

HOW JESUITS ARE MADE

A Graphic Description of the Process, Signs and Pass Words Used.

If any class of people are banded together by more infamous ties for the accomplishment of more damnable work than the Society of Jesus, the leading secret society of the Roman church, we should like to make their acquaintance. Probably they, too, would have a religious attachment to use as a cloak to cover their deeds of infamy, their corruption and their licentiousness. Probably they, too, would have a *Monita Secreta* for their guide, but it could contain nothing more dastardly than the "extreme oath of the Jesuit," which we copy and publish below. The author—or translator—of the book from which we copy the following, under the heading, "Ceremony of Induction and Extreme Oath of the Jesuit," says:

When a Jesuit of the minor rank is to be elevated to command, he is conducted into the chapel of the convent of the order, where there are only three others present, the principal or superior standing in front of the altar. On either side stands a monk, one of whom holds a banner of yellow and white, which are the papal colors, and the other a black banner with a dagger and a red cross above a skull and cross bones with the word "Inri," and below them the words, "Inimicus, necer, reges, impiois," the meaning of which is, "it is just to exterminate or annihilate impious or heretical kings, governments or rulers." Upon the floor is a red cross, upon which the postulant or candidate kneels. The superior hands him a small, black crucifix, which he takes in his left hand and presses to his heart, and the superior at the same time presents to him a dagger, which he grasps by the blade and holds the point against his heart, the superior still holding it by the hilt, and thus addresses the postulant: "My son, hitherto you have been taught to act the dissembler, among Roman Catholics to be a Roman Catholic, and to be a spy even among your own brethren; to believe no man, to trust no man; among the reformers to be a reformer; among the Huguenots to be a Huguenot; among the Calvinists to be a Calvinist; among the Protestants generally, to be a Protestant, and obtaining their confidence to seek even to preach from their pulpits, and to denounce with all the vehemence in your nature our holy religion and the pope, and even to descend so low as to become a Jew among the Jews, that you might be enabled to gather all information for the benefit of your order as a faithful soldier of the pope. You have been taught to insidiously plant the seeds of jealousy and hatred between communities, provinces and states that were at peace, and incite them to deeds of blood, involving them in war with each other, and to create revolutions and civil wars in countries that were independent and prosperous, cultivating the arts and the sciences and enjoying the blessings of peace. To take sides with combatants and to act secretly and in concert with your brother Jesuits. You might be engaged on the other side, but openly opposed to that with which you might be connected, only that the church might be the gainer in the end, in the conditions fixed in the treaties for peace, and that the end justifies the means.

You have been taught your duty as a spy, to gather all statistics, facts and information in your power, from every source. To ingratiate yourself into the confidence of the family circle of Protestants and heretics of every class and character, as well as that of the merchant, the banker, the lawyer; among the schools and universities, in parliaments and legislatures, and in the judiciaries and councils of state, and to be all things to all men, for the pope's sake, whose servants we are until death.

You have received all your instructions heretofore as a novice, a neophyte, and have served as a confessor, confessor and priest, but you have not yet been invested with all that is necessary to command in the army of Loyola in the service of the pope.

You must serve the proper time as the instrument and executioner, as directed by your superior, for none can command here who has not consecrated his labors with the blood of the heretic, for without the shedding of blood no man can be saved. Therefore, to fit yourself for your work and make your own salvation sure you will, in addition to your former oath of obedience to your order and allegiance to the pope repeat after me the extreme oath of the Jesuits:

OATH OF THE SOCIETY OF JESUS.

I, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul and the saints and sacred host of heaven, and to you my ghostly father, the superior general of the society of Jesus,

founded by Saint Ignatius, Loyola in the pontification of Paul the Third, and continued to the present, do, by the wounds of the virgin, the martyr of God, and the red of Jesus Christ, declare and swear that I, the pope, is Christ's vice-gerent, and is the true and only head of the Catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his holiness' right and custom against all usurpers of the heretical or Protestant authority whatsoever, especially the Lutheran church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authorities and churches of England and Scotland, and branches of the same now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they be usurped and heretical, opposing the sacred mother church of Rome.

I do now renounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberal, or obedience to any of their laws, magistrates or officers.

I do further declare that the doctrine of the churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestant or Liberal, to be damnable, and that themselves to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of his holiness' agents, in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or in any other kingdom or territory, I shall come to, and do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, regal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agents' councils from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the pope and of Jesus Christ.

I will go to any part of the world whatsoever I may be sent, to the frozen regions of the north, the burning sands of the desert of Africa, or the plains of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining, and will be submissive in all things whatsoever, communicated to me.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals as I am directed to do, to extirpate them from the face of the whole earth, and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the pope or superior of the brotherhood of the holy father, of the society of Jesus.

In confirmation of which I hereby dedicate my life, my soul and all corporeal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the pope cut off my hands and my feet, and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth and my soul be tortured by demons in an eternal hell forever.

All of which I, do swear by the blessed trinity, and blessed sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.

In testimony hereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy convent.

[He receives the wafer from the superior and writes his name with the point of his dagger, dipped in his own blood, taken from over the heart.]

The superior then says:

You will now rise to your feet and I instruct you in the catechism necessary to make yourself known to any member of the Society of Jesus belonging to this rank.

In the first place, you, as a brother Jesuit, will with another mutually make the ordinary sign of the cross as any ordinary Roman Catholic would, then one crosses his wrists, the palms of his hands open; the other in answer crosses his feet, one above the other; the first points with forefinger of the right hand to the center of the palm of the left, the other with the forefinger of the left hand points to the center of the palm of the right; the first then with his right hand makes a circle around his head, touching it; the other then with the forefinger of his left hand touches the left side of his body just below his heart; the first then with

his right hand draws it across the throat of the other, and the latter then with his right hand makes the motion of cutting with a dagger down the stomach and abdomen of the first. The first then says, *instans*, the other answers, *near*; the first then says, *reges*; the other answers, *impiois*, [the meaning of which has already been explained.] The first will then present a small piece of paper folded in a peculiar manner four times, which the other will cut longitudinally, and on opening, the name Jesu will be found written upon the head, and arms of a cross three times. You will then give and receive with him the following questions and answers:

Q. From whither do you come?
A. From the banks of the Jordan, from Cavalry, from the holy sepulchre, and lastly from Rome.

Q. What do you keep and for what do you fight?
A. The holy faith.

Q. Whom do you serve?
A. The holy father at Rome, the pope, and the Roman Catholic church, universal throughout the world.

Q. Who commands you?
A. The successor of Ignatius Loyola, the founder of the Society of Jesus, or the soldiers of Jesus Christ.

Q. Who received you?
A. A venerable man in white hair.

Q. How?
A. With a naked dagger, I kneeling upon the cross beneath the banners of the pope and of our sacred order.

Q. Did you take an oath?
A. I did, to destroy heretics and their governments and rulers, and to spare neither age, sex nor condition; to be as a corpse, without any opinion or will of my own, but to implicitly obey my superiors in all things without hesitation or murmuring.

Q. Will you do that?
A. I will.

Q. How do you travel?
A. In the bark of Peter, the fisherman.

Q. Whither do you travel?
A. To the four quarters of the globe.

Q. For what purpose?
A. To obey the orders of the general and superiors, and execute the will of the pope and faithfully fulfill the conditions of my oath.

Q. Go, ye, then, into all the world, and take possession of all lands in the name of the pope. He who will not accept him as the vicar of Jesus and his vice-gerent on earth, let him be accursed and exterminated.

SWALLOWED A JONAH.

The Feat Performed by the Democratic Party of Iowa.

DES MOINES, Ia., Aug. 18, 1892.—EDITOR AMERICAN: The following is a section from the democratic platform adopted by the state convention held at Davenport:

We denounce as un-American any society or organization that is pledged to deprive any citizen his right to vote or hold office on account of his religious beliefs or nationality.

One has only to read some of the Catholic denunciations of the various patriotic organizations to understand from what source the above emanates. One has also only to know the position that the so-called "un-American institutions" hold on the public school question to understand the Catholic animosity. The "un-American institutions" do object to a "citizen" of any "nationality" who has not resided in the United States at least five years and become naturalized, the "right to vote or hold office." The "un-American institutions" do not deny any "citizen" [of the U. S.] the "right to vote or hold office" because "of his religious beliefs," but when those "beliefs" become political and they emanate from Rome, through the priests, then there is a kick coming.

I think the democratic party of Iowa has swallowed a Jonah, and will, before the election, vainly look for an island on which to deposit the load which has been saddled on them by the Roman church. ZIMM.

Fell Into Boiling Water.

A little son of Wm. Burgess of South Omaha, accidentally fell into a vat of boiling water at Cudahy's packing house the other day and was badly scalded. Although his injury is very serious the physician attending thinks he will succeed in saving the boy's life.

Sunday Night Carousals.

There is considerable complaint among the residents of Clifton Hill regarding the Sunday night carousals of men returning to the city from suburban parks.

REPUBLICANS in the Seventh ward want to wake up if they do not want Chas. Wehrer in the legislature and Edward Walsh in the council.

ROME'S ATTITUDE

Extracts From Bishop Dupanloup's Book Against Freemasonry.

Bishop Dupanloup of Orleans, France, was deputed by Pope Pius IX. in 1870, to prepare a work against Freemasonry, and to echo the anathemas and thunders of the Vatican against this noble order.

"I have often been asked the following questions upon the subject of freemasonry:—

"Is it an institution hostile to religion?"

"May a christian become a Freemason?"

"Can one be at the same time a Freemason and a christian?"

Some years ago Mgr. DeKotteler, Bishop of Mayence, one of the most learned bishops and large-minded men in Germany, was also obliged to give his attention to this subject, and he has published his pamphlet, with this title, "Can a Catholic become a Freemason?" His answer was the same as mine, and after a careful study of the question, I must reply as he does, "No, a catholic, a christian, cannot be a Freemason." Why? Because Freemasonry is an enemy to christianity, and in the depths of its heart, an irreconcilable enemy. I will go further and ask, "can a serious minded man, a man of sound common sense become a Freemason?" And I must answer equally clearly, "No, because Freemasonry in its true spirit, in its very essence and in its last acts is the declared enemy of christianity, and by its fundamental principle, an irreconcilable enemy. Was it not with a deeply seated hostile intention that in 1869, at Brussels, Naples and Paris, those now councils (in masonic language, conventions) were convened in the face of the Ecumenical council and quite lately has not a similar convention tried to meet in Rome itself? We may remember that this Paris convention was announced by a circular of the grand master of the order, as follows: "The undersigned, considering that under present circumstances, in the face of the Ecumenical council which is about to open, it is important that Freemasonry should solemnly affirm its great principles," etc. I only wish to make one remark upon this circular. It is upon the motive of this projected convention. It is to elaborate and vote a solemn manifesto—for what purpose? To affirm certain principles which it was important to lay down in the face of the Ecumenical council. Would it be possible to declare in a more explicit manner the flagrant antagonism between Freemasonry and the Catholic church? And if it were possible to have any doubt left on the subject, would it not be enough to remove it to remember a letter published at that time by N. Micheli, and in which the "manifestation" which it was incumbent upon every Freemason to make in the face of the Ecumenical council, would be the true council which would judge the false one. Freemasonry then is serious war declared against religion. But the odious object of Freemasons appears specially in the zeal they show in preaching morality without God, and, in consequence, in separating the instruction of youth from all religious belief.

Christianity (Catholicism), it is said incessantly in the lodges, is a lying, bastard religion, repudiated by common sense, brutalizing, and which must be annihilated. It is a heap of fables, a worm-eaten fabric. Catholicism is a used-up formula repudiated by every sensible man. It is not the lying religion of the false priests of a christ which will guide our steps." Thus spoke, at the installation of the lodge of "Hope," the great orator of the lodge, the Bro. Lacombie. According to this orator, the ministers of the gospel (priests) are a party which has undertaken to enchain all progress, stifle all light and destroy all liberty, in order to reign quietly over the brutalized population of ignorant slaves. Further on he continues: "To-day, that the light is beginning to shine through the clouds, we must have the courage to make short work of all this rubbish of fables, even should the torch of reason reduce to cinders all that still remain standing by these vestiges of ignorance and superstition. This is the way every Free Mason speaks. That is what it calls, "Not troubling its head about Christianity. What in fact is the principle?—Free thinking. Free thinking is the fundamental principle. Not restrained, but complete and universal liberty. A liberty which will be absolute without limit in its fullest extent. Absolute liberty of conscience is the only basis of Free Masonry. Free Masonry in fact is above all dogmas. It is above all religions. Liberty of conscience is superior to all forms of religious belief, and this unlimited, complete and universal liberty is a right. This, liberty, right not in

regard to the civil law but to the anterior conscience—liberty, the absolute, universal right to believe what one wills, as he wills, or not to believe anything at all.

This right, which is proclaimed to be anterior and superior to all religious convictions or forms or belief—this is the fundamental principle and the sole basis of Free Masonry. The masonic principle is therefore exclusive of Christianity, and hence a Christian cannot be a Free Mason. And besides has not Garibaldi, the accomplice, and perhaps the agent at this moment in Rome, the great persecutor of the church in Germany, has not Garibaldi been Grand Master of the Italian Free Masons? When the great conspirator, Joseph Mazzini died, what happened? The Italian lodges went into mourning. Many of them sent deputations to his funeral, and the grand Orient of Italy invited all Free Masons of what ever nationality, who found themselves at that moment in the Valley of the Tiber, to assemble themselves in the Piazza del Popolo. At the hour appointed a host of brothers surrounded the masonic banner, which for the first time had been displayed in Rome, and followed it to the capital, bearing the bust of Mazzini. Can we wonder after all this that popes and bishops should have condemned Free Masonry? And is it not a great duty that they have fulfilled and a great service rendered to humanity. For two centuries, during which Free Masonry has been, I will not say founded, but developed in Europe, the popes have never ceased their anxious watch over its movements. And in the Eighteenth century two sovereign pontiffs, Clement XII, and the learned Benedict XIV, and lastly Pius IX, pronounced against this association the most explicit and most solemn condemnations. Let it suffice to quote here some passages of the celebrated bull Quo Graviores, of Leo XII, and the recent allocution of Pius IX.

The Pope Leo XII, in this bull first calls to mind the condemnations pronounced against Free Masonry since the reign of Clement XII, and declares this institution to be the open enemy of the Catholic church, and finally recalls the bulls of Pius VII, his immediate predecessor, then he himself renews all of these condemnations. "Beware of the seductive and flattering speeches which are employed to induce you to enter into these societies. Be convinced that no one can enter upon them without being guilty of grave sin." Further on, in accents of warmest charity, he conjures those who have allowed themselves to be seduced to give up the lodges as soon as possible, and forbids under pain of all the penalties pronounced by his predecessors (including confiscation of property and death) any Catholic to be received in the society of Free Masons.

Lastly, Pius IX, recalling in his allocution of the 25th of September, 1867, the warning given to Free Masonry by his predecessors, continues thus: "Unfortunately, these warnings have not the hoped-for result; and we look upon it, therefore, as a duty to condemn this society anew. We condemn this masonic society and all other societies of the same nature, and which, though different in form, tend to the same object, under the same pains and penalties as those specified in the constitutions of our predecessors, and this concerns all Christians of every condition, rank and dignity all over the world. It is for this reason that all the Belgian bishops, in a collective circular on Free Masonry, made the following declarations:

"It is positively forbidden to take any part in this society, and those who persist in so doing are unworthy of receiving absolution as long as they shall not have sincerely renounced their error.

It is for this reason that the Irish bishops, assembled together in Dublin, in April, 1861, in a pastoral letter addressed to the clergy and faithful of this diocese, pointed out Free Masonry among other contemporary perils, saying:

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I have before me at this moment, a pamphlet published by Mgr. DeKotteler.

The conclusion of this calm and exhaustive treatise, is this: There is, then, on the one hand the Catholic church, and on the other modern Free Masonry. The Catholic who becomes a Free Mason deserts the temple of the living God to work at the temple of an idol.

Says Mgr. the Bishop of Autun, "If one wishes honestly to remain a Christian (Catholic) one cannot be at the same time a Free Mason."

"Yes," in reply to Bishop Dupanloup's tirades and false assertions, except one, and in that we most heartily concur. A Roman Catholic cannot be a Free Mason, nor can a Free Mason be a Roman Catholic."

Adopting the language of the Rev. Bro. E. H. Ward at the laying of the new corner stone of the new Masonic Temple of Stockton, California, he uttered the following truths:

"You will seek in vain for a higher morality than Masonry inculcates. I bear this testimony gladly for it has rejoiced my heart to learn that Masonry grounds its morality not upon utilitarianism or philosophical theories of the past or of the present, but (where alone a true system of morals can be based) upon God's existence and man's accountability to him. It does not profess to have discovered its system, but to have derived it from the bible, the great light of Masonry. To every intelligent Mason, that book is essentially different from any other book. * * *

This book, every line bedewed with Drops of love divine, and with the eternal heraldry and signature of the Almighty stamped we Masons accept it as a revelation of God's will to man, and from it derive our moral precepts. * * * Purity, brotherly love, relief, truth, temperance, fortitude and justice are only a few of them; and flowers more beautiful than these grow not in the garden of God.

Contrast the above beautiful and eloquent eulogium with the following from the Roman Catholic *Monitor* of San Francisco, the mouth-piece of Rome, in speaking of the Knights Templars of America, at their 22nd triennial convocation, at San Francisco, August 20, 1883. It says:

"They are simply a band of men belonging to the Masonic order, and all their Latin devices, crosses, religious ceremonies and sham Knightly armor, are simply so many gaudy, glittering feathers plucked from the peacock to ornament the buzzard. The ceremonies on Sunday at the pavilion were a hollow mockery of the Knight Templar Order, merely an association of oath bound grippers who believe in having a good time under borrowed plumes and under Knightly names that are only soiled by being used by such unworthy imitators of the invincible Knights of the ages of chivalry. There is no more connection between the real knights of the past and the dressed up dudes of the present than there is between the architecture of St. Peter's in Rome and the brick pile abortion called the city hall. These men are merely Free Masons who are void of the first principles of dignity, honor and religious zeal which animated the knights of the past when the church blessed their banners.

Every man in the sham Knight's society is under the ban of the Catholic church, and this of itself is sufficient to prove that there must be something dangerous to Christianity, to morality and to society in such an oath bound secret organization. Individually, the men who intend to parade themselves in public, like so many circus riders dressed up in tawdry trappings of the ring, may be very decent dish washers, counter jumpers, cock-tail manipulators or members of any of the various crafts by which money is made rapidly, if not honestly, but it would take considerable magic to transform one of these dressed-up dudes into the genuine knight who flourished in an age when courage passed current for character and when men were valued for their valor and not because they could put on borrowed clothes and ride a borrowed horse, and called themselves by the double-ridiculous title of Sir Knights.

In response to which we offer the following brief poem by the gifted authoress, Mrs. Eliza A. Pittsinger.

THE TEMPLARS CROSS AND MARTYR'S CROWN.

(By Eliza A. Pittsinger, Author of the Bugle Peals.)

(Respectfully dedicated to the Knights Templar of America at their Triennial Convocation and the laying of the corner stone of the Garfield monument at San Francisco, Cal., on the 24th day of August, 1883, the 31th anniversary of St. Bartholomew.)

What means this pageant of display,
These symbols of an ancient day,
That o'er our city float and play?

What means these men? This mighty host
(Which the nation well may boast,
That beats its banners to our coast?)

The banquet, dance, procession grand,
With vainglorious and model man,
To answer heroes of the land.

Continued on Fifth page.

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"They are simply a band of men belonging to the Masonic order, and all their Latin devices, crosses, religious ceremonies and sham Knightly armor, are simply so many gaudy, glittering feathers plucked from the peacock to ornament the buzzard. The ceremonies on Sunday at the pavilion were a hollow mockery of the Knight Templar Order, merely an association of oath bound grippers who believe in having a good time under borrowed plumes and under Knightly names that are only soiled by being used by such unworthy imitators of the invincible Knights of the ages of chivalry. There is no more connection between the real knights of the past and the dressed up dudes of the present than there is between the architecture of St. Peter's in Rome and the brick pile abortion called the city hall. These men are merely Free Masons who are void of the first principles of dignity, honor and religious zeal which animated the knights of the past when the church blessed their banners.

Every man in the sham Knight's society is under the ban of the Catholic church, and this of itself is sufficient to prove that there must be something dangerous to Christianity, to morality and to society in such an oath bound secret organization. Individually, the men who intend to parade themselves in public, like so many circus riders dressed up in tawdry trappings of the ring, may be very decent dish washers, counter jumpers, cock-tail manipulators or members of any of the various crafts by which money is made rapidly, if not honestly, but it would take considerable magic to transform one of these dressed-up dudes into the genuine knight who flourished in an age when courage passed current for character and when men were valued for their valor and not because they could put on borrowed clothes and ride a borrowed horse, and called themselves by the double-ridiculous title of Sir Knights.

In response to which we offer the following brief poem by the gifted authoress, Mrs. Eliza A. Pittsinger.

THE TEMPLARS CROSS AND MARTYR'S CROWN.

(By Eliza A. Pittsinger, Author of the Bugle Peals.)

(Respectfully dedicated to the Knights Templar of America at their Triennial Convocation and the laying of the corner stone of the Garfield monument at San Francisco, Cal., on the 24th day of August, 1883, the 31th anniversary of St. Bartholomew.)

What means this pageant of display,
These symbols of an ancient day,
That o'er our city float and play?

What means these men? This mighty host
(Which the nation well may boast,
That beats its banners to our coast?)

The banquet, dance, procession grand,
With vainglorious and model man,
To answer heroes of the land.

Continued on Fifth page.

regard to the civil law but to the anterior conscience—liberty, the absolute, universal right to believe what one wills, as he wills, or not to believe anything at all.

This right, which is proclaimed to be anterior and superior to all religious convictions or forms or belief—this is the fundamental principle and the sole basis of Free Masonry. The masonic principle is therefore exclusive of Christianity, and hence a Christian cannot be a Free Mason. And besides has not Garibaldi, the accomplice, and perhaps the agent at this moment in Rome, the great persecutor of the church in Germany, has not Garibaldi been Grand Master of the Italian Free Masons? When the great conspirator, Joseph Mazzini died, what happened? The Italian lodges went into mourning. Many of them sent deputations to his funeral, and the grand Orient of Italy invited all Free Masons of what ever nationality, who found themselves at that moment in the Valley of the Tiber, to assemble themselves in the Piazza del Popolo. At the hour appointed a host of brothers surrounded the masonic banner, which for the first time had been displayed in Rome, and followed it to the capital, bearing the bust of Mazzini. Can we wonder after all this that popes and bishops should have condemned Free Masonry? And is it not a great duty that they have fulfilled and a great service rendered to humanity. For two centuries, during which Free Masonry has been, I will not say founded, but developed in Europe, the popes have never ceased their anxious watch over its movements. And in the Eighteenth century two sovereign pontiffs, Clement XII, and the learned Benedict XIV, and lastly Pius IX, pronounced against this association the most explicit and most solemn condemnations. Let it suffice to quote here some passages of the celebrated bull Quo Graviores, of Leo XII, and the recent allocution of Pius IX.

The Pope Leo XII, in this bull first calls to mind the condemnations pronounced against Free Masonry since the reign of Clement XII, and declares this institution to be the open enemy of the Catholic church, and finally recalls the bulls of Pius VII, his immediate predecessor, then he himself renews all of these condemnations. "Beware of the seductive and flattering speeches which are employed to induce you to enter into these societies. Be convinced that no one can enter upon them without being guilty of grave sin." Further on, in accents of warmest charity, he conjures those who have allowed themselves to be seduced to give up the lodges as soon as possible, and forbids under pain of all the penalties pronounced by his predecessors (including confiscation of property and death) any Catholic to be received in the society of Free Masons.

Lastly, Pius IX, recalling in his allocution of the 25th of September, 1867, the warning given to Free Masonry by his predecessors, continues thus: "Unfortunately, these warnings have not the hoped-for result; and we look upon it, therefore, as a duty to condemn this society anew. We condemn this masonic society and all other societies of the same nature, and which, though different in form, tend to the same object, under the same pains and penalties as those specified in the constitutions of our predecessors, and this concerns all Christians of every condition, rank and dignity all over the world. It is for this reason that all the Belgian bishops, in a collective circular on Free Masonry, made the following declarations:

"It is positively forbidden to take any part in this society, and those who persist in so doing are unworthy of receiving absolution as long as they shall not have sincerely renounced their error.

It is for this reason that the Irish bishops, assembled together in Dublin, in April, 1861, in a pastoral letter addressed to the clergy and faithful of this diocese, pointed out Free Masonry among other contemporary perils, saying:

"It is for us a sacred duty to warn you to avoid these secret societies, and especially that of the Free Masons."

Finally, not to multiply quotations any further, it is for this reason that the bishops of free North America, assembled in council at Baltimore, pointed out and unanimously condemned the society of Free Masons, in a pastoral letter addressed to their dioceses.

In France, how often has not the episcopate lifted up her voice to repeat the Pontifical condemnations and demonstrate the incompatibility of Free Masonry with Christianity (Roman Catholicism.) What the bishops think in France, Belgium, England and America, they equally think in Germany.

I have before me at this moment, a pamphlet published by Mgr. DeKotteler.

The conclusion of this calm and exhaustive treatise, is this: There is, then, on the one hand the Catholic church, and on the other modern Free Masonry. The Catholic who becomes a Free Mason deserts the temple of the living God to work at the temple of an idol.

Says Mgr. the Bishop of Autun, "If one wishes honestly to remain a Christian (Catholic) one cannot be at the same time a Free Mason."

"Yes," in reply to Bishop Dupanloup's tirades and false assertions, except one, and in that we most heartily concur. A Roman Catholic cannot be a Free Mason, nor can a Free Mason be a Roman Catholic."

Adopting the language of the Rev. Bro. E. H. Ward at the laying of the new corner stone of the new Masonic Temple of Stockton, California, he uttered the following truths:

"You will seek in vain for a higher morality than Masonry inculcates. I bear this testimony gladly for it has rejoiced my heart to learn that Masonry grounds its morality not upon utilitarianism or philosophical theories of the past or of the present, but (where alone a true system of morals can be based) upon God's existence and man's accountability to him. It does not profess to have discovered its system, but to have derived it from the bible, the great light of Masonry. To every intelligent Mason, that book is essentially different from any other book. * * *

This book, every line bedewed with Drops of love divine, and with the eternal heraldry and signature of the Almighty stamped we Masons accept it as a revelation of God's will to man, and from it derive our moral precepts. * * * Purity, brotherly love, relief, truth, temperance, fortitude and justice are only a few of them; and flowers more beautiful than these grow not in the garden of God.

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