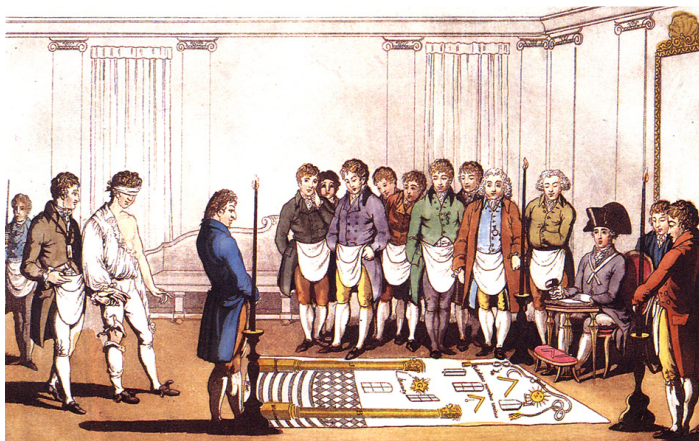


Freemasonry and the Anti-Christian Movement

Fr. Edward J. Cahill, S.J.



Stabat Mater Press



A Masonic Initiation, dated 1745

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

"Let us remember that Christianity and Freemasonry are, by their nature, irreconcilable"—Id, Dec. 8, 1892.

"It is not alone the Masonic body in Europe that is referred to, but also the Masonic associations in America and in whatsoever part of the world they may be."—Pius IX, Etsi Multa, 1873,

De licentia Superiorum Ordinis :

JOANNES FAHY, S.J.,

Praep. Prov. Hib.

Nihil Obstat :

JOANNES CANONICUS WATERS,

Censor Theol. Deput.

Imprimi potest :

+ EDUARDUS,

Archiep. Dublinen.,

Hiberniae Primas.

DUBLINI, die 13 Feb., anno 1930.

This work, *Freemasonry and the Anti-Christian Movement* (1929), by Fr. Edward J. Cahill, S.J., has been annotated and re-published Stabat Mater Press.

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Published by Stabat Mater Press
www.stabatmaterpress.com

Cover design and interior typesetting by Stabat Mater Press. All artwork not cited is in the public domain.

Printed in the United States of America

ISBN (Paperback): 9798289432605

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PREFACE TO THE SECOND EDITION

The fact that the first edition of the present work has been exhausted within three months is an encouraging indication that a considerable number of our people are alive to the importance of the subject.

The text of the present edition is practically the same as in the preceding one. Some notes and references, previously overlooked, have been added here and there. The principal additions, however, are contained in the documents printed in the Appendices, which it is hoped will be found useful in supplementing the treatment of several matters, touched on only very briefly in the text. It has also been thought worth while to print almost in full, with brief annotations (Appendix I) the press correspondence to which the publication of the first edition gave rise.

Some friendly critics have complained that the book does not contain an adequate account of the present day Masonic activities in Ireland. The criticism though in part justified may, we submit, be misleading. Chapter VII, in which Masonic organization is briefly explained, has been written with special reference to Freemasonry in Ireland. Almost every item of Masonic policy, as sketched in Chapter VIII, and described in the several passages quoted from Pope Leo XIII, will be found exemplified in the attitude, aims and outlook of the Masonic Order in Ireland.

Again, the strength of Freemasonry in Ireland and its alarming growth in recent years are pointed out in detail in Chapter I (pp. 23-27), and Chapter VII (pp. 137-152) In proportion to the population Ireland has one and a half the number of Freemasons that England has ten times as many as France, twenty times as many as Portugal, twenty-five times as many as Belgium, etc. and in this enumeration the members of the Orange Society, which for practical purposes is almost identified with Freemasonry, are not enumerated. While Freemasonry has been suppressed within the last ten years in Italy, Spain and Hungary, it continues to grow apace in our Catholic country. Even its largely increased numbers are far from being an adequate index of its effective strength; for, as shown in Chapter I, the influence and power of the Freemasons in Irish public life are out of all proportion to their numbers; and besides, they can always rely for support on the larger and more powerful Masonic body in Great Britain, with whom they act in unison.

The writer wishes to thank the several kind friends to whose assistance he owes very much in collecting and putting in shape the matter contained in the Appendices, and correcting certain inaccuracies which had crept into the text.

E. C.

Professor of Church History and Social Science,
Milltown Park, Dublin.

Feast of the Holy Name. January 5, 1930.

PREFACE TO THE FIRST EDITION

"The governments of the present day," spoke a great English statesman more than fifty years ago," have to deal not merely with other governments, with emperors, kings and ministers, but also with the secret societies which have everywhere their unscrupulous agents, and can at the last moment upset all the governments' plans." "It is not emperors or kings, nor princes," said Cardinal Manning a year later, "that direct the course of affairs in the East [viz., the Balkans], There is something else over them and behind them; and that thing is more powerful than they." "Including almost every nation", wrote Leo XIII a quarter of a century still later, "in its immense grasp it unites itself with other sects of which it is the real inspiration and the hidden motive power. It first attracts and then retains its associates by the bait of worldly advantage which it secures for them. It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were within the body corporate of the lawful state." And these words apply with even greater tone to-day . . .

Within the bosom of almost every State in Europe and America there exist at the present time secret societies firmly established and actively functioning. Like a foreign body embedded within the human organism, which needs must be a constant source of pain disease

and unrest, these underground associations are something quite apart from the natural life and activities of the State. They are linked up directly or indirectly by a community of principles, aims and methods, with the great international Masonic Order under whose influence and guidance they operate.

With the aid of US local units and through the instrumentality of international finance, the capitalistic press, and other means still more unscrupulous, Freemasonry and its allied forces can paralyse the activities of the legitimate government and thwart all its efforts for the protection and prosperity of the people. During the past two centuries Freemasonry has been an ever growing power in European and American politics, and has had a constantly increasing share in directing the course of events, till to-day it has almost attained to the position of an usurping super-government "bestriding our narrow world like a colossus."

Freemasonry is the central enemy of the Catholic Church. The partial dechristianisation of France, the unification of the German States under an anti-Catholic hegemony (1871), the temporary destruction of the Papal monarchy, the Portuguese revolution, the constant upheavals and revolutions in Spanish America, the rise of Bolshevism, have all been worked mainly under the guidance and with the aid of secret societies of which Freemasonry is the source and centre. Today we behold the apparently strange phenomenon of the most capitalistic government of the world (that of the United States of America) aiding and abetting in its disruptive and tyrannical measures the anti-Christian government of Mexico, which is avowedly Bolshevik in principle and aim, and openly professed a close alliance with the Soviet Government of Russia. We see, too, the capitalistic press of the world engaged in a conspiracy of silence or misrepresentation regarding the Mexican position. But these phenomena cease to be strange when

we recollect that the capitalistic press, the U.S.A. government, the Mexican government and the Russian Soviet government apparently antagonistic to one another in many ways, are all equally Masonic, and more or less under Masonic influence or control.

Hence when, in recent years, a definite move was made in Italy and Spain to revert from Liberalism and re-establish something of a Christian regime, the leaders of the movement in each case made it one of their first cares to suppress or expel the Masonic secret societies. The results are familiar to every student of contemporary history. The forces of international Freemasonry, through the press and the news agencies, have carried on a persistent campaign of misrepresentation against the newly established governments. Obstinate efforts have been made in both countries to overthrow them assassinations or uprisings; even though in the meantime the restored Christian organization, incomplete and confronted with difficulties as it may be, has inaugurated in each country a new era of security, prosperity and social peace.

And it is not merely in the political and military spheres that Freemasonry exerts influence. Its more dangerous, because more subtle and permeating, activities are in the social and intellectual life of the people. During the past two hundred years European society in every country, including our own, has become more and more permeated by Masonic and Liberal principles which operate as dissolvents on the whole Christian system.

The striking contrast between the tenor of the repeated Papal pronouncements on Freemasonry (the strength and uncompromising character of which have never weakened or wavered during the past two hundred years), and the attitude of so many well-meaning Catholics towards it, seems to be an indication of the extent to which the Masonic and Liberal mentality has interpenetrated our public life.

This attitude and the prevailing ignorance among Catholics of the Church's teaching as to the real character of Freemasonry, are an effect of the Masonic policy of silence and subtle misrepresentation which several of the Popes have noted as an outstanding characteristic of Masonic methods: and which has led a great Catholic publicist to say that modern so-called history is largely a conspiracy against the truth.

Quite lately Mr. Belloc has called attention to the conspiracy of silence in regard to the Jews which is (or was till recent times) so noticeable in English society and English current literature. Up to the post-war period, or at least up to the Russian revolution, there existed an unwritten rule prohibiting all special reference to the Jews as such; while all the time the leading members of the Jewish nation were silently interpenetrating the higher ranks of English and French society and gradually winning control of nearly the whole economic and political life of the two nations.

Already nearly sixty years before, the penetrating mind of Bishop Ketteler had observed a similar phenomenon in regard to Freemasonry. German and French publicists, historians and university professors, themselves predominantly Masonic, scarcely ever referred to Freemasonry in their ordinary writings or public lectures; although some of these same men knew well, and actually described in works destined only for Masonic readers the dominating influence of the Masonic movement upon public life. "By a general consent or conspiracy," writes Ketteler, "among European writers Freemasonry alone is regarded as a sacrosanct subject, which no one must touch upon. Everybody fears to speak of it as if it were a kind of evil spirit. This strange position of affairs is of itself a proof of the immense power which Freemasonry exercises in the world."

Although there is a very considerable mass of continental literature, especially in French, German and Italian, dealing with Freemasonry

from the Christian standpoint, there is very little of the kind in English. Indeed, the seventeen-page article in the Catholic Encyclopedia by Herman Gruber, a German Jesuit, is, we believe, the only comprehensive study of Freemasonry in the English language. How small has been the interest taken in the subject among English speaking Catholics is further illustrated by the fact that there is no English version of the Papal condemnations of Freemasonry. The great encyclical of Leo XIII dealing with Freemasonry (*Humanum Genus*) is omitted in the English Catholic Truth Society collection entitled *The Pope and the People*; nor have we seen any English version of Leo's Apostolic letter addressed to the Bishops of the world, March 1902, treating of the modern anti-Christian movement of which, as he says, Freemasonry is the animating principle. Again, not even the Dublin public libraries contain any of the standard Catholic works that treat of the subject.

All this would at first sight seem strange in view of the fact that the English speaking countries are the real stronghold of Freemasonry, while they contain at the same time close upon thirty millions of Catholics. The explanation is that that large Catholic population, the greater part of which is of the Irish race, nowhere (except to a certain extent in Ireland itself) forms a homogeneous Catholic body maintaining its own Catholic social system and traditions. They are scattered over immense areas, intermingled with non-Catholic or non-Christian populations like the Christian communities of the early centuries within the Roman Empire: or if homogeneous, or mostly so as in Ireland, they have had a Liberal social system forced upon them. They are thus largely out of touch with the Catholic culture and tradition; and have to maintain a constant struggle in defence of the bare essentials of their Catholic life. It is clear that in such circumstances a Catholic social literature must be slow of growth.

Apropos of all this the words of that very able exponent of Freemasonry, the Protestant writer, Ed. Eckert, are worthy of consideration: "No statesman can understand the present epoch, nor the motives underlying international events, nor the developments in the political and social life of the nations, nor even the very meaning of certain current phrases and terms, in a word, he sees only the facts but cannot fathom their import, and knows not what attitude to adopt in their regard—unless he has made a profound study of Freemasonry and has made himself master of all that appertains to its character and activities."

It is peculiarly difficult to treat the subject of Freemasonry with justice and accuracy, and to avoid saying too little or too much. The veil of secrecy under which Freemasons usually strive to hide not only their activities and aims, but even their moral and philosophic teaching; the ambiguous character of the formulas they employ; the apparent inconsistency of the policies they adopt or support at different times or in different places; all conspire to make the subject obscure and elusive. Again, the ingrained belief of many Irish and English Catholics, well informed in many other subjects, that Anglo-American and Irish Freemasonry is something different from Continental Freemasonry, and is comparatively harmless if not praiseworthy; and the fact that this belief is sincerely shared by very many Freemasons themselves, make it still harder to convince the average inquirer of the pernicious character of all Freemasonry, and the perils to religion and society, and above all to our own country, which it contains.

The present essay (for it does not pretend to be more) was originally intended as a Chapter in a treatise on Catholic Social Science, which the writer is preparing. It grew, however, far beyond the proposed dimensions, and in its present form may, it is hoped, be found useful to many readers to whom the larger Catholic works on Freemasonry',

upon which it is based, are not accessible. The sketch, which lays no claim to completeness or originality, is intended primarily for the Catholic reader, who accepts the Church's teachings. Care has been taken to avoid statements, not founded upon what the writer believes to be reliable authority.

The writer wishes to acknowledge with gratitude his indebtedness to the Rev. Dr. Fahey, CS.Sd. of Blackrock College, for the generous and effective assistance which he has given him. Dr. Fahey placed at the writers disposal some of his own papers; and was always ready to assist him with the deep and comprehensive knowledge of the subject which he himself possesses. Grateful acknowledgment is also due to the Editor of the *Irish Ecclesiastical Record*, in which the greater portion of the matter of the present volume has been already published.

E.C.

Milltown Park, Dublin.

Feast of the Sacred Heart, 1929.

Chapter One

HISTORICAL SKETCH

Freemasonry, child of the Protestant pseudo-Reformation, took its rise in England after the middle of the seventeenth century. It borrows its name, and some of its symbolism, as well as certain elements of its organization from one of the great medieval craft guilds. The history of its origin is obscure, and the details possess little interest, except for Freemasons themselves. The main outlines, however, are somewhat as follows:

Beginnings of Freemasonry.

The builders' guilds, owing to the importance and peculiar difficulty of their craft, were among the most powerful of the medieval craft guilds, and enjoyed several special privileges and exemptions. The members of the building craft possessed also many trade secrets; for, as a knowledge of the principles of mathematics and mechanics was then rare, at least in Western Europe, the art of architecture could be acquired only empirically. The secrets of the art were jealously guarded and handed down by tradition from generation to generation.

After the Protestant revolt in England the Masons' guilds there, like the other craft guilds, lost completely their Catholic and religious character, and became purely industrial and trading associa-

tions. About the middle of the seventeenth century the London Masons' guild, now a Protestant body, whose members, apparently owing to the privileges or exemptions they enjoyed, were designated *Freemasons*, admitted into their society some members of a sect called *Rosicrucians*. As these had no connection with the building craft, their admission show that the *Free-Masons'* guild was no longer merely a professional or industrial association.

The Rosicrucians.

Little is known with certainty of the character and object of these Rosicrucians, who seem to have introduced quite a new element into the Free-Masons' guild. They apparently were a secret society, partly of Jewish origin, and professing some type of esoteric philosophy akin to Pantheism and Materialism, which they had inherited from some of the sectaries of early and medieval times, such as the Albigenses. The real or ostensible purpose of the Rosicrucian sectaries was to discover the secret of transforming the baser metals into gold, to search out some occult means of prolonging life, and to carry on the practice of other occult and uncanny arts. What other influences were at work during this period among the Masonic lodges it is outside our immediate scope to discuss. It is certain that the Jews, who were partially rehabilitated in England under the Puritan regime, were closely associated with some of the Masonic lodges, so, too, were the promoters of the anti-Christian rationalistic movement which was coming to the surface in England about the same time.

Soon after the amalgamation of the Rosicrucians with the London Free-Masons' guild, we find the latter acting as a kind of political and religious association. Its branches or lodges played an important

role during the troublous period of the later seventeenth century. Thus, William III of Orange was initiated into the society about 1694, and presided over several meetings at Hampton Court. During the military and political struggle between the Stuarts and the House of Orange, the Masonic lodges on both sides were often the rallying points of the different parties; and those of the Stuart side became a common medium of communication between the exiled house and their British partisans.

Speculative Freemasonry.

When the power of the House of Hanover was finally established in England, the political opposition between the lodges of the different sides gradually ceased; and early in the eighteenth century (Masonic historians usually fix the date at 1717, when the first Grand Master of the English Lodges was appointed) the Freemason organization dropped completely its professional character, and formally assumed the role of a philosophic and religious (or anti-religious) association, with a definitely propagandist purpose. This was the real foundation of speculative Freemasonry as distinct from the old operative and professional Masonry from which it borrows its name.

Philip, Duke of Wharton, a man notorious for impiety and profligacy in an impious and profligate age (he had been for some time president of the London Hell Fire Club), whom his contemporary Pope describes as "from no one vice exempt," was elected Grand Master in 1722. It was under Wharton's auspices (about 1723) that James Anderson, a Scotch Presbyterian minister, assisted by John T. Besaguiliers, a Huguenot refugee, who also became a minister, drew up the

constitutions and ritual which remain to this day the ground-work of the Masonic organization all over the world.

Masonic Constitutions.

Anderson's constitutions retain a portion of the framework of the constitutions of the old operative Free-Mason guilds, such as the different grades of membership (namely. Apprentices, Associates or Companions, and Masters), while adapting them to the exigencies of the new society. But the soul and spirit of the old Catholic constitutions were so fundamentally altered that in their new form they ceased to be Christian or even Theistic. God and Christ, to whom the old Catholic Masons promised service and loyalty, were replaced by the vague and intangible being who is called "The Grand Architect of the Universe." For the old Catholic charge made to the working-mason, "Be true to God and Holy Church and use no error or heresy," Anderson substituted a rule which implies naturalism and religious indifference. According to this rule the Freemasons were obliged only *to follow the religion in which all men agree, leaving the particular opinion to themselves, that is to be good men and true, or men of Honour and Honesty, by whatever denominations or persuasions they may be distinguished . . . being as Masons only of the Catholic religion above mentioned.*

In other words the Catholicity and religion of the old Masons' guilds is supplanted by a new Catholicity which is some kind of vague Deism or naturalism, and embraces in one universal religion the cult of pagan, Mohammedan, Buddhist, etc. This portion of the new constitution, which is fundamental in modern Freemasonry, manifestly betrays the influence of the English school of Deists and Freethinkers to

whom we have already referred. They were disciples of Lord Herbert of Cherbury, whose treatise on Truth had appeared in 1624. Among the principal leaders of the Deists were J. Hobbes, J. Locke, J. Toland, A. Collins, and M. Tyndall. All these were practically contemporaneous with Anderson.

Again, the old charge of the Catholic guild to its members, regarding the duty of loyalty to one's country, is radically altered in Anderson's constitutions. The old charge was "You shall be good liege men of the King without treason or falsehood; and you shall come to know no treason but you shall mend if you may, or else warn the King or his council thereof." For this Anderson substitutes a rule according to which the Mason's duty to the Craft practically supersedes his obligations towards his country', so that sedition to the State does not affect the good standing of a Mason any more than heresy. "*If a Brother,*" writes Anderson, "*should be a Rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime . . . they [the Brethren] cannot expel him from the Lodge, and his relations to it remain indefeasible.*"

Anderson gives as his reason for relieving the members of the Craft from their civil and patriotic duties, as understood in the old Christian code of Masons' guilds, that Freemasonry is cosmopolitan, and transcends all national distinctions. "*We are resolved against all Politicks; we, being only as Masons of the Catholick religion . . . we are also of all Nations, Tongues, Kindreds, and Languages.*"

The Two Basic Principles of Freemasonry.

These two fundamental characteristics of Freemasonry, namely, indifference in matters of religion, which means absence of all real reli-

gion, and a tendency towards cosmopolitanism and internationalism, which would supplant the Christian duty of patriotism and loyalty to the State by some kind of ineffective international humanitarianism, remain to this day outstanding features of the Masonic spirit.

A copy of the constitutions of the Italian lodges, which was printed for exclusive circulation among the higher functionaries of the Craft, fell into the hands of the editor of *Unita Catholica* in 1868, and was published by him in the issues of July 21 and 22 of that year. Its authenticity has never been called in question. The following extract embodies the principles of Italian Masonry of that time. They are identical with those of Anderson's constitutions, which are to this day the recognized foundation of English and Irish Freemasonry:—

Art. 4.—Masonry recognizes its God in the principle of the natural and moral order under the symbol of the Great Architect of the Universe. . . .

Art 5.—It prescribes no profession of religious faith, and excludes only the beliefs which require intolerance of the beliefs of others.

Art. 6.—It 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.

How fundamentally opposed to the spirit of Christianity both these Masonic principles are is illustrated by the words of Leo XIII: "Wherefore to love both countries, that of earth below and that of heaven above, . . . is the essential duty of Christians, and the fountain-head, so to speak, from which all duties spring."

Freemasonry in Ireland.

Speculative Masonry thus organized spread rapidly in England and Scotland, and within a few years after its foundation was introduced among the English colony in Ireland. The first Grand Master of the Irish Freemasons was Richard Parsons, first Earl of Rosse, who was reputed to be one of the leading spirits in the Dublin Hell Fire Club, and was the intimate friend of the profligate Duke of Wharton. The sect took strong root among the ascendancy party in Ireland. Indeed, down to the present day Freemasonry and Orangeism (an off-shoot of Masonry, and controlled by it) founded in 1705, dominate the inner councils of the Protestant and anti-Irish party in Ireland.

This fact explains in part the inveterate anti-Catholic spirit which this party has so consistently exhibited during the past two hundred years, and the obstinacy with which its adherents have as a body remained apart in modern times from the Irish Catholic nation and refused the true faith.

From Gould's history one gathers that the Irish section of Freemasonry was of a more advanced and esoteric type than the English parent body. About 1751 the Irish Freemasons founded in London an independent lodge with its own special ritual and constitutions. Its members became known as the "Ancients." An Irishman called Laurence Dermott became Deputy Grand Master. The more advanced and esoteric character of this lodge may be inferred, or surmised, from Dermott's words quoted by Gould:

"A modern Mason [a member of the ordinary London Grand Lodge] may safely communicate all his secrets to an Ancient Mason [a member of the London Irish Lodge]; but an Ancient Mason cannot with safety communicate all his secrets to a Modern Mason without further ceremony. For . . . Ancient Masonry

comprises everything valuable among the Moderns, as well as other things."

Among Gould's references to Irish Freemasonry, the following occurs: "The roll of Irish Lodges probably reached its highest figure about 1797, when scarcely a village in the Kingdom was without its Masonic Assembly. . . . Afterwards, however, a period of dormancy set in."

Chetwode Crawley, from whom Gould borrows his information on Irish Freemasonry, gives as a reason for the large number of Freemasons at that time the fact that the Catholics found in the Masonic Lodges a refuge from the social disabilities caused by the penal laws. The principal reason of the "dormancy" (which in Masonic idiom means loss of members, and general cessation from activity) after 1800 was the fact that about the beginning of the nineteenth century the ecclesiastical authorities became more active in impressing upon the people the Church's condemnation of Freemasonry, and the unlawfulness of joining the sect.

Freemasonry and the British Party in Ireland.

Gould adds an item of information showing the dose connection of Freemasonry with the British garrison in Ireland. He says that the Irish Grand Lodge had affiliated to it a much larger number of Ambulatory or Military Lodges than any other Grand Lodge. The strength of Freemasonry in the British army in Ireland is probably the principal explanation of the Curragh quasi-mutiny of 1913, and the success which crowned it. That the Ulster rebellion and the Belfast pogroms

were also engineered largely through Masonic intrigue is commonly believed, not without good foundation.

Several other significant facts point to the conclusion that the British party in Ireland relied very much on Freemasonry for their hold on the country. Thus, the oath prescribed by law to be taken by the R.I.C. and the Dublin Metropolitan Police excluded them from membership of all political organizations or secret societies, "*unless the Societies of Freemasons.*" In the two Home Rule Acts for Ireland, those of 1914 and of 1920, the Irish Parliaments were definitely precluded from any power to "*abrogate or prejudicially affect any privilege or exemption of the Grand Lodge of Freemasons in Ireland, or any lodge or society recognized by the Grand Lodge.*"

Spread of Freemasonry.

During the first half of the eighteenth century Masonic lodges were founded from England and from Ireland in France (1721), and in the English Colonies, as well as in Spain, Holland, Russia, Turkey, Germany, Hungary, and Poland. Later on, lodges were formed in New England (North America), India, China, Africa, Central and South America, etc.

In France, especially, where the ground was prepared by the Gallican and Jansenistic movements of the preceding generation, Freemasonry spread very rapidly, and gained immense influence. It served to strengthen the spirit of impiety and unbelief already prevailing among the upper classes, and to enhance the demoralization which affected all classes. Above all, Masonic principles and teaching introduced the spirit of revolt against both ecclesiastical and civil authority. The Masonic lodges became the meeting-places in which every type

of impiety, immorality, and revolt found a safe refuge, and where all the anti-religious and antisocial elements of French society met on common ground. This spirit of revolt soon bore fruit all over Europe and America in the anti-religious persecutions, the expulsion of the Society of Jesus from various countries, the complicated intrigues which culminated in the suppression of the same Society (forced on the Holy See through Masonic influence), and later on in the French Revolution (1789).

The Illuminists.

About the middle of the eighteenth century, the irreligious and disruptive tendency which has always characterized Freemasonry received a new impetus from the secret societies of the German Illuminists and the French Martinists which got merged in Freemasonry. The principles and ideals which led to the formation of these societies, whose tendencies were profoundly irreligious and anarchical, had come into Northern Germany from England and France early in the century, and had spread south into the Catholic portions of the country. In 1776 Adam Weishaupt, a professor of the University of Ingolstadt, became the leading spirit of the movement. Weishaupt's plan (which is still the method followed in the Masonic lodges) was to enlist disciples into a secret organization, and to fashion them little by little to his ideals by means of a series of successive initiations into the inner circles and secrets of the organization.

In the early stages of the training, that is in the outer circles of the system, some kind of religion and even of Christianity was ostentatiously professed, at least in words; but as the member became more and more inoculated with the new principles and ideas he was

gradually admitted into the real inner secrets, which included the denial of God and the abolition of all civil authority. The members had to bind themselves by dreadful oaths to devote themselves to the purposes of the organization, and to preserve inviolable secrecy.

The Order exacted from its members a total consecration of themselves, of all their faculties and powers, to the work of the society. They had to place at its service their liberty, their honour, their property, and to forswear their allegiance to their country and their Church. They had, at the same time, to bind themselves to inviolable secrecy, and to a complete and blind obedience to the superiors of the society whom they did not know, and to whom was committed the right of life and death over all the members, as well as the right to oblige the latter to the most unjust and immoral acts.

The Illuminists and the other kindred secret societies were suppressed by the Bavarian Government in 1874; but their principles and methods, which got merged in Freemasonry, have continued even to our own day to infiltrate into European society, and to spread more and more into every part of the known world.

Another very important element in Freemasonry—the one, indeed, which soon became one of the main driving forces behind it was the Jewish influence which to-day practically dominates the whole organization. As the Jewish element in Freemasonry is of special importance it will be treated in a separate chapter.

Masonic Activities for Past Two Centuries.

We cannot within our available space attempt to trace the history and workings of Freemasonry during the past two centuries. Freemasonry supplies the key, and at least a partial explanation of the extraordinary

and triumphant progress of the spirit infidelity, irreligion, and revolt against lawful authority which has characterized that period. The constantly recurring revolutions, upheavals, political assassinations, religious persecutions, etc., which loom so large in the modern history of Europe and America have been, for the most part, the work of Freemasonry. The network of secret societies, irreligious, anarchical, communistic, etc., which now almost cover the face of the globe are practically all modeled upon and inspired by Freemasonry, and are in large measure controlled by it.

"It is useless to deny [spoke a great British seventy years ago], because it is impossible to conceal, that a great part of Europe—the whole of Italy and France, and a great portion of Germany, to say nothing of other countries—is covered with a network of secret societies just as the surfaces of the earth are now being covered with railroads. And what are their objects? They do not attempt to conceal them. They do not want constitutional Government. They do not want ameliorated institutions . . . They want to change the tenure of the land, and to drive out the present owners of the soil, and to put an end to ecclesiastical establishment. Some of them may go further." [Disraeli, July 14, 1856]

The evil of which Disraeli then spoke has progressed steadily up to our own time, and to-day threatens the very existence of Christian civilization in every country including our own, which is apparently