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THE ECUMENICAL "POPE" AND THE ONE-WORLD CHURCH

Fr. Francis E. Fenton

As these words are being written, some five weeks have passed since John Paul II's whirlwind visit to the USA. In the course of that visit he delivered some 48 discourses and was acclaimed by multitudes. Indeed, if it be possible to single out any one individual who, for what it's worth, is the most popular person in the world at the present time, who else could it be but the charismatic John Paul II? Even I, however, am forced to admit my admiration for John Paul II on one score—and that is the amazing physical stamina he manifested throughout the course of his ten-day visit to America. (Let no one suppose, then, that I never have anything good to say of John Paul II!)

Just about every subscriber to this newsletter is well aware of my unqualified position regarding John Paul II and his Conciliar Church, namely, that he is not a valid pope and that the Church he heads is not Catholic. Hence, there is no reason to belabor these two points in this article. From the portions of some of his talks here which I have read, his remarks on such subjects, among others, as confession, marriage, abortion, euthanasia, premarital sex and homosexuality were apparently in accord with the teachings of the Church.

Certain other comments he made were something else again as, for example, his highly favorable reference in New Orleans to Martin Luther King, Jr., and, in San Antonio, his praise of the "courage and generosity" of those who assist Latin Americans to enter this country. (Much of this activity is carried out illegally and the so-called Sanctuary Movement is hardly an anti-Communist endeavor—but John Paul II was vague on this topic.) And at a meeting of Conciliar Church educators in New Orleans he actually praised "the marvelous growth of Catholic education in this country." Wow! In Phoenix, Arizona, his presence at some pagan Indian rites certainly conveyed the impression of his tacit approval of them. But the issue is not so much what John Paul II says but rather what he fails to say and do—and also, of course, what he has done over the years in which he has occupied the papal throne, most notably involving his heretical ecumenism.

In the 48 talks he delivered during his September stay in this country, John Paul II discussed a number of subjects. Strikingly noticeable by their absence, however, are certain other subjects which were not only not discussed but, to my knowledge, were not so much as mentioned, foremost among which being Communism ("intrinsically evil"—Pope Pius XI) and Freemasonry ("foul plague"—Pope Leo XIII). Although there are the two principal enemies of the Roman Catholic Church, the aim of both being the destruction of that Church, the alleged Vicar of Christ totally ignored them in the many tens of thousands of words he uttered over a period of ten days. In fact, John Paul II has never even mentioned the word Communism, much less condemned it, in any public address or statement he has ever delivered in the course of the nine years of his occupancy of the Chair of Peter—and the same applies to Freemasonry. Admittedly, it would be embarrassing for him to speak out against Freemasonry in view of the fact that some of its members are in high positions in the Conciliar Church, the most prominent being the Vatican Secretary of State, Cardinal Agostino Casaroli.

And would a person ever know, from reading or hearing John Paul II's talks in the USA, that the Roman Catholic Church is the one true Church? Indeed, was there so much as a hint of this essential truth given in any of those talks anywhere? Further, has John Paul II ever declared in any of his writings and in all of his discourses worldwide the uniqueness of the Roman Catholic Church as the Mystical Body of Christ and the one means established by the Son of God for the salvation of all men? And further, does he even believe this himself? A number of his "ecumenical" statements and actions over the years indicate quite the contrary.

And then there are those American Conciliar Church bishops, a sorry lot indeed, the Weaklands and the Hunthausens and the Gumbletons being among the more notorious. I do not know of a single bishop in this country who could today be truthfully called a Roman Catholic bishop. Obviously that is true because, if he were, he would long since have dissociated himself from the Conciliar Church. But did John Paul II, while in the USA, unequivocally reprimand or call to task even one of those Conciliar Church bishops? That too, of course, would have been difficult for him to do since he or his "mentor," Paul VI, appointed practically all of them. A long series of mistaken appointments, no doubt, but, strangely, never a mistake in all those appointments on the side of sound traditional Catholicism.

Whether or not John Paul II made any display of his alleged devotion to the Mother of God during his stay in this country, I do not know, but he has done so from time to time in various places in his travels around the world over the past nine years. And yet he has *never* fulfilled the *specific* requests of Our Lady of Fatima regarding the consecration of Russia to the Immaculate Heart. In view of his seeming devotion to Mary and in view of the great importance which so many attach to that consecration, why is it that John Paul II has never carried out those requests?

The points made in this article are but a few examples indicating that John Paul II, if he were a legitimate pontiff, is a pathetic one. In no way do they prove that he is not a valid pope. Such proof involves the charge that he is a formal heretic and that proof, I contend, has been conclusively made elsewhere. If, however, John Paul II is a non-pope and, in fact, an enemy of the Church, then so much of what he has said and done—or has failed to say and do—would make much sense. Multitudes, for example, were astounded and shocked at the massive scandal that occurred at Assisi, Italy, a year ago. How could "Pope" John Paul II allow and even encourage and approve such a thing? But if he is not only not a valid pope but is in reality an enemy of the true Church and is actually set on destroying it, would not the Assisi affair be a logical step in that direction?

A One-World Church has long been in the making and is now well along towards fulfillment. That "Church" of the New World Order will be totally subservient to a criminal atheistic elite who aim to be the rulers of the world. The worship of the one true God and the observance of His moral law will be outlawed in that "Church." Man, not God, will be the measure of all things while those who refuse to accept the dictates of the satanic powers that be will be enslaved or liquidated in due time. Militant atheism will be the order of the day and the devil and his cohorts will reign supreme.

Towards the utterly terrifying objective of a New World Order the leaders of many subversive organizations and movements are currently hard at work and increasingly successful in their efforts, among them being Communism, Socialism, Freemasonry, the New Age Movement and the World Council of Churches. But, for the New World Order to become a reality, above all else the Roman Catholic Church must first be destroyed. While we have the assurance of its divine Founder that this can never be, yet much can be done by the powers of evil substantially to reduce the spiritual and moral impact of that Church and thus in large part to neutralize its influence upon the world scene. Make no mistake about it: the Roman Catholic Church *is* the principal obstacle in the path of those who seek the New World Order and so its destruction is their prime objective. The existence of the Conciliar Church offers undeniable testimony and proof positive of the tremendous progress they have made to date. Evidence too of that progress and of the powers of evil involved is the all but incredible (to me) fact that the current Conciliar Church *is* the Roman Catholic Church in the minds of all but a relatively few. Nothing could be further from the truth!

But has any one individual in recent years done more to advance the goal of a One-World Church than John Paul II? I doubt it. The Roman Catholic Church is indeed the one true Church but one would never know it from the words and deeds of John Paul II. Ecumenism, the false Masonic doctrine of religious liberty, the heresy of religious indifferentism—these are ever more widespread in the spirit and practice of the Conciliar Church and are very effectively paving the way for that global "Church" to come. Not only does the alleged Vicar of Christ fail to condemn such heresies but rather condones and encourages them by himself engaging in similar activities. Yes, a One-World Church is well on the way to realization and, if and when, God forbid, it becomes a reality, the current ecumenical "pope" of the Conciliar Church will have been a major contributor to the formation of that abomination. John Paul II may well be an idol of untold millions nationwide and worldwide but he is a paramount disaster for the Roman Catholic Church!

(*"The coming of a world state is longed for, and confidently expected, by all the worst and most distorted elements. This state, based on the principles of absolute equality of men and a community of possessions, would banish all national loyalties. In it no acknowledgement would be made of the authority of a father over his children, or of God over human society. If these ideas are put into practice, there will inevitably follow a reign of unheard-of terror."*—Pope Benedict XV—July 25, 1920.)†

Martin Luther King, Jr.

The issue of this newsletter of October 15, 1986 contained a four-page article on the above-named individual by John K. Weiskittel. As a reprint it sold over 7,000 copies. Some seven weeks from now the national holiday in King's honor will again be observed (what a disgrace!). On the very safe assumption that the abominable lie machine known as the American news media will release another propaganda barrage on his behalf, we are again making available this excellent expose of the *real* Martin Luther King, Jr. It would be a pipe dream to imagine that this one piece could bring about any substantial reversal of the favorable opinion about him held by the generality of Americans. Yet at least a step or two can be made in that direction if our newsletter subscribers will help us to get the article as widely circulated as possible. That there is a national holiday in honor of King is but one more sorrowful example of the depths of moral decadence to which this nation has sunk.

In the article a number of individuals have been designated as Communists. Due to space limitations the confirming documentation has been omitted. Anyone desiring such documentation may obtain it by writing to the address below. Additional copies of the article may be purchased at the following prices:

2 copies for $ 1.00 (minimum order)
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SAINT WENCESLAUS

Jill Wiesner

For many, the Christmas carol about "good king Wenceslaus" is a reminder of a generous monarch. But Catholics have far more important reasons for remembering Wenceslaus, who was actually Duke of Bohemia. Duke Wenceslaus was a heroic defender of the Faith who was martyred at the age of twenty-two.

Born in 907, Wenceslaus was the grandson of the first Christian ruler of Bohemia, a land which the pagans were determined to regain. As a child, Wenceslaus was sent by his father, Duke Wratislaus, to Prague to be instructed in the Faith by his saintly grandmother, Ludmila. In Ludmila's care, Wenceslaus was protected from his mother, Dragomir, who pretended to be Christian but was actually a pagan. As he grew, Wenceslaus was edified by the teaching and example of Ludmila and her chaplain. Inspired by a fervent love for Our Lord in the Blessed Sacrament, Wenceslaus wanted only to please God in everything that he did.

When Wenceslaus was thirteen his father was killed in a battle with the barbarian Magyars, and Dragomir claimed the title of Regent. She promptly launched a persecution of Christians in which she was aided by Czech nobles who were eager to end the reforms instituted by Wenceslaus' grandfather. The reforms, which had forced them to abide by Christian principles in their treatment of those under their authority, had been irksome to them. To prevent interference from Wenceslaus, Dragomir tried to lure him into paganism but he remained steadfast in the Faith.

Wenceslaus went to complete his studies at the University of Budweis and, while he was there, Ludmila, who remained in Prague, became increasingly alarmed as pagan officials replaced Christians throughout Bohemia, the churches were closed, and instruction of children in the Catholic Faith was outlawed. She urged her teenaged grandson to return and claim his father's title, though he was not yet eighteen, the legal age of succession.

Dragomir had no intention of allowing a Christian to rule Bohemia. She was preparing her younger son, Boleslaus, to usurp his brother's title. To weaken Wenceslaus' position, she attacked his most powerful and trusted ally, his grandmother. Two assassins were dispatched to Ludmila's castle where, finding her at prayer in her chapel, they strangled her.

Though his heart ached with grief, Wenceslaus did not retaliate. Instead, he offered prayers for the soul of his martyred grandmother and made preparations to challenge Boleslaus' claim to their father's title. At the age of eighteen Wenceslaus moved swifty to be recognized as the legitimate Duke of Bohemia and was supported by the people as the rightful claimant. Dragomir and Boleslaus (who had been reared as a pagan) were permitted to retain authority over the province of Boleslava.

As Duke of Bohemia, Wenceslaus put an end to the persecution of Christians. He brought priests back from exile, invited missionary priests from Bavaria and Suabia, and enacted laws protecting the Church. He defended the people against the rapacious nobility and severely punished crimes of violence. His reputation as friend to the poor is well-deserved, as he spent much of his time as well as his own funds aiding those who were in need.

Unlike pagan rulers, Wenceslaus did not involve Bohemia in constant warfare but he did defend it against invasion. When attacked by the army of the Duke of Kourim, Wenceslaus was determined to avoid unnecessary bloodshed. He engaged the duke in single combat and was victorious, saving his nation from the scourge of war. To prevent future invasions Wenceslaus put his duchy under the protection of Germany, recognizing King Henry I as the legitimate successor of Charlemagne.

Wenceslaus was equally edifying in his personal life. He practiced all of the Christian virtues and his purity was without blemish. His zeal and strength came from his fervent devotion to the Blessed Sacrament. With great care he himself planted the wheat and pressed the grapes for Holy Mass, at which he assisted every day. He spent several hours a day in prayer and often went to the church at night to kneel before Our Lord in the tabernacle.

King Henry I of Germany, under whose protection Wenceslaus had placed Bohemia, was filled with admiration for the young duke. When Wenceslaus was late in arriving at a meeting of rulers, the king, aware that Wenceslaus had been at his prayers, received him with honor, quieting the grumbling and sneering of the other nobles. At the end of the meeting he told Wenceslaus to request whatever he desired of his king and it would be granted. Wenceslaus asked for one thing only: a relic of Saint Vitus (a young nobleman who, resisting the attempts of his pagan father to lure him into idol worship, was martyred under Diocletian in the year 303). Wenceslaus took the treasured relic back to Prague where he commissioned the building of the Church of Saint Vitus.

In September of 929, Wenceslaus was invited by his brother Boleslaus to celebrate with him the feast of Cosmas and Damian, the patron saints of Boleslava. Though he was warned that there would probably be an attempt on his life, Wenceslaus accepted his brother's invitation. On September 28, the evening after the festival, Wenceslaus proposed a toast to those assembled in the castle hall, in honor of "Saint Michael, to whom we pray to guide us to peace and eternal joy."

A few hours later he went to pay his nightly visit to the Blessed Sacrament. At the chapel door he was met by his brother who, with three fellow assassins, rushed upon him with swords

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Unmasking Masonry's Anti-Christian Agenda

John Kenneth Weiskittel

Some 103 years ago, Pope Leo XIII instructed the bishops of the world to "tear away the mask from Freemasonry and to let it be seen as it really is." In these words, taken from the encyclical *Humanum Genus*, His Holiness alludes to Masonry's deceptive practice of disguising its real goals behind a public front of brotherhood, tolerance, benevolence and progress.

Unfortunately, this papal plea—like so many made since Pope Clement XII first condemned the Lodge in 1738—went largely unheeded, especially in English-speaking nations. As a result, the Masons have had a century of almost uninterrupted activity to sow their polluted seeds whenever and wherever they wished, seeds which have steadily grown into manifold noxious weeds over the years.

Revolutionary triumphs beginning in the late 1700's have emboldened Masonic leaders to proclaim confidently that they are at the brink of refashioning society in their own image. *Le Monde-Maconnique* (*The Masonic World*), a French monthly newspaper, published, in 1870, commentary that spoke of "the rapid invasion of the whole world by Freemason doctrines." At the same time in America, Grand Master Albert Pike declared in *Legenda XXXII°*, a work written for high-ranking Scottish Rite Masons, that "(t)he true Initiate is both King and Priest over the people" and predicted as *certain* that "the doctrines of Masonry will ultimately rule the Intellectual world." Merely the ranting of crackpot theorists? Rome, for one, did not think so and, in 1873, Pope Pius IX issued an encyclical, *Etsi Multa Luctuosa*, in which he described the "ferocious war" that the Masons and kindred secret societies were then waging against Christendom, noting that "these wicked groups think that they have already become masters of the world and that they have almost reached their preestablished goal." (It is of more than passing interest to recall that the pontiff made it a point to anathematize in this document "not alone the Masonic body in Europe but also the Masonic associations in America and in whatever part of the world they may be.")

The current state of affairs may, to some, appear to be improved, since there is peace and order in many of the countries that had been torn asunder by bloodbaths instigated by the Lodge only a few generations past. In reality, this "peace" has come about from subduing the opposition and the "order" by the substitution of Naturalistic (man-centered) principles for Supernaturalist (Christ-centered) ones as the basis for all social transactions. Masonry has succeeded in removing a system of law founded on the premise that it is in the wisdom and pleasure of God that all human activity must find root (a system that *defined* Europe through the Christian centuries) and replacing it with rule by the opinions and passions of men.

If such is the case, it is asked, how, then, is it that such a fundamental change could go undetected? Several factors come into play here. First, as has already been mentioned, response to Vatican directives has been far from what the popes had plainly wanted. Second, Masonry has wormed its way into crucial areas of power, such as government, education and journalism, and silently redirected their energies. Third, upon gaining initial entry in these fields, Masons seek to bring their Lodge "brothers" in with them and, failing that, to subtly subvert the thinking of non-Masonic associates. Fourth, Freemasonry selects political candidates from its ranks in secret and enjoins all Masons to work for their election. Finally, in many spheres of influence the change has been in place for so many generations that (depending upon the type of rule) opposition has either been lulled into complacency or frightened into submission, while elsewhere the change has taken a slow, almost imperceptible course that is, if detected at all, falsely assumed to be an innate part of the development of a nation.

So successful has Freemasonry been in advancing its agenda that even many traditional Roman Catholics are unaware of the extent to which the modern ethos (that is, the moral, cultural and ideological dispositions of a society) has been fashioned by these shadowy figures. For this reason it is important that the grave errors generated by Freemasonry be exposed and examined under the bright light of Church teaching.

Religious Indifferentism And "Ecumenism"

Masonry has ever sought to portray itself to its members in the lower degrees—who make up the vast majority of the "brethren"—and to the "profane" (non-Masons) as the world's great voice for religious tolerance. The Lodge is held up as a hallowed temple at which differences of belief are left at the door and into which only a generic religion "agreed on by all men" is admitted. In this lowest-common-denominator creed, Masonry can be seen as the real precursor of the so-called "ecumenical" movement, since it has been only after the 1717 establishment of the modern Craft that men of different denominations have come together in such a manner.

When Pope Benedict XIV issued the constitution *Providas* in 1751, he cited as one of the reasons his predecessor, Clement XII, had denounced the Masons 13 years before: "...in this type of society, men of all religions and sects are gathered, which clearly can cause the gravest damage to the purity of the Catholic religion." This charge was repeated in Pope Pius IX's *Singulari Quadam* of 1854, and by Leo XIII who, in *Humanum Genus*, wrote regarding membership in Masonry:

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

The accuracy of this analysis can be seen in Pike's assertion that "(t)here has never been a false religion in the world." (cited, Father Edward Cahill, *Freemasonry and the Anti-Christian Movement*, Gill, 1959 ed., p. 34.)

Religious indifferentism is inseparable from another error—religious liberty. If no religion is the one true Faith, then it follows, according to Masons, that none has the right to bind consciences to itself or insist that secular governments give it preferential treatment. In his encyclical on the Christian Constitution of States, *Immortale Dei* (1885), Leo XIII lamented that these falsehoods "are greatly favored" by modern civil rulers and that they lead, first, to a public policy permitting "the most unrestrained opinions (to) be openly expressed as to the practice or omission of Divine Worship" and "in the end to the rejection of all religion in theory and practice." That these errors have not only remained in favor but have assumed a position of dominance (even in ostensibly Christian nations)—this is everywhere in evidence. Opinion, if anything, is even less restrained, as in "popular culture" there is no profanity, sacrilege or blasphemy that does not appear in books, films, records, etc. The most odious kinds of sin (abortion, divorce, homosexuality and "mercy killing," to name a few)—viewed with revulsion throughout the Christian centuries—are now given legal status as acceptable options or alternate lifestyles. Secular Humanism, a thinly disguised form of atheism, has gone far to undermine what Christian bases of society still exist, and even to undermine nations officially designating themselves as "Catholic" (Italy's largest political party is *Communist*).

The false unity movement, now known as "ecumenism," made its first appearance in 1838 when "a Lutheran named Samuel Schmucker presented his proposal for a federated Protestant Church." (Leo Rosten, *Religions of America*, Touchstone, 1975, p. 498) Interconfessionalism has grown enormously since then, with the World Council of Churches (WCC) and its national affiliates being the most visible and powerful manifestation. The ministers closely identified with the WCC are generally those bearing the empty label "mainline," which in practice means that they are theologically Modernist and politically far-Left. This alignment has existed longer than might be imagined. Father Cahill, writing in 1930, observes:

> ...it is clear that the general outlook of Protestantism of the Liberal type, whether in the Latin, Anglo-Saxon or Germanic countries, is today practically identified with that of Freemasonry, with its doubts and denials and practically atheistic philosophy. (ibid, p. 253)

It should not cause any amazement that such a connection is to be found for, as Chilean Cardinal Jose Maria Caro y Rodriguez notes in his work, *The Mystery of Freemasonry Unveiled*, while world Masonry has always listed the Roman Catholic Church as its primary enemy, "Protestantism is a rebellion against the authority established in His Church by Our Lord Jesus Christ..." (privately published, no date, p. 198)

The true Catholic Church has always prohibited involvement with the "ecumenists" as contrary to the real unity that is only within that Church, but the Conciliar Church persists in contacts and even unholy collaboration with the WCC. Likewise, Conciliar-Masonic links can be found not only in the members of its hierarchy who have been shown to be hidden Masons, but in *open* displays of solidarity such as when, in 1980, Providence (Rhode Island) Bishop Louis E. Gelineau received the Lodge's Grand Master Award for "best exemplifying the principles of Freemasonry." (Is there any doubt what would have happened had a Catholic bishop accepted such an award when, say, Leo XIII was pontiff?)

And in other ways the Masons have shown their appreciation for Conciliar rejection of Catholic teaching. Henry Clausen, a successor to Albert Pike as Sovereign Grand Commander of Scottish Rite Masonry (the most virulently anti-Catholic U.S. Lodge), applauds the "(m)any good American Roman Catholics (who) oppose these papal condemnations as (being) un-American." (*Commentaries on Morals and Dogma*, The Supreme Council—Mother Council of the World ..., 1974, p. 170) Clausen quotes pro-Masonic sentiments of John F. Kennedy (defending total separation of Church and State), Notre Dame's Father John A. O'Brien (telling Shriners of the "distinguished contribution" of U.S. Masons) and Cardinal Jan Willebrands (welcoming DeMolay representatives in 1969 on behalf of Paul VI in honor of the group's 50th anniversary). (ibid, pp. 173-75)

"Independent" Morality And Masonic Social Policy

From the foregoing it is obvious that there can be no public morality based on the divine rule of Christ in those nations where the Lodge holds sway. Not only is Masonry at odds with Catholic morality but it does not even find agreement with Protestantism in all points. "Though often mistaken as such," notes the Encyclopedia Britannica (Micropaedia, 1983, 15th ed., Vol. IV, p. 302), "Freemasonry is not a Christian institution." The Masonic code of ethics is readily inferred by Pike's statement: "Masonry propagates no creed except its own simple and sublime one taught by nature and reason." (cited, Cahill, p. 34), and by the assertion of the French Mason Jean Mace, who declared, "Freemasonry is at hand *to replace the faith in Revelation which is rapidly disappearing.*" (cited, Bishop Felix Dupanloup, *A Study of Freemasonry*, Kenek Books, reprint of 1876 English translation, pp. 13-14)

A morality based on "nature and reason" alone is a denial of the need for Christ's saving death and His eternal plan for man's salvation. Father Cahill writes:

> Freemasonry sets up a code of morals and a principle of human virtue and beneficence *independent of God*; and while it affects to ignore Our Divine Lord or, if circumstances require, pays a homage of lip service to His sacred name, its very essence is opposition to Him and His mission on earth. (ibid, p. 155)

The Catholic dogma of Original Sin is also denied. This denial and its disastrous effects are brilliantly put forth in *Humanum Genus* (Pope Leo XIII—1884):

> ...the Naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that man's free will is not at all weakened and inclined to evil. On the contrary, exaggerating rather our natural virtue and excellence and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule of our passions...Wherefore we see that men are publicly tempted by many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage plays are remarkable for license; that designs for art are shamelessly sought in the laws of a so-called *realism;* that the contrivances of a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven and bring down all happiness to the level of mortality and, as it were, sink it in the earth...(S)ince generally no one is accustomed to 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 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.

It cannot be reasonably contended that public morality has been restored since Pope Leo's time; rather, it has been on such a steady downward skid that it would undoubtedly horrify his devout soul were he alive today.

Besides its role in cultural subversion through entertainment, Masonry has had influence in other areas. One of the most significant ways is its control (either direct or indirect) of the news-gathering media. The Illuminati, an eighteenth-century secret society that called for the establishment of a "universal regime" upon the ruins of existing civil and spiritual government, instructed its members:

> We must endeavor by every means to gain over the reviewers and journalists; as well as the booksellers, who in time will see that it is in their interest to side with us...If a writer publishes anything that attracts notice, but does not accord with our plans, we must endeavor to win him over or decry him. (cited, Cahill, p. 100)

"The plans and ideas revealed in them" (the news media—Ed.), writes Father Cahill, "are substantially identical with the aims and methods of the inner circles of Freemasonry during the nineteeth century and down to our own day." (ibid, p. 101. For specific examples, see "The News Media and Secret Societies" in the June 1, 1987 issue of *The Athanasian.*) But there are other ways the Masons mold opinion. "The *popular libraries* (public libraries—JKW), 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," writes Cardinal Caro y Rodriguez. (ibid, p. 220) Even more insidious has been Masonry's worldwide push for compulsory government schools for the youth. Leo XIII states in *Humanum Genus* that Masonry holds "that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals." Again, these same means of disseminating wicked doctrines not only shape the thinking of the public at large but enter as well into the thinking of members of the Conciliar Church whose hierarchy allows them to read whatever they wish and allows its schools to grow indistinguishable from government schools.

Politics Of The All-Seeing Eye

To the casual observer Masonry has no political stand except for some vague notion of the "liberty, fraternity, equality" that served as the rallying cry of the French Revolution. In some countries the Lodge supports a democracy, in others a constitutional monarchy; in some, it favors capitalism, in others socialism. There is no consistent position, so it is surmised, because Masons are obedient to the laws of the land. Are they really? In *Anderson's Consitutions,* Freemasonry's code, written about 1723 and still the groundwork of its organization, it is stated that, should a Mason be convicted of sedition but "of no other crime...they (the Brethren) cannot expel him from the Lodge, and his relations to it remain indefeasible." (cited, Cahill, p. 5)

Whatever the guise it assumes, Masonry always works in accord with its view of man—namely, that it rests with society to determine how laws are to fit with *its* perception of right and wrong, a perception which is independent of and superior to any authority. As is found in *Humanum Genus* and other encyclicals, the erroneous paths leading from such a teaching include the total leveling of all social and class distinction, the deposing of lawful rulers whenever it suits the public will and, most serious of all (and that from which all other errors spring), the separation of the State from any responsibility to adhere to the social teachings of the Church.

The ultimate aim of these doctrines is the annihilation of Christian (Catholic) civilization "and to bring back," writes Pope Leo in *Humanum Genus,* "after a lapse of eighteen centuries the manners and customs of the pagans, a signal folly and audacious impiety." How is this accomplished? Father Cahill notes:

> The fact is that Masonry supports those Governments whose constitution and administration are in accordance with Masonic principles and aims, and that it works for the destruction of all others. Hence in Catholic countries whose governments profess or promote Christian policy, Freemasonry is or aims at being disruptive and revolutionary. In the non-Catholic countries, or in those whose Governments are in line with Liberal or unchristian principles, Freemasonry affects the pose of being constitutional. (p. 41)

Thus we find allegedly "moderate" American Masons (and the U.S. government) defending the Communistic Mexican govern-

ment that persecuted the Catholic Church in the early 1900's. *The New Age*, the magazine of the Scottish Rite, rejoiced at the bloody attacks on the Church "which," it declared, "has perverted the Mexicans during 400 years. Physically and morally it has made them slaves and fanatics, and kept them in ignorance." (cited, Cahill, p. 39) And in *The New Age* of May, 1918, is to be found the claim: "Before the insistent Liberty of today the Papal court stands condemned as practically the last autocracy left on earth. Before the world can be made safe for democracy, the autocratic Church (namely the Catholic Church) must be cleared away." (cited, ibid, p. 38n) The Conciliar Church has in large measure adopted Masonic principles in both its attitude towards civil institutions and its own internal ecclesiastical administration. (The occasion of the recent visit to the U.S. by John Paul II has shown again, pretty clearly, that the growing opinion in the American Conciliar Church—and one shared by those in other lands as well—is that the final determination of religious beliefs and practices resides with "the people," that they are *their own authority*.)

One-World Church And Government

Although, as has been noted earlier, the heads of Freemasonry have outwardly professed religious toleration and political freedom, they have, in more candid moments, spoken of the dream of organizing a One-World Church and a One-World Government, both of which would be ordered along their lines. The Mason, Felix Pyat, has said: "Freemasonry may, if she will, replace the Christian Church." (cited, Dupanloup, p. 15) In 1868, a copy of the constitutions of the Italian Craft, printed exclusively for the Craft's higher functionaries, fell into the hands of the editor of *Unita Catholica* and was published by him in July of that year. The goals and principles contained therein, which are identical to those in *Anderson's Constitutions*, include (Article 6):

> It (Masonry) proposes to itself as its first object to unite all free men in one vast family, which may and ought to take the place of all Churches...thereby to constitute the true and only Church of Humanity." (cited, Cahill, pp. 6-7)

Since this proclaims a Church other than that confirmed by Christ, it was described in 1902 by *Acacia*, a Masonic review, as "the Counter-Church, the Counter-Catholicism, the Church of Heresy." (cited, Father Denis Fahey, C.C.Sp., *The Mystical Body of Christ and the Reorganization of Society*, Regina, 1984 ed., p. 220)

The Holy See was not silent about this threat. Pope Saint Pius X addressed the bishops of France in 1910 concerning Sillon, a Catholic labor union that had become infected with Liberal-Masonic ideas. In the letter, *Notre Charge*, His Holiness attacked "utopian exploiters of the people" who, by "developing promiscuousness," sought to bring about a world government based on "a religion...more universal than the Catholic Church, uniting all men to become brothers and comrades at last in the 'Kingdom of God.'" Saint Pius X goes on to bemoan the fact that Sillon, once imbued with the highest Catholic ideals, had fallen to become "...no more than a miserable affluent of the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy, neither discipline for the mind, nor curb for the passions, and which, under the pretext of freedom and human dignity, would bring back to the world...the reign of legalized cunning and force, and the suppression of the weak, and all those who toil and suffer."

The "Ecumenical" movement was the initial impulse of the Masons' strategy and this helped to facilitate the de-Christianizing of Protestant Churches—*Christianity without Christ*. The current step is the New Age Movement, the merging of "Christian" Churches with paganism, witchcraft and other non-Christian beliefs. Freemasonry acknowledges its kinship with the obscene Mystery Religions (or Mysteries) of antiquity. To cite one example out of many that could be drawn from Masonic sources, Lodge historian Walter L. Wilmshurst writes: "Since the suppression of the Mysteries in the sixth century, their tradition and teachings have been continued in secret and under various concealments, and to that continuation our present Masonic system is due." (*The Meaning of Masonry*, Bell, 1980, p. 212) The self-deification of New Agers is also evident in Craft writings such as in the Secret Instructions of the Italian *Alta Vendita* (believed to be the governing center of European Masonry) wherein it is declared: "We are *our own Gods*." (Dupanloup, p. 16) Demonism in the higher Masonic degrees, another link with the New Age Movement, is such that Pope Pius IX on two occasions castigated Masonry as "the Synagogue of Satan" in official communiques. Conciliar Church tie-ins include inviting pagans to perform their rituals at Assisi, involvement with witchcraft and working with Latin American voodooists.

Along with this is the demand for a One-World Government, formed to implement anti-Christian objectives. During World War I, Masonic representatives from the Allied Powers met in Paris to confer on the creation of a world supergovernment. This Congress of Masons reported that it sought "to prepare the way for the United States of Europe; to set up a supranational authority, whose purpose will be to settle the disputes between nations. Freemasonry will be the agent of propaganda in favor of this conception of universal peace and happiness, viz., the League of Nations." (Cahill, pp. 247-48)

The foundations are now firmly in place for world rule. The "United States of Europe" is now called the European Communities, which seeks to "bring about the political union of the democratic states of Europe." (*The World Almanac*, 1982, p. 603) The League of Nations, of course, is now represented in a newer group, the United Nations. The Conciliar Church strongly supports these internationalist entities.

An Appeal For Charity

Many, perhaps most, Masons would be shocked to learn of such nefarious goals being espoused by their highest leaders. This is logical, given that such Masons are generally in the lowest three degrees, and Pike, among others, instructed that they are *deliberately to be deceived* by Lodge Grand Masters as to the real aims of Masonry. The show of benevolence made by the Lodge "has no reference to the love of Our Divine Lord," writes Father Cahill, but is mainly a tool "utilized to win credit for

Freemasonry with its own lower grades and with outsiders." (ibid, p. 32) Let sincere Masons heed Bishop Dupanloup's plea: "If it is philanthropy which attracts you, why do you want to become Masons? Be Christians, and that is enough." For it is from *the Church*—not Masonry—that the world has learned the concepts of charity, humanity, progress and brotherhood.

It is for traditional Catholics to manifest Our Lord's charity by doing what they can to lead the deceived out of the darkness in which they are engulfed. Charity, however, extends only towards individuals. Against her sworn enemy, Freemasonry, the Church must unceasingly persevere in battle. In this fight, let Catholics turn with filial confidence to the Mother of Our Savior. "The most terrible of all the enemies which God has set up against the devil is His holy Mother Mary." (Saint Louis De Montfort) Bleak though the situation seems today for the Church in her war against the Synagogue of Satan, victory is nonetheless assured for God has promised that Mary will *crush the head of the serpent.* (Genesis 3:15)†

"Saint Wenceslaus" continued from page 3

drawn. As Wenceslaus fell, mortally wounded, his last words to Boleslaus were "Brother, may God forgive you."

The murder of Wenceslaus was followed by renewed persecution of Christians until the successor of Henry I, the German Emperor Otto the Great, intervened, forcing Bohemia to allow Catholics to practice their religion. Boleslaus was later filled with remorse for his crime and was baptized before his death.

Saint Wenceslaus, martyr, whose courageous defense of the Faith saved a nation from paganism, derived his strength from his devotion to Our Lord in the Blessed Sacrament. Through his intercession may we too grow in love for Our Eucharistic Lord and remain ever steadfast in our defense of the Holy Catholic Faith.†

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