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Chapter Twelve

WORLD WAR II INTERRUPTS MASONRY'S WAR

Just six months after a wisp of white smoke had drifted up from the Sistine Chapel's chimney on March 3, 1939 to announce that a new Pope had been elected as the 259th successor to the Apostle Peter, the German Nazis ignited World War II by invading Poland.

The new pontiff, Eugenio Cardinal Pacelli, Papal Secretary of State, chose Pius XII as his papal name.

Although Masonry's atheistic, naturalist philosophy had contributed substantially to the rise of Fascism and Nazism, the two leaders of each cult, Benito Mussolini and Adolph Hitler, — despite desperate efforts by the Masonic Fraternity to curry favor with them — invaded the lodges, confiscated massive quantities of revealing documents, and forced members of the sect to go deeply underground where, in the words of Brother Meyer Mendelsohn, they met furtively in "secret circles in the private security of locked homes to carry on their Masonic work."

The *New York Times* reported, on April 24, 1933, that German Masonry had been "pleading for the admission of its members to the Nazi Party."

Also, the April, 1934 edition of the *New Age* said "Masons adhered to Fascism at the beginning and even contributed toward the march on Rome."

However, the two dictators learned what respectable heads of State had learned two hundred years earlier: Masonry is a State within a State, a situation which they had no intention to tolerate.

Actually, Masonry in the United States had been ambivalent toward the War against the Axis Powers until 1939, when its militancy on the issue galvanized following election of the Duke of Kent, brother of the then reigning monarch, George VI, as Grand Master of the Grand Lodge of England.

By late summer, 1940, the *New Age* became a strong advocate of U.S. involvement in the war, at first urging direct aid to England, but later pressing for direct American entry into the war.

As recently as October, 1989, one informed Mason wrote in *The Philalethes*, a Masonic front publication, the following insightful comments: "It is also a well known fact that the American Grand Lodges are too much under the influence of the Grand Lodge of England."

A major reason why World War II was universally hailed as a "good war," was the fact that International Masonry was in peril, and the blood of Catholics and other Christians were needed to rescue their great enemy. The Craft was not in danger in the Korean War — in fact that War helped to propagate Masonry. Nor was Masonry at risk in the Vietnam War.

Similarly, the "low intensity operations" in Central America have not been hazardous to the Fraternity. Consequently, it became practically a "patriotic" activity to oppose war on Communist or other anti-Christian regimes, which, as has been well documented above, have worked closely with the Brotherhood.

As for the popularity and almost universal support by the press for the more recent Middle East "Desert Storm" conflict, that 100-hour war was billed by President George Bush as an effort to establish a "New World Order," which historically has been a desideratum of International Freemasonry.

So, by 1939, Masonry was in disarray, and the Church's immediate enemies were new pagan oppressors. Accordingly, Pope Pius XII and his successors, during the ensuing years, for the most part, made only occasional indirect references in their encyclicals to Freemasonry's ancient war on Christianity.

Typical of such allusions were remarks by Pius XII in his first Encyclical, *Summi Pontificatus*, subtitled, "Darkness Over the Earth," issued on October 20, 1939, just six weeks after the outbreak of the War. In that well constructed, frequently majestic summation of crucial reasons for the world's desperate condition, His Holiness obliquely referred to the toxic fruit of the Lodge's philosophy which impregnated the new paganism of Italian Fascism and German Nazism. The Pope said:

"This mass of errors, this sink of doctrines which repudiated the Christian name, has produced its results; and those results are so poisonous as to constitute a damning indictment of the opinions in question, too cogent to admit of any refutation by argument based on reason . . ."

Discard of the Natural Law, "the one universal standard of morality," he said, is "the fountainhead, deeply hidden," from which flow the evils of the modern State.

Following the Reformation, he observed, many Christians came to reject "the very doctrine of our Savior's divinity, which is the fountain and the focus of all Christian teaching."

To emphasize the cataclysmic impact of this death of God attitude, Pius recalled that when Christ was nailed to the Cross "there was darkness over all the face of the earth."

Many who abandoned the "commandments of Jesus Christ," he continued, "failed to realize that they were being cheated by a plausible imitation of truth, tricked out with fine phrases."

Rejection of Gospel truths was heralded as "emancipation from a yoke of slavery," but people "did not guess what would follow, when the truth which sets us free had been exchanged for the lie that makes slaves of us," he said

"In repudiating God's law," men handed themselves over "to a capricious ruler, the feeble and groveling wisdom of man."

Addressing the question of education without Christian religion — a major quest of the Craft — the Pontiff said: "Any training of young minds which neglects or repudiates the feeling and the spirit of the Christian religion is a *crime of high treason against Him, who is King of Kings and Lord of Lords*.

Referring to Hitler's proposed "New Order," Pius said he, too, hoped "for a New Order of things which will govern the life of peoples and adjust their mutual relations . . . This New Order," he declared, "must stand firmly based on the immovable rock of Natural Law and Divine Revelation."

Pope Pius XII also addressed the question of the binding authority of Encyclicals, a matter that the Modernists continue to dispute. The Holy Father said:

Nor should it be thought that the teachings of the Encyclicals do not require, in themselves, full assent, on the pretext that the Pontiffs do not exercise here the power of their supreme authority.

In fact, these teachings come from the ordinary authority, to which can also be applied the words: "He that heareth you, heareth me"; and what is more, anything that is proposed and inculcated in the Encyclicals is already, for other reasons, the

patrimony of the Catholic doctrine. If then, the Sovereign Pontiffs, especially in their decrees, pass a judgment on a matter which up till then was open to dispute, it is obvious to everyone that this question, according to the intention and the will of the Pontiffs themselves, can no longer be the object of free discussion among theologians. [From: *The Pope Speaks, The Teachings of Pope Pius XII*, edited by Michael Chinigo, 1957]

On May 23, 1958, Pope Pius XII did make one specific reference to Masonry address to the Seventh Week Pastoral Adaptation Conference. He said, "the roots of modern apostasy lay in scientific atheism, dialectical materialism, rationalism, illuminism, laicism, and Freemasonry — which is the mother of them all . . ."