

## MASONRY vs. JESUITISM.

*Communicated.*

Masonry has never yet interfered with politics; that is to say, Masonry as known to us English speaking people. Nevertheless, Masonry has not played a useless part in the emancipation of the individual from the thralldom of absolutism, both theocratic and aristocratic. The very principles of the order are the principles of liberty, of justice and humanity. In Masonry all men are equal, all meet on a common level; hence Masonry is dreaded by the enemies of human freedom. Where English speaking Masonry finds a home, these principles are acknowledged, but on the continent, where the classes still oppress the masses, Masonry finds many enemies. The strongest, and at the same time the most unrelenting, is the Society of Jesus. The confessional is the right arm of this society. The very bull acknowledging the order grants it special privileges in "educating boys." and in "hearing confessions." It is needless to say that Masonic secrets and the confessional are diametrically opposed to each other; hence the result is enmity and hatred on the part of the allies of apostolic aggression. Then, again, in Europe absolutism finds in Masonry an institution tainted with the very cardinal principles of democracy, and absolutism also becomes the enemy of Masonry. Masonry is allied to defend itself and its members against just such assailants; is it any wonder that Masonry then becomes to some extent a political organization? Jesuitism, we find, is becoming a factor in Canadian politics. Bitter fanatical Catholics have informed me that of all the orders in existence to-day, none is so much dreaded by the Church as Masonry. I cannot tell how this may be. Masonry from its very unostentation,

from its lack of display, from its non-interference in politics, may impress the church with the idea that it is seeking ends of its own in opposition to the church, using similar insidious means. Let that be as it may, the Jesuits have always been the deadly foes of Free Masonry, in every country, in Canada as well as in Spain. Mr. E. A. Sherman, writing in the *Trestle Board*, of San Francisco, on the "Inquisition and Freemasonry," warns Masons of the encroachment of the church in America. He gives a very interesting account of the sufferings of a Mason at the hands of the inquisitors. It is worth reproducing:

The sufferings inflicted in 1743 by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a lodge in that city, and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published in 1746, a book, detailing his sufferings, from which the reader is presented with the following abridged narrative.

John Coustos was born at Berne, in Switzerland, but emigrated in 1716 with his father to England, where he became a naturalized subject. In 1743, he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a lapidary or dealer in precious stones.

In consequence of the bull or edict of Pope Clement XII. denouncing the Masonic Institution, the lodges at Lisbon were not held at public houses, as was the custom in England and Protestant countries, but privately, at the residence of the members. Of one of these lodges, Coustos was elected the Master. A female who was cognizant of the existence of the lodge over which Coustos presided, revealed the circumstance to her confessor. In consequence of this information it was resolved by the Inquisition that Coustos should be arrested, and sub-