Masonry. One instance of a particularly extreme nature concerned an individual who withdrew after an initiation. He was forcibly dragged away to a car waiting at the door and driven to the ceremony which repelled him. He was never informed enroute of their plans thereby suffering extreme embarrassment.

These efforts correspond to the recommendation which grand Masonic authorities make to the brothers. "It is of the greatest importance for the success of our sublime project (the restoration of the state of Nature), and to facilitate and secure better its execution, to drag into our order members prominent in the clergy as well as civil and military authorities, youth organizations, even kings and princes, and above all, their sons, their ministers and

their advisers, in short, all those whose interests would be in opposition to our doctrine. It is necessary to hide under a seductive form the germ of our doctrine, thus accustoming them insensibly to the shock which might otherwise overwhelm them.." (Instruction Of High Mason Of Modena, Dom Paul Benoit, La Franc Maconnerie, I, 176).

25. The Art Of Recruiting Members

Masonic propaganda, in spite of its activities, usually encounters great obstacles. This is perhaps due to the fear of the unknown and the mysterious, to the disrepute which usually surrounds Masonry among serious people of Catholic countries or, most likely, to the prohibition of the Church. In order to overcome these fears, they assure potential recruits that Masonry has nothing to do with politics or religion; that they attack no religion, least of all Christianity; that they render adoration to God, the Grand Architect of the Universe; that there are many of the hierarchy in religion who have belonged to Masonry, even Bishops and Popes 9 : that

== 9 I do not deny that there may have been ecclesiastics who, deceived by the hypocrisy of the sect, above all in the beginning development on the European continent, in good faith have given Masonry their cooperation and support. "In the beginning," says Maille, "the lodges assumed the character of associations for philosophic studies and for charity. They were called Catholic lodges, and many Catholics were deceived. That is how in 1770 the PERFECT INTELLI- {continued}

{p. 46} Pius IX was a Mason; Leo XIII was one too; that Masons swear on the Bible when taking oaths: and there is in the statutes or constitutions of Masonry faith in God and in our Lord Jesus Christ, etc.

Many respectable and well-known people were named as Masons, many of them falsely as in the case of the Popes. "If there is any man of great reputation because of his merit, cause it to be believed that he is one of us." This was one of the recommendations of Weishaupt. (Dom Paul Benoit, La Franc Maconnerie, 1, 170).

Being thus reassured, much strength of character is needed to resist the invitations of a friend who perhaps speaks with sincerity. Masons have told him the same thing and he has not had time to learn the truth, or he has remained unconcerned by it.

Now let us examine the value of those reassurances. Weishaupt in his Code Of Illuminism has given minute rules which should be followed by the recruiters and adepts for new members. His most important recommendation is to obtain a detailed examination of the character and circumstances of the possible candidate.

26. The Preferred Recruits

The preferred recruits are young men, especially those who are studying for the liberal professions for whom Weishaupt established a special degree called MINERVAL.

Weishaupt, author of *La Cause*, is quoted many times in this book so perhaps we had better tell our readers something of his background. His full name is Adam Weishaupt and he was born in 1748. At the age of

== {continued} GENCE LODGE of Leige had as Master the Count of Gelnes, canon Treasurer; as First Guard, the Knight of Thiers, counselor of the Bishop Prince; as Orator, the canon of Paix." (*La Franc Maconnerie Belge*, 62).

In France, Brazil and other countries of Europe and America there have also been Priests who have fallen into this deception so cleverly planned and so firmly maintained.

"Venezuelan Masonry," says Msgr. Juan B. Castro, Archbishop of Caracas, "since it was organized in our Republic, has insisted upon not appearing as a declared enemy of Catholicism, and it has multiplied its testimonies both in word and writing to make us believe that it is nothing more than a society for beneficence, fraternity and charity, which seeks only moral perfection and mutual aid for its members. The consequences of this procedure have been most harmful to the Church ... The Priesthood has sometimes seemed to waver in the face of the character of the claims of Masonry and the good faith with which those affirmations were embraced by many good people." (*Pastoral Letter, La Inglesia La Mosonera*, July 13, 1907).

{p. 47} twenty-eight he became Professor of Laws at the University of Ingolstadt in Bavaria. It may be said that he was a complete rascal. Among his correspondence there was a series of letters written by him to various members of the Illuminati imploring their help to find the means of destroying the unborn child of his sister-in-law before its birth could overwhelm him with disgrace.

Weishaupt also urged the conquest of professional people, lawyers in particular who have ability as speakers and are astute and active. "These

people are true demons, most difficult to lead; but their conquest is always good when it can be obtained," he said concerning them. Teachers, university professors, and even the superiors of seminaries whenever possible, were also the object of his recommendations. All lodges work actively to conquer public officials, more to monopolize public offices, and above all, those of the greatest income and influence. We know this only too well! Kings and princes are also a preferred objective of Masonic conquests. "The assistance of the influential is an indispensable necessity to bring about reform in a feudal country," said Mazzini. The rich and the discontented are also targets for the cleverness of the recruiters. The data and references of Benoit on this point are interesting. (Dom Paul Benoit, *La Franc Maconnerie*, 1, 160-171).

27. The Front Of Masonry

In speaking of Masonic secret, I mentioned earlier the reason Brother Limosin gave to prove that Masonry is not a secret society, namely, by pointing out a number of kings and princes who belong or have belonged to Masonry. Many people protest the exposure of Masonry by pointing out good and upright men who belong. They will say, "Mr. So-and-so, a very upright and charitable man is a Mason; what makes you think there is anything wrong with Masonry?" This argument is put forth by many Englishmen in good faith. "Is not the Prince of Wales a Mason and the King is Grand Master of many lodges?" Confidence in the rectitude of their Princes or Kings honors them but not their ignorance of the wiles of Masonry. Masonry likes to have such personages among its members; it suits them to remove from the unobservant and ignorant common people any precautions against their sinister plans; it suits them to mislead the authorities who are most childish and ridiculous in their opinions that everything is innocent in Masonry. Louis Blanc, revolutionist and Freemason, says that, "thanks to the able mechanisms of the institution, it found in princes and in nobles fewer enemies than protectors. It pleased sovereigns, like Frederick the Great, to take up the plane and trowel and to wear the apron. Why not? The existence of the high degrees was

{p. 48} carefully hidden from them; they knew of Masonry only what could be shown without danger." This, in spite of the fears that Masonry inspired in the most suspicious sovereigns. (Copin Albancelli: *La Conspiration Juive contre le Monde Chretien*, 309).¹

There are times when princes and kings are made to occupy the highest positions, but that does not mean that they have the secrets revealed to them. Of all the princes who were in Masonry in the past century, including Napoleon himself, only Philippe-Egalite was truly initiated into the secrets of Masonry; he did indeed fall victim of the intrigues of "THE LIFE", which elevated him to power. That is the explanation for the oath which is made in certain degrees - as in the 29^o of the Scottish Rite, in which the initiate binds himself under the most severe penalty to the most rigorous secrecy in all that happens in that degree. This secrecy is imposed even upon the name of the Master of the entire Order, provided he is not a well-known person who has already been recognized in a high Scottish lodge or the chiefs of the lodge have not made him known.

Masonry has not only found protectors among princes and kings, as Louis Blanc says, but, through pressure exercised by or through means of circumstances purposely created by Masonry, used them as blind instruments. This Tactic was very evident in Spain at the time of Count Aranda and also in Portugal when it was governed by the Marquis of Pombal, who pursued his unjust and bloody persecution of the Jesuits. It was also seen in Germany toward the end of the 18th century and at the beginning of the 19th century.

We have seen it recently in our own midst when Masonry, following the previously mentioned advice of Weishaupt, intensified its extreme demands from those whom it had elevated to power through the medium of those clever and bold men with whom they were surrounded. (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, p. 124 ff).

We know the part which was played by princes in Masonry, regardless of the high position they may hold. They are the mask which serves

== 10 It has happened at times, when acting in the name of the Sovereign of the state, the police authorities would present themselves during a Masonic festival in order to prohibit it. The officials would proffer them an invitation, saying, "Before condemning us, come and hear, then judge us." Did the Masons offer to initiate them in the degree of Elect of Kadosh or Prince of the Rose Cross or Knight of the Sun or to confer any of their pompous degrees on them? Oh, no! They were very cautious about it; they initiated them only in the degree of Apprentice.

{p. 49} Masonry in its advance and the forwarding of its plans, as we shall see more clearly when speaking of politics.

28. The Masonic Popes

The statement that there have been Popes who were Masons has been one of the most despicable inventions which has occurred in Masonry to mislead and deceive ignorant and simple catholics. Later we shall see the condemnations which the Popes, almost without interruption, have made against this sect from its inception. All of these condemnations have been made in the most severe terms and in absolute knowledge of the peril in making them. For the present I shall tell only of the origin of the imputation made against Pius IX, which is the one the Masons tell most often and with greatest assurance. Here is the way John Gilmary Shea tells and refutes that fable in his *Life Of Pius* [X, p. 291-292, (written in English). "It began in Germany and the Masons believed that by laying the scene in America, it might help to escape investigation. They declared positively that Pius IX had been received into a certain Masonic lodge in Philadelphia, they quoted their discourses and declared that several of his autographs were kept in this lodge. Unfortunately for the story, Philadelphia is in the civilized world. The people there know how to read and write. The claim was investigated and it was found that in that city, there is no Masonic lodge of the name given. It was also found that no lodges in Philadelphia had ever received a Juan Maria Mastai; no trace could be found that he had ever been there, because he never had been; no lodge had any of his autographed letters; the masons themselves testified that the entire matter was merely an invention. The calumny this refuted has been revived from time to time, and in the last version care was taken not to specify the lodge or the city.." (Arthur Preuss, *A Study in American Freemasonry*, 270-271). To make it more credible they have placed on the photograph of a Mason with insignias, the head of the Pope, cut from his portrait and substituted in place of the Mason's.

The reader will recall the previously cited advice of Weishaupt to be sure that persons of merit belong to Masonry, thereby helping to acquire new members. That lie involving Pius IX was calculated above all to deceive the clergy so that they might follow the example of one who had been their chief. I do not know if there could be found in the world a priest so naive that he would allow himself to be deceived by it. Indeed the lie is repeated even in present society, which unfortunately is too ignorant in matters of religion and ecclesiastical

history. Let it be remembered that it was Pius IX who condemned Masonry more than twenty times!

{p. 50} 29. The Initiation

Each degree has its initiation ceremony which is long and full of symbolism. Since I cannot describe them in detail nor give a brief idea of the principal ones in my plan, nor even the first three degrees, I suggest, to the reader who wishes greater knowledge of the Masonic ritual, Benoit's work. I limit myself solely to giving a brief description of the initiation to the first degree, that of Apprentice, which is the door to Masonry. It seems that at present the tests which the ritual previously ordained are no longer in use because of their childish absurdity.

"They vary from lodge to lodge," says Maille. "The physical tests are almost abolished, but they must have been horrible since they have incited Masons themselves to rebellion." (La Franc Maconnerie Belge, p.32). Nevertheless, in Chile, it seems they are still in use, although they have been improved upon.

"The aspirant," states the ritual, "is presented at the lodge in a state which is neither clothed nor naked, because our customs do not tolerate the condition of complete nakedness. He is despoiled of all metal, that is of all the money and jewels that he has with him. They bandage his eyes and lead him to a dark chamber called the room of reflection, a kind of tomb in which there are skulls and other human bones and inscriptions carved on the walls. The burying of the candidate in this cavern or tomb is called the Test Of The Earth. He remains alone a few minutes with his eyes covered; suddenly at a signal the blindfold is removed and he begins to read the inscriptions carved on the walls: 'If you are capable of deception, tremble; we shall probe the very depths of your heart. If your soul has been fearful, go no farther. If human distinctions please you, leave; here they are unknown. We may demand of you the greatest sacrifices, EVEN YOUR LIFE; are you ready?'

"At once the candidate must make his testament and respond in writing to the three following questions: 'What are the duties of Man toward God? What are Man's duties toward his equals? What are his duties toward himself?' This, says Ragon, 'is a way of testing the candidates who are seeking admission.'

"The 'Terrible Brother' or 'Instructor', takes the testament and the replies and carries them to the Master of the Lodge. The candidate is always admitted regardless of what his answers may have been.

== 11 In the Grand Lodge of Chile he does not bear that title: the official in charge is the "Honorable Guardian of the Threshold."

{p. 51} ."The 'Terrible Brother' returns to the candidate, again blindfolds him, then passes a rope around his neck and, holding the end of it, takes him in this condition to the door of the lodge. The aspirant struggles with the door three times. A voice from within asks: 'Who is the audacious one who tries to force entrance to the temple?' The 'Terrible Brother' answers 'Me man who has just knocked is an outsider desirous of seeing the fight, and he comes to humbly beg it of our respectable lodge.'

"The door is opened, and the candidate is introduced into the lodge covert in blue. The `Terrible Brothero leads him between two columns which support the building and which bear the names of jakin Boaz, like those of the portals of the temple of Solomon. There the candidate undergoes an interrogation and is exposed to various tests, called tests of air.. of water and of fire

."By means of machines they imitate the fall of hail, the whistling of the wind and the roar of thunder; that is the test of air. The candidate`s left hand is submerged in a jar of water; that is the test of water. The hand is enveloped in `purifying flames.' by blowing over it dust of lycopodium which is set afire; this is the test of fire.

"Always with his eyes covered, he moves around making five or six turns; he drinks a bitter mixture; he crosses over several more boards which slide from under his feet, and he climbs the steps of the 'endless stairway.

A pretence is made of opening his veins to assure him of his adherence to Masonry, because, he is told, 'The society into which you wish to be admitted may perhaps demand that you spill the last drop of your blood for it.' He is informed that the `Masonic seal' is to be branded on his body with a glowing red hot iron, but they actually apply only the end of a recently blown out candle or the bottom of a previously heated glass. Finally they administer the oath that he reveal no secrets, sign, grips, doctrines or customs of Freemasonry.

"Then the blindfold is removed, and he sees his brothers armed with naked swords which are directed against his breast. 'My brother,' says the Worshipful Master, 'do not fear the swords which are held against you. They are threatening only perjurers. If you are faithful to Masonry their swords shall be swift to defend you. If, on the contrary, you become a traitor, NO PLACE ON EARTH WILL OFFER YOU A REFUGE FROM THESE AVENGING WEAPONS.'

The neophyte receives the password; it is Tubalcain, which signifies 'metal or mineral kingdom', because this grandson of Cain, according to the Scriptures, 'worked with metals'. He is wrapped in a mantle of white fur, and there is handed to him a pair of women's gloves he is commanded to give to the one whom he most esteems. The initiation is ended; the

{p. 52} outsider has become an 'Apprentice'." (Dom Paul Benoit, La Franc Maconnerie, 1, 203-206).¹²

30. The Fundamental Apostasy Of The Initiated

The Ceremonies, rites and symbols of Freemasonry are carefully calculated to reveal little by little to the initiate their true significance and to gradually teach him the true doctrines of the sect in such a way that, inadvertently, he becomes aware of them without anyone having openly expounded them to him. This is true to such an extent that it is difficult among all the apprentices to find one who perhaps realizes that the act which he has just performed during which he has declared himself to be a Christian, is nevertheless a radical apostasy from the religion which he professes. The apostasy is involved in the meaning of the ceremonies; later it will develop, together with the information which is being acquired with it. Here is the way the frequently quoted author Benoit states the apostasy: The outsider has a bandage over his eyes and a rope around his neck; in effect he is 'in the darkness of superstition and prejudice', and he drags the chains with which priests and kings have bound him. He presented himself at the door of the "TEMPLE to receive "THE LIGHT" and "TO RECOVER HIS LIBERTY", because only Masonry can illuminate his spirit with "true knowledge" and give him "the liberty of the natural state".

Those who inhabit the temple despoil him of his "clothing," and his "metal" because, if he wished to take a place among the disciples of Nature, he must renounce all modesty, all property and all luxury, for even clothing "engenders all vices and the true Masons should

possess nothing as his own." The candidate makes his testament before associating with the brothers, because *"individual private property is contrary to the perfect equality which reigns in the temple", and furthermore "he who is received into Masonry enters into a state of death,*'. He is asked to make a profession of his faith concerning his duties to God, to his fellowmen and to himself. If he is truly worthy of the light, he can reply like a famous candidate; -"War on God! Liberty and Equality for all!" But if he replies as a deist or even as a Christian he will still be received, because Masonry asks of its initiates only one quality, that of "tolerance." or -"philanthropy."

Let them think whatever they wish of God, that is unimportant, so long as they do not seek to impose their beliefs on anyone.

== 12 The Apprentices and the Scottish Companions are also called `black brothers'. (Eckert, 1, 68).

{p. 53} The tests or trials teach him that he cannot free himself of his prejudices except by disciplining himself incessantly under the direction of his new chiefs. Although the elements may turn against him, he will persevere in his newly undertaken career. He journeys in all directions, because he must devote himself to all types of research so that eventually he acquires new ideas contrary to those he has formerly held. "I have learned in these journeys", say the companion, "that is most important above all and before all to know one's self and to work toward perfection and toward throwing off the prejudices and superstitions which blind us. " (Catechism of the Companion) Afterwards he is given the "LIGHT", as the fruit and prize of his tests and works.

The companions, with their swords held against him, show him that they will be ever at his side to defend him against outsiders and to make him faithful to his obligations.

The password is "TUBALCAIN", because he must work with metal, devoting himself to the study of Nature beginning with the mineral kingdom which holds first place. He must also honor TUBALCAIN as a descendent of Cain, and, according to the Masons, he should also honor Satan through Cain because Masonic traditions teach that he followed the cult of Nature. He is given an apron, because being at the beginning of his Masonic initiation he still has a feeling of modesty ... The majority of these interpretations are given in Masonic books. They all result from the same nature of the ceremonies in relation to the end. (Dom Paul Benoit, La Franc Maconnerie, 1, 206-208)..

In short the ceremonies performed by the initiate are an acknowledgement that outside Masonry the candidate, whether he be Christian or not, was in darkness, and therefore the faith which he professed formerly was neither truth nor light for him. One may refer to Preuss, American Freemasonry," Chapter 11V for clarification on this point. The author, with the authority of the great pontiff of Masonry in the United States, Pike and Mackey, not only established the change of doctrine which the new member makes, denying, as he does what he previously professed, but he also acknowledges the complete authority of the new master from which he is attempting to receive truth and morality.

31. Practical Consequences Of That Apostasy

The immediate consequence is the abandonment of those religious practices, at least the public ones like the Mass, which belong to that estate and profession which he is abandoning as darkness in order to seek the light. At the end of his life, that apostasy faces the priest with the almost insurmountable problem of securing the reconciliation of the initiate with

{p. 54} God. In this case he is not dealing only with difficulties of the moral order as with other sinners, rather it is the complete and formal apostasy, which he has made of Christianity which prevents his dying with the help and consolation of the Church. As we shall see, the Mason, upon being initiated, is excommunicated.

32. The Selection

The ritual of the Unknown Philosophic judges states: We must increase the number of our brothers, but with discretion. "It does not suit Masonry to have all kinds of people enter it nor even to keep all who enter. Neither does it promote to the highest degrees all those who desire them. Everything is calculated to make the selection which suits their plans. In the first place, the initiation itself is a good sorting device which denies entrance to those who are too independent to allow themselves to be governed by an occult power whose objectives and true representatives are unknown to them. The over-curious, the skeptics who would either be prompted by doubts to investigate the true secrets of Masonry or would be indisposed to believe all that is said in its name, and individualists who may revolt can also be held back by the initiation ceremonies, which are too humiliating and ridiculous for them to permit. Copin-Albancelli says: "As soon as the outsiders who belong to the group of curious or skeptics have contemplated the stupid gestures which 'The Life'

oblige them to make the day on which it receives them into its house, they feel humiliated and disdainfully turn their backs." (Copin Albancelli: La Conspiration Juive contre le Monde Chretien, 56). I have heard some say: 'I saw that they were nothing more than perverted and therefore I withdrew.'"

Don Eliodoro Foncea, a well-known newspaper man in Valparaiso and Concepcion, writes me as follows in regard to Carlos Palacio Zapapa, ex-Minister of State: "On a hunt at his ranch, Santa Clara ... I asked him: 'Are you a Mason?' And he made these interesting statements: 'You needn't ask that question of students of State Universities of my time: we all came out Masons, but many of us finally realized the many ridiculous and serious aspects of Masonry and abandoned that dangerous foolishness. I will tell you an amusing anecdote;' he added, 'there was an important meeting for the reception of a delegate from the Chilean lodges to Peru, and the delegate was received under a canopy. Do you know who it was that carried the canopy? It was Altamirano, who now assiduously attends Church and is a Catholic of the highest type, and as for the delegate he is now the Parish Priest of Limache, who like many others abandoned the lodges

{p. 55} But the selection only begins with the tests of the initiation. At once there comes the work of "formation" or of "deformation" as the cited author calls it. (He was subjected to it for six years.) It is during this time that the authorities become better acquainted with the initiate and his aptitudes for serving the plans of the institution. If he shows aptitudes, he will be elevated to the superior degrees; if he does not give service nor show hopes of giving it, he will be left to vegetate in order to help the treasury until he becomes bored and leaves Masonry.

If there is some Brother who shows himself too recalcitrant in absorbing the spirit of the Order other Masons become hostile toward him; and if there is some pretext for it, he is condemned or expelled as being unworthy of such virtuous company. If the fault is a minor one, he is suspended, i.e., he is allowed "to sleep".

But do not believe that those who withdraw from Masonry have been of no use to it. The Order has too much shrewdness and experience not to know how to take advantage of the forces and social position of each former member. When nothing more can be expected from the Brother, when he has given all he could in favor of the institution he will be put aside, ignored and forgotten.

They compare them with lemons, saying: "They are pressed hard, and when they no longer give juice are thrown away." Such was the reply given by an old Mason, very zealous of propagating the Order, to Don Eleodoro Fonocea. In a letter Don Fonocea relates that when he saw this poor man completely ruined, reduced to extreme poverty and begging for assistance, he asked him if he had received aid from his former brothers. At one time this old man had been Don Fonocea's supervisor and general manager of the Nitrate Supply Company, Ltd. in Iquique. At that time his Masonic brothers were very anxious to associate with him. Not only this old man but another Brother told me he, too, had become "a lemon." To avoid causing harm to anyone I shall give no further details.

33. The Finances

Finance is a matter very dear to the heart of Masonry, which not only has many ordinary expenses, but sometimes extraordinary ones. These are Publicized as works of charity but, closer inspection would show a great deal more is spent for propaganda, politics, festivities, etc. There is a special rule which prohibits the admission of outsiders who cannot support the expenses of the Order. There are ordinary fees such as dues, fees for

{p. 56} matriculation or promotion, cost of insignia, etc.¹³ There are extraordinary assets arising from fines, donations, legacies and perhaps government subsidies. Here is where the rich especially lend their services to the Order, and for this particular purpose they are initiated into Masonry. They will give their quotas and give their donations but they will not worry about what goes on inside the lodges. In the chapter of his instructions dealing with the exclusion from high degrees.. Weishaupt says: -"Avoid the stupid, the gross, the imbeciles. There is, nevertheless.. a class of imbeciles of who it is not profitable to speak thusly, because some advantage is to be had from their stupidity. Even though they are fools, they serve as a shield. They are desirable people, and they fill the cash box. Augent Numerum Et Aerarium. Set yourselves to the task; it is necessary for them to swallow the bait, but let us be careful never to tell them our secrets. This kind of people must always be convinced that their degree is the final one." (Dom Paul Benoit, La Franc Maconnerie, II, 197).

Since they are flattered and unaware that the consideration which surrounds them is not unselfish, they usually make large donations. It was learned from the notes in one of the papers of the Propaganda Club, found in the possession of Cardinal Bernis, that the Duke of Orleans had given 400,000 francs to the Masonic treasury.

Masonry also received subsidies from the French Government to prepare insurrections in other countries in order to stop the armies of the republic. (Dom Paul Benoit, *La Franc Maçonnerie*.. 11, 201).

34. The Meetings

The sessions of the lodges are called meetings. We frequently read notices of them in the newspapers. The meetings differ according to the various degrees; those of the higher degrees may attend meetings of lesser degrees but not vice versa. They are of two kinds: the serious ones and those of committees or purely administrative meetings. One of each kind is usually held once a month. The serious meetings are attended by the members but the committee meetings are attended by the administrators and the other members are not obliged to attend these ordinary meetings. However, there are also extraordinary meetings.

== 13 In *La Franc Maçonnerie Belge*, p. 33, one may see the tariff of the San Juan Lodge, Philanthropic Friends No. 2. Money is valued in terms of bricks, a term of Masonry more suitable for lodges than that which ordinary language gives them. For example the degree of Master is given at 25 bricks of 1 franc and 3 bricks of 1 franc.

{p. 57} In all meetings the ritual is observed with strict formality; there are interrogations to ascertain if the lodge is "covered", that is, that there are no outsiders present; after this they make signs, batteries and acclamations. The meetings are closed in the same formal manner.

When the lodge functions with the three degrees of apprentice, companion and master, all signs and ceremonies must belong to the first degree because the inferior degrees must know nothing which pertains to the higher degrees. Sometimes the meeting is opened with the three degrees, and it is necessary to meet in three sessions. Then, once the first session has taken place, the apprentices are ordered to "cover the temple", that is, to withdraw. At once the meeting of the next degree opens and the same procedure is repeated if it is necessary to hold a master's meeting. This must take place whenever it is necessary to initiate a Master.

The following order is usually observed in a session.

1. Opening of the work, according to the rite and with the accustomed mystery.

2. Reading and adoption of the minutes of pervious works.
3. Introduction of visitors after the examination.
4. Reading of the correspondence.
5. Works in the order of the day; initiations, lectures, etc.
6. Circulation of the bag for remunerations and proposals of the poor-box for charity.
7. Reading of the tracing board, or unfinished business, and the adjournment of the meeting.

35. The Grotesque In Ceremonial

The following is the judgment given by a Mason of the ceremonies which are observed in the solemn meetings: "The solemn meeting is the one to be considered if one wishes to feel the palpitation of his Masonic spirit. An observer, however much he might open his eyes and ears, would see or hear absolutely nothing beyond the interminable but impressive words of the fiercest anti-Cathobc fanaticism, and some ceremonies which except for achieving grotesqueness in the assassination of Hiram, are only ridiculous. This explains why so many outsiders of a more serious nature cannot endure the stupid tests of the initiation and the ridiculous statements made in the meetings. TheV attend two or three meetines and then annarently ashamed of themselves and convinced of the complete uselessness of Masonic Efe exalted by their imagination never again set foot in the lodge. They renounce it or are ruled out on account of failing in their payment of dues. The rest of their lives they retain the conviction that they have been the victims of a shabby mystification.

{p. 58} "It seems that the higher one rises in Masonry, the more stupid are the exercises to which he must submit. This type of ascension in foolishness seems, on the other hand, marked by steps which are peculiar to each degree. It is necessary to understand that Masons, once they enter into their lodges and commence work, do then begin to act peculiarly.

"Each degree has its step. That of the Apprentice, the only one which it is permitted to execute in the solemn meetings in the presence of apprentices, is already passably

ridiculous and the Companion is even more so. As for that of the Master it reaches the ultimate limits of the grotesque. The Mason who executes the step of Master and of Companion, and he ends up by running about and turning round and round from right to left and from left to right three consecutive times, lifting his foot very high so that he will not trip over the cadaver of the famous Hiram, which of course isn't there. This is no doubt the reason why Masons of low degree are inclined to attach no importance to the higher degrees. They accept without any difficulty the opinion circulated in the lodges, coming from unknown sources, that the higher degrees must be reserved for those Masons who are too vain to withdraw in the face of any stupidity because of their great love of gold braid

"Examination and impartial analysis," says Jassier, "uncovers in them two constituent elements in all the lodges in the world - mystery and frivolity, mystery concealed under the cloak of an apparent sanctity of trivial morality and frivolity in the lightness and recklessness with which, since 1713 until now, they have admitted the most miserable, the most abject and the vilest of men - in the weakness and softness with which they have tolerated them after being made fully aware of their unworthiness; in the decided opposition of the majority to a more noble and instructive occupation; in the ceremonies of the board meetings and the conduct of the brothers at banquets; in the insistent care which has been taken to transform the sanctuary of Masonry, that object of an their vows and efforts, that august temple solemnity consecrated to wisdom and to brotherhood, into a den, a club, a casino, a place of entertainment, as a Brother Mason would describe it. Finally to sum it all up in the hatred and fury with which it has pursued any Mason who sought to oppose the frivolity of the lodges, to combat at any cost that degeneration, and to admit as members of the lodge none who are not serious and reasonable men," etc. .
...(Quoted by Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, 253-254).

{p. 59} 36. The Famous Hiram

Since the corpse of Hiram, or the name of this famous personage, figures importantly in the lodges from the third degree upward, I shall ten here of the ceremony which is developed around him in the degree of Master, leaving for later the explanation of its symbolism. By reading the catechism and the ritual of that degree, one learns that the Masters commemorate in their gatherings the assassination, burial and exhumation of a certain Hiram, described as builder of the temple of Jerusalem under Solomon, and as the

ritual states, father of all Masons in the world, past present and future, whether they be white, yellow or black.

This burlesque ceremony takes place in a special locale called 'Chamber of the Middle' where Master Masons enter one by one with covered heads like the Jews entering the synagogue. When entering for the first time, they must walk in backward.

Not only is there given in the Chamber of the Middle a reading of the assassination of Hiram and of the discovery of his corpse, but among themselves the Masons dramatize the scene of the assassination and of the Search for the corpse by the light of candles covered with immense shades, 30 centimeters high. This allows the light to pass through a hole made in the upper part of the base and through another hole made in one of the sides of the base. One Master Mason plays the part of Hiram; others are assassins. The scene of the murder is a representation. Then Hiram, feigning death, lies down in a casket and is covered with a shroud, upon which is laid a great branch of artificial acacia. The casket is placed in the center of the Chamber. Then the Master, with great seriousness, reveals to his brothers that Solomon is disturbed by the disappearance of Hiram and that they have been ordered to begin a search for him. At once, the whole band carries out its first SEARCH JOURNEY; i.e., they begin to go and come to please Solomon, to turn around and to search everywhere for the corpse, each one being careful not to see the casket. After proving that the searches are in vain, they are ordered to take up a second SEARCH JOURNEY because Solomon's increased grief. After the second JOURNEY there is a third one. Only in the course of the last JOURNEY are they permitted to discover, not the corpse (it is not that easy) but rather the acacia branch. Then all rush to form a circle around this branch. They remove the cloth under which the false Hiram lies dead. They take his hand, they shake his finger. They pretend to see that the finger comes off the hand, and they exclaim with horror: "Macbenac", which seems to mean the flesh has left the bones. After this the pseudo Hiram is raised, and he immediately reappears with his finger of his very own skin, etc....

{p. 60} "The true Masters never enter the MIDDLE CHAMBER, except to take part in this extraordinary and unbelievable buffoonery ..." (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France*, 165- 182).

In spite of this ridiculousness and the fact that there are many Masons who have asked its suppression, these ceremonies have been kept for two centuries, which proves that they

are kept for some special reason, In addition, they deceive the authorities by making them believe that Masonry is concerned with childish and ridiculous matters. They are also useful as obstacles to entrance into the lodges for those who are not sufficiently docile or who might be dangerous. Furthermore, they are used for the formation and preparation of the initiates for the acceptance of the suggestions of the occult power which directs Masonry. With this end they are treated as children of three, of five and of seven respectively. According ,to the ritual, they are obliged to march and counter march like school children. (Copin Albancelli: Le Drame Maconnique: L_. Pouvoir Occulte Contre La France, 160-180).

With good reason a gentleman told me that, upon hearing the exercises taking place in a lodge which functioned on the floor above him, he had asked if there was a school upstairs.

"We see in the ritual," says Eckert, "a theatrical presentation, too serious to be a joke, too farcical to be serious. That formidable apparatus is not in itself any more than a means of ludicrous hallucinations. When we see these actors who are not puppets or children but adults, men of higher education, can such a spectacle be explained otherwise? One finds rather a reasonable means of solving this problem: namely, belief in the symbolic teaching of a truly important end which the actors propose; in a teaching which if it were orally and clearly formulated, would expose its people to the greatest dangers, in short, one would be obliged to believe that therein are veiled criminal plans.

Is it not astonishing that so many important personages - congressmen, ministers, diplomats, generals, and even Chiefs of State - have made their career, preparing themselves with similar exercises?

{p. 61} CHAPTER V The Masonic Instruction

37. The Symbols

The initiation is nothing more than the beginning of the internal work of Masonry. After that comes the work which must give light and dispel darkness, the work of Masonic instruction. For this purpose, Masonry has its instructors in certain sects and for some degrees. The chief of Illuminism, Weishaupt, set forth some very clever rules to assist instructors in furthering their work. He charges them, above all to study the initiates carefully, to spy on them.

But ordinarily the instruction comes from symbols, from legends and from lectures.

Let us begin with the Symbols.

Everything is symbolic in Masonry. The three first degrees are usually referred to as Symbolic Masonry, to differentiate them from the others which are the philosophic degrees. The symbol, as Mackey explains it, is a perceptible image used to express an occult but analogous meaning. But this symbolic image is only conventional, i.e., it has only a conventional relation to the significant thing. Therefore it is impossible for him who is not in agreement, to realize its meaning. (Arthur Preuss, *A Study in American Freemasonry*, 39-40).

It would not be possible to give here the symbolic meaning of everything there is in a lodge and of all the ceremonial used in it. A great deal of space would be needed for that, especially since the meaning of the symbols is left, as a secondary matter, to the free interpretation of each initiate; or rather, because the symbols have diverse meanings, in such a way that the initiate goes deeper and deeper into Masonic degrees and knowledge.

{p. 62} Nevertheless, for the sake of example, I am going to show the readers a few Masonic symbols.

The two columns, Boaz and Jakin, represent the two principles who, according to Agnostics and Manicheans, have produced the world, good and evil, light and darkness, Osiris and Typhon, Ormuz and Ariman, Satan and Jesus Christ, form and matter, fire and water, male and female. The white is the emblem of the feminine sex, the black of the masculine sex. "By reading the letters backwards, one obtains the secret of Nature, formulated in Hebrew This explanation is from Pike. (Dom Paul Benoit, *La Franc Maçonnerie*, 224-225).

The triangle represents the Great Architect of the universe, or the Masonic Trinity, i.e., nature with its three kingdoms, mineral, vegetable, and animal. The word God begins in many languages with the letter D; the Greek letter D is a triangle. In the middle is the letter C which signifies generation. "This triune God", says Ragon, "has three mysteries which also symbolize the three sides of the triangle: 1st, Everything is formed by generation, 2nd, Destruction follows the generation in all its works, 3rd. Regeneration under other forms follows the effects of the destruction."

The sun, frequently represented in Masonic decorations, is a god beloved by the Masons, as by Agnostics and Manicheans, and represents the forces of Nature, the true god of Masonry. In its honor in the Masonic temples, the presidential chair and the altar of the lodge face the East.

The Flaming Star - symbol of the Supreme Grand Master, i.e., of modern philosophy, and belief in the divinity. (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, 155). In higher degree it seems, according to the explanation given by Masonic authors, that it has a more material and obscene meaning, which I cannot set down here. (Mac. Prat. 1, 180).

The square and the compass signify equity and equality and, in a deeper sense, the masculine and feminine principles of generation, which is represented among these symbols by a "G".

They also use the symbol of the rough stone, the polished stone and the cleft stone. The exterior order or blue Masonry must prepare the materials - the rough stone, i.e., outsiders - in order to introduce them carefully worked, as did the workers of the temple of Solomon, to the interior order for the construction of the new temple. The apprentices must rub away the prejudices of the outside world. The cleft stone is the Order of the Templars which must be repaired by Masonry. (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, 148 ff).

38. Symbolism Of The Bible

In many, if not all lodges, is found the Bible, and no doubt upon seeing it the Protestant who still retains something of Christianity and the Catholic who has some vague idea of his religion and of the Bible will feel comforted in the face of his suspicions that it would be contrary to his beliefs. In some places the cross is still seen, thus giving confidence to the timid. Must there not be something Christian in an institution which honors the Cross and the Bible? Nevertheless, this only manifests their ignorance of the true significance of those emblems and of the hypocrisy with which they are used on them. The Bible is there in order to accustom Masons to scorn it; to accord it Masonic tolerance on the same basis as other sacred books, as for example the Koran; to interpret it according to the Masonic way; to form with it the legends which suits the Order; to tear it apart; to translate it as

they desire. Preuss devotes an entire chapter of his work to the study of the Bible, and I am going to set down its conclusion:

"Certainly we have not denied the use of the Book (Bible) in American Masonry but we have proved that the Christian Bible is not an object of Masonic reverence; that such objects as the Bible, the square and the compass, 'must be taken as an inseparable whole', if we must give to passages of the Bible their just importance. We have shown, as if in reality such an evident thing needed demonstration, that that Bible is a Masonic Bible, not a Christian Bible, because the material book is nothing when its contents are mutilated, contradicted or altered. We have show that in solemn Masonic processions its inferiority to the book of the Masonic Constitutions. We have shown that the praises given to the Bible mean nothing on the lips of Masons, since for Masonry the Bible is only one of the books of divine revelation, on equal level with the Koran, Veda , Zendavesta, etc. We have shown how the tests are deprived of their Christian significance by the suppression of the name of Christ; we have seen with what absurdity the authenticity of the books is contradicted; we have seen the Bible lowered in comparison with the Kabala. It is held as an imperfect form of Kabala. If this is Masonic reverence for the Sacred Scripture what would its scorn be?" (Arthur Preuss, A Study in American Freemasonry, p. 248). The Bible as a Masonic symbol must be interpreted as the book of Nature or the code of Reason and of the human conscience." (The Catholic Encyclopedia).

The Bible and the Gospel of St. John in particular are not recognized in the Order Of St. John as books of the Old and New Testament, but the holy books are considered there only as a unit, certainly valuable, as historic documents on the mysteries and their explanation. Christ Himself is nothing more than the Grand Master of the order who illuminates with a

{p. 64} perfect light. He is only a symbol of that which natural reason teaches us concerning birth, death and resurrection; he is only Logos symbolized. (Ed. Em. Eckert, La Franc-Maconerie dans sa Veritable Signification, 1, 156).

Now, Masonic readers, especially Protestants of good faith, know what the presence of the Bible means in the lodge.

39. Symbolism Of The Cross

Will the presence of the Cross have a better fate? Certainly not. To the Christian symbol of suffering and sacrifice there has been given the meaning of carnal pleasure, above all when it is in conjunction with the rose, symbol of charity, which in the Masonic sense signifies sensual condescension. (Dom Paul Benoit, *La Franc Maconnerie*, I, p. 27).

The inscription on the cross, INRI, has also a sensual meaning contained in the Latin *igne natura renovatur integra*. Nature is renewed completely through fire. That fire is the sun; is concupiscence in the ultimate degree. (Arthur Preuss, *A Study in American Freemasonry*, 49 ff; Dom Paul Benoit, *La Franc Maconnerie*, 27).

In the Rose-Cross degree that inscription will mean Jew of Nazareth led by Rafael to judea. And the word, INRI, will be the hostile word with which the brothers of that degree recognize each other. (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, 337).

Naturally, these symbols and all the rest are being interpreted in diverse ways, according to the degrees, because Masonic teaching goes gradually in order not to frighten the initiate by showing all the vile profundities of the mysteries and of the pagan cult of the flesh too soon.

The worship of the Sun and the cult of Nature are the origin of the celebration of the Masonic feasts referred to in the Solstices of Summer and Winter, as the Feast of St. John the Baptist and of St. John the Evangelist. It is not devotion to these saints, but rather the cult of the sun which has made them chose these dates for the Masonic solemnities.

40. Legends And Allegories

The Masonic ritual is full of legends, especially in the higher degrees, beginning with that of Master, in which is found the legend of the death of Hiram. In those legends are involved the allegories which Masonry uses to communicate its light to its members and to hide it from outsiders in the same manner as the symbols serve to hide it from the members. The difference between the allegory and the symbol, according to the Masonic doctors, lies in the fact that the symbol has a purely conventional significance, in such a way that it is impossible for him who is not in the secret to discover it. The allegory, on the other hand, "is a discourse or

{p. 65} narration in which there is a literal and a figurative sense, one apparent sense and another related sense, the intention being that the use of the apparent meaning is to indicate the figurative or occult by analogy or comparison." The interpretation of the allegory is easy, and for this' reason someone has said that "the allegory inhabits a transparent palace". Almost all the legends of Masonry are allegories. Only by reason of their legendary allegories or symbols do they have importance, regardless of what their true history may be.

I shall give a resume of the legend of Hiram or Adonhiram. This was the master who directed the work of the temple of Solomon, a very wise man. The Masons were divided into three classes, apprentices, companion and masters, and in order to recognize each other each guild had a word. Hiram was murdered by three companions who wanted to extract the word from the master, but with his death the word was lost. The Masons gathered sadly not only to mourn the death of Hiram. but also to search for the lost word. This legend is elaborated upon in higher degrees without the lost word being found, except in the ultimate degrees. Whom does the murdered Hiram represent? And who are the murderers? Hiram represents. according to some degree, Jacques de Molay, the Grand Master Templar; for other it is Manes, founder of Manicheism; for others it is Jesus Christ. Still others believe it to be Jehovah, God of the Jews as opposed to the One God in the Trinity of Christians; for still others it is the "sovereign people" whose sovereignty has been destroyed by priests, kings and soldiers., represented by "a serpent with three heads. The head with a crown indicates the Sovereign.. the one with a tiara or key, indicates the Popes and the one with a sword., indicates the Army." (Symbol Of The Degree Of Kadosh Knight, according to Ragon, p. 388. Quoted by Ed. Em. Eckert., La Franc-Maconerie dans sa Veritable Signification, I 332).

Hiram is a symbol of the sun to some Masons which suffers a kind of apparent death in winter. According to more profound interpretations.. it is humanity, mortal in individuals, immortal in the specie. The drama in the Middle Chamber indicates the renewal of humanity in the sanctuary of generation. According to others, Hiram represents the State of Nature, despoiled by the state of society.. of the original liberty.. equality and fraternity. According to others, again Hiram is Satan himself, the good god of the Masons, dethroned from his empire by Adonai., the God of the Christians, one God in three persons, Father., Son and Holy Ghost.

41. Against Whom Is Masonic Vengeance Directed?

The understanding of the three murderers of Hiram depends upon the interpretation accorded him. In general, one may say that they represent

{p. 66} priests, kings, society and Christianity. Therefore it is clear against whom must be executed the vengeance for which they are prepared and disciplined and of which they speak constantly in the lodges. These explanations given are from Masonic doctors as one can see in the cited works, especially those of Benoit, Preuss, Serra Causa and Espasa.

42. The Lectures

Copin-Albancelli says: 'What have I done in Masonry? It is a question which the reader ought to ask me. It is, in effect, what one always hears: What is done in Masonic meetings?

"The reply is so simple, that it always amazes those who hear it for the first time. In the Masonic meetings one begins by listening to sermons, and later one gives them. Their lodges are places where one is preached to and where one preaches, and nothing more.

"If this reply has been able to surprise the reader," he continues, "at the beginning of our study, it should not do so now. One who tries to understand the suggestions of the occult power residing in the spirit of Masonry has only one medium at his disposal, namely, the sermon.

"Upon what are these sermons based? Upon two principal themes which revolve unceasingly for every purpose and for no purpose.

"First theme: Freemasonry is a sublime, holy and sacred institution. It is the eternal initiator of all that is upright, good and great in humanity.

"Second theme: This association, so lofty, so respectable, so venerable, has one enemy. This enemy is Catholicism. How does one arrive at this conclusion? Since Catholicism is the enemy of Masonry, it is the enemy of all great causes to which the latter claims to dedicate itself. Consequently, if they truly love these great causes, it is necessary to combat Catholicism.

"Such are the two embryonic ideas which serve as a hinge for Masonic teachings. Such are the two suggestions which the Occult Power wished at all costs to implant into the minds of the members, the two ideas which it is intended to impose upon them for good or evil, until such a point that those who refuse to accept them are definitely cast out of Masonry. That above all, must serve as a base for all the rest.

"Around this there are studies in common, in the form of Lectures and discussions, in which the members are encouraged and which deal with political and social questions, etc.."

To inculcate these two great ideas Masons make use of ritual symbols, catechism and legends - especially that one which claims Hiram as the father of Masonry. Another still more daring legend is that it was founded by Cain, born, of Satan or Eblis (the angel of light) and of Eve, seduced by him. "Masons believe all this and they believe too all that is said about the

{p. 67} influence of Masonry on human development," says Copin-Albancelli, "Why did we not know it, or why did we not ask it? The "widow" has us under her influence, literally. She has hypnotized us"¹⁴

The effort spent in making Masons accept the first suggestion has no other purpose than to make the second one easier for him. Notice what that same author continues to say: "Its success has been complete. The occult Power has suggested so skillfully to the Masons, through the inedium of this sublime and holy Masonry always concerned (it says of itself) with the well-being of humanity that it has blinded them completely, deceived, hallucinated, hypnotized and fanaticized them. It has injected them so profoundly with the anti-Catholic virus that the majority of them have come to be obsessed with a madness which will not let them rest. In the same way that alcohol reacts upon the brain, so does this anti-Catholic insinuation react upon Masons. Many act without reason. They do not think; they chew and chew again the suggestion, as do ruminating animals with the straw which has been given them. They react in an automatic manner to the repeated urgings of the Occult Power. Speak to them of Masonry, tell them that this association is the mother of civilization, of progress, of light, and they jump with joy. Do not believe they know what is civilization, progress or light any more than they know what is, this Masonry of which they form a part. It has limited itself to insinuating skillfully that civilization is progress, `hat

progress is light and that light is Masonry, - Masons have asked no more, and each time they get these replies, they applaud with a most delirious enthusiasm."

"On the other hand, pronounce in their presence the words, only the words, Catholicism, Clericalism, and Obscurantism and they will foam at the mouth. These words effect them like an electric shock. They arouse a fury of destruction in them. It is not because they know the meaning of Catholicism, Clericalism and Obscurantism. Their holy and sublime mother, Masonry, has lied to them about this. They believe with a profound faith all that is told them because they are persuaded A PRIORI of its sublimity." (Copin Albancelli: La Conspiration Juive contre le Monde Chretien, ch. 5).

Nevertheless, when the brothers invite you to enter Masonry, they will tell you that in their organization they do not deal with religion, or politics and that you can be Masons and Catholics at the same time. They will tell you this in all seriousness.

== 14 In Grand Orient language the term "widow" designates Masonry, and Masons are called 'The Sons of the Widow,' the allusion being made to Manicheism.

{p. 68} 43. The Imperious Demands Of Masonry

"MASONRY SPEAKS." Masonry affirms matter solemnly to its members; it does not offer them proof. The Magister Dixit of Pythagoras is its model. It confesses, through its doctors, that no man or corporation is infallible; it confesses that it has no documents or authentic accounts, spoken or written on which to support its affirmation about the ancient origin of the sect. Neither does it have the date of the teachings, with no more foundation than that of having been taught by those ancient sects or sages. It does not prove its affirmations, but nevertheless it pretends to give light to the understandings of its members, to teach them the truth.. the divine truth, the truth of God and the soul; the Nature and essence of both is what constitutes the principal objective of Masonic teaching. Now with respect to this form of teaching, the final apparent tribunal is the Grand Lodge. And before this authority, which declares itself fallible and which manifestly affirms its essentially mendacious doctrines as the reader may well imagine and will then see, there go the Protestant and Catholic initiates to abjure their Christian faith, a retraction hypocritically enveloped in the veils of Masonic symbolism and ceremonial.

{p. 69} PART TWO An Essentially Untruthful Society

CHAPTER I Masonry And Catholicism

44. Personal Sincerity Of Many Masons

I have said, and I repeat now, that I recognize there are many Masons who are serious persons, incapable of assenting to the spirit of Masonry and of lending themselves to its intrigues. These men are in it, contributing to its work with their money and their prestige, only because they are ignorant of all or almost all that there is in Masonry, its objectives, its doctrines, its methods, and its deeds. Scarcely do they recognize it as a light sketch, traced before their eyes expressly to keep them deceived. Furthermore, I could name some individuals who I know and who m- I am certain, on the day they realize even partly what they are now ignorant of, will withdraw horrified from the institution which has been deceiving them and exploiting their prestige and cooperation. Concerning others, without doubt it can be said that they walk in the shadows suspecting somewhat, knowing a small part of the deceit being played, yet ignorant of a great deal. They undergo the struggle which is sure to take place between an

{p. 70} honorable conscience and agreements entered into because of deceitful practices or a chain of deceptions. Having given this warning, I shall go on to prove the constitutional mendacity of Masonry.

45. Does Not Masonry Concern Itself With Religion?

The large majority of the Masonic Order believe that Masonry does not concern itself with religion. They believe Masonry is only a society of charity and philanthropy and mutual aid. Masonic Constitutions declare: "Masonry concerns itself neither with the diverse religions existent in the world nor with the civil constitutions of the State. On the height at which it stands, it must respect and does respect equally the religious faith and the political sympathies of its members. Consequently., in their meetings all discussion which tends toward these subjects is expressly and formally prohibited." (Constitution of the Masonic Order in Chile, Article 2, 1862. In the Constitution of 1912 it states: "Masonry respects equally the religious faith and the political sympathies of its members." Title 1, Article 2).¹⁵

"It is not concerned with the various religions; it must respect and does respect ... the religious faith... of its members." These are the words of the Constitution, however the truth is precisely the opposite. Masonry does concern itself with the Christian religion,

especially Catholicism, in order to combat it and., consequently, it makes false statements when it says it respects the religion of all its members. This is done in a systematic way. Here are some declarations which will give evidence of the mendacity of Masonry on this subject: "Freemasonry is the counter-church, the counter-Catholicism, the Church of Heresy". (Art. Program of the Masonic review, L'Accacia, in 1902. "As to Catholicism ... we Masons must pursue its utter demolition.'-' (Bulletin of the Grand Orient of France, Sept. 1885). A memorandum from the Supreme Council confirmed these declarations with the following: "The struggle being waged between Catholicism and Masonry is war to the death, without truce or quarter." In 1902, Brother Delpeck, in his discourse pronounced at an official banquet among other things the following: "The triumph of the Galilean has lasted twenty centuries. May the Catholic Church die in its turn!... The Roman Church, founded on the Galilean myth, has begun to decay rapidly since the day of the founding of the Masonic association. From the political point of view Masons have varied frequently. But at all time.. Freemasonry has been firm

= 15 (see p. 85) Declarations such as this occur frequently in the statutes, the utterances and the writings of the Masons.

{p. 71} in this principle: War on all superstition! War on all fanaticism!" (Copin Albancelli: Le Drame Maconique: Le Pouvoir Occulte Contre La France, 89-90).

About two years ago, in one of the solemn banquets of the summer solstice, there were delivered in Iquique such blasphemous discussions against Our Blessed Lord Jesus Christ and the Most Holy Virgin, that the English Masons who had been invited by the Chilean lodges, protested and withdrew. And the first time the notorious Belen de Sarraga came to this city, at the banquet which Masonry offered her, recognizing her as a sister, it was declared that Masonry had had the honor of bringing her to Iquique. Everyone in Chile knew she had spent all her time attacking the Catholic Church with tissue of lies, Masonic legends of the same kind that are read in certain degrees, and with blasphemies.

46. The Renegade Grand Architect

Masonry has been accustomed to call its God the Grand Architect of the Universe. Who has not heard this name, which to the ignorant or naive seems an expression of faith and piety of those who use it? Nevertheless, this title seeming so pompous, beyond the architectural significance with which it agrees with the art of building attributed to

Masonry, involves the denial of one of the first Christian doctrines, that of Creation. The god creator, or the god of Masonry is not the God Creator of Christians. The Architect constructs the building with materials which he does not make, but which he finds already made; the Creator constructs the edifice of the world, not with foreign or ready made substance but with materials which he himself made from nothing.

When you understand this you will know that when they say Masonry demands faith in God, you will realize this is not the same Faith which a Christian has; faith in a Creator God. It is only faith in an Architect God, which is a very different thing. And, after all, it cannot be said that Masonry even clings to that faith.

Who has not heard the phrase: "To the glory of the Grand Architect of the Universe", which has been given as proof of the godliness of Masonry? Now on September 10, 1877 that phrase was abolished in the Grand Orient of France,¹⁶ which rules not only Latin Masonry but also United States

== 16 The tenor of the first article of the Constitution of the Grand Constitution of the Grand Orient of France, thus Freemasonry, and essentially philanthropic and progressive institution, has as its objective the investigation of truth and the study of universal morality; the sciences and arts, and the practice of charity. It has its own principles of liberty, of conscience and human solidarity. It excludes no one for reasons of his beliefs. Its motto is Liberty, Equality, Fraternity.

{p. 72} Masonry: "Before this date, they feasted in his glory (the Grand Architect's); in his honor lodges were inaugurated. Not a word was said: not a vow was taken; not a letter written or a commission given, except on paper which carried this pious phrase at the head. On that day then.. the 10th of September., at a time in which it considered itself sufficiently free to manifest its true sentiments.. the Grand Orient shamelessly renounced its Grand Architect. It has gone still farther: he has been declared their enemy, to such an extent that, in spite of the liberal professions of faith that are contained in the statutes of this federation, it came to be a bad note for an outsider seeking initiation to declare that he was not absolutely convinced that the Grand Architect had ever been anything other than a myth. Following upon a so-called deism, fanatical and irreconcilable materialism? What an extraordinary philosophical association! 17 (Copin Albancelli: Le Drame Maconnique: Le Pouvoir Occulte Contre La France, 96-97).

Proudom, one of the most famous Masons of the past century, said: "Our own principle is the negation of all dogma; our point of departure, nothing. To deny, always to deny is our method. It has led us to place as our principle: in religion, atheism; in politics, anarchy; in political economy, non-ownership." (Dom Paul Benoit, La Franc Maconnerie, I, p. 17).

47. Furious Hatred Toward Christ

In the initiation of the 28th degree Knight of the Sun or Prince Adept of the Ancient Accepted Scottish Rite, among other things which the President, called Adam, says to the initiate are found the following declarations: "Many outsiders have the good fortune to enter our sanctuaries; but few indeed are fortunate enough to come to know the sublime truth (the secret they promise to reveal to him). If you ask what are the qualities a Mason must have to arrive at the center of true good, it is necessary to have crushed the serpent of mundane ignorance; to have shaken off the yoke of the prejudices of childhood concerning the religion, dominant in the country of his birth Here is the master under the form of a serpent which you must exterminate. It is the faithful pictures of what

== (Catholic Encyclopedia, Masonry p. 744).

17 September 10, 1878, the Grand Orient decreed the elimination from Masonic rituals and practices: the Architect, the Bible etc. (Catholic Encyclopedia). In Chile, it seems that they still retain the pious phrase "To the glory of the Grand Architect of the Universe". (Constitution of the Grand Lodge of Chile, 1912).

{p. 73} the vulgar imbecile adores under the name of religion." (Dom Paul Benoit, La Franc Maconnerie, 284).

The 19th degree (Scottish Knight of St. Andrew) of the same rite sums it up in these words: "War on the Cross of Jesus Christ! Adopt the cult of Lucifer, of fire, and of flesh".

In some lodges of the 30th degree (the Knight Kadosh) of the Scottish Rite, which according to Ragon is the "NON PLUS ULTRA" in high philosophic Masonry, makes the initiate trample on a crucifix, telling him: "Trample upon this image of superstition, the king, and the Pope. (Dom Paul Benoit, La Franc Maconnerie, 292-293).

According to another ritual, "The march of the candidate or initiate is made, thus, placing himself at the foot of a Cross of Jerusalem, which must be drawn on the ground. He goes

around this cross with three steps of apprentice, three of companion and three of master, in such a way that the last step leaves him on the high part of the cross; where the heels are brought together in a square". Another sign, called a sign of horror, consists of "turning the head to the left, looking at the ground, and raising the hands a little to the right, "Thus, after having renounced in the 13th degree (Knight Rose-Croix) the divinity of the Redeemer in this act he tramples with his feet the instrument of Redemption, with a show of horror and disdain At the same time they teach the initiate to defile the cross, they invite him to adore Nature It reaches such a point that they even show him Baphomet, that infamous idol, well remembered for the adoration rendered it in former times by the Templars and even before by the Gnostics." (Benoit, 1, 285-287. Also see Ed. Em. Eckert, *La Franc Maçonnerie dans sa Vritable Signification*, 1, 335-337; *Encyclopedia Universal Illustrada, de Espasa, Masonry*, p. 731).

Carbonarium, in its first seven degrees, speaks much of Christianity; yet in the last three degrees, war is declared on all religion and society. In the degree of Master, our Lord Jesus Christ is accused of having opposed the original equality of men, by declaring himself the Son of God. In the seventh degree, the initiate vows war on all religion and true government (Dom Paul Benoit, *La Franc Maçonnerie*, 1, 312-326).

In other rites, such as the Miwaim, the adept in the last degrees, embraces the cult of the sun; spiritualism is practiced, and the preference of evil spirits over good ones is recommended. (Dom Paul Benoit, *La Franc Maçonnerie*, 1, 326-330).

I believe that enough is said and more than enough so that one may see the sincerity of Masonry when it proclaims in its statutes that it is not concerned with religion and that it respects all religions. Brother Connand, speaking at a banquet closing the Convention of 1886, said, "There was a

{p. 74} time when Masonry found it necessary to declare - not as a rule but informally - that it did not concern itself with religion or politics. Was it hypocrisy? I do not say so. Rather it was that we were obliged under the pressure of laws and the fear of police-action to dissimulate the one thing that we alone must do."

48. The Difference Between Clericalism And Catholicism

To better combat Catholicism, Masonry invented a distinction between Clericalism and Catholicism, boasting of respect for Catholicism and of combatting only clericalism, that

is, the intervention of the clergy in politics. At the closing banquet of the General Assembly of the Grand Orient of France in 1886, Brother Chassaing said, "We wish the fusion of all Masonic powers in a general federation which, better than our present disorganized forces, will be able to combat and to conquer Clericalism and Reaction'.'. "This distinction," says Copin-Albancelli, "was invented, precisely at a time in which there were in the Chamber of Deputies three hundred Masons and only one priest, but the Cassock was seen and the ,aprons' were not.," Worthy of notice is the declaration made in this respect by Brother Courdavana, professor of Letters at Douai, who in 1888 and 1889 gave conferences in the lodges of the province and of Paris. In one of the conferences the following was read, -"The distinction between Catholicism and Clericalism is purely official, subtly adapted for the needs of the public. But here in the lodge let us say it aloud, for the sake of truth. Catholicism and Clericalism are one and the same thing." (Copin Albancelli, *La Conspiration Juive contre le Monde Chretien*, 145-157).

In *Maconnerie Belge*, (pp. 208-236) one can read of all the efforts of the Belgian Masonry to enslave and to lower the clergy, to establish free, obligatory, godless schools and to suppress the Religious Congregations. In the International Masonic Congress at Brussels, August 1904, the Brother Cocq, then most Serene Grand Master said in his toast: "Our illustrious Brother of France, Eke ourselves in Belgium, must struggle against the Roman Church to guard the liberty of thought according to one's conscience Proceeding as they do, the French Masons give us not only with words but above all, with their actions, an example which the Belgian Masons must strive to imitate." (Applause.) Brother Duse, delegate of the Grand Orient of Milan, said in turn, The struggle against the Papacy is a social necessity and must be the constant objective of Masonry." Thereupon Duse raises his glass expressing the hope that "Masonry will succeed in planting the flag of progress and liberty over the Vatican which will have ceased to shelter the Papacy." (Thundering applause.) (*La Franc-Maconerie Belge*, p. 238-239).

{p. 75} "It is true that Clericalism and Roman Catholicism are basically the same thing; but if we try to destroy the whole edifice at one blow, we undertake a tremendous task, whose end the present generations will not witness." (Brother Z. in the Perfect Union Lodge) (*La Franc-Maconerie Belge*, p. 227).

49. Masonic Action Against The Catholic Church In France. Its Anti-Catholic Fury

Louis Blanc, in his History Of The Revolution has an article entitled "The Mystic Revolutionaries", in which he, as an undisciplined Mason, far from being familiar with the supreme head of the lodge, describes the part which they had in the revolutionary work ... "First", he says, "it is important to introduce to the reader the underground movement which undermined the thrones and the altars, revolutionaries, the most profound and active of the Encyclopedists. "18

Then he describes Masonry., its three first degrees, the creation of the degrees of the "Arriere" lodges, reserved for ardent souls, the constitution of the Grand Orient, as the central rule of the lodges.. and he adds, "From that moment Masonry was constantly opened to the majority of the men whom we shall again meet in the midst of revolutionary strife." (Copin Albancelli: Le Drame Maconnique: Le Pouvoir Occulte Contre La France, 305311). It is well known that the French Revolution not only dethroned the King but that it also attempted to dethrone God, declaring that "There is no God, man is his own God, humanity should speedily crush the cult of Christian faith; the most beautiful courtesan, symbol of the beauty of the divine being in humanity must take the place of the Savior of the world above the divine altars and must receive the homage of the nation and of public authorities". (Ed. Em. Eckert, La Franc Maconnerie dans sa Veritable Signification, #2, Deuxieme 'epoque).

Barruel tells that on August 12, 1792 the revolutionaries began to date the years from the beginning of the French Revolution, or "Liberty", as it was termed. At the reading of the famous decree there was revealed publicly the cherished secret of the Masons: "All of France is but one great lodge; the French are all Freemasons and the entire universe will soon be as we are. "

== 18 The encyclopedists among whom the most notable were Diderot, Voltaire, d'Argenson - in the 18th century. They prepared the French Revolution.

{p. 76} One must read in history to what extent anti-Christian fury was carried in that grand lodge. For a time it tolerated the constitutional priests, that is those who had been weak enough to recognize the Civil Constitution of the clergy, which was openly schismatic. The rest, except for the very old and weak, who in many regions followed the common fortune, were condemned to deportation and many were temporarily incarcerated in the cities near the sea, and treated with the greatest inhumanity. Of the seven hundred gathered at the Bay of Rocheford, five hundred died in ten months, and

the immense majority had to hide or flee the country. After the priests, the fury was turned against the churches, their monuments, their statues and their sacred objects etc. "One would not exaggerate," says the collaborator and apostate Abbe Gregoire, "in saying that in the realm of art, the listing alone of stolen, destroyed, or degraded objects would fill many volumes." (Marion, Hist. Eccles., Vol. 3, 596-597).

Everyone knows that a few years ago in 1905, the government of France broke off relations with the Holy See, expelled from the country all the teaching Orders as well as many who were not, took possession of their property, removed churches and parish and episcopal houses, after having taken from bishops and priests the income which, according to an agreement with the Holy See.. was owing to them. In a word, the supreme effort was made to suppress the Catholic religion in France. They removed crucifixes from schools, as well as from courts of justice. They erased the name of God from the official text-books, and they intended to suppress at one fell blow all religious teaching.

"From the official documents of Freemasonry, contained principally in the Official Bulletin and Acts or Accounts rendered of the Grand Orient, it has been proved that all anti-clerical measures taken in the French Parliament were decreed beforehand in Masonic lodges and executed under the direction of Grand Orient, whose declared intent is to control each person and thing in France (que personne ne bougera plus en France en dehors, de nous). (Bulletin Grand Orient, 1890, pp. 500 ff.).

"I have said in the Assembly of 1898.. "says the deputy Masse, official speaker of the Assembly of 1903, "that it is the supreme duty of Freemasonry to intervene more and more in political and religious struggles.

"The triumph (in the anti-clerical combat) is due in great part to Freemasonry," he continues, *"because it is its spirit and its program which have brought about this triumph.

{p. 77} "If the BLOC19 has been established, it is due to Freemasonry and to the discipline learned in the lodges. The means which we have now to urge are the separation of Church and State and the law regarding the teaching profession. Let us place our trust in the work of the Brother Comhes." (The Catholic Encyclopedia, Masonry).

"Since 1894," the Brother Gadeud declared at the convention as the act gives evidence, that "Freemasonry is nothing other than the Republic undercover.. just as the Republic itself is nothing other than Masonry uncovered. "' Brother Lucipia, who presided at the council of the Order, expressed this same idea, saying, "At the head of the government there are only, so to speak, Freemasons. Not those Freemasons who, having received the light of day, have forgotten at once the way of our work-shops, but Freemasons who have remained faithful and practice self abnegation. Therefore, so that no one will be deceived: it is said everywhere that 'we are not now in the Republic, we are in Masonry.' The word is that of a Bishop. Indeed, this Bishop would be right if Freemasonry and the Republic were not precisely ne and the same thing."

Finally, the President of the Grand Symbolic Lodge, speaking at a banquet honoring one of the members of the Cabinet, said: -"You will find it very natural, my brothers, that by a logical connection I may include in the same toast the entire government. For a long time you have heard our adversaries claim that France is in the hands of Freemasonry. They are not right. Today they can say so. With Brother Felix Faure all the members of the Cabinet, with the exception of two or three, are of our great family. Yes, we have a government of Freemasons, and Freemasons worthy of the name." (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France*, 139-140).

From these declarations it is evident that the religious persecution which has been in France in this century, and which the masses wish to renew at this time, is the work of Masonry, as it was also in the epoch of the TERROR, at the end of the 18th century.

The spoliation of the property of the Church, the separation of Church and State, the Expulsion of religious orders and congregations, the laws of civil matrimony and divorce, the compulsory lay schools, prohibition or restriction of public worship, etc., are all characteristics of the Masonic plan which one sees fulfilled when and where Masonry has been able to execute

== 19 The name BLOC was given to a number of French Deputies who all voted together on certain measures discussed in Parliament.

{p. 78} it, or propounded by them as an ideal, when it has not been able to realize them.

50. In Spain And Portugal

In Spain lodges were established, with privileges issued from England, in Gibraltar and Madrid, throughout the year 1726 and in a short time they rose to more than two hundred.

The hatred which Masonry has had for a long time toward the Jesuits is well known. The Jesuits are a firm bulwark of the Christian education of youth and of the Christian faith. It is a well known fact that in the time of Charles III, the Count of Aranda, having been affiliated since his youth with the Madrilenean Lodge drew from the king the decree of the expulsion of the Jesuits from all Spanish possessions, the decree which was to affect them all on the same day, that is, April 2, 1767. The mind of the king had been prepared for this by inventing a letter from the Most Reverend P. Ricci, General of the Order, a year before, against the legitimacy of the king, an invention which the Protestant Prussian Choell, as well as many other Protestants, judge as absurd, etc. Aranda became the First Grand Master of the Madrilenean Lodge established in the Grand Orient in 1767 or shortly afterwards. (Hello, L'Acte Macon, au XVIII Siecle, Encyclopedia Universal Illustrada, de Espasa).

In a famous trial which don Miguel de Morayta, Grand Master of the Spanish Orient, had initiated against the priest Wenceslaus Belaguer and the deacon Andres Serrano, for crimes attributed by the press to Masonry, one of the defenders of the accused, Ramon Nocedal, recorded at the hearing, the crimes committed by Masonry against the Church.

"Senor Nocedal: "Oh, Senor Morayta, supreme head of the Spanish Grand Orient! Two or three nights before July 17, 1831, who was singing on the streets of Madrid that horrible couplet which began: Death to Christ, long live Lucifer? Who spread the rumor that the Monks had poisoned the water? Who hurled against the imperial College, St. Thomas, St. Francis the Great, The Mercy, The Discalced Carmebtes and Atocha, those heartless hyenas who easily and without punishment murdered, tormented, and mutilated the religious orders? Who kept the troops in their quarters until the murderers had had enough of killing? Who tied the hands of the regiment quartered in San Francisco so that it could not aid the monks, and who untied them to repel those who were going to seek refuge in the quarter? Who stole in the Commissary of the Holy Places the 1/2 million with which the murderers were paid? All Madrid knew who had planned the crime; the president of the Council of Ministers, upon defending himself as much as he could from the apathy of the authorities, also made it obvious

{p. 79} through his actions and his writing, and no one has dared to deny, that terrifying and sacrilegious hecatomb was the work of the secret societies ...

Senor Morayta: "The Carbonari did it."

Senor Nocedal: "In effect I do not doubt that the Carbonari helped as much as they were able, since the Progressists' mobs were paid instruments; the Freemasons and the partisans of the Commune were the directors of the slaughter. There was another secret society, the Isabelines, and its members were fraternally divided into three parts. And who were those of the Commune but Masons. Who came from Masonry and returned to it? And who is unaware of the treaties and counter-treaties of Carbonari, and Masons when they called a truce to their disagreements to ally themselves against a common enemy? Who does not know that Masonry is the fountainhead and the Mother of all or almost all the other secret societies, which issue from her and return to her, like rivers to the sea? Who ignored that some of these societies are formed by Masons more determined to consummate some iniquity even greater than Masonry wishes to be done for fear the unwary and the deceived might recognize their action and their responsibility? But the slaughter of the religious, burnings and sackings of convents of 1834 are public and notorious and it is indisputable that they were the work of all the secret societies, under the direction of Masonry. And who but the lodges of Saragossa, Barcelona, Murcia and Reus continued the killings of religious and sacked and burned I do not know how many churches and convents in 1835." (The Church And Freemasonry, pp. 164-166, Madrid, 1903. In the corresponding annotation it is proved by Albert Pike, himself a Masonic authority, who already must be known to the reader, what Senor Nocedal affirms concerning the creation of the society of the "Communists," and of others to mislead people concerning the action and responsibility of Masonry.

In Portugal, Calvalho, Marquis of Pombal, had been a precursor of the count Aranda. Enemy of the clergy and of the monks whom he called the most dangerous worms that ever gnawed at a State, he began by sending to the gallows the Duke of Aveiro and the Marchioness of Tavora, as a means of getting at the Jesuits with greater security, according to Saint-Priest, his historian and panegyrist. On the night of January 12-13, 1759, on the square facing Tajo, a scaffold was erected. There the servants of the Duke of Aveiro were burned to death, the Marchioness of Tavora was guillotined, her husband and children executed, and the Duke of Aveiro was tied to a wheel and killed in the most inhumane and barbarous

20 Progressists, a Liberal Party of Spain which had as its particular purpose the most rapid development of public liberties.

{p. 80} manner. They were blamed for a crime committed against the king. However, this was but a means of reaching the Jesuits, one of whom was confessor to the Marchioness. All were accused of conspiracy or of complicity; their houses were surrounded, three were burned. Father Malagrida, incarcerated in the dungeons of Tajo, was afterwards burned, strangled publicly, accused of witchcraft, a charge which Voltaire caned ridiculous although he found such news "comforting." The Jesuits were expelled from all Portuguese territories and driven to the shores of Italy; 200 were held in the dungeons of Tajo, where 81 died of sufferings and misery, and the rest languished for 18 years, until the fall of Pombal. A tribunal of 18 members reviewed the trial of the Marchioness of Tavora, and on April 7, 1781, the innocence of all who were condemned in the sentence of 1759 was declared, their memory was rehabilitated and the trial was declared null, a trial which had exemplified through the depth of legal trickery to which Masonry had resorted. (Menendez-Pelayo, Spanish Heterodoxes, 111, 127-129).

In the funeral panegyric of King Jose, delivered in Lisbon in 1777, the orator said, "Who would believe that a single man, abusing the confidence and the authority of the King could during the space of 20 years,, shackle all the tongues, close all the mouths, inflict anguish upon all hearts, hold truth captive, bear un-truth in triumph.. erase all traces of justice, make iniquity and barbarism respected, and dominate public opinion from one end of Europe to the other?".'

To this question of the Portuguese orator, Deschamps replies with precision: "Only Masonry can explain it." (Hello, LActe, Macon Au XVIII Siede, p. 34-37).

At the International Masonic Congress, which opened on September 20, 1921, in Rome Magalhaes Lima,. Grand Master of the Portuguese Masonry.. who was applauded fanatically, made this statement: "In ten months of government we have done what others have not been able to do in many years: We have expelled the Jesuits, we have suppressed the religious congregations, we have proclaimed the law of divorce and the separation of Church and State Here we are reunited ... sharing the same in thought ... the same feeling and an identical desire. It is the thought, the idea of a new morality, of a new religion.*"' The orator was congratulated with a delirious ovation, the kind that will

never be forgotten. (Revista Masonica 1911, P. 347. Masonry Before The Congress, p. 65).

And what has been done in Portugal is not only what the orator has expressed it has been an odious and tyrannical persecution, the most bloody and hypocritical contradiction of the liberty, equality and fraternity which are so loudly proclaimed in the lodges.

{p. 81} 51. In Italy

The Grand Orient of Italy has declared many times, that, in its struggle against the Papacy it is enthusiastically followed by Freemasonry throughout the whole world, and especially by the Masonic centers of Paris, Berlin, London, Madrid., Calcutta and Washington. (Revista Masonica 1892.. p. 219). This declaration has not been contradicted by any Grand Lodge of any country; no German lodge or any other has broken off its relations with it on account of its political infamy or anti-religious activity. (Catholic Encyclopedia, Masonry).

The following., recounted by Marigiotta.. will give an idea of the antiChristian fury of Italian Masonry:

"We know what the Jew of Istanbul (Adriano Lenuni) has done upon entering the residence of Pope Paul V (The Borgia Palace) where the Italian Grand Orient established its seat. It caused a great scandal, which the newspapers publicized widely at that time, even those which were as a rule rather indifferent. Lemmi had built above the Private Chapel the latrines of the Masonic Supreme Council, causing the drainage to flow over the altar. This proves conclusively his filthy mind, because., in order to commit this abominable act, he could not avoid contaminating the whole area. Protests were heard and the architect, for simple reasons of hygiene had to rearrange the latrines in another way. But Lemn-d had conceived another idea: He had placed in the water-closets a crucifix., with the head down.. and above it, by his order, was nailed a sign with these words: "Before leaving, spit on the traitor, Glory to Satart." From the fact that a Jewish Mason was able to do all that, it is evident that he was perforce dealing with minds disposed toward tolerating such infan-des.*"" (Domenico Margiotta, Adriano Lemmi Chef Supreme des Franc-Masons.. 250).

As for the rest, in conformity with the plans often-times brought to fight.. Masonry has effected in Italy the confiscation of the Pope's possessions, expropriation of the property

of the Church.. godless teaching in the schools and has attempted to promulgate the law of divorce which hitherto has been unsuccessful.

52. In Belgium, Germany And Austria

Of Masonic activities against the Church in Belgium, I find manifestations on each page of the work *La Maconnerie Belge* by Maillie'. The anti-Christian program is the same everywhere, but in Belgium it seems that a greater attempt to realize it would have been made, for the very reason that it has not yet taken possession of the power of the State in a definite manner. In 1854, at a festival which was celebrated in turn by two lodges in obedience to the Grand Orient, Brother Bourland, Grand Orator said, among other

{p. 82} things: "I say that we have the right and the duty to concern ourselves with the religious question of the convents, to attack it in a straight-forward. fashion, to dissect it; it will be necessary for the entire country to bring it to justice, even though it must employ force to be cured of this leprosy." (*La Franc-Maconnerie Belge*, 68).

In 1864, at the celebration of the winter solstice, Brother Van Humbeck, who became Grand Master in 1869, said in a speech: "Yes, there is a putrefied cadaver corrupting the world. It obstructs the way of progress: that cadaver of the past, to call it plainly by its name, without paraphrases, is Catholicism Today we have looked that cadaver in the face. And if we have not yet cast it into the tomb, at least we have exposed it so that people can become more conscious of it."

In 1875, the Brother Opatat Scailquin, in a toast at the new Grand Master, sounded the clarion call against convents: using the formula often heard: "Tried and perfect fire! To the unceasing and bloody struggle against those center of ignorance and brutishness, which spreads like leprosy over all the surface of the land, to war against the convents!"

Mr. Sluys, Belgian delegate to the Masonic Congress of Paris in 1900, said during the course of a session: "It is necessary in Belgium as in France, that we understand clearly that the most terrible enemy of the people is clericalism, and if it is not destroyed at its very source, the solution of the social question is impossible. It is imperative, then, to combat it unceasingly and everywhere." (*La Franc Maconnerie Belge*, 93).

In 1879, the law of godless and anti-Christian teaching for which Masonry had been fighting was passed, and it was considered the first step for which, according to Brother

Lynen at the meeting of the Grand Orient, Masonry had made laborious efforts to unite in a single group, around a unique program, all the forces of Belgian liberalism. The Great majority of the Nation called it the "law of disgrace".

In order to succeed in the policy of confiscation of the property of the church, the lodges agreed to investigate them according to a formula introduced in 1902. In 1905, *Le Courrier de Bruxelles*, which published the results of the investigation, gave details of the manner in which it had been carried out and how the Masonic lodges which had been entrusted with the investigation had also been put on guard against certain personal friendships.

If until now Masons have not inflicted greater damage to the Church in Belgium, it is because of the heroic effort with which the Belgian Catholics have defended their religion.

In Germany and Austria, the anti-Catholic action of Masonry cannot be a mystery for the reader already knows something of the activities of

{p. 83} Weishaupt, of the confessions of the Count of Haugwitz, of the relations of the German Masons with the young Europe of Mazzini, etc. Eckert in his frequently quoted work shows that with the entrance of the Israelites into the German lodge Masonry received a considerable reinforcement, in the middle of the last century, and that then there began an open attack against positive doctrine of religion in Halle, which shortly thereafter was extended to other cities. The directors of teaching and of religion soon found themselves divided into two camps, liberal and orthodox. The latter were oppressed by the scorn and the disdain of the upper classes, until the epithet of orthodox became equivalent to the "poor in spirit", or to "Jesuit", or to "fanatic". The Protestant pastors easily became apostate, and in a short while religious, scientific and literary instruction was exclusively in the hands of the revolution. Somewhat later there was established the plan to annihilate the Catholic Church and taking advantage of the governments themselves, to afterwards turn some against others, to destroy them and thus to arrive at their "universal republic".

Over-confidence caused them to revise their schemes before they could carry them out, with the help of the Gustavo-Adolpho association, and it was replaced by another with the name of German Catholicism; it continued the work by means of clubs for reading, singing, gymnastics, industry and rhetoric. Nursery schools were founded to undertake

the work from the time of babyhood. With the revolution of 1848 many kings and princes opened their eyes. Nevertheless, Prussia was considered by Masonry to be the representative and protector of the modern revolution against Ultramotitanistn, Fanaticisin, and Papal Usurpations, and it worked to bring it to the hegemony of Germany. Later the Masons instigated the Kulturkan-ipf an odious and useless persecution of the church from which it obtained benefits, as it always does from persecutions. Furthermore, the Grand Master Bruntschli, one of the principal agitators, succeeded in establishing in Switzerland the Kulturkampf. Upon his instigation the assembly of the Federation of the German Grand Lodges, *to increment the activity of the lodges in the significance of the Kulturkampf", declared on May 24, 1874: "It is a professional duty to see how the brothers are becoming perfectly conscious of the relationship of Freemasonry to the sphere of the ethical life and the purposes of culture. Freemasons are obligated to put into practice in ordinary life the principles of Masonr , and to defend the ethical basis of human society whenever they may be attacked. The Federation of the German Grand Lodges will provide a yearly plan of matters of current interest for discussion and for uniformity of action in all lodges." German Masonry takes upon itself the duty of exercising with tireless effort a decisive influence on the entire national life,

{p. 84} guarding Masonic principles and maintaining a silent and permanent Kulturkampf. (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, II, p. 262 ff.; *Catholic Encyclopedia*, Masonry).

In Austria, Masonry has undergone a variety of treatments, at times experiencing favor alternating with condemnation. In the time of Josef II.. who devoted himself to philosophy and humanitarianism and who attempted to legislate upon ecclesiastical matters.. Masonry was mistress of public opinion., and was tolerated, thanks to the flattery with which they encouraged the vain emperor to pursue his arbitrary actions. But later, the same emperor placed restrictions on its development, thus bringing about the withdrawal from the Order of a great many brothers; but this did not impair the Order's secret preparations of plans for the de-Christianization and even the destruction of the imperial power, as was shown with the capture of Semonville, sent from the Jacobins of Paris to Constantinople. Primarily it was concealed in an organization called the "Bulldogs", in whose meetings they engaged in a ceremony befitting dogs, which apart from being intensely stupid is confirmed or confessed by Masonic authorities. Decency keeps me from setting it down. (Ed. Em. Eckert., *La Franc-Maconerie dans sa Veritable Signification*, 11, 138-140).

Since the emperors of Austria were representatives of a Catholic power.. the lodges, in a special way, concentrated their attacks against them, until with the crime of Sarajevo., of which I shall speak later, a monarchy was deprived of a virtuous, Catholic prince. As for the rest., it is difficult to give an idea of the religious struggle, which according to the voice of the order Los Voin Rom, has been supported by Judaic Masonry, which was master for a time of the destiny of Vienna. Later it was deposed, thanks to the indomitable energy of Dr. Lueger, who succeeded in organizing the Catholic forces to defend themselves from that tyranny.

53. In Russia

In *The Cause Of The World Unrest*, I read a letter attributed by *Le Diable Au XIX Siecle* to Albert Pike, in which the author exposes to Mazzini the plan of attack upon Catholicism in Italy, to make it seek its last refuge in Russia. At the end of the letter he says: "Therefore, when the autocratic Empire of Rus'sia, will have become the citadel of Papal Christianity (Papist Adonism), we shall unchain the Nihilist and Atheist revolutionaries, and we shall provoke a formidable cataclysm, which will show clearly to the nations, in all its horror, the effect of the absolute heresy, mother of savagery, and of the most bloody disorder. Then citizens everywhere, obliged to defend themselves against an enraged minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude -

{p. 85} disillusioned with Christianity whose deist spirit will be from that moment on without direction and anxious for an ideal - without knowing where to put their worship will receive the True Light, by means of the universal manifestation of the pure Luciferian doctrine, finally made public; a manifestation which will raise a general movement of reaction, which will follow the destruction of Atheism and of Christianity, both conquered and exterminated at the same time." (*La Cause*, 77-78).

If this letter is not authentic, it is, in part at least a prophecy which has prevailed since 1896, twenty years before the Revolution of the anarchists and atheists were unloosed on Russia, not in the way proposed by the Grand Sovereign Mason because the Papacy is not so easily moved as kings or revolutionaries have imagined, except if by realizing the formidable social cataclysm which had been announced. Did the Masons have a part in the upheaval of Russia? -In that country," says Monseigneur Jouin, "457 Bolsheviks caused a reign of terror: of that number 422 were Jews ... Brother Lenin (Ulianov

Zederhaum) belonged to a secret lodge in Switzerland before the war, which was working for the world revolution."

The Jews themselves glory in having introduced Bolshevism in Russia. Thus the Jew, M. Kohen, writes in the daily *Der Kommunist*, published in Charkov, Russia, on April 12, 1919: "One may say that the great Russian social revolution has been the work of the Jews who have not only managed the affair but have taken in hand the cause of the Soviets ..." And now we know through much data that at the present time, at least, it is the Jews who have the supreme direction of their lodges which they use as instruments to realize their plans, as we shall eventually see. (*The Cause*, 77-79; Jouin: *Le Peril Judeo-Maconnique*, 98, 100, etc.).

Therefore, everyone also knows that the horrible catastrophe which was unleashed against Russia not only has upset the social order but has vented its fury against Christian beliefs, despoiling both Russian Orthodox and Catholic Church and robbing them of their property. They have rendered it impossible to teach religion and make it extremely difficult and dangerous the exercise of ecclesiastical ministry. This is how the principles of Equality and liberty have been put into practice, after being preached so loudly in the lodges and among the Bolsheviks and Communists. Still fresh is the memory of the assassination of Monsignor Butkiewicz, which raised such a protest among civilized nations, and the imprisonment of so many priests and of Monsignor Cieplak, whose sufferings have been related by newspapers throughout the world. The hatred for Catholicism has reached such a point that the Pontifical commission of Relief encountered such

{p. 86} difficulties in the fulfillment of its mission of help to the needy that finally it had to abandon that country.²¹

54. In England

Although English Masonry has apparently been more conservative in matters of religion in respect to the Bible, the demand for the belief in God and tolerance toward persecuted ecclesiastics during the Revolution in France, nevertheless, their anti-Christian spirit is shown in many ways. In the first place, it is revealed in the change brought about by Anderson in 1723 and confirmed in later statutes, spoken of in #9.

In the second place, the disappearance of positive Christianity, of the spirit of faith, among ministers or pastors, affiliated with the sect, among men of letters, and in the people themselves it has been less in England than in Germany where Masonry has been dominated by an anti-Christian effervescence more feverish and evident.

Thirdly, the hostility toward the Papacy, center of Catholicism, reached in England, extremes which are scarcely believable when with Lord Palmerston, there were in the same hands, the supreme direction of Masonry and of English politics, which more than at present dominated world politics.

Finally, the relationship of English Masonry with the French Revolution is undeniable: "English gold helped to finance the French Revolution." That is certain. But it is also certain, as Mrs. Webster shows, that it was not Pitt's gold. The Government of George III did not put a hand in that wicked conspiracy. The help came from certain "revolutionary clubs." of England (La Cause, 40). Pouget de Saint Andre, in his recent work, Les Auteurs Caches de la Revolution Francaise shows at each step not only the help of gold, but the very great traffic of English Masons with those of other countries, especially Germans, to bring to a head the Revolution and to assure its results.

In 1770, twelve principal German lodges met and founded in Berlin the Grand German Lodge and in 1775 they received their patent from London: which means that they recognized the Grand English Lodge as the Mother Lodge. I have already mentioned the ardent anti-Christian spirit which

== 21 In the bulletin La Revolution Par Le Communisme, in an article entitles '**Le Terreur Rouge', there are given some examples and data on Bolshevik cruelty. "From 1918-1920", it says, "26 Archbishops and Bishops and 1,200 priests have died", as well as a great number of people of the most varied professions.

{p. 87} animated German Masonry. Eckert, among others, manifests it very frequently.

55. In The United States

Trying to defend the charge of irreligion of American Masonry, Brother John C. Stroether, of LouisAlle, confesses that Masonry, "as it exists in France, Italy, Spain, Portugal and the South American Republics, is an antireligious political association which in the last

years has developed into a kind of antitheistic sect, which makes no secret of its hatred for revealed religion . **

He adds that the antagonism between the Order and the Church has grown so strong that in 1891, the Grand Orient of France passed on to its subordinate lodges obligatory resolutions to the effect that "it is the duty of every mason to use all his influence to bring about the suppression of an ecclesiastical, religious or charitable associations and to see that their property be confiscated by the State; and it is the duty of every Mason to bring about the exclusion of every student who had received religious education in colleges or schools, from every dependable official post in the government or in every branch of service, military, naval or civil. " (Arthur Preuss, A Study in American Freemasonry, 413-415). This last has also been supported by the Masonic press in the United States, at least as it deals with teaching. Perhaps Brother Stroether is very ill-informed about what happens in his own sect which he tries to defend from the charge of hatred for religion. (Michael Kenny, American Masonry and Catholic Education).

In the United States, where it is ordinarily believed that even the Masons are still respectful toward religion, there are published more than 40 periodicals which write in unison with The New Age of Washington, in which the Church is reviled in each issue and its destruction is sought, with as much insistence as in France and Portugal. The Pope is called "the enemy and the curse of humanity"; it is proclaimed that the plan of Masonry is "to free the world from the tyranny of Rome over conscience and free thought. Against this sinister power", it says, "Masonry is aligned; the only power in the world which is the eternal enemy of this modernized paganism,". This is the language which is used in the nation which had believed itself most tolerant of all religion. Here one can trace the universal language of Masonry, especially now when there is no need of dissimulation. (Michael Kenny, American Masonry and Catholic Education).

The dark and criminal sect Ku Klux Klan, which professes fanatical hatred for Catholicism, has found its best elements among Masons, the unconstitutional law adopted in the State of Oregon in 1922 obeys the general plan of Masonry in establishing compulsory public schooling and

{p. 88} does away with all private teaching, especially Catholic.²² Fortunately, this law was declared unconstitutional by the Supreme Court of the United States.

56. In Mexico and Central America

I am certain that Masonic action has been most terrible against the Church in Mexico as it has in many countries of Central America. Unfortunately, the isolation in which we, in Chile, live has kept me from securing more complete information; but a few examples are enough to reveal it.

In Mexico, according to Espasa, there was in 1910 a Grand Lodge with 43 adhering lodges, of which 26 were of North Americans and the other 17 of Mexicans. In that year there were formed two Grand Lodges, the York Valle of Mexico with 16 English language lodges and one Mexican, and the Valle de Mexico with 16 lodges, 10 of them in the capital. Outside of the capital there were that year six Grand Lodges: of Veracruz of Nueva Leon, in Monterrey, of Oaxaca, Cosmos of Chihuahua, of Cohahuila in Torreon and the Grand Texas-Mexico Lodge.

Horrible have been the tyrannies exercised against the Church and against Catholics in the past century, especially in the constitution of 1857 and 1859 when laws fanatically hostile to the Church were promulgated. Under these laws have lived Mexican Catholics, who are the immense majority of the nation; at present, at the end of many revolutions and persecutions they have been granted a little more liberty. There, in Mexico, the priests cannot wear their habit; they cannot make public manifestations of religion, and there was a time when they could not even expound the Catholic principles publicly without making themselves liable to imprisonment. Don Victoriano Agueros was jailed 21 times during an equal number of years for having published in *El Tiempo*, of which he was Director and owner, opinions upon Juarez, the day of his birth, contrary to Liberal and Masonic sentiments, masters of public opinion.

Passing over those tyrannies of the past century, unworthy of civilized peoples, Masonry has given throughout the 20th century examples of what it is capable of doing to fulfill its proclaimed program of respecting all religions. It has confiscated and profaned churches, prohibiting even the simplest acts of worship; it has destroyed statues; it has persecuted the clergy, to satisfy its insatiable thirst for gold and for blood; it has committed upon persons dedicated to God and to the service of suffering humanity,

== 22 See appendix A.

{p. 89} brutalities and excesses, of such nature, that my hand cannot describe them. I shall content myself citing in respect to this, part of what Monsignor F. C. Kelley says in his work entitled *The Book Of The Red And Yellow*, whose documentation he offers to whomsoever might wish to see it.

"Before the Revolution entered the cities, the lodges fiercely attack the Catholic Religion, by means of calumnies launched from the press and from the tribune. Its members served as spies and as informers, and even disclosed the hiding places of the priests and of the sacred vessels. This is not a supposition; it is an admitted fact in all Mexico."

El Liberal, official organ of Carranza can be cited as an authority on this point is indispensable,' says El Liberal, "that to fulfill our detern-tination a firm call be made to those followers of the truth so that they fall into line to fight for victory or for death, for liberty and fraternity, in temples consecrated by triumphs and inexplicable abnegations,, the lodges ... Mexicans., lovers of liberty, equality and fraternity, let us hasten to unite in an army in defense of these ideals; let us work in our lodges for its realization." (Kelly, *The Book Of The Red And Yellow*, p. 66).

That ideal of liberty,, equality and fraternity is what caused the expulsion from Mexico of the Apostolic Delegate, for the crime of having attended the laying of the corner stone of a religious monument.²³ And that, according to what is said at the instigation of Belen de Sarraga!

Speaking of one of the States of Mexico,, a friend writes me "Here are committed more crimes in a week than before in a year's time; divorces are granted in a single hearing and by the will of one of the parties! And the public schools are co-educational."" This happens in the States of Yucatan, where, after having sacked Catholic churches and assigned for profane uses, they were subsequently returned to the Church, but the central temple of Jesus Maria was given by Governor Alvarado, contrary to all laws to the Brothers; they still keep it, having torn down its towers and arranged its facade with a vulgar imitation of the Mayan style and adorned it with Masonic symbols.

In Guatemala, with all the odious restrictions imposed on the clergy, against the exercise of worship and with the arbitrary persecutions of even the Archbishops, the situation of the Church has been very similar to that of Mexico; therefore it is not a rash judgment to suppose that there the same hand has been executing the same plan.

I draw from information published in the press by reason of the report presented to the Vatican by Monsignor Rotta.. who, by order of the Holy

== 23 The Catholic Review of E1 Paso has given an account that even the continuation of the building of this monument was stopped.

{p. 90} See, has visited the republics of Central America. According to his reports, it is believed in the Vatican that there is no country in the world in which the Church is in worse condition. The condition is attributed to Masonry.

The campaign, in reality, took place in 1871, when the majority of the religious and missionary orders were expelled from that country, as were also expelled the Archbishop of Guatemala, his auxiliary Bishop and numerous ecclesiastics. The charges made against them were of having carried on political activity, a charge which the Vatican has firmly denied.

"Today the Masons as one Order, have legal solicitorship in Guatemala and their statutes have been recognized by the Government, while the church not only does not have legal status, but Catholics are denied the right of assembly.

"Various decrees which prohibited the entrance into Guatemalan territory by foreign Catholic priests, were declared unconstitutional, but nevertheless, they still continue in force.

"Since last November the situation has been aggravated, owing to a decree of the government which prohibits collections of money for the maintenance of the Church," (Henry Wood, Teleg. de El Diario Illust., 1924).

57. In South America

To avoid being tedious, I shall point out only two or three proofs of the anti-Catholic and anti-Christian action which Masonry carries on in countries of this part of the continent. I shall begin with Brazil, which is the most heavily populated country and where the sect has had the greatest power. In Espasa and Eckert, etc., may be seen something of its history in Brazil. For my purpose it will be sufficient to cite a testimony taken from the Circular which the Bishops of the mining province published on December 21, 1909. It states, "In the dark caverns of Masonry, scattered far and wide throughout the world,

there are being prepared plans for persecution, which are converted into laws by the representatives of the people.

"It is a proved fact with irrefutable arguments that there exists in the legislature chambers of the great nations of Europe a domination by Masonry, and this same fact is no less palpable on the continent which we inhabit, with our own dear country the Republic of Brazil as an outstanding member. With complete disregard for the belief of an almost entirely Catholic people, there are being proclaimed laws oppressive to the freedom of conscience, as if the representatives were taking pride in contradicting the desires of the people.

{p. 91} "Here are some of the plans which Masonry intends to convert into laws in our beloved Brazil, following the examples of France in their hatred for the supernatural, by announcing openly their ominous programs. The deChristinization of the Nation by lay teaching, transformed into atheism, the expulsion if not the extinction of the religious Communities, those phalanges of the apostles of civilization, absolute divorce from the marriage bond, a cancer which corrodes public and domestic morality.

"And now they are progressing from plans to actual deeds of aggression. Take for example what is happening to the most zealous Bishop of Piahuy to whom, for that very reason, we send our offers of close support" ... signed by the Archbishop of Marianna and five auxiliary Bishops.

In previous years, the intervention of Masonry in the congregations had occasioned the persecution and imprisonment of the saintly Bishop of Olinda.

In a Pastoral letter from Monsignor Juan B. Castro, Archbishop of Caracas, is the following: "Masonry of Venezuela, through its representatives, has signed a treaty of alliance and union with the Masonry of Buenos Aires which seems to be the most outrageous to date. It has adopted the resolutions dictated at the Congress (of Buenos Aires in 1906) which was transmitted to all the lodges of America, and it has made them obligatory, even with penal sanction, for the Masons of Venezuela. Here are, without commentary, the articles which refer to religion and to the Church: ...

"5th - Latin-American Masonry, by all means within its grasp, will combat clerical propaganda (read Catholic) and the establishment and growth of religious congregations, by combining forces for its expulsion from these countries. To this effect:

(a) Masons will not have their children educated in schools directed by religious corporations.

(b) Masons will influence their wives to prevent them from going to confession and will forbid their children to go.

(c) Masons will not contribute in any way to the upkeep of congregations and their sanctuaries.

"6th - Masonry will strive to affiliate members from the political parties, to defend their ideals and to bind themselves to vote for: the separation of Church and State, the expulsion of religious congregations, civil registration, purely lay instruction, hospitals served by lay nurses ONLY, suppression of the military Chaplains and of other clerical laws (read Christian).

"7th - Every Mason is obliged to proceed in the outside world in accord with the principles of Masonry; those who violate this compromise of our honor are to be punished with all the strength of Masonic law.

{p. 92} "10th" - Masonry will work for all governments to do away with all Legations to the Vatican, not recognizing the Papacy as an International power.

"11th." - Masonry will work to impede the exploitation of the Indian by religious Congregations, and will aid the institution of lay missions to civilize him.

"What is here called the Grand Orient of Venezuela has approved, adopted, and transmitted to all Masonry of the Republic this agreement so that all members of each Body, being fully cognizant of its contents, will fulfill it most completely."

Actually, the above agreement of the Masonic Congress of Buenos Aires does not necessitate commentary. The commentary is furnished by the deeds themselves which each may observe in his own country: the efforts that are made to fulfill that program of deChristianization, the tentative plans already realized., the propaganda by the press and all media within the grasp of the sect, all these are everywhere for everyone to see. In Uruguay and Ecuador the plan is already making great progress.

Can it be said that Chilean Masonry has a different spirit from that of other countries? It is quite evident that what happens in the various spheres of social action, Masonry is, among us, and opposition to the Catholic religion to such an extent that when one wished to indicate that a person is hostile to religion, the shortest and most certain way to say it is to state: "He is a Mason."

As for Iquique, it will be sufficient to recall the assault on the procession which we Catholics were celebrating on the Anniversary of Constantine in 1913. The directors of the attack were recognized Masons. That attack was the epilogue to the meetings of the Mason Belan de Sarraga, who had been brought to Iquique purposely at that time to disturb the Catholic festival. When they tried to answer my refutation of the first meeting they violently abused the Bible, that Bible which was on the table of the president of the lodge and upon which the initiates swore, and a bulletin full of blasphemies was published, after having been approved at a meeting of one of the lodges. And if this is not hostility, against Catholicism, what is it? Scarcely anyone initiated who is a practicing Catholic, at least attending Mass, but he immediately ceases to become a Catholic and leaves the Church. I have had occasion to know several men who have told me of their entrance into the lodge and who afterwards expressed their regret at having done so.

{p. 93} "There is no argument against facts,**,* is an old philosophical adage. Let us examine some of the things Masonry states in its statutes and repeats to outsiders, of what it tells its members who are capable of comprehending it, concerning religious neutrality and in respect to all religions. To begin with the press: -"Out of the abundance of the heart, the mouth speaketh-, the Divine Master said. In Masonic publications it is not respect for religion, especially Catholic, that abounds, but rather a continual attack against it in all its writings. For example La Verdad is a review which is circulated among the Brothers and which they try to have read by all those whom they believe ready to accept their attacks on religion. In it they resort to methods of attack against the Church to combat its doctrine. Facts are manipulated to suit this end. If there is some passage in the Bible which offers difficulty, they will assuredly take the most difficult side as if it were Catholic teaching and will forget or disregard the most obvious explanation, conforming most to the text, and to the general meaning of the Scripture, etc. in order to create an irreconcilable antagonism between faith and reason or history.

In Santiago, there is published also under the auspices of Masonry an almanac, El Almanacque Popular, and a popular review La Tribuna, which follow the same line.

In Iquique, we have seen leaflets written and distributed with great zeal by Brothers recognized as such, in which there have been divulged the vilest and grossest calumnies and injuries against the clergy or against the doctrines of religion; we have seen bulletins written with the same end in view in addition to atrocities at times, which have been published daily, inspired by brother Masons without a sincere retraction ever being published.

In Chile, thanks to God! we have not had those excesses of Masonic liberty, equality and fraternity which have caused our brothers in other lands to suffer so terribly; but the field is cleared and it is being prepared in the same way as was done in other nations. Masonry is well directed and does not rush easily into a failure. That preparation will bear fruit at the opportune moment, here, as it did in other parts unless skillful, strong, and constant action is able to thwart their plans.

It is a tactic of Masonry to treat as visionaries or calumniators those who sound an alarm or call attention to their deeds. There are however, numerous well-intentioned and misinformed Catholics, who believe that Masonry is an anachronism, so out of style, that to speak of it is out of place in these times. Nevertheless, Masonic action grows day by day and is more intense and universal. It is reaching from the lowest positions to the highest ones, thus complying with the advice of Weishaupt: "Around

{p. 94} the powers of the earth it is necessary to gather a legion of untiring men who will carry on their work everywhere according to the plan of the Order". In what branch of the administration are there not such untiring men directing public affairs according to the will of the Order? The country knows it; it can point to many; the Masons themselves in order to make a claim for the Order, proclaim it loudly when it suits their purpose; there are branches of the administration into which the outsider does not enter except with the recommendations or favor of the initiates or of those who obey its suggestions.

Masonry has worked here, as in other places, to influence public opinion against the Catholic Religion, by means of the magic words, liberty, liberalism, equality, fraternity, science, progress, or with declamations against fanaticism, intolerance, reaction, clericalism and other similar words.

Masonry knows by experience the value and force these words have in producing influence, although they may cry for liberty and liberalism, when they are trying to

exercise some oppression of the conscience and they may decry fanaticism at exactly the same time they are showing signs of the fiercest fanaticism themselves. It is difficult to say how far Masonry has succeeded in influencing public opinion and in making humble servants of serious and honorable men, with the enchantment or with the magic terror of those words repeated in various tones.

How many times by taking very discreet and cunning forms Masonry has made its influence felt not only in the circles of pious ladies and of respectable priests but perhaps in the episcopal tribunals themselves, as it has been felt near the pontifical throne itself by means of clever diplomats affiliated with Masonry!

They have stripped the schools of the crucifix and of images, as if we were not in a Catholic country; in text books they have, as far as possible, excluded the Holy Name of God and of Jesus Christ. In childrens magazines sponsored by members of the Mastership, great pains are taken not to name the Creator or anything pertaining to religion. There are recommendations, not to say orders, to organize not only in the high schools but also in public schools, associations of Boy Scouts or clubs which have the stated purpose of cultivating the body with physical exercises but with the concealed purpose of alienating the children from the Church. These instructions will not leave them time to attend Mass on Sunday nor to be instructed in Catechism, nor even to feel the influence of Catholic parents whose teaching authority is replaced imperceptibly by teachers of a lay morality, without religion.

{p. 95} Among these works are found the Fiesta Del Arbol (Arbor Day), La Fieste Infantil de Pascus (children's Easter holiday), Los Recreas DOMinicales Injantiles (childrens Sunday sports and Games), as are mentioned in La Memoria of 1918, read in the Grand Orient of Santiago by the Serene Grand Master, Luis A. Navarrete Lopez.

In certain provinces it is very common to give the name of fanaticism or of superstition to the Catholic religion, which is the national religion. Such is the language of the lodges. Obscurantism is also a word which they have used as a weapon to make the Church despised. By force of repetition the Masons themselves have become convinced and, at least, confusedly, they have convinced others who are not Masons and who are ignorant of its teachings, that the Church is a cavern in which reigns darkness. In Iquique, it was almost a daily occurrence a few years ago, to revile the Church with an invocation of obscurantism; and the strange thing was that those who spoke thus at the time were not

even able to write a letter correctly. They were simple peasants who had become phonographs that reproduced, without realizing the meaning of what they were saying, monotonous charges against the Church. It has been necessary to make them turn a little to the reality of things, to make them understand they were far from the sources of light which they had imagined themselves to be and neither was the clergy in pure ignorance and mentally asleep, as they thought them to be.

The directors know this very well and for this reason they are determined to silence the clergy.

Masonry gloried in this action in its official documents, as one can see in the short work *La Masoneria Ante El Congreso* (Masonry before the Congress), which ought to be read by all Chileans. From it I have taken the following declarations: "It is necessary to leave the limits of this group: wherever in the Republic there are Cathedrals and 2P4 arishes, we must build in opposition; we must ever conquer new places.

"During the first part of 1913," it continues, "all Chilean Masons and a great number of the lodges lent very effective co-operation to the anticlerical campaign which Belen de Sarraga valiantly undertook in our country ... if indeed the laurels of triumph belong entirely to the intrepid, liberal propagandist, then an important part of the happy results is due to the Masons who backed it with their work, their enthusiasm, and their money. "

== 24 The word "triangle" is also used in French to designate a lodge.

{p. 96} These are the declarations of the Grand Master Luis Navarrete Lopez in his annual message read at the assembly of the Grand Lodge of Chile, celebrated in May, 1914.

Speaking of the campaign against Monsignor Sibilía, Representative of the Holy See, Mr. Navarrete adds: "It was a Freemason who organized the first action hostile to Monsignor Sibilía in which the latter lost his sanctuary. At once the Masons brought advice, money sympathy and influence to the Federation of Students in support of their loud public campaign. The lodges established outside of Santiago became the organizing centers of the popular demonstrations which echoed in the provinces this metropolitan agitation" (*La Masoneria Ante El Congreso*, 69-71).

I still remember that Catholics who hated Masonry took part in the campaign, yet nevertheless they fell into its web and served its cause, hypnotized by the magic of the word liberal in which they gloried. Afterwards they recognized the deception.

59. Obedience To Foreign Influence

In comparing the work of the Chilean Masonry with the following program of work of the Grand Orient of France, you will find at the conclusion that a foreign Occult Power which, by means of the Chilean lodges, is directing a large part of our national life.

The framework of this program is as follows: Freemasonry, which prepared the Revolution of 1789, has the duty of continuing its work-" (Circular of the Grand Orient of France 4/2/1889).

The principal means of achieving the ideals of Masonry are as follows: (1) To destroy radically by frank persecution of the Church or by the fraudulent and hypocritical system of the separation of Church and State, all the social influence of religion, insidiously called "clericalism", and as far as possible to destroy the Church and all true or revealed religion, which is something more than a vague cult of the Mother Country and of Humanity. (2.) To secularize by a similar fraudulent and hypocritical system of "nonsectarianism", all public and private life and above all instruction and education. Non-sectarianism, as the Grand Orient understands it, is anti-Catholic, anti-Christian, atheistic, positivist and agnostic, working under the guise of non-sectarianism.

Liberty of thought and of conscience of children must be developed in them systematically in school and it must be protected as much as possible against disturbing influences, not only of the church and of the priests, but also of the parents of the children, if necessary, by physical and moral compulsion. The party of Grand Orient considers this indispensable and an infallibly sure way for the definite establishment of the universal Social

{p. 97} Republic, etc. ... (Chaine D'Union, 1889 p. 134, p. 212 ff. 291 ff.; Official Acts of The International Masonic Congress Of Paris, July 16-17, 1889; August 31; September 1-2, 1900. Revista Massonica, 1880-1910, cited by the Catholic Encyclopedia).

60. Masonic Tolerance And Anti-Fanaticism

Masonry professes to observe the most absolute tolerance of all opinions and to combat fanaticism tenaciously. Let us see if they are as sincere and veracious in this as in their other information. From Copin-Albancelli's *La Conspiration luive*, pp 130 ff. we find:

"Masonry, or rather the Occult Power which directs it, in order to make it accepted, invoked at its beginning the spirit of tolerance; thus it succeeded in making Catholics accept it. Following this it fought the Church in the same name of the same tolerance which had permitted it to exist. And so we are allowed to assist at a truly strange spectacle; according to Masonry there are, in effect, two churches: one worthy of hatred because of its intolerance, Catholicism, and one admirable because of its tolerance, Masonry. The so-called Church of intolerance has existed for a long while before the so-called Church of tolerance. In fact, the Church they call intolerant has allowed the other to formulate and now that it is established and fully triumphant it is the very one which does not allow the functioning to the other. It is, then.. Intolerance which tolerates and Tolerance which does not tolerate. And what is even more ludicrous is the fact that it is those who called themselves tolerant and who do not tolerate, in the name of their tolerance.. take absolutely no account of their own intolerance. It is little too ridiculous to be true; but nevertheless.. it is the spectacle which the entire world can behold. So profound is the obedience which results from the suggestions launched into Masonry by the Occult Power! How can their consciences be thus falsified? It would be impossible for me to comprehend and to explain this if my conscience had not been dragged down to this level, as were many others in the avalanche of madness, and if I had not been both actor and victim at the same time."

The same author, to show to what extremes are carried the intolerance and fanaticism which have taken hold of the Masons by the power of suggestion made to them.. says further: "I have heard from those fanatics of tolerance, when they were beginning to be furiously intolerant in the name of their inordinate love of tolerance. I have been present at some irresistibly comic scenes. One of them was held because of the codfish which certain Masons confessed to having eaten on Good Friday of 1884. The act of observing Catholic regulations was., at that time, considered a Masonic mortal sin by these apostles of tolerance. One of the advanced

{p. 98} ones, on Good Friday of 1884, asked for a note of censure in his lodge against the Masons who by eating codfish on Good Friday were contributing to retain the prejudices of another age."

I ask Masons, I ask their wives, mothers or sisters, if that intolerance, for this same reason, is a rare or unknown thing among us. I have already told what I myself had occasion to see and hear in this attack which was made on the Procession with which we were celebrating the Century of Constantine, an attack which was planned as a result of the preachings of the Mason Belen de Sarraga and at whose head there were know Masons. That is an example of tolerance with which they were combatting the intolerance of our religion, as they term it. On the other hand, when they, or those influenced by them, were forming lines, casting insults, or throwing stones, we Catholics have not even countered insult with insult, nor have we experienced that nervous and frantic attack which the Mason feels upon seeing a statue or upon meeting a priest at the house of a sick person. My compatriots of almost all the cities of Chile, almost with absolute certainty can testify to the same deeds and give accounts of the same experiences. The modern history of all the nations dominated by masonry, is full of the same kind of proof.

Once more, Masonry makes profession of a thing which it has no intention of practicing, except to deceive the innocent who unfortunately are numerous; it professes to be tolerant and it is Satanically intolerant.

61-62. Anti-Catholic Fury

Who is credulous enough to believe that, after so many serious and constant affirmations and protests by Masonry and by Masons concerning respect for all religions, and that Masonry does not concern itself with religion, that the preoccupation for religion and the hatred for the Catholic Religion would be converted into fury? Nevertheless, this is what we have seen not only in the epoch of the Terror and of the Commune in France, in Madrid in 1834 and in Italy, etc., but it exists in certain Masonic degrees, in which they blaspheme Christ, they blaspheme God, saying of Him that he is the fallen angel or prince, they profane the consecrated hosts, piercing them with a dagger. I myself have seen a certificate which gave power to found lodges, a certificate which doubtless came from some Grand Lodge. One of those emblems was a spilled chalice with the host pierced by a dagger; another, the world with the Cross upside down; still another, the Heart of Jesus with motto *Cor ExseGrandum* (exeerable heart) on it.

In the reception of the Elect Of The Reformed Palladium Rite, those who are to be initiated are taught to punish the traitor Jesus and to kill Adonai, the

{p. 99} God of the Bible, through the power of their own evil, done first by Master then by the initiate, piercing the host with a dagger, in the midst of horrible blasphemies, after they have been assured that it is a consecrated host. In 1894, Dom Benoit says, in a church in Paris the disappearance of 800 hosts, sacrilegiously stolen by the sectarians for their abominable mysteries was verified (Dom Paul Benoit, La Franc Maconnerie, 456).

There is then a constitutional, intentional lie, as much in the statutes of Masonry as on the lips of those who, in order to acquire members begin by saying that "in Masonry all religions are suspected," "and it does not deal with religion". The first victims of that deceit are always the very ones affiliated with Masonry!

{p. 100} Chapter II The Masonic Religion

63. Masonry Has Its Own Religion

I have stated before that Masonry has the characteristics of a religious cult. Speaking of American Masonry in the United States, Preuss makes the following resume: "It is evidently a separate religion which has its own, and peculiar altar; and even its own supreme Pontificate; its own, and peculiar consecrations and anointings, its own and peculiar religious creed; its own and peculiar morality; its own and peculiar theory of the nature of the human soul and its relationship to the Deity; its own and distinct and peculiar God."

"With all this evidence found in Masonry, it is clearly demonstrated that Masonry is a very peculiar Religion indeed."

The author proves this systematically citing the greatest authorities of Masonry, Pike and Mackey, and concludes: "Our enumeration has not exhausted the religious features of Masonry. We could have dealt with its invocations, its blessings, its crosiers used in the high degrees, etc.; but we do not wish to devote any more time to the proof of the fact which is so evident. Call it all a religious masquerade if you wish; reduce it all to an unholy mockery, to us the sincerity or lack of it in their protests is unimportant". Masonry, we have observed is the same institution everywhere, one only needs to read the rites of initiation to comprehend that what Preuss says of Masonry in the United States, is found everywhere. Yet Masonry claims that it is not concerned with religion! Ever the customary sincerity!

64. Object Of The Masonic Cult; The Great Architect - Nature

It is not easy to say in a few words what is known about Masonic worship in the lodges. Little by little, Masonry is introducing its new

{p. 101} members into the sanctuary of their mysteries, adapting to their disposition and preparation the extent to which the veil is drawn back. The worship is practiced in separate phases or periods: The first phase: that in which one adores the Great Architect of the Universe, who, as I have stated before, has already been denied by the Grand Orient of France. The new member imagines that he is dealing with God, that Supreme Being Whom he perhaps learned to love and adore at his mother's knee, in church or in a well directed school. The poor fellow does not guess that he is dealing only with a symbolic name, with which the true Masonic divinity is concealed. When and where the symbol was no longer necessary, it was put aside. Notice that the Masons avoid mentioning our God, in their official acts at least, in order not to name what is to them a false divinity.

Second phase: That in which one adores Nature, or it may be, when the idea of the Grand Architect is translated into that of the God-Nature.. universal cause of things, as conceived by the materialist, the pantheist.. or the theosophist, who only disagree on the name but not on the idea which is formed of the first principal cause of things. The American Masonic authorities after involved discussion or circumlocutions, come to the conclusion that the divinity is the active and passive.. or the masculine and feminine principle of generation.

As for the worship of Nature, Pike says: "There is a merely formal Atheism, which is the negation of God in terms, but not in reality. A man says: There is no God: that is, there is no God Who originates in himself or Who ever was originated, but a God who always was and has been, who is the cause of existence, who is the Mind and the Providence of the Universe., and therefore, the order.. beauty.. and harmony of the world of matter and the mind do not indicate any plan or intention of Divinity. But, he says, Nature (signifying the sum total of existence) that is powerful, wise, active, and good; Nature originated within itself or perhaps, it always was and has been, the cause of its own existence; the mind of the Universe and its own Providence. Clearly there is a plan and purpose from which proceed order, beauty, and harmony. But this is the plan and the purpose of Nature". -In such matters", Preuss continues.. "the absolute negation of God, is only formal and not

real. The qualities of God are recognized and they affirm His existence; it is a mere change of name to call the possessor of these qualities Nature and not God." (Arthur Preuss, *A Study in American Freemasonry*, p. 157-8).

So that it may not be a question of name only, the explanation proves what Pike himself keeps saying, when he reduced the Holy Trinity to "the soul" or "the thought of the soul, and, the word which expresses that thought.

{p. 102} I shall add nothing to what has already been said about worship of the flesh a worship which Masonry has inherited from ancient pagans. Preuss and Benoit bring out long discussions of it in their frequently quoted works. In Benoit, one may see that even in the ceremony of the Masonic burial there enters this worship, veiled naturally in symbolism. What I have found out about this from witnesses, has horrified me.

65. The Sun And The Flesh

Naturally when one speaks of life, of fruitfulness, etc., then the sun is presented as the most active and grandiose agent of fecundity and of the procreation of beings, especially those gifted with life, which occupy the highest degree in them universality of things. It is very logical that in the worship of Nature, the sun is taken as its representative and most characteristic symbol of the God-Nature, which Masons adore, on a level with savages.

The worship of the sun is referred to in many symbols or ceremonies which are customary in the lodges. According to Mackey, the circumbulation or procession which is made around the altar in the lodges, in which they begin in the East, travel toward the south and return to the West, is an imitation of the course of the sun and a manifest proof that the pagan rites of the sun-worshippers come from the common fount to which Masonry owes its existence. "Only Masonry.", he says, "has kept the primitive significance, which was a symbolic allusion to the sun as a source of physical light and the most marvelous work of the Great Architect of the Universe ... The worship of the sun was introduced into the mysteries, not as a material idolatry, but as means of expressing a restoration from death to life, taken from the reappearance in the East of the solar orb, after its nocturnal disappearance in the West. To the sun also, as a regenerator and vivifier must be attributed the phallic cult worship which formed a principal part of the mysteries. The three principal officials of the lodge represent the sun in its three principal positions, at sunrise.. at noon and at sunset". (Arthur Preuss, *A Study in American Freemasonry*, p. 120 ff).

"The worship of the sun," says Renan, a high dignitary of French Masonry, "is the only reasonable and scientific cult; the sun is the particular god of our planet. The Titan or the sun is, according to a profession of faith of the Unknown Philosophic Judges, the only God, author of good and evil. The Unknown Judge (the Supreme judge) is the Sun that must govern everything., who must rule the world and create the happiness of mankind." (Dom Paul Benoit, La Franc Maconnerie, vol. 1, p. 228).

From this point, it is but a step to the worship of the flesh.. the sun is only a symbol. There is something which comes even closer to the most

{p. 103} sublime manifestation of the god nature, of the source of life and of immortality; they are the beginnings by which life is diffused and its disappearance is avoided, by means of propagation. The worship of the flesh is presented then as the most natural homage of the adorers of Nature in its most sublime manifestations, and with this cult, the one approaches the most degraded and most corrupt pagan cults.

66. Satan Or Lucifer

In order to remove fear, to transform all ideas which have been acquired in contact with a Christian society, and to erase even the resistance which a natural rectitude could oppose, in certain lodges at least, worship is rendered to Lucifer or Satan. According to the Masonic laws, in conformity with which Belen de Sarraga exposed here in Iquique the sin of our first parents, Satan is the good god or the angel of light who came to teach Eve the secret which was to make human beings like God, seducing her carnally, a knowledge which she afterwards shared with Adam.

How then are the worshippers of Nature to manifest to Satan their gratitude, for the favors he bestowed upon men? They, the Masons, builders of the grand temple of nature., after arranging the biblical narration to their taste, cannot help but feel full of veneration, love and gratitude toward the angel who taught man to have Masonic liberty, by rejecting God and rightfully look upon Satan as their father and creator.

Here is a brief synthesis of the worship of Masonry. I have said and I repeat that many Masons, even in many Masonic degrees, do not suspect the hidden meaning of the symbols which they use nor of what is taught and practiced in the highest degrees.

In the anti-Catholic excesses committed by leading and illustrious Masons, they speak of the goddess-reason, of man himself, etc. Everything becomes "god" for them, except the true God.

Those who have not yet denied the Great Architect of the Universe, for instance the English and many American Masons, open their sessions, take oaths, etc., in his name, thus rendering him worship.

The worship of Lucifer is not so mysterious that it has not reached the ears of those who have concerned themselves with Masonry. In the initiation of the 25th degree (Knight of the Brazen Serpent) one adores the infernal Serpent, enemy of Adonai (Christ), friend of man, who with his triumph will make men return to Eden. In the 20th degree, the president says to the initiate: "In the sacred name of Lucifer, cast out obscurantism.: We already know what that word means in the Masonic language. A Masonic leaflet states: "It was John Ziska who with John Huss, laid the foundations of Masonry in Bohemia. He represented Satan as the innocent

{p. 104} victim of a despotic power; he made of him the companion in chains of all the oppressed. He went further still: he placed Satan above the God of the Bible. In the old greeting: God be with you, he made this substitution: May the one to whom injustice is done keep you. For that reason, Proudhon invoked him, saying: 'Come Satan, exiled by priests, but blessed by my heart!' (Dom Paul Benoit.. La Franc Maconnerie, I, pp 460-462).

"The Reformed Palladium Rite has as a fundamental practice and purpose, the adoration of Lucifer," says Dom Benoit, "and it is full of all the impieties and all the infamies of black magic. Having been established in the United States, it has invaded Europe and each year it is making terrifying progress. All its ceremonial is full, as may be well imagined, of blasphemies against God and against Our Lord Jesus Christ." (Dom Paul Benoit., La Franc Maconnerie, 1, p. 449 ff).

Adriano Lemmi, the supreme chief of Italian Masonry, did not hide his worship of Satan. "In Italy", says Margiotta, "all know that Adriano Lemmi is a Satanist."

"In the name of Satan he used to send his circulars, although adapting himself, at times, to the opinion of the imperfect initiates; but it is enough to leaf through the collection of his

diary reserved for Freemasons to know his sentiments concerning occultism and the wickedness of one who had delivered himself to the devil.

"Yes, as a Satanist he organized the anti-clerical movement and boasted of it from 1883 on, causing to be inserted in his official organ, The Revista Della Massoneria Italiana (Vol. of the Masonic year from March 1, 1883, to February 28, 1884, p. 306) this cynical declaration:

"'Vexilla Regis Prodeunt Inferni' the Pope has said. Indeed, yes! the standards of the King of the Inferno advance and there is not one conscious man who loves liberty, there is not one who will fail to enlist under those standards, under whose flags of Freemasonry, which symbolize the living forces of humanity, intelligence in opposition to those inert forces of humanity brutified by superstition.

"Vexilla Regis Prodeunt Inferni! Yes! Yes! The Standards of the King of the Inferno are marching forward because Freemasonry, which by principle, by institution, by instinct, has always combatted and always win combat without truce or quarter all that can impede the development of liberty, of peace and happiness for humanity, and must combat today more energetically and more openly than ever before all the artifice of the clerical reaction." (Margiotta, Adriano Lemmi, pp. 168-169).

Let us hear now the praises which another brother showers upon their God:

{p. 105} "When we see reigning as sovereign, under the arches of our temples, the Father of all the sectarians past, present, and future, he will tell us With his legendary smile: 'Beloved and illustrious brothers, do me the favor of recognizing in me the pinnacle of Masonic progress, the perfect and sublime Mason of the end of the 19th century.'" (Discourse of Brother Jotrand, Bulletin of the Supreme Council #30, p. 31 on The Church And Masonry, p. 174).

67. Satanic Societies

I shall end the matter of the worship of Satan with a quotation which seems to me opportune: "Some years ago," says Copin-Albancelli, -a circumstance permitted me to lay hands on the proof that there are certain Masonic societies which are Satanic, not in the sense that the devil comes to preside over the meetings, as that mystifier Leo Taxil pretended, but in the fact that initiates profess to be worshipers of Lucifer. They adore the

latter as if he were the true God and they are so animated with an implacable hatred toward the God of the Christians, Whom they declare to be an impostor. They have a formula which sums up their state of mind: no longer is it "To the glory of the Great Architect of the Universe." but "Glory and Love to Lucifer! Hatred! Hatred! Hatred! Hatred! To God be damnation! Damnation! Damnation!"

"It is confessed in these societies that every thing the Christian God ordains is disagreeable to Lucifer; that, on the contrary, every thing he forbids is agreeable to Lucifer, and consequently it is necessary to do everything the Christian God forbids and to guard against everything he ordains as if it were fire. I repeat that I have held the proof of an this in my hands. I have read and studied hundreds of documents belonging to one of these societies, documents which I am not permitted to publish and which came from members, men and women, of the group in question. I have been able to prove that his pleases Lucifer, also that murder is practiced there, always because it displeases the Christian God and pleases Lucifer...." (Copin Albancelli: *Le Dranie Maconnique: Le Pouvoir Occulte Contre La France*, pp. 291-292).

Margiotta relates that Albert Pike had decreed that the God of Masonry ought to be given only the ineffable name of Lucifer, while Lemmi, a rabid Satanist, wanted the god of the most secret lodges to be invoked and evoked only under the most holy name of Satan and that, in order to annoy Pike, Lemmi asked his friend, Brother Carducci to compose the hymn to Satan, *The Coddeal-Mirror*. Lemmi insisted on having the hymn sung at Palladium banquets. (*Le Palladisme*, pp. 47-48).

{p. 106} Let us not forget that if Satanism is the refuge or the masquerade of anti-Christian impiety in one part of Masonry, the other part is the most sincere, the most logical and consistent with their first denials and hatreds, namely, that which declares war on God without replacing him with more than man. It is not strange then, that in some lodges an open profession of this is made. Thus at the International Congress of Brussels in 1886 Lafargus exclaimed: "War on God! Hatred to God! In this is progress! It is necessary to crush Heaven as if it were a piece of paper." And the Brother Lanesan, in the solstical festival of the Clement Friendship Lodge on March 13, 1880, blasphemed with these words: "We must crush the infamous one, but that infamous one is not clericalism, that infamous one is God!: (*Intemational Review Of Secret Societies*, #17, 1924 pp. 309-310).

After reading these horrors, the reader will recall that Masonry upholds in its statutes and by the words of those who make its propaganda, that it does not concern itself with religion and that it respects the religious faith of its members who belong to all religions. This deception cannot be qualified. Their first victims are always their own adepts.

{p. 107} Chapter III Masonry And Politics

68. Its Political Action In France During The 18th Century

The Masonic constitution states: "Masonry does not concern itself... with the civil constitutions of the States ... it must respect and does respect the political sympathies of its members Consequently, all discussion leading to political consideration is expressly and formally prohibited."

Practically the same statements were made regarding the various religions of its members, which has been proven false. Now we will examine their statements toward political activity.

Copin-Albancelli states: "For 150 years, Freemasonry has affirmed and has proclaimed in its statutes, as we have said, that it was not concerned with politics and that in the lodges they prohibited all discussion which might be related to the subject. Yet, by a strange coincidence they suddenly appeared in possession of all the State posts during the Revolution, and in our own time this miracle is again taking place.

"Volumes would be needed to cite all of the documents which could prove the lodge meetings are full of political discussions, in spite of the declaration contained in the statutes," he concluded.

In reality, Masonry was preparing the fall of the Monarchy in France just as it prepared the fall of Napoleon I and of all the governments that have followed, until it gained complete control of the power of the French Republic and found itself in a position to carry out its plans against the Church. For 70 years it had been in France professing the most profound respect for the monarchy and for religion: it had inscribed in its statutes the most formal declarations on these points. Because of these declarations it

{p. 108} had attracted to its temples members of the clergy, nobility and even of the royal family itself, which it planned to destroy, upholding this part with hypocritical constancy. In

Wilhelmsbad, under Louis XVI, a Masonic convention was held and there they resolved that the humanitarian revolution which had been prepared at that time would break out in France rather than in Germany, and this plan was carried out.

In a book entitled *La Franc-Maçonnerie Ecrasée*, written about the year 1746, an experienced ex-Mason related that as a Mason he had visited many lodges in France and England and had consulted other Masons in high official positions. He described this as the true program of Masonry, Boos, (p. 192) of the program of the Great Revolution of 1789.

It has been confirmed by authors who were Masons as well as those who were not that the principal role in the direction of the French Revolution can be attributed to Masonic influence. I will now confirm it. Brother Sicard de Plauzoles ends an affirmation at the Masonic convention of 1913 thus: "Freemasonry can with legitimate pride consider the Revolution its own work."

Brother Amiable and Calfavru, at the Masonic Congress of 1889 gave lectures each making two well documented statements whose resume is this: "At the beginning of 1789, the Freemasons took an active part in the great and worthwhile movement inaugurated in this country of France. Its influence was preponderant in the assemblies of the Third Estate,²⁴ For the printing of acts and for the nomination of the elect They played a less considerable part in the Assemblies of the privileged orders. Nevertheless, the influence of Masonry is recognized even in numerous reforming propositions among the acts of the clergy and of the nobility ..." (Auteurs Caches pp. 7-8, etc. states: "Of 605 delegates from the Third Estate, 417 were Masons. Also p.27).

In Lord Acton's *Essay On The French Revolution* he states. "The frightening thing is not the tumult but the plan. Above the fire and the smoke we perceive evidence of a calculating organization. The directors remain studiously hidden and masked, but from the beginning there is no doubt of their presence." (La Cause, p. 38).

In the last two works cited, one sees clearly the universal concurrence of foreigners, with their people and with their gold and with their action in the French Revolution; one sees the work of a universal organization which makes its people and their money arrive from everywhere, to pay the propaganda agents, to produce misery, and to prepare, by means of it, the

24 The term Third Estate corresponds to the French "Tiers Etat" the political Party which was opposing the monarchy.

{p. 109} popular mind for the revolt; one sees a common accord which historians point out, was effective in the Masonic Convent of Wilhelmsbad. in 1782. Reading these words, the patriotic heart cannot help being filled with anguish, thinking how simple it is for a secret international organization to make any nation a plaything and a victim of its worst enemies. When the patriotic spirit is weakened or lost, foreign gold can carry a country to an manner of aberration and ruin.

In the confessions of the count of Haugwitz, presented at the congress of Verona, one reads: "I then acquired the firm conviction that the drama begun in 1788 and 1789, the French Revolution, the regicide with all its horrors, had not been the result of a sudden decision at the time but happened as the result of the same Masonic associations and oaths, etc." The Count of Haugwitz, speaks as an authority.. being one of the prominent chiefs of Masonry (Ed. Em. Eckert.. *La Franc-Maconerie dans sa Veritable Signification*, 11, p. 179).

69. Its Action In France During The 19th Century

When Napoleon became the idol of the Revolution, Masonry, though working tirelessly to oust him, bent its knee to him. In 1812, at the festival of the Order, the Grand Orator of the Grand Orient pronounced this emphatic abjuration: "And we, my brothers, joined in this Orient, just as in another time one of the Hebrew chiefs upon a mountain, while the warriors of Israel were fighting, lifted his hand toward the Eternal One, who has promised victory to the eagles of his Chosen People, let us rejoice in recognition of the internal peace which his power assures us." (Copin AlbanceR *Le Drame Maconnique: Le Pouvoir Occulte Contre La France*, p. 369).

Nevertheless, the majority of the same military lodges had become antiNapoleonic to such an extent that, during the invasion, some began to admit official Masons of the allied powers to their lodges.

When Louis XVIII ascended the throne, they treated him as they had Napoleon: The Grand Master Deputy, General Bournonville, threw himself at the feet of the monarch, declaring he was as devoted to him as to himself. But, then the new rise of Napoleon took

place, upon his return from Elba, and at that moment, Masonry, veering toward him, addressed a salutation of welcome to the Chosen of the Eternal One.

Later, when Napoleon disappeared after the hundred days of the Restoration, once again Masonry was at the feet of Louis XVIII, the Desired One, offering prayers for him and singing hymn in his honor. (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France*, p. 374).

{p. 110} The story keeps repeating itself with Charles X, Louis Phillippe, the Republic, and with Napoleon 111. Louis Phillippe went so far as to prohibit military personnel from belonging to the lodges, knowing that Masonry was working surreptitiously to oust him. It was all in vain. A great Congress of German, French and Swiss Masons, gathered in Strasbourg in 1847, deciding to substitute the Monarchy for the Republic. Five directors²⁵ of the Parisian lodges prepared the revolution and Odilon Barret, Mason of the lodge of the Trinosophs, and President of the Council of Ministers, after having vowed fidelity to Louis Phillippe, ordered the fighting against the revolutionaries be stopped, and the Provisional Government was organized.

Masonry then sent a deputation from the Grand Lodge of France, composed of members dressed in their insignia, to lend their support to the Provisional Government. An official statement ends thus: "40,000 Masons from 500 lodges, who share but one mind and one spirit, promise you their close support in finishing the work of regeneration so gloriously begun", (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France*, p. 379).

Of Eleven ministers of the Provisional Government, nine were Masons. The other two, Lamartine and Dupond de UEure, were not, but were amenable to Masonic opinion, surrounded as they were by Masons.

The Government was, then, Masonic. Vffien on March 10, 1848, the Supreme Council of the Scottish Rite went to congratulate the Provincial Government, Lamartine, in the name of Government, replied to the Masonic delegation: "I am convinced that it is from the depths of your lodges that there have come, first in darkness, then in half-light, and finally in broad daylight, the sentiments which have just created the sublime explosion which we witnessed in 1789 and which the people of Paris have shown the world for the second, and we hope the last time, a few days ago." (Copin Albancelli: *Le Drame Maconnique: Le*

Pouvoir Occulte Contre La France, p. 380; Ed. Em. Eckert, La Franc-Maconerie dans sa Veritable Signification, II, p. 234).

Later, the nation elected an assembly which was not Masonic, as was the Government. Then the struggle began between the Government and the Assembly, until reaching the coup d'etat which made Louis Napoleon the emperor Napoleon III, in November of 1852.

Did Masonry, which had previously shown itself to be so republican, take part in the movement?

== 25 Mons. Rosset, La Franc-Maconerie, p. 75; Ed. Em. Eckert, La Franc-Maconerie dans sa Veritable Signification, II, p. 229).

{p. 111} Of course! On October 15, 1852, President Bonaparte received an official Masonic letter which stated: "France owes you its salvation; do not stop in the midst of such a wonderful career. Assure the happiness of everyone by placing the imperial crown on your noble brow. Accept our homage, and hear the cry from our hearts: Long Live the Emperor!"

Prince Murat, cousin of the Emperor, had been elected Grand Master on the day following the coup d'etat of December 2, 1851 by which Napoleon dissolved the Chambers of Parliament, in order to have a new Constitution approved. Napoleon was greeted and hailed as Emperor by the lodges six months before he was proclaimed as such.

But curiously enough, after all this, Masonry cursed the "man of December", the "bandit," the "assassin of liberty", as Victor Hugo called him, and prepared for his downfall. Copin-Albancelli states: "M. Charles Goyau shows us in his excellent book on La Idea De Patria Y El Humanitarismo (The Idea of the Fatherland and Humanitarism), how Masonry opposed the reorganization of the Army, undertaken by Marshal Nisiel; how French Masonry acclaimed the foundation of a German lodge in Paris; how the Brother Brisson sent to this lodge the Concord to extend the hand of friendship to its German Brothers and to celebrate with them the suppression of the friends and universal brotherhood. Yet during this time, Germany was adding incessantly to the power of its combat organism. The Occult Power was preaching pacifism and humanitarism in France through French Masonry, while patriotism was being preached in Germany by German Masonry. Attacked in its moral and material resources, the empire's downfall took place. (Copin Albancelli: Le Drame Maconnique: Le Pouvoir Occulte Contre La France, pp. 387-388).

After the disaster of the year 1870, the established Republic was gaining strength at the same time that in the Chambers of Parliament deputies were striving to implant laws contrary to the Church; which means that Masonry maintained and increased its political power. "Clericalism, here is the enemy", one of the leaders had said, and all the forces of Masonry were directed toward combatting Catholicism. Thus it is explained that in 1900, the Masons, of whom there were only 25,000 in France had more than 400 senators and deputies, or a senator for each 70 Masons while for the rest of the French people, the proportion was one senator or deputy for each 10,000 electors. The Masons, then were 193 time more favored than the mass of the French people. (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France*, pp. 29, 97, 98).

Four years later they carried out the Masonic plan for the separation of Church and State, for the expulsion of religious orders and congregations, and for the confiscation of the Church's possessions, properties, etc., and

{p. 112} breaking in a violent and arbitrary manner all relations with the Holy See. This created the need for war and a great number of Frenchmen gave service to it unselfishly; those -"outcast exiles" by law who forgot, de facto, the unjust and anti-patriotic cruelty of those laws; but once the war was over and the danger past for the resurgency, they began to urge the fulfillment of those laws and the suppression of the Ambassador to the vatican. It counted upon the majority in the Chamber of Deputies and the Ministry for this as it was formed almost entirely of Brother Masons. In *La Dictature De La France Maconnerie Sur La France*, (the Masonic Dictatorship of France) by A. G. Michel, one can see all the facts which at the same time justify the title of the book and illustrate the shameful servitude in which the occult sect has held the Government of the Nation). 26

In this work, one sees how, after the note sent from the lodges, the Ministry has begun to execute their decisions, proposing to the Chambers their plans leading to it. Fortunately, the national conscience and the Catholic conscience have begun to awaken and to organize the league of national defense, to stop the destructive blows dealt to peace and to Christian civilization and to the prestige of the country, by Masonry. Later they will again affirm that Masonry knows nothing of politics.

Masonry has sought to do everywhere what it has done in Germany. To give an idea of its activities in Germany in the 18th Century and the beginning of the 19th Century we give the following quotation from Count Haugwitz in his confession at the Congress of Verona.

After speaking of the division of Masonry in two parties, one with its seat in Berlin and the other having the Prince of Brunswick as apparent head, he adds; "In the open struggle between the two parties they gave each other mutual support in order to arrive at the domination of the world. To conquer thrones, to make use of kings as their administrators, such were their ends To exercise a dominating influence over thrones and over sovereigns, such was our end, as it had been the end of the Knight Templars. ..."

== 26 One may see a resume of this work in La Documentation Catholique #275, Jan. 31, 1925, p. 301 ff. In la Dictature, etc., there are quoted all the declarations and accords of the lodges relative to the electoral campaign undertaken to cast down the National "block" ' oust President Miller and away with the Ambassador to the Vatican, seek the application of the laws against the Congregations, establish absolute and universal godlessness; to demand full amnesty for all condemned politicians and traitors, for the introduction of the lay system in Alsace and Lorraine, against formal promises to leave religious liberty and education to those provinces; to the only school and the monopoly of education, and finally the renewal of relation with the Soviet.

{p. 113} I regret that space does not allow me to give in all its amplitude the instructions of Weishaupt, head of Illuminati. I shall quote only a few of his words: "To inspire everywhere a single spirit to direct toward the same object, in deepest silence but with all activity possible, all men scattered over the face of the earth: I have here this problem to solve even in the politics of the States, upon which is established the control of secret societies. Once this domination is established, through the close union and multitude of all its members, let force follow the invisible empire: Bind the hands of those who resist, subjugate, at once, evil in its beginning. Priests and princes are resisting our great plan

"Around the powers of the earth it is necessary to join together a legion of indefatigable men But all that must be done in silence. Our brothers must help each other, they must aid the good who are oppressed, and must try to win all positions of power for the good of the Order." (Dom Paul Benoit, La Franc Maconnerie, 1, pp. 173-175).

Eckert, especially in the second volume of this work, shows the amazing activity with which Masonry worked during the first half of the past century in Germany, especially when the institution Young Europe, an international association which united all of the national institutions: Young Italy, Young France, Young Switzerland, Young Germany, Young Poland, etc., spread throughout Europe. "We have seen," he says, "in what

manner the various professions have been put in fermentation and how they have been gathered into German associations. We have seen how it happened in Italy, a gathering of the Congress of doctors, naturalists, professors, artists, pharmacists and of German lawyers. One congress was soon followed by another, sometimes in one city, other times in another everywhere there were fraternal banquets, liberal and enthusiastic discussions. There were many other gatherings which were advantageous for recruiting Not only are they the chiefs of the revolution which broke out later, but also the most fierce insurgents and the apostles of assassination which we owned in the ranks of Masonry" (Ed. Em. Eckert, *La Franc-Maçonnerie dans sa Vritable Signification*, II p. 266 ff).

It seems that this revolutionary effervescence was moderated slightly with the formation of the German Empire under the hegemony of Prussia, whose kings had occupied high positions, at least honorary, in the Brotherhood. Masonry showed itself to be devoted to emperors and sought to quench in them all suspicion of treason, by baptizing many lodges with names most suited to flatter the princes of the State. Here is a most choice collection: "Frederick of Ascanian Fidelity", "William of Oriental Prussian Fidelity", "Frederick William of the Dawn," "Frederick William in justice Crowned", ".Louisa in Beautiful and Constant", "William Radiant in

{p. 114} Justice", "Hohenzollern Faithful and Constant", "Frederick William of Truth and Fidelity", and many others of this kind. Nevertheless, this did not prevent the German lodges from maintaining strict relationships with the Italian and even the French who had a profound scorn for the German princes. Later I shall have opportunity to say something of the activity of the lodges in the Great War.

70. In Austria

From the time of the French Revolution until the termination of the Great War, Austria, because it was known as a Catholic country, has been exposed to the fires of Masonry perhaps more than any other country, following a carefully and long-laid plan for this purpose. The Great War ended with the destruction of the Austrian Monarchy. The revolutionary calm which followed the formation of the German Empire under the kings of Prussia, dismembering the Austrian empire, is explained partly by the German lodges having succeeded with this political change in what they had proposed to do against Catholicism. But it is correct to note that it has been foreign Masonry which had been

determined to destroy the Austrian Empire. In the country itself, it seems that the Brotherhood counted but few adherents.

In speaking of the World War, there will be a reference to Austria again, in regard to the crime of Sarajevo.

71. Its Action In Russia

Freemasonry experienced alternate periods of tolerance and prohibition under the government of the Czars. Nevertheless, it pursued its surreptitious work for the outbreak of the revolution which overthrew that government.

Has it intervened in that revolution and in the universal disaster which took place under the Bolshevik Revolution which characterizes it even today?

I shall give to the reader two indications that Masonry has been the instrument of that revolution which, if it did put an end to despotism, was to substitute for it an incomparably more tyrannical, harmful and criminal oppression.

The first indication is the realization of the plan pointed out in The Protocols of the Learned Elders Of Zion, which, authentic or not, are a prophetic plan which is fulfilled in an astonishing manner and which counted upon Masonry as its instrument. A copy of the 1905 edition of the Protocols was deposited in the British Museum at London on August 10, 1906, that is more than ten years before the development of the events

{p. 115} which mark the realization of that plan. The relationship of Masonry to the authors of the revolution becomes increasingly obvious when one reads.

"Who can destroy an invisible force? And, that is, precisely our force. All of Masonry served as a screen for us and for our plans; but the plan of action of our force even its very abiding place remains a mystery unknown to the whole people," (Protocol IV). To continue: "For what purpose then have we invented all this political activity and why have we insinuated into the minds of the Gentiles without giving them any chance to examine its hidden significance? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribes unattainable by the direct road. This is what has served as a basis for our organization of secret Masonry, which is not known and has aims which are not even so much as suspected by that herd of goyim: (gentiles) cattle, attracted by

us to the Army of exhibition of the Masonic lodges, in order to throw dust in the eyes of their comrades" (Protocols II, The Cause, p. 95).

The plan of the Protocols is the ruin of nations, to establish over them Jewish domination. See how Lord Churchill described on November 5, 1919, the execution of that plan, speaking in the House of Commons in England: "Lenin was sent to Russia by the Germans in the same way that a culture of typhus or cholera is sent to be spilled into a fountain which provides water for a great city, and it has been carried out with terrifying accuracy. Scarcely had he arrived when he began to gather around himself here and there obscure persons, living in secret retreats, in New York, Glasgow, Berne and other countries and be brought together by the guiding spirits of the formidable sect, the most formidable sect in the world, of which he was the high priest and chief. Surrounded by those spirits, he applied himself with devilish skill, to break down all the basic institutions of the Russian State. Russia was brought down; Russia had to be crushed."

In *The Cause*, the work of Monseigneur Jouin, concerning the Protocols, and the work of Witchl, are given the names of all the Jews who have been in the government of the Soviet and thus it is shown that the Jews are realizing their plan, for which they counted on Masonry as a blind and servile instrument.

The other indication of the participation of Masonry in the Revolution and the present upheaval in Russia is a letter in *Le Diable Au XIX Siecle* (1896), attributed to Albert Pike, "Sovereign Pontiff of Universal Masonry", assisted by ten Ancients of the Grand Lodge of the Supreme Orient of Charleston to the very illustrious Joseph Mazzini, dated August 15, 1871. What I have said of the document previously mentioned, *The Protocols*, I say of this one: Authentic or not, the letter had been published long

{p. 116} enough before the events, not to be an invention accommodated post factum. Its publication is catalogued in the British Museum of London and the plan attributed to Pike is also in part in *Le Palladisme Of Margiotta*, p. 186 published in 1895. It is a plan to destroy Catholicism, to throw the Pope out of Italy and force him to seek refuge in Russia; and then, when the autocratic empire had become the citadel of Papal Christianity, "we," continues the author of the letter, "shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in an its horror will show clearly to the nations the effects of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens obliged to defend themselves against the world minority or

revolutionaries, will exterminate those destroyers of civilization, and the multitude.. disillusioned with Christianity, whose deistic spirits win be from that moment without compass, anxious for an ideal, but without knowing where to render its adoration, will receive the true light, through the universal manifestation to the pure doctrine of Lucifer, brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of Christianity and Atheism, both conquered and exterminated at the same time" (The Cause, p. 77 ff).

Pike was Luciferian. The part of the plan relative to the Papacy has failed, as on many other historic occasions the plans and intentions of human power against the Pope have failed. As to the sad realization of the second part, namely, the "formidable social cataclysmf, no one in our time can ignore it. The Russian revolutionaries have not done nor do they do anything else but execute a plan set up many years before by one of the Supreme Pontiffs of Masonry. Can one deny the part which Masonry has played in the "formidable social cataclysm?"

72. Its Action In Italy

Because of the action of Masonry and of its affiliated secret societies, Italy was, during the greater part of the past century, a great volcano in constant eruptions and agitation. The Viscount of D'Arlinecourt in his pamphlet *La Italia Roja* (Red Italy), says that "one of the first to organize Masonry in Italy was Lord Byron, the famous poet, atheist, and skeptic who hated the Pope, against whom Napoleon, in the midst of his glory had just dashed himself." Then he adds: -"Taking all kinds of intangible forms, and bound by horrible oaths, those secret societies, associated for crime, declared a war of extermination not only of thrones and altars, but on the entire social order. They formed invisible tribunals in which without pity they decreed the death of any person who stood in their way"

{p. 117} In 1834 revolutionaries chose as a chief Mazzini who established . in Switzerland the center of his activity. (He had been expelled from France as a consequence of three murders.) He proposed to extend the revolution to all the States of Europe and through the institutions which, with the name of "Young Italy," had him as chief.

"All Italy," continues D'Arlinecourt, "was involved in a web of treason and of wickedness; political murders were planned Revolutions were in fashion." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 11, p. 213 ff). By means of Scientific

Congresses, held in one city or another, by means of circles or clubs, the revolution is propagandized until in 1848 it reached the point of ousting Pius IX, the most popular and kindest of Popes. Reinstated on the Papal throne shortly afterwards, thanks to the combined action of the Catholic powers, especially Austria, France and Naples the conspiracies continued nevertheless until they carried out that phase of the Masonic Program".

"The revolution has gone to Rome", writes an atheist Brother in *La Revista Della Massoneria Italiana*, "to combat the Pope face to face ... to give Masonry gigantic ... proportions in the very heart of Rome, the capital of the universe. There it will attack without pity the religious which have as a common dogma the belief in God and in the immortality of the soul". Francisco Crispi, it Minister of King Umberto, in his turn declares: "We have gone to Rome to throw down that tree, eighteen centuries old, of Catholicism. Adriano Lemmi, High Pontiff of Italian Masonry, sent in 1887 to all the lodges a circular in which he says to them: "The anniversary of September 20, the day on which Rome became capital of Italy and on which the temporal power of the Pope was destroyed, belongs exclusively to Masonry. It is a holiday, purely and simply Masonic, a point which marks the date of the arrival of Italian Masonry in Rome, an end which it had proposed for many years." (Quoted by Margiotta, pp. 82-83).

It would be impossible to describe in a few pages the political work which the Italian Masonry has not ceased to do since its triumphant arrival in Rome; but the following secret message addressed to all the Venerables, or Worshipful Masters, by the Grand Orient of the Valley of Tiber and signed by Adriano Lemmi, on October 10, 1890, will give some idea of it:

"To the Brothers of the Venerable Italian Lodges:

The edifice which the Brothers of the entire world are working to build, cannot be declared of solid construction while the brothers of Italy have not handed over to humanity the debris of the great enemy's Institution.

"Our work is pursued actively in Italy, and Grand Orient of the Valley of the Tiber has been able at the yearly anniversary of our 1789 meeting, to proclaim that the laws in Italy are being set up in the light of the spirit

{p. 118} of the Universal Masonry. Let us apply the scalpel to the last refuge of superstition, and the faith of the 33rd degree brother (Crispi) who is at the head of the political power serves us as a sure guarantee that the Vatican will fall under our vigorous hammering.

"But in order that this work may not come to a halt and in order that humanity may not lose any of the benefits expected of it, it is indispensable that in the next political elections at least 400 Brothers enter the Legislative Chamber. In the present legislature there are 300. This number is not sufficient for the future work

"The Lodge of the Tiber, joining itself with the numerous Italian lodges, has succeeded in having its Venerable Master Crispi extend the period of dissolution of the Chamber, so that we could arrange together the tests of our candidates to National representation.

The Brothers of the different lodges will work., then near the Prefects, who in the majority belong to us, near the departmental Councils and with other influential persons for the triumph of our candidates. Whoever has cooperated in the diffusion will live in the fight as far as we are concerned. It is necessary to render harmless the priests, the newspapers of darkness and even the irregulars, who during the present legislature, have attacked Masonry under futile pretexts, such as the question of tobaccos or of our influence in that field. We must take advantage of this circumstance to remember the legitimacy of the means which permit us to make money for the purpose of spreading a fruitful propaganda, and respecting our influences which the Grand Orient must not renounce, that we may always put them to good use in favor of the supreme interest of the Order.

"The Grand Orient invokes the Genius of Humanity, to the end that the Brothers strive to break down the stones of the Vatican to build with them the temple of Emancipated Reason

Signed:

(Adriano Lemmi, 33` Delegated Sovereign Grand Commentator.

(Domenico Margiotta, Adriano Lemmi Chef Supreme des Franc-Masons, pp. 196-197).

"Concerning the part which Masonry had in the entry of Italy into the Great War, I take from Witchl the following data: 'On September 6, 1914, The Grand Master Ferrari sent a

circular to indicate to Italian Masonry the attitude which it was to assume from that time on, namely Italy must enter the war, and it will enter the war as soon as the opportunity presents itself: Meanwhile, the brothers must stir up the national conscience most energetically, and they must educate the people for war

{p. 119} "A few days later, on the 13th, the first noisy manifestations took place in Rome, in which it was demanded that Austria lose Trieste and Trent. The principal speaker was Brother Civinini.

"The 20th of the same month, a secret circular from the Lode of Milan expresses the conviction that the war will bring the greatest triumph to Masonry; an epoch free from throne and altars; the Masonic princes must triumph everywhere.

"On October 20th, the street manifestations are repeated everywhere, prepared by Masonry. Victoria writes at the beginning of March 1915; "Those who since 1870 have insisted upon the dissolutions of the state wish to lead us into a war proceeding from Masonry, which received its orders from the Lodges of Paris and of London.

"Masonry scattered terror among independent men; Giolitte feared for his life; General Pollio, enemy of war, died suddenly under mysterious circumstances which were never clarified.

"The pro-war agitation reached its height on May 5, 1915, on the occasion of the Garibaldi holidays, in Quarto, near Genoa, D'Anunzio delivered the principal discourse; the 493 lodges of Italy, obeying orders from the Grand Master took part in them sending deputations which displayed their banners.

"Before three weeks, the declaration of war took place. If anyone doubted that it was principally the work of Masonry, he will be easily convinced by the affirmation of the Grand Master Ferrari made on May 24th, 1916, the first anniversary of the declaration when he said: "The declaration of war was produced by virtue of a decree of the Grand Orient of Italy' (Weltfreimaurerei (World Masonry), p. 220).

73. Its Action In Spain And Portugal In Spain

In the third volume of *Heterodoxes Espanoles*, by Menendez Pelayo, one may read a description capable of giving us an idea of the action of Masonry in Spain up to the writing

of this book. This reading will prove to be of great interest and profit for all. The author, after recalling in a few words the universal conspiracy of thrones against the Church, of which the first victims were the sovereigns themselves, has revealed to us the dealings which the Count of Aranda had with the French Encyclopedists, the same Count who after destroying the Jesuits by force of calumny and violent injustice; they flattered themselves that they would all kill the Mother, that is the Catholic Church.

The king Jose, the philosopher king, as he was called in the lodges, inaugurated in Spain the war against the Church and the confiscation and

{p. 120} foreclosure of its property, as it is called to avoid calling it by its proper name, vis: robbery. The French multiplied the number of lodges in Spain, and with them, not only the seed of impiety but also of revolutions and insurrections which have not ceased there but in the last quarter of the past century, that is if we do not take into account those which ended with the loss of the ultra-oceanic colonies which still retained Masonic anti-patriotism as an important factor.

In the Cortes of Cadiz, Masonry had played an important part, going so far as to pay the rabble present in the galleries to bring about the success of plans adverse to religion. Since 1814, Masonry has been enveloped, so to speak, in a cloak of liberalism; its lodges have been multiplied and along with their growth the hatred of the -"anthropophagy (cannibalism) of the clergy'.'. '*From that time,," says Menendez Pelayo, "Masonry comes complaining to our liberal parties, because of the mockery and vilification and contempt which the rest of Europe bestowed on them telling them that this singular procedure of political regeneration has already grown antiquated and outmoded." (Menendez Pelayo, *Heterodoxes Espanoles*, III, P. 458).

"In 1814, the common danger and sectarian fanaticism brought together the liberals in the Scottish Rite lodges, and one can well say that scarcely anyone failed to become affiliated with them and what all tentative plans to overthrow the Government of Ferando VII, were directed or promoted or paid for by them. They conspired almost publicly and in several cities but, the strangest of all, and that which most clearly gives signs of those times and of those men is, 'The chief of The Reorganized Spanish Masonry Became (mirabile dictu), The Captain-General Of Granada, Count Of Montijo, The Famous Tio Pedro (Uncle Peter) of the insurrection of Aranjuez, perpetual agitator of the Masses, turning of all parties

untiring conspirator, for no other reason than for love of the art" (Menendez Pelayo, *Heterodoxes Espanoles*, III, p. 496).

This "Shameless and reprehensible" military insurrection of Cadiz (1819) "worthy of a place side by side with the desertion of Don Oppas and the sons of Witiza gave the triumph to the revolutionaries. The lodge of Cadiz had prepared it, being powerfully seconded by gold from the Americans, the English and the Jews of Gibraltar.

Since that time, poor Spain continued to be tormented by a fever of uprisings, which blazed constantly in attacks of the most bloody fury, perhaps not equalled anywhere, even putting children to the sword and in one day shooting 300 prisoners, as did the Incorrigible in Caceres and turning the peninsula into a wide open fortress given over to the fiercest mob rule and military anarchy which were enthroned on all sides. "The

{p. 121} instigators of such brutal excesses were the secret societies, already very deeply divided. Triumph made them come to the surface and even to denying each other's name and object, each society and even to denying each other's name and object, each society giving all possible publicity to its activities and ostensibly influencing the governments representatives whose candidacies were planned in the lodges, Masonry had created the revolution and it collected the spoils; but how was it ever able to satisfy all ambitions and to reward its own with fat and honorable employments ... ? On this point arose discontent and in the end a split (Menendez Pelayo, *Heterodoxes Espanoles*, III, pp. 504-505).

And on account of the split, there were organized, to the greater misfortune of the mother country, the secret societies of "Los Comuneros y Vengadores de Juan de Padilla (The Commoners and the Avengers of Padilla), with their towers instead of lodges and their "Grand Castilians", instead of "Grand Orients" "and still later the 'Vendita of Carbonarists', an Italian importation, and the Sociedades Patrioticas (Patriotic Societies)."

"No one knows exactly," says the aforementioned author "what was the organization of the lodges in 1834; but it is in the minds of all, and Martinez de la Rosa solemnly declared it before dying, that the killing of monks was prepared and organized by them" (Menendez Pelayo, *Heterodoxes Espanoles*, III, pp. 589-590).

I mention this killing elsewhere, that blood so fiercely spilled which not only spattered the brow of those which all demagoguery gathered in the quarters of the garrisons, but this killing rose higher and engraved itself like a perpetual and indelible stigma on the brow of

all liberal parties, from the highest to the most moderate; of some because they strengthened the arm of the assassin; of others because they consented or aided and did not punish the wickedness or reproved it weakly. Some gained advantage from the spoils and their greed closed their eyes." (Menendez Pelayo, *Heterodoxes Espanoles*, III, p. 595). The effervescence and the bloody uprisings, formed a large part of the revolutions and political activities in Spain from 1875. The resume can be read in the work of Menendez Pelayo, cited above, whose affirmations concerning Masonry, it is only fair to state, are accompanied by evidence frequently taken from Masonic authors. One can also read it in volume 21 of *Espasa*, p. 1025 ff.

In Portugal

In Portugal, Masonry has not been less fruitful in political revolutions. Menendez Pelayo has stated: "Those who know central Spain in that epoch also know Portugal and can guess its history, although he may not realize it. The same legislative inexperience, the same patriotic delirium, the same

{p. 122} lodges planning the same uprisings, the same Chambers dictating the same decrees and the mass of the people as different there as here, not understanding a word of that confusion. They are equally disposed to receive with open arms the most absolute reaction and uphold it weakly or submit to a rebellious faction stronger because of its audacity and secret bonds rather than numbers" (Menendez Pelayo, *Heterodoxes Espanoles*, III, p. 541).

This opinion of Pelayo concerning the Masonic influence in the political revolutions of Portugal is also shared by Professor Borjas Grainha, brought out in his history of Masonry in Portugal from 1733-1912. He states: "The majority of the men most important in the religious, political, and literary revolutions of Portugal in the last two centuries were Masons." Pointing out that most of the leaders in the coup Xetat of 1910 belonged to the various Masonic lodges (Witchl, p. 104).

In a meeting of the Grand Orient of Belgium on February 12, 1911, Mr. Turnemont said: "You recall with pride the revolution of Portugal. In a few hours the throne fell, the people triumphed, the republic was declared; for the ignorant people it was like a ray from the serene heaven, but we, my brothers, knew the secret of that glorious deed" (Witchl, pp. 104-105).

We are confronted again with the cruel and manifest contradiction existing between Masonry's avowed non-intervention in politics and the reality of its constant activities.

74. Its Action In England

"The first appearance of the Order on the political scene," says Eckert, "was in 1470. At that time,, it took part in the dissensions of the Houses of York and Lancashire. Who can ignore the war of the White and Red Roses? From it many Masonic authors derive the origin of the roses which the Masters carry as a symbol of their "authority." Nevertheless,, Masonry also took part in the pacification of both houses.

.;A second commotion (1645) was particularly a work of Masonry. King Charles 11 was expelled from the throne and died on the scaffold. The Masonic associations of that time took the name of Puritans and Independents; they were composed of the bourgeois scientific element and were of great assistance to Cromwell in his bloody executions ... (Ed. Em. Eckert.. *La Franc-Maconerie dans sa Veritable Signification..* II.. p. 50 ff).

The political activity of the Order depended upon the sovereigns who were sometimes affiliated with the Masonry and other times were trying to antagonize it. After 1813.. at which time the antagonistic Masonic elements were untied, according to the democratic or aristocratic ideas which they professed and, thanks to that concentration, Masonry of England held the

{p. 123} direction of universal Masonry, and its revolutionary political spirit make itself felt not so much in that country as outside of it, in Europe and America, availing itself even of English diplomacy, since Lord Palmerston was at the same time head of the Government and Supreme Grand Master of Universal Masonry.

"Under the direction of Lord Palmerston, England declared that it would shield with its protection all democratic uprisings (revolutions) and the actions frequently repeated in all parts of the world, support that declaration. The world was astonished at this announcement. Yet from this it becomes quite evident that the power of the government was entirely in the hands of Masonry. We have seen the new policy used by England at times, successfully, at other times, unsuccessfully, against Brazil, Portugal, Holland, and Belgium, against Russia and Poland, and finally against Switzerland. We have seen revolution induced in Italy, in Sardinia and especially in Hungary under the impulse of Lord Palmerston. It reached to the point where the main direction of the European

revolution came from London with the "committee of Action" being established there. We have seen in the Viscount of Allincourt how Lord Minto, the English Ambassador proclaimed, in a full theater the independence of Italy. We have seen that M. Frenhorn, the English consular agent, belonged to the Mazzinian association of Rome., which met twice a week and which prepared and carried out the assassination of Rossi, Minister to the Pope" (Ed. Em. Eckert, La Franc-Maconerie dans sa Veritable Signification, II, p. 242).

In the work Les Auteurs Caches de la Revolution Francaisse, among some chapters., all of which are interesting, there are three entitles respectively, The English Agents, From where Does the Money Come? and England and the Revolution, in which it is shown that in the French Revolution, a work in which Masonry glories and in which the intervention of foreign agents cannot be doubted, the English agents were the most numerous; that the pockets of the popular agitators were found full of gold, at a time of general poverty, gold which came principally from England; that each uprising cost thousands of English pounds and that the British cabinet and the English secret societies counted on the help of Freemasonry to aggravate the already distressing situation of the people in France, to promote uprisings and to further the destructive work of the revolution. All this is supported by abundant documentation, much of it diplomatic.

Upon reflection, it causes one to think about the facility with which any of our countries which are smaller and poorer than France, can or perhaps have been the vile plaything of intrigues not only of a rich and powerful government like England, but even of a simple secret society which can count upon thousands of English pounds with which to aggravate the

{p. 124} economic situation of a country by monopolizing its products or by producing upheavals on the rate of exchange. One secret society can provoke great discontent within a nation by paying a few agitators to incite revolution as the best remedy for all its ills. No doubt this has been done on many occasions, and is being done now.

If true history can be written truthfully in the future, will it not bring to light the dark intrigues of the foreigner in our American countries, with his hidden plots and his gold, working now for our ruin and how anti-patriotic and vile has been the conduct of those who have loaned themselves to serve as instruments of treachery to betray the government of the country where they have established themselves? Now after one

hundred years we are showing with clarity their part in the bloody chaos of France and those of us who know the past history of Masonry can well imagine the powerful part they are playing in the entire world, wherever chaos is found.

Regardless of that, we know that Masonry is doing precisely the opposite of what it proclaims.

75. and 76. Its Action In America

We cannot deny that Masonry had its part in the emancipation of America, as did many patriotic elements who believed with sincerity in the justice of the cause of liberation. However, this does not imply that the methods employed were justified. In truth, the end does not justify the means.

We must make this exception to avoid being accused of lack of patriotism or of moral rectitude.

The political action of Masonry in America has been very affective and very fruitful in revolutions and uprisings, as it has been in Europe and in this respect not only has it achieved independence, but above all after having achieved it, either it has used its power to exalt its leaders, to break down parties and to satiate greed, or to further its campaign against religion, especially against the Catholic Church.

As for Mexico, one should immediately examine Volume III of Menendez Pelayo, especially p. 537 ff. To give only a few of the quotations.. after referring to the struggle between the York and Scottish Rites factions, he states: "By degrees or by force (quoting Dr. Mora) they (the New York Masons) subjugated all the public powers to the action or influence of associations not recognized by law; they annulled the federation by the violence displayed in the States and by the imperious necessity in which they placed the people of recognizing them as the only and exclusive center of public authority. The public powers., and the clergy and the militia were all, more or less., subjected to the dominion of one party or the other.

{p. 125} "All the later history of Mexico," continues Pelayo, "stained with the blood of Maximilian is contained in these premises. Wherever the spirit triumphs, it nourishes and foments all misguided ambition and one can expect the artificial revolution which consumes and enervates the people.

Even though it excites tumultuously, just as do alcoholic liquors, it never results in organic evolution, internal or fruitful" (III, p. 540).

It is well known that the restriction of liberty in Mexico was not only religious, but was converted into real persecution, at times bloody, of the political as well. This persecution has reigned in Mexico up to this day, even throughout the long period of the government of Porfirio Diaz; it has resulted in wars and revolutions which have followed his downfall. Masonry's part in all this has been manifest, a matter of public knowledge, and the data given previously in dealing with its anti-Catholic action confirms it sufficiently.

I would exceed the limits of this work and of the time at my disposal to consider all Latin America, nation by nation. The number of uprisings, revolutions and civil wars for which Masonry is responsible is very great, in spite of the fact that all the history of those countries has not yet been written. There many deeds of cruelty and tyranny attributed to Masonic initiative or to the evil instincts of the government, which Masonry has established and upheld as instruments of its power.

The close relationship which Masonry has had with liberalism has served the Brotherhood as an instrument to execute its political action with the greatest deceit and the most secure success. In reading the history of the American Republics, bear in mind the observation of Menendez Palayo, quoted above. Later I shall elaborate on the subject of the political activity which has engaged Masonry during the century of independent life which those countries have led. In spite of the assertions made repeatedly by Masons that they do not interfere in politics, with the exception of their interference in religious wars, nothing else concerns them more than politics.

Espasa gives an idea of the revolutionary movement which has become characteristic of many American republics. I refer you again to Section 58 to refresh your memory of the reports made at the International Masonic Congress of Buenos Aires, transmitted to all the lodges of America enumerated therein.

77. Is Masonry Ignorant Of Politics Or Does It Make Use of Politics As An Instrument?

Masonic statutes, propagandists and members proclaim that "Masonry respects the religious faith of its members just as much as their political

{p. 126} sympathies," yet here as in France, we observe the fallacy of their absurd assertions for while the Masons are few in number as compared to the rest of the nation, still public posts are as numerous among them as if the majority of Chileans were Masons. It is a well known fact that many of them have contact with the political direction of the country. The preference given to Masons in the political field is not due to their merits, but rather the insignia on the Masonic apron which commands much more respect than the opinions of the Government (Constitution.. of the Grand Lodge of Chile, 1912).

Those of us who are natives of Iquique where it is easy to know men.. realize how important it is to be a Mason if one aspires to occupy high posts and to be maintained in all the degrees of power. Concurrently with a search for new members they preach that Masonry is an association of benevolence, that they do not deal with religion nor politics, pushing this propaganda especially toward those who show fear or distrust, whereas to others better prepared to receive Masonic truths, they promise to help them obtain good positions. In fact there is always an insufficient number of positions, however numerous, to fulfill their promises. Which brings to mind an occurrence related in the magazine of the Order in the time of Santa Maria and told by an ex-Mason which has bearing on the subject:

"Upon arrival in the Ministry, I was deluged by a flood of letters, postcards and telegrams all of one type.. namely requests for public employment and commissions for the brothers. The official notes of the lodges asked for favors for a member or relative of one and the brothers spoke in behalf of themselves for positions and favors, even at times making requests for outsiders they wished to influence. This is no exaggeration for even clergymen of a snobbish nature asked my assistance. Such an honor for the Order! Without thinking of what they were doing the private correspondence I received showed evidence that the Masons wished to transform the ministry in my charge into a civil service employment office. It was enough to drive a minister crazy, and certainly an abuse of Masonry, in fact, prostituting it" (La Verdad, January 15, 1921).

In the case of a Mason who is a minister and ignores the advice of the heads of the Order, we should pity them. Masons constantly preach: "Our brothers must give each other mutual support ... and must try to win all positions of power for the good of the Order."

Some of the older residents of Iquique can recall changes of positions or of chiefs taking place unexpectedly, horrible hostilities shown toward those who apparently refused to

comply with requests. Toward others there would be a show of unexpected political favor. There is no other explanation other than the intervention of the lodges. My purpose now is to let the

{p. 127} truth be known to those who have fallen victims to the initial deception which brought them into the lodges, if possible, and caused them to rely on the propaganda that Masonry respected political and religious opinion.

There was a time that their subtle propoganda could fool the best of us, and even I was taken in somewhat, especially in regard to politics. If a man did not belong to the radical party, whether he were a Mason or not, he served its purpose either through frustration, through his ignorance or proceeding in accord with it in the realization of the anti-Christian program which is their principle objective among us. It is not unusual to hear the phrase in certain circles: "This must be taken care of through Masonry". Outsiders are sometimes astonished when a Mason commits an error which would warrant a jail sentence to any other person, or at least some discipline such as suspension or loss of employment, to find a hidden hand, which is certainly not God's, yet almost as if it were, the matter is dropped. Meanwhile the guilty ones laugh at the naive individuals who thought Masons would govern them according the laws or the public sanctions of the country.

78. Masonry's Political Masks

Masonry, faithful to its watchword of secrecy or pretense, never presents itself upon the political scene under its true colors because light is harmful to it. it must present its deals or its programs wrapped up in those of the political parties,, in whose first ranks it can station its most able members,, charged with the execution of its plans and the fulfillment of its orders. With this concealed intervention of Masonry one fully understands the terrible meaning of the words of the celebrated English Prime Minister, Disraeli, when he said: "Those who govern the world are not those who seem to govern it, but rather are those who operate behind the scenes." In 1888, Brother Blatin, a French deputy based his claim on the same fact, to glory in having organized in the French Parliament a real syndicate of Freemasons with which he obtained truly efficacious interventions a hundred times and more.

The reader will ask in what parties we will find Masons in control. At one time the Liberal Party was the center of their operations. From there it has spread to form a more

advanced party, the radical, using its advanced members who were unable to carry out their extreme proposals in the more conservative Liberal Party. However, before leaving the Liberal Party they made certain to leave the people necessary to impede reaction and to drive ever forward those obstinately afraid and timorous of change.

Another thing has happened in the new field of operations; the ideas have germinated; the principles of the Order which the founders of the

{p. 128} radical party professed, now seem to many people too conservative and stale so they lean toward Socialism, Communism or Bolshevism, etc. These are, of Course, the most advanced Brothers. The rest are in the radical party with heavy reserves in the Liberal Party. As in other countries, the Brothers have also infiltrated all political parties, however, from Liberalism to Bolshevism and undoubtedly there are a few who are affiliated with the conservative party.

The proof of this is found in the force with which the Lodges have organized propaganda in the radical parties and the Liberal Party predominately anti-religious which has spread even amongst the clergy. Liberty and Liberalism are words with an ambiguous meaning, which can be applied to the cry Lucifer uttered against God as well as to the protestation of St. Peter when he declared his choice was "to obey God and not man" as was his duty. At times Masonry has cleverly used the same battle cry but only those well versed in the Order would know they mean Lucifer when they use the term "god."

"To fight unmasked would have been imprudent,," says Frederick Sidow, ."but propagating freedom of thought and a feeling of independence was the way one could overthrow the monarchist or imperialist monument built by ambition. In the shadow of authority itself Masonry labored at the great work which had been entrusted to its care" (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 1, pp. 209-210).

According to their own declarations the official bulletins of Belgian Masonry manifest the constant concern which the Grand Orient of Belgium has had for the Liberal Party.

"Outsiders" do not realize this. "The Liberal Party, which outwardly is the expression of Masonry must shake itself out of its torpor,," says Brother Guequier at the meeting of January 25th of the Grand Orient of Belgium. "It's momentary lethargy is due to a lack of precision in its program. It is necessary to limit this to a brief discussion.

The Lodges of this great Order lent union, force and direction to the Liberal Party." He continues, "In these lodges liberal ideas are matured and the sessions for the Liberal Congress are prepared; in them resides the possibility of an entente among the heads of Liberalism. It is in the Lodges that the program for the separation of Church and State is prepared as well as that of free, compulsory public schools. Also the suppression of diplomatic representation to the Vatican and the suppression of financial support for religious cults and the support of the divorce laws" (I.F.M.B.).

At the Masonic Congress of Milan, in 1881, the eighth resolution which was put to a vote reads as follows; "The Congress decides that there is opportunity for the secret organization of the liberal forces of Italy and that the lodges must make a greater effort than ever before to gain a majority in the national representation in

{p. 129} Parliament for the benefit of Freemasonry.--- The tenth resolution adds: -In conclusion, the Congress decides that, on the initiative of Masonic authority it will proceed with the formation of a great anti-clerical party, without distinction of political opinion, whose object it will be to combat and destroy clericalism by whatever means there may be" (Domenico Margiotta, Adriano Lemmi Chef Supreme des Franc-Masons, p. 146).

This is the reason why they make their anti-religious campaigns through the name of liberal ideas and principles. Masonry hides its own name in these activities. When the President of Chile returned from Europe in 1925, Masonry of Buenos Aires appointed a Comite Liberal, to organize the popular reception and to give him welcome. By means of that committee -"All the liberal Argentine element rendered homage" to Mr. Alessandri. The latter on his part made very conclusive declarations, under these circumstances, on his next activity in the government condensed in this formal promise: "to comply with Masonic and liberal principles, cementing in them the greatness and the glory of the country" (Cadena de Union, F.M.B., April and May). 27 I would rather not have written these lines; I feel within myself the confusion which will be felt by many sincere gentlemen who have taken pride in their liberalism and who., without knowing, nor wishing to know it, have been following the directions of an occult power, unsuspected by them.

Those who have been informed instruments of that power will recognize also that the most noble and loyal act toward their co-religionists would have been to work and fight openly.

The political concentration of the anti-clerical forces, that is, not only those of the Liberal Party, but also of the Radical Democratic, and Socialistic parties has also been an object of preferential attention on the part of the Belgian Grand Orient: "The Liberal Party under the irresistible impetus of the democratic movement, is urged toward a new political and economic orientation. It is in Masonry that it will find its guide and its firm support."²⁸

== 27 Chain of Union, "Organ of universal Masonry and of liberal propaganda". In Colombia the Liberal Party has imposed on its members a program of hostility toward religion, which is that of Freemasonry itself and according to it, it has denounced the Episcopate. (Revue Internationale des Societes Secretes, 1925, "28, p. 145).

²⁸ Bulletin of the Grand Orient 5890-91, p. 105, La Franc Maconnerie Belge, P. 148).

{p. 130} At the meeting of February 23, 1902, the Most Serene Grand Master Gustavo Royers, said in his opening speech: The Grand Orient has organized this day's meeting to continue the mission to which it has been assigned...."

The first decision has been to re-unite Free Masons of the various political parties to serve the purpose of the final legislative elections. The Masonic Fraternity has managed the Masons ably. This enterprise has been crowned with success...." (La Franc Maconnerie Belge, p. 163).

Masonry's affinity for the radical party has been all too apparent among us. The preferences of the party in the elections and in appointments for public posts, if not in everything else, has been held by the brothers, with little advantage to the country and with less honor for the Party.

The Democrats themselves have announced through the Press that they have lost their value and independence by allowing the intervention Of Masonry in the direction of the Democratic Party.

Later, to avoid repetition, I shall, God will, show Masonry's contact with the extreme radical parties.

79. Political Domination Over Its Members

The frequently quoted author, Copin-Albancelli, in his book *Le Pouvoir Occulte* devotes an article to the means of coercion used by Masonry to keep Masonic deputies, senators, and ministers under Masonic discipline. I regret that I am not able to give it here, but through it, one sees that there is no other solution: either the politician obeys the suggestion or mandate of the lodges or he falls into the oblivion from which they have lifted him.

Michel, in his book *La Dictature de la Franc-Maçonnerie sur la France*, also devotes another article in which are seen the declarations of the official organ of Masonry on this subject. I shall give one or two samples: -"The Freemason Parliamentarians, who are in a manner of speaking an emanation from the Order, must remain as its tributary during their mandate. There is a need for them to take as directions the work of the general assembly in parliamentary affairs; throughout the course of their political life they must bind themselves to the principles which rule us" (Meeting, Grand Orient, 1923, p. 365).

"They must, within the idiom of Parliament, form groups which will work in the best manner for the interests of Masonry" (Convent of Grand Orient, 1923, p. 365).

The Grand Orient of Belgium has affirmed categorically "the right and the duty of the lodges to supervise the acts of public life of those of their members whom they have caused to assume public functions, the duty to

{p. 131} seek explanations, the duty to accept them with good will when they are satisfactory; on the other hand they should be reprovved if they ever leave something to be desired, and even to cut off from the Masonic body the members who have gravely and voluntarily failed in the duties which their Masonic quality imposes on them, especially in public life" (Copin Albancelli: *Le Drame Maçonique: Le Pouvoir Occulte Contre La France*, p. 132).

Let no one envy the liberty which public figures enjoy in Masonry!

And in order that one may not think that in the United States where there are so many Masons, things are done differently, I shall conclude with this article quoting the words of Mr. Merritt, Grand Master of ceremonies and Worshipful Grand Master, in his reply to the toast to The Great Consistory of California: "We maintain that no man or corporation of men has the right to influence our political conduct. We recognize no party. We vote according to the principles of Scottish Rite Masonry and the man who belongs to the

Scottish Rite and who does not do so, violates all his obligations from the first to the thirty-third, each one of them" (Arthur Preuss, *A Study in American Freemasonry*, p. 284).

I shall make no comment upon the evident contradiction for it is quite clear between the first affirmation and the last what the speaker means.

Enough has been said for the reader to judge the sincerity and honor of the Masonic Order as it applies to politics and its statements of ignorance. The first victims of its deceits are always its own members! And, as one may see, the deceptions are obviously intentional.

{p. 132} Chapter IV

Masonry And Its Ideals Of Liberty, Equality, And Fraternity New Deceit

80. Masonic Liberty

Since in speaking of the objectives of Masonry, Masons take such great pride in fighting for the ideals of liberty, equality and fraternity, let us see just how much truth and sincerity there is in these statements.

We already know that for Masonry, liberty is the absolute freedom from all authority whether it be God's, the king's, the Church's, the parents' or the spouse's, etc. 'You will be free', it says to its members, 'If you are priest, king and god, if you are the adored one as well as the adorer in the temple. It is the ancient promise of the serpent to our first parents' (Dom Paul Benoit, *La Franc Maconnerie*, I. p. 10).

A similar liberty is the revolt.. the rebellion against all authority. If anyone believes that this is an exaggeration, he has only to read the declarations of Masonic authorities already quoted. One must also take into account the Masonic symbolism and the ritual discourses in order to comprehend all the profundity of Masonic liberty. These facts can be seen in Benoit. (Dom Paul Benoit, *La Franc Maconnerie*, I, p. 7).

Anyone might believe, after reading those declarations of Masonry and knowing the continual double-talk it makes of the words liberty and liberalism, that that institution allows its members a great deal of liberty. The truth is quite the contrary. It is certain that in the sense of libertinism and license in morals there are many who have learned and

who do practice Masonic liberty, living with neither God nor law, just as do many others who are not Masons. The difference lies in that some do so in the name of principles as well as through weakness; the rest only through weakness. But there is no tyranny equal to Masonic tyranny. I myself have

{p. 133} heard Masons say that they undergo pressure from the lodges in connection with their business affairs; I have heard others who wish to recover their liberty by withdrawing from the lodges; I have come to know that when a Brother has taken the liberty of going to church only perhaps to satisfy his curiosity, shortly thereafter is visited by another brother and reprimanded. I see that to be initiated as a "brother" and to lose one's religious faith are one and the same thing; because I cannot suppose that serious persons who go to Mass on Sundays, can immediately lose their faith upon being initiated, and when they still have not realized the apostasy which that ceremony of initiation implies.

81. Political Liberty And Civil Liberties

In regard to politicians, from the foregoing one can see that they are even less free than the rest of the citizens. It is enough to recall the decisions of the Grand Orient of Belgium and the conclusion at which it arrives, that "it is necessary to be severe and inexorable against those who, rebellious to warning are guilty of felony, even to the point of support in political life acts which Masonry combats with all its forces, as contrary to its principles and upon which there can be no compromise" (Copin Albancelli: *Le Draine Maconnique: Le Pouvoir Occulte Contre La France*, pp. 132-133).

Here, then, stands the brother Mason, who does not even have that liberty which the least of the citizens enjoys; who has denied the infallibility of the Church, to recognize an infallibility of which he knows neither what it is nor where it comes from. While the "outsider" obeys visible, legitimate authorities and laws which he knows, the Brother is exposed to being managed, like a small child, according to the caprice of that hidden direction which, as has been seen in France, takes an active part in politics, makes the heads of the nation alternately worshipped or overthrown. Sometimes he is obliged to perform infantile exercises in the lodges. Other times he takes his vows, in which he renounces more even than does a religious entering a monastic Order. "I swear to obey without restriction the Masonic Constitution, as well as the General Rules of the Order." The Masons in Chile take this vow while the Minerval of the Illuminists say. "I pledge an eternal silence, an inviolable fidelity and obedience to all the superiors and statutes of the

Order; I renounce completely my own opinions and my own judgments" (Dom Paul Benoit, *La Franc Maconnerie*, 1, p. 589).

On the other hand, since Masonry can impose the law, it can also take away those liberties which are most natural and inviolable, as the liberty of Conscience, the right to educate one's children, the right for each man to live in conformity to his own inclinations, provided he does not harm

{p. 134} others. In Mexico, for example, wearing ecclesiastic dress has been forbidden for many years. There, as in France and in other countries, religious teaching is prohibited in public schools. In the United States, Masonry is insistent on doing away with private teaching in order to oblige all children to attend public schools. In various countries, Masonry has discredited religious congregations, at the same time that it was sheltering all kinds of immoral or subversive associations; it has expelled and persecuted them as it has never persecuted anarchists or subversives anywhere.

The liberty which Masonry preaches is, then, another great mystification with which it deceives its own adepts and through which it prepares tyranny toward "outsiders" and society in general. Masonry knows how to implement the already cited instructions of Weishaupt; "Let force succeed the invisible empire, bind the hands of all those who resist, subjugate" Those of us who know the power which Masonry exercises in the branch of teaching and of a tendency to suppress all freedom pertaining to it, and who know also how much has been done in that sense will have a firm proof of Masonic liberty.

Read now how that liberty was judged by the celebrated Spanish orator in the famous trial which Masonry had brought against *La Verdad* for supposed slander:

"The following is the force that Masonry took in Spain: it served and exploited absolutism, which took away our holy liberties and traditions, it initiated the work of our ruin by placing a sacrilegious hand on our secular organism; it poisoned our laws and customs with the aberrations of the "encyclopedist,*" royalism, and Caesarist dictatorship. It expelled without any form of justice, motive, or rational pretext, a great number of Spanish teachers of unimpeachable virtue and of great knowledge and killed the Eght of learning. God alone knows how long it has wounded unto death the liberty, personality, wealth, and grandeur of Spain. Absolutism and Masonry formed an alliance, and never before was the decadence of our country so frightful; never before did depression and dejection reach

such a point as in the past century under the power of absolution and of Masonry..." (La Iglesia Y La Masoneria, p. 154).

82. Masonic Equality

Anyone, upon hearing that word Equality repeated as enthusiastically as the other two, would believe that it is practiced with complete perfection within Masonry as well as toward "outsiders'-. The facts of the matter are quite to the contrary.

{p. 135} "From the very initiation itself, the initiated brother is made to believe that in Masonry all are equals, save for the distinction of office or position, and yet, there is not any other association in which there is more inequality.

The Masonic companions, Masters, or those of high degrees call the apprentice brother of only three years, who is initiated only into the society of Masonry children, and this society, although forming a part of the Masonic societies of high degrees, not only is beneath them all but what is much more important, it is penetrated and dominated by all of them. The apprentices, one may say, cannot enter any part of the Masonic Temple if it is not in a certain part which has been assigned to them. Assigned we say, not reserved, because they cannot close the door to Masons of the higher degrees. The latter come and go as they please in the meetings of the apprentices, just as teachers can come and go in the various classes of the schools, where they give courses." These are the words of an exMason. (Copin Albancelli: Le Drame Maconnique: Le Pouvoir Occulte Contre La France, p. 210).

The same thing happens to those of the lesser degrees in respect to the higher degrees; they do not know their secrets, they cannot attend their meetings, and they are constantly spied upon and watched, without their realizing it; which places them in a worse condition than school children, who at least know who watches them.

The Catholic Church, accused by Masonry of maintaining inequality among men, teaches that before God all men are equal, and indeed all we Catholics have the same doctrine, there is no secret doctrine; we can all approach the same Eucharistic table, that is, we can all take part in the most elevated act of the religion we profess. In Masonry, the Masons of the lower degrees are nothing more than the plaything of the superior degrees, especially the most occult, where they would be surprised at the degree of human stupidity which allows one to be attracted with the bait of a secret which is never revealed.

And that, without insisting upon the distinction which they make between the servant brothers and the other members of the Order.

83. Masonic Fraternity

Fraternity or Brotherhood is the other device whereby Masonry diffuses around itself an atmosphere of sympathy, especially among those who need to be encouraged in life. That fraternity has, as it has been said, a double significance; that of erasing all differences of family, country, nationality, religion, rights, etc., and that of mutual protection among the Masons.

{p. 136} I do not deny that this fraternity may be exercised among brothers and that it may be a legitimate right, that of seeking mutual aid through association; but provided that it is within certain limits, provided that it is not against the rights which by natural equity belong to a third party, or that they do not cause injury to society, to the nation, or to individuals. Thus, for example.. who will deny that the preference in promotion granted to Masons in the French Army caused grave harm to this military force and placed the entire nation in great peril; that in the last war.. guided by the instinct of conservation., the French Government kept displacing inept military chiefs which Masonry had elevated and calling back the Catholic heads who had been pushed aside, thanks to that tactic the country was saved? Who will deny that the preference toward Masons and their appointment to public positions has caused everywhere great defalcations in the exchequer as well as great injustice to individuals? It would be interesting to read the history of the question of the tobacco scandal in which were involved the Worshipful Master Crispi and the Delegate Supreme Grand Commander Adriano Lemmi., Grand Master of Italian Masonry in 1890. There were 300 Masons in the Chamber; the total number of deputies was 504. The deputy Imbriano asked that an investigation be opened. The Masonic deputies viewed this as the alternative of either good Masons or good deputies.. and in order to be good Masons and to help a Brother in distress, they denied the investigation and saved Brother Crispi and the Honorable Grand Master Lemmi. Margiotta submitted the data on this matter (Domenico Margiotta, Adriano Lemmi Chef Supreme des Franc-Masons.. p. 188 ff).

Here is the way Mason Fisher judged the brotherhood, fighting the introduction of the higher degrees.

"The constitution of these degrees is always the same, and it is as dangerous as before. Where the degree followed upon degrees; where the bond is stronger and there are fewer members it unites; where there is no responsibility nor control, but grandiose methods and a powerful influence where a blind obedience can be demanded; where one has the right to come and say to the others in the lodges that they do not grasp the matter.. nor have a sufficiently complete intelligence nor experience to be able to judge the association competently - here the inferiors are no more than blind and passive instruments - here there is no more fraternity; the brothers are toward their superiors like a child of two is to a man of thirty years. Who is the brother capable of judging the abuse which one can make of authority when he yields himself up blindly to it, thus giving it new strength with the best intentions in the world?'. (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, I, p. 260).

{p. 137} 84. Fraternity Dangerous To Justice And To The Army

The Mason has a sworn promise to help a Brother under any circumstance. "Two parties await his decision; one of them known as belonging to the lodge. The sentence is given; he who is not initiated awaits with distrust The Brother Mason has fulfilled his promise to the Brother Mason and rightly or wrongly the uninitiated turn his back contemptuously" (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, I, P. 142). Oh! That it were only in Germany where one could make similar reflections and manifest those fears of partiality.³⁰

In the debate which took place in our Chilean Chamber over Masonry and the Army, there was read some most interesting data on the scandalous question of the index cards in the French Army, (called the scandal of the "fisches.") a system whereby Masonry promoted its own military Masons, conceding to them all possible favors and hindering those who were not their own and denied them any favors. The interpellation which was made in the Chamber of Deputies for this reason is worth reading, especially when it dealt with the punishment imposed on Colonel Quinemont. "who as head of a regiment possessed the finest standards of service; who a few months ago was a second lieutenant on the field of battle at Morsbronn ... and who had not ceased to be an irreproachable soldier." Why was he placed in reserve? Because he had justly punished a prevaricating officer. But the officer was a "Brother".* and Masonry avenged him; "Between a prevaricator and an heroic soldier," ended the interpellant, addressing Masonry, "you have hesitated: You have

wounded the heroic soldier, and you have protected the thief." (Masonry before Congress, pp. 73-89).

This matter of interference which Masonry used in France to do its work, is one of the most repugnant and vile which, especially, for the military, there could ever be.

From a book which the English general Sir Francis Howard published in 1924, there was printed in the January 31st issue of La Union of Valparaiso, an article entitled "Masonry in the English Army", in which the general, in spite of noting that English Masonry is only an institution of charity, nevertheless its interference in the Army has given rise to lamentable abuses, and as a sample he published the following charge of a sergeant;

== 30 Even the universally widespread suspicion that justice is sometimes tampered with and Masonic criminals are freed from due punishment, cannot be believed without foundation. Said practice of mutual aid is so reprehensible that even Masonic authors condemn it generally (e.g. Krause Marbach, Catholic Encyclopedia).

{p. 138} "The consequences this may bring me are unimportant; but for the good of the regiment I must say that frauds are being perpetrated in the mess halls of the non-commissioned officers. Liquor is sold after hours and in much greater quantities than one would imagine from the accounts. Unfortunately, the officers in charge of the mess halls are all Masons, and although many officers and soldiers realize the evil that exists, they dare not say or do anything for fear of antagonizing or being attacked by a group of Masons. The same thing is happening in the other regiments.. and if it is not stopped, it is going to destroy the discipline of the entire garrison."

Would to God that this horrible gangrene will not undermine our own glorious Army!

The internal fraternity of Masonry usually leads to these extremes among its own, and these are also signs of the fraternity which it exercises toward "outsiders," which, unfortunately and to our shame, are beginning to be stamped on the great press of the country and to be suspected all around.

I shall add also that I have never seen more fierce hatred than that born in the lodges against the unfortunates who fall into disgrace. I remember especially two cases which took place in Iquique during the time I have lived there.

85. The Best Samples Of Masonic Liberty, Equality, And Fraternity.

It has already been seen that Masonry was mistress in France during the French Revolution, as it has ultimately been before the War, according to the confession of the Masons themselves. They have had, then, the opportunity to manifest to the world the realization of those sublime ideals proclaimed by Christianity. See what they have done: "In the name of that formula, there have been established, so to speak, in a legal manner, plundering, conflagration, banishment, and murder. Only three short years after its proclamation, the ideal or revolutionary fraternity ended with ignoble killings in the prisons. Yes, three years had been enough to produce that atrocious transfiguration.

"One year later the Reign of Terror was inaugurated thousands of corpses staining France with blood. In four years, the destruction of the true Christian Spirit and its replacement with the spirit of which we speak had as a consequence the establishment of the most frightful tyranny which history has ever known."

"In order to explain how the revolutionary fraternity could bite so fiercely into human flesh, people have sought reasons; but they have found only irrationality. It has been said that the principles were adulterated by the

{p. 139} obstacles which opposed them. (Christianity found them too, but for that reason did not turn into a destroyer of humanity; Christians died, they did not kill).

"Undoubtedly there were obstacles. There always are to anything that is done; but it is this very thing, for which we reproach the revolutionaries; that of having been so easily led astray. They were led astray in 1789, in 1871, are now and always ... (Copin Albancelli, *La Conspiration Juive contre le Monde Chretien*, pp. 243-244).

"Taine says that there were nearly a half million victims of the Terror in the eleven western provinces alone. We know now that the revolutionaries saw clearly that the population could not continue to exist, and they were determined to reduce it. Courtois, in referring to some papers discovered in the house of Robespierre, speaks of a plan to annihilate some 12 or 15 million men. One of the Illuminists, Gracchus Babeuf, said that depopulation was indispensable. Prudhomme assured that the Terror was a part of the plan of depopulation conceived by Marat and Robespierre. Carrier, one of the instruments of the Reign of Terror, said: "Let us make a cemetery of France if we are not to regenerate her in our own way. Reference is made (by Laranelliere-Lipeaus) that Jean Bon Saint-

Andre had stated that in order to establish securely the republic in France, the population had to be reduced by half."

"And those killings were without discernment. The modern analysis of the names of the victims shows that they were not principally aristocrats, but rather were taken from the poor and obscure people, of humble professions ..." (The Cause, p. 127).

During the reign of Terror, the priests in order to celebrate Mass, had to hide in the woods to wait for the shadows and silence of night. Such was liberty. If he was discovered, he was shot or guillotined by the ruling fraternity. When Masonry again came into power, at the beginning of this century, it put into practice its ideals in reverse; French citizens were expelled from the country for the crime of wearing a cassock in a religious congregation. Blessed Liberty! Those who taught the Christian doctrine were prohibited to do so, while even the anarchists could preach their divisive doctrines without interruption. Blessed Fraternity and equality! Only the religious congregations could not own a house in France.

86. What Masonry Vehemently Desires Among Us

What has been done in France, in Mexico, and in Portugal, under Masonry, is what they long to do here, in Chile. Lists have already been made of the properties of the Church. After the arrival of a Mason of high degree, M. Martinenche, who came to awaken the Chilean lodges from the

{p. 140} inertia in which they seemed to live, there were frequently heard wishes to expel foreign priests from this country where foreigners from all parts are able to come without difficulty, even those who come to preach subversive ideas. It is unnecessary to speak of liberty and equality in teaching or of the distribution of public offices, all the country knows what is happening.

Masonic liberty, equality, and fraternity are, then, one more mystification, one more deception, most cruel at times with which Masonry deceives the outside world, as it deceived its own members.

87. Masonic Humanitarianism

Since Masonry has it so much on its lips, it will not be excessive to say a few words on this idea; although, after what has already been said, it may seem redundant.

Humanitarianism is the expression of the idea of absolute equality, of the suppression of class distinction, of brotherhood among races, religious, and conditions of men. Beautiful Utopia, unrealized on earth or in Heaven itself where each will receive a reward according to his own merit. But this idea is very useful on earth where people know themselves to be deceived so easily, especially when an idea flatters or consoles them. Notice the thoughts of Fichte (Discourse to the German Nation, p. 101): "The word humanity is one of the most famous of the words which can be so easily abused to describe human perversion: with a strange, sublime, and brilliant sound, this word attracts attention: but basically it enveloped the listener in the darkness of ignorance."

Schuderoff, who has devoted himself essentially to the dogma of humanity in its Masonic quality, later paints for us (Discourse On the Actual State Of Masonry) humanity as a vague thing, so that every lodge that proposes it as an objective, takes up an insoluble problem and is lost in a vain undertaking.

Who can give us a better idea of Masonic humanitarianism than the famous baron Knogge, the right arm of Weishaupt, who under the pseudonym of Philon had such a thorough acquaintance with the management of the lodges? After saying that he does not know any lodge that is not guilty of some of the evils engendered in those which he points out, he adds: '-Do not initiate anyone before having been well instructed yourself; do not be blinded by deceptive appearances, by seductive promises, by plans. Most flattering to the good of humanity, by the affectation by which disinterest will be shown outwardly, as cleanliness of actions and purity of intentions. We seek proof of them in their deeds ..."

{p. 141} (Ed. Em. Eckert, La Franc-Maconerie dans sa Veritable Signification, I, P. 133 ff).
"By their fruits ye shall know them,- the Divine Master had said, speaking of those who appear to do good for humanity by means of their doctrines.

{p. 142} Chapter V Masonry And Its Idea Of Morality

88. What It Says Of Itself

The Masonic Doctor Mackey Says, in a frequently quoted definition, that "Masonry is a science of Morality, veiled in allegories and illustrated by symbols." (Arthur Preuss, A Study in American Freemasonry, p. 8). In the first article of the Masonic Constitution, we are told that "The Masonic Order has as its object, beneficence, the study of universal morality, and the practice of all the virtues"³¹

The international Masonic Congress of Geneva, 1912, among the principles of the "International Masonic Association", established that "Freemasonry has as its object the investigation of Truth, the study and practice of morality It is, then, of paramount interest to become acquainted with Masonic morality.

89. Brief Explanation

Let the reader note carefully that I say Masonic Morality and not the Morality of Masons. I have frequently said that there are in Masonry many sincere men who know nothing or almost nothing of Masonry, who are only superficially initiated into its secrets and its doctrines, who do not live Masonically, although they do not live according to the tenets of Christianity either. I do not speak, then, of the morality of Masons in general or in

== 31 F.M. is an essentially philosophic and progressive institution. It has as its objective the investigation of truth, the study of morality, and the practice of all the virtues.

(Constitucion de la Orden Masonica en Chile, 1912).

{p. 143} particular, except of those who live in conformity with the Masonic doctrines.

90. Bases Of Morality Beyond Our Grasp

It is impossible to determine the moral principles which Masonry teaches. And the reason for this is very simple: It is not a morality based on the Christian religion, on Buddhism, on Mohammedanism, on any particular religion, since Masonry disregards all these to bring together men of all religions.

Neither is it a religion founded on Deism, or a reasonable knowledge of God, since it has denied God as the Supreme Being who is separate from man and superior to him.

Therefore to have a morality which fulfills the exigencies of the Christian and of the materialist, of the Buddhist and of the Mohammedan is simply impossible. Nevertheless, Masonry affirms that it is devoted to the study of universal morality and the practice of all the virtues. What is that marvelous morality which can reconcile all religious creeds? It is impossible for an "outsider." such as I to imagine it or conceive of it.

91. The End justifies The Means

Let us speak the truth, one thing one finds certainly and plainly, when one searches Masonic Morality not only in doctrinal declarations, which are inclined to be very fallacious, but in practice! The method of procedure adopted by Masonry is this:³² The end justifies the means.

Masonry usually attributes to the Jesuits that principle or norm of morality; in this it only confirms the fact that it lies and that it is Masonry itself which follows this norm. Not many years ago there was a challenge accepted by the Catholics, from those who attributed this morality to them, in Germany, if I am not mistaken, by risking a considerable number of francs on the part of those who lost. A jury was named, the works of the Jesuit Moralists were diligently examined; in none was that doctrine found; in all it was found to be condemned, as it could not help but be, having been so clearly condemned by St. Paul the Apostle who said "and not rather (as we are slandered and as some affirm that we say) let us do evil, that there may come good? Whose damnation is just." (Romans 18).

It is, then, calumny to infer that the Jesuits are employing a norm current in Masonry. La Civitta Catholica gave an account of that challenge.

== 32 Webster, Secret Societies and Subversive Movements, P. 198.

{p. 144} The Constitution of the Jesuits prescribe obedience to superiors; but with the limitation that no sin is seen in what they order, "ubi non cernetur peccatum," (Const. des Jesuites, part III, ch. I, para. 2, Vol. 1, Edition of Prague, cited by Webster, p. 198). Between obeying only that which is lawful and to know Superiors, as the Jesuits do, and obeying unknown superiors or heads, as it is prevalent in Masonry in all they order, there is the difference between that which is moral and holy and that which is immoral and impious.

92. Evidence At Hand - The Doctrine

In order not to seem a calumniator, also, I am going to give proofs not only in declarations, but especially in practice, that morality follows as a consequence.

Among the first, Weishaupt, the famous Chief of the Illuminists, in the instruction which is given to an initiate in the degree of Magian, after recalling for him all that has been done before to arouse him, says to him: "Remember that the end justifies the means, that the

discreet person must take for good all means which the wicked person uses for evil. Those which we have used ... are nothing more than a pious fraud, etc.:" (Ronel, p. 104).

In the same sect of the Illuminists, the novice is asked these questions, as well as others: "2nd question: Have you thought maturely about the important step into which you are venturing, about taking unknown commitments? 6th question: If you were to discover in the order something evil or unjust to be done, what part would you take? 12th question: Are you ready to give, on any occasion, preference to members of our Order over all other men? 20th question: Do you bind yourself to absolute, unreserved obedience?" The reply is suggested in the questions, and the archives of the Order present the protocol of the reception of two novices. One of them responds to the sixth question: "I would do even those things (evil or unjust) if the Order commanded me to." And he gives this reason: "Even though they could be unjust under another aspect, they cease to be as soon as they become a means of arriving at happiness and of obtaining general welfare.."

33

"Of all the detestable principles of the Illuminists," said Reuner in his legal deposition, "the most detestable, in my opinion, is this: 'The end justifies the means.' According to this morality and according to its

== 33 Reuner was an Illuniinist; but he retired from the sect when he realized its principles. He was a professor at the University of Munich.

{p. 145} faithfully followed practice, it is sufficient to slander a man of good character, on the supposition that one day he could propose obstacles to the plans of the Order. They will plot to drag him from his position: they will murder another; in short, they will do everything that leads them to their great objective."

In the same vein various other legal depositions were made which can be seen in Benoit (Dom Paul Benoit, *La Franc Maconnerie*, II pp. 273-274).

Speaking of the Carbonarists, John Vitt who had reached the degree of Sovereign Patriarch Prince, said, "All means toward the execution of their plans, the destruction of all religion and of all positive government, are permitted; murder, poison, false testimony, it is all at their disposal" (Ed. Em. Eckert, *La Franc-Maconnerie dans sa Veritable Signification*, II, p. 184).

In the statutes of the Universal Humanitarian Alliance one reads: "Kings, nobels, the aristocracy of wealth, employees of the police or of the administration, priests, and the regular armies are the enemies of human kind. Against them one has all rights and all duties. Everything is permitted to annihilate them: Violence and intrigue, fire and iron, poison and dagger: the end sanctifies the means."

There can be seen several other testimonies taken from the same statutes or Masonic catechisms cited by Benoit (Vol. II, pp. 274-276).

In conformity with those moral doctrines, Adriano Lenuni, in the secret speech already quoted, said that he was taking advantage of that circumstance to recall that "the means are legitimate which permit the brothers to make money for their propaganda."

That which is not always said with all the crudeness and clarity of the declarations quoted above, and of others which I have omitted in favor of brevity, it is inculcated in other equally efficacious ways: "In all the Masonic institutions the initiate is taught from the very first degrees that he can never, under any pretext, reveal anything of what he has seen or heard, or of what he will see or hear in the lodges; it is added that he is not bound by any of his previous commitments contrary to his new duties as a Mason. It is declared implicitly that he will be obliged to do that which is unjust or to violate his most sacred obligations.

"In the majority of the institutions, he who is going to be received swears to execute promptly and perfectly all the mandates which may be given to him by his superiors and even to renounce his own point of view and his own judgment to follow the conduct which may be pointed out to him. Is this not making a promise to do evil just as much as good? (Dom Paul Benoit, La Franc Maconnerie, II, pp. 272-273).

{p. 146} 93. Proof Of The Deeds - Current Lies - Calumnies

A philosophical adage says that "against deeds there is no argument." If any doubt remained concerning Masonry's application of that norm of morality: the end justifies the means the deeds, the constant practice would dispel all doubt. In order not to lengthen this work, I shall reduce these deeds to three categories: the Lie, whether it be in the form of a simple lie or in the form of hypocrisy or calumny; crime, in the form of attempts against individuals or against society, in the form of revolts, sedition, etc; and indecency

and licentiousness, authorized and elevated even to the category of a cult or a cult ceremony.

Although, on account of what is being said, there is almost no necessity to point it out. Nevertheless, in order that Masonic morality may appear with even greater clarity, I shall add something to that which has already been said. Of course, Masonry not only deceived those who it wished to conquer, as it has already been proved, but it also deceived those already under its authority; "The Blue Degrees," says Dr. Mackay, "are but the outer court or portico of the temple. A part of the symbols are explained there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he understand them, but rather that he imagine that he understands them. Their true interpretation is reserved for the Adept, the princes of Masonry ..." (Morals And Dogma, p.819, quoted by Preuss, A Study In American Freemasonry, p. 12). "Masonry," says Pike, "like all religions, all mysteries, Hermeticism, and Alchemy, hides its secrets from all, except the Adept and Sages or Elect, and uses false explanations and representations of its symbols to deceive those worthy of being deceived Thus Masonry jealously hides its secrets and intentionally misleads its presumed interpreters*" (Arthur Preuss, A Study in American Freemasonry, pp. 13-14). 34

In speaking of the way in which initiates are deceived about religions, Knigge-Philon says in his letter to Caton Zwach: ".In our last mysteries we have, of course, to reveal this pious fraud to the Adepts, showing by writings the origin of all the deceitful religions" (Arthur Preuss, A Study in American Freemasonry, p. 86).

In the statutes of the sect of the Illuminists one reads: "**You will have as a constant principle among us the rule that frankness is not a virtue except

== 34 It has already been said that it is false that the Christian religion has one public doctrine and one secret. All the truths which it teaches are for all the faithful, and the teaching authority is eager for all to know it. See Eckert, 1, 159 note.

{p. 147} before superiors. Apply yourselves to the art of falsification secrecy, one of the disguise, observing others to penetrate their interior;" this was one of the instructions of Weishaupt.

"Lying," said Voltaire, "is not a vice except when it does evil; it is a great virtue when it does good. Be, then, more righteous than ever before. It is necessary to lie like a devil,

not timidly, not a little at a time, but audaciously, always Lie, lie.. my friends; I shall pay you for it when the time comes. If I had one hundred thousand men," he said.. on another occasion, "I know what I would do., but since I do not have them, I shall take Communion on the Holy Day and you will call me hypocrite as long as you wish "

"Let us guard against expressing ourselves clearly.." said one high Mason of Modena.. "before having recognized well the disposition and strength of character of the aspirant. If we do not find it solid enough ... we must at once launch a new attack; by force of astuteness and skill. to give a more favorable turn., to weaken or lessen the force of each term, until we successfully dissimulate our intention Liberty, equality, we must say; they apply only to society.. without thinking or spreading any further; one does not deal with revolt, with independence with withdrawal of all authority. Everything must be cleverly metamorphosed in an instant; there are no duties to fulfill, no God to recognize, no virtues to practice.. no inviolable submission and fidelity to observe in respect to all authority. It is necessary to know how to incense and to adore the.colossus which crushes us, in order to work more securely towards its ruin." (Catholic Memorial quoted by Dom Paul Benoit, La Franc Maconnerie., II, pp. 283-284).

The Baron Knigge, already quoted, gave, among other advice, this (to avoid the dangers of secret societies), by pointing out the following: ",And if in spite of having taken these precautions., you are tired of the Order.. if you are grieving over your initiation, draw away without noise or commotion, If you wish to escape persecution.. never say a word about what you have seen and heard. But if in spite of your reserve, you are not left alone, show yourself openly for the edification of others, expose to the public eye, the madness., the imposture and the perversity of these associations." (Ed. Em. Eckert.. La Franc-Maconnerie dans sa Veritable Signification., 1, p. 158).

Are the counsels of the high Mason fulfilled in practice? Is the imposture of which Knigge speaks carried on? See what is said by the ex-Mason Copin-Albancelli:

"Although French Masonry, like all the others, may have begun by calling itself spiritualistic and deistic, actually it has always tended to work upon the concentration of atheists and materialists."

{p. 148} "Although it announced as its teaching and while it believed that it had an interest in it, that it was working for the Glory of the Grand Architect of the Universe, it has

hastened to deny this, when it felt free of all pressure."

"Although it persists in proclaiming liberty of conscience, it does not now wish to affirm its existence, nor even that there be pronounced the name of the Grand Architect, whom its affiliates used to adore rhythmically at another time.

"Although it affirms its respect for all religious faith, it wages a fanatical war against the Catholic faith."

"In short, although it may have declared that it is not concerned with politics, it has twice been in power, once during the Revolution and now (1910) showing its spirit of tolerance, at times by mass murders in the prisons and out of them, at times by proscriptions, persecutions, and the monopoly on teaching which it proposes to establish for its own exclusive benefit (Copin Albancelli: Le Drame Maconique: Le Pouvoir Occulte Contre La France, pp. 100-101).³⁵

I shall not underestimate the calumnies which here in this very place, Chile, where it was so easy to destroy them, but which the press inspired by Masonry has invented against the clergy, without there ever having been made an honorable contradiction. How many of this type have there been in all places? How many have become history, like those invented to ring about the suppression of the Society of Jesus, after having committed against its members all types of scurrilous criticisms? Men the Eucharistic Congress of Montreal was about to be celebrated, this congress which on account of the numbers of the faithful and their fervor, has been perhaps the greatest of them all, Masonry planned to ruin it by raising slanders against the clergy. Fortunately the machination was found out, the blow was foreseen, and the infamous plan was destroyed. How many other calumnies are there, such as that of the "secret cunning*" of the Jesuits, which Masonry has taken especial care to divulge and maintain?

In the already quoted *The Book Of Red And Yellows*, the author Kelly, among the points which he indicates that he is going to deal with and to

== 35 In order not to dwell too long on this point, I shall not quote the excellent page devoted by Eckert to revealing the impostures of Masonry and which is summed up in those words of his: "No, I cannot believe in the morality of this objective (of Masonry): when in the symbolism and in the explanation of each degree I see the declaration that all that has

been taught in the preceding degree is only a lie and an imposture." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, I, p. 126).

{p. 149} prove, marks with the number eight the following: *"In order to bring about all these things (murders, outrages.. sacrilege, etc.), with some show of reason, they, (the revolutionaries) have published the most vile lies against the Church and against the clergy.---We already know that Masonry ,a. the guiding spirit of that revolution.

I shall close with the resume which Msgr. Rosset makes concerning the lie of Masonry: "In the campaign which it has undertaken against the clergy, religious congregations, and Christian teaching, it employs equivocation, hypocrisy, lies, calumny; it uses them all. It makes history a lie, it makes monuments lie, it makes science lie, it makes poetry lie, it makes everything lie; it is the conspiracy of the universal lie against charity, justice, and truth." (Mons. Rosset, *La Franc-Maconerie*, pp. 54-55).

94. Violence and Venom

The reading of the Masonic Ritual shows, at least in several degrees, that it prepares its members for vengeance, revolution, and, therefore, for crime. "In all the rites," says Benoit, "the Masons are exposed to an education which teaches them, in theory and in practice, violence. They are told that the Masonic Order has as an objective the revenge of the death of Hiram by his three treacherous companions, or the murder of Jacques de Molay, by the Pope, the king, and Noffadai. There is one degree where he who is about to be initiated tests his bravery over neck and heads decorated with entrails full of blood; in another degree, he who is about to be received must knock down heads placed upon a serpent, or even slaughter a lamb (30th degree of the Scottish Rite A.A.), thinking that he is killing a man. Here he must be locked in bloody combat with enemies who contest his return to the fatherland; there are human heads displayed on pikes, there is a cadaver enclosed in a casket, and all around the brothers in mourning proclaim vengeance.

These various ceremonies ... have the object of teaching the initiates that it is by means of violence that Masonry is to destroy its enemies, the priests and the kings, and to make humanity return to the state of Nature.

"For the same reasons it is advised that all members of Young Italy be armed with a dagger, a gun, and fifty cartridges; and in all the lodges, as we have noted, there are unsheathed swords, daggers, and all kinds of articles of battle."³⁶

=36 See the statutes of Young Italy, Benoit F. M., II, pp. 60-61. As it pertains to Young Europe, read Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, II, pp. 364-375.

{p. 150} "In short, in order to make all brothers instruments ready to execute the crimes in order to have in them the docile executors of the schemes planned by invisible criminals, it is demanded that each member, upon his entrance into the Order and at the reception of a new degree, be bound by execrable oaths, that he swear an absolute obedience to unknown chiefs and be committed under horrible penalties to do whatever may be commanded."

"In truth, if one wished to make murderers, we shall say with an author of the last century, would one work in any other way to accustom them to the horrors of death and to make them stifle the remorse of a conscience Which would be capable of being distressed?"

11... Oh! If in the Church of God one were to find even a trace of this system of violence, how great would be the outbursts of indignation! If the Society of Jesus were to manifest only traces of those dark oaths, what declamations would result! But those atrocious oaths, those dismal tests, those displays of axes and of daggers belong to Masonry; one is not indignant and is almost tempted to consider it irreproachable!" (Dom Paul Benoit, *La Franc Maconnerie* 2, 1, pp. 354-355).

In the sect of Martinism, one comes to swear to respect *"Aqua Tofana"*, a poison containing opium and the cantharides, which produce a weakening and a decline which lead irremediably to death. One swears to look upon it as a sure, swift and necessary means, to purge the land by death, or torture of those who try to revile the truth or to snatch it from the hands of those Masons. (Dom Paul Benoit, *La Franc Maconnerie*, 1, p. 396).

And the teaching of crime is in truth a practice to judge by what the exMason, Uriele Canagnari, wrote to Lemmi in 1871, upon retiring from Masonry: "One must not think that Masonry scorns us because we are small! ... No! Masonry has irons, calumny, and venom for everyone."

"In the house and in the villa of the defunct Grand Master of Masonry, Jose Petroni, there was made a double order of theoretic-practical studies of mineral, vegetable and animal toxicology. Specialist in the culture of the Ptomaines was the Grand Master Adjunct

Rafael Petroni, and in Rome there are persons who can testify to it as can we" (Domenico Margiotta, Adriano Lemmi Chef Supretne des Franc-Masons, p. 195).

As signs of Kabalism in the Order of the Illuminists, which has invaded the Masonic dominions of the Masonry of the European Continent, Webster

== In the Manual of Masonic Practice, by Andrew Cassard, one can read in detail the rites of the various degrees of the Scottish Rite A.A., of the French, and of Adoption. (A.A. means Ancient and Accepted). The last are the Rites where women are initiated in the Lodges.

{p. 151} points out that among the papers discovered by the Government of Bavaria there was "a list of receipts for procuring abortion, for making aphrodisiacs, Aqua Tofana, pestilential vapors, etc., headed 'Kabala major- (p. 228). But has all this preparation for crime, served at some time to commit it?

The authors who have written on Masonry cite several instances, classified as treasons, as suicides ordered by the lodges, and as individual assassinations, as killings, summary executions, and sackings, seditions, wars, revolutions, and Terror. Within the plan which I have proposed and the space which I have, I cannot give all this in detail. It can be seen in Dom Paul Benoit, (La Franc Maconnerie, II, pp. 355-403) or in Sena (II, pp 152-164). Nevertheless, I shall give some extracts of what these authors say.

95. Punishment Or Prevention Of Treason

All know of the murder of Rossi, Minister of Pius IX, by his former brothers of the Carbonari. All know that Orsini was charged by the lodges in 1858 to make attempts on the life of Napoleon III, accused of infidelity to his oaths, and that from that time the sectarians never ceased to obtain from him new concessions, with threats against his life.

In the last century, the Knight Lescure, who sought to renounce the Ermenoville Lodge, was poisoned. "I die a victim of this infamous horde of the Illuminists", he said to his friend the Marquis of Montroi.

"In 1883, four Italians, Emiliani, Scuriatti, Lanzzoneschi, and Andriani, members of Young Italy and refuges in France, were denounced to Mazzini and his accomplices as guilty; 1st of having propagated writings against the holy society; 2nd of being parties to the

infamous Papal government. Some were chiefs gathered in Marseille under the leadership of Mazzini and, without hearing the accused, without giving them a defense, they condemned Emiliani and Scuriatti to the penalty of death; Lanzoneschi and Andriani to be scourged with whips. As the condemned men were sheltered in Rodez, the court added to the sentence the following decree:

The President of Rodez will elect four executors of the present sentence, who will be charged with it in the rigorous term of twenty days, he who refuses will incur the penalty of death ipso facto. The sentence was executed.

"When the French Revolution was working through its emissaries in all of Europe and preparing those numerous treasons, which were to serve even more than the valor of the French soldiers, to obtain victories and to conquer provinces, the Brabantine Segre, sent to Portugal to foment a conspiracy, but discovered, arrested, and imprisoned, received from his Brother Masons a mattress with the announcement that it enclosed a razor. The sectarian understood the mute language of his chiefs; soon he was

{p. 152} found on a mattress swimming in his own blood. When almost at the same time, the Court of Vienna discovered that famous conspiracy to Sernonville, directed by the clubs of Paris ready to overthrow the Austrian Monarchy, many sectarians committed suicide in order to escape the interrogation" (Dom Paul Benoit, La Franc Maconnerie, 1, pp. 360-362).

In Wichtl's work Weltfreimaurerei (World Masonry), the suicide of Rudolph, heir to the Austrian throne is attributed to the same origin. The prince had contracted with the Order certain promises which he did not dare to fulfill. He had to commit suicide. The tragedy of Maierling, in which he and the Baroness Mary Vetsera killed themselves because the father did not consent to the marriage, is a clever invention of Masonry. John Orth, Archduke of Tuscany, had to flee in order to avoid the same fate.

The Forest keeper Wolf, who they obliged to swear to maintain secrecy until death, was murdered mysteriously in 1919. The emperors Joseph II and Leopold 11, both Masons, were obliged to take steps against Masonry. Both died unexpectedly. The assassin of the last was the Brother Colombe, designated for it by the Jacobean government of France. Francis 11, son of Leopold, escaped the same fate which Masonry had decreed for him.

On October 22, 1916, Count Sturgkh, chancellor of Austria, was murdered. Fritz Adler, the assassin, was a Mason and the son of a Mason and member of a lodge of high masonic dignitaries in Switzerland. In his testimony he defended the right for himself to do justice.

The lodges of France decreed death sentences for William I, Bismarck, and Moltke, and offered a million francs for each head. There were attempts to assassinate William I, but their origin has not been proved.

In France, on the occasion of the Dreyfus affair, the following were murdered: Captain d'Attel, who testified against him; Deputy Chaugin Serviniere, who had received from d'Attel the details of the confession of Dreyfus; the prefect Laurenceau who denounced sums of money sent from abroad to the friends of Dreyfus, in his opinion as a bribe; the employee of the garrison, Rocher, who claimed to have heard Dreyfus partially confess his crime. Captain Valerio, one of the witnesses against Dreyfus; and President Faure, who had declared himself contrary to the revision of the trial, also disappeared shortly after. All the defenders of Dreyfus were Masons, primarily Jews.

In Sweden, King Gustave III was murdered by Brother Ankerstrom, emissary of the Grand Lodge over which presided Condorcet, according to the agreement of Masons gathered in 1786 at Frankfurt-on-Main. Oscar II of Norway had better luck. The lodge of Karlstad made the resolution only to dethrone him, and it was carried out. The king was a Mason also.

{p. 153} In Russia, they murdered Peter I, a Mason, who knowing the danger of the Brotherhood, prohibited it strictly. The same fate and for the same reason, befell his son, Alexander I, murdered in Tagenrod, 1825. The murderers were all Masons (The Great Crimes Of Masonry, Trod.).

96. Murders Of "Outsiders"

In France the death of Louis XVI is attributed to them. "Cardinal Mathieu, Archbishop of Besancon, and Msgr. Besan, Bishop of Nimes, have referred in letters known by everyone, to the revelations which have been made to them concerning the resolution made in 1787,37 by the Convention of Wilhemsbad, to murder Louis XVI and the king of Sweden. These revelations had been made to them by two former members of that convention The murder of the Duke of Berry ... of the great patriot and ardent Catholic of Lucerne, Switzerland, Leu, ... have been resolved and executed by sectarians."

In Austria, the famous crime of Sarajevo, cause of the Great War was decreed, announced with anticipation, and executed in time by Masonry. "A high Masonic dignitary of Switzerland, expressed himself in the year 1912, on this matter in the following way: 'The heir is a person of great talent, a pity that he is condemned; he will die on the way to the throne.'" Madame Thebes announced his death two years before it took place. The principal culprits were all Masons. "All this," says Wichd, "is not a supposition, but judiciously proved facts which are intentionally silenced."

The murder of Emperor Franz Josef was attempted, but it failed. The instigator was the Brother of William Oberdank, in whose honor the Masons of Udine and Triests have formed a new lodge bearing his name. The end of Maximilian, his brother, emperor of Mexico, is known by all. He had been condemned to death by a revolutionary tribunal in 1867. After his execution, Juarez a high Masonic dignitary assumed the presidency.

In Germany on July 30, 1918 Marshall Eckhorn and his adjutant, Captain Von Dressler, were murdered. The day before, Le Matin, the Masonic daily of Paris wrote that a "secret patriotic society" had offered a large reward for the head of Eckhorn. One can imagine what kind of society would submit the notice to Le Matin.

In Italy, Umberto I was murdered by the anarchist Pressi, a Mason of a lodge in Patterson, New Jersey, U.S.A., even though he himself had not been in America, Two Brothers of the lodge agreed to carry out the murder. Thus was put in practice the explanation which in certain degrees

== 37 Webster says 1783, Wichfi, 1786.

{p. 154} the Carbonari gave to the inscription of the Cross: I N R 1: justum necare reges Italiae; it is right to murder the kings of Italy.

On March 26, 1855, the Duke Carlos III was murdered in Parma; the assassin, Antonio Carra, had been chosen and encouraged by Lemmi the day before in a secret meeting presided over by Lemmi, who was later sovereign Grand Master of Italian and apparently of world masonry. A certain Lippi had prepared a mannequin to teach the dealing of the most terrible dagger thrusts, and the executor was selected.

On May 22, Ferdinand II of Naples died; he was given poison in a slice of melon which caused him a horribly painful death. The author of this regicide was a Freemason

affiliated with one of the most criminal branches of the sect, one called the Sublime Perfect Masters. He was a disciple of Mazzini and one of the most respectable people in the court. Margiotta does not dare to give his name (Domenico Margiotta, Adriano Lemmi *Chef Supreme des, Franc-Masons*, pp. 21-34). In this author's work one can read of many more crimes committed by Masonry in Italy.

The Portugal King Carlos and his son Luis were murdered. The Masons prepared the fall of the Monarchy. The Worshipful Grand Master H. Magalhaes de Lima went to Paris in December of 1907, where the Brother Moses, a member of the council of the Grand Lodge received him solemnly, Magalhaes gave lectures in which he announced -"the collapse of the monarchy in Portugal and the next constitution of the Republic." The known adversary of Masonry, Agge Tourmentin, wrote that then the Masons were manifestly preparing a blow against the royal house of Portugal, expressing the fear that within a short while King Carlos would be dethroned or murdered. Ten weeks later his fears were fulfilled and Tourmentin publicly and openly accused the Masons of that murder. The latter have preferred silence.

In the United States, Eckert brings out certain details of the persecution and of the murder of which Williarn Morgan was a victim, because of his intention to publish a book to reveal the secrets of Masonry, and the destruction of the print and persecution of the printer, and other odious offenses which happened to the victim. Public indignation resulted when it was discovered that the authorities, Masons for the most part, had given considerable support to the murderers and that the lodges, too, had given their approval (Ed.. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 11, p. 201 ff).

Well-known also is the murder of the President of Ecuador, Gracia Moreno. When this Masonic crime was brought up in the Chilean Chamber of Deputies, one of the lawyers of the Order objected to the declarations of one of the murderers by the unique declaration: "I swear to it, and I

{p. 155} must be believed." See how Necedal describes, in his famous discourse already cited, the responsibility of Masonry for that crime. After telling that Carcia Moreno had liberated his country from anarchy and barbarity and from the claws of the lodges, and that these published in Europe and America resulted in horrible calumnies against him, he continues:

"But as the grateful people loved him and hated his calumniators, twice the lodges, to no avail, decreed his death; of the three attempts, there were more or less veiled announcements in the Masonic and Jewish newspapers of Europe. In one of them it stated that it could only be rid of him by an unexpected and providential happening; but the attempt had failed; the newspapers of New Granada had published the news in advance when they believed that the act had been carried out, telling as if it had taken place all the details which had been combined and plotted. The third time he was condemned to die by the High Masonic Powers who then resided in Germany.

L1ndependence Belge announced one day with admirable precision, that, within three or four months, there would take place in Ecuador, things of which the whole world would talk. Through all Europe ran the news of the decree of the lodges. In Ecuador people talked of nothing else for months before the deed, and it was known in what traitorous and perfidious Legation the murderers were gathered; their names were suspected, even though it was not possible to give proof nor even to have entire certainty that they were the assassins chosen and paid by the lodges. Garcia Moreno himself wrote to Pius IX, bidding him farewell, aware that the American lodges, incited by the Germans, were going to murder him. The man who had rid Ecuador of the evil of the Masons, was not afraid to stop the dagger which lurked treacherously for him in the shadows, nor even to know from where it was to strike his breast. the day before the crime they advised him that the crime was to be committed shortly, that he should take precautions, that he should surround himself with guards, and he replied, and who will rid me of the guards if they are those bought to strike me? When by writing or by words they advised him of new indications or signs that the decree of the lodges was to be fulfilled, that he should take precautions, he would answer; "One only can I take, and I have taken it, that is to give myself up to God and to prepare myself to die in a Christian manner.." And, in fact, one day on which he received Communion in the morning, preparing himself for death, upon leaving the Cathedral where he had adored Jesus in the Blessed Sacrament, he fen wounded in the shoulder by a machete and riddled with bullets by the assassins from the Lodges. The wretch who first wounded him treacherously roared upon seeing him fall:"Die, scourge of liberty!" that is of liberty, of

{p. 156} evil and of crime. And the avenger and martyr of Christian rights fell exclaiming: "God does not die!" (The Church And Masonry, pp. 163-164).

It would be interminable if I wished to recall all those murders of which history makes Masonry guilty, if indeed I can scarcely do it with some others, in certain others I cannot

ignore because of the interest they hold for the reader.

But outside of that which is known with some certainty or is judicially evident, how many other mysterious deaths, unexpected and unexplained, can be attributed to Masonry as their only possible explanation? Here, even in Iquique, I have heard of one or two cases which inspired suspicions, because of their coincidence pointing directly to Brother Masons.

97. Frustrated Attempts At Murder

I have already cited the attempt against Franz Josef of Austria and the two attempts from which Garcia Moreno escaped.

On January 14, 1858, at the entrance of the Opera de Paris three deadly bombs were exploded, killing eight persons and wounding 176. It was the execution of the plan to kill Napoleon III, a plan instigated by Mazzini and Ledru-Rollin and agreed upon in London in 1857.

I have related how Ferdinand II of Naples died from poisoning; but that unfortunate king had already been the object of a criminal attempt, the author of which a reward of 100,000 ducats had been offered. Brother Crispi publicly approved the act of Milano, the criminal, and Garibaldi granted a pension from the National Treasury given to his mother.

To English Masonry is attributed the criminal intent of the English minister Findlay in Norway against the Irish Chief Sir Roger Casement. The plan was denounced in the time by the faithful servant of Casement, but no action of any kind was taken against the unmasked minister. In the same vein, it was established in a direct trial in Turkey against the Armenian conspirators who attempted to murder the minister of the Interior, Talaat Bey, for whose head Lord Kitchener had offered 20,000 pounds sterling. All of which did not keep Lord Kitchener from being proclaimed as a model Mason by the English (Wichtl, pp. 178-179).

The attempt to murder Alfonso XIII, king of Spain, on his wedding day, miraculously frustrated, had as its author a member of the Escuela Moderna, anarchistic center of Barcelona, whose Director was Ferrer. Well then, Ferrer played an important role in Masonry. After having been a professor of Spanish in the Commercial Courses of the Grand Orient, in Paris, and member of the lodge '-Les Vrais Experts' and of the chapter

"Les Amis Beinfaisants," he maintained in Spain most favorable relations, in the name of the Grand Regional Lodge of Cataluna, with the Grand Orient of

{p. 157} France. In the Convent of the Grand Orient projects have been affirmed for establishing a Spanish Republic and the Grand Lodge of Cataluna had a political program for the ruination of the Spanish Monarchy. Does Masonry have part in that connivance of crime? The reader may form his own judgment and know why so much world wide notoriety was caused by the Ferrer process.³⁸

98. Killings, Summary Executions, Lootings

It would be necessary to read the description of the free-thinker, Taine, to have an idea of what happened in France when the Masons ruled in 1789 and the three following years; displaced persons and fugitives were numbered at 150,000; 10,000 persons killed without judgement in the province of Anjou alone; 500,000 dead in the province of the West alone. In 1796, General Hode wrote to the Minister of the interior: "There is not one man left in twenty of the population of 1789." There were as many of 400,000 detained at one time in prisons. More than a hundred thousand individuals suffered personally. Numerous millions, all those who possessed something have been deprived of their own right. (Twaine cited by Benoit, *Freemasonry*, 11, 369 note).

If the Catholic Church to which has been falsely attributed the Massacre of Saint Bartholomew, the revocation of the Edict of Nantes, and into whose face is thrown the imprisonment of Galileo in a Palace jail, had done only about a hundredth part of what had been done in those four years of Masonic terror, how even yet the world would resound from the imprecations and condemnations of human nature! But Masonry has not done it.

What happened when the organized forces of Masonry fell upon Naples? There were sacrifices of forty to fifty prisoners at a time. In Montecoglieso, of 87 prisoners 47 were left by the troops; in Montefiacone, 50 men who had taken refuge in the Church were beheaded. In Montecoglieso, an official had 10 or 12 workers imprisoned who had not given him right directions about the road leading to those who were defending their king and they were burned in the presence of their families. In the time of Caribaldi, entire populations witnessed the killings at Ariano, Trasso, Paouli, Mintemileto, Teresco,

Panepisi, Sant-Antino, Castelacis, Castelsarraceno, Carbone Lutronico, which were peaceful localities of agriculture and industry

38 Add to these the intention to kill Mussolini in the first days of November 1925, which was mentioned by the presses of the world.

{p. 158} According to official figures published by the Ministry of the Interior of Turin, undoubtedly inferior by far than in reality and referred to in the "Postafoglio Maltese", there were 30,000 Italians begging bread in foreign lands, 80,000 deprived of their position and reduced to misery inside the country, more than 18,000 shot or executed.

The Neapolitans imprisoned in one year alone exceeded more than 14,000. (Memories of the Revolution and the Happenings of Italy, Dom Paul Benoit, La Franc Maconnerie, II, pp. 371-372).

"As far as the criminal activity of Masonry in Spain, I would like to transcribe a page from the discourse of don Runon Necedal, already mentioned. After recalling the assassination of General Prim.. a Mason; an assassination, which because of the mystery surrounding it.. was attributed to Masonry and about which no one demanded that the newspapers publish the suspicion.. and leaving out the testimony of Leo Taxil.. Necedal says: *.It's alright, Senor Morayata; but I am going to cite another testimony and another book which no one can challenge, and against which there is no recourse, one has to admit it, for it is the testimony and the book of history. Does Senor Morayta wish to tell me who were the ones in 1814 who devised the plot to assassinate General Elio.. in Valencia, and in Seville, the Count of La Bisbal, who later became the blind servant of the Lodges, supplanting two royal orders and falsifying the signature of the Ministry, so that they might be arrested and judged as traitors, as was about to happen? Could Senor Morayta tell me who ambushed and assassinated from behind the Venerable Bishop of Vich., near Villarana in the year 1823, Friar Raimundo Struch, translator of the book of Abbe Barruel against Jacobite Masonry and the poor lay-brother who accompanied him? Whom shall we hold responsible, Senor Morayta., for the blood of the twenty-four neighbors of Manresa, venerable old people, wise and virtuous religious, honest merchants, assassinated in the year 1822 in the ambush of the three (roures) and for the many other innocent victims taken treacherously to slaughter in the infamous carriage of Rotten? Who impelled the governor of La Coruna, in 1823, to take from the castle of San Anton fifty-one prisoners in the dark of night and to put them handcuffed in a boat and to hurl them at

bayonet-point into the sea., smashing the heads of those swimming on the surface with oars? Who made and who sent.. in 1829, that package and infernal machine, which General Eguia opened cautiously putting it under the table, thereby saving his life, but losing his hand? Who maintained and paid the seven hundred soldiers and officials who in the Puerta del Sol, of Madrid assassinated General Canterac, alone and defenseless, in 1835? Who sent the mob to Hortaleza, those fugitives from justice, who stabbed to death Quesada., when he was

{p. 159} fleeing helpless and alone? Who loosed against the cities of Barcelona and Atarzanas the ferocious and savage mobs which tore to pieces Colonel O'Donnell and more than a hundred other prisoners in their cells? Who assassinated Fulgocio? Who armed the assassins who, in 1844, fired upon the coach of General Narvaez, who miraculously escaped unscathed, but did kill his adjutant, Basseti? Who accomplished with complete and incredible impunity the regicide of La Riva in 1847? Who put in the hands of the priest Marino, because it fell to him by lot, the dagger that wounded Isabel II? Who forced another unhappy sectarian to blow his brains out of avoid committing the regicide which had also fallen to him by lot, in 1867, in a secret meeting in Valladolid? And I do not speak of the innumerable juridical assassinations, and I do not speak of the blood shed in innumerable insurrections and riots cleverly contrived by Masonry; do not speak of the villages put to the sword and destroyed for the honor and glory of Masonry by the Mason, Mina, in Catalonia, nor of assassinations of such as those committed by the people of Zurbano in Victoria, nor of the horrible slaughter of enemies who had already surrendered, of defenseless citizens and innocent children, called by Colonel Conzales the Inflexible, to Extremadura, Province of Spain. But how can one put into a single paragraph of a discourse even the assassinations committed in Spain by Masonry under all shapes and forms of crime which constitute murder?"

"Ah, Senor Morasta, Supreme Head of the Spanish Orient! Who sang in the streets of Madrid, in front of the convents, two or three nights before the 17th of July, of 1831, that horrible ballad which began, "Death to Christ, Long live Satan?" Who spread the rumor that the Friars had poisoned the water? Who let loose upon the Imperial College, Santo Tomas, San Francisco Grande, Merced, Discalced Carmelites, Atocha, those savage hyenas who, with impunity and untiringly, killed, mutilated, and tore to pieces all the Religious? Who withheld the troops in their barracks until the assassins had had their fill of killing? Who tied the hands of the regiment quartered in San Francisco in order to prevent them from helping the Friars and who freed them to drive back those who sought

shelter in the quarters? Who stole from the Commissary of the Holy Places the half million with which the assassins were paid? All Madrid knew where the crime had been plotted; the president of the council of Ministers,³⁹ defending himself as he could for the apathy of the authorities, also clearly acknowledged in his own hand in a letter, and no one dared deny it, that the frightful and sacrilegious hecatomb was the work of secret societies" (The Church And Masonry, pp 160-165).

= 39 Martinez de la Rosa. Heterodoxos Esp. III, p. 589.

{p. 160} Anyone wishing to learn in greater detail of those killings may read Menendez Pelayo, Heterodoxos, Encyclopedia Universal Ilustrada, III, p. 589 and fol. [sic]

In 1871, during the slaughters and burnings committed by the Communists of Paris that monstrous Commune, which destroyed respected monuments, by enemy bullets and shot or burned with petroleum, patriotic soldiers who had escaped with their lives in the war, that Commune, which assassinated even the hostages, was solemnly approved and congratulated and applauded by ten thousand Freemasons who organized toward that goal the most hateful demonstration (Mons. Rosset, La Franc-Maconerie, P. 193).

99. Masonic Seditions

All the uprisings that have occurred since 1789, with perhaps the expectation of three or four, are the work of Masonry, says Dom Benoit.

Edmond About, editor of the Opinion Nacional has written in it that since 1728 until 1789 Masonry had done nothing but conspire (Mons. Rosset, La Franc-Maconerie, p. 67).

It would be too long to go into detail into the method which has been followed, first in the orders given to the lodges, afterwards through the control of soldiers and police, the uprisings of the mobs, to inaugurate the movement. One may refer to the author cited, (Dom Paul Benoit, La Franc Maconnerie, pp 372-388). The narration of the revolution of Parma caused by Carletti, who executed it, is interesting. It seem like a comedy.

100. Wars And Revolutions

Once in power, Masonry has been implacable in, maneuvering National Forces to the advantage of its own plans. History tells us the Masters of power in France, in the year

1792 within a few months and even within a few days, declared war on Austria, Holland, England, Italy, and Spain and did not cease to disrupt Europe until it had established a new order of things in accord with its ambitions. In Cretineaux_joli,40 in Margiotta, etc., one may read of every intrigue, not only of the Italian lodges, but even those of the United States, of England, and of France in the Italian wars, to despoil the Pope and other legitimate sovereigns of their estates and to defy the popular will, as also in the Crimean War which cost so many lives.

== 40 L'Eglise Romaine en face del Revolution (The Catholic Church In The Revolution).

{p. 161} Why have so many coalitions been formed against Austria? Why did the disasters of 1870 befall France? Why was the Grand Imperial Protestant

German Empire formed? Why did Napoleon I find so many friends and allies in his campaign throughout Europe? "The governments of this century," said Disraeli, Prime Minister of Great Britain, in 1876, "not only have to deal with governments, with Emperors, with Kings and with Ministers but even with Secret Societies, which may at the last moment nullify their orders, for they have agents everywhere, unscrupulous agents who instigate assassinations and may.. if it is necessary., perpetrate a slaughter" (Discourse in Aylesbury., 20th of September, Dom Paul Benoit., La Franc Maconnerie, 1, pp. 390-391).

Already in speaking of Masonry and politics., the part which Masonry Played in all the French Revolutions in the past century, has been sketched. It would be interminable to follow it step by step across Europe and America. Speaking of Europe the celebrated free-thinker.. historian.. Taine says: "Having devoured France., the band begins to devour Europe, leaf by leaf, like the head of an artichoke. But why tell of the tragic-comedy which they play here and abroad? It is a repetition of the part they played in Paris, a ridiculous and an improvised translation in Flemish., in Dutch, in German, in Italian, a local adaptation.. such as with variations, shortcuts, abbreviations., but with the same end; it is a downpour of blows dealt to the property owners, communities and individuals to oblige them to empty their pockets of all objects of any value whatsoever: they do so to the point of being left shirtless and penniless" (Dom Paul Benoit, La Franc Maconnerie., It P. 392). In effect, the lodges of Paris especially the Lodge Of Propaganda., had organized branches in Belgium, in Holland.. in Germany.. in Switzerland, in Italy and even in Austria. Zimmerman prized himself on having established, under the name of literary and other

similar societies ` more than a hundred of these lodges or clubs. The members received directives from Paris and dedicated themselves to create followers of the "regime in force in France" and to paralyze national resistance. "Your country is completely mined.*" said Bonaparte,, to the itafian officials who had concluded the Armistice of Cherasco, `1 have found in Genoa a sum of 7000,000 Francs cash, consigned by hidden revolutionaries. Lombards and Piedmontese to help the progress of the French Armies." (Cited by Benoit.. La Franc Maconnerie., 1, P. 395) .41 "Since 1821, all of the plans and revolu-

== 41 "We have acquired the conviction (with William III of Prussia)," says Haugwitz, "that all the Masonic associations, from the most modest to the most elevated, invariably plan to exploit religious sentiment, and on the other hand execute the most criminal plans, using the former as a mantle to conceal the

{p. 162} tionary agitations of which Italy was the theater, have been, according to Walter, the work of Freemasonry." (Encyclopedia Universal Illustrada, de Espasa).

As an example, I think that suffices. Whoever desires to know more about this repugnant attitude will have a great deal to entertain himself with in the references cited.

There may be seen, also, the proof that Masonry not only presided, but prepared and decreed beforehand the reign of Terror, which, in the course of centuries, whenever terrorism occurred, never so fully deserved that name. (Dom Paul Benoit, La Franc Maconnerie, II, pp. 397-403).

Eckert, in his works so often cited, proposes to prove that all the revolutions in the religious, political, and social life of our period have been prepared, nurtured, and directed by Masonry. And it is by the history of the Order; by the most unequivocal confessions of the Order frequently given publicity; also by the latest events of his time in Saxony and elsewhere; and finally by the examination of reason.

In The Cause Of The World Unrest can be read some chapters, relative to the latest European revolutions, with the same stamp and characteristics of religious and cruel persecutions favoring the Jews or partly organized under their direction.

101. Masonic Purity And Honesty

No one can deny that the purity of love and of thoughts and curbing of inordinate sensual desires is one of the most delicate points of Christian morality, and so important that even the enemies of the Church, if they are sincere, admire its doctrine regarding those virtues; whereas, if they are not sincere, they hypocritically seek to accuse the Church of not living it to perfection. It is, then, the gist of the moral perfection which it professes. Let us see what the Masonic doctrine (moral) is on this point. But, at the same time, since it is so delicate, I shall try to touch upon it as superficially as possible, referring to those who have a major and legitimate interest in the works cited which provide much data and documentation.

There are Masonic principles that necessarily should be treated according to their customs and with those who profess and feel their influence, even though they are inconsistent. Such are The Masonic Liberty, that is to say the independence with much suggestion, in such a way that each one is his own god, his king and his pope, the adored and the adorer at the same latter." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, II, p. 179).

{p. 163} time. When no superior law is recognized, a need or a powerful restraint is lacking to subject wrong inclinations.

From thence comes, as a very natural consequence, the teachings of the Decalogue, The Ten Commandments which we all know, but which do not obligate the Masons. Expressly it says in *The Encyclopedia Of Freemasonry*, "They (the Ten Commandments) are not obligatory for a Mason as a Mason, because the institution is tolerant and cosmopolitan ..." (Arthur Preuss, *A Study in American Freemasonry*, pp. 295-296).

Moreover, the materialism which actually is professed throughout Masonry does not permit moral obligations. The material is elastic and not responsible.

It is also a Masonic doctrine, proclaimed by Masonic doctors Eke Mackay, that "zvoman is essentially incapable of true morality; she appears bound by chains of error and of Christian and Mosaic ignorance." "The Mason should not struggle with his own instincts." These are the teachings of A. Pike, champion of the Order. (Arthur Preuss, *A Study in American Freemasonry*, p. 305).

The same author teaches, always in conformity with the philosophical doctrines of the Order, that man is an animal who has received a ray of divinity which takes the place of a

soul. Which is capable of sin, the ray of divinity or the simple animal?

From these principles an entire cult arises which in Christian language is wont to be called Cult of the Flesh, to such a point, that according to the most studious mason doctors, in all the lodges all the symbols have a meaning which tends to honor the flesh, in conformity with the pagan rites: squares and compasses; temple columns; tree in the middle, ... hall in the middle, the point within the circle, the same cult given to the sun, purely symbolic, all, I say, tends to honor the generative organs of man. The same letter C that the English perhaps imagine the initial of God, is no more than the initial of generation. (At times they give the meaning as Geometry). The same word God, if at some time they use it with all its letters, is only the result of the initials of three words which represent ideas relative to the very object of the pagan cult (Arthur Preuss, A Study in American Freemasonry, p. 410). (See also the chapter America, Freemasonry and Paganism, among others).

The commandments of the masonic moral, while speaking of chastity, command respect only for the wife or the daughter of the "brother" says, "Masonry recognizes none but physical cleanliness. There is no other blemish for man save physical uncleanness." (Quoted or cited by Msgr. Rosset, Freemasonry, p. 176).

{p. 164} In the Masonry of adoption, (or Adoptive Masonry which admits women under symbols or legends), they are taught the practice of a vice most nefarious and dangerous to humanity, namely the love of polygamy, free love, and to practice masonic kindness towards the "brothers" or "friends". The reader will excuse me from going into detail on this subject and of telling what else is practiced in the higher masonic grades thereof.

I have given enough for the reader to have some idea of Masonic Morality which is the reverse of Christian morality, even though we could call it natural morality, which never authorizes a system of falsehood, of violence and licentiousness.

102. Masonic Honor

I had not intended to touch upon this point; however, since it is most used by those who dominate the social opinions, when they pass judgment upon the morality and rectitude of man, I find it necessary to do so, even though briefly.

As I have already warned, repeatedly, I make no reference in general to the persons who are Masons but just to those who live as Masons. It would be unjust to think that so many masons, who I know the masonic doctrines have not penetrated and who ignore them almost completely, would stain their honor by shameful acts; likewise it would be unjust to attribute to the Catholic doctrine as robberies and scandals committed by Catholics who do not live as such, who do not know and do not even practice the doctrines which they profess.

It is the warning then given by Leo XIII, in a general way, and which I find repeated in the Pastoral of Reverend Archbishop of Caracas, already quoted: "All we have told and say is that it is necessary to understand the masonic sect in itself, but not each of its initiates. In effect, there may be many, not only a few, who may be at fault for having compromised with such societies, but not all wilfully participate in their crimes actually ignoring their ultimate intents."

Therefore in Masonry there is evidence of lack of respect for the property of the church, the systematic plan used to encroach on its rights, as has been done in many nations which they have dominated: France, Italy, Mexico, Portugal, Spain, etc., and from the statistics of their properties it seems they will do the same here. It is known that in France, when the properties of the church were confiscated, the people were told they would be dedicated to their needs, it is notorious and also scandalous to have observed the way the liquidation took place. The explanation of the liquidation of those properties that the Christian people had looked upon

{p. 165} as most scared provides only an object lesson whereby the fear to steal is removed very eloquently; if only that were all!

Commenting upon a circular of the Grand Orient of France to the lodges of their obedience, wherein Masons tell of the prudence, of the "great work and goodwill of Masonry", Copin-Albancelli makes this opportune observation: "Masonry lies. Masons want to make believe their work is great and well done, that the ideas they consecrate are noble and pure. But their acts belie them; because there are conspicuous members of the masonic congregation whose names are Wilson; Mayer, a swindler, former editor of La Lanterne; Geyer, receiver in bankruptcy; Tomas, the robber of churches; there are a great number of others to be counted among the Panamists, the Sudists, the Uinbertists, the defrauders of the south, the falsifiers of all kinds, and ganiblers of all sorts. It is

extraordinary that such a doctrine so pure and noble should produce such fruits and in so great a number-" (Copin Albancelli: Le Drame Maconnique: Le Pouvoir Occulte Contre La France, p. 9).

The robberies and scandals of Adriano Lemmi, Supreme Grand Pontiff of Italian Masonry, have been made public, especially the frauds of the tobacco supplies, which we have already mentioned, and many others who participated in it like Crispi, Sciarra and Carducci, the poet of Satan, etc. So narrates Margiotta, in his book, Adriano Lemmi.

If only Masons among us could raise their heads still pure and clear from the stain they have placed upon other nations! If the Church had only to fear the doctrines that take away the fear of God and which teach man not to combat his own inclinations!

As an appendix to this chapter I shall transcribe the following data concerning the formation of a lodge, which a friend wrote me and in whose veracity I have absolute confidence: "I have had occasion to come upon, as a surprise, the first meeting of the founders of a lodge here in the north. The Brother-Mason, the founder, was an ancient distinguished military man now decrepit; the secretary, whom we surprised had a roll of documentation in hand, an Inspector of schools who had to leave ... ; there were present young professors with plenty to say; another of the founders, a military man perhaps the most involved in an awful case several years ago and who has been discharged from the army because he disgraced the uniform; a Postmaster, who was mediocre and who tried vainly to conceal the Masonic insignias which showed on his bulging abdomen like a charm on a chain; a Director of a municipal school or school principal, who was the king-pin of the sessions; another municipal employee fatuous and ignorant; a professor who shameful to relate, still is of public scandalous immortality in and out of his home; four shameless young men, without

{p. 166} education, lawless, Godless and of doubtful patriotism; a fiscal employee swelled with pride, promoted from the lowest ranks, a hardened heretic involved in noisy lawsuits Such were the fires that pretended to be able to diffuse light, science and philanthropy in that city."

{p. 167} Chapter VI Masonry And Its Ideal Of Beneficence

103. Generosity So Hidden That Little Is Seen Generosity so occult that little is visible of it. Who has not been told many times that Masonry is only a society of beneficence? How

many have imagined when hearing that, outside of mutual help that is promised to the adherents, Masonry occupies itself solely with helping the needy with the large funds it collects! Unfortunately, notwithstanding the fact that numerous secret works accomplished by the "brothers" become known, Masonry has little to say about its philanthropic work. I do not claim that under its auspices Masons do not accomplish works of beneficence or philanthropy, as they would choose to call them. Sometimes they are on a great scale; but not from money belonging to the Order of Brotherhood. Their philanthropy comes from the collections made as fiestas, games of chance or lotteries, etc.

Neither will I deny the individual generosity of many of the adepts; there are persons who are naturally inclined to give and would do so whether or not they were Masons. But in Iquique, where Masonry is flourishing, with four or five lodges, and where they have reigned for a long time, really their beneficence is much more mysterious and secret than their conspiracies against the Church or their political work, which are brought into the light.

It is curious that what has happened to me does and has happened to all those who pay attention to the things that concern Masonry. See what Eckert said in his time: "It is said that Beneficence is the objective of Masonry. But in no way is that beneficence shown, as the distinctive seal of the Order.

Where, then, are their munificent gifts and acts of generosity practiced on a vast scale? Never is anything but a very modest gift seen. Moreover,

{p. 168} such acts of beneficence, however small they be, have been only local, and in no way universal" (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, I pg. 121).

Preuss, on his part, after a long study of Masonic doctrine, expounded by Mackey, reaches more or less the same conclusion: "Its charity is for the poor "brother" who has fallen into poverty or disgrace and is for no one else. If the "brother" has fallen into poverty, he was not in that condition when he was received. His prosperity, or at least his well being which has been transformed into poverty, the strength of vigorous humanity undermined by age and necessity, is the only charity admitted within the limits of the Order, which rigorously exclude from their files the needy classes. This is to be found in

which charity is exercised let it be found." (Arthur Preuss, A Study in American Freemasonry, pg. 340).

104. Spiritual Generosity Well-Disguised Also.

As the Masonic Doctor has said, the chief benefit consists of the intellectual benefits conferred by the Order, teaching "the truth of God and of the soul;"* in breaking the chains of error and ignorance that heretofore had the candidate in moral and intellectual culture,; etc. The quoted author shows that, being given the secrecy used by the lodges toward outsiders and even toward their own brothers of inferior grades, that benevolence or beneficence is the most unreal that can be given, in view of the necessity so universal for the light which Masonry claims it can supply.

On the other hand, all that has been said hitherto is seen by who wish to open their eyes; the cruel barbaric conduct of Masonry toward their enemies, suggests the thought that renowned Masonic beneficence can be classified with the rest of the affirmations that until now have been studied. Anyone can ask: Where are the works of Masonic beneficence? Who has seen them?

Outside of English Masonry, which has some works of charity, due to the aid of a few wealthy Brothers, it is difficult, if not impossible, to see them elsewhere.

{p. 169} Chapter VII Masonry And Its Ideal Of Science And Progress.

105. What Masonic Science Is.

The hatred which Masonry shows in its works against the Church is customarily attributed to its love of science and progress, and its claim that it is in the Catholic Church their main hindrance is found. Is there sincerity and truth in that?

As to that which pertains to Science, we have not seen that Masonry has led it to its apogee. I do not deny that there are some learned Masons; but they are not wise because they are Masons nor because they acquired their science through their initiation and Masonic works. And the reason is manifest: Scientific studies are not pursued in the lodges where the main concerns are religion, politics and what directly or indirectly can be obtained through those objectives. Lectures are given on pretended scientific subjects; but still with the idea of reaching the goals directed against the Church or against

revealed religion. I have had occasion to see some of these works myself: in them are repeated old-fashioned ideas; they turn to heated objections undoing the Church in a thousand ways; theories are maintained already repudiated by the wise, such as Darwinism spontaneous generation, etc., and with those they nourish the credulity bestowed upon Master Masons, by the adepts who have reneged the infallibility of the heads of the Church.

Copin-Albancelli, studying the organization of Masonry to which he belonged and its immense destructive work, observing that Masonry was composed of inferior beings, as he puts it, unable to conceive and to prepare the immense destruction that has been realized, was led to suspect that it could be no more than a poor instrument wielded by some Occult Political

{p. 170} Power. Referring also to a conversation with a "brother" higher in grade and who confirmed his confession, he said: "You are in a situation to measure the mediocre intellectual norm of the main portion of the twenty-five thousand Masons." (Copin Albancelli: *Le Drame Maconnique: Le Pouvoir Occulte Contre La France*, pgs. 26 and 284).

Intelligent persons who are in Masonry will not accept from masters, who are so far from sincere, the belief that those lessons advance in science. I have already noted elsewhere that the chiefs of Masonry impose their doctrines upon their adepts, in a manner similar to that of Pythagoras; their basis is the authority of the master, the magister dixit. The Master has said, and from a master, who neither knows who he is or where he is, "Masonry does not inculcate its truths,-" says the Grand supreme Master Pike. They are affirmed once and with brevity." (Arthur Preuss, *A Study in American Freemasonry*, pg. 43).

Doctor Mackey says that Preston gave Masonry a Philosophy, so that, from dawn to twilight, a fraternal light shines in the instructions of the lodges. "Since 1717,," he states, "the fraternity occupied itself in something less useful, but something more conatural than the culture of the masonic science. Delicious foods, easy works, the harmony of song, the miserable mistakes that provoked the ire of Johnson more so that Boswell remembered, left no time for the study of abstruse matters. The revelations of Sir Oliver supplies abundant and positive proof of the inferior state of Masonic literature in those days; and if we want negative proof we will find it in the absolute absence of books worth reading about Masonic science, and even including the appearance of the works of Hutchinson

and of Preston." The reader should notice that it speaks of nothing but Masonic science, that is from the web of legends and inventions that are used in the superior grades above all inculcate the philosophical doctrines of the sect, doctrines that must derive from ancient pagan mysteries, and with which is formed the most fabulous history of Masonry.

106. Masonic Credulity.

There is no science in Masonry, and only a credulity improbable in serious people. "In reality, the Masons are believers, since they believe in the Widozo, and her sanctity. At least that is the way it is with the majority.

They have been persuaded that science requires the destruction of Catholicism. They know absolutely nothing by themselves, since they are not learned. Nevertheless it has been necessary that they believe what has been affirmed to them. They have believed; they have faith. It is a considerable force. It is necessary to know; it is necessary to have seen the limits of their hallucinations. As a consequence of the suggestions they

{p. 171} receive, those whose intelligence is debatable are offered as scientific minds. Very sincerely those dish washers from the kitchens of the Widow consider themselves as forerunners of science and of reason ..." (Copin Albancelli: La Conspiration Juive contre le Monde Chretien, pp. 180-181). The opinion that the Masons of the higher philosophic grades have of the mulded crowd of Blue Masonry, can be deduced from the following testimonies taken from their writing:

"It must be noted that the majority of Masons are far from being initiated." and that **-"they are dragging themselves along in the darkness of Egypt" (Chron., 1818, If, p. 28).

"Masonry of the higher grades", says Pike, "teaches the great truths of the intellectual science; but as for these and even as for the rudiments and first principles, Blue Masonry is absolutely mute. Her dramas appear to have as their object the teaching of the resurrection of the body." The pretended possession of mysterious secrets," it states elsewhere, "has made Blue Masonry capable of counting its initiates by the tens of thousands. Never has pretention been made to the possession of secret knowledge as baseless and absurd as that of Head of the Royal Blue Cross."

"The simian like Christianism of Blue Masonry," adds Pike, "has made of her an enervated and impotent society with grand and resonant pretensions and poor realities.." (Catholic

Encyclopedia, Masonry).

107. Progress In Reverse.

The word progress is one of those magic words with which Masonry beguiles the simpletons and the ignorant. If their actions were to be called by an appropriate name, perhaps the work retrogression would express one of the many concepts that should be evaluated. The wars, the upheavals, the revolutions caused by Masonry in the world, with its courting of infinite evils, that destroy or retard all true progress, fully justify this assertion.

Licentious habits, fruits of Satanic liberties, are precipitating the Christian peoples into the chasms of pagan degradation from which the church had raised them.

The dignity of the family is daily dragged in the mire due to the efforts of Masonry to destroy it. Not only does it want to dissolve matrimony by divorce, but advocates free love; Masonry would even cross the borderlines of a Barbarian stage, in order to reach the clear state of the animal.

As far as religion is concerned, not only in the Fraternity taking the world back to ancient paganism, not only to the cult of the sun, the cult of nature, the cult of the flesh, but with materialism so boldly declared, they retrogress beyond the limits of humanity itself, to reach the very condition

{p. 172} of the brute, which does not adore God, because it has no capacity to know Him.

The furor of cruelty, of plunders, of dishonesty, to which the peoples have sunk when no longer restrained by their religion, will show whether such can be viewed as enviable progress or as an abhorrent retrogression which Masonry fondly represents as a sweet ideal, each believing that he is his own god. "Where Christianity is ardent," writes Bourget, "peoples' customs are improved; whereas they are lowered when Christianity is stagnant. Thus where the tree on which bloom human virtue, deprived of their practice, human societies are condemned to perish. I pray to proclaim expressively: a nation is demoralized by tearing away its faith, thereby assassination is committed, a moral assassination by de Christianizing it. There is no social salvation outside the virtues of the Decalogue. This was the conviction of Le Play, it was that of Taine, and it is mine!,"*

All sincere souls think the same way. That which to us would be a disgrace, to Masonry is an ideal! And what is most saddening is that many Masons, who have not lost their ordinary moral sense toward men, even know that such is the ideal and not that of the Widow in whose house they live.

{p. 173} Part III Doctrines Of Masonry

Chapter I Social And Philosophical Doctrines

108. Materialism And Atheism

Almost all the variations of the Masonic cult and symbolism coincide with the negation of the Supreme Being, distinct from this material world, that is, with the denial of Cot], such as the Christian world knows, with an infinity of actual perfection and not only with the passive infinity, of receiving forms infinitely possible, proper to matter. Masonry, according to the world of their pontiffs protests the charge of atheism against them; but they try to conciliate their affirmation of the divinity with materialism: "materialism" says Ragon, 'Is very improperly called atheism. Atheism is not conceivable: it would be supposed without cause; since the cause of all that exists is designated by the name of GOD, which is the unknown cause of known effects. Very well, such absurdity is admitted by no one, unless through ignorance or by bad faith. Therefore, there can be no atheists. The only division that exists is the question of knowing if the cause of an existence is spiritual or material, that is, isolated, independent of matter, or inherent

{p. 174} to matter and forming an integral part of it. But a materialist is not an atheist" (Dom Paul Benoit, La Franc Maconnerie, 1, p. 232). That successfully deceives fools. From the moment it is accepted that divinity is nothing more than part of a material world, that it is a superior part of the world, thus they deny the existence of God in reality, leaving only the name, as a sample of deeper deception and hypocrisy as used by Masonry.

Seeing that each individual Mason builds, one infers from this that construction is universal, that constructive activity is exercised throughout the world, which does not exist but is being built perpetually. The universe appears to be an immense workshop that builds itself by means of an infinite number of beings dedicated to its construction. But whereas human beings are constructed for a limited time, the building of the Fraternity is unlimited.

Note here that construction implies discernment. An egg is hatched according to plan. As the cells are multiplied they obey a constructive scheme to constitute an organism. Do they, for example, fulfill a great plan unfolding according to human evolution?

Here is the Grand Architect recognized by his work; this is the and work of general Progress ... !

"A Mason has nothing from metaphysics, a skillful puppeteer with ethereal conceptions; he is a builder on level ground who does not construct in the clouds. Feeling the ground under his feet he turns to himself before investigating the clouds. What falls under his senses is for him the point of departure from all revealed truth" (Oswald Worth, *The God Of Theology And The Great Architect Of The Freemasons*). 42 There are others who present more frankly their atheism: -"We are personally as atheistic as can be. The idea of God is among those we refuse even to discuss, so unworthy of consideration does it appear to us. Very well! Not by that are we, less partisans of what will sustain the Great Architect of the universe. It is inscribed at the head of the first constitutions. Let us leave it at that. Others accept it as a truth; we support it as a part of a pact." (Fl. Lantoiné, cited *Revue Internationale Des Sociétés Secrets*, number 18, p. 328, 1925).

Upon such principles is built the absolute liberty that defends Masonry, and with much logic; because if there is no other God than Nature, of whom we men are the culminating part, we are God or the principal part of God; we are above all independent of all other beings as there are no natural laws, of physics, chemistry or mechanics. Man should exhort himself to be his own God and worshiper of his own self.

== 42 *Revue Internationale Des Sociétés Secrets*, p. 33, p 580 and following. 1924.

{p. 175} 109. Negation Of The Spiritual And Immortal Soul.

With respect to the immortality and the spiritual essence of the soul, the Masonic theories cannot be put in doubt. If the soul as a whole is part of the divinity which is somewhat material and divisible, it is clear that the soul is clearly also somewhat material, and therefore subject to corruption and to death. "In the beginning," says Pike, "the Universe was no more than a soul. It was All by itself Eke Time, Space, and infinity Such is my thought: I believe that man, whose Soul is my image will rule. And so stands Man with instinctive senses, and a rational soul!" "However man, being an animal that breathed, saw and thought, until his brain was penetrated by this immaterial spark from the Infinite

Being of God Himself and thus became Soul: and so was man, and Immortal!"... (Arthur Preuss, A Study in American Freemasonry, p. 204).

At death this spark returns to the bosom of God, if it has been purified through Masonic initiation, which is like a spiritual death that erases the past; but if it is not purified it will have to return to life until it is purified. This is a doctrine of the Great Supreme Pontiff of the Universal Masonry, Pike. It is certainly affirmed that the soul will have activity and intelligence in God, before uniting with the body, but that cannot be a different life from what has part in all that is created. In principle therefore.. man is endowed with immortality of the soul; in reality however, it is denied; therefore, if man's immortality is so reduced, then the plants also, the fruits, are immortal, since none of their components is reduced to nothing, but that all the elements are dissolved with death and again form part of all the matter from whence they issued.

The Masonic doctrines pointing this out, such as are expounded by Pike and Mackey, are the same as those of the Gnostics with the old theories of the preexistence of the soul, of its transmigration and of its return to God, with all its contingent incongruities and lack of logic, which the Masonic doctors prefer to overlook and yet then accept such theories because those were the doctrines of the ancients (Arthur Preuss, A Study in American Freemasonry, pp. 200-220).

The predominance of materialistic ideas among the "brothers" is the reason for the determination with which it is taught in the professorial chairs which are almost all under its sway such as theory of Darwinism or evolution, with its indispensable postulate of spontaneous generation and its attending absurdities, eccentricities, foundationless affirmations. Its efforts to discover in the folds of the earth some slight indications in the immense mine of deeds which do not allow for one moment of the most absurd idea of things putting themselves in motion, after having commenced to exist without any one having given them existence, of things

{p. 176} that might have given themselves life, of those that possess it, without having received it from a preexisting being, who first possessed it, (i.e. Life). Can it be that they might have given themselves intelligence, and possess intelligence without having received it from whomsoever could give it? Can it be that things might have put themselves in order alone, that those admirable organisms might have created themselves, which our intelligence does not yet understand yet admires, without there

having been an intellect which might have established order and laws? In a word, can it be that nothing produced existence and that by blind chance the universe might have been filled with law and order?

These illnesses of the spirit, which are not new to humanity, one must have patience with and much charity; at the same time, one must use reason with all those who are not yet fanaticized and blinded by the constant repetition of the same errors accompanied by the same accord of the words: science, progress, evolution and other similar expressions.

110. Communist, Anarchist And Bolshevik Doctrines.

Communist, anarchist and Bolshevistic doctrines are no more than the consequences of the Masonic doctrines referring to the primitive equality which they propose to restore among men, that absolute equality, so invoked and so dear to the Communists as the foundation of the realization of their dreams.

Even from their very entrance into the lodge the initiates are taught that in Masonry there are no distinctions, that everyone is equal; they are made to turn over all their metal, that is to say, the money which they carry and if they are not left fully stripped it is because custom does not permit the realization of that ideal, for only thus men remain equal in all that does not depend solely upon nature.

That equality entails a community of goods and logically everything else including community of womanhood and countries, to which certain socialistic schools aspire.

Naturally, when Masonry needed the help of those kings and princes to work in their shadow in order to dethrone them, and when it was needing the money of the rich for its propaganda or for its revolutionary missions, the anarchist and socialistic doctrines were not so clearly pronounced. And even now, not everywhere are those ideals spoken of clearly; that would cause the withdrawal of many of those whose help and money the "Widow." needs.

All or nearly all of the authors that I have studied establish both the similar doctrine between Masonry and the destructive systems of the social order, and the efforts employed by Masonry to retain the revolutionary

{p. 177} parties as allies or as their instruments; the latest authors manifest clearly the intimate relation existing between Judaism and Masonry and with the revolutionary parties from Socialism to Bolshevism.

"About the explanation of the Ritual (Masonic)" says Eckert, "and of the history and of the confessions of the Order there is reason to believe that Freemasonry is a conspiracy against the altar, the throne and property, with the purpose of establishing upon the face of the earth a socialist and theocratic rule, whose religious and political government would have its headquarters in Jerusalem! ... The indispensable condition for its realization is the destruction of the three obstacles which oppose it: The Church, the throne and property. -" (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, I, p. 280). "The Masonic Congress of Saints, in 1847, and those which followed prove conclusively that Masonry has as its goal socialism by means of revolution" (II, p. 227, note). That explains the favor which Masonry bestowed and bestows upon all those associations or leagues which directly or indirectly dedicate themselves to partial or total destruction of property, social revolution and war against Christianity, associations which multiplied in Europe and America in the last century. To them Benoit dedicates the second section of the second part of his work, *Freemasonry*, so often cited, to who I refer the reader who wishes to study them in detail. What is worthy of observation is, as Webster notes, that all those subversive movements, of which Bolshevism is presented to us as the ultimate phase, have only one goal: the destruction of Christianity. "I repeat: It is not an economic revolution which forms the plan of the real directors of the movement, it is not even the "dictatorship of the proletariat" nor the reorganization of society by the intelligentsia of the "Worker"; it is the destruction of the Christian idea. The socialist orators can break out in invectives against the corrupt aristocracy or the '-*bloated capitalists", but is it not these who will suffer most once the conspiracy is completely achieved? World revolution has always shown itself indulgent for and with the corrupt and egoistic, from the Marquis of Sade and the Duke of Orleans until now. It is the good, the righteous, and benevolent who have fallen victims of the revolutionary fury." (P. 341).

"The lodges today want," says the Marquis of Colbert in the *Echo ou Cher*, "the spoliation of proprietors, the suppression of inheritance, the socialization of the individual, new taxes, the nationalization of all the great enterprises, etc.," that is to say, the program of the red international (*Revue Internationale des S. S.*, p. 339, 1925). That is why, behind all of the revolutionary movements, which branch out into so many systems, groups or

parties, at times against themselves and, nevertheless, they all tend toward the same end, the destruction of the social Christian order; those

{p. 178} who study and observe cannot help but see a general direction that maneuvers adroitly the strings of all that revolutionary army, whose companies seem to move of their own volition and direct themselves. Masonic liberty which leads a man to be a god himself, and naturally leads to all revolutions and the most absolute anarchy; and if that ideal cannot be realized it is because common sense has not been lost among men and because the rational and social nature which we have received lets us judge, even amongst those who profess the most dissolvent principles. There is another force rooted in the very depths of our being that places some deterrent on the most dangerous human aberrations. History shows the actions that have been produced when a dissolvent force of the Masonic principles have been exercised with powerful strength and when it seemed that the triumph of disorder was definite.

"Man," says the historian, "in the sect of the Illuminati to the adept who is ordained, or priest, -man is evil because religion, the state, and bad example pervert him" (Dom Paul Benoit, *La Franc Maconnerie*, I, p. 46). With what truth and logic Prudhomme stated that the Masonic system "is the negation of everything in politics, it is anarchy.."

Concerning the relations of anarchism with Judaism, it is not strange that proportion not only of the Jewish anarchist criminals has been demonstrated, but also of insane Jewish anarchists as was observed by a Doctor of neuro-psychiatry of New York, Mr. Collins (Nesta Webster, *Secret Societies And Subversive Movements*, p. 397).

111. Doctrines Destructive Of The Family

The attack of Masonry upon the family has been one of the most dangerous to society. Starting with laws of civil matrimony, depreciating matrimony in the eyes of the pernicious or ignorant masses Masonry has deprived it of consecration, that character of sacramental institution endowed by Our Lord Jesus Christ, and has reduced it to the character of a human contract, similar to many others, whose strength depends on human law. The evils that have been caused in the Christian society we live in are a first attempt against matrimony and against the family are unfortunately visible to all, they are so enormous, that they have almost destroyed family life among the popular classes of the cities.

As though only minor evil had been perpetrated, Masonry, following the examples or instructions issued by other nations, desired to establish the law of divorce. In the ceremony of Masonic matrimony, the Master and the First Vigilante have in one of their recent meetings held the following dialogue: "What do you think of the indissolubility of marriage?" * "This is contrary to the laws of nature, and of reason; because social conveniences

{p. 179} have united many times beings that nature had separated by antipathies and which are not discovered except when married; to the laws of reason, because indissolubility makes a law of love and pretends to enslave the most capricious and the most involuntary of all sentiments. - What should be the corrective?" - "Divorce," answers the First Vigilante ... (Ragon, cit. Dom Paul Benoit, La Franc Maconnerie, II, pp. 234-235). The law of divorce is part of the code in various nations; in others, as in Chile, it is as yet a project formulated under the auspices of Masonry. From there free love, as desired by the socialists, is not far distant.

Outside of that, Masonry introduces corruption of customs within matrimony itself, advocating practices which are in opposition to principles.

With the law of the secret and the insistent recommendations to guard it especially from the family, friend and neighbors (Mackey's Masonic Ritualist, Preuss, A. F., p. 15) a wall is built between consorts and it creates an antagonism between the Christian wife who professes her religion with sincerity and he who has injured it when he entered Masonry and follows the instructions and preparation to combat religion with all the arms available.

It is easy to understand the martyred life a wife must lead when she learns, at least something of the school in which her husband finds himself, of the projects with which he has obligated himself to carry out under oath, and yet, being unable to share the trust upon matters that are so vital to the Christian soul. She did not suspect when she chose her companion and intimate confidante for life that he had taken a path which prevents him from having confidence in her and that behind that oath is a conspiracy to destroy what she most appreciates, namely her religion. This should make it evident to anyone how the family ties are thus weakened.

The Grand Orient of Belgium, in 1864, put in the order of the day of all the lodges, the question of compulsory education. From the discussions of the lodges emerged the

project of non-religious and obligatory law, whose last article was the following: **`5. To snatch the child from paternal guidance.'" Two months later there was formed the Education League with the active assistance of Masons and Jews controlled by Masonry, to prepare the ground for the acceptance of the law. (L. Bertrand, La E. M_ Secte Juive, pp. 54-55).

112. Hypocritical Attack On Confession.

It is customary for Masonry to attack Confession under the protest that it impedes or weakens the mutual trust which a husband and wife must have in one another; therein, as usual, truth is lacking; since nothing hinders the wife from telling her husband all that she must tell her

{p. 180} confessor so that her sins may be absolved. It is another matter if it suits her, her husband or the peace of the home to do so; there is no oath or prohibition whatsoever that hinders it. And if it is not sufficient for a wife to confess to her husband, as hypocritically the Masons are accustomed to say, it is because the husband does not have the power to forgive offenses committed against God. As for the rest, the intervention of the Confessor can never be the cause for the disruption of the home which observes the natural and positive law.

113. Unpatriotic Doctrines And Deeds Which Confirm Them As an international society, dedicated to the establishment of universal liberty, equality and fraternity, understood in their way, of course, Masonry is the enemy of nationalism and has given proof of it.

If, as in the convent of Wilhemsbad (1782) it had been decreed that the Revolution should begin in France, it, I say it had been resolved that it began in Germany, this would have been the land devoured by the Revolution; and, instead of aiding the traitors to the revolutionary arms or empires, when they invaded Italy or the German empire, France would have been the theater of those incredible perfidies that caused Napoleon to say that Italy was completely undermined; and according to Henry de Beauregard, Chief of Staff of Carlos Manuel, there the French would fire their powder in places and their power had no more lin-dt than their own conscience (Dom Paul Benoit, La Franc Maconnerie, II, pp. 395-396). The same thing happened in Austria, where the emissaries of the French lodges found many affiliates to second their plans. In the capture of Semonville, an envoy extraordinary of the Jacobins to Constantinople, brought about the discovery of "a world

of traitors,*" as was written in a publication of that time, a fact about which there had not been the least suspicion.

About Germany, during the furor of the French Revolution, more is to be said: I believe I have demonstrated sufficiently," says Eckert, in the History Of French Masonry, "It is incontestable that the German Masons, through their union with the general Masonic association and especially with the military lodges, were the accomplices or the instruments of various treasons. The infamous conduct of the Maguncia garrison is notorious."

Did the defection of which at that epoch many commandants of Prussian fortresses were guilty, have then the same fundamental principles?43 I

== 43 In Espasa, Masonry, p. 719, column 1, an event related by Clavel can be seen in which the help sign caused fires to abate.

{p. 181} would not dare to assure it, yet know it is true that many acts could not be explained in any other plausible way These unfortunate acts have not been verified but during the epoch in which Masonry was in complete submission to Napoleon the same could not be proven, or rather events happened to the contrary.

At last the Order acquired the conviction that it was not the Emperor who had been its simple instrument, but that it was Masonry that had been only a medium that had served Napoleon. Never again did Germany taint itself with such infamy, when Masonry raised a cry against the sacrilegious profanation which Napoleon had made against the Masonic Sanctuaries. .In Spain and Portugal," says the same author, "Masonry showed a docility that had been unnoticed until then and displayed great activity to create an imperial party." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, 11, p. 151 and following).

It has been said before how Masonry was preparing the fall of Napoleon 111 and the defeat of France in 1870.

The history of Italy is, perhaps, that which presents as most repugnant the aspects of the connivance of the revolutionaries with foreign powers, through the lodges, with Napoleon III, with Lord Palmerston, the Orient of the Orient, as they have been named, and with the Supreme Pontiff of the North American Masonry and, as it appears, of all Masonry,

Albert Pike, who if he could not aid them with forces, aided with dollars. Margiotta furnishes much and precious data in this respect. Much also is found in the Histories in general. (See especially Cretineau-Joly, *L'Eglise En Face De La Revolution*.)

With such historical antecedents nothing is more natural, just and patriotic, than the law decreed by the Italian Government about secret associations, to defend the Country against great treasons, not only in time of war, but also in time of peace, when foreign influences may operate, by the means of secret societies, against the most vital interests of the country; what has happened in Italy, though taking on a religious aspect, is considered for morality and also for internal peace.

In the information concerning that project of law passed by Mr. Bodrero, one reads the following: "While impregnating their adepts with a pseudomoral in that the concepts of nationalism and patriotism give precedence to the most universal concept of humanity, all Masonry effectively places the Masonic ideology in the diverse social organizations as first and superior to all other qualities, authority or hierarchical obligations."

"If it is a grave fault," Bodrero continues, "for all the citizens of the state to form part of the secret societies what shall we say of the magistrates, whose function should be always inspired with a righteous, serene

{p. 182} objective, free of all influence, or pressure, which chiefly menace the honest equity of his office? What shall we say of the officials of the armed forces of the State (army, navy, aviation, voluntary militia) who must be faithful and loyally true to only one holy oath; given the King and Countrymen, selected to honor the uniform they wear and the noble mission they have chosen freely? That is why the State cannot admit such delicate and essential posts, like the administration of public funds, justice, education, national defense, public welfare, to be entrusted to men who, in the name of a secret association, might disturb all the rules expressively established for the accomplishment of their functions ..." (*Revue Des Societies Secrets*, pp. 382-383, 1925).

"As for Spain," states Nocedal, in his speech already cited, at the time, of the French invasion, "the Grand Duke of Berg, then leader of the invading armies, did find wicked Spaniards, frenchified flatterers of the powerful traitors to the country, finding them in the lodges, and while entire Spain was summoned to a heroic fight, the Masons sent their most conspicuous chiefs to place the crown on the brow of Joseph Bonaparte

Therefore on Masonry weighs, more than the crime of treason to country, all crimes, massacres, burnings, and ravages of the French; there was its accomplice and ally ..."
(The Church And Masonry, pp. 155-156).

All that is not strange, since that is the doctrine of the Illun-tinati: of Country is incompatible with the objects of an immense love, which is the ulterior end of the Order," and Rebold states that Freemasonry proclaims universal fraternity: its aims tend constantly to extinguish among men the prejudices of class, the distinction of color, of origin, of opinion, of nationality" (Dom. Paul Benoit, La Franc Maconnerie, p. 246).

The results of those aims are expressed by Utlalie, de Rome, in an article edited, the 16th of October, 1879; "What is amazing in the doctrines professed in this day by the radical orators of all the European States, is the complete perversion of patriotic sentiments. The philosophers and philanthropists (i.e. the Masons), who candidly asked a universal alliance of the peoples, wars, without doubt, very far from imagining that their innocent dreams would produce so many criminal extravagances" (Mons. Rosset, La Franc-Maconnerie, p. 192).

In books and magazines of Masonry, illegitimate acts and treason committed for the sake of mutual assistance are recommended and extolled as the glory of Masonry.

"The same inexorable laws of war," says Leferbre of the Grand Orient of France (Solstice 24 June, 1841, Verbal Process, 62), '-must yield before Freemasonry; which perhaps is the most eloquent proof of its power. A signal is enough to withhold a massacre; the combatants put aside their

{p. 183} arms, they embrace each other fraternally and within a moment they become friends and brothers as prescribed by their oaths." It is expressed in the same sense by "Handbuch" or Manual Masonic. Alemain (German) (Catholic Encyclopedia).

Laudable is the love for all men in general and especially of our own associations; but it can be converted into a crime against the wounded Fatherland, when with such a pretext it betrays or places it in danger. This danger, born of Masonic oaths to which alluded the Orator above quoted, and through which obligations are superimposed upon those of military discipline and of country, this danger, I say, more than justifies the prohibition made in various countries to the military, to affiliate with Masonry. A prohibition which the Masonic influence has left disgracefully without effort amongst us.

It is not, therefore, too surprising that, when in Chile a voice was raised to injure patriotic sentiment, there has always been amongst the "Brothers" apologists or defenders of those without a country.

{p. 184} Chapter II Summary Of The Antimasonic International Congress Of Trent

114. Religious And Philosophical Doctrines

As confirmation of all that preceded, I give the conclusions arrived at by the Anti-Masonic International Congress celebrated recently in Trent, conclusions taken from the works of Creus and Coronura, "Masonry," p. 311. 'Based on the official authority that has been sanctioned in more than 150 volumes of Masonic works, volumes that have figured in the small exposition of the Congress of Trent it has unanimously been declared; "That the religious and philosophical doctrines reproduced and propagated by Free Masonry are the phallic doctrines of the ancient Mysteries of India, of France, of Greece, of the Romans, of the Druids; and after Christianity of the Gnostics, of the Manicheans, of the Albigenses, of the Valdenses, and other similar sects, of the Templars, of the Philosophers of Fire or Alchemists or Rose-Croix."

The latter in June 24, 1717, founded Masonry with an actual symbol, to perpetuate under their name the cult of Phallus, thereby named Naturalism, or Nature cult. For this reason Masonry calls itself, by authority of the Grand Mother Lodge of all the lodges of the world, Mother Lodge of England. -"As to the capacity of Nature, it is defined by that simple word: "Light," the excellent light that illuminates all men who come into the world.

As to the power of the intelligence that exists in nature it is defined as "The science that supersedes all sciences, above all the science of man: Nosce te ipsum, -"know thyself."

As to the variety of the operations of nature, it is proclaimed: "This is a beautiful moral system, under the veil of allegories and the adornment of the symbols.."

{p. 185} And last, to sum up in a few words the preceding definitions: "Masonry is the science of the Holy Name of God, the word of Jehovah, pronounced and interpreted in lodge by Hi-Ho, which means He-Her, both the sexes, the power of generation."

115. Masonry And Satanism

With respect to the relations of Masonry with that of Satanism it was unanimously ruled that simple Masonry or Masonry in the first three grades, Beginners, Companion and Master, as they are found, common and necessarily divided into exoterics, that is, their members, ignore as they do, the greatest significance of their symbols, and, consequently do not find themselves morally prepared and ready for the physical intercourse with the spirits, or with Satan; in this relation no physical point of view exists within Masonry common to the spirits.

From the moral and intellectual point of view, at least, it has a perfect relation with that of Satanism, since it is an association that calls itself "God", and as Mazzini defined it, "Ecclesia Sancta Dei", understanding by this God, Lucifer, or the Sun, the beginning of universal materialistic generation.

"That, in the end, the Masters of simple Masonry, well distinguished by their symbols and by the separation of their reunions, of the Apprentices and Companions, to whom are not explained their symbols" can practice if they wish., the black or Hermetic Art Magic, under the name of Masonry Priesthood, by the fact that they are Masters, they are priests of Satan representing all the lodges symbolically by the Flaming Sun.

116. Relation Of The Masonic Dogma Within Themselves

With respect to the relation existing between the diverse doctrines professed, at least as they seem to be, by the Freemasons, if they really exist at all, it was unanimously declared that the diverse are all united within Masonry, "all within all" or in the Grand-all God of Pantheism ideal and of Materialism under the name of positive science or Positivism.

It was declared that those doctrines, in the symbolic languages of the Masons they receive the name of Masonry visible to the profane.

"That they have within themselves an intimate relation since they identify the universe with God."

"That within Masonry are founded schools and seminaries of atheism.-"

"That their tenets consist of the substitution of the conception of God Creator of Heaven and Earth."

{p. 186} "That in Masonry this institution has dedicated itself to Masonry the use of the term Architect of the Universe, applied to God. The Architect supposes the pre-existence or the coexistence of the material over which architecture should be exercised and the instruments used ... putting them to work."

117. Objectives Of Masonry

As to what the objective of Masonry is, after much discussion, it was also unanimously answered, '-That the object of Free Masonry is the universal destruction of physical order, moral and intellectual: "In the physical order, or of the existence, since Masonry has defied death or universal destruction, substituting the Christian Holy Trinity the Hindu Trinity of God Generator, Destructor and Regenerator, representing a Triangle realized in the Cosmos according to the general principle "mors unius est generatio alterius,." and vice versa, successively and eternally, and put into practice by the Masons, it is a grave injury to human society, under the specified names of struggle for perpetual revolution and indefinite progress."

"In the moral order, the objective of Masonry is universal destruction, since it defies the principle of evil, and with that advocates all vices under the name of virtues."

In the intellectual order, their object is the universal destruction of truth, by explicit profession and necessity of secrecy, by lies, by perjury and blasphemy.

"In one word, resuming all that preceded, it has been concluded, like shutting off or obscuring, in a certain way, the Sun, that those who close their eyes to its light, shut off or obscure life, the order and beauty of the Universe; Freemasons, falsifying the Christian concept of a God Creator, by the substitution of a God Generator, tend to universal destruction, as seen in all the symbolic rituals and in all the religious ceremonies where they profess the worship and the cult of evil committing mortal sin indeed, -"per peccatum mors;" it is visible that they render homage to the universal rebellion of Satan and the infinite lust of humanity, which are the Alpha and Omega of their god: "Destruction".

118. Masonic Action

Under masonic action we come to the conclusions of the Congress which stated:

1st. "That Freemasonry is a religious sect and Manichean; that the ultimate word of their secrets and of their mysteries is the cult of Lucifer or Satan, adored in the back-stage- lodges as the Good God, in opposition to the God of the Catholics, whom the initiate blasphemers call Evil God."

{p. 187} 2nd. "That the demon, inspirer of the Masonic secrets, knowing that he shall never be directly adored by the majority of men, tries to infiltrate in the souls by means of Masonry the germ of Naturalism, which with respect to God is nothing else than the complete emancipation of man."

3rd. " That in order to implant in the world this irreligious Naturalism Freemasonry endeavors to accustom men to place all religions on an equal footing, the only true one together with the false; substituting for the Catholic atmosphere, the Masonic atmosphere, through the medium of the press and of godless schools."

4th. "That the particular method which served Masonry to destroy the souls of those who are fanatics regarding matters pertaining to the supernatural, but are not sufficiently prepared for Luciferian Manicheism, is to excite them until they give themselves over to the perverse practices of Spiritism."

5th. "That Freemasonry is also a political sect which tries to gain control of all governments, to make them the blind instruments of its perverse action, and tries also to sow rebellion everywhere.."

6th. -"That the object of Freemasonry, in sowing revolution in all parts of the world, is the establishment of a universal republic based on the rebellion against divine sovereignty, the destruction of local liberty and freedoms, the abolition of frontiers and the perversion of the patriotic sentiments which next to love of God has inspired in mankind its most beautiful deeds, its noblest sacrifices, its most heroic abnegation."

7th. "That Freemasonry continues to fight against the Church, introducing into Christian countries an anti-Christian legislation."

8th. "That Freemasonry is directly responsible for modern Socialism because it has substituted for the Christian ideal, that of Social happiness which is its own ideal. It has also substituted for the Christian social hierarchy, governed by justice, and tempered by charity, a pretended equality of all men, among themselves. Masonry is making men

forget that it is in the future life where each one will be recompensed according to his works and is teaching them that happiness can be found only in material pleasures here below, and that all have a strict right to an equal part of this happiness. "

9th. "That Masonic philanthropy, opposed to Christian charity and being, as it is, a purely natural love of some men for other people, is incapable of serving as a link between God and humanity; and that moreover, this Masonic philanthropy is exercised only among Freemasons themselves, and very often to the detriment of civil society."

10. [Not included in third edition.]

{p. 188} 11th. "That to break up the family irremediably, Freemasonry tries to pervert women, not only making them enter their lodges, as they always succeed in doing but because it is the soul of the movement called "feminism," or "emancipation of women" destined to bring disturbance and disorder into families based on the vain desire for a completely unattainable reform.."

12th. "That in order to accustom men to neglect church in social life the sect tries to suppress religious festivals and days consecrated to the sanctification of souls and to physical rest, in order to substitute for them festivals merely civil. -

Thus far the resume of the Congress.

119. What Then Is Masonry?

After what has been said above the following definition of Masonry can be given: Masonry is the conspiracy skillfully organized and disciplined against Jesus Christ and the Church, and consequently against God himself, and against all that signifies order and respect for any authority and the recognition of any duty that must be formed as well as against any restraint of our passions.

It was this which Proudhon confessed with all frankness: "Our own basic principle is the denial of all dogma; our point of departure, nothingness; to deny, always deny: such is our method; it will lead us to put as principles: in religion.. atheism; in politics, anarchy; in political economy.. no ownership of property" (Dom Paul Benoit, La Franc Maconnerie, I, p. 17). This is what Masonry has tried hard to realize without ever being able to attain it altogether, not only because Providence watches over humanity and defends its Church

in a special manner., but because from the very depths of our nature, protest arises against the excess of evil and reaction surges up against it.

After what has been said, Masonry can also be defined in conformity with that which many Masons have declared.. namely, a society composed of two classes of members; a few who deceive and exploit others and through them the profane world; and others forming the great majority who are deceived and exploited by the first mentioned whom they serve as tools toward all sorts of ends., even the most perverse, working as tools against their own religious, patriotic and social ideas.

{p. 189} Part IV The Origin Of Masonry And Its Relation To Other Sects

Chapter I Origin Of Masonry

120. Diversity Of Opinions

Insensibly I have been getting away from my object giving greater length than I had thought to this book, and although I would like to end here, doubtless there are two or three more points that must be cleared up for my readers who have had the patience to read the preceding pages. Among these is the origin of Masonry, of which I shall now treat.

There are few subjects about which are found a greater diversity of assertions and opinions and which have afforded a freer field for invention and fable.

When I say that Freemasons have traced the origin of Masonry not only to Our Lord Jesus Christ, not only to the construction of the Temple of Solomon, but even to the builders of the Tower of Babel, as far back as Adam, even to God Himself then you will have an idea of the confusion with which Masonry has enveloped its origin in the minds of its adepts. "It is the opprobrium of Masonry", says Mackey (Enc. p. 296)."That as yet its history has not been written with the spirit of true criticism; that credulity

{p. 190} has been the foundation upon which have been built all the historic Masonic investigations; ... that the missing Enks of a chain of evidence has been suppEed frequently by inventions with no foundations and that affirmations of great importance have been supported by testimonies of documents whose authenticity has not been

proven," (Catholic Encyclopedia, Masonry, p. 772). This same Mackey shows twelve diverse opinions on the origin of Masonry.

121. Origin Of Its Organization

Nevertheless the Brothers generally agree among themselves that Blue Masonry of the three first degrees in its true form dates from 1717 when it was organized in England by Anderson. Four lodges of the Masons of London met in the "Tavern of the Devil." as Mackey says in the Encyclopedia Of Freemasonry, and constituted the Grand Lodge, giving it a ritual and a constitution.

In Paris the first lodge also met in a tavern, and the remainder of lodges being founded followed this custom which was common in the countries of Europe. "In Arnerica," continues Mackey, -"this practice has ceased only at a relatively recent date, and it is possible that in some obscure villages it has not yet been abandoned The first Masonic 'salon' of which there is mention is one which was built by the lodge of Marseilles in France in the year 1765. In 1772 the Grand Lodge of England made the first effort to build a 'salon', having subscribed a considerable sum for it

The word Lodge, common to all idioms, derived from the English Lodge, is proof, according to Mackey of the English origin of Masonic Lodges everywhere; the same as the letter G. is a substitute for Y. in Yahveh (Jehovah), shows the same fact although only in English and in German it comes to represent the primitive idea of Dios, God, Got.

But this word, which for the blue degrees, means simply "Dios" and is God, for the higher degrees and for the supreme doctors of the lodges is no more than the result of three Hebrew initials G. O. D. of the three words Comer, Oz, Dabar which mean respectively; Wisdom, Strength and Beauty. And if it were not for this coincidence, these high Masons would not use the name of "Dios", God nor the letter G., which they are accustomed to put in the triangle of their lodges. "It is a singular coincidence.", says MacClenachan, a follower of Mackey, "and worthy of thought, that the letters which form the English name of the Divinity are the initials of the Hebrew words: Wisdom, Strength and Beauty, the three great columns or metaphorical supports of Masonry. They seem to present almost the only reason that can justify a Mason in using the letter "G" in

{p. 191} its visible suspension in the Orient or East of the lodge instead of the delta. The coincidence seems more than accidental."

Going farther into the explanation, the Masonic doctors arrive at the conclusion that these letters represent the prolific powers of Nature which is the Great Architect of Masonry. (Arthur Preuss, A Study in American Freemasonry, Ch. VIII, The (--d of the Freemasons.)

Touching the other degrees joined to the three first recognized in the Constitution of the Grand Mother Lodge, I shall not enter into a discussion of the opinions that there are concerning them. They can be seen in some of the works of authors cited. I have here the resume of Nesta Webster: "...The following facts stand out: (1.) that whilst British Craft Masonry traced its origin to the operative guilds of masons, the Freemasons of France from 1737 onwards placed the origin of the Order in crusading chivalry; (2.) that it was amongst these Freemasons that the upper degrees know as the Scottish Rite arose; and (1) that, as we shall now see, these degrees clearly suggest Templar inspiration" (Nesta Webster, Secret Societies And Subversive Movemetits, p.141).

It is not a rare thing to find in the authors on the subject the declarations of the Masons or ex-Masons which attribute to the high degrees an the crimes and corruption which have been blamed on Masonry; this is true only in the sense that the secret of the high degrees has stirred up extraordinarily, the spirit of subversion, which in the first degrees is not yet very frankly developed.

122. Origin Of Its Doctrines

Masonry, being a conglomeration of sects and of various degrees formed in different times, and with occasions and tendencies actually very diverse, there is found traces of doctrines scattered in the history of humanity from the most remote periods to the most modern. The character common to all these doctrines is the opposition more or less declared complete to the dogmas of Revelation. As Freemasonry is the anti-church it has gone on gathering up all that Christian teaching has repudiated as absurd or has condemned as opposed to the Word of God, and all that human reason, left to itself, has invented in its feebleness or in its propensity toward favoring the whims of the human heart. We will see it in a brief review of the principal systems of doctrines. (I take the greater part from Benoit, F.M. 11, P. 97 and the following pages.)

123. Affinity To Protestantism - Why?

Our attention is arrested by the fact that although Masonry has spread all over Europe from Protestant England, nevertheless it is in England

{p. 192} where it has shown itself most peaceful and tolerant, the same as in the United States, even Chile itself; and I believe that I am not mistaken in saying that everywhere from what I have seen also in Rome, that Masonry, which wages an implacable war of lies and violence against the Catholic Church whenever it can do so, manifests the greatest good will if not favors toward the Protestants, whatever sect they may be.

How can this fact be explained? The explanation is quite obvious. Protestantism is a rebellion against the authority established in His Church by Our Lord Jesus Christ, expressly contained in the Bible, and indirectly and logically it is a rebellion against the same authority of Our Lord Jesus Christ. Rationalism and Deism continue the work commenced by Protestantism and the denial of God Himself favored by Masonry or openly professed by it, it is the complement of these rebellions and denials.

This is why the Masons declare that Protestantism is one-half Masonry. "Protestantism," says the Masonic magazine *Latimie*, of Germany, "is half Masonry." For this reason Eugene Sue says; "The best way to de-Christianize Europe is to Protestantize it," and E. Quinet states: "In order to put an end to all religion, I have here two roads which open before you: you can attack at the same time Catholicism and all the religions on earth, especially the Christian sects; in this case you have opposing you, all the universe. On the contrary, you can arm yourselves with all those who are opposed to Catholicism, especially with the Christian sects who war against it: gathering the force of the impulse of the French Revolution, you can put Catholicism in the greatest danger that it has ever undergone. This is why I address myself to all creeds, to all religions which have combatted Rome. They are all, whether they desire it or not, in our ranks since, the foundation of their existence is irreconcilable with the domination of Rome as much as ours is." "The Protestant sects are a thousand open doors through which to depart from Christianity (Dom Paul Benoit, *La Franc Maconnerie*, II, pp. 264-265).

I have here a sufficiently powerful reason for which Masonry not only does not molest, but helps Protestantism and also the reason why not only the simple faithful but the Protestant Ministers and Bishops are as much at home in Masonic lodges, as they are in their own homes.⁴⁴

No one is going to combat his auxiliaries, so long as he needs them.

== 44 Nevertheless, Msgr. Rosset says that "the Protestants who firmly believe in the divinity of Jesus Christ rigorously prohibit their members to affiliate themselves with Masonry and have formed an organization against it, called The Christian National Party, a league which fights energetically stop Masonic damage (Mons. Rosset, La Franc-Maconerie, p. 97). In treating especially of Masonry, English and North American Masonry, I will say a word more about

{p. 193} Another reason for this difference of conduct is that the Catholic on becoming a Mason, has become an apostate to his own faith and has to quiet his remorse and justify this apostasy before his own conscience and before others; this is why he has to make greater efforts, manifest more hatred against what he has left if he does not want to turn back, with the shame of having permitted himself to be deceived. For this reason Masonry makes the greatest effort to turn him into a fanatic, inflaming him with fury against what he has abandoned in order that it may be more difficult for him to return to his first faith.

124. Relationship With Other Sects - With The Templars

After what I have just said, it is not surprising that Masonry presents many affinities with Socinianism (the philosophy of the heretic Socinius who denied the Trinity, and the Divinity of Jesus Christ) as Monseigneur Fava has noted in his Discourse On The Secret Of Masonry: for it is one of the most rationalist of the Protestant sects.

From the studies made by Webster it is inferred that at least some Masonic sects have inherited doctrines and practices, at times abominable and criminal from other older sects through the Rose-Croix or Rosicrucians and other anti-Christian and Satanic bodies that practiced the cult of Lucifer and worked magic and enchantment on a grand scale. See for example Chapter IV, "Three Centuries Of Occultism."

Among the sects that are linked more closely and dearly with Masonry is that of the Templars, which seems to have continued to exist secretly after its abolition in 1312. I have here the resume of the affinity to Masonry which can be found as having had much in common with the Templars, for instance: the denial of the divinity of Our Lord Jesus Christ, the horror of the cross, war against the Catholic clergy; the indecency of certain manifestations of good will and love; the secret meetings, the cult of magic, the justification of the means by the ends and night meetings.

For this reason the Freemasons are the panegyrist of the Templars and in some Masonic degrees of vengeance which they vow against the assassins of Jacques de Molay, the Grand Master of the Templars, and of the corpse that they expose in the Middle Chamber in his memory. On this matter Ragon, Great Masonic Doctor, says, "In Asia the Templars take the initiation with the formulas and wearing the shawl of the Jews."

== its present attitude, occasioned by the atheism of Continental Masonry.

{p. 194} The Initiates, since the founding of Templarism propagated in Europe the Masonic mysteries, and, without doubt, the secret practice of these mysteries must have inaugurated there the accusation of atheism and irreligion which caused the Templars Orders tragic end. (Dom Paul Benoit, *La Franc Maconnerie*, II, pp. 135-136; See "The Cause.", P. 67; Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, II, pp. 19-31.)

125. With The Albigenses

Pantheism and Dualism, hatred of the God of the Bible, hatred of Jesus Christ and the blasphemy against Him; duplicity or double-idea of Christ, namely the One born in Bethlehem on the one hand and the spiritual Christ of the Albigenses on the other, which some German lodges have considered a mystic Christ, underlie the Albigensian heresy. Many other take Christ to be simply a symbol of humanity, a man of genius, a benefactor, etc., and harbor hatred against the Catholic Church., contempt of its sacraments, especially against matrimony, the condemnation of generations and favor license and customs similar to those of the Templars: Albigenses believed in the doctrine of the transmigration and the transformation of souls; the division of rites. They had three degrees, 1^o the Catechumens (those taking instruction to prepare for baptism), 2^o the Believers and 3^o the Perfect Ones. They advocated the same violence against the churches and the objects of religious service and held banquets on Good Friday, just as some Masonic degrees recommend should be a practice.

126. With Some Arab Sects

Those who have dedicated themselves to the most profound study of the historic roots of Masonry have not seen in the Templars anything more than a channel by means of which the doctrines and organizations of the Orient have become inculcated among the peoples of Europe. Among these sects Webster points out some which were formed in the bosom

of Islamism and which, with their secret organizations, their degrees, their materialistic or dualistic degrees and with their infamous and criminal practices have been like the prelude of the sects which we see developing in the XVIII century under the shadow of or on the basis of Masonry Such are:

(1.) The Ismalis, whose principal leader Chief Abdullah-iba-Maymun, founded the sect of the Batinis with seven degrees. His method for attracting members and securing domination over the multitudes, besides the secret was the institution of missionaries who talked to each person conveniently to gain him, and who with prestidigitation as if they were

{p. 195} miracles, and with the mask of piety and devotion and with enigmatic discourse, etc., made the masses docile to work in the execution of his designs. He seems to have served as a model for Weishaupt, the founder of the Illuminati.

(2.) The Karmathites, whose madness dominated the heart of Islamism for a century (until the universal conflagration which was extinguished in blood), is another of the sects whose doctrines and practices are seen initiated in some Masonic sects. They professed dualism, the double principle of good and evil; the common ownership of goods and of women. They soon came to be a terrible band of murderers and robbers, given to all licentiousness. Their founder was Hosein Hawazi, sent from Abdullah to Irak of Persia.

(1) The Fatimites increased the degrees established by Abdullah to nine. "His method of lining up proselytes" as Claude Janet has noted, "and his system of initiation were absolutely those which Weishaupt, the founder of the Illuminati prescribed in "The Insinuating Brothers." Externally the proselytes were of two classes, the wise and the ignorant. In the first degrees, as observed in Masonry, respect for religion was preserved; but

they managed to go on diminishing the faith either by discrediting former teachers or by putting all the prophets in the same category.. including Moses, Our Lord and Mahomet. From the 5th Degree onward they openly worked to destroy all religion. I have here the evident model of the

Illuminati of the XVIII century to which this descriptive summary of Van Hammer can apply: "Believe nothing, and dare all" was.. in two words, the

sum total of the system which destroyed every principle of religion and morality and had no other object but that of the execution of ambitious

plans by means of docile servants who, daring all and knowing nothing, until they considered all things a lie, and nothing prohibited.. were the best instruments of an infernal policy."

(4.) The Druses reduced to three degrees; profane, aspirants, and wise, and propelled a kind of worship of Naturalism and Sabeanism, with the faith of the Ismailis in the dynasty of Ali and of his successors, and an

abstruse and esoteric creed about the naturalism of God, who they declared to be the "Universal Reason" (incarnations of Vishnu). Their catechism is very much like the one which the Masons use.

(5.) Finally the Hashishiyin, or Assassins, is another of the Arabian sects whose traces are discovered in modern Masonic sects. It is that terrible sect whose chief was The Old Man of the Mountain. It had seven degrees: Its secrecy in regard to the profane was rigorous. They kept the fundamental doctrine of the sect of Islamism. They established a veritable reign of terror in the Orient using the incentive of Paradise as the spiritual pivot, they had

{p. 196} a system of assassinations based on religious fervor, to destroy all who opposed them.

The Jacobins of 1793 were their legitimate descendants (Nesta Webster, Secret Societies And Subversive Movements, p. 35 and following).

127. With The Paulicians And The Manicheans

With the Paulicians, Masonry has in common magic words and expressions which enchant and deceive the simple people; for the sake of pretense they are accustomed to declare at times that they profess pure and primitive Christianity and they exalt St. Paul above St. Peter terming the former a more liberal spirit, etc.

Similarly to the Manicheans, Masonry used to profess the following dogmas and principles: The God-Nature in dual principles, good and bad, light and darkness, the

revolutionary spirit, the destroyer of order: war against property, against marriage; the satisfaction of the carnal passions without any restraint; sun worship; the horror of eternal punishment and the belief in the metempsychosis and transmigration of souls; the denial of the reality of Christ as followed by some masonic schools; the seductive words of light and truth and their promise used to capture initiates; the imitation of the institutions of the Church, especially of baptism, communion, hierarchy, etc.; the three fundamental degrees which in the Manicheans were the Believers, the Elect and the Perfect, the three signs, of the mouth, of the hands and of the genital organs. Because of the indecency of this last gesture the lodges have suppressed it, retaining the other two as well as vestiges of the suppressed sign in the songs and also in a certain Masonic degree; the vows about the secrets; the honor and praise given to all the heresies and the hatred of the Catholic Church; the mourning attending the reception of the Master and the name of "Sons of the Widow," this last term being a reminder of the rich widow who adopted Manes, the founder of Manicheism.

The affinities of Masonry with Manicheism are evident. Weishaupt recommended to his adepts the study of Manicheism and Redares praises Manes as one of those men who have wished to put reason and truth in his religious faith.

128. With The Gnostics

The Gnostic affectation of science ("Gnostic" means "wise"): the variety of sects and rites; Pantheism and dualism, denial of the divinity of Our Lord Jesus Christ; the pretension of possessing the true Christianity; the practice of magic which is much recommended in certain Masonic sects; the doctrine of metempsychosis; the signs of recognition; the recommendation

{p. 197} of abandoning family relationship; the common ownership of goods and women; the rehabilitation and veneration of great wrongdoers like Cain, Judas, etc., pointed out in the Bible; the dishonesty taught and practiced in certain rites and degrees and the general license taught in all the degrees, one and all accord with the many-sided universal Freemasonry.

It can be said that the same analogies are encountered within the first sects of heretics which were found around Christianity, from the earliest times and whose principal elements were Jews.

129. The Kabbalah And Its Division Into Orthodox And Pharisaic Sects

Kabbalah is the name of the esoteric and occult doctrine which the Jews pretend to have received by oral tradition from Moses and even from the beginning of the world. According to the learned one, it is found contained principally in the two books called Book of the Creation and Aohar! It is claimed by those who follow the Kabbalah that it is a commentary on the books of Moses that only the initiated can make. The importance of the Kabbalah had commenced after the tenth century of our era. The book "Zohar" is said to be founded by the Spanish Jew, Moses de Leon, who died in 1305.

There are authors who distinguish between an orthodox Kabbalah and a Pharisaic Kabbalah. The orthodox which came at least from Moses and which was the true Jewish tradition was purified of the alterations which it had received in the time of Esdras and hidden from the people so that the people could not recognize the Messiah and fell into forgetfulness after the diversion of the Jews. It was resuscitated in the XV century by the Jew Paglo Ricci y Pico de la Mirandola. The converted Jew Drach has noted that knowledge of it brought about the conversion of many Jews.

The Pharisaic Kabala was formed along with the orthodox and according to Eliphas Levi, Patriarch of modern occultism it constitutes the dogma of high magic. There are Jews who claim that the Kabala has nothing to do with orthodox Judaism. "The fact is", says Webster in regard to this, "That the principal ideas of Zohar are found confirmed in the Talmud. As the Jewish Encyclopedia observes, the Kabala is not in real opposition to the

{p. 199} Talmud and many Talmudic Jews have supported and contributed to it. Adolph Franck has not hesitated to describe it as the "heart and life of Judaism." The greater part of the most eminent Rabbis of the 17th and 18th centuries believed firmly in the sacred character of the Zohar and in the infallibility of its teaching" (Nesta Webster, Secret Societies And Subversive Movements, p. 9).

The introduction of the Jewish element into the Templars, from where it has passed to Masonry increased during the epoch of the Crusades. "For by this date no less than three Kabbalas appear to have existed; firstly, the ancient secret tradition of the patriarchs handed down from the Egyptians through the Greeks and Romans, and possibly through the Roman Collegia to the Craft Masons of Britain; secondly, the Jewish version of this

tradition, the first Kabala of the Jews, in no way incompatible with Christianity, descending from Moses, David, and Solomon to the Essenes and the more enlightened Jews; and thirdly, the perverted Kabala, mingled by the Rabbis with magic, barbaric superstitions, and -after the death of Christ - with anti-Christian legends."

Whatever Kabalistic elements were introduced into Craft Masonry at the time of the Crusades appear to have belonged to the second of these traditions, the unperverted Kagala of the Jews, know to the Essenes. There are, in fact, striking resemblances between Freemasonry and Essenism - degrees of initiation., oaths of secrecy., the wearing of the apron, and a certain Masonic sign; whilst to the Sabeist traditions of the Essenes may perhaps be traced the solar and stellar symbolism of the lodges. The Hiramic legend may have belonged to the same tradition" (Nesta Webster, *Secret Societies And Subversive Movements*,, pp. 109-110; see also *La France Connerite Sect. juive nee du Talmud.*, *Diction de la Bible* by Vigourous; *Catholic Encyclopedia*, Pruess, etc.).

130. The Relation Of Masonry With The Kabalah

Moreover, the Masonic authors, i.e. Pike, Mackey, as well as the anti-Masonic writers, attribute to Masonry a direct relation with the Kabalah.

Concerning the philosophic doctrine, both hold that the world is identical with God, that is Pantheism and consequently materialism is the bisexualism. of God, to which American authors have given great importance, as if it were the great secret of Masonry. The search for the Word, the finding of divine truth,-" says Mackey, "this and only this is the work of a Mason, and the Word is his reward" (Arthur Preuss, *A Study in American Freemasonry*, p. 171). This Word comes to be a Masonic invention to convert into a bi-sexual name, the Hebrew name of Dion, Yahveh or Jehovah.

{p. 200} Masonry also manifests its relation with the perverted Kabalah introduced first in some of the most terrible Masonic sects such as the Illuminati, the Martinists, the Rosicrucians, etc. and in modern Masonry through the moral doctrine which permits hypocrisy, lying, robbery, dishonor, when attempting to do ill to the gentiles, or even to the non-Jews, all things which are much practices in Masonry, as we have seen, when it tries to gain its end, while, professing the same principle common to the Kabalah that the end justifies the means. (See Mons. Rosset, *La Franc-Maconerie, Secte Juive*).

The Masonic Ritual shows evidence of its Jewish origin: the symbols commencing with the Bible itself; the coat of arms, which treats of displaying in heraldry the various forms of the cherubims described in the second vision of Ezekiel, an ox, a man, a lion, and an eagle; the two columns of the Masonic Temple, this last a reminder of the temple of Solomon; the reconstruction of the temple, which is the Masonic work, etc.; the legends and catechisms taken in great part from the Bible inter-mixed almost always with Masonic lore, especially the legend of Hiram, which played such an important part in the Masonic ritual; the words or usual terms, like the names of the columns, Boaz and Jakin, the words of recognition and the passwords that is, Tubal-Cain, Schibale, etc.. The importance which is given to numbers, a thing belonging to the Kabbalah, is also another testimony of Kabbalistic influence in Masonry.

Finally the deeds, the explosion of Satanic hatred against the Church, against Our Lord Jesus Christ, the horrible blasphemies uttered by the revolutionary Masons in France are only the expression and the culmination of the Aspirations of the Kabbalistic and secret sects which, during so many centuries, had been working secretly against Christianity. What the Bolshevists, the majority of whom are Jews, are doing now in Russia against Christianity is no more than another edition of what the Masons did in the French Revolution. The executors are different; the doctrine that moves and authorizes the terror and the supreme direction are the same.

131. Epilogue Concerning Its Origin - For Once The Truth Is Told

I do not think it necessary for me to delay in acquainting my readers with the relation which Masonry has, or pretends to have with the more ancient sects, the Egyptian, the Chaldeans, the Indo-Brahmins, the Greeks, Persians, etc. From those sects or schools, it has imitated the doctrine of the dual Principle, exoteric or external and esoteric or Occult, the latter reserved for the initiates. From these sources come also its doctrines or Pantheism or materialism, the dualism or bisexualism of God, the

{p. 201} emanation of souls; their metempsychosis, etc. He who is interested can read Preuss, who explains with greater care what the Masonic doctors teach, at least the North-Americans. It remains for me only to discover the reason why Masonry exists at all.

In the Masonic legends of certain degrees it is customary to say that Masonry descends from Cain, the son of Eve, from Eblis, the Masonic Angel of Light, or perhaps the Lucifer

of the Christians whereas, according to them it comes from Satan himself, who for them is the good God, the eternal enemy of Jehovah, the God of the Bible and of the Christians.

I believe that the readers who have taken account of what has been said hitherto, especially in the matter of the doctrines and morals practiced, commencing with the constitutional or social lies constantly and manifestly approved, followed by the violences and crimes committed, I believe, I say, that the readers will find that in the boastfulness of Masonry about its exalted origin, even though enveloped in deceit, tells a truth which no one will dispute.

It comes spiritually from Satan, not in the form which it claims, of course. The devil has been a seducer, that is to say, a deceiver from the beginning; he has been the instigator of all the sins, the murder of souls, the cause of all rebellions, of all impurities, of all the culpable human license; the devil has said to man that he would be like God. The devil has been the implacable enemy of Christ, instigating against Him an kinds of treachery, heresies, and persecutions. Masonry, which has done the same thing, is really his legitimate child and his instrument in the world. The devil is the father of lies and Masonry is a lie in its nature as well as for the necessity of its existence. It is truly the child of Eblis, or Satan and has every reason for offering him worship and singing him hymns as it does in some of its degrees.

{p. 202} Chapter III Is Masonry the Instrument of Judaism?

132. The Most Important Question Of The Day

This is one of the most important questions which presents itself to the student of Masonry. It is not my intention, nor can it be, to stir up hatred against a race destined to unite itself some day with the Christians in the knowledge and love of our Lord Jesus Christ, the race from which burst forth upon all the earth the fountain of all the blessings which Christian civilization has brought to the world in spite of all the efforts which have been made to obstruct its action. That is not my intention, but it is my desire to call the attention of the readers to a subject which is worth the trouble of studying, as much from the standpoint of religion as from that of economics and politics.

Since my youth there have resounded together in my ears the names of Masonry and Judaism, of Masons and Hebrews in the attacks upon the Catholic Church. Was it simple

coincidence or is it in reality an effective union and perhaps dependence between these two entities?

Recently books have been written and continue to be written to show that Masonry is no more than the mask with which Judaism conceals from the nations its anti-Christian designs for universal economic and political

{p. 203} domination. According to these authors Masonry is only the poor tool, generally unrecognized, of the Jewish Supreme Government.

Copin-Albancelli has dedicated a book to prove it. His reasons certainly make one think. Because of the impossibility of giving many details I am only going to indicate the general trends which show the strict relation and subordination to the Lodges to Judaism.

This situation is due on the one hand to the condition of a conquered race both in religious and civil life, dispersed and despised or persecuted.. not only on account of its religious traditions, but because of the sordid avarice which has made it the owner of the wealth of the people among whom it has lived; and on the other hand this race lives supported tenaciously by an ideal which it has never abandoned, that of world domination through the medium of its Messiah, personal or symbolic. In its perpetual opposition to the society in which it lives, the Jewish race with its central government which preserves its national unity.. could do nothing more than conspire perpetually against the Christian people.. making use, consequently of secret societies in order to gain its ends.

This is a consideration a priori in view of the condition of the Jews. Does the reality of the facts correspond with it? We shall soon see.

In the same vein in which Copin-Albancelli writes, the author of *The Cause Of World Unrest* distinguishes among the Jews one peaceful group.. patriotic and loyal to the nation it has chosen, and another which follows the dream of universal government and in order to accomplish it are working for a universal, revolution as they are doing in Russia and from there are working to bring it about in the entire world.

Another point Webster makes in her work, *Secret Societies and Subversive Movements*, in which, noticing that where Masonry is more subversive, the Jewish element is less so, and where Masonry does not exist or is less subversive, there the Jewish element is more so, she arrived at this dilemma: "Either Masonry is the veil under which the Jews like the

Illuminati prefer to work, so that where they cannot take advantage of the veil, they are obliged to come more into the light, or Grand Orient Masonry is the directing power which uses the Jews as its agents in those countries where it can not work on its own behalf" (p. 383).

Msgr. Jouin, the tireless exponent of Judaism and Freemasonry, manifests the same convictions as Copin-Albancelli in his study of The Protocols Of The Learned Elders Of Zion, etc..

133. Masonic Consideration For The Jews

In Masonry there has always been noted the great and special consideration for the Jews: When speaking of superstition, the Jewish religion is

{p. 204} never mentioned; When the French Revolution broke out, French citizenship was persistently asked for the Jews; being refused at first, they persisted in asking for it and it was granted. The reader will recall that in those days the Catholics were put to death.⁴⁵

Masonry has looked with horror upon anti-Semitism, to such an extent that an anti-Semitic Brother, who believed in good faith in the tolerance of political opinions of Masonry, once offered himself as candidate for the post of deputy and was elected, but when he tried for reelection, express orders were given in the Lodges, which had to be obeyed.

134. The Preponderance Of Jews In The Lodges

In 1860, a Mason of Berlin, taking account of the preponderance of Jews in the Lodges, wrote a newspaper of Munich: "There is in Germany a secret society of Masonic form which is subject to unknown rulers. The members of this association are for the greater part, Jews ..." In London where one encounters, as is well known, the forces of revolution, there are two Jewish Lodges, under the Grand Master Palmerston, which never see a Christian pass their doors. There is where are gathered together all the threads of the plots woven in the Christian Lodges. "In Rome, another Lodge, composed entirely of Jews, which also joins together a whole network of Christian Lodges, is the Supreme Tribunal of the Revolution".

"From there the other Lodges are directed as if by secret leaders, so that the greater part of the Christian Revolutionaries are only puppets manipulated by Jews by means of the

mysteries."

"In Leipzig, on the occasion of the Fair which causes Jewish and Christian business men from all over Europe to gather in this city the Jewish Lodge in each time permanent, and never has a Christian Mason been received into it. Here is something that will amaze more than one of us, none but secret messengers have access to the Jewish Lodges of Hamburg and Frankfurt."

Cougenot de Marseaux refers to this fact, which confirms the former: "Since the outbreak of the Revolution in 1848, I was associated with a Jew, who, out of vanity, betrayed the secret of the Secret Societies in which he was a member, and always notified eight or ten days in advance of all the revolutions that were going to break out in any point in Europe. To him I own the unbreakable conviction that all these great movements of the

== 45 When the Commune, in Paris, had to protect the depository of the funds of the Bank of France from looting, or one threatened the Jewish Banks (La Franc-Mas. Secte juive, p. 60).

{p. 205} "Oppressed People," etc., are manipulated by a half dozen individuals who give their orders to the secret societies of all Europe. The ground beneath our feet is completely mined and the Jews provide a great contingent of these miners." In 1870 de Camille wrote in "The World" that in a town in Italy he had met one of his old acquaintance, a Mason, and having asked him how the Order was, he answered him: "I left my Lodge of the Order definitely, because I have acquired the profound conviction that we are only the instruments of the Jews who are pushing us toward the total destruction of Christianity" (Mons. Rosset, La Franc-Maconerie, Secte Juive, p. 43-46).

As a confirmation of the above I am going to transcribe some information which I found in the Revue des Societies Secretes (October, 1924, pp. 118-119).

"According to the 'Russian Tribune,' which appears in Munich in the Russian language, militant Judaism would maintain upon different levels the following combat organizations, more or less disguised but all with the end of preparing the triumph of the Third International:

1st. The golden international (plutocracy and high finance international) at whose head are found (a.) in America, J. P. Morgan, Rockefeller, Vanderbilt, and Vanderlippe, (some of

these names do not seem to be the best chosen); (b.) in Europe the House of Rothschild and others of secondary order.

2nd. The red international, or Union International of the social workers democracy. This includes (a.) the second international (that of Belgium under the Jew Vandervelde); (b.) the 2 1/2 international (that of Vienna under the Jew Adler); and (c.) the third international or Communist International (that of Moscow under the Jews Apfelbaurn and Radek).

"To this Hydra with three Heads, which for greater convenience operate separately, six are added the Prof intern (International office of professional associations) which have their seat in Amsterdam and dictate the Jewish word to the syndicates not even affiliated with Bolshevism.

3rd. The Black International, or Judaistic combat Union. It's principal organ (paper) is disseminated by the universal organization of Zionists (London); by the Universal Israelite Alliance, established in Paris by the Jew Cremieux; by the Jewish Order of B'nai-Moiche, (Sons of Moses) and the Jewish societies "Henoloust," "Hitakhdoute," "Tarbout," "Karen-Haysod," and a hundred others, more or less hidden and spread throughout the countries of the old and New World.

4th. The blue International, or International Masonry, which unites an the Masons in the world by means of "the Reformed ... United ... Reunited ... Lodge of Great Britain," also "the Grand Lodge of France" of the Grand Orient of France, Belgium, Italy, Turkey and remaining countries. (The 7

{p. 206} active center of this aggregation, as our readers know, is the Grand Lodge "Alpine," in Switzerland).

The Judeo-Masonic Order of "B'nai-B'rith," which contrary to the statutes of the Masonic lodges, accepts only Jews, and which numbers in the world more than 426 strictly Jewish lodges, serves as liaison between all the Internationals mentioned above.

"The directors of B`nai Writh are the Jews; Morgenthau, late former Ambassador of the United States in Constantinople; Brandeis, late supreme judge in the United States; Mack, Zionist; Warburg, (Felix) banker; Elkuss; Drauss (Alfred), its first president; Schiff, now dead, who supported and engineered the emancipation movement of the Jews in Russia; Marshall (Louis), Zionist. "

"We know for certain," says Webster, "that the hundred authorities to which we have referred - Grand Orient Masonry, Theosophy, Pan-Germanism, International Finance and the Social Revolution - have a very real existence and exercise a very definite influence in world affairs. Concerning this we consider no mere hypothesis but facts, ... deeds backed up by the documented evidence"

"Unified or not, as Jewish power, the Jews find themselves cooperating with all the five powers whose existence is known, if not actually directing them. So, the Jews, for a long period of time have held the directing role in Masonry of the Grand Orient 46 and predominate in the higher offices." (Webster, pp. 382-383).

135. Judaic Action And Masonic Front Against Catholicism

There is no doubt that Masonic activity against the Catholic Church is no more than the continuation of the war against Christ practiced by Judaism for the last 1900 years and indeed that has been rendered possible by the help of secret, deceit and hypocrisy adjusted to the circumstances of the Christian world against which Judaism has but to wage its war.

Read the gospel and you will see, in Jewish espionage, in their captious questions, in their hypocritical attacks, clothed with the veil of pretended piety of the Pharisees; in the efforts to make Him hated before the people, Christ Who was their greatest glory and their wonderful Benefactor; in the use of gold to corrupt an Apostle, in the formation of public opinion against Christ; in the preference for Barabas, in the fury and false

== 46 The Jews have been the most conspicuous in connection with Freemasonry in France since the Revolution." Jewish Encyclopedia.

{p. 207} accusations with which they tried to bury the memory of Christ in shame; in the constant opposition, many times bloody, against the preaching of the Apostles, etc.; - in all this you will see the same that Masonry practices today, at times in very subtle form and at other times in more violent form. Judaism was anti-Christianism; and Masonry, in the service of the same Judaism, is still anti-Christianism: the same hatred, the same hypocrisy, the same violence, the same deceitful lies of the action of the Church of Christ, to accuse it, (after having impeded its doing good it could have done), for not having done it.

"Let us not forget that Rabbinical Judaism is the declared and implacable enemy of Christianity," says Webster. "The hate for Christianity and the Person of Christ is not a remote thing of history nor can it be seen as the result of persecution: it forms an integral part of the rabbinical tradition organized before any persecution of the Jews against the Christians had taken place and has continued in our country long after that persecution had ended" (Nesta Webster, *Secret Societies And Subversive Movements*, p. 177).

Further on the same author notes that, after three centuries of peace that they enjoyed in England, in which they themselves have been permitted to become employees of the State, to join the Masonic lodges, etc., they have done nothing to temper the hatred for Christianity inculcated in them through nine centuries by rabbinical teachings.

For its part, the "British Guardian" (March 13th, 1925) makes this affirmation, that for those who were accustomed to hear the spirit of tolerance preached as it predominated in the Anglo-Saxon countries it is all a revelation: "The Christian Church is attacked today as it has never been before throughout the centuries and this attack is almost exclusively the work of the Jews (Rev. of the most SS. Secr., p. 430, 1925).

For the rest, the relations of Masonry or of the Judaistic persecutor of the Catholic Church and according to many cases, there is proof they are directed toward Christianity. For instance, that of Bolshevism and Communism in Mexico, in Russia, in Hungary and with the threat of accomplishing the same infiltration in all countries is public knowledge, as is the relation of Judaism with Masonry. He who desires dates and documents can read them in the works in English mentioned above and in Monseigneur Jouin's, "Le Peril Judeo-Maconnique," (*The Judeo-Masonic Danger*).

136. The Protocols Of The Wise (Or Ancients) Of Zions

A word about this document will not be amiss. Its authenticity has been much discussed, and therefore we will not go into it. But whoever should

{p. 208} read them and know something of their history will not be less astonished by the reality of the outlined plan, of the genuine or alleged wise elders of Zion than by the efforts made by Jewry to bury the "Protocols" in oblivion, first by burning an entire edition in Russia, they by lying about the existence of a copy in the Library of London and making great efforts to prevent an edition from being published in the United States. No New York daily paper will publish statements about it.

These Protocols contain a proposed plan for the Jews, and a directive, as they say to accomplish the ideal of complete domination of the world under a Jewish government, by corrupting morals, impoverishing nations in favor of the Jews and by the constant agitation and discontent that should reach such proportions that the people would throw themselves into the arms of the Jews to be saved from anarchy and misery only to be treated subsequently as were the gentiles in Russia, under the Soviets, whose leaders are almost all Jews.

I have read a refutation of the Protocol's authenticity, written by a Jesuit in a Belgian daily. It seems that the Jews have been very intent on relegating them to the category of plagiarism, making them to appear to have been copied for the most part from a book of Maurice Joly, *Dialogues Aux Enfers Entre Machiavelliet Montesquieu*, published in 1864. Webster gives the following statement from her studies on this material; "The Protocols are either a simple steal from the work of Maurice Joly, in which case the prophetic passages accumulated by Nilus or someone else, remain without explanation, or they are a revised edition of the plan entrusted to Joly in 1864, brought out at that time and transformed to be adapted to changing conditions by those who were the former conspirators."

"If in this case the authors of the Protocols were Jews, or if the Jewish parts have been interpolated by the people into whose hands they have fallen, that is another story. In that case we have to admit the collapse of all direct evidence. An International Circle of world Revolutionaries that works with the same plans as the Illuminati, whose existence has already been pointed out, offers a perfectly possible alternative to the 'Ancient Wise Elders of Zion.' It should be much easier, without a doubt, to absolve the Jews from all suspicion of complicity if they and their friends had adopted a more direct course from the time the Protocols first appeared. Some years ago when a book of like nature directed against the Jesuits contended to give as a 'Secret Plan' of revolution, something very like the Protocols, the Jesuits did not abandon themselves to invective, nor demand that the book be burned by them, nor did they resort to fantastic apologies, but only stated quietly that the charge was a fabrication and that ended the affair."

{p. 209} "But from the moment the Protocols were published, the Jews and their friends have resorted to all methods of torturous defenses, bringing pressure against editors succeeding in fact to restrict the sale of the book, appealing to the Secretary of the Interior to order suppression of them, concocting one refutation after another without foundation,

all contradictory, after a manner that, at the time when a solution held actually as the correct one appeared, we should have already been assured a dozen times that the Protocols had been refuted and the explanation complete by satisfactory agreement. If finally a real plausible explanation had been discovered, why was it not presented in a convincing manner! All that was necessary was to establish the origin of the Protocols as having been found in the work of Maurice Joly, giving the parallel places in support of this declaration. Why the necessity of embroiling a good cause in a web of obvious fable? Why this display of confidential sources of information, why a pretense that joly's book was so rare as to be almost impossible to find.. when browsing in libraries would have proved the contrary? For what purpose was the allusion to Constantinople as the place to "Find the key of hidden secrets,,".' to the mysterious Mr. X, who did not wish his real name to be known, and the anonymous ex-official of Okhrana, who by chance bought the same copy of the Dialogues., employed in the compilation of the Protocols for the same Okhrana., even though this fact was ignored by the official in question? Moreover., why., if Mr. X. was a privileged Russian owner, of the orthodox religion and a Constitutional monarchist, was he experiencing such anxiety about discrediting his own monarchist coreligionists; he should bold effrontery in stating that "the only Masonic organization, such as the Protocols spoke of, namely a system of abominable machiavellian nature - which he had been able to discover in South Russia was the monarchy!-"

"It is evident then that even the complete history of the Protocols has not yet been given and that much remains to be uncovered bearing on this mysterious affair" (Nesta Webster, Secret Societies And Subversive Movements, Appendix, final end).

Concerning this matter you may consult Lambelin, "Le regne d'Israel chez les Anglo-Saxon": (Israel kingdom amongst the Anglo-Saxons) Monsigneur Jouin's, "Le Peril Judeo Manconnique.", (the Jewish Masonic Danger) -"The Cause," etc..

For one to whom this question is of interest the work of Henry Ford especially will give him abundant insight. The International Jew, which with very good reasoning and much data supports the Judaic authenticity of the Protocols.

{p. 210} Part V Masonry"s Method Of Action Chapter I General Methods

137. It Is Necessary To Recognize Its Methods

One would willingly blind oneself and would reap no appreciable gain by not recognizing that Masonry exercises an extensive and complicated activity in the world and that its influence is very powerful under whatever aspect you may view it. And if added to this is the coordination with Judaism or even its cooperation with it, that action and influence becomes much more efficacious and transcendental. In England and the United States the number of its affiliates is truly great, considered by itself and in relation to the population of these countries; but in the Catholic countries, the proportion is wont to be very insignificant and in no way corresponds to the predominance that Masonry is accustomed to enjoy in the former countries. How has it attained this? Here is what I am going to say briefly following chiefly Father Benoit.

138. The Method Of judging

"Let one understand,," says Copin-Albancelli, "that from the day following his initiation, the Mason conveys everywhere around him the force of the action that is exercised incessantly upon his spirit. Masons repeat what they have heard said by the preachers of the Occult Powers. The journalist in his articles, the publisher in his writings, the dramatic author in his plays, the singer in his songs, the pornographer in his

{p. 211} infamous productions, the professor in his courses, the instructor in his classes, - all these disseminate in various ways the teachings that they have received, and the ideas which they are impregnated with. The state of mind created and filled in the lodges as in a well stocked storehouse, is the profane medium met everywhere and the mind is altered by it. And as the Freemasons perform this duty of propagandists not revealing themselves as Masons, the activity which they exert is not recognized as Masonic. The moderate, patriotic, even religious daily paper can have, without it being known, Masons on its staff who say only what they can say; yet they are found in the lodge of the rabid Freemasons of the Lantern and the Action. If it does not have its Freemasons, it has one or another of its editors saturated, thanks to the individual influences carefully concealed in the Masonic spirit., diluted to a convenient degree so that it can be absorbed in the way in which it should work. These exponents of Masonry for their part transmit to their associates the spirit that they have received. And so it is that our press, even that of the opposition is attacked at many points by Masonic infiltrations."

The same thing happens in the factories, parlors, and in the groups which we constitute, in such a manner that for such a state of affairs, there exists but one single remedy,

which, unfortunately, is that to which we resort the least, and which consists in knowing the characteristics of the Masonic spirit and of opposing it in everything, uniting and submitting to the intellectual and moral discipline which the opposite state of spirit represent," (Copin Albancelli, *La Conspiration Juive contre le Monde Chretien*, pp. 173-174).

What the author says about France is perfectly applicable to Chile and any other country.

139. The Hierarchic Action

As one easily understands, action by the Masonic hierarchy is most efficacious for all propaganda. From the Supreme Counsel emanates a suggestion to work in a given manner to propagate a definite idea, and in that moment the action begins in all parts of the country where there is a Masonic nucleus and at times even where there is but a single Brother devoted to the service of the Order.

And as it is wont to make use of the press, there are the published ideas which they seek to circulate, the sentiments which they wish to make felt; RTImediately telegrams begin to arrive from all parts of the country, expressing the opinion artificially formulated by those directing the plot; and since the rest of the public does not suspect the plot, the Masons do not let the public's voice be heard. In that manner, the only voice that is

{p. 212} heard, and the only opinion which is allowed to be expressed is that which the Grand Orient has wished to be expressed, and there you have formed as if by magic a public opinion perhaps entirely contrary to the ideas of the majority of the population. When Belen de Serraga was about to come to Iquique by Masonic manipulations, as it has been said, there was carefully formed a union of journalists and then the press began by the order of Masonry, or suggested by them, a clamor presenting her as a great confederate; the rest of the daily papers, partly because of their solidarity with the former, partly so as not to be left without anything to say about a matter of which they knew nothing, follow suit. The city, the people themselves, had no other information about the Masons true character and intent other than the very modest note inserted in the Sunday "La Lux," and that when favorable opinion had already been formulated about the Masonic spokesman. The hierarchy of Masonry, the Supreme Council, had formed public opinion to their taste.

140. The Press

It is also most effective everywhere than is ordinarily believed, precisely by reason of the secrecy with which it is made to serve the Order. Through the press, the Order works with all its means and designs, from the most impious and callous to the most hypocritically disguised, designed for an categories of readers, so that some will not become frightened and so that the others will not become more and more hardened. The instruments are distinct; the head directs the same.

The claims of Masonry in favor of some work are powerful, as is deduced from the aforesaid. In a given moment they let it be heard from one end of the country to the other and sometimes the entire world. There are lodges, circles or centers of the Brothers, there are daily papers which they are in, and as if by some enchantment, they all start to place in the clouds, productions at times well mediocre, without the rest of the world knowing of the plot that has been formed to make ready the work. I have had occasion to see that at times, the results were simply infamous.

The minute the press which is destined for the public, sprouts and is disseminated in all places, it is directed or sponsored and aided in all ways by Masonry, in reviews, almanacs, novels, treaties, etc.

The popular libraries established by Masonry or directed by them, abound in productions that carry their spirit and cause their work to destroy the faith, Christian morals and sane social ideas. Hardly anyone least suspicious the intent accumulated in those works of such tendencies and others have been written that might contradict the lying propaganda and the immorality that is found in them.

{p. 213} 141. Masonic Societies Which Are Less Perfect

In order to carry out their plans, without opening their doors too much, the Masons have created many societies which formulate their own principles and live according to their spirit. The chief ones are: The International, or International Society of Workers; the Universal Republican Aniance, the International Alliance of the Socialist Democracy, the Nihilists; the Fenians; the Fraternal Union of Working Societies of Italy; the International Society of Free Thinkers; the International Society of Universities; Young Italy and Young Europe; the League of Teachers, etc.

The general characteristic of all these associations is hatred toward the Catholic Religion, Christ and God; community of property and licentiousness as regards marriage. For more

details regarding its origin, its organization, its alliance with Masonry, I recommend Don Beniot's Word; (Dom Paul Benoit, La Franc Maconnerie 2 vol.).

Among these sects, I call your attention to the one of Free Thinkers or Associations that have taken the pledge to die outside any religious cult whatsoever. This is the firm of evil; to vow to close all doors to divine mercy.

142. Auxiliary Societies

There are various kinds of Masonry. Among them we should count in the first place the public societies organized according to the Masonic principles, like the Sansimonians, the Fourierists or Phalansterians in France, and the New Harmony in England and the United States. Ragon, Great Doctor of the Grand Orient of France, used to say about these: "Due to its immense power of association, Masonry is the only one able to realize in a creative communion this great and beautiful social unity created by San Simon, Owen and Fourier. Let the Masons will it, and the generous conceptions of those philanthropic thinkers will cease to be vain utopias.." All three associations professed Pantheism, communism, family dissolution, etc. (Dom Paul Benoit, La Franc Maconnerie II, pp. 72-174).

Among these societies we have to count the Education League, whose program has inconspicuously been tried among us in order to reach the desired ends of the institution of the Godless, compulsory and exclusively public school. In this same category is the League for the Defense of Human Rights, which name conceals the purpose of providing one more means to serve the ends of the occult direction of the lodges. Such as these, there are a number of societies or culture centers, sometimes very short-lived, which spring from the Masonic inspiration which directly or indirectly work either for the realization of their program, or at least in preparing the right atmosphere. Of this kind of societies, either scientific

{p. 214} or literary Masonry has taken advantage, in order to spread its anti-Christian and revolutionary ideas during the last Century, also utilizing the scientific Congresses in order to facilitate the liberal and free movements of their agents in those centers where such a propaganda was more useful, or would bring the best results.

143. Public Societies Without Sectarian Purposes

Masonry takes great care to infiltrate all kinds of various associations, and to dominate them by placing its members until - when the majority prevails, they can close the doors to those who are not fully in accord with the sect.

Let us take, for example, a teaching association, founded if not by priests.. at any rate by Catholics. A wealthy gentleman whose affiliation to Masonry is ignored comes to such a society, and he enters it with apparently good intentions. When the doors have been opened to him, he, later on, proposes another harmless Mason like himself for membership, and nobody will deny it to him because no one suspects actions taking place in the very bosom of the society, even the members of the sect themselves ignore the final results. And in a few years, such a society, Catholic as it was, will be converted into a Masonic society, thanks to the secretiveness of Masonry and the confidence and simplicity of the initial members.

And it is in this manner that the Masonic spirit enters little by little in all kinds of military., literary, welfare, sport, teaching., and other societies. "You are not at this moment," Brother Blatin used to say at the convention of 1892, "a majority. You are only the officials, you have not as yet grouped sufficiently the troops that you must lead to combat. You cannot call these troops to your lodges, but I tell you with a profound personal conviction, you need, under the means that have been found, (thanks to the elements which you already can gather among you), all those masses of universal suffrage which do not ask for anything but to be disciplined by you The Masonic Congress of Amiens, in 1894, recommended the creation of societies acting under the Masonic inspiration in these terms! "Our commission has decided that this means ought to be called to your attention in a very special way. It will give.. in fact, to you all the opportunity to make your ideas predominate everywhere, if we have the talent to organize such societies, however always remaining concealed." (Copin Albancelli, *La Conspiratidii Juive cotitre le Monde Chretien*, pp. 195-197).

"Masonry," says a Masonic newspaper of the United States, "works calmly and secretly, but it penetrates through all the pores of society in its many relations, and those who receive its multiple favors, are amazed at

{p. 215} its great deeds, without being able to tell where they have come from." (Chronick, 1897, 11, p. 303).

"The real strength of Masonry," it states on another occasion, in its external work, lies undoubtedly in the fact that there are many more Masons, sometimes better qualified for the carrying out of the Masonic work outside the Brotherhood, than within it. Masonry itself, in Europe and America, creates societies and institutions of similar characteristics and ends in all the classes of the society, and spreads its spirit among them."

144. Boy Scouts

I am going to dedicate a special paragraph to this institution, because of the importance which it is having everywhere. The institution of Boy Scouts, was created by the English General Baden Powell, apparently only to develop physical energy among children, as well as the spirit of initiative and welfare. He never thought, (at least that is what has been said and the rules and regulations say so), to take advantage of this institution for anti-religious means; on the contrary, children were taught the obligation of fulfilling their religious duties, and they were given time and opportunity to do so. This is how the Catholic Boy Scouts were established, without interfering with the fulfillment of their religious duties, but stressing them as a complement to youth and their handiwork enabling them to practice the scouts exercises, together with the means and the supernatural forces which result from the fulfillment of religious duties and the practice of the sacraments and prayer. This is how we have seen them come in large numbers and irreproachable presentation to pay tribute and homage to the Holy Father and to receive his advice and blessings.

However, Masonry, which has stealthily taken over teaching in almost all Latin countries, has also easily seized the direction of the Boy Scouts; and betraying the faith of the children and the confidence of their Catholic parents, it takes advantage of the institution and its rules and regulations to take them away from the fulfillment of their religious duties, which are most necessary and fundamental to man, and it prepares their affiliation in the sects. That is why much effort is made in spreading the institution and in letting it escape out of Masonic hands. The Boy Scouts constitute but one day's work in Masonic high advance. The very soul of the whole brigade throughout the Republic was composed of Masons. Nevertheless, last year came an alarming crisis in this beautiful institution in almost all the cities. Following what occurred this year, (1918) a reaction has been initiated which will restore the activities of all the existing directories and brigade and which will multiply the organisms of this institution. All the defeats which paralyzed its development are being studied and an effort is made

{p. 216} for their correction. "Let no Mason forget the circumstances where by the enemy of Masonry delivered Scoutism into our hands, sealed by the approval of public opinion and the indefible Masonic seal." Such were the words of Venerable Grand Master of the Grand Lodge of Chile, in its message of 1918.

The shrewd reader, after reading the above mentioned words, will immediately recognize that, according to the confession of the Grand Master himself, the ecclesiastical authority of Chile had complete reason to denounce the Boy Scouts as a society directed by Masonry. It was not Masonry which put the Masonic seal on the institution, but the public declaration of the very things which the Grand Master had so proudly told in the Grand Orient Lodge.

"I did not want to make the followers of Scoutism sorrowful," the Le Temps editor wrote on March 27, 1924, "nor fill with such sudden indignation the hearts of children who belong to it with some ardor. But, I confess, that the reading of special organs which have as a purpose to maintain the mystic zeal in these youths is sometimes very confusing for an atheist. I have before my eyes a monthly bulletin of the unionist chiefs of France and I notice a work whose importance and necessity will not be concealed from anybody; namely, the official rules of the packs," (in France it applied to "dogs." or "wolves," and is used to designate malefactors or gangs).

What is wanted, I abbreviate what Le Temps says, is to make "wolves" out of the boy scouts. They are grouped under the flag of "wolf", and the wolf is their "totem." (animal recognized as an ancestor of their clan, or worshipped like a god), Baden Powell has declared that his subordinates have to subject themselves to the gospel of the Book of the jungle, and adhere to the wolf cubs habits.

"The experiment has been made at the camp of Cappy," says the editor of that official Bulletin of the Scouts and Light bearers; (name used to designate some companies or Brigades of Scouts) "that at the end of six days all the chiefs, and of course with more reason the children from eight to twelve years old, will be convinced that they are wolves

The screams or exclamations which are taught them resemble wolves' howls: -'.*Ya-hoo, Ya-hoo, Yap, Yap, Ya-hoo," screams which are sung, the music for which came in the above mentioned bulletins. It is of course not very nice that a child should be trained as though he were a wolf. It is not strange therefore, that in the parades of boy scouts we

should not be carried so far as to prefer them in attention and charity to human beings, who are often forgotten. (See Review Of Secret Societies, p. 330 and sigs. 1924).

{p. 217} The same tendency is carried on in children's societies, colonies, and other cultural centers, directed by brother Masons or by members of the teaching staff, who consciously or otherwise, are instruments of Masonic plans. People will probably say: "What evil is there in such institutions?" Apparently, none, or little; perhaps in reality, they are directed in a way to take the youth away from religion; they make attendance to holy Mass and catechism incompatible with their actions or reunions, depriving Scouts of the means of obtaining instruction in their religion or from performing their duties. Besides, they little by little become religiously indifferent, and at first neglecting their duties, and later on attacking religion covertly with historic deeds or scientific theories which cast a doubt, arriving finally, at the open attack and blasphemy.

Of course, attack on the clergy is the first thing that is taken care of, in order to destroy any defense that the Catholic faith may have, due to the confidence and communication of Catholics with their directors and teachers in religious matters. The fanatical ideas which are given to the young are such that it is enough for somebody to propose to them the reading of a book written by a priest or defending religion, for him to spurn it without further ado. The breaking up of the family spirit, and the alienating of the child from home to weaken its influence and subject him to strange things is a damage which the high Italian chiefs had in mind about one century ago, as is stated in some other place.

145. Parties

It is almost sure, considering the spirit which gives it life that the YMCA, or Young Men's Christian Association, is directly patronized by Masonry, protestant as it is and called upon to separate youth from the fulfillment of their Christian duties, youths who innocently allow themselves to be carried away by the attraction of pastimes.

Are dances on Saturday nights, prolonged until dawn Sunday, and an other social parties, etc., which produce the same effect of leaving the great majority of those who attend them without Sunday Mass attendance the result of some Masonic plan? The frequency with which such actions are repeated makes one think so, as there is no clear reason to justify them.

146. Public Masonic Meetings

Called "White," in Grand Orient Masonry, public meetings are held at which the doors of the temple are opened to the ignorant, and they are even invited to assist, under the pretext of some party given by the Order. They are one of the means to gather friends and dispel the fear and the

{p. 218} objections against the Lodges that the profane might have, or also with the purpose of making women adopt Masonry.

In one of those, one of the brothers gives a lecture in relation with the object they pursue. Dom Benoit gives as example of three white or public meetings whose themes were: The Masonic role of women in the 19th century and the free, obligatory and professional teachings. In one "white" meeting in which four sects had been gathered, in May 1877, one of the Venerable gave a lecture on "the dangers of the clerical invasion and the doctrines of the marvelous,*" urging the ladies to instruct themselves, in Masonry of course, reflecting their actual instruction "which is not based but on revelation and mysticism (the supernatural)" (Dom Paul Benoit, *La Fraite Maconnerie*, 1, pp. 409-410).

What has been said above is enough for the Catholics to know what to do when they are invited to those gatherings and are told they are harmless. Of course, it can be supposed that it is not so innocent to go to a temple where, consciously or otherwise, in a concealed manner or openly, God is denied and anything that is not God is worshiped.

147. Theosophical Societies

Masonry usually patronizes anything which goes against Catholic teachings. From its heart sprout either the founders or the spreaders of all systems of doctrines which could alienate Catholics from religious practice. Among the things which it has favored very steadily is Theosophy and all that refers to occult science. Madame Blavatsky, the promoter or founder of Theosophy in Europe, was also a member of the Masonic Lodges; her successor, Anna Besant, President of the Theosophical Society in 1911 was Vice President and great Teacher of the Supreme Council of the International Order of Co-Masonry, and among us, in our city, the brother Masons are the ones that contribute mostly to spread the Theosophical Society. It is understood: The Theosophical doctrines on the nature of God and same doctrines as taught in Masonry. It is enough to read the books dealing with the history of Theosophy to see that each Theosophical center is founded, almost without a doubt, by members of the Lodges.

And as long as among us there are persons who by mere curiosity let themselves get affiliated to the Theosophical centers or lodges, it would be a good idea to let them know something which Webster said regarding these sects in her book so frequently quoted about Co-Masonry, and about the insanity of its creed. (From Mrs. Webster's book, p. 306, Secret Societies and Subversive Movements). "Suffice it to say here that its course, like that of most secret societies, have been marked by violent dissensions amongst the members - the Blavatsky-its proclaiming the divine infallibility of their

{p. 219} leader - whilst at the same time scandals of a peculiar recurrence of such scandals in the history of secret societies leads one inevitably to wonder how far these are to be regarded as merely deplorable accidents or as the results of secret society methods and of occult teaching. That the men against whom charges of sexual perversion were brought were not isolated examples of these tendencies is shown by a curious admission on the part of one of Madame Blavatsky's 'chelas' or disciples

"There are, then, a certain number of Theosophists in this country who have the courage and public spirit to protest against the use of the Society for political ends and against infractions of the moral code which they believe certain members to have committed. But this party unfortunately constituted only a small minority, the rest are prepared to render blind and unquestioning obedience to the dictates of Mrs. Besant and Mr. Leadbeater. In this respect the Theosophical Society follows the usual plan of secret societies. For although not normally a secret society it is one in effect, being composed of outer and inner circles and absolutely controlled by supreme directors. The inner circle, known as the Esoteric Section, or rather the Eastern School of Theosophy usually referred to as E.S., is in reality a secret society, consisting in its turn of three further circles, the innermost composed of the Mahatmas or Masters of the White Lodge, the second of the Accepted Pupils or Initiates, and the third of the Learners or ordinary members. The E.S. and Co-Masonry thus compose two secret societies within the open door controlled by people who are frequently members of both. Whether even these higher initiates are really in the secret is another question. A certain Co-Mason who is said to have been also a Rosicrucian and an important member of the Grand Orient once cryptically observed that: "Theosophy is not the hierarchy," implying that it was only part of a world-organization, and darkly hinting that if it does not carry out the work allotted to it, another body of adepts would take control - that this is more than probable we shall see later."

"The outer ranks of the Theosophical Society seem to be largely composed of harmless enthusiasts who imagine that they are receiving genuine instruction in the religions and occult doctrines of the East. That the teaching of the E. S. would not be taken seriously by any real Orientalist and that they could learn far more by studying the works of recognized authorities on these subjects at a University or at the British Museum does not occur to them for a moment. Nor would this fulfill the purpose of the leaders. For the Theosophical Society is not a study group, but essentially a propagandist society which aims at substituting for the pure and simple teaching of Christianity the amazing compound of Eastern superstition,

{p. 220} Cabalism, and Eighteenth-century charlatanism which Mrs. Besant and her coadjutors have devised."

So now my readers know what is the Theosophical Society, which usually looks for adepts with the same deceit and hypocrisy that Masonry uses saying that they don't attack any religion and that people of all faiths can belong to it.

148. Frauds and Occult Science

Telling the history of Masonry, Eckert says that around 1780, alchemists and "chevaliers d'industrie" crooks had gained possession of the government of Masonry, and founded the degree of Rosicrucian or Rose-Croix. "It was a means," he adds, "of hiding the deceitful tactics which they used in the pretended fabrication of gold, in its ridiculous evocations of the spirits and in its distributions of eternal youth." Concerning Count Cagliostro one of the names which the Jew Joseph Balsamo used, Eckert continues: "This famous impostor said that he was in possession of the philosophical stone; he pretended he could predict the future, call the dead, make absent people appear, and, with the help of his wife, he could deceive a large number of credulous people. He used Masonry to cover his deceitful deeds; he exploited France, England, and Italy; but France where he stayed longer, was to him the most abundant mine. He founded in 1782 Egyptian Masonry; women were admitted to it; and the number of its followers was very large," (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, If, pp. 80-81).

From Martinism, or the Masonic lodges founded by Martines-Pascualis, Ragon says something similar as regards the communication with spirits and occult knowledge.

The Society of the Freemason Initiates of the Strict Observance used to study principally the Kabala, the Philosophical stone and the evocation of spirits, because to them, this knowledge was the system and the ends of the ancient mysteries, of which Masonry is the continuation.

The same things occurred in the High Observance, in the Masonic rite established by Swedenborg, in the Masonry of the Seventy-two and the rite of the Philadelphians of Narbona (Orthodoxia Mas, cited by Benoit, L pp. 331-336).

"Nobody should be puzzled," says Dom Benoit, "that occult science should have been practiced in certain Masonic circles; when the most illustrious of the writers of the sect, he whom the high initiated celebrate as the oracle of Masonry, teaches them in special treaties and when he recommends with such insistence its study and cultivation to all the Masons

{p. 221} who want to deserve this name." - "There is no complete initiation," says Ragon, "without the study of occult science. Occult science was in all times the heritage of privileged intelligence," (Dom Paul Benoit, La Franc Maconnerie, pp. 336-337).

Webster, herself, who dedicated an interesting chapter to magicians, after saying that what these magicians did during the period before the French Revolution is very well known and never doubted by the official history, says that, "The important point that has to be proved is that precisely as the (so called) philosophers were all Freemasons, the principal magicians were not only Freemasons, but members of occult secret societies. Therefore," she adds, "we should not regard the men of whom we are going to talk in rapid review, as quacks, but as agents of some occult power" (Nesta Webster, Secret Societies And Subversive Movements, p. 172).

It would be good if the devotees of Theosophy paid attention to the relation existing between occult science and Masonry, they who regardless of facts would like to remain free of influence from Masonry.

149. Penetration Into Catholic Societies And Clergy

Anybody would think Catholic associations and above all the Clergy and Priests are free from Masonic influence or conquest. Unfortunately this is not so. Whether authentic or not, the advice of a member of the Alta Vendetta which used to function in Italy in the

second quarter of the last century, advice in which he urged Masons to penetrate into societies and seminaries; whether or not the efforts of the Alta Vendetta were to carry them out, the fact is that the revolutionary spirit entered among many members of seminaries, among them many priests of poor theological preparation, to the point where the Supreme Head of the Church was alarmed, as we can see in the ecclesiastical reports of the time, and especially in Cretineau Joly (L'Eglial, En Face de la Revolution. The Church Facing A Revolution).

It is well known that in Brazil there were religious confraternities dominated by Masonry who applauded persecution, jail, banishment, and as I do not remember it well, also the death of virtuous Bishop of Olinda, Don Vital, who defended bravely his rights as Pastor.

Neither do I know if here, in Chile, there are Masonic infiltrations among our charitable associations, at least. This can so easily take place when all means are used, beginning with lies and hypocrisy. It is to be feared and in all cases it is good to be ready against that poison which is administered in small doses.

{p. 222} Chapter II Masonic Trickery

150. Lies And Hypocrisy

It has already been said that the great means used by Masonry in order to make their conquests and gain their ends is lies and deceit.

This deceit has been seen used in the manifestation of its purpose: What they say they want is precisely the contrary to what they really want.

It is not strange to find also among Masonic writings, or to hear from speakers and apologists of the Order the affection of Christianity, or respect for religion and Catholicism; the whole of course, free from an admixture which might enlighten the ignorant. Not long ago I came upon a booklet published by the Masonic editorial center of Santiago, in which the Masonic author attacks the Christian religion and God Himself, with an the Masonic hypocrisy, presenting himself as a believer, and a better believer even, than the pious person whom he addresses, lying, changing, interpreting with the most crooked intention all that he needs to destroy the faith of the Catholic.

Those who assisted a short time ago at the Eucharistic Congresses of Santiago and Conception, know how Masonry deceived many Catholics, selling at the doors of the temples blasphemous booklets, presenting them as eucharistic booklets.

That is the ancient Masonic system: (See Webster and copy pp. 213-219). '*The similarities between the correspondence of Weishaupt," says Webster, "and that of Voltaire and Frederick the Great are really very surprising. All of them pretend they respect Christianity, and at the same time work to destroy it. Thus, just as Voltaire in a letter to Dalember expresses his horror for the publication of an anti-Christian booklet, Le Testamwnt de lean Merlier, and in another he urges him to circulate it among thousands in all of France; so Weishaupt takes care in general to make believe he is a benign

{p. 223} philosopher and even a Christian evangelist; only sometimes he casts aside the disguise and shows what a satyr he really is."

"This pretense of Christianity gave such good results that Spartacus himself (pseudonym for Weishaupt) writes triumphantly: "You cannot imagine what consideration and sensation our degree of Priest is arousing. The most admirable thing is that great reformed Protestants and Theologians who belong to Illuminism are still in the belief that the religious teachings given therein contain the true and genuine spirit of Christian religion. Oh, Man, what you won't believe! I never thought I would come to be the founder of a new religion!" (Webster, pp. 213-219).

The magic words used by Masonry to deceive and seduce are too well known already, but even so, it is difficult to be convinced of the power they wield. When one sees the highest and most independent men of the country being managed like small children at the call of such a word as liberalism or liberal conquests, which if it holds any reality it is precisely the reverse of their dreams; when we see the multitudes enthusiastic over mention of LIBERTY, EQUALITY, AND FRATERNITY, by those who themselves work to take all liberty, equality and fraternity away from them; when we see that they are told that truth really means deceit; when we see those at the top and those at the bottom give themselves up like gentle sheep to the direction of those who lie and who already, on other occasions, have been deceivers, only then we can realize the ability with which Masonry uses these means to be able to dominate the world, and of the constancy with which lie uses them.

Such has been one of the most powerful means with which Masonry has found followers and has made blind and simple multitudes obey their plans without question, especially in those times of fanaticism and madness which the history of the 19th century above all, presents in France, Germany, Italy, and Spain, as can be seen from the authors who specially tell about their actions in those countries.

The same, unfortunately, is also observed among the countries of America - in Chile herself, notwithstanding the high mentality of the people and the fact that previous revelations have uncovered deceit hidden in with facts.

Double talk is common in the Masonic style; for the bulk of the people words have one meaning, for Masonry another. What means fanaticism to the uninitiated, has not that meaning for the Mason. What means superstition to all others, has a different meaning for Masons. The same is to be said about despotism, tyranny, emancipation, and the Name of God Itself, if at any time they mention It. Superstition and fanaticism to Masons means religion, especially the Catholic religion: despotism and tyranny to

{p. 224} them are kings, priests, magistrates, and authorities. Emancipation is to them license, anarchy, etc. With the use of those words, Masonry knows how to adjust its propaganda to the degree of preparation which their listeners have, emphasizing more and more toward the end of its works, the destruction of all religious and orderly ideas.

151. Expounding Principles While Concealing Their Consequences

Among the Masonic abilities, Dom Benoit gives the following: "Affirming principles, concealing their consequences 'Always principles,' Weishaupt used to say, 'the consequences never'." Equality, liberty, secularization, for example, are principles affirmed constantly by Masonry; but they are careful to keep from showing the consequences of the destruction of the social order; of negation of all authority to which they want to arrive with liberty and general destruction of the State, of the family, and of individuals, to them it offers the goddess, secularization.

152. Pursuing One End While Pretending To Search For Another

Thus when they were trying to destroy the Temporal Power of the Pope, Masons did not talk about that, but about forming an Italian unity. When they want to separate the Church from the State, they say that it is so in order to have more funds for teaching, to avoid

arguments between religion and politics, etc.; but never will it be said that it is in order to have more funds for teaching, to avoid arguments between religion and politics, etc.; but never will it be said that it is in order to deprive religion of a part of its action. When it is sought to keep children from attending Mass, as also young boys and girls, and teachers, Masons create societies of boy scouts, musical or sport societies, etc., in order to develop physical exercise, or to cultivate an art or a science, etc., and they will try to fix exactly the time at which such religious duties are supposed to be carried out; but they will avoid saying that that is what they precisely mean to do.

"When Masonry was organized in Latin America," says the Pastoral letter written by Reverend Archbishop of Caracas, and which has already been mentioned, "it was found that these countries were entirely and profoundly Catholic; to demonstrate then, clearly, the goal pursued, would have been a very clumsy procedure, and that is why Masons used deceit, disguise.. hypocrisy, telling the people that they were only a charitable association"

{p. 225} 153. Combatting The Enemies Without Mentioning Them

It is common among us, as everywhere else, because the Masonic style is universal, to hear speeches against reactionaries and obscurantists. It is known that these are aimed at the Catholic people or the clergy. If they were named, many of the listeners would be hurt and would go against it.

When they tried to take the rights of God away in the French Revolution, they only mentioned the Rights of Man.

154. Persecuting Others With The Pretext Of Self-Defense

At the time we held the commemorative procession of the Centennial of Constantine, in Iquique.. which we have mentioned before, and in which we were attacked in a savage manner, and in which respectable and helpless ladies were victims of fury of the attackers, it was said we were guilty of provocation. While two-faced liberalism, which was nothing but a mask behind which Masonry hid its cowardly face, was being defended in that manner.. our supposed attack consisted in a pious procession, which was pacific and respectable. To Masonry, clerical deeds and religion are always denounced as the enemies that endanger the ideals which they themselves follow.

155. Professed Scientific Aims Of Masonry

The flag of science is flown by Masonry and used as a weapon to attack the teachings of our faith. We have already talked about the quality of the science and intellect of the Masons, confessed by themselves. Such an incomplete science has gathered into itself every erroneous word which ancient and modern people have used against morals and God, against the spirituality of the soul and the consequent dignity of man. It contains all the sophisms and calumnies, all the falsifications fabricated by either philosophy or science in order to weaken faith and shake its rational foundations. It is a fabulous and powerful conspiracy against Truth. There you have the wise men of Masonry spurning all the dictates of science, and arriving at the most ridiculous conclusions in order to sustain it, the materialism, the spontaneous generation, the descent of man from the ape, or any other animal, of which no proofs have been found on earth, no matter how hard they have searched for them, but they have tried to find some even among the ants which lived in prehistoric times.

When I reached this point in my revision of the first edition, I read in the Catholic Review Of Switiago, an article inspired in European magazines,

{p. 226} especially in Estudio, a French magazine, which deals precisely with the poverty of worthy means among the Masons. This article published in the issue of October 3, 1925, is worth reading. The Italian philosopher, Benedicto Croce, talking about Masonic Culture, says, "It is an excellent culture for merchants, employees, teachers, doctors, but it is a cheap culture. Moreover, it is a detestable culture for the same reason, for the one who wants to dig down into the problems of spirit, of society, or of the reality of things. It is detestable intellectually as well as morally."

Lombardo Radice, in his pedagogic magazine Nuove Deveri (New Auters), used to say, analyzing Masonic action in the Italian public life: "Social and intellectual life, was a monstrous downfall.."

As a result of an inquiry made among persons who do not belong among the extreme Catholic circles, nor among the Masonic circles, Masonry was defined as a grave danger, as a "dead weight of all the combined mediocrities.."

Someone else has said with cruel irony: "I believe that the manifest or hidden actions of Masonry constitute a benefit to our country, because it spreads everywhere and more and

more each time, a healthy contempt for secret societies because of their subtle intrigues, their humanitarian declamations which hide the hollow thoughts and the violence of special interests

156. Spread Of Corruption

Masonry, as the child and heir of the fallen angel, enjoys like him, the fall of man. The doctrines it professes are those that corrupt all moral customs. Materialism; Pantheism; absolute liberty; identification of nature with God, etc. are all doctrines which sanctify all kinds of inclinations or suppress all sense of responsibility when we satisfy our disorderly appetites and worship the flesh; when we shed tears over the death of Hiram, that is to say mourn the primitive state of nature which Masonry supposes was destroyed by religion and society, and instills the desire to reconstruct primitive Naturalism, making people believe that the happiness of the savage is enviable and is an ideal as is also that of the animal who without any modesty can satisfy its desire; such too are other stimuli towards dishonesty and the commission of all kinds of crimes and sins. Nobody seems to see that.

In Dom Benoit's works can be seen the degrees of greed shown by leaders of the French revolution. I shall be satisfied with only quoting Taine, a very well known writer, who cannot be suspected of partiality. According to him the Revolution -"took the three fifths of France's real estate, took from the communities and individuals from ten to twelve

{p. 227} thousand millions in values of real estate and movable property, elevated the public debt which in 1789 was less than four thousand millions to more than fifty thousand millions." Well, then, the majority of those things were only used for the benefit of the personal interests of the "virtuous republicans."

"Napoleon I," says Dom Benoit, "did not accomplish anything but grant pensions and good positions to all the most passionate revolutionists in order to convert them into conservatives" (Benoit, Freemasonry, II, pp. 336338).

Napoleon made his brother, Joseph, Grand Master of Freemasonry, turned him into a King of Spain, and then raised Cambaceres to the dignity of High Chancellor with the title of First Grand Master, attached to His Majesty the King of Spain. He then granted to the lodges all liberties.. grouping them around the Grand Orient, in which they saw their protector and savior. In this manner, according to the author of the *'memory of Military

Masonry," the revenues of Masonry benefitted the Grand Master to the extent of two million francs, and his attached Cambaceres, received one hundred thousand francs. (Ed. Em. Eckert. *La Franc-Maconerie dans sa Veritable Sign ificat ion.*, 11, p. 15).

According to Menendez Pelayo, the selling of religious property carried out by Spanish Masonry during the so-called "Desamortization of Mendizabel," -"was nothing more than a collection of tremendous injuries and immense spoliation in which., if the Church lost, the State on the other hand, gained nothing, and the only ones who gained anything were not the agriculturists and Spanish proprietors, but adventurers and bucket shop stock gamblers" (Heretodoxos., III, p. 597).

What happened in France at the start of this century, is that Masonry, having gained full power,, took from the Church all its properties under the pretext of selling them for the benefit of the State Schools. This scandalous theft with which a few became rich and the millions that had been promised to the people in order to effect such a robbery faded.. is recent history,, and too well known.

What happened in France has happened everywhere else, it is happening in Mexico; it happened in Italy, and Masonry has been preparing itself to put the scheme into execution also in Chile,, where the public voice would not entrust the handling of somebody's else's funds for Masonry. I myself.. personally., have had occasion to know it; but I do not want to take the least step which could make the charge a personal one. Many of the readers know it; others will know it later on as very few things remain unknown in this world. Those who, after the first edition of my book have

{p. 228} given me data on this matter, will be satisfied with this general affirmation. I cannot go into detail here.

I do not have to say that the Masons have used as a powerful weapon the arousing among the people of desire for pleasure which is difficult for them to satisfy, in order to prepare them for revolts or to acquire their votes, making them vain promises which will not be fulfilled.

As regards sensuality, the most violent of all passions, see what Leo XIII says, basing himself, as he says on authentic data, in his Encyclical "Humanum Genus," against secret societies: "there have been found, among the Masonic sects, those who said and

advocated the necessity of working with art and carefully so that the masses would be able to satisfy their vices without limit."

Toward those ends are directed obscene publications, theatrical plays, movie productions, almost all of them in the hands of the Jews, and illfamed houses destined to spread vice. etc.

157. Visible Results

They are everywhere. In the city where I wrote this, there are proportionately more Masonic Lodges than in any other city in the Republic; and consequently, the influence of the sect is greater where the influence of the Church is smaller, all in proportion to the population. Well, then, those who know this city, can say whether that greater Masonic influence has made of it a city of sober habits, or if there exists more corruption of habits than in those cities where the reverse proportion is observed.

Furthermore, anywhere else you look, you will find the same law: where there is greater Masonic influence. all other circumstances being equal, greater corruption will be found to exist, manifested in crimes of passion, in juvenile delinquency, in suicide, divorces, prostitution, gambling etc.

{p. 229} Chapter III Co-Masonry And The Cubs

158. Feminine (Or Androgynous) Lodges And Co-Masonry

"Women," Dittiforth used to say, (he was one of the Illuminati chiefs), "have a very strong influence over man, so we can reform the world if we reform women."

"The workshop of brother Masons which does not annex to itself a lodge of sisters," Pike has said, "is an incomplete workshop, destined fatally never to perfect their members Only in adoptive measures is Masonry complete." (Dom Paul Benoit, *La Franc Maconnerie*, 1, pp. 413-415). One of the high chiefs of the sect, called Vindice, wrote in 1858 in a letter published afterwards; "I heard lately one of our friends laughing in a philosophic way about our plans, and telling us: 'In order to destroy Catholicism, it is necessary to start by the suppression of women.' This is true in a way, but as we cannot suppress woman, let us corrupt her with the Church. 'Corruptio Optimi Pessima.' The goal

is too beautiful not to tempt men like us" (La Franc Maconnerie Belge, 231). In order to carry out this scheme, Masons have taken her into the lodges.

The Masons have procured the creation of feminine lodges from the first times of its expansion throughout Europe; lodges that have been called "adoptive," and also (androgynous), made up of men and women as they are most of the times: in which the brothers do not let the sisters function alone.

They are called adoptive because, according to Masonic doctors like Mackey, women cannot really be Masons, with rights to possess all the secrets of Masonry, and that is why it also shows that they are incapable of morality, inasmuch as morality is learned in Masonry.

{p. 230} "In some parts of the United States," says Mackey, "these degrees for women are very popular, while in other places they have never been practiced and are strongly condemned as improper innovations. When women are told that on receiving these degrees they are admitted in the Masonic Order; and that they are obtaining Masonic information under the name of "Masonry of women", they are simply deceived" (A. F., pp. 304, 324-325).

The Great Lodge of London has never wanted to recognize the (androgynous) lodges, but in 1893, the French Lodge, "Freethinkers," was constituted by itself into "The Great X Symbolic Lodge of France," or "Lodge of Human Rights," having the special feature of admitting men as well as women; it is that which is called Co-Masonry. This great lodge has all 33 degrees; it has its headquarters in Paris and it has hundreds of lodges of the same kind which are affiliated with it in Europe and in the American countries. The lodges that speak English have their own subsidiary Council; but they are an integral part of the continental Order and they practice a funny mixture of Theosophical cult which puts it in contact and in part under the direction of the supreme direction of theosophy and of the 33rd degree of Annie Besant in Adyar, while the supreme Mixed universal Council, whose headquarters, as I said before, is in Paris (Jule Breton Street, No. 5) with its Grand Master Piron and Great General Secretary Madame Amelia Gedalje,, 33rd Degree (La Cause 118; Webster, pp. 301 and following).

It has been told that Co-Masonry has all 33 degrees of the Scottish Rites. But in simple Masonry of adoption, in which women are like pupils, directed by the chiefs of the Order, there are five degrees, the three common to all Masons, and that of the Perfect Master, which corresponds to the degree of Rose-Croix in Masculine Masonry, and that of Sublime Scotch, corresponding to the Kadosh degree (see Espasa, p. 732). The first one, it is known, are symbolical; the last ones, philosophical. In them, through ceremonies of initiation, as well as through questions and answers of catechism, women are made to lose all their modesty and delicacy, and to obtain Masonic liberty and charity; they are taught hatred toward priests, the religion of Our Lord Christ, and the Love of Satan. Also, Co-Masonry has its palladic or Satanic rite. I have already said that they are made to profane the consecrated host.

{p. 231} 160. Extreme Licentiousness

As it is to be supposed, licentiousness has reached and surpassed all limits, to such a degree that the uninitiated and even Masons have protested," says Eckert, "against the orgies of the Lodge of Egyptian Masonry of adoption, founded in Paris in 1782 by the famous Count Cagliostro. The Great Orient, itself, in its convention of 1807, recalls the deplorable abuses committed in 1774 in some lodges of adoption.

In Chile, we have had in Belen de Sarraga an example of women Masons doubtless initiated in the philosophical degrees, judging by what she said in her lectures taken from the legends of Masonry, and Judging also by the lack of modesty with which she made many of her listeners blush, according to what a gentleman who had heard her reported, and one who does not blush easily over anything. Note, however, this cannot be surprising to anyone knowing anything about her life and the reason why she was expelled from her country.

"We possess,," Eckert says, "various rituals of the lodges of adoption.. but we do not dare reproduce them in a serious work" (T. I, pp. 343-345). Mr. Segur gives some details that can be read.

161. The Cubs

There is a second kind of Masonry of Adoption, that of the wolf cubs which has been introduced not very long ago. "The Cub," says Clavel, one of the great Masonic doctors, "is the child of a Mason. This name, which because it lost its etymology, has been

denaturalized, and is of a very old origin. The initiates in the mysteries of Isis used to carry, even in public, a mask the shape of a jackal or a golden wolf." After what has been said, the name they honored is significant! In the Grand Lodge of Chile a child of seven years of age, son of a Mason is adopted as a Cub, and at seventeen, he can be an apprentice. (Constitution of the Grand Lodge of Chile, article pp. 379-388).

162. Masonic Sacraments Received

The small wolves are initiated with a ceremony which is Masonic baptism. Why should not the anti-Church have its anti-baptism? In this ceremony there are the brute stone, the cinsel and the mallet; to signify to the father the work that he has to perform on his son, engraving all Masonic perfection on him. The god-father holds in front of the heart of his god-son the plomada to teach him to march straight on the path of the Masonic truth and virtue. The first Vigilant with the god-father holds the trowel in front of his heart to teach him that the level must pass over him

{p. 232} and over everybody else to make them all equal. Then the sanare is placed on his head with both sides downwards, and then comes the ceremony in which the Venerable, the two Vigilants and the god-father go with him with lit candles in front of the three candelabra, making the Vigilants promise that they will do their best to make the young Cub march along the path of truth and virtue, and kindling in his heart the love towards his fellowmen and the desire to work some day for the good of mankind; to which the brothers swear.

We already know what is the sense which the Masons attribute to these high sounding words. Soon after this there is a ceremony similar to the anointing made in the Catholic baptism on the five senses: The Venerable makes them with wine in the mouth, the ears and the eyes.

The Cub can also receive Masonic Confirmation, in which he promises not to reveal the doctrines of the Order to the initiated, and he is submitted to terrifying proofs such as thunder and the crashing of falling walls; which symbolize the war of the passions, the confusion of prejudices, of error and ignorance, according to the Masonic signification, of course. After this, the clash of arms and combats symbolizing the power with which the virtuous should fight against error, etc. Finally, the Cub marches backwards in order to learn that one cannot reach the sanctuary of truth from the first steps. Before

Confirmation, he must confess his sins, being led by the Venerable who tells him that none of his faults or defects are hidden from him.

{p. 233} Part VI Condemnation Of Masonry

Chapter 1

Why Does The Church Universally Condemn Masonry?

163. Condemnation Evidently justified

What has been said here justifies completely the constant and energetic condemnation that many Popes have made of Masonry ever since they started watching the deeds of Masons and getting knowledge of their spirit and tendencies. That condemnation will be found wise and just not only by men of Faith, but also by those whose judgments and conduct are ruled solely by natural reason, if they are sincere.

As regards Catholics, knowing that the Church's mission is to attract toward her all men, and that to attain this she uses everlasting patience and does not condemn anybody or cast away anyone just because he is a sinner; "if only for this reason one should be convinced of the reason why the Church, after having an idea of what Masonry is, presents it more truthfully than the Masons, consequently one cannot but find that such a condemnation is necessary, and also that it is equally necessary that an Catholics should know the facts.

164. Consideration And Consultation

My English and American friends will perhaps excuse me if I manifest a noble conviction which flatters them. Their behavior towards myself and

{p. 234} the Church, in general, has rightly deserved my gratitude, especially considering those persons who do not profess my religion. 1, myself, had come to believe that English Masonry, as it is sometimes called, did not have anything to do with the Chilean or Latin Masonry.

That made me ask Rome as to whether there should be any difference between the English Masons and others when they desired to belong to the Catholic Church. The

answer cleared my error. Studying the business of

Masonry, I have come to the conclusion that the institution is the same, and that if the behavior of some differs from that of others, it is due in part to the reason that has been given when dealing with Masonry and

Protestantism, and in part to the fact that, because they are serious, educated, and people of Character; when dealing with members of the English lodge.. they are to be treated with all necessary seriousness and circumspection so that such people will open their eyes and leave the Order. This study has made me admire once more the prudence with which they act in Rome, and how well informed is the consultive authority.

165. The Great Mother Lodge; Its International Action

English Masonry has been the fountain from where that revolutionary Masonry, full of impiety and fury against Catholicism has spread throughout all Europe and later throughout America. That is a very well known thing. The action of &Christianization of English Masonry is more silent, but constant, nevertheless. The proof is given by the Protestants themselves, who so many times are the first ones to deny the fundamental dogmas of Christianity, causing great scandal among the faithful. "I have brought the history of Freemasonry in England," says Eckert, "up to a very recent time; not only because England has been the mother of modern Freemasonry on the continent and even in America, but also because the leading threads which direct the Masonic association today come from there, threads without which it would be impossible to follow history." (Ed. Em. Eckert, *La Franc-Maconerie dans sa Veritable Signification*, II, p. 55; see also pp. 79 and 89).

In the efforts made in the course of the Italian revolution against the Pope, the English Masons and those of the United States, gave powerful financial help, even if it is true that part of that money was taken by Lenuni to further his own interests, as stated by Margiotta.

Lord Palmerston, Patriarch of European Masonry and British Prime Minister, used both titles to confuse the kingdom of Naples and help the brother Masons of Italy, and to sow revolution throughout the rest of the world. (See Eckert, 11, p. 242, sigs.). In April, 1864, Garibaldi was very pompously received in London by the ministers, members of the House of

{p. 235} Commons and the House of Lords, and 30,000 spectators. He declared: "Without the help of Palmerston, Naples would still belong to the Bourbons; and were it not for the English fleet, I would not have been able to cross the Strait of Messina." (Cited by Mgr. Rosset, the F. M., p. 60).

Referring to the Portuguese revolution in 1920, Mrs. Webster says (p. 288) that the Masons directing this movement hid themselves under the name of England. "How," they said to the people, "can you accuse the lodges to be clubs of murder, when Masonry is directed by England and King Edward is the Grand Master?" Then, she adds, that a witness of the disorders declared that if the Great Lodge of England had published at least in the continental press a declaration separating itself from the Grand Orient, in general, and in particular from the Portuguese Masonry, the revolutionary power would have been weakened immensely. The Grand Lodge preferred silence, damaging its good name, above all before the Catholics.

Albert Pike, founder with Mazzini of the New Palladium Reformed Rite, a Luciferian rite, and Supreme Pontiff not only of the United States Masonry, but undoubtedly also of Universal Masonry, had as his chief aim the destruction of clericalism, especially in Rome. When Lenind consulted with him about the Masonic Congress of Milan, Pike answered approving of it, on December 5th, 1880, and among other things told him; "It is necessary to ruin in a short time the clerical influences in Italy; the laws against the religious congregations are not observed there. Was it worth while to work so much to obtain them? Make people protest by means of the lodges. It is even necessary for the Congress to demand a vote in favor of a girl's lyceum, but do that taking all useful precautions and being careful not to have a priest appointed as chaplain-' (Domenico Margiotta, Adriano Leinmi Clief Supretne des Franc-Masons, pp. 142-143).

It is interesting to note with what Satanic hatred towards the Pope Albert Pike used to write (Catholic Encyclopedia).

166. Decision Of An English Masonic High Chief

It is well, known that Lord Ripon, Grand Master of English Masonry, and Viceroy of India, amazed at the condemnations made by Pope Pius IX against Masonry, sincerely studied the matter, and from his study he decided not only to leave Masonry, but also

Protestantism, becoming a sincere Catholic. Who better than himself was in a position to know the crooked dealings and plans of Masonry, and its opposition to Christianity?

{p. 236} 167. Hatred Of North American Masonry Toward Catholicism

I have said before that Masonry in the United States, as a rule, goes in unison with that of the whole world: much of it has been affiliated to the 47

Grand Orient of France and hates the Catholic Church.

Its forty or more papers are swamped with insults against the Church of Rome and the Pope; in some of its lodges, instead of the name of Jehovah to name God, it has been determined to call him Yah, the sun-god of the Syrians; or the sun-god of the Egyptians, and Bal or Baal, the fire-god of the Chaldeans, whose cult had been so gravely prohibited by Jehovah.

The hatred of North American Masonry against religious teachings, especially Catholic teaching, is the same as that of all the lodges in the world. Because of it they have dictated the law of only public and compulsory teaching; and of course it is atheistic, in several states; but as a benefit to liberty and religion, it has not been able to survive, for it was unconstitutional. However, this does not mean that the campaign does not go on, to prepare the land, to transform the Constitution and reach what in that country is called liberty. We already know too, that according to the explanation given by the most noted Masons in the United States, the god of Masonry is not the god worshipped by the Christians, or the Mohammedans, or the Jews; it is a pagan god; any god, Nature, sun, flesh, etc, anything except the real God, the Personal God, different from the World, and the Creator of Christianity.

168. Fundamental Unity Of Masonry

Preuss, in his book, A Study In American Freemasonry, dedicates one chapter to the study of the unity of North American Masonry with the European Masonry, and comes to the conclusion that they are "one and the same thing in its true and esoteric spirit; one in its aspiration and object; one in its enlightenment and doctrine; one in its philosophy and religion, forming therefore one sole family, one sole institution, one brotherhood, one order ... which in its catholicity desires to substitute itself for the Catholic Church

established by Christ." The same is proved in the appendix of the Worldwide Congress Of The Scottish Rite, held in Brussels, in which the

== 47 Beck, 3V, of the United States, published the book, The Genius Of Freemasonry, and in it, very energetically, asks for a Kultur-Kampf (persecution of Catholicism) for the United States. This book, which in 1907 was going into its 3rd edition, is ardently recommended to all American Masons by the American newspapers (Catholic Encyclopedia, Masonry).

{p. 237} Supreme Councils of the United States, England and all the American Republics, Chile among them, were represented.

It is true that the Grand Lodge Masons of New York have declared that they do not want affiliation with lodges which do not acknowledge God or the Bible, but that does not mean an absolute breach at all, as can be seen from the declarations of its Grand Master, William A. Rowan, who in The Builder, issue of March, this year, publishes: "There is only one God, Father of the human race: there is the rock over which we build; the Holy Bible is the Great Cross in Masonry, as a rule and guide for faith and practice; in short, adherence to the constitutions directs our procedure. On these principles, I dare say, our Great jurisdiction will be in union with all the Great jurisdictions of the Universe, with a view to better reciprocal understanding, closer relations, and a common action to realize the Masonic unity and make the spirit of brotherhood progress" (Revue Internationale Des Societies Secrets, p. 341, 1925).

We must not forget what sometimes has been declared in the heat of Masonry, namely, that all of it is contained in the first three degrees, of which the others are nothing but its development and perfection.

I have told you already that starting with the initiation of the apprentice, Masons renounce all supernatural faith, and the seed of rebellion are sown; that is done under the veil of the symbols which do not uncover deceit before the mind is already educated and ready to accept it.

English and American Masonry are not therefore different from the Latin or Latin-American Masonry, but incidentally, in some external form, which in the United States is not as well safeguarded as in England; but one and the other are serving as a base just as all the others, to that mysterious pyramid, in which at the top Satan is worshipped and

Jesus Christ and God are renounced, as where there is taught as an ideal, universal rebellion and absolute licentiousness.

I am plainly convinced that among the English Masons there are many who sincerely believe in the goodness of an institution which has as its members the royal princes themselves; but we have seen before what this amounts to.

It is because I do believe in the sincerity of many English Masons that I also believe that whenever they will realize the true spirit and history of Masonry, they will think that it is dishonorable to go on belonging to it, and they will imitate Lord Ripon and others who having occupied high places in Masonry, abandoned the society, because their conscience forbade them belonging to it any longer.

{p. 238} Chapter II Resume of the Condemnations Of The Church

169. Terms Of Canon Law In Force

The condemnation of the Church is actually in the following term of Canon 2335 of the Canonical Low Code: "Those who give their names to the Masonic sect or other associatiosis of the same kind which conspire against the church or the legitimate civil Authorities, are excommunicated automatically, which excommunication is reserved to the Apostolic See."

The following canon in the Code condemn with greater punishments the clergymen who commit such an infraction against canon law.

Although this alone would be enough to make Catholics feel horror towards Masonry, nevertheless, I think it useful to present to my readers some of the judgments that the Popes have pronounced about it, only regretting having to do so in such a limited space.

170. Constitution 'In Eminentil' Of Clement XII

Clement XII (1738), speaking about Masonry in his Constitution 'In Eminentil' states: "Such is the nature of the crime that it betrays itself, and that the efforts made to hide it make it stand out all the more. So the mentioned societies have caused such strong suspicions in the spirit of the faithful, that belonging to them is, before the eyes of sensible and honorable persons, to stain themselves with the sign of complete perversion. And in

effect, if those men did not do wrong would they fear light so much? The universal disapproval has come to be so manifest that in many countries the secular power itself has, long ago, prohibited such societies as being contrary to the security of the kingdom."

{p. 239} 171. Constitution "Providas." Of Benedict XIV

Pope Benedict XIV, in 1751, in his Constitution "Providas," renews the condemnation thus: "Among the very grave causes that induced our predecessor, Clement X.11, to prohibit and to condemn said societies and which have been expressed in the above mentioned constitution, the first one is: That in this type of society, men of all religions and sects are gathered, which evidently can cause the gravest damage to the purity of the Catholic religion. The second is the absolute secret made in these assemblies, so that the words said by Cecilio Natal referred by Minucio Felix can be applied stating: Good deeds love publicity, whereas crimes seek secrecy! Third one is the oath taken by the members of these societies to keep this secret inviolate, as if it could allow them to invoke a promise or an oath to justify their refusal to answer when questioned by a legitimate authority, yet what takes place in those Masonic meetings is against the established order, be it religious or contrary to civil laws than to the Canonical laws.

The fifth one is that already in many countries they have been forbidden by the laws of the secular princes. The last one, finally, is that these societies have a bad reputation among serious minded and honest people, and that to belong to them would mean, in their eyes, to stain themselves with the stain of perversion."

Moved by these same reasons, the Pope recommends to the Bishops and ecclesiastical superiors as also the secular princes, to fulfill the duty imposed upon them to try to abolish those societies.

172. Apostolical Letters "Ecclesiam a Jesu Christo" Of Pius VII

Pius VII condemned Masonry in general and the sect of the Carbonari in particular, in his Apostolic Letter "Ecclesiam a Jesu Christo", of September 13, 1821. He points out the hypocritical character of the Carbonari, which make believe they respect Christ, His religion and His Church, and try to propagate rationalism or religious indifference, deriding the Passion of Our Lord Jesus Christ and of the other Christian mysteries, and favoring an seditious enterprises, permitting the murder of anyone who makes any revelations.

That is why the Pope says that it is not surprising that such great attempted assassinations have been committed in Italy.

173. Constitution "Quo Graviora," of Leo XII

Leo XII condemns Masonry with even greater solemnity than his predecessors, in his Constitution Quo Graviora of March 13, 1825, pointing out especially the sect of the Universitarians. He attributes to the sects of

{p. 240} the French Revolution all the perturbations and seditions that were constantly renewed and the calamities suffered by the Church. "We must not think," he says, "that it is false and slanderous to attribute to the secret societies these evils and others which we do not mention. The books that members of these sects have dared to write about religion and civil society., and in which they despise authority, blaspheming about majestic power, representing Jesus Christ as scandalous or mad, denying the existence of God and sustaining that the soul dies with the body; the codes and statutes in which they explain their practices and their projects, prove evidently what we have said, i.e., that these sects are the fountains whence flow so many efforts to overthrow the legitimate powers and destroy the Church entirely. Finally,, it is true and incontestable that all these different societies, even carrying different names, are bound together by the criminal link of their infamous projects."

174. Encyclical "Traditi" of Pius VIII

Pius VIII writes to the Patriarchs, Primate and Bishops of the world, pointing out the duty of keeping watch over "these secret associations of evil men, declared enemies of God and of the princes, who use all their power to undermine the Church, to confuse the states and the whole universe and who, by destroying the restraints of the true faith, open the road to all crimes. Trying to conceal under the cloak of religion an obscure oath, the iniquity of their reunions and the plans formed in them; from the beginning they have made people suspect them of those horrible events that we have witnessed in those unfortunate times, as springing from the abyss and which have burst causing great damage to religion and to the empires."

175. Encyclical "Mirari Vos," Of Gregory XVI

Gregory XVI in the first Encyclical ... to the whole world, "Mirari Vos," points out Masonry ... "the principal cause of all the calamities on earth and in the kingdoms" and as the "cess-pool of all preceding sects."

176. Encyclical ".Qui Pluribus" And Other Allocutions, Etc. Of Pius IX

Pius IX, slandered as a Mason by Masonry, during his pontificate, condemned and prohibited the sect more than 20 times. He said *"Among the numerous machinations and the multiple means that the enemies of the Christian name have used to attack the Church and with which they have tried, although in vain, to destroy it, is necessary, Venerable Brethren, to

{p. 241} count, without a doubt, that perverse sect vulgarly called Masonic which hidden at first in dark alleys has finally come to light, to ruin religion and civil society

"Certainly, neither our parents nor ourselves ever would have had to regret such seditious and revolutionary movements, so many incendiary wars which set Europe on fire.. nor so many evils that have afflicted and still afflict the Church, if the Princes had heeded the exhortations of the previous Popes who were trying to make them see their duty to stop the dangerous sect," said the Pope.. and he adds.. "What do those meetings signify.. and that secret oath that the initiated members are obliged to take not to reveal anything that concerns those societies? Why those horrible punishments to which the members agree in case they ever broke their pron-uses? Certainly, it cannot but be a criminal and bad society that flees that way from the daylight, because 'he who does wrong' according to the Holy Books, `hates the light*--- (Allocution 25, September, 1865). The Pope confirms then the condemnations made by His predecessors.

On April 29, 1876, Pitis IX declares that those condemnations and prohibitions of Masonry are extended to the lodges of Brazil and those of any place on earth, to eradicate the deceit of the Masons in Brazil who pretended that those condemnations applied only to the lodges in Europe and not for America, lodges which according to them, were occupied only in favoring the progress of civilization and for the benefit of mankind.

177. Encyclical '.Humanum Genus," Of Leo XIII

Finally, on April 20, 1884, the Encyclical "Humanum Genus" came out, the most interesting and complete document ever published by the Church against Masonry,

written by the immortal Leo X111.

This document should be distributed everywhere, because it has not lost its importance and actuality: on the contrary, it sparkles brighter every day with the wisdom of Him Who dictated it.

a.) INTRODUCTION TO THE ENCYCLICAL: The Pope starts remembering that, after sin, mankind was divided into two cities, the City of God and the City of Satan; the first one works towards reestablishing the kingdom of God, through obedience to His laws and the recognition of Jesus Christ and His Church, and the other one works for the kingdom of Satan, with disobedience and war against God, Jesus and His Church.

b.) KINGDOM OF SATAN: In this war," the Pope says, "Masonry is a powerful auxiliary of Satan." He then proceeds to prove it, explaining that such is the essence of its nature and its intention, saying, "The constitution and the spirit of the Masonic sect were clearly discovered by manifest signs of its actions, by cases investigated, Inj the publications of its laws and of its rites and

{p. 242} commentaries, with the addition often of the personal testimony of those who were in the secret..' The Popes then have not spoken inadvertently about Masonry nor have they slandered it.

C.) DISSIKULATION OF ITS PLANS: Leo XIII exposes the way in which Masons dissimulate their plans: "As a convenient manner of concealment, they assume the character of literary men and scholars associated for purposes of learning. They speak of their zeal for a more cultured refinement, and of their love for the poor, and they declare their one wish to be the amelioration of the conditions of the masses, and to share with the largest possible numbers all the benefits of civil life.."

d.) MONSTROSITY CONDEMNING REASON: Talking about oaths and punishments to which Masons subject themselves and about the death suffered by some as a punishment inflicted by Masonry, the Pope says: "But to simulate and wish to lie hid; to bind men Eke slaves in the very tightest bonds, and without giving sufficient reason; to make use of men enslaved to the will of another for any arbitrary act; to arm men's right hands for bloodshed after securing impunity for the crime, all this is an enormity from which nature recoils. Wherefore reason and truth itself make it plain that the society of which we are speaking is in antagonism with justice and natural uprightness."

e.) ITS EVIL FRUITS: Then the Pope says that the fruits of Masonry are evil and bitter. In order to substitute Christianity for Naturalism in civilization, the Church has been persecuted with great hate, as well as the clergy, Christian teachings and above all, the Pope. "Even if other testimony were lacking," the Pope says, "it is sufficient that, as confessed by the members themselves, many of whom, on several occasions, as well as lately, have declared that it is true that Masons try whenever they can to deprive Catholics of all they can, with great, implacable enmity, never resting until they see all the religious institutions established by the Popes destroyed.'-'

Were it only with the sole purpose of admitting men of every religion, the Pope says, practical religious indifference is established: "It is a fact that the sect concedes absolute liberty to its members to defend the fact that God does or does not exist.." Thus, it is plain that they deny even the most fundamental truths known by natural reason, like the existence of God, spirituality and immortality of the soul.

As a consequence of the above, it is the wish for non-religious education, free and independent, and for spreading the incentives leading to the corruption of morals. Pope Leo XIII says: "Of what we have said the following fact, astonishing not so much in itself as in its open expression, may serve as a confirmation. For since generally no one is accustomed to

{p. 243} obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this has been done, it would easily come under their power and authority for any acts of daring."

The Pope further makes people note the naturalistic doctrine on the family, civil marriage, without God; license, equality and absolute sovereignty of the people; the State's atheism, which is derived from naturalism, and which is common to the Masons with communists and socialists, "to whose designs, " the Pope says, "the Masonic sect cannot call itself alien, as it favors in a great way its intents and agrees with them in the "Chief Opinions."

"Would that all men would judge of the tree by its fruits," Leo XIII says.

f.) REMEDY AGAINST THE EVIL: Indicating the remedies against the evils already caused and the dangers of greater evils issuing from Masonry, the Pope points out the following: 1st: He renews the constitutions and prohibitions of his predecessors. 2nd. He advised the Bishops to tear off the mask from Masonry, so that the Masons may be known as they are, and that ' , nobody by any title give his name to the Masonic sect That nobody should be deceived by pretended honesty.."

It may, in fact, seem to some that the Masons do not actually ask for anything openly contrary to religion and good habits; but as the reason for the existence and the work of the sect lies in vice and evil, it is clear that no one should be allowed to belong to it or to help it in any way. 3rd. Religious instruction for all, the spreading of the Third Order of St. Francis and of the Society of St. Vincent De Paul. 4th. The struggles for Christian education or youth, and for inspiring children and youths in their early years with the horror deserved by the societies prohibited by the Church.

Finally, the Pope exhorts the union of all good people in prayer and action in order to obtain divine help, without which any other media would be valueless.

178. Ecclesiastical Regulations Regarding The Conduct To Be Followed With Masons

I shall end this chapter by quoting the words of the Bishop of Guayana, in Venezuela, in his Pastoral of August 26, 1907, in which he makes a resume of the rules of conduct which the Church has ordered should be followed in regard to Masons: "Up to the present time it may be that there has been some good faith among those who used to associate with the Masonic sect: Our object is not to deny this; on the other hand, we are

{p. 244} inclined to believe so; but such good faith, or better yet, such ignorance, has no place today, inasmuch as Masonry has uncovered itself and has declared a manifest war against Religion and the Catholic Church."

"Today, therefore, there are only two ways to be followed: either to belong to Masonry and be, as is logical, separated from the bosom of the Church, our loving mother., or depart from Masonry and run to the groups of true Catholics who are submissive children of the Church, whose decisions and regulations should be obeyed by every Christian who desires salvation. For greater clarity and so that there is nothing left to be wished for, we come to explain the regulations that the Church, from time immemorial, has taken against

Masonry and those who belong to it, after having pronounced against it and its adepts the last excommunication reserved to the Pope."

"According to said regulations: 1st: No Mason can be absolved in the holy tribunal of Penance if he does not abjure Masonry first and separates himself from it, complying with what was ordered by the Congregation of the Holy Office the 5th of August, 1898.

2nd: No Mason can be admitted as a godfather in baptism or confirmation.

3rd: Marriages of Masons cannot be celebrated in the Church and the parish priest can only witness such marriages in the house of the contracting parties, in his ordinary clothes, with no ecclesiastical robes, limiting himself only to hear their mutual consent; 48 and the Masons shall promise under oath that he will not oppose their children being educated in the Catholic Religion.

4th: The Mason who dies in his Masonic Sect, not having sought to leave it, can not have Church burial services.

5th: Funerals (burials) are forbidden at which Masons attend with any Masonic insignia whatsoever.

6th: No Mason can be a member of any religious community.

48 According to the requirements of the Code (my note ... Catholic Church Code of Laws), directed after the Papal Pronouncement, the priest who performs the marriage should not only hear, but also require the consent of the couple for the validity of the marriage. (Canon 1095, C).

According to the same Code, the faithful should be dissuaded from contracting matrimony with those who have denied the Catholic Faith or who belong to societies condemned by the Church. (Canon 1065).

{p. 245} Chapter III Condemnations By The Civil Authorities

179. Prohibitions of Masonry By The State In Past Centuries

Let it not be assumed that only the Church has seen itself menaced by Masonry and been obliged to prohibit it, or that it has only been done by some Catholic State, influenced by the Church. By no means. The first measures taken by civil governments was in Protestant countries. Holland prohibited it in 1735; Switzerland and Geneva in 1738; Zurich in 1740; Bern in 1745; in 1738 measures were taken against it in Spain, Portugal and Italy. In Bavaria it was prohibited in 1784 and 1785; in Austria in 1795; in Baden in 1813; in Russia in 1822. Since 1847 it has been tolerated in Baden; in Bavaria since 1850 and in Hungary and Spain since 1868. In Prussia (1798) Masonry in general was prohibited, excepting the three ancient Prussian Grand Lodges, subject by the protectorate of the government to its rigid control. In England, by an act of Parliament, ordered in 1798, "a most efficient suppression of societies established or seditious and traitorous plots and the prohibition of the traitorous and seditious practices." They have only allowed themselves to tolerate the lodges that have existed at that time, governed by ancient laws of Masonry of the kingdom. (Catholic Encyclopedia, p. 786). More details can be had by referring to the authors cited above.

180. Prohibitions In The Present Century

It is easily understood that Masonry, having its men placed in the highest and most influential State posts, would not dictate or permit to be

{p. 246} presented any arrangement or plan which could be harmful to them in the least.

In Chile we have seen how an order by the Minister of War, a General of our Army, which prohibited members of the Army from belonging to associations of this class, was left practically ineffective. On the other hand, the secret character which Masonry jealously guards where yet it cannot exert with security its influence of power in many places it does it however unknown officially and the scope of its power and plans is candidly ignored, as unfortunately happens, in Catholic nations of this continent.

In the Argentine Republic, Masonry sought to depart from the status of a shameful sect and asked to be recognized by the Government; but the study of its Statutes and the information submitted to the Government was contrary to its pretenses, and the Government decreed: "There, is no ground for recognition of the society "Grand National Orient of the Argentine Rite, as a juridical person," a resolution that was ordered published in the official Bulletin. (September 26th, 1906).

But where the malevolent action of Masonry has been most deeply felt by the Government has undoubtedly been in Italy. It can be understood that one could not turn back on the road so disastrously travelled toward social unrest, if secret societies were not prohibited.

In number 113. I have cited a fragment of the information which was presented to the Chambers, the reading of which leaves in every sincere and patriotic man the profound conviction of the sound reasoning with which the Government, for its security, must know what takes place in the associations of its citizens and the people who form them. And it is that which has set the Government of Senor Mussolini, with such great rage against the Masons. it has already been said that Masonry cannot exist in the open.

181. Is The Complete Fulfillment Of A Prophecy Beginning?

What is happening in Italy and the profound disregard which the intellectuals of France view Masonry and the alarm of the English writers, who with an impartial and patriotic judgment study the actual revolutionary movement, directed from Russia, and she could not help but see the intimate connection of Bolshevism with Judaism and both with Masonry; moreover, the evident signs with which the actual power of Masonry in most of the European nations and possibly in the Americas, greatly differs from what it was in the first three quarters of the past century; - all this, I say, makes one wonder if it is not already the period in which its definite decadence is beginning, after having reached the zenith of its power and

{p. 247} glory, according to the prediction which is attributed to B. Ana Maria Taigi, directed to Leo XIX at the beginning of the XIX Century, with these words: "Holy Father.. the Freemasons do not actually create a great disturbance, but little by little their audacity will grow and there will come a time when they will seem to be the most absolute masters. But God will destroy them in a terrible manner" (Review Internationale Des Societies Secrets, p. 277, 1925).

The first part, relative to the absolute predominance of Masonry, has already been accomplished in most of the European countries. Is the second phase on its way to completion? At least that is what the first signs indicate.

{p. 248} Epilogue

182. A Word To Catholic Women

I know something of the great suffering that some mothers, wives, sons and daughters of Masons have to endure when the latter have taken their Masonic work to heart. I know that little or no liberty of practicing their religion is left them and the attending danger of losing their Faith being exposed as they are to endless attack against it, if they are not well prepared through knowledge of their religion and a great strength of character.

I also understand how great must be the anguish of Christian mothers to think that their sons are forming part of such an army that has sworn warfare against Our Lord Jesus Christ, and even extends its perversity to deny the existence of the Supreme Being, feigning to believe in the occult name that shields this denial of God. I myself announce and rejoice that many mothers have understood the evil contained in Masonry, and requested from their sons the promise never to become a Mason. I state, also, that many young women act likewise with their suitors, so as not to be bound later to swallow endless bitterness nor encounter the greatest dangers of their whole destiny.

Would to God that all Christian women and young girls would do as much!

That is what the Church wishes when she orders that marriages with Masons or those affiliated with forbidden sects be discouraged. (Number 179, ut supra).

What a terrifying nightmare it must be for a soul adhering to the Faith the idea that such a beloved person on earth, a father, husband, son or brother, is despising that which they themselves love most, viz: their Faith; that such a loved one is striving to destroy that religion which has elevated

{p. 249} the position of woman from slavery to a companionship with man, and has placed on her brow the crown of queen of the home, entrusting her with the mission of begetting and schooling her child, making of him an adopted son of God and a happy citizen of His eternal kingdom.

If there be in you women, love for Christ, love for your country, by your prayers directed to God, by your dearest entreaties to your sons, to your husbands.. or sweethearts, to your brothers.. by your befitting instruction., and with the most diligent care to educate yourselves also, you can do much to avoid in your homes and for those dear to you the misery of being affiliated with that Satanic Army that has done so much evil to the

kingdom of God, to Society and everyone's Fatherland. Do not forget that the Masons are the very first ones to avoid choosing Masonic women (Eastern Star.. Rebecca's Daughters. Rainbow Girls, etc.), for wives!

183. To The Masons

It should be unusual were not this book likely to reach the hands of some Masons. If that should happen, for what-so-ever reason it may be I entreat them to believe that their receiving it has been as a mark of esteem or of love of someone who obtained it and a proof that they judge them sincere and upright.

I have considered, in so far as it was possible and with all sincerity, the Cause of Masonry in its essence, separated from that of Masons in particular; because I candidly believe there are many ignorant of the aims and the plans of the society which they have joined, just as they are unaware of its real constitution or who they are who in the background wield the Supreme Command. I am sure, at the very same time, that there are many in Masonry who when they willfully understand the aim of the organization and who they are who are directing its course, these innocents will honorably withdraw from it, as so many have done.. even those who had reached high degrees. We can, as will be done in a subsequent article.. point out such Chileans who have renounced Masonry.

Moreover, I entreat them to recollect and weigh within themselves whether it is not true that this fraud has been followed by others, as I have stated, and if it is honorable, and if there is sincerity in establishing as fit to guide you what utilizes deceit as its essential means and method to direct and inspire you, and for direction hides its personality.. responsibility and authority in darkness.

Lastly, if there is some word, above all those mentioned, that appears excessively harsh, I pray you excuse it and assuredly, I do not have the slightest intention of offending anyone but indeed of doing them the

{p. 250} greatest good possible, convinced as I am of the extreme aberration to which many have arrived through Freemasonry.

Why do you remain in Masonry? Reflect on these words which a former member directs to the Masons of France.

"You, Freemasons, are for anti-Catholic fanaticism. By so much do you regard the Catholic cause so good, so pure, so lofty, that you can attack it only under cover of an outfit of pretense of lies! Contrasting teaching are able to be noble and fruitful. But wrought in this fashion, what shame to you!

"You, radicals, who in your February Congress 1925 were acclaiming your leader, President of the Cabinet, when he was asserting his inviolate assurance of 'political integrity,' is he conforming to the principle of integrity to form in a democracy part of a society that isolates that democracy with a wall of secrecy, that places itself so above it that it governs it without her knowing that? Do you excite yourselves, with him alone invoked to integrity and you yourselves give no account of your making them voluntary prisoners of an organized intrigue?"

"You, Catholics, since there are also those who allow themselves to join such ranks, for your welfare, to defend your Catholicism, as you say, do you not comprehend that you outrage your principles and that you put yourselves in a state of inconsistency, as much as of degradation, exposing yourselves to the need of deceiving and lying to conceal your secret? You, yourselves, do that, the believers of a doctrine whose moral can be summed up in these principles: Be honorable! be loyal! which, if they were universally observed, would make of our wretched earth a paradise!

"And you, Protestants, should you not have given the same value to those considerations?"

"You, Democrats, equalizers, socialists, humanitarians, supranationalists, neither can you give your allegiance to secret societies, nor to accept their existence and free operation without trampling your own principles. Because it is proper to such organizations to devise two classes of citizens: those which belong and those which do not belong to them; the second deceived by the first and those in their turn cheated and exploited by their hidden masters. After a manner, through getting to the bottom of things, it is verified that the only accomplishment from assembling in a secret society., constitutes immediately a crime against each citizen and a conspiracy against all Humanity for the advancement of some lying leaders. "

"You, patriots, forming part of any secret society,, whatever they arg, are laboring in the formation of subversive channels by which doctrines can be

{p. 251} admitted surreptitiously into your country and under an irresistible action comparable to that of the poison gas in the trenches of the war."

"Finally, there remains an argument but for its moral and social scope ought perhaps to supersede all others, and it is this:

"The aim of the struggle with arms is the triumph by force.

. "The ambition of the contest by secret societies is the victory for deceit."

"Masons, radicals, Catholics, Protestants, democrats.. humanitarians, supra-nationalists, patriots, honorable men of all parties, of all countries.. you who do not desire to hear more about force without placing it at the service of righteousness and the lawful, is this what you, by the maddest contradiction strive for: the domination and exploitation of the peoples of the earth., assuring to those that win all the rest through its ingenuity to deceive?" (Copin Albancelli: *Le Guerre Occulte*, pp. 278-280).

184. Masonry And The Chilean Character

Likewise, the Chilean grieves extremely over the degradation of our beautiful character, which Masonry is accomplishing. The National Character is one of perfect freedom, loyalty and sincerity. Perhaps for that reason we are not always the best diplomats. I have had the occasion of knowing sufficiently the sincerity and liberty of the Chileans that even they have not perverted. The Chilean is frank to admit his wickedness or his aberrations and for that reason is worthy of esteem. Whom does it not delight to rely on a friend whom you know is sincere and loyal, who says what he feels, who does not ingratiate himself to you in order to deal a blow with greater confidence? Is it not better to stand before an honest adversary who does not deceive your good faith in order to do greater damage by performing an action entirely different than one he pretends?

Masonry, with its system of deceits and pretenses is corrupting those wonderful qualities. What else can a school of thought produce that says it neither interferes with any religion or concerns politics so that it may attack even the root of the Catholic Faith, and assures itself greater political superiority? Does not Masonry say that it believe in God, while blotting out His Name from the memory of men in its real work? Does it not proclaim liberty in order to attain to the most oppressive tyranny, as she exercises over consciences? The same can be said of so many other things.

From this source develops the system of pretense that has formulated itself and the cowardice of character becomes more common every day, associated with hypocrisy and disloyalty. How has it affected society in all ways, that begins by lying in its very foundations, then making the lie its norm of conduct and rule of purpose, not influenced that character?

{p. 252} Masonry, on another score, is anti-patriotic, and patriotism is so native to Chile, source of such heroism and glory to the Chilean name and so beneficial that the burning love of fatherland it has produced the burning love in our social and political life.

185. Disillusionment

Entire works could be written to give sincere persons an account of the disillusionment that many should have met in Masonry who have gone into it with sincerity. There is not space for that. However, I will relate a few cases.

I have mentioned Lord Ripon, Supreme Grand Master of the English Masons, who left Masonry and Protestantism after analyzing the condemnations of the Popes of Masonry: also I have mentioned many times the case of Count Haugwitz and that of Copin-Albancelli.

In referring to the German Masons, The Catholic Encyclopedia states that "the masters of the period, Lessing, Goethe, Herder, were cruelly disillusioned by what they saw and what they experienced in the life of the lodge. (Grugben (6) 141-236). Lessing spoke with contempt of the life of the lodge; Goethe depicted the associations and Masonic activities as stupidities and wantonness. Herder wrote to the celebrated philologist Heine: 'I feel mortal hatred for every secret society and, as a result of my experience, as much within the most intimate circles as outside them, I consign them to the devil at most. Then, the persistent intrigues that prevail and the spirit of the Kabala crawl beneath that blind.'" (Booz 326, Catholic Encyclopedia, Masonry).

I will not reiterate all I have heard from persons although living under the sad lessons of experience and discontent which they feel when they are unable to break with the sect without destroying their position of esteem, prestige, etc.; but I shall never forget what a well known professional from Iquique stated as his reasons for not joining Masonry. He said there were only two types of persons who joined Masonry: the crafty and the shameless, ignorant exploiters and the studied conscientious class that were exploited.

Don Henry Fisher Rubio, whose conscientiousness and honorability were always recognized by all in Iquique, a government subtreasurer and later the Secretary of the Saltpeter Association, told me that when he entered Lima in the Chilean Army, he received as did many other Chilean officials, an invitation to join Masonry; but, since he seldom did anything important without first consulting with his uncle, Don Ruberto Rubio, Grand Master of Masonry of Valparaiso, he sought his opinion. He had always respected {p. 253} his paternal affection and felt no one would be better able to advise him. His uncle advised him not to join Masonry.

And so he never did, in spite of having many fiends and associates who were very influential Masons.

Why did his uncle, who regarded him so highly, tell him not to join Masonry?

It is known that persons very highly ranked in Masonry and similarly honored in the political and social world, as Don Benicio Alamos Conzales, don Juan de Dios Arlegui, Admiral Latorre, and others have withdrawn from Masonry and shown repentance with Christian piety in the last moments of their life for having adhered to it.

There is, then, reason to reflect seriously: When death seems distant and one yields to the passions that guide the heart, Masonry does not terrify one; but, when the maturity of judgment and closer contact with the end of life is felt, then man seeks in the very religion which Masonry teaches him to despise and persecute, the sure sanctuary, the comfort and the enlightenment that the irni-nortal soul needs to avoid being cast mercilessly int the eternal nether regions.

186. Mystery!

Here is my estimation of Masonry and its works, and I do not mean the dogmatic significance of "truth revealed by God which is beyond our power of reason," but rather the common meaning of a mystery more or less inexplicable, especially for a person who is not thinking profoundly.

The Apostle Saint Paul in his second letter to the Thessalonians speaks of anti-christ as he "Who opposeth and is lifted up above an that is called God or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God For the mystery

of iniquity already worketh And then that wicked one shall be revealed Whose coming is according to the working of Satan, in all power and signs and lying wonders; And in all seduction of iniquity to them that perish: because they receive not the love of the truth, that they might be saved. Therefore God shall send them to operation of error, to believe lying: That all may be judged who have not believed the truth but have consented to iniquity" (11 Thessalonians 2:4 and following verses).

In the Apocalypse, Saint John paints such a woman, "full of names of blasphemy.", and surrounded with great riches, "and on her forehead a name was written: a mystery: Babylon the great, the mother of the fornications and the abominations of the earth And I saw the woman drunk with the blood of the Saints, and with the blood of the martyrs of Jesus.". All this mystery of the beast and the woman seated upon it, and of

{p. 254} the kings and his helpers, "have one design: and their strength and power they shall deliver to the beast," of Satan, "These shall fight with the Lamb, Jesus Christ, "and the Lamb shall overcome them, because he is Lord of lords and King Of Kings" (Apocalypse 17: passim).

Does this not make one think of the anti-Christian society which carries on its forehead *"Mystery." (Apocalypse 17) in its purpose, its doctrine and its works because it makes a sworn secret of everything? Is it not true that its mouth is full of blasphemies? Does it not hate Jesus Christ and the Saints and does it not make war against God Himself?

MYSTERY!

Spiritualism, occultism, theosophy provide the false miracles and prodigies that hoodwink the unwary and the curious.

How is it that Masonry can take root in a Christian Society? How is it that after the Governments and people have seen its results, they have allowed it to exist, have helped it and extolled it? How is it that so many Catholics, in spite of the restrictions of the Church, have allowed themselves to be ensnared? How is it that so many Masons who know they were attracted to it through one deceit continue, nevertheless, to allow themselves to be deceived over and over again?

I can give only one answer to this entire question: MYSTERY! And what is even sadder, MYSTERY OF INIQUITY!

FINIS

ENDPAGES

Practical Remedies

No matter what the future may be, it is Our duty, Venerable Brethren, to try to remedy an evil so deplorable and so very widespread. Since We are well aware that Our best and firmest hope of remedy lies, in the strength of that divine religion which the Freemasons hate in proportion to their fear of it, We hold it, therefore, to be of supreme importance to utilize all its wonderful salutary power against the common enemy. Accordingly, whatever Our Predecessors, the Roman Pontiffs, have decreed in view of opposing the designs and machinations of Freemasonry, whatever they have enacted to keep men from becoming affiliated to such associations or to withdraw from them, if they have had the misfortune to be already members, all and each of these measures We ratify and confirm by Our Apostolic Authority. Full of confidence in the goodwill of Christians, We beg and beseech each one of them, for the sake of his eternal salvation, to consider it a sacred obligation of conscience never in the least to deviate from what the Apostolic See has enjoined in this matter.

Pope Leo XIII

FREEMASONRY is NATURALISTIC

or ANTI-SUPERNATURAL

"Naturalism is more than a heresy: it is pure undiluted antichristianism. Heresy denies one or more dogmas ; Naturalism denies that there are any dogmas or that there can be any. Heresy alters more or less what God has revealed ; Naturalism denies the very existence of revelation. It follows that the inevitable law and the obstinate passion of Naturalism is to dethrone Our Lord Jesus Christ and to drive Him from the world. This will be the task of Antichrist and it is Satan's supreme ambition The great obstacle to the salvation of the men of our day, as the Vatican Council points out in the first Constitution on Doctrine, what hurls more people into hell nowadays than at any other epoch, is Rationalism or Naturalism Naturalism strives with all its might to exclude Our Lord Jesus Christ, Our One Alaster and Saviour, from the minds of men as well as from the daily lives and habits of peoples, in order to set up the reign of reason or of nature. Now, wherever the breath of

Naturalism has passed, the very source of Christian life is dried up. Naturalism means complete sterility in regard to salvation and eternal life " (The Kingship of Christ according to Cardinal Pie of Poitiers, pp. 57, 58).

END

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