

## WE NEED TO KNOW ABOUT FREEMASONRY PART IV—ITS CONDEMNATION

Freemasonry manifests characteristics which are offensive to God and degrading to men. It is a species of *gnosticism*, an evil whose title derives from the Greek word for knowledge. *Gnosticism* asserts that its followers possess esoteric, or hidden, knowledge rendering them superior to their fellows. This characteristic is manifest in Freemasonry's reference to those who have not committed themselves to its ethos as "the profane".

In the first letter of St John we read this :

"[E]very spirit which acknowledges that Jesus the Christ has come in the flesh is from God ; but any spirit which will not say this of Jesus is not from God, but is the spirit of Antichrist..." [1 *John* 4 : 1]

Freemasonry's deference to a series of fictions over the reality of God's revelation in Jesus Christ and the immense influence for the good of mankind over sixteen centuries worked by His Church demonstrates that the devil is the source of its spirit.

As early as 28<sup>th</sup> April 1738, in his Bull *In eminenti*, Pope Clement XII recognised Freemasonry's pernicious influence and warned against it.

"[M]en of any religion or sect, satisfied with the appearance of natural probity, are joined together... by a strict and unbreakable bond which obliges them both by an oath to an inviolable silence about all that they do in secret together... If they were not doing evil they would not have so great a hatred of the light... [I]n several countries these societies have been forbidden by the civil authorities as being against the public security..."

Pope Leo XII, in his encyclical *Quo graviora* (13<sup>th</sup> March, 1826), condemned the central evil in which members of the sect engage.

"Is not that oath contrary to Divine law which must be sworn... to establish... a contract by which someone obliges himself to... murder, and... to despise the authority of those who [regulate] the Church or legitimate civil society...?"

"...Truly, that abominable oath... is sufficient for you to understand that it is contrary to Divine Law to be enlisted in those lower degrees and to remain in them..."

His condemnation was reflected in an admirable letter by a Catholic layman, the Irish Nationalist Daniel O'Connell, to *The Pilot*, Dublin, dated 19<sup>th</sup> April 1837 :

"The great, the important spiritual objection is this—the profane taking in vain the awful name of the Deity—in the wanton and multiplied taking of oaths—of oaths administered on the Book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection... is alone abundantly sufficient to prevent any serious Christian from belonging to that body." (Quoted in Alphonse Cerza, *Antimasonry*, Missouri Lodge of Research, 1962)

In all this we see how Freemasonry is not simply a movement which the Catholic Church opposes, but one *which any sane society should oppose and work to extirpate from its midst*. I have set out the reasons from causes (*a priori*) why the sect is defective, but there are reasons from its effects (*a posteriori*) which

are as compelling. Any man who holds an office in which he is to serve the other members of society, like a police constable, a lawyer, a magistrate or judge, a governor, a member of parliament, must take an oath of office. The police constable, for instance, swears as he is inducted into his office, that in the execution of his duties he will “do right to all manner of men, without fear or favour, affection or ill-will”. But if he takes a Masonic oath, because the terms of the Masonic oath gives it precedence, *this oath of office is reduced to a nullity*. It is a matter of the greatest concern, then, that many policemen, lawyers, magistrates and judges are to be found in the ranks of Freemasons.



*Daniel O'Connell (1775-1847)*

Freemasonry is just as destructive at the domestic level as it is at the social. The Masonic oath is grossly prejudicial to a man's marriage vows, for it takes precedence over them. Researcher, Martin Short, quotes a Mason's disillusioned wife.

“Freemasonry is a wedge between man and wife. Marriage is all about sharing—doing things together—whereas Freemasonry is secrecy, bogus knowledge jealously guarded, and ridiculous all-male rituals. I love my husband deeply but I am hurt that he needs this gobbledy-gook. He thinks I don't know what he gets up to, but I know the rituals inside out because he always leaves his little books around... The sad thing is, when you know what it all means, you cannot believe that your husband, who is otherwise sane and logical, can seriously utter such drivel.” (*Inside the Brotherhood*, London, 1990, p. 643)

Another wife offered this sound criticism:

“I am intrigued by the emphasis which Masons purport to put on duty to wife and family. To break Masonic 'vows' is subject theoretically to terrible penalties, but to break other vows, binding in law and in the sight of God, appears not to be regarded as serious.” (at pp. 649-50)

Through secrecy and the spirit of conspiracy among its own, Freemasonry works to the harm of any society in which it flourishes. No one in such a society can ever be assured that the best man for a job will be appointed rather than one favoured by the Masonic brethren. One ex-Mason in England, who preferred to remain anonymous, expressed the view in an interview with Martin Short that Freemasonry is a mechanism of social control. (*Inside the Brotherhood*, p. 186)

But there are much greater evils for mankind perpetrated by Freemasonry than such local injustices. These greater evils are the protocols which have long been its aim. They were elaborated by Pope Leo XIII in his encyclical *Humanum genus* (20<sup>th</sup> April, 1884) nn. 12 to 23. Here is a selection of its doctrines :

- human nature and reason ought in all things to be the sole mistress and guide ;
- nothing has been taught by God ;
- the teaching office and authority of the Catholic Church should be of no account in the state ;
- Church and state ought to be separated ;
- states should be constituted without regard to the laws and precepts of the Church ;
- only the least possible liberty should be accorded the Church to manage her affairs ;
- religious orders should be uprooted and scattered ;
- a regard for religion should be held as matter of indifference ;
- all religions are alike and none, especially Catholicism, should take precedence over another ;
- marriage is simply a commercial contract and may be ended as any contract may ;
- the civil rulers of the state have authority over the matrimonial bond ;
- in the education of youth nothing is to be taught of religion as certain ;
- each one must be at liberty to follow whatever religion he may prefer ;
- it is violent to require men to obey an authority other than that they give themselves ;
- the state should be without God.

These evils are already in place and, over the last 40 years, have become more deeply entrenched in the psyche of what was fundamentally a Christian society. For all that people might think to the contrary, it is not the principles enunciated by the clergy of the Catholic Church, or ministers of any of the Protestant churches, which rule and guide the citizens of the society in which they live, but those enunciated by the adherents of Freemasonry.

Leo XIII urged the bishops of the world, by sermons and pastoral letters instructing the faithful as to the artifices used by such societies, “to tear away the mask from Freemasonry and let it be seen as it really is”. Regrettably, more than 100 years on, it is clear that his warnings and his counsel have not been heeded. If anything, the modern Catholic episcopacy and clergy seem more interested in conforming themselves to the ways of the secular world—that is, to the protocols of Freemasonry—especially since the Second Vatican Council.

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