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### THE JESUIT CONNECTION

(The Society of Jesus)

In the eighteenth century the Jesuits were charged with having an intimate connection with Freemasonry, and the invention of the Degree of Kadosh was even attributed to those members of the Society who constituted the College of Clermont. This theory of a Jesuitical Freemasonry seems to have originated with the Illuminati.

*Mackey's Encyclopedia of Freemasonry*<sup>1</sup>

#### Jesuit Conspiracy?

Some revisionist authors have suggested that the Catholic Church is the controller of the Masonic conspiracy through the Jesuit Order. There are several reasons for this viewpoint: (1) the Jesuits preceded organized Freemasonry by almost two centuries; (2) like Masons the Jesuits have several degrees of initiation; (3) like Masons the Jesuits take an oath; (4) like Masons the Jesuits have in the past subverted governments; (5) Jesuits have surfaced in Freemasonry; (6) Jesuits were encouraged and protected by Freemason Frederick the Great during their suppression in 1773; and (7) Weishaupt was at one time a Jesuit.<sup>2</sup>

Charles W. Heckethorn, in *Secret Societies of All Ages and Countries*, believed Jesuits were at the head of the Masonic conspiracy because their ceremonies were similar to those of Freemasonry. "There is considerable analogy," he surmised, "between Masonic and Jesuitic degrees; and the Jesuits also tread down the shoe and bare the knee, because Ignatius Loyola thus presented himself at Rome and asked for the confirmation of the order."<sup>3</sup>

Dr. Mackey scorns the comparison: "Like oil and water the tolerance of Freemasonry and the intolerance of the 'Society of Jesus' cannot commingle."<sup>4</sup>

What are the merits of the charge, quoted at the beginning of this chapter, that "Jesuitical Freemasonry seems to have originated with the Illuminati"?

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Nesta Webster addresses the matter by asking whether or not the Jesuits were the conduit of Illuminist-oriental ideas to Weishaupt, the "Bavarian Professor": "How did these Oriental methods penetrate to the Bavarian professor? According to certain writers, through the Jesuits. The fact that Weishaupt had been brought up by this Order has provided the enemies of the Jesuits with the argument that they were the secret inspirers of the Illuminati."<sup>5</sup> Webster concludes: "That in the seventeenth century certain Jesuits played the part of political intriguers I suppose their warmest friends will hardly deny, but that they employed any secret of masonic [sic] system seems to me perfectly incapable of proof.... The fact is that the accusation of Jesuit intrigue behind secret societies has emanated principally from the secret societies themselves and would appear to have been a device adopted by them to cover their own tracks."<sup>6</sup>

The debate and speculation has spilt much ink. As Mackey notes, "Almost a library of books has been written on both sides of this subject in Germany and in France."<sup>7</sup> Some of those books happen to be Masonic. Maurice Pinay, quoting the *Abbreviated Encyclopedic Dictionary of Freemasonry* in his book *The Plot Against The Church* (1967), reports that the Strict Observance, which we have learned was indirectly founded by Charles Radcliffe, "was the third freemasonic [sic] innovation of the Jesuits, who stirred up the hope among their supporters to come into the possession of the riches of the old Templars. The chronological history of the Grand masters corresponds to that of the generals of the Society of Jesus."<sup>8</sup>

The Jesuits did indeed follow the Templar Stuarts to the Continent to back the Stuart cause - not because the Stuarts were Templars, but because they were Catholics. Charles Radcliffe, therefore, may well have developed a Jesuit Rite to conceal Templar activity. If so, the Rite seemed to be temporary, since the Stuarts were defeated in 1745.

We must also consider that the claim from the *Masonic Dictionary* that a Jesuit Rite existed, may be disinformation. Such a rite within the Sionist-Templar Strict Observance was never mentioned by the authors of *Holy Blood, Holy Grail*, and their research was extensive.

The *Masonic Dictionary* also mentions the Martinist Order as another Jesuit-inspired organization. Pinay says that the *Masonic Dictionary* defines the Chosen Cohen rite as "a philosophic spiritual, ultra-Jesuitical rite,

which was founded in 1754."~ But we have shown already that the Martinists are Sionist, protecting certain Priory documents.

The *Masonic Dictionary* seems to be publishing disinformation. This may be a ploy by Masonry to implicate and involve the Jesuits in Freemasonry. The Vatican's Roman Curia thinks so. It states the end

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to which Masonry would use the Jesuits: "The infiltrations of..Freemasonry into the Society of Jesus followed visibly the same aims, for this Freemasonic-Templar rite of the Jesuits wishes apparently to make the Society of Jesus into a new Templar Order with retention of its outer official structure.... [The Jesuits then could be] secretly ruled by the enemies of the Church and then [be] used in order to destroy its defenders and with the purpose of making easier the victory of.. Freemasonry..."<sup>10</sup>

### **The Suppression and the Jesuits**

There was a time when Jesuits did flock to the Masonic Lodge. On June 14, 1773, Pope Clement XIV dissolved the Jesuit Order, after which the kings of Europe confiscated their property. The suppression continued under the administration of Pope Pius VI. In 1814 the Jesuits were reinstated by Pope Pius VII.

Oddly enough, at the time of the dissolution (1773), founder of the banking dynasty Meyer Rothschild allegedly met with Weishaupt to plan world revolution. Some believe these two events were connected, since Weishaupt, a Jesuit, was not hindered by the Jesuit suppression. Further analysis, however, reveals that although many Jesuits joined illuminated Freemasonry at that time, they did so not because they were heading a conspiracy, but because they were seeking protection from both papal and state persecution.

To achieve revolution in France, it was imperative that the Masonic conspirators get rid of the powerful Jesuits. Masonry, and not the Church, was actually behind the Jesuit suppression. Pope Clement XIV succumbed to Masonic pressure. Monsignor Dr. Dillon in his brief account holds that the Jesuit suppression was more Masonic than Catholic: "The Duke de Choiseul, a Freemason, with the aid of the abominable de Pompadour, the harlot of the still more abominable Louis XV, succeeded in driving the Jesuits from France. He then set about influencing his brother Masons, the Count De Aranda, Prime Minister of Charles III of Spain, and the infamous Carvalho-Pombal. . .to do the same work in the Catholic States of their respective sovereigns."<sup>11</sup>

Although the Jesuits were reinstated in 1814 by Pope Pius VII, the damage had already been done. Some Jesuits had joined illuminated Freemasonry. This has erroneously led a few researchers to conclude that the conspiracy to annihilate the Church and State was of Jesuit origin in retaliation for their suppression.

According to Jack Chick (the most rabid anti-Catholic in the country) in his comic book "Alberto," the higher order of Jesuits are today still

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members of the Masonic Lodge, including the current Father General.<sup>12</sup> Jesuit involvement in Freemasonry is also confirmed in *The Jesuits* (1987), by former Jesuit, Dr. Malachi Martin.

In *The Jesuits*, Martin traces the history of the Society of Jesus. He says that the Jesuits' original mission was to back the Pope in all his directives. These priests were known as the "Pope's Men." Martin notes the suffering the Jesuits endured as a result of the 1773 suppression. When the Pope, he says, "put their Father General and his advisers into papal dungeons, even as he imposed exile and slow death on thousands of Jesuits who were stranded without help or support in dangerous parts of the world, [when they were reinstated in 1814], [t]he revived Jesuits started off again, with renewed zeal for the papal will...."<sup>13</sup>

Although some Jesuits joined the Illuminati and Freemasonry during their suppression, Martin believes as a whole they stayed true to the Pope. He places their shift of loyalty after the Second Vatican Council in 1965. He writes:

Never, it can be said, did the Society of Jesus as a body veer from that mission [of being the "popes men"] until 1965. In that year, the Second Vatican Council ended the last of its four sessions; and Pedro de Arrupe y Gondra was elected to be the 27th Father General of the Jesuits. Under Arrupe's leadership, and in the heady expectation of change sparked by the Council itself, the new outlook - antipapal and sociopolitical in nature - that had been flourishing in a covert fashion for over a century was espoused by the Society as a corporate body.<sup>14</sup>

The Roman Curia was correct. Instead of the Jesuits penetrating the Masonic Order, Freemasonry penetrated

the Jesuits. Malachi Martin suggests that Freemasonry infiltrated the Jesuit Order throughout the last century, the effects of which were finally manifest during Father General Arrupe's administration. He confirms that many of the Jesuits are now Masons. The late Father Arrupe was also a Mason. Martin documents that the Marxist "Liberation Theology," backed by the Jesuits in South America, is Masonic in origin.<sup>15</sup>

### **The Masonic Murder of a Modern Pope**

The current involvement of Catholic priests, other than Jesuits, in Freemasonry is documented by David Yallop in his contemporary book,

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*In God's Name*. His book is subtitled *An Investigation into the Assassination of Pope John Paul I*. Yallop reveals startling information that incriminates Freemasonry in the death of the first John Paul. He notes the mysterious correlation between the 33 degrees of Masonry and the time of the new pope's death: "Sometime during the late evening of September 28, 1978, and the early morning of September 29, 1978, *thirty-three days* after his election, Albino Luciani [Pope John Paul I] died."<sup>16</sup>

Yallop confirms that all the Cardinals and Bishops in the Vatican who were physically proximate to the Pope that night were Grand Orient Masons. He lists some of the Lodges in which they were initiated and gives their Masonic code names. He also notes that Italian Grand Orient Freemasonry founded a lodge called Propaganda Two (P-2), the membership of which was, and still is, primarily Mafia.

What would bring the violent hand of Masonry upon such a popular and untested pontiff? According to Yallop, Pope John Paul I's transgression was that he discovered some priests in the Vatican had joined the Masonic Lodge and were at that moment laundering illegal drug money and conducting illegal banking practices through the Vatican Bank in behalf of the P-2 Masonic Lodge. Word leaked that on September 29 the new pope would replace some 20 of the Bishops and Cardinals he knew were involved. During the night of September 28, however, he mysteriously died. Yallop offers convincing evidence that the Pope was poisoned. He also suggests that killing the Pope on his thirty-third day in office was a Masonic signature.

### **Infiltrating the Catholic Church**

How was Masonry able to penetrate the Catholic Church? When did its plan to infiltrate begin? Edith Starr Miller sheds light on these two questions in *Occult Theocracy*. Miller explains that after the 1789-1793 destruction of old France, and prior to the reign of Napoleon, Grand Orient Freemasonry's aim was to destroy Christianity at its source. From the minutes of the Italian Masonic Lodge, entitled *Permanent Instructions, or Practical Code of Rules: Guide for the Heads of the Highest Grades of Masonry*, Miller quotes:

Now that we are constituted in an active body, and that our Order begins to reign as well in places most remote as in those that are nearest our centre, one great thought arises, a thought that has always greatly pre-occupied the men who aspire to the

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universal regeneration of the world, that thought is, the Liberation of Italy, for from Italy shall one day issue the freedom of the entire world - a Republic of Fraternity, Harmony, and Humanity.

Our final aim is that of Voltaire and of the French Revolution, - the complete annihilation of Catholicism, and ultimately of Christianity.

Under this cloak [of Freemasonry], we may conspire at our convenience, and arrive, little by little, at our ultimate aim.

The Pope, whoever he may be, will never enter into a secret society. It then becomes the duty of the Secret Society to make the first advance to the Church and to the Pope, with the object of conquering both. The work for which we gird ourselves up, is not the work of a day, nor a month, nor a year.

It may last for many years, perhaps for a century; in our ranks the soldier dies, but the war is continued. We do not at present intend to gain the Pope to our cause, nor to make him a neophyte to our principles, or a propagator of our ideas. Such would be a dream.

That which we should seek, that which we should await, as the Jews await a Messiah, is a Pope according to our wants.<sup>17</sup>

What the Grand Orient desired was either a weak Pope, or one who could be directly manipulated. That

Pope arose in 1958. He was not a weak man, but one cunningly groomed by the Grand Master of the Priory of Sion. According to the authors of *Holy Blood, Holy Grail*, while acting as papal nuncio to Turkey in 1935 this prelate had secretly joined a Rose-Croix order, possibly the Priory of Sion.<sup>18</sup>

Grand Master (GM) of the Priory of Sion at that time was artist Jean Cocteau (GM 1918-1963). As helmsman of Sion, his apparent assignment was to steer the Catholic Church away from its centuries-old, anti-Masonic attitude to one that would favor the Brotherhood. A pope groomed in his younger years in a Rosicrucian order would do the job for Sion. Cardinal Angelo Roncalli of Venice was the priest selected by Cocteau. To make sure this prelate met the right people, Cocteau introduced him to those with whom he had spent a good portion of his life - members of royalist and aristocratic Catholic circles. When it came time to appoint the papal nuncio to Turkey, the nod went to Cardinal Roncalli. When it was time for the Catholic aristocracy to lobby for a Pope, a suggestion from Jean Cocteau was sufficient.

An interesting point in this intrigue is that two years before Roncalli ascended the Papal throne, the Priory documents of 1956 list Jean

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Cocteau as Jean (John) XXIII. The authors of *Holy Blood, Holy Grail* report that two years later, "In 1958, while Cocteau still presumably held the grand mastership.. the assembled cardinals elected as their new Pontiff Cardinal Angelo Roncalli of Venice."<sup>19</sup> The new pope took the name John XXIII, the same name listed in the Priory documents for his Rosicrucian mentor.

A newly elected Pope traditionally chooses his own papal name, which name signifies in what direction the Vicar of Christ will lead the Church. If he takes the name of a previous Pope, adding one Roman numeral to it, he will follow in that Pope's footsteps. *Holy Blood* authors report that "Cardinal Roncalli caused considerable consternation when he chose the name of John XXIII. Such consternation was not unjustified. In the first place, the name John had been implicitly anathematized since it was last used in the early fifteenth century - by an Antipope."<sup>20</sup>

Who was this Antipope? The *Encyclopaedia Britannica* states that Baldassare Cossa was the Antipope John XXIII, a schismatic Pope from 1410 to 1415. Cossa lived during the days of strongest Protestant Reformation, a time also when Rosicrucianism was on the rise. Since he was ecumenical in philosophy he sided with the schismatics. And as a schismatic, Cossa's claim to the name John XXIII is generally considered by the Roman Catholic Church to be illegal.<sup>21</sup>

Because of the Cossa stigma, the name "John" had not been used by Popes until Roncalli in 1958. What is so significant about Cardinal Roncalli's revival of the line of Johns is that he took the precise Roman numeral of the schismatic Antipope, signaling to the Catholic world he not only would follow in this schismatic prelate's footsteps, but would duplicate them. Cardinal Roncalli was known as the "ecumenical Pope."

The authors of *Holy Blood* see another layer of meaning in the name:

"If Pope John was affiliated with a Rose-Croix organization, and if that organization was the Priore de Sion, the implications would be extremely intriguing. Among other things they would suggest that Cardinal Roncalli, on becoming Pope, chose the name of his own secret grand master - so that, for some symbolic reason, there would be a John XXIII presiding over Sion and the papacy simultaneously."<sup>22</sup>

We believe the significance of the name is otherwise. The Grand Master of Sion certainly knew of this fifteenth century schismatic ecumenical Antipope. The "symbolic reason" for the choice of name was not in the fact that two John XXIII's reigned simultaneously in the mid-twentieth century. It was more likely a confirmation of identity. Grand Master Jean Cocteau, when publishing his own name as Jean (John) XXIII in the Priory documents in 1956, was sending a message

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to the Priory of Sion's Lost King: "The Pope who names himself John XXIII, as I have named myself in this document, is the one I have been grooming in the doctrine of the Antipope by the same name!" The name would signal the "Lost King" of Sion that Cocteau had succeeded in his mission.

In 1963 both Johns died. The authors of *Holy Blood* summarize the profound effects of John XXIII's pontificate upon the Catholic Church:

Whatever the truth underlying these strange coincidences, there is no question that more than any other man Pope John XXIII was responsible for reorienting the Roman Catholic Church - and bringing it, as commentators have frequently said, into the twentieth century. Much of this was accomplished by the reforms of the Second Vatican Council, which John inaugurated. At the same time, however, John was responsible for other changes as well. He revised the Church's position on Freemasonry, for example - breaking with at least two centuries of entrenched tradition and pronouncing that a Catholic might be a

### **Grand Master Cocteau Sent Another Symbolic Message to Sion**

Cocteau, as an artist, helped redecorate many Catholic churches destroyed by World War II. His symbolic messages in art offer more confirmation that the Priory of Sion had turned the Roman Church pro-Masonic. One example can be seen in the church of Notre Dame de France, around the corner from Leicester Square in London. During the war the church was seriously damaged. After the war it was restored and redecorated by artists from all over France. The authors of *Holy Blood, Holy Grail* state that Cocteau was one of them,

who, in 1960, three years before his death, executed a mural depicting the Crucifixion. It is an extremely singular Crucifixion. There is a black sun and a sinister, green tinged and unidentified figure in the lower right-hand corner. There is a Roman soldier holding a shield with a bird emblazoned on it - a highly stylized bird suggesting an Egyptian rendering of Horus. Among the mourning women and dice-throwing centurions there are two incongruously modern figures - one of whom is Cocteau himself, presented as a self-portrait, with his back significantly

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turned on the cross. Most striking of all is the fact that the mural depicts only the lower portion of the cross. Whoever hangs upon it is visible only as far up as the knees - so that one cannot see the face or determine the identity of who is being crucified. And fixed to the cross, immediately below the anonymous victim's feet, is a gigantic rose. The design, in short, is a flagrant Rose-Croix device.<sup>24</sup>

The symbology is both striking and blasphemous. The rose affixed to the base of the cross on which a faceless person hangs is representative of the Rosicrucian doctrine of opposites. We know that in Rosicrucian symbolism the rose entwined around the upright portion of the cross represents the Serpent (Satan). Therefore, the anonymous person on the cross would be the Adversary, the Rosicrucian antithesis of Christ. The hierarchy of the Priory of Sion would readily understand the symbolic message: "At the head of the Catholic Church is our pope who represents, not Christ, but the Adversary." The Grand Master of Sion, given the task to steer the Catholic Church toward a pro-Masonic stance, painted his triumph in this mural!

Malachi Martin documents Cocteau's groundwork, upon which the Masonic takeover of the Catholic Church actually followed after the deaths of Jean Cocteau and Pope John in 1963. Martin notes the violence and swiftness of what followed in the Catholic Church:

"Nothing that happened foretold the violent change that awaited the Church, the papacy, and the Jesuits in the 1960s.... [I]t is the first time that the Society of Jesus has turned on the papacy.... Never, it can be said, did the Society of Jesus as a body veer from that mission until 1965."<sup>25</sup>

The Pope who followed Roncalli in 1963 was Giovanni Battista Montini. Montini took the name Paul VI in a break from John. Yallop notes, however, that Pope Paul was sickly and weak, and documents time and again how he, because of physical and emotional weakness, was manipulated. Paul VI's weak performance caused his thirty-three day-long successor Pope John Paul I, in 1978 to wonder, "Did Pope Paul envisage a change in the Church's position on Freemasonry?"<sup>26</sup> John Paul I was soon assassinated by the Masons.

### **The Attempt on John Paul II**

Karol Woityla from Poland was elected the new Vicar of Christ. Woityla took John Paul's name, adding one Roman numeral, which

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signified that he would take up his predecessor's anti-Masonic crusade. Martin confirms that Freemasonry once again went to work to oppose the new pope:

There were revelations that certain circles of the international section of the Masonic Lodge in Europe and Latin America were actively organizing opposition to the Pontiff in Poland; that Vatican prelates - some twenty in all - were formal members of the Italian Lodge; and that once again Arrupe's Jesuits seemed involved with the Lodge circles opposed to the Pontiff. Pope Paul VI had already in 1965 warned Arrupe

and the Delegates to the 31st Jesuit General Congregation of the dangers in belonging to the [Masonic] Compact; it began to appear to John Paul that the warning had not been too wide of the mark.<sup>27</sup>

In May 1981 there was an attempt on John Paul II's life. Several investigators suspect Freemasonry. France, dominated by Grand Orient Freemasonry, tried to shift blame for the attempted assassination to communist Bulgaria. The leading Paris daily, *Le Monde*, reported on December 3, 1982 that, "Soviet factional opponents of former KGB head Yuri Andropov were suspected to be behind revelations of a Bulgarian connection to the May 13, 1981 attempt to assassinate Pope John Paul II."<sup>28</sup>

Based upon subsequent evidence, however, the *Le Monde* article was apparently Masonic disinformation. The Bulgarian government launched its own investigation to clear its name and discovered that the controllers of Mehmet Ali Agca, the would-be assassin, were Turkish Mafia figure Bekir Celenk and two Italian spies held in Bulgaria. In direct response to the international spotlight on the Celenk case, the Bulgarian government announced on December 22, 1982, that it was placing the two accused Italian spies, Paolo Farsetti and his girlfriend Gabriella Trevisini, on trial. The charge, according to the report issued, was that the pair were agents of a Grand Orient Scottish Rite Free Masonic Lodge called Propaganda Two, the same Lodge accused of assassinating Pope John Paul II.<sup>29</sup>

Oddly enough, the attempt on the Pope's life caused John Paul II to change direction and modify~ his opposition to Freemasonry. On January 12, 1983, the Pope issued a revised code of canon law. George W. Cornell, the Associated Press religion writer, claimed that the revised code "moves ahead in legislating reforms and principles approved by the Second Vatican Council of 1962-1965.... The code implements other

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changes in church rules, such as permitting Catholics to become Masons."

As is standard practice with the Masonically controlled press, journalist Cornell is stretching the truth. On August 17, 1985, he clarified what the 1983 revised code of canon law actually provided. It "omitted a provision of the old 1917 code excommunicating Catholics who join Masonic orders." Although the result is essentially the same, that Catholics may join Freemasonry without fear of reprisal, the Vatican still is opposed to Freemasonry. However, Pope John Paul II opened the door for many Catholics to join the Masonic Order.

Jack Chick and Malachi Martin both claim that many Jesuits are Masons. Thus Chick proposes that the Catholic Church, through the order of the Masonic Jesuits, are the conspirators. In support of that theory is the fact that Adam Weishaupt, founder of the Illuminati, was once a Jesuit.

Membership of a few Catholic priests in Masonry, however, is not sufficient evidence to establish the Catholic Church as head of the conspiracy. When considering the eight parts of the Octopus Theory, no evidence emerges that the Jesuits penetrated the hierarchy of Freemasonry. To the contrary. Freemasonry, using a traitor Rosicrucian Pope and apostate Masonic Jesuits, infiltrated the Church. Remember, Freemasonry is the one factor common to all eight legs of the Octopus Theory, not Catholicism (See Preface.) Therefore, in the same manner in which Masonry aims to use renegade Reform Jews to execute their planned destruction of Judaism, so have the Masons used the Jesuits to help annihilate their own Church.

The schism between the Church and the Jesuits began in 1773 when the papacy defrocked the Jesuits. The Vatican's action at that time, right or wrong, is of no consequence. Of significance is the fact that it set in motion a chain of events which resulted in Masonry penetrating the Vatican.

Weishaupt emerged the winner. In that crucial year when Jesuits rushed to join his Order of Illuminati, they did so not because they loved Weishaupt, for they abhorred him as much as he despised them, nor because Illuminism was a Jesuit conspiracy. They joined his Order for one reason - to protect themselves against persecution from Church and State. Little did they realize they were uniting with the Order bent on the destruction of their beloved Church.

We can vividly see the primary weapon of the conspirators as it comes into focus. By involving the Jews and the Jesuits through deception and disinformation in Freemasonry, Masonry could promote its agenda and let its plans grow and mature by diverting the conspiracy hounds

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to false prey. The "elusive game" in all conspiracy theories, when finally cornered, is Freemasonry. Jews and Jesuits are only decoys. Weishaupt used them both.

### **Voltaire's Masonic Anti-Catholicism**

Former Jesuit Weishaupt was the figurehead of a conspiracy, but not a Jesuit conspiracy. His involvement with Voltaire, a vociferous hater of the Jesuits, is proof of his profound hatred not only of Jesuits, but of all things Christian. The lives of Weishaupt and Voltaire [one of the most prolific illuminated Masonic authors]

overlapped by thirty years. Long an illuminist before Weishaupt created the Order of that name, Voltaire gloated over the suffering of the Jesuits. In 1773, upon receiving the news of their plight, he exclaimed, "See, one head of the hydra has fallen. I lift my eyes to heaven and cry 'crush the wretch.'"<sup>30</sup>

Voltaire was not quiet about his intense opposition to Christianity. Dillon quotes him as saying, "I am tired of hearing it said that twelve men sufficed to establish Christianity, and I desire to show that it requires but one man to pull it down."<sup>31</sup>

Born Francis Mary Arouet, Voltaire first joined English Freemasonry while residing in London in 1726-1728. Our own Benjamin Franklin inducted him into French Freemasonry in 1778.

Voltaire did not write under his own name, but used a code name to protect himself.<sup>32</sup> (Earlier we discussed the reason for secret names and name changes.)

According to Dillon, "Voltaire found that the Masonry to which he had been affiliated in London, was a capital means of diffusing his doctrines among the courtiers, the men of letters, and the public of France.... In the recesses of its lodges, the political conspirator found the men and the means to arrive at his ends in security."<sup>33</sup>

Voltaire defended lying as a virtue when practiced for the "good" he advocated. Dillon quotes Voltaire as saying, "Lying is a vice when it does evil. It is a great virtue when it does good. Be therefore more virtuous than ever. It is necessary to lie like a devil, not timidly and for a time, but boldly and always."<sup>34</sup> Commander Carr, in *The Conspiracy*, likewise shows Voltaire justifying all kinds of falsehood, telling his fellow enlightened, "We must make them [the populace] lavish promises and use extravagant phrases.... The opposite of what we promise may be done afterwards... that is of no consequence."<sup>35</sup>

Voltaire was a man who scorned all traditional moral restraints. Says Dillon, "He lived without shame and even ostentatiously in open

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adultery. He laughed at every moral restraint. He preached libertinage and practised it."<sup>36</sup>

During his zenith Voltaire was the hero of the irreligionists. According to the historians Durant, under the influence of Voltaire and his fellows,

the whole tone of French society had changed. Nearly every writer in France followed the line and sought the approval of the *philosophes*; *philosophie* was in a hundred tides and a thousand mouths; "a word of praise from [Freemasons] Voltaire, Diderot, or d'Alembert was more valued than the favor of a prince."

Foreign visitors angled for admission to salons where they might meet and hear the famous *philosophes*; returning to their own lands, they spread the new ideas. [Freemason] Hume, though in many of his views he preceded Voltaire, looked up to him as a master.... [Freemason Benjamin] Franklin, and others joined in preparing an English translation and edition of Voltaire's works in thirty-seven volumes (1762). In America the founders of the new republic were deeply stirred by the writings of the *philosophes*. As to Germany, hear [Freemason] Goethe's remarks to Brother Eckermann in 1820 and 1831: "You have no idea of the influence which Voltaire and his great contemporaries had in my youth, and how they governed the [mind of the] whole civilized world.... It seems to me quite extraordinary to see what men the French had in their literature in the last century. I am astonished when I merely look at it. It was the metamorphosis of a hundred-year-old literature, which had been growing ever since Louis XIV; and now stood in full power." <sup>37</sup>

Voltaire himself, overcoming the natural pessimism of old age, sounded a note of Masonic victory in 1771, as he evaluated the success of his "philosophy":

Well-constituted minds are now very numerous, they are at the head of nations; they influence public manners; and year by year the fanaticism that overspread the earth is receding in its detestable usurpation.... If religion no longer gives birth to civil wars, it is to philosophy alone that we are indebted.... A usurpation [by Christianity] odious and injurious, founded upon fraud on one side and stupidity on the other, is being at every instant undermined by reason, which is establishing its reign.<sup>38</sup>

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Voltaire equated "fanaticism" with Christianity and "philosophy" with Illuminated Masonry. In Prussia, twenty years earlier, Voltaire had laid out for the Templar king, Frederick II, the Masonic plan to undermine Christianity by "reason." Frederick II had been initiated into Freemasonry in 1738. In 1761 he had been the acknowledged head of the Scottish Rite, himself of the 32nd degree. From 1750-1755, Voltaire had been a guest at Frederick's ~ Monsignor Dillon outlines the scope of Voltaire's aims and work during that visit:

He sketched out for them the whole mode of procedure against the Church. His policy as revealed by the correspondence of Frederick II, and others with him, was not to commence an immediate persecution, but first to suppress the Jesuits and all Religious orders, and to secularize their goods; then to deprive the Pope of temporal authority, and the Church of property and state recognition. Primary and higher-class education of a lay and Infidel [sic] character was to be established, the principle of divorce affirmed, and respect for ecclesiastics lessened and destroyed. Lastly, when the whole body of the Church should be sufficiently weakened and Infidelity [sic] strong enough, the final blow was to be dealt by the sword of open, relentless persecution. A reign of terror was to spread over the whole earth, and to continue while a Christian should be found obstinate enough to adhere to Christianity. This, of course, was to be followed by a Universal Brotherhood without marriage, family, property, God, or law... 40

Of course the French Revolution put the Church to the sword. Dr. Dillon, writing in 1885, thirty-two years before the Russian Revolution, foresaw another tumult, which in the 20th century broke forth again with all the fury of Voltaire's suggestions.

Dillon illustrates Voltaire's intense hatred for the Church by quoting the author's blasphemous comments:

"I finish all my letters by saying, 'Let us crush the wretch, crush the wretch!'"<sup>41</sup> Again, Dillon quotes him writing to Damilaville: "'The Christian religion is an infamous religion, an abominable hydra which must be destroyed by a hundred invisible hands. It is necessary that the philosophers should course through the streets to destroy it as missionaries course over earth and sea to propagate it. They ought to dare all things, risk all things, even to be burned, in order to destroy it. Let us crush the wretch! Crush the wretch!'"<sup>42</sup>

Depraved men will boldly shake their fist in the face of Almighty God when riding the crest of youth, health and popularity. But when

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faced with death they cower. So it was with Voltaire. On his deathbed he was in extreme loneliness and fear. He thought of the inventions his corrupt mind had devised against Jesus Christ and His Church. When he lay dying, horror filled his eyes as he cried out "Oh, God! Oh, Christ! I wish that I had paid attention to your words more. Now that I am dying I feel the fires of hell! Oh, God! Oh, Christ! "43

By the time of his death, Voltaire had been a member of English Freemasonry for fifty years. Fifty-one days before his death he joined French Freemasonry. Yet the Masonic Great Architect of the Universe was not there to comfort him. Plunging headlong into a Christiess eternity, Voltaire shrieked his last words in the fury of despair and agony, "I am abandoned by God and man."<sup>44</sup>

Dillon quotes a Dr. Fruchen, who witnessed the awful spectacle of Voltaire's death: "Would that all who have been seduced by the writings of Voltaire had been witnesses of his death, it would be impossible to hold out [from becoming a Christian] in the face of such an awful spectacle."<sup>45</sup>

In contrast, *Mackey's Encyclopedia of Freemasonry* reports only the fact of Voltaire's death and the sorrow it caused fellow Masons:

Voltaire was easily misunderstood. He was initiated in the Lodge of the Nine Sisters [an illuminated lodge] at Paris, April 7, 1778. Benjamin Franklin and others distinguished in Freemasonry were members of this famous Lodge. Franklin at the time of Voltaire's initiation was a visitor only but subsequently became Worshipful Master of the Lodge. Voltaire's death, on May 30, 1778, gave rise to a memorable Lodge of Sorrow, which was held on the succeeding November 28.<sup>46</sup>

One sad note in Christendom is sounded by Dr. Dillon when he confirms that Protestants were glad to see Voltaire's followers triumph over the Catholic Church. In a warning to Protestants, this Catholic priest wrote to "our separated Christian brethren [that] it has been a cardinal point of policy with [Voltaire's] followers to take advantage of the unfortunate differences between the various sects of Christians in the world and the Church, in order to ruin both; for the destruction of every form of Christianity, as well as Catholicity, was the aim of Voltaire, and remains as certainly the aim of his disciples."<sup>47</sup>

Looking at Voltaire's life, and his ceaseless effort to destroy the Catholic Church through illuminated Masonic intrigue, Jesuits were not likely to have used illuminated Freemasonry to further a popish

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world conspiracy. Instead, Freemasonry deceptively promotes the idea that a few Jesuits and Popes were Masons.



## **Masonic Disinformation: Christian Division**

Disinformation is the primary tool used by Freemasonry to destroy all Christianity. It was used in Weishaupt's day and is still used today to achieve four goals: (1) to entice Christians to join the Masonic Lodge; (2) to pit Protestants against Catholics; (3) to destroy the credibility of any anti-Masonic publication; and (4) to discredit clergy in the eyes of the populace. We will examine a few examples in this order.

### **Christians in Freemasonry**

Freemasonry has fabricated stories that some Popes joined the Masonic Order. Although the Popes have condemned Freemasonry almost without interruption and, until recently, have forbidden Catholics to join the Order, Masons have used this lie to entice Catholics into membership. For example, the story circulated about 1884 of Pope Pius IX (1846-1878) seems to comply with the Masonic blueprint of spreading lies for the express purpose of enticing Catholics to reconsider the "virtues" of Freemasonry. The Masons on the continent of Europe believed that by placing the supposed initiation of a pope in America, their lies might escape investigation. The Most Reverend Cardinal Caro y Rodriguez, Archbishop of Santiago, Chile tells the story:

The statement that there have been Popes who were Masons has been one of the most despicable inventions which has occurred in Masonry to mislead and deceive ignorant and simple Catholics.... They declared positively that Pius IX had been received into a certain Masonic lodge in Philadelphia, they quoted their discourses and declared that several of his autographs were kept in this lodge.... The claim was investigated and it was found that in that city, there is no Masonic lodge of the name given.... Masons themselves testified that the entire matter was merely an invention. The calumny thus refuted has been revived from time to time, and in the last version care was taken not to specify the lodge or the city. To make it more credible they have placed on the photograph of a Mason with insignias, the head of the Pope, cut from his portrait and substituted in place of the Mason ~

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### **Protestants against Catholics**

A decade later in 1894, in order to agitate Protestants, Masonic disinformation was directed once again against the Catholic Church in the United States. The organization used to spread the disinformation was the American Protective Association (APA), founded on March 13, 1887, at Clinton, Iowa, by Henry Francis Bowers, an enthusiastic 32nd degree Mason. Bowers insisted that America was founded by Masons against the wishes of Rome. He considered the APA an offspring of Masonry, "protecting the republican institutions the Masons had established ~ In 1894 *Century Magazine* exposed Bowers as a fraud. Paul Fisher, in *Behind The Lodge Door*, outlines the origin and spread of the calumny:

*Century Magazine* told how the APA circulated a false encyclical of Pope Leo XIII, which purported to assert that the United States belongs to him, and that U.S. citizens are absolved from their oath of allegiance to their country.

The false document also said the Pope was to take "forcible possession" of the United States, and "*it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States.*" [Emphasis in original.]

That document and similar false statements relating to the Church, including a variety of alleged "oaths of papal leaders and garbled extracts of Catholic writings," were "used as campaign literature all over the land, in all manner of publications, and... their genuineness has been editorially asserted and defended in the organs of the [Masonic] order."

Additionally there were tales of consignments of arms being sent to rectories all over the country, as Catholics drilled for war preparations in the basements of their churches. Yet, not a single instance of such wild imaginings, presented as facts, were ever corroborated.<sup>50</sup>

Although long since proven to be a fabrication of Masonry, this anti-Catholic propaganda lasted for half a century. Those of voting age during the presidential campaign of John F. Kennedy can remember widespread anti-Catholic sentiment. Even to this day a good part of Protestant Christendom assails Catholics.

Another Masonic sect that spreads disinformation to further divide Protestants and Catholics was the reorganized Ku Klux Klan founded in 1915 by Royal Arch Mason, Colonel William Simmons.<sup>51</sup> Simmons

was an ardent admirer of the Ku Klux Klan of post Civil War days (1866-1869). Again, according to Paul Fisher, the reorganized Klan's viewpoint was strikingly similar to the philosophy of the APA of previous periods.<sup>52</sup> He notes, for example, that "most of the Klan's major leaders were Freemasons." Fisher then documents his claim by naming them on the next two pages.<sup>53</sup> By 1924 - 1,125,000 Masons were members of the KKK. One of the most prominent Klansman was 33rd degree Mason, Justice Hugo Black of the Supreme Court.<sup>54</sup>

Since so many Masons in the South were Klansmen, Masonic bigotry was transferred to the Klan. In those days the requirement to join the Southern Jurisdiction of Freemasonry was that you must be born free (which excluded blacks), born white, (which excluded blacks), be Protestant (which excluded Catholics), and be 21 years of age.

Like Freemasonry, the Klan not only hated blacks, it hated Catholics. Therefore, to incite the Protestants against the Catholics, a Masonic member of the Klan wrote and published the so-called oath taken by 4th degree members of the Catholic Knights of Columbus. The bogus oath stated that "'the Pope.. hath power to depose heretical kings, princes, States, Commonwealths and Governments, and they may be safely destroyed....'" The oath further stated that the Knights would also "wage war 'secretly' using 'the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet....'" Should the Knight prove false, the fake oath says he agrees to "have his brethren [sic] 'cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein....'"<sup>55</sup>

Although a *New York World* three-month investigation proved the oath false (see September 6, 1921 issue),<sup>56</sup> this Masonic disinformation accomplished what it had set out to achieve. United States Protestants, who were already possessed of an anti-Catholic bias in the first colonial settlements, had been agitated by Freemasonry to oppose Catholicism at every level. This extended even to the 1960 presidential candidacy of John R. Kennedy. His assassination, as we shall learn in Volume III of *Scarlet and the Beast*, was plotted by Freemasons.

After the 1960s Freemasonry ceased its war against Catholics and turned against fundamentalist and evangelical Protestants. What happened to cause this shift? - the Second Vatican Council, which permitted Catholics to join Freemasonry. Then, and only then, did the Brotherhood cease its war against the Roman Church, turning instead its efforts toward evangelical and fundamentalist Protestant Christianity.

Coincidence? Not at all. The strategy was calculated, for such a plan has been in Masonic writings for over a century. Italian Freemasonry

wrote over 150 years ago: "Our final aim is that of Voltaire and of the French Revolution, - the complete annihilation of Catholicism, and ultimately of (all) Christianity." (See footnote 17.)

### **Anti-Masonic Publications**

Masonry also uses disinformation against itself. For what reason? To create outside sensational reports that can later be proven wrong. The motive is to create doubt in the mind of the populace about anything negative said in print about Freemasonry. The late British journalist Stephen Knight discovered this in the 1980s while researching for his book, *The Brotherhood*:

[T]he investigator has to face the problem of organized secrecy and "disinformation".

This latter can be crass and easily spotted, like the information passed to me covertly by a high-ranking Freemason posing as a nark, which said that at a certain degree a Candidate was required to defecate on a crucifix. This absurd sort of tactic is aimed at the gullible anti-Mason who is on the lookout for scandal and sensation, and who will believe anything that shows the Brotherhood in an unfavorable light. Such writers do exist, and in some number as I have had to prepare the report. These are the people who repeat what they are told without checking on facts and sources, and who ignore all evidence which runs counter to their own argument. And it is they who fall for the kind of disinformation tactic which several Freemasons attempted to practice on me.<sup>57</sup>

### **Discrediting the Clergy**

Finally, the most effective disinformation is meant to discredit the clergy in the eyes of the populace.

Italian Grand Orient Freemasonry explained the tactic in the early 1800s:

Little can be done with old Cardinals and with prelates of decided character. Such incorrigibles must be left to the school of Gonsalve, and in our magazines of popularity and unpopularity, we must find the means to utilize, or ridicule power in their hands. A well invented report must be spread with tact

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amongst good Christian families: such a Cardinal for instance, is a miser; such a prelate is licentious; such an official is a freethinker, an infidel, a Freemason, and so on in the same strain. These things will spread quickly to the cafes, thence to the squares, and one report is sometimes enough to ruin a man.

The foreign newspapers will learn and copy these facts which they will know how to embellish and colour according to their usual style.

For respect due to truth show, or better still, quote from some respectable fool as having quoted the number of the journal which has given the names, acts and doings of these personages. As in England and in France, so also in Italy there will be no lack of writers who well know how to tell lies for the good cause, and have no difficulty in doing so. One newspaper publishing the name of a Monsignor Delegate, His Excellency, or Eminence, or Lord Justice, will be quite sufficient proof for the people; they will require no other.<sup>58</sup>

If spreading lies about the morality of notable Christians was Masonic practice 150 years ago, it is unfortunate that today so-called Christians, including television evangelists, often create their own scandals.

In reference to one of the evangelists, the author asked a private investigator to find out if Freemasonry was involved. The investigator is a York Rite Mason and a Shriner on the security staff of this unfortunate world-renowned minister. The author has greeted this investigator several times with a Masonic handshake and has received Masonic information in return. The investigator said that when he personally polygraphed the woman involved, she failed the polygraph. The investigator believes that she was a plant. He said, "What the news reported and what actually took place are poles apart." On the question of the involvement of Freemasonry, he would not say.

A more recent story, widely spread, is that Billy Graham is a 33rd degree Mason.<sup>59</sup> As absurd as this might sound, we must look at the circumstances surrounding this accusation to determine if the rumor is Masonic disinformation. The accusation was made by Rev. Jim Shaw. Shaw, giving his Christian testimony on cassette tape, claims that Billy Graham was present at his 33rd degree initiation ceremony.~ If true, Graham is in fact a 33rd degree Mason, since by Masonic law no profane person (meaning non-Mason), nor any Mason below the rank of the initiated, can be present during initiation ceremonies.

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Shaw offers the names of a few more who were present at his 33rd degree initiation, among them J. Edgar Hoover, Prince Bernhardt of the Netherlands and a President of the United States (which was probably Gerald Ford). Shaw is an honorable man, a man who would not lie, a man who would tell exactly what he *thought* he saw.

If we consider what happened to Jim Shaw two weeks before he was initiated into the 33rd degree, Billy Graham's appearance at his initiation might well have been a disguise - intended for the effect. Shaw says he was led to a saving knowledge of Jesus Christ just two weeks before his initiation. But since he had worked nineteen years for this prestigious position, he felt he had to go through with his initiation. Beforehand, however, the Masonic community had learned that Shaw had become a Christian. At his initiation the Supreme Council asked him if the rumor were true. Shaw affirmed that it was, and proceeded to witness Jesus Christ to the leading men of the world. Then "Billy Graham" entered the room.

If we consider that a hundred years ago, in order to deceive Catholics into joining Freemasonry, a picture of the Pope's head was superimposed on the portrait of a Mason dressed in his Masonic regalia - and if two hundred years ago Charles Radcliffe, the Grand Master of the Priory of Sion, disguised himself as Prince Charles Edward Stuart during a Masonic initiation to make the initiate believe the Pretender King presided over his initiation, we can readily understand why Free-masonry would disguise a Mason to look like Billy Graham to deceive Jim Shaw. By doing so they hoped that Shaw would stay in Freemasonry.

Masonic initiations are conducted in dimly-lit rooms. Consider the advanced technology of makeup artistry today, the deceptive mirrors used by magicians, and impersonators and impressionists who can look and sound identical to the real celebrity or dignitary. With all these possibilities, Rev. Shaw could well have seen and heard a "Billy Graham" impersonator. We should not be surprised at such a stunt pulled by Freemasonry. It is designed to throw the Christian community into turmoil. A hundred years ago Italian Grand Orient Freemasonry planned such a program for the destruction of the church.

### **The Half-Truth**

Another example of disinformation is Masonic half-truth. Recently the author received a Masonic brochure listing some of the prominent Masons in the United States. Astronaut Jim Irwin was on the list. This declaration puzzled the author, since he had heard Irwin's Christian

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testimony. During the summer of 1989, the author had the privilege of shuttling Irwin to and from an airport. For three days he was Irwin's escort, getting to know how much this moon-walker loved the Lord Jesus Christ. En route back to the airport the author asked Irwin his opinion of Freemasonry. The conversation went something like this:

Irwin: "I think it is a deceptive tool of Satan."  
Author: "Then you have renounced Freemasonry?"  
Irwin: "How did you know I was ever a Mason?"

When the author told Irwin about the Masonic brochure Irwin said, "I was unaware they were still using my name. I renounced Freemasonry years ago."<sup>61</sup>

### **Weishaupt and Disinformation**

Disinformation to divide Christianity is not a Johnny-come-lately policy of Freemasonry. In 1776 it was the primary tool employed by Weishaupt in his war against the Church. Taking advantage of the preexisting animosity between Protestants and Catholics, and the recent suppression of the Jesuits in 1773, Weishaupt was able to pit Christians against one another. He used Jesuits to write liberal sentiments for the purpose of inciting the Protestants and fed the Protestants lies about the Jesuits on the assumption that Protestants would believe him since he was once a Jesuit himself.

In his disinformation campaign against Catholics, Weishaupt learned of one Leuchtsenring, a hot-headed, Protestant fanatic, who spied Jesuits in every corner. During the Jesuit suppression, Weishaupt introduced Leuchtsenring to Freemason Christoph Friedrich Nikolai (1733-1811), a German bookseller who delighted in bringing Christianity still lower in the opinion of the people by publishing anti-Christian literature. When the union between the two men was made, Weishaupt stood back and watched Leuchtsenring send Nikolai throughout Germany to hunt down Jesuits for exposure in his publications. When Nikolai discovered that Jesuits were equally hated by the Illuminati, Weishaupt gained a most zealous and unwearied champion.<sup>62</sup>

Before Nikolai joined the Illuminati he was an intimate of the Frankist Jew, Moses Mendelssohn, who lived in Nikolai's house from 1762 till the day he died. Nikolai had encouraged Mendelssohn to translate into German Plato's *Republic*.<sup>63</sup> Republican ideals were then brought into

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the Illuminati. Weishaupt planned to adopt this form of government following the French Revolution.

Later Nikolai helped Weishaupt design the symbols taught in Illuminism after the fashion of Rosicrucian Masonry. Nikolai then set out to preach that the Illuminati was a Christian Order and he won many Protestants to its ranks.~ Salem Kirban quotes Weishaupt gloating over his successes in a letter to Illuminatus Cato:

The most admirable thing of all is that great Protestant and reformed theologians [Lutherans and Calvinists] who belong to our Order really believe they see in it the true and genuine mind of the Christian religion. Oh man, what can not you be brought to believe?

These people swell our numbers and fill our treasury; get busy and make these people nibble at our bait.. but do not tell them our secrets. They must be made to believe that the low degree that they have reached is the highest.<sup>65</sup>

Weishaupt employed two opposition Masonic Lodges to help him win Protestant clergy as Illuminati converts. The first was the Strict Observance of Templar rites. The second was Sion's Rosicrucian Martinists. Nesta Webster tells the story:

The first Masonic body with which the Illuminati formed an alliance was the Stricte Observance, to which the Illuminati Knigge and Bode both belonged. Cagliostro had also been initiated into the Stricte Observance near Frankfurt and was now employed as agent of the combined order. According to his own confession his mission "was to work so as to turn Freemasonry in the direction of Weishaupt's projects"; and the funds he drew upon were those of the Illuminati. Cagliostro also formed a link with the Martinistes, whose doctrines, though derided by Weishaupt, were useful to his plan in attracting by their mystical character those who would have been repelled by the cynicism of the Illuminati. According to Barruel, it was the Martinistes who - following in the footsteps of the Rosicrucians - had suggested to Weishaupt the device of presenting Christ as an "Illuminatus" which had led to such triumphant results amongst the Protestant clergy.<sup>66</sup>

The Protestant theologians' hatred toward Catholicism was so intense that once they were deceived by the lies of the Illuminati, they were deceived forever.

The undertow of Satan is visible as he manipulates events in order to complete the wicked design he has implanted in the minds of degenerate men. Prior to the French Revolution, Weishaupt was Satan's primary tool to destroy both the Church and the Jesuit power. The vacillating decisions of Popes, one suppressing the Jesuits, the other reinstating them, as irrational as they may seem to us, were brilliant maneuvers by Satan. It gave illuminated Freemasonry the opportunity to penetrate the Vatican. It also allowed Masonic entry into secular education, for all Jesuit Academies had been shut down. Moreover, the political positions held by the Jesuits as "King's Confessors" (advisors to royalty) were replaced after 1773 by Illuminated Masons. They remain in these governmental positions in all free nations to this day.