

All stand still more strongly convicted of Satanic ambition if we dwell a while upon its much-vaunted Secret. According to Masonic Constitutions, the Secret is the first characteristic of the order, although the immense majority of its members—even of those of high grade—do not receive any confidences. In 1794 the Duke of Brunswick, then grand-master, thus spoke to all the lodges: "Your masters told you, as our fathers told us, that the secrets of the association can be known only by certain masters; for what would become of secrets if they were known to many?" Even the grand-master of an Orient may know none of the secrets. In the German lodges, says Eckert, an erudite Saxon who devoted his whole life to Masonic investigations, a "Knight of St. Andrew" or a "superior Scotch master" takes the following oath: "I freely swear to God, the Creator of the universe, and in the hands of the legitimate master of this lodge, and in the presence of the Scotch brethren here present, to conceal, in the most effective manner possible, the secrets that I may have acquired, and all the conclusions I may have drawn from them; and to reveal them to no one, not even to the grand-master of the whole order, if I do not meet him in a regular High-Scotch Lodge, or if he is not designated to me as such by my superiors of this lodge."

But, notwithstanding these precautions, we of the "profane" world can penetrate the Secret, if we carefully study the writings of the Masonic leaders, and if we carefully scan the events in which these leaders have taken part.

A contemporary German author, Bluntschli, professor at Heidelberg, and grand-master of the grand lodge of Bayreuth, thus exposes, in his "General Theory of the State," what he rightly regards as "the spirits of the day" but which he would have styled with still greater justice "the spirit of Masonry," were it not his custom, in all his works, to abstain from open mention of the order's influence: "The modern state is founded humanly on human nature. The state is a human community of life, created and administered by man, for a human end. The modern conscience hates all theocracy. The modern state is a human constitutional organization; its power is regulated by public law; its policy seeks the public good, in accordance with the conceptions of human reason, with human means. The modern state regards itself as a person, composed of a spirit (the 'national spirit') and a body (the 'Constitution'); it feels itself independent and free, even in regard to the Church, which is a collective person, also possessed of spirit and body: and it asserts its high right even over her." In an address to the Italian Parliament (Jan., 1867), the famous *Italianissimo* publicist, Scialoja, said: "There are no longer any mixed questions; the human principle, which knows everything, claims the whole right to decide everything. The sovereign state admits of no right against its right, and its claims can be comprised in these words: The Church should enjoy that liberty which is allowed her, as to other associations permitted by the state." Masonry everywhere uses this language, and, as Pachtler expresses it, in place of the divine order, which is Humanity with God, Masonry would erect an edifice of Humanity without God or against God.

Consider for a moment with Deschamps, the fundamental and universal allegory of Masonry—its very essence, as taught by its most authoritative exponents, and by its very manuals and rituals. A vast temple to be constructed; "apprentices, companions and masters" at the work; Hiram or Idonhiram, one of these masters, assassinated by three companions who wanted the "password," "or master's word"; the body of Hiram to be found; his death to be revenged; the construction of the temple resumed, and to be accomplished. This allegory is indicated in the degrees of "apprentice" and "companion"; it is developed in that of "master"; and is completed, after passing through the degrees of "Rose-Cross" and "Kadosch," in those of the rite of Misraim. What mean this "temple," asks Deschamps, and the "assassins of Hiram"? Who is this Hiram? All Masonic rituals tell us that the temple is the temple of nature, or the Masonic Golden Age. The god therein adored is nature—the God-All. The fire is the essence and is represented by the "sun" and the Indian *Lingam*—all that is most material in ancient paganism. The "assassins" are superstition, ambition, tyranny, ignorance and prejudice—in a word, the Catholic Church. Nay, as Deschamps carefully proves in his wonderful work, by these "assassins" Masonry understands every rule of morals, all authority, the family, property, nationality. "Hiram resuscitated and con-

querer of all his enemies, the adorer and adored of the temple, is the true Mason, the philosopher, the sage, the primitive man—man restored to the Golden Age of Masonic Liberty."

Masonry does not believe in original sin; man is naturally good, and he is made evil only by the institutions of human morality, by religion, property, etc. Weishaupt expresses this idea very plainly: "Equality and liberty are man's essential rights, which he received from nature when he was in his original and primitive perfection. The first attack against this equality was made by property; the first attack made against liberty was made by political society—that is, by governments; and the only supports of property and of governments are religious and civil law. Therefore, in order to restore to man his primitive rights of equality and liberty, we must begin by destroying all religion, all civil society, and end with the abolition of property." One would imagine he was listening to a communist of the "International." And this is the spirit of the association which certain weak-minded Christians would fain believe to be indifferent, if not respectful, to the religious convictions of its members! We will conclude this point with some citations from one of modern Masonry's most authoritative sources.

Down to the year 1859, even during the period when Cavour exercised unparalleled authority over them, the Italian lodges had always been dependent on some foreign Grand Orient. But in that year, under the auspices of the *Ausonia*, just founded at Turin, many new independent lodges were instituted, and they set about the election of a grand-master. After four years of rivalry between Nigra, Cordova, and Garibaldi, the last, who had already, on January 1, 1862, been proclaimed "the first Mason in Italy," obtained the almost unanimous vote of the convention at Florence for his elevation to the Grand-mastership. Then Italian Masonry renewed and published its Constitution, and in Art. IV. it was declared: "Masonry recognizes its God in the principle of moral and social order, under the symbol of the Great Architect of the Universe." And in Art. VIII. it is said: "As the definite object of its labours, Masonry proposes to unite all free men in one great family, which will and ought, little by little, to succeed all the churches founded on blind faith and on theocratic authority; to succeed all superstitious, intolerant, and mutually hostile forms of worship; and thus establish the true and only church of humanity." It is strange, therefore, that in the "Congress of Peace," held in 1867 at Geneva, by the leading Masons of Europe, the new Italian Grand-master declared: "The religion of God is adopted by this Congress, and each of its members pledges himself to spread it throughout the earth," and that when a member demanded, "Of whose God do you speak?" Garibaldi replied, "By religion I mean the religion of reason." No wonder that the Congress then decreed that "the Papacy, being the most harmful of all sects, is declared deposed from among human institutions."

It is well known, even outside of Masonic circles, that since 1877 the lodges of England and the United States have held no relations with the Grand Orient of France. This fact would be of no interest to us of the "profane world," were it not based upon a most important action of the most important of all Masonic bodies; namely, the erasure from among the statutes, by the French Grand Orient, of that one which proclaimed, as a very basis of Masonry, a belief in the existence of God and in the immortality of the soul.

We are now brought to a point which is often urged by Masons. Why is it that Masonry is so much more openly atheistic, so much more violent, in Catholic countries than in those where the principle of Reformation has taken root? The reason is evident. In the latter countries the work of Masonry is more than half accomplished; in the former, a solid, healthy, and imperturbably confident organization successfully impedes that work. In the language of an influential Masonic review, the *Latonia* (Vol. II., p. 164), from a religious point of view, Protestantism is one half of Masonry. It, however, considers the essence of religion as a divine revelation, and permits to reason only a vain attempt to give form to any objects outside its domain. In Masonry, on the contrary, reason has to form not only the form but the very substance of religion. At last, Protestantism must either return to Catholicism, or stop in the middle of its course; or ever progressing, end by adopting the Masonic religion. There is

