*"Tear away the mask from Freemasonry, and let it be seen as it really is"—*
Pope Leo XIII, Encyclical Letter, *Humanum Genus*, 1884

# The Conspiracy of Freemasonry

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In an open letter to Cardinal Franjo Seper, dated January, 1975, the Polish scholar Jedrzej Giertych expressed his deep concern over Conciliar "Catholic" Church moves to liberalize the age-old Catholic position on Freemasonry. Mr. Giertych, who has been called "one of the greatest living authorities on Masonry", took this unprecedented move after Cardinal Seper had written that Catholics were no longer prohibited from joining Masonic Lodges providing that those Lodges are not openly hostile to the Catholic Church.

Make no mistake, the lengthy document by Mr. Giertych had to be written. When Cardinal Seper wrote that Canon 2335 of Canon Law "applies only to those Catholics who are members of associations really conspiring against the Church" in his 1974 letter to Cardinal John Krol of Philadelphia, he did so as Prefect of the Sacred Congregation for the Doctrine of the Faith, the "highest guardian of . . . orthodoxy". (1) How remarkable it is that this ecclesiastic is called to task for his "grave and dangerous error of judgement," for who could ever imagine an endorsement of secret societies by a prince of the Church? (2) Yet there seems to be no alternative to Mr. Giertych's action, since such an incredibly naive (?) pastoral act by one in so powerful a position as the Yugoslavian prefect could hardly go unchallenged.

As is pointed out in the open letter — entitled About Freemasonry and the Church — Cardinal Seper's statements on the matter clearly should in no way be construed as the infallible teaching of the Church, regardless of the degree of authority possessed by their author. While showing, with Mr. Giertych, the respect accorded so high an office, we shall proceed in calm assurance that the topic to be examined is still open for discussion.

We shall not be distracted by those who, along with Cardinal Seper, claim to see some sort of rehabilitation of Masonry, rendering the current direction of that body as "very remote from the accusations . . . of Atheism, organized aversion to the Church", etc., nor (distracted) by those agreeing with the Catholic apologist for Freemasonry, A. Mallor, who falsely accuses Catholic opponents of these secret societies as "those who refuse to change their habits of thought" and those who are "the sort of intellectuals rightly or wrongly known as integralists." (3) Regarding the first charge, it is easily refuted by appealing to the Church's most detailed denunciation of Masonry, the encyclical Humanum Genus, written in 1884 by Pope Leo XIII. There Pope Leo warns us directly of such deceptions: "Let nobody be deceived by a false appearance of honesty. It may appear to some that Freemasons do not demand anything that is openly opposed to religion or good morals. Nevertheless, since the fundamental animating principle of Freemasonry is vicious and immoral, to ally oneself with Masons or help them in any way cannot be lawful." (4)

In fact, Pope Leo was in possession of Masonic documents which spelled out their desire to implement a new set of tactics against the Roman Catholic Church. One such communique instructed that "the goal is no longer the destruction of the Church but to make use of it by infiltrating it." (5)

Regarding the second of these charges — Mr. Mallor's ridiculous implication that Catholics who oppose Masonry are standing in the way of progress — we hold that true progress cannot ever be sought at the expense of the Church's irreformable dogmatic and moral teachings. So writes Jedrzej Giertych:

> If there is somewhere a notion that some form of ecumenism between Christianity and Freemasonry could be useful, this notion is based on a mistake. The basic ideas of Freemasonry are opposed to Christianity and it is not possible to bridge this opposition. (6)

It is also worth noting that such attacks against anti-Masonic Catholics are consistent with the attacks made against anti-Modernist Catholics at the turn of the century. Pope St. Pius X, writing in his towering encyclical, Pascendi (1907), denouncing the fraudulent theology of Modernism, cautioned:

> There is little reason to wonder that the Modernists vent all their bitterness and hatred on Catholics who zealously fight the battles of the Church. There is no species of insult which they do not heap upon them, but their usual course is to charge them with ignorance or obstinacy. (7)

When we consider that the Masons and Modernists both elevate reason over faith, and confuse the natural with the supernatural as well, then speculation of a hidden relationship between the two emerges as a distinct possibility.

Before we examine the beliefs, activities and ultimate goals of the Masonic movement - and how these, by their very nature, preclude any kind of Catholic collaboration with or membership in Lodges - we would like to take a brief look at Freemasonry in the United States, since the general rule is to regard the "Craft" (as the Masonic Orders like to call their organization) in this country as a group devoted to charitable and social activities, with vague visions of a Universal Brotherhood. It is commonly believed that the Lodges of this nation are somehow different from the anti-Catholic Lodges which make up European — or Continental — Masonry (these include the Lodges found in mainland European nations only; those in the British Isles and other English-speaking countries are known as Anglo-Saxon Masonry). Some people thereby contend that this difference should make U.S. Lodges open for Catholic membership.

## Masonic America

What do such well-known Americans of past and present - George Washington, Ben Franklin, Andrew Jackson, General John "Blackjack" Pershing, Henry Ford, Charles Lindbergh, Franklin Roosevelt, Will Rogers, General Douglas MacArthur, John Wayne, Dr. Norman Vincent Peale, Astronaut Ed Aldin, Senator Barry Goldwater, and Gerald Ford, to name a few - what do these men have in common? Right! They were or are all Freemasons!

Whether we like it or not, we live in a land where the cult of Masonry continues to flourish. Masons number among our neighbors, business associates, community leaders, and even among our acquaintances and friends. And for the most part, they are decent, law-abiding citizens who are industrious, generous in civic projects, patriotic; who pay their taxes without fuss - well, without too much fuss - and who attend various churches (or synagogues). In short, they are average Americans.

Estimates of membership for U.S. Masons in over 15,000 Lodges in this country run between 3 and 4 million. Americans make up the largest body of Lodge-goers in the world, twice as many as there are in the rest of the world. There are also Masonic auxiliary Orders such as Eastern Star (women), DeMolay (young men) and Job's Daughters (young women).

The influence of Freemasonry upon American history and culture has been enormous, as is hinted at by the roster of names given above. The Masons count nine signers of the Declaration of Independence as members, and also thirteen signers of the Constitution. But nowhere is Craft dominance of the U.S. political scene more evident — a dominance that far exceeds their numerical representation in the overall population — than in the startling revelation that of the forty Presidents of the United States, fourteen of them have been Masons. This means that over one-third of the men who issued orders from the Oval Office were members of this secret society. Other cultural influences include the widespread usage of Masonic-based terms like "the third degree", to "hoodwink" and to "blackball" by non-Masons. And when we look at the back of a one dollar bill we see still more evidence of the influence: the eye-in-the-triangle symbol and the phrase NOVUS ORDO SECLORUM — A New Order of the Ages, as written in questionable Latin — are undeniably Masonic in significance, as can be discovered in the reading of Masonic writers.

"There are no plots," we are assured by John Whitman, a New York Mason. "The only plots", he says, "are a good time when we have a dinner dance." Despite such reassurances, and despite the prestige of Masons in this nation, there has always been a certain suspicion by non-Masonic Americans (including a great many Protestants and other citizens outside the Catholic Church) of the goals of the Order. Apparently responding to such fears, George Washington refuted claims that he had been an officer in a Lodge when he stated in 1798: "The fact is, I presided over none, nor have I been in one more than once or twice within the last thirty years." (It is our ardent hope that this statement is an example of Washington's much-heralded honesty. Along the same lines, he once denounced "self-created societies".) Later John Quincy Adams, who was to be our sixth president, exclaimed: "I am not, never was, and never shall be a Freemason." By 1826, concern over the issue of Masonry was so great that an Anti-Masonic Party was formed and ran a candidate for president. The event that directly caused the establishment of that party was the unsolved murder of former Lodge member, William Morgan, who mysteriously disappeared after he began writing a book that was to expose the secrets of the Craft. (It is significant that Masons take an immoral oath as they pass through the various levels, or "degrees", in which the secrets of the cabal are gradually given, secrets concerning which the initiate is informed that he will be the victim of a most loathsome death should he ever reveal them. We will take a look at these oaths in the next section).

Over the years, the number of Catholic, Orthodox and Protestant organizations which have censured Freemasonry has been many, and William Whalen, in his Separated Brethren, has written that "every Christian body which has seriously investigated the lodge and the implications of its teachings has been forced to issue a condemnation." (7) Author's note: We are quoting here from the 1958 edition of Mr. Whalen's book. Since the Seper Letter in 1974, a revised version of the book has been published and,

if it is anything like the sorry shift of position exhibited in the National Catholic Almanac, Mr. Whalen has long since made dinner of his words.)

Although aware of the questionable history of Masonry in the United States to a small extent, and slightly more cognizant of the Church's official ban on Catholic activities within that body, many in the Church nevertheless have a somewhat positive attitude towards the Craft, an attitude that is bolstered by an image projected of rather bland benevolence societies. After all, they reason, how dangerous could a group like the Shriners be, either standing at shopping centers in their fezzes and looking for all the world like extras from the movie Casablanca, while they collect donations for their children's hospitals, or else riding, dressed as clowns in parades in their miniature funny cars? Yet these deluded Catholics never see that the Shriners, like their other Masonic brethren, have sought and still seek "Even in the United States . . . to harass parochial schools, bar Catholic children from auxiliary school services (weekday Masses), eliminate tax exemptions for religious institutions." (8) And it was largely the voice of Freemasonry that argued that if Al Smith — and later, John F. Kennedy — were to be elected presidents, they would be given orders from Rome as to how they should govern the country.

Recent articles in both Catholic and Masonic publications show a continued ignorance (feigned perhaps?) on the part of leaders in the post-Conciliar Church as to the true direction of Masonry. In an interview in the 26 July, 1981 issue of The National Catholic Register, Monsignor William Levada, a spokesman for the Vatican's Congregation for the Doctrine of the Faith (CDF), allows that the religious belief of Masons (by "Mason" we mean here the leaders of the Order, those totally imbued with the inner teachings of the cult, and not those making up the vast majority of members who have received only the lesser degrees, and who often may be Christians of a fashion) is "Naturalism", that they tend towards religious indifference, and that "one cannot believe in the Catholic faith and at the same time accept Masonic religious beliefs." So far, what he has said is consistent with traditional Church teachings on the subject. He falters, however, when he attempts to graft the bad fruit of Cardinal Seper's teaching upon it. "Membership for lay people," says the monsignor, "is acceptable, provided the groups are not actively hostile to the Church. Excommunication would follow only where the Masonic group is hostile to or talks against the Church." According to him — and this is in following with the Seper Letter — this is "the most generally accepted interpretation of Canon 2335," and to defend this idea Msgr. Levada quotes the cardinal as having written that "one may safely apply" such a notion. (We intend to demonstrate in this study the impossibility of one being a Catholic Mason, and the proof that the overwhelming traditional teaching of the Catholic Church has forbidden Catholics to belong to any Masonic Lodge, even one that practices only passive hostility towards the Church.) Similarly, the official publication of the Grand Lodge, Free and Accepted Masons, State of New York, The Empire State Mason of April 1981, includes an article entitled "Bishop Says Masonic Ban Not Aimed At U.S." The author, Adam Pfiffer, acknowledges the fact that "since 1738, eight popes have issued 17 condemnations of the Freemasons, reiterating the ban on 400 occasions," (emphasis added) but quotes people like Staten Island Bishop Patrick Ahern, who assures him that "we have the warmest relations with the Masons" and that the twenty-page 1981 CDF communique, warning against membership in the Craft, "doesn't apply here (in the U.S.)." Mr. Pfiffer quotes Cardinal Terence Cooke praising the Masons at a 1976 Masonic breakfast held at New York's Hilton Hotel, and then he adds that the director of communications for the New York Archdiocese, Father Edwin O'Brien, has said: "I am not aware of any Masonic organizations in the United States that plot against the Church." (Apparently, Father has never heard of the Scottish Rite Masons, for one.) Another Conciliar brain picked by Mr. Pfiffer, Bill Ryan, a secretary for the National Council of Catholic Bishops, says that the CDF ruling "doesn't have much of any application (sic) to this country." Mr. Pfiffer concludes his article by suggesting that the idea that American Lodges are "different from those elsewhere" came out of Vatican Council II.

## Gnostics of the Twentieth Century

The heresy of the Gnostics is the oldest of all heresies of the Christian Era. It is said to have its roots with the apostate sorcerer Simon Magus who, we are told in Acts 8:18-19, attempted to buy the Holy Spirit (thus the term simony). The key doctrine of this false teaching is that a certain abstract gnosis, or "superior knowledge", was obtainable by only a small elite group of spiritual supermen. "They refused to admit that Christian revelation had settled once and for all questions of the divine nature, of the origin of the universe, of the meaning of evil. Not content with orthodox Christianity, they proceeded to elaborate on it." (9) In the same manner as the neo-Modernists of today, they often employed "traditional Catholic terminology in a secret, perverted sense that threatened to trap the unwary pious soul." (10)

We have begun with this brief description of the heresy of Gnosticism because so much of Masonic teachings are either derived directly from, or else

tainted with, this dread evil. To take, for example, the basic idea of a secret teaching, available to only a chosen few by these "bearers of light", we find much evidence of this in the Craft. Consider the following definition, taken from Masonry Defined, a standard reference work of "moderate" American Masonry:

> Darkness . . . Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world, in whose obscurity he has been wandering and from which Masonry is to rescue him. (11)

So, in order to obtain this privileged "wisdom of the ancients", at his initiation "the Masonic candidate -Christian, Jew, Moslem, Buddhist, or Hindu -beseeches the lodge to deliver him from darkness." (12) The following exchange, taken from Rosicrucian sources (the Rosicrucians being a Masonic group that practices a false mysticism with occult tendencies), is representative:

> Master: "Child of man, I conjure you through all degrees of profane Freemasonry, and by the endless circle which embraces all creatures and contains the highest wisdom: tell me why you have come here."
> Candidate: "To acquire wisdom, art and virtue."
> Master: "Then live! But your spirit must again rule your body. You have found grace. Arise and be free."
> (13)

When it is remembered that professions of this nature are required even to enter Masonic Orders, and that God is called on to witness and ratify their unchristian oaths, then the permission given by Conciliar Church authorities to Catholics desirous of Masonic membership must be considered a serious compromise of the Faith.

The oaths taken are most evil-sounding. Should the candidate ever divulge Masonic secrets, secrets of which he is himself ignorant at the time of oath-giving, he acknowledges himself liable to the most bloodcurdling fates. The initiate, or Entered Apprentice Mason, swears that, should he ever break the oath, his penalty would be "that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea"; a Mason of the Fellow Craft degree caught disclosing mysteries faces "having my left breast torn open, my heart plucked out and given as prey to the beasts of the field and the fowls of the air"; for the Master Mason the manner of execution is no less gruesome: "having my body severed in twain, my bowels taken from thence and burned to ashes". (14) How could Cardinal Seper and those of his persuasion ever allow a layman to participate in such villainous formulae as these, promises more at home with a pack of thieves than in a society of so-called "enlightened ones"? As for the carrying out of such crimes, we have already discussed the fate of William Morgan, but we should also note that the deaths of the composer Mozart and of Napoleon, both raised as Catholics only to have embraced Masonry as adults, have been speculated as having been of Masonic origin. On his deathbed, Mozart staunchly maintained that he was a victim of poison, and he called for a priest. Napoleon, writes Fr. Newman Eberhardt in his history of the Church, "supposedly broke with the masonic international clique and was abandoned by them." (15) Earlier this year a book was marketed which reviewed the emperor's last days in exile on the African island, St. Helena; it has the provocative title The Murder of Napoleon, and uses much documentation to prove its point. In any case, the sort of secrecy practiced by the Masons comes under Canon 684, which prohibits Catholic activity with secret societies, as well as under the aforementioned Canon 2335. ("Progressives" and closet Masons within the Conciliar Church are plotting to render these crucial laws null and void, as Canon Law is currently under revision). "The fact that the Freemasons is a secret society is alone sufficient to make membership illegal for Catholics." (16)

Masonry variously identifies itself as "the handmaid of religion," "a religious institution," and "not a religion, but the religion . . . the universal religion." (17; emphasis added) As the "universal religion" it seeks to accommodate all in a panreligious fashion. In his study, The Masonic Initiation, a Grand Register of the secret society named Wilmhurst writes: "To the Jewish brother Masonry points to the Father of the Faithful; to the Hindu brother it points to Krishna; to the Moslem, it points to Mahomet." (18) The entire range of this naturalistic, rationalistic, humanistic "universal religion" has been summarized by the French Grand Orient secretary, M. Bazot, and by Albert Pike, the American known by fellow Masons as "the Sovereign Pontiff of Freemasonry," "the prophet of Freemasonry," etc., as follows:

> The Supreme Self-Existent All-Wise . . . Creator was the same by whatever He was called to the intellectual and enlightened men of all nations . . . Catholicity was a vital truth in its earliest ages, but it became obsolete, and Protestantism arose, flourished, and deteriorated . . . Each was truth for the time . . . The Mason does not war with his own instincts . . . He does not put aside the nature which God has given him, to struggle after another which He has not bestowed . . . Masonry does not exhort us to detach our hearts from this earthly life as empty, fleeting, and unworthy, and fix them upon heaven . . . Man is sent into this world, not to be constantly hankering after, dreaming of, preparing for another, but to do his duty and

fulfill his destiny here on earth . . . Our religion is the natural, primitive, unique, universal, and unchangeable religion — it is Freemasonry." (19)

There is a section of Humanum Genus in which Pope Leo XIII seems directly to challenge these unholy concepts:

> That God is the Creator of the world and its provident Ruler; that eternal law commands the natural order to be maintained, and forbids that it be disturbed; that the last end of men is a destiny far above human things and beyond this sojourning on the earth: these are the sources and these are the principles of all justice and morality. (20)

So what are we to make of this Masonic claim of being the successor of the Catholic faith, of being able, in fact, to "stand and watch all religions as they pass in review" — a claim that even boasts that "Masons alone are truly ordained and have a succession more than Apostolic"? (21) Obviously all their talk about this being a post-Christian world in which we live is but another reason why there can be no such thing as a Catholic Mason. We can see, with Pope Leo XIII, that Freemasonry "repudiates the benefits which Jesus Christ has mercifully obtained, not only for the individual, but also for the family and for civil society," and that it represents a sad return of "the manners and the customs of the pagans." (22) We will leave the last word to Rev. C. Penny Hunt: "Freemasonry is simply Theosophy. It is the perpetuation of the worship of the old pagan gods of ancient Egypt, Greece, India, etc. . . ." (23)

## Secret Societies and Political Upheavals

On 26 May, 1981 the four-party coalition government of Italy resigned after it was revealed that over 900 prominent Italian leaders from all walks of life, including hundreds of government officials, were implicated in a plot to overthrow the government. Magistrates investigating the case said the conspirators belonged to Propaganda - 2 (P-2), a Masonic Lodge calling for the destruction of "the constitutional order of the country." (24) A little over a month later, on 28 June, Giovanni Spadolini was sworn in as the new Italian prime minister and, during an interview given out on that occasion, he observed that his was "the first secular government in the history of the Republic." (25) That response by Premier Spadolini, as we shall see, is exactly the sort to convince us that P-2 and other Masonic groups gained much of what they sought . . . a "secular government."

The only readers who would register great surprise over the P-2 scandal are those unfamiliar with the political activities of international Freemasonry for the past 250 years. During that span the Masons have been involved with intrigues, palace revolts and civil unrest in France, Italy, Germany, Mexico, Brazil, Imperial Russia, Spain, Portugal and numerous other nations in varying degrees, including the United States.

Why the Masonic involvement in such insurrections? Because, just as the secret societies oppose lawful authority in matters of faith and morals, so also do they rebel against lawful governments. The danger of such amoral and anarchistic political theories is clearly exposed in Humanum Genus:

> Now, from the disturbing errors which We have described, the greatest dangers to states are to be feared. For, the fear of God and reverence for divine laws being taken away, the authority of rulers despised, sedition permitted and approved, and the popular passions urged on to lawlessness, with no restraint save that of punishment, a change and overthrow of all things will necessarily follow. Yea, this change and overthrow is deliberately planned and put forward by many associations of Communists and Socialists; and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions. And if these men do not at one and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to the virtue of that divine religion which cannot be destroyed; and also because the sounder part of men, refusing to be enslaved to secret societies, vigorously resist their insane attempts. (26; in America, of course, there are anti-communist Masons; yet we feel that, however sincere they may be in opposing it, their continued membership in the Craft can only diminish their effectiveness in this titanic struggle, since the atheistic "inner circle" of Freemasonry helps comprise what Pope Pius XI attacked as the occult forces behind Communism.)

At this point in our study it would be instructive to review a little of the history of the Craft, since we then will be able to perceive more clearly the background of its zeal for revolution. Although Masonic "historians" have concocted elaborate and fanciful explanations of the origins of their cult -including, variously, Solomon's Temple, the Garden of Eden, and even further back to God's creation of the world with the absurd and blasphemous claim that when God said "Let there be light," He was, in effect, establishing the Masonic Order - in reality, the sources would prove far more mundane: Gnosticism, which we have already examined; non-political guilds formed during the Middle Ages to preserve the skills of workingmen; the Knights Templars, a Church-approved group of crusaders

which later apostatized; the Charter of Cologne, a document defending secret societies and signed by Protestant leaders such as Philipp Melanchthon, a disciple of Martin Luther; and another Protestant group, the Rosicrucians (it has been speculated that Christian Rosenkreutz - the name means rose cross in German - the legendary founder of the occult group that bears his name, was actually a pseudonym for Luther, whose coat-of-arms is a cross within a rose.)

Of these influences, a special note ought to be made regarding the Knights Templars. Founded in 1118 and dedicated to the preservation of Christian order against the incursions of the Moslem infidels into Jerusalem, the Poor Knights of the Temple, as they were called, later became wealthy, possessing estates and castles throughout Europe. While in the Holy Land, some members became infected with the false religions of Islam and Gnosticism, and the ensuing denial of Christ led to an abominable secret worship of a hideous statue of the Devil — the Baphomet (the English for this idol's title is "Absorptions into Widsom," a typical Gnostic invention). In 1307, after nearly a century of papal concern, the Vatican opened a formal investigation into the charges, and "On 22 March, 1312, by his Bull, Vox in excelso, (Pope) Clement V officially notified Christendom that the Order of the Knights Templars was found to be so corrupt and so rotten with heresy, the whole question having been debated at the Council of Vienne (Dauphine), it must be dissolved and was thereby declared suppressed." (27)

Templars who were not involved with the inner heresies were permitted to join other orders, but the Grand Master Jacques DeMolay was among many of those who were sentenced to death for crimes against Church and State. It is reported that his last words were a twin curse against the pope and against Phillip IV, the French king who opposed the order. DeMolay has been claimed as a martyr of Freemasonry, with an order named after the Templars and a Masonic youth group named after him. Regarding the political subversion connected to Masonry, to avenge the death of DeMolay the neophyte's oath for the Scottish Rite has called for "war against throne and altar".(28)

When the foundations of modern Freemasonry were laid with the establishing of the Grand Lodge in 1717, many civil governments in Europe swiftly strove to suppress the movement, as Pope Clement XII points out in his 1738 Bull, In eminenti, the first of many papal attacks on the Craft. In the same century, the Masons played roles in two revolutions: first, in a fairly limited way, in the American War of Independence, a conflict in which many groups — including Masons — laid down their differences long enough to challenge successfully British colonial rule; and second, in a more expansive and destructive manner, in the French Revolution, where the militant anti-Christian character of Continental Masonry raised its ugly head. And the power of Masonry as an invisible force behind subversion in the years up to the middle of the nineteenth century was such as to inspire the orator of the French Grand Orient Lodge, Malapert, in 1847 to boast in somewhat exaggerated fashion: "In the eighteenth century Freemasonry was so widespread throughout the world that one could say that since that epoch nothing has been done without its consent." (29; we emphasize the word "somewhat" here, since Pope Pius IX clearly took the threat seriously enough to warn the Church in his encyclical of 1873, Etsi multi luctuosa: "Since the throng of its propagandists has grown enormously, these wicked groups think that they have already become masters of the world and that they have almost reached their pre-established goal.")

Although surpassed by persecutions of wider proportions, it is safe to say that few times in the history of the Church has she withstood so ferocious an attack by the armies of Satan, or has she so grieved, as in the case of the assault of her "eldest daughter", France. The revolution there is popularly described as simply an uprising against the monarchy, yet, true to the professed goals of the Craft, it was a "war against throne and altar." The Jacobins who led the mobs were, in a great many cases, Masons, and though they extolled the slogan, "the Rights of Man," these rights were systematically denied the Church: bishops and pastors were commanded by the mob leaders to submit to rule by the revolutionists instead of by Rome; monasteries and convents were sacked; Church property confiscated and desecrated; the Blessed Virgin was openly mocked when Notre Dame Cathedral was converted into a "Temple of Reason", where a harlot was enthroned and venerated as "Goddess of Reason"; and many Catholics were beheaded for not renouncing Christ. The Russian Communist leader Lenin was accurate when he identified his followers as "twentieth century Jacobins." (This admission of kinship brings to mind a quote of Zbigniew Brzezinski - the former national security director under Jimmy Carter, a member of the un-American Trilateral Commission, and a professed Catholic -when he wrote: "Marxism is simultaneously a victory of the external, active man over the inner, passive man and a victory of reason over belief." He could easily have been writing about its cousin, Masonry.)

At least passing reference should be made to the Illuminati since this group, accurately described as "a secret society within a secret society," was a factor in the Jacobin victory in France. The Illuminati was founded in Germany on May 1, 1776 by Adam

Weishaupt, a youthful university professor, and its goals — like Freemasonry, with which it soon became affiliated — "to overthrow ever kind of government, civil, ecclesiastical and paternal, and to restore what Weishaupt considered the primitive state of absolute liberty and equality." (30) We can be certain of their influence in the French Revolution - a point disputed by some historians - since revolutionists who chronicled the rebellion say so (the Mason Condorcet specifically mentions the activities of secret societies while Mirabeau, a probable Mason, mentions Weishaupt by name). It should come as little surprise, when one considers its goals and activities, to learn that the Illuminati was suppressed by authorities in its birthplace, Bavaria, and condemned by Rome. So it then did what other subversive groups do when threatened; it moved to friendlier climes, changed its name and went further underground. Then, later, it resurfaced near the middle 1800's with a new name, The League of the Just, and commissioned Karl Marx and Friedrich Engels to expound the teachings of Weishaupt in a new tract . . . the Communist Manifesto! (Here, alas, is but another of many historical events that have been distorted by certain "scholars"; Marx, they tell us, was supremely original in his thinking, when better research assures us that he was merely rephrasing the concepts espoused 75 years earlier by Weishaupt.)

The suffering of French Catholics continued. Legislation was passed in the nineteenth century which attacked any voice the Church might have in society, and was thus referred to as anticlerical in nature. Historian J. Salwyn Shapiro, in his critique, Anticlericalism: Conflict Between Church and State in France, Italy and Spain, observes:

> The most active anticlerical group was the Masonic order. This secret society, professing a vague deism, was the rallying center of opposition to the Catholic faith. All during his reign Napoleon III, for reasons best known to himself, permitted, even encouraged the Freemasons to pursue their activities. Though few in number they exerted considerable influence because they were largely professionals, writers, and public officials. The membership of the Masons included such prominent anticlericals as Leon Gambetta, Jules Simon, and Jules Ferry. (31)

In 1879, as France's Minister of Public Instruction, Jules Ferry ousted Catholic clergy and religious from positions they held in public school administrations and, two years later, as the premier of France, he persuaded the national legislature to enact his Masonic edicts, the infamous "Ferry Laws." In brief, these consisted of: (1) Forced instruction in government grade schools to any child not attending parochial schools; (2) No more public funds for Catholic schools; (3) No teaching of religion in government schools but, rather, compulsory "moral and civic" training; and (4) Government licensing of all teachers, whether secular or religious. (32) Further destroying the Church's authority in France were laws requiring all marriages — including those of the Catholic Church — to be sanctioned by the State to be legally valid (1881), and laws legalizing divorce (1886). (33) Considering these and many other such attacks on the quality of life for French Catholics, we find deplorable Pope Leo XIII's 1892 letter to French cardinals, urging them and their flocks to "Accept the Republic as the actual government existing in your country; respect it, and obey it as representing the power of God." (34) How, one might fairly ask, could the same pontiff who wrote the Church's most forceful denunciation of Freemasonry turn around, as it were, and give a papal "imprimatur" to a dishonorable government born of Masonic lawlessness? Part of the answer must lie with those closest to the pope, and the man closest to the pope at that time was his Secretary of State, Cardinal Rampolla. It is noteworthy that, at the death of Leo, Cardinal Rampolla appeared certain to be his replacement on the Chair of Peter, but at the last moment word came that Emperor Franz Josef of Austria, exercising an obscure privilege (it hadn't been used in 400 years), vetoed the election of the Secretary of State. There has been speculation that the reason for the monarch's unusual move was that Cardinal Rampolla was either a close sympathizer of Freemasonry — as his advice to Pope Leo XIII suggests — or still worse, was himself a Mason! We owe a debt of gratitude to Emperor Franz Josef, whatever his motive, since the man chosen pope instead was the patriarch of Venice, Cardinal Guiseppe Sarto, who was to become Pope St. Pius X, and who observed — in unflinching opposition to monstrosities such as the "Ferry Laws" -that "God is driven from politics by separation of Church and State; from science by teaching doubt as a system; from art, lowered through Realism; from the laws, modelled according to notions of flesh and blood; from schools, by the abolition of the catechism; from the family, by the attempt to secularize it in its origin and deprive it of sacramental grace." (35)

St. Pius' sad observation was not based merely on seeing what had occurred in France because a Masonic-instigated revolution in Italy had, at one point in 1848, left Pope Pius IX as the "Prisoner of the Vatican." Due to the ruthless nature of the revolt, Pius was obliged to flee the Vatican for his safety. Early the next year, radicals led by the Mason Guiseppe Mazzini were victorious and called their tyranny a "Roman Republic." They seized the secularized ecclesiastical property, urging other Italian states to follow their lead. "On March 29 Mazzini became one of the triumvirs and on occasion occupied the papal throne in St. Peter's;

Armellini set up placards: "Down with Christ; long live Barabbas" — a sample of the lunatic fringe of Freemasonry." (36)

So where does this attack of the secret societies lead? In the United States, where we are said to be fortunate inasmuch as Masonry here is "moderate", we are seeing a society that is growing more and more secular nearly every day. A pessimistic — though, perhaps, ultimately true — prediction of the danger is recited by the noted Catholic philosopher from France, Gabriel Marcel: "A few years earlier (late 1800's) Donoso Cores, whose work Louis Veuillot (as editor of l'Univers, he staunchly defended the Church against her enemies) was to introduce into France, was announcing the coming of a great anti-Christian empire, that would be a colossal empire of the demagogue, an empire governed by a plebeian of satanic grandeur, the man of sin." (37) Instantly, we think of Hitler, of Stalin, of Mao tse-Tung, but ought not we to think equally, say, of the Socialist Premier of France, Francois Mitterand, who is trying to drag that nation down the same road as the obvious totalitarians are, only while wearing white gloves and swearing allegiance to "the principles of democratic socialism?" And yet France did not reach this critical condition overnight; she has slowly been losing a war of attrition in which the Masons and their allies have attacked the Church a bit at a time, slowly depriving her of her God-given rights and, where they could, infecting her clergy with their poisonous "philosophy." (We should pray for countries so afflicted, and also for our own land, that the venom is not allowed to circulate any further here than it has already.)

## Vatican II: A Masonic Council?

We pointed out earlier in this study that the enemies of the Church decided amongst themselves long ago that their goal was to infiltrate and destroy her from within, and we also noted that it was only after Vatican II that many Church officials — after the example of men such as Cardinal Seper — chose to reject the correct Catholic position on the matter of Freemasonry. So, what we are asking here is: What connection, if any, is there between the Masonic drive to worm its way into the Church, and the 180-degree reversal of Catholic teaching; or is what we are dealing with nothing more than a remarkable coincidence?

The Italian secret society Alta Vendita issued a "Permanent Instruction" to its members in 1819 in which was written: "Our final end is that of Voltaire and the French Revolution, the annihilation of Catholicity, and even the Christian idea, forever." (38) Their proposed method for achieving this goal has been rightly called "diabolical":

> It is decided in our councils that we want no more Christians. Let us make no martyrs, but make vice popular among the masses. Let them breathe it through the five senses. Make hearts vicious, and you will have no more Catholics. (39)

The conspirators go on to say that they will seek primarily to corrupt the young and, in particular, seminarians; this will bring "corruption on a large scale, which we have undertaken, the corruption of the people by the clergy and that of the clergy by us, the corruption which leads the way to our digging the Church's grave." (40)

If all of this seems improbable to some readers, we should remind them that after these documents of Alta Vendita were seized by authorities, Pope Pius IX ordered that they be published so that this grand design would never be given a chance to succeed. Those comprising this cabal, however, would but follow in the cloven footprints of their father, the devil, for they were prepared to exercise a sinister biding of their time to wait in ambush. "The work which we have undertaken is not the work of a day, nor of a month, nor of a year," they wrote, "It may last many years, a century perhaps, but in our ranks the soldier dies and the fight continues." (41)

We should repeat, for the sake of fairness, that the men we are discussing here represent an inner circle whose goals are hidden from the average Mason. For Masonry, wrote Pope Leo XIII, has an inner teaching which it seeks "to hide, not only from strangers, but from very many members also," a teaching of "their secret and final designs." (42) Thus the conspirators instruct: " — let fall certain words that may incite the wish to become affiliated to the nearest Masonic lodge . . . To become a member of a lodge, to feel one's self called to keep a secret never confided to you, is for certain natures a luxury and an ambition . . . The lodges are a sort of depot which must be passed through in order to reach us; . . . they form, unknown to the members, our preparatory novitiate. . . . Never throw off the mask; prowl especially around the Catholic fold . . . " (43)

The evil hour for the secret order will come, they boast, when they will "form the council of the Sovereign," and will be "called upon to choose the Pontiff who will reign." (44) Their goal is not necessarily one of their own as pope, but better, according to their designs, one who is essentially well-meaning, but weak and easy for them to manipulate.

One of their spokesmen, a former canon and "an apostate of the worst kind," prophesied that "the divine cult in the form directed by the liturgy, ceremonial ritual and regulations of the Roman

Church will shortly undergo a transformation at an ecumenical council which will restore it to the venerable simplicity of the Golden Age of the Apostles in accordance with the dictates of conscience and modern civilization." (The first of the general norms laid down for liturgical reform by Vatican II was: "The rites should be distinguished by a noble simplicity.") (45; the idea that rites ought to return to a past form was condemned by Pope Pius XII as contrary to true doctrinal development.) Certainly, as we demonstrated in the last issue of The Athanasian, many Protestants are delighted with the "transformation" of the Church since the Second Vatican Council, as it has taken on a more Protestantized appearance. And are the Masons pleased? L'Humanisme, journal of the French Grand Orient Lodge, sounded positively overjoyed when it published an article in 1968, stating:

> Among the pillars which collapsed most easily we note the Magisterium; the infallibility, which was held to be firmly established by the First Vatican Council and which has just had to face being stormed by married people on the occasion of the publication of the encyclical Humanae Vitae; the Real Eucharistic Presence, which the Church was able to impose on the medieval masses and which will disappear with the increasing inter-communion and inter-celebration of Catholic priests and Protestant pastors; the hallowed character of the priest, which comes from the institution of the Sacrament of Ordination and which will be replaced by a decision for the priesthood for a trial period; the differentiation between the direction-giving Church and the black-clad (lower) clergy, whereas from now on the directions will proceed from the base of the pyramid upwards as in any democracy . . . (46; readers should take note that the concept of a spiritual institution taking orders from the non-teaching segment of the Church — as in a "democracy" — instead of from the Holy Ghost is a heresy, and that Grand Orient is and always has been anti-Catholic.)

A former Grand Orient Grand Master, Jacques Mitterand, said that he had reservations about Vatican II. While he praised the so-called progressive spirit of Popes John XXIII and Paul VI, he criticized Cardinal Ottaviani for nearly ruining the Council by following the "reactionary" outlook of Pope Pius XII. (47)

Conciliar writers seemed eager to return the favor. A good example is the change in attitude shown by Felician A. Foy, the Franciscan editor of the National Catholic Almanac (now simply the Catholic Almanac). In the 1961 edition of the Almanac, the "Glossary" entry for Freemasonry began: "An international fraternity diametrically opposed to Christianity which professes to represent a primitive, naturalistic religion that denies the supernatural and accepts nothing of what God has revealed in Scripture and Tradition. The ultimate aim of Masonry is to establish a society and culture in which God and the supernatural have no part whatsoever . . . " The Almanac statement warns that ". . . Catholics are forbidden, under pain of excommunication, to belong to the Masons; for they can not maintain their Catholic Faith and practices if they subscribe to the tenets of the fraternity." (emphasis added) This is a solid explanation of the Catholic Church's position on the question of Masonry and the impossibility of Catholic participation in the Lodges. Contrast this with 1981 Almanac — still under the same editorship — which now accepts the very false un-Catholic principles embodied in the Seper Letter. The same "Glossary" entry underwent a typical Conciliar "transformation", now reading: "A fraternal order which originated in London in 1717 with the formation of the first Grand Lodge of Freemasons. From England, the order spread to Europe and elsewhere . . .," and then -noting that the Seper Letter had "modified" the "existing prohibition against membership in the Freemasons" - alleging that "Catholic laymen may join Masonic lodges which do not plot against the Church." The early definition of Freemasonry actually refutes the latter, Conciliar definition by demonstrating that Catholics cannot "maintain their Catholic Faith and practices" after joining the Masons since that body represents a "primitive, naturalistic religion," a point dismissed by the latter. The direction, the movement, please note, is always of professed Catholics towards Masonry, never the other way around.

In the liturgical "reforms" after Vatican II, including the Novus Ordo "Mass" whose chief architect was Archbishop Annibale Bugnini, Masons saw much with which to be pleased. Why the appeal? Perhaps a portion of the answer was given by Tito Casini, a leading Italian Catholic writer, who disclosed in 1976: "The reform has been conducted by this Bugnini who has been unmasked at last; he is what we have long suspected: a Freemason." (48)

Whatever the particulars regarding these individual events, taken as a whole they represent a real attack upon the Catholic world and, often enough, this attack is being made by those with a sworn duty to defend the Church from her pernicious adversaries. It is sorrowful witness to the effectiveness of the Masonic tactics that countless Catholics believe they are supporting the Church by carrying out the revolutionary dictates cloaked as Catholic reform. The Alta Vendita was aware of this over 100 years before Vatican II. "Let the clergy march under your banner," directs its "Permanent Instruction," "in the belief always that they march under the banner of

the Apostolic Keys." (49) We find ourselves agreeing with Michael Davies when he writes that "the absolute conformity of the post-conciliar liturgical reform with this prediction (of Alta Vendita) made simple coincidence seem too naive an explanation."

## The Dark Brotherhood

During the researching of this article we learned much that was new to us concerning the Craft. And, while we have covered most of the ground we had hoped to, we honestly feel that there is another dimension to Masonry that must be mentioned because of its grave implications.

When he was still Cardinal Sarto, patriarch of Venice, St. Pius X greatly appreciated the help he received in fighting the Lodges by a group called the League against Freemasonry. On one occasion in which he addressed that body, he made the following remark about the Masons: "I myself once thought that what people had said about them was exaggerated. But today, since I, by virtue of my office, have had the opportunity to see the wounds they have opened, I know that nothing I have heard was in the least overdrawn. I praise all of you who fight against this cult, for such service is highly meritorious. You are serving your family, your fatherland and humanity." (50; the sad truth is that some of the very Lodges opposed by St. Pius are now "open" to Catholics, courtesy of the Seper Letter.)

And now to the subject of this section. Like St. Pius X, we wanted to believe that some of the things we had heard about the Masonic conspiracy were exaggerated, so fantastic did they sound to us. And yet, the more we investigate, the more we uncover: we begin at the outer circles and see men who yearn for companionship or to have a void in their life filled with a sense of the mystical, but most of whom feel relatively satisfied with their religious persuasion, usually Christian; we move away from the surface to find numerous inner circles - one such orbit stresses a panreligious naturalism that identifies God and the universe as one and the same; another circle seeks to enthrone reason and then pronounce humanity as the real god; it is but a short step to the next ring of power, atheism (it is our conviction that, even in Lodges where belief in God is the stated policy and a prerequisite for new members, an inner circle of enemies of God presides and works at the religious perversion of the others); and, finally, the last mystery of Masonry, that damnable worship of fiends . . . Satanism.

"Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one." So wrote St. Augustine in his Catholic classic, The City of God. Pope Leo XIII cited this famous line early in Humanum Genus, which we feel was significant because he used it to describe the Masons as among those who are helping to build up the city of man.

St. Augustine tells us that the founder of the heavenly city was Abel, who is mentioned at each Mass when the priest asks God to accept the Eucharistic Body and Blood of Christ "as Thou didst vouchsafe to accept the gifts of Thy just servant Abel"; while the founder of the earthly city was Cain who, jealous of his brother Abel's favor with God and urged on by the devil, killed him, becoming history's first murderer.

This leads us to the Masonic version of the lives of Abel and Cain: The Legend of the Temple. The Masons thereby endeavor to show the ancestry of Hiram Abiff, an architect supposedly murdered out of King Solomon's anger. The lineage of Abiff in craft legend is as follows:

> . . . one of the Elohim, or primitive genii, married Eve and had a son named Cain; whilst Jehovah or Adonai, another of the Elohim, created Adam and united him with Eve to bring forth the family of Abel, to whom were subjected the sons of Cain, as a punishment for the transgression of Eve. Cain, though industriously cultivating the soil, yet derived little produce from it, whilst Abel leisurely tended his flocks. Adonai rejected the gifts and sacrifices of Cain, and stirred up strife between the sons of the Elohim, generated out of fire, and the sons formed out of the earth only. Cain killed Abel, and Adonai, pursuing his sons, subjected to the sons of Abel the noble family that invented the arts and diffused science. (51)

In this Masonic version, Cain is portrayed as industrious, while Abel is lazy by comparison; Cain is shown to be nearly justified in killing his brother; and God (Adonai) is at once reduced from being the only God to being one of many gods, made to appear unfair and arbitrary in His rejection of Cain's gifts and, worst of all, He is called the author of the strife between brothers, exactly the role played by Satan in the Scriptures.

Surely such a radical attack on God's goodness must be satanic. It has always been a practice of the satanists to mock the Church by making wicked parody of her beliefs (e.g. the Black Mass). The satanists, writes scholar E. Sidney Hartland, venerate the devil as "the God of light, the good principle, while Adonai was the God of darkness, the evil principle. In short, he was Satan himself. This worship was (and is) founded on a dualistic philosophy and was sort of topsy-turvy Christianity."

(52) Certainly, when we consider that the first Gnostic was a sorcerer and that the heresy is dualistic, it should hardly amaze us to know that Cain was a hero to certain early Gnostics as well as satanic Masons. The Rev. Montague Summers, probably the greatest authority on witchcraft and demonism to live in the twentieth century, declared that the heresy of Manicheism (battled by St. Augustine), which accepted some Gnostic ideas, taught that God should be hated and that Jesus was "a devil, who was justly punished for interfering with the work of the Eon Jesus." (53) Fr. Summers goes on to say that the idea that Christ must be repudiated was taken further by other related groups:

> And logically, then, worship is due to the enemy of Christ, and a sub-sect, the Messalians or Euchites, taught that divine honours must be paid to Satan, who is further to be propitiated by means of every possible outrage done to Christ. This, of course, is plain and simple Satanism openly avowed. Carpocrates went as far as to aggravate the teaching of the Cainites, for he made the performance of every species of sin forbidden in the Old Testament a solemn duty, since this was the completest mode of showing defiance to the Evil Creator and Ruler of the World. This doctrine was wholly that of medieval witches, and is flaunted by modern Satanists . . . (54)

It is through commission of "every possible outrage done to Christ" that the higher degrees of the Craft or "Red Masonry" operates. Fr. Newman Eberhardt tells us:

> Thus the "Elect" vows war on religion by all means; the "Scot" is to be initiated in ceremonies ridiculing the Catholic priesthood; the "Red Cross" begins with a parody of Calvary; the "Chevalier Kadosch" has been initiated before a three-headed serpent supposed to represent papacy, royalty, and army (the last is a shifting factor), is ordered to utter a cry of vengeance against the cross, and to break a crucifix . . . (55)

And so, the mobs of the French Revolution roamed the streets chanting "Long live Hell!" (Vive l'enfer!), the blasphemous "Hymn to Satan" was performed at Rome's La Scala Opera House in 1882 and, fifty years before that, the Memoir of the Masonic Jubilee joined the Pharisees by saying: "Christianity is a horrible magic, the height of error, a murder."

We are faced with spriritual warfare. The Alta Vendita reminded its youthful zealots that political intrigue was but a small part of the Master Plan. "The conspiracy against the Roman See," they were cautioned, "ought not to be confounded with other projects. Let us conspire only against Rome." (56) When Philip, Duke of Wharton, became Grand Master of England's Grand Lodge in 1722, only five years after its founding, a further bond between Masonry and Satanism was made, since the Duke "was also a clever atheist (sic) and a very religious libertine, president of the notorious Hell-Fire Club organized for the cultivation and refinement of vice." (57) Rationalists have said that the Hell-Fire Club was, at worst, a group of freethinkers who offended good taste by performing their debaucheries in the garbs of priests and nuns. Fr. Summers has written otherwise, that the Hell-Fire Club, which was spread throughout the British Isles and has a survival into our century, really worshipped the devil, and that "It is recorded that during these orgies there were actually diabolical manifestations . . . that the seat of the vice-chairman was always left empty, and on occasion it was seen to be occupied by a dark, shadowy, impalpable figure with red fiery eyes." (58) Another key Mason of the satanic school was known under the assured name of Count Cagliostro, whose friends included cardinals and bishops, kings and princes. He espoused the cause of a mysterious secret society whose goal was a "mystical fusion" of Christianity, Masonry and Ritual Magic. (59) He was arrested in Rome by order of His Holiness, Pope Pius VI, and was sentenced to death (a sentence later commuted to life imprisonment) after being found guilty of charges including those leveled upon "heretics, astrologers and magicians." (60) Albert Pike, the U.S. Grand Mason, and his Italian counterpart, Adriano Lemmi, are believed to have possessed the Baphomet of the Templars and the skull of DeMolay, both of which were used as magical objects. (61) Roman authorities uncovered such a satanic statue in 1895 in an apartment "furnished for the liturgy of hell," with the idol found above an altar and the words "Templar Palladicum" upon a wall. (62; palladicum is another term for Baphomet.)

We have offered but a few examples of many to show the relationship between Freemasonry and Satanism. To these we add one more, the fact that the Royal Arch Ritual identifies its deity — the Great Architect — as J.B.O.: "J" for Jehovah; "B" for Baal; and "O" for Osiris. Knowledge of this and other beliefs of the inner satanic circle has led Jedrzej Giertych openly to say:

> I came to an unshakeable opinion that the really deeply initiated Freemasons are in fact Manichaeans. And not only this: that they are Manichaeans who prefer to serve the Devil than God. Because if you consider that the Devil is as powerful as God, you have a free choice. Why should you serve God? It may be more convenient to serve the Devil. I tremble when telling this, but it seems to be that for the most true Freemasons the Grand Architect of the world is not God, but the Devil; the Deity which created Matter and which is opposed to the Spirit. Certainly not all Freemasons have such

an outlook. But they are being led to this outlook gradually and achieve it when sufficiently brainwashed. The essence of Freemasonry in my opinion is satanic.

This is not true that Freemasons do not believe in God. This is a very mistaken opinion. They do believe in the existence of God. But they do not serve Him. They have quite a different master. Also: they have a different view of the universe. (63)

In the end we must firmly agree with this assertion: There can be no ecumenism between Christianity and Freemasonry.

## Conclusion: The True Light of the World

As we have seen, Masonry claims a false way to salvation. Pretending to be the true faith, "Masonry has its high priests, vestments, holy days, patron saints, code of morality." (64) Despite claims by certain Conciliar authorities (Archbishop Lambrauchini: "Nobody can deny today that Freemasonry has humanitarian ends.") that Masonry represents no threat to the Church, the fact remains that Freemasonry is a worldwide fraternity and has a worldwide solidarity.

Pope Clement XII said that the Craft's activities must be evil if they must be hidden from light, the very light they claim to bring. The Last Gospel of the Mass reminds us that Jesus Christ is "the true light which enlightens every man that comes into this world." And finally, Pope Pius IX instructed the princes of the Church to warn their flocks of the Masonic danger and to "explain to them often and impress deeply upon their souls the Papal constitutions on this subject and teach them that the masonic associations are anathematized not only in Europe but also in America and wherever they may be in the whole world." (65)


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