

THE JESUITS, CLERMONT COLLEGE, THE STUARTS & ADVANCED-DEGREE FREEMASONRY

ENCYCLOPEDIA OF FREEMASONRY AND ITS KINDRED SCIENCES
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http://www.phoenixmasonry.org/mackeys_encyclopedia/c.htm

CLERMONT, COLLEGE OF

College of Jesuits in Paris, where James II, after his flight from England, in 1688, resided until his removal to St. Germain.

During his residence there, he is said to have sought the establishment of a system of Freemasonry, the object of which should be the restoration of the House of Stuart to the throne of England. Relics of this attempted system are still to be found in many of the advanced Degrees, and the Chapter of Clermont, subsequently organized in Paris, appears to have had some reference to it.

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JESUITS

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, who were probably governed in its promulgation by a desire to depreciate the character of all other Masonic systems in comparison with their own, where no such priestly interference was permitted. Barruel scoffs at the idea of such a connection, and calls it (*Histoire de Jacobinisme* iv, page 287) “la fable de la Franc-Maçonnerie Jésuitique” meaning an invention of false or Jesuitical Freemasonry. For once he is right. Like oil and water the tolerance of Freemasonry and the intolerance of the “Society of Jesus” cannot commingle. Yet it cannot be denied that, while the Jesuits have had no part in the construction of pure Freemasonry, there are reasons for believing that they took an interest in the invention of some Degrees and systems which were intended to advance their own interests. But wherever they touched the Institution they left the trail of the serpent.

They sought to convert its pure philanthropy and toleration into political intrigue and religious bigotry. Hence it is believed that they had something to do with the invention of those Degrees, which were intended to aid the exiled house of Stuart in its efforts to regain the English throne, because they believed that would secure the restoration in England of the Roman Catholic religion. Almost a library of books has been written on both sides of this subject in Germany and in France.

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PERFECTION, RITE OF

In 1754, the Chevalier de Bonneville established a Chapter of the advanced Degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Freemasonry he there practiced received the name of the Rite of Perfection, or Rite of Heredom. The College of Clermont was, says Rebold (History of Three Grand Lodges, page 46) the asylum of the adherents of the House of Stuart, and hence the Rite is to some extent tinctured with Stuart Freemasonry It consisted of twenty-five Degrees as follows:

- 1. Apprentice**
- 2. Fellow Craft**
- 3. Master**
- 4. Secret Master**
- 5. Perfect Master**
- 6. Intimate Secretary**
- 7. Intendant of the Building**
- 8. Provost and Judge**
- 9. Elect of Nine**
- 10. Elect of Fifteen**
- 11. Illustrious Elect, Chief of the Twelve Tribes**
- 12. Grand Master Architect**
- 13- Royal Arch**
- 14. Grand, Elect, Ancient, Perfect Master**
- 15. Knight of the Sword**
- 16. Prince of Jerusalem**
- 17. Knight of the East and West**
- 18. Rose Croix Knight**
- 19. Grand Pontiff**
- 20. Grand Patriarch**
- 21. Grand Master of the Key of Freemasonry**
- 22. Prince of Libanus**
- 23. Sovereign Prince Adept Chief of the Grand Consistory**
- 24. Illustrious Knight Commander of the Black and White Eagle**
- 25. Most Illustrious Sovereign Prince of Freemasonry, Grand Knight, Sublime Commander of the Royal Secret.**

It will be seen that the Degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors. The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the Degrees and retained only the Templar theory.

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RITUAL

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There is also a curious comparison of Masonic forms and customs with those of the Jesuits in *Les Jesuits Chassés de la MaMonnerie et leur Poignard brisé par les Masons*, 1788, and in this connection one notes with attention the reference in Loyola and the Educational System of the Jesuits, Rev. Thomas Hughes, S. J. (chapter iv, page 232), the repeated reference to the Lion's Paw, "The paw shows the lion," "You can tell a lion by his paw," "Ex ungue leonem," etc., in a discourse are somewhat suggestive, but the other work is much more elaborate and detailed.

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http://www.phoenixmasonry.org/mackeys_encyclopedia/s.htm

SCOTTISH RITE

Some authorities call this the Ancient and Accepted Rite, but as the Latin Constitutions of the Order designate it as the *Antiquus Scoticus Ritus Acceptus*, or the Ancient and Accepted Scottish Rite, that title has now been very generally adopted as the correct name of the Rite.

Although one of the youngest of the Masonic Rites, having been established not earlier than the year 1801, it is at this day most popular and the most extensively diffused. Supreme Councils or governing Bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic Obedience. The history of its organization is briefly this: In 1758, a Body was organized at Paris called the Council of Emperors of the East and West. This Council organized a Rite called the Rite of Perfection, which consisted of twenty-five Degrees, the highest of which was Sublime Prince of the Royal Secret.

In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western Continent, whither he was about to repair. In the same year, Morin arrived at the City of Santo Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors, both for the West Indies and for the United States. Among others, he conferred the Degrees on Moses M. Hayes, with a power of appointing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalcho.

There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five Degrees of the Rite of Perfection were alone recognized. But suddenly, with the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental advanced Degrees, so as to make the Thirty-third and not the Twenty-fifth Degree the summit of the Rite.

The Rite consists of thirty-three Degrees, which are divided into six sections, each section being under an appropriate Jurisdiction, and are as follows:

I. SYMBOLIC LODGE

1. Entered Apprentice

2. Fellow Craft
3. Master Mason

These are sometimes called the Blue or Symbolic Degrees. They are not conferred by the Scottish Rite in England, Scotland, Ireland, or in the United States because the Supreme Councils refrain from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II. LODGE OF PERFECTION

4. Secret Master
5. Perfect Master
6. Intimate Secretary
7. Provost and Judge
8. Intendant of the Building
9. Elu, or Elected Knight, of the Nine
10. Illustrious Elect, or Elu, of the Fifteen
11. Sublime Knight Elect, or Elu, of the Twelve
12. Grand Master Architect
13. Knight of the Ninth Arch, or Royal Arch of Solomon
14. Grand Elect, Perfect and Sublime Mason or

III. CHAPTER OF ROSE CROIX

15. Knight of the East
16. Prince of Jerusalem
17. Knight of the East and West
18. Prince Rose Croix

IV. COUNCIL OF KADOSH

19. Grand Pontiff
20. Grand Master of Symbolic Lodges
21. Noachite, or Prussian Knight
22. Knight of the Royal Ax, or Prince of
23. Chief of the Tabernacle
24. Prince of the Tabernacle
25. Knight of the Brazen Serpent
26. Prince of Mercy
27. Knight Commander of the Temple
28. Knight of the Sun, or Prince Adept
29. Grand Scottish Knight of Saint Andrew
30. Knight Kadosh

V. CONSISTORY OF SUBLIME PRINCES OR MASTERS, OF THE ROYAL SECRET

31. Inspector Inquisitor Commander
 32. Sublime Prince of the Royal Secrets VI
- ### **SUPREME COUNCIL**
33. Sovereign Grand Inspector-General

The classification of the above Degrees is as they are arranged in the Southern Jurisdiction. In the Northern Masonic Jurisdiction the Consistory grades begin at Grand Pontiff, the nineteenth, and include the thirty-second, Sublime Prince of the

Royal Secret, and the Council of Princes of Jerusalem governs the fifteenth and sixteenth grades Several of the titles of the Degrees vary in their use by the Supreme Councils but the above table covers most of these variations. The Southern Jurisdiction for example omits the word Grand from the names of the twelfth, fourteenth, nineteenth, twentieth and twenty-ninth grades, and also uses Elu instead of the other designations, omits Commander from the thirty-first, and specifies Master in the thirty-second.

A full account of the Rite is in Doctor Mackey's revised History of Freemasonry but numerous details under individual headings are in the present work (see Educational Foundations).

STUART MASONRY

This title is given by Masonic historians to that system of Freemasonry Which is supposed to have been invented by the adherents of the exiled House of Stuart for the purpose of being used as a political means of restoring, first, James II, and afterward his son and grandson, James and Charles Edward, respectively known in history as the Chevalier Saint George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuarts with the advanced Degrees of Freemasonry are based on conjecture; but in the opinion of Doctor Mackey there is sufficient internal evidence in the character of some of these Degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family is attributed to James II, who had abdicated the throne of England in 1688. Of him, Noorthouck says (Constitutions, 1784, page 192), that he was not "a Brother Mason," and sneeringly adds, in his index, that "he might have been a better King had he been a Mason." But Lenning says that after his flight to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain Degrees with the ulterior design of carrying out their political views. At a later period these Degrees were, he says, incorporated into French Freemasonry under the name of the Clermont System, in reference to their original construction at that place. Gädicke had also said that many Scotchmen followed him, and thus introduced Freemasonry into France. But this opinion is only worthy of citation because it proves that such an opinion was current among the German scholars of the eighteenth century.

On his death, which took place at the Palace of St. Germain en Laye in 1701, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV, of France, under the title of James III, but who is better known as the Chevalier Saint George, or the Old Pretender. The word Pretender here should be given the understanding of claimant. He also sought, says Lenning, to find in the high Degrees of Freemasonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father.

His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuits of Freemasonry; and there is abundant historical evidence that he was not only a Freemason, but that he held high office in the Order, and was for a time zealously

engaged in its propagation; always, however, it is supposed, with political views.

In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he was admitted into the Order of Knights' Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince is said to have established at the City of Arras, on April 15 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Herodem, known under the title of Knight of the Eagle and Peliean, and since our misfortunes and disasters under that of Rose Croix."

In 1748, the Rite of the Veille-Bru, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Freemasons of that Orient to Sir Samuel Lockhart, the Aide-de-camp of the Pretender. Ragon says (*Orthodoxie Maçonnique*, page 122), in a note to this statement, the "favorites who accompanied this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of livelihood." Ragon says (*Thuileur General*, page 367), that the degrees of Irish Master, Perfect Irish Master, and Puissant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart and sold to the partisans of that Prince. One Degree was openly called the Scottish Master of the Sacree Vault of James VI, as if to indicate its Stuart character. The Degree still exists as the Thirteenth of the Ancient and Accepted Scottish Rite, but it has been shorn of its political pretensions and its title changed.

Findell has given in his *History of Freemasonry* (English translation, page 209), a very calm and impartial account of the rise of this Stuart Freemasonry. He says: "Ever since the banishment of the Stuarts from England in 1688, secret alliances had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in 1719, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuarts and the extension of the power of the Roman church as identical, they sought, at that time, to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have been contemplated, as Freemasonry could hardly be said to exist in Scotland then.

Perhaps in 1724, when Ramsay was a year in Rome, or in 1728, when the Pretender in Parma kept up an intercourse with the restless Duke of Wharton, a Past Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this Scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high Degrees! The soil which was best adapted for this innovation was France, where the low ebb to which Freemasonry had sunk had paved the way for all kinds of newfangled notions, and where the Lodges were composed of Scotch conspirators and accomplices of the Jesuits. When the path had thus been smoothed by the agency of these secret propagandists, Ramsay, at that time Grand Orator, an office unknown in England, by his speech completed the preliminaries

necessary for the introduction of the high Degrees; their further development was left to the instrumentality of others, whose influence produced a result somewhat different from that originally intended. Their course we can now pursue, assisted by authentic historical information.

In 1752, Scottish Masonry, as it was denominated, penetrated into Germany, Berlin, prepared from a ritual very similar to one used in Lille in 1749 and 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the Petit Elu, or the Lesser Elect, invented the Degree of Kadosh, which represents the revenge of the Templars. The Order of Knights Templar had been abolished in 1311, and to that epoch they were obliged to have recourse when, after the banishment of several Knights from Malta in 1720 because they were Freemasons, it was not longer possible to keep up a connection with the Order of Saint John or Knights of Malta. then in the plenitude of their power under the sovereignty of the Pope. A pamphlet entitled Freemasonry Divested of all its Secrets published in Strasburg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the Brotherhood to contribute towards the expedition in favor of the Pretender. “

From what has been said, it is evident there was a strong belief that the exiled House of Stuart exercised an important part in the invention and extension of what has been called the High Masonry. The traces of the political system are seen at the present day in the internal organization of some of the advanced Degrees especially in the derivation and meaning of certain significant words. There is, indeed, abundant reason for believing that the substitute word of the Third Degree was changed by Ramsay, or some other fabricator of Degrees, to give it a reference to James II as “the son of the widow,” Queen Henrietta Maria. Further researches are needed to enable any author to Satisfactorily write all the details of this interesting episode in the history of Continental freemasonry . Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

In the Jacobite Lodge at Rome, by Brother William James Hughan, the author states (page 25): “Many statements have appeared from time to time respecting Prince Charles Edward Stuart’s connection with Freemasonry, documents being submitted to prove that he even held the highest possible rank in the craft; but so far as I have been able to discover, all such claims are of an apocryphal character. Some are most absurd, while others are directly opposed to the actual facts of the case.”

This may be supplemented by what Brother George W. Speth states on page 27 of the same work where he advises students, “to put no trust whatever in amounts connecting the Stuarts with Freemasonry. We have, too, in the Young Pretender’s own written and verbal statements that they are absolutely baseless, pure inventions.” However, as Brother Robert Freke Gould tells us, some “have affirmed, and with perhaps the greater share of reason, that the Prince was compelled by altered circumstances of his cause to repudiate any relations with Freemasonry,” and, of course, that gives another view of the matter, though it is curious that all through these years the tradition should have held its own with such remarkable tenacity.

<http://www.geocities.com/stlaasr/morin.html>

The Rite of Perfection

In 1754, the Chevalier de Bonneville established a Chapter of the Advanced Degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Freemasonry he practiced received the name of the Rite of Perfection or Rite of Heredom. The College of Clermont was the asylum of the adherents of the House of Stuart, and hence the Rite is to some extent tinged with Stuart Freemasonry.

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It will be seen that the Degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors.

The distinguishing principle of this Rite is that Freemasonry was derived from Templarism and that, consequently, every Freemason was a Knight Templar. It was there that the Baron von Hund was initiated, and from it, and through him, proceeded the Rite of Strict Observance; although he discarded the Degrees and retained only the Templar theory.

Sources:

**Mackey's Revised Encyclopedia of Freemasonry
Coil's Masonic Encyclopedia
Albert Pike, Morals and Dogma**

Thanks to Oliver (Quintessenz) for the following quotes.

Freemasonry and the Roman Catholic Church – collection of quotes:

*** F. Tupper Saussy – “Rulers Of Evil” (pages 40-41, 58-59, 120-121):**

“A subtle provision in Vox clamantis transferred most Templar estates to the Knights of St. John of Jerusalem, who took possession after King Philip's death. In Germany and Austria, the Templars became ‘Rosicrucians’ and ‘Teutonic Knights.’ The Teutonic Knights grew strong in Mainz, birthplace of Gutenberg's press. Six centuries later, as the ‘Teutonic Order,’ the Knights would provide the nucleus of Adolf Hitler's political support in Munich and Vienna.

The Edinburgh lodge would become the headquarters of Scottish Rite Freemasonry,

which Masonic historians call ‘American Freemasonry’ because all but five of the signers of the Declaration of Independence are said to have practiced its craft. In Spain and Portugal the Templars became the ‘Illuminati’ in whom Iñigo had taken membership at Manresa, and ‘Knights of Christ.’ It was under the red pattée cross of the Knights of Christ that Columbus had taken possession of what he called ‘las Indias’ for King Ferdinand V of Spain, grandfather of Iñigo’s discreet patron, Charles I and V, the Holy Roman Emperor.

As early as August of 1523, as I hypothesized in the previous chapter, this vast yet fragmented subterranean empire – Roman Catholicism’s unseen root-system binding together the world – belonged to Iñigo de Loyola. His spiritual dynasty, which continues to this day, would use this system to cause God-fearing men who hated the papacy to perform, without realizing it, exactly how the papacy wanted them to.”

[...]

“The Inquisition’s effect, of course, was to send the more resourceful of the ‘heretics, Protestants and Liberals’ who escaped torture or execution scurrying underground, or into the burgeoning world of commerce, or into regions where Protestant civil authorities kept Inquisitors at bay. Yearning for a less intrusive religious experience, they joined attractive philosophical fraternities where they could speak freely against Roman Catholicism. For this ostensible reason, these fraternities or cults or lodges operated in secrecy. In fact, they were the remnants of the Templar network – Rosicrucians, Teutonic Knights, the numerous and various rites of Freemasonry. Like the Templars and the Jesuits, they were religious hierarchies of strict obedience. They differed from the Jesuits, however, in that their pyramid culminated in an ultimate authority no brother could identify with certainty. The highest master of a Lodge received commandments from an ‘Unknown Superior,’ a Superior whose will the master’s whole struggle up the degrees had trained him to obey without question. What the masters never realized was that this mysterious personage, as we shall examine in more detail later, was in fact none other than the Black Pope.”

[...]

“Freemasonry was the natural, the reasonable, the only intelligent way for the Roman Catholic Church to control A: the ongoing affront of Protestantism; B: the increase in ‘divine right’ kings heading their own national churches independent of Vatican control; and C: the incredible explosion of international mercantilism. [...] The Jesuit General is the disembodied eye substituting for the pyramid’s missing capstone, the stone the builders rejected. [...] Both Freemasonry and the Society of Jesus are A: humanist religious orders; B: secretive; C: fraternal; D: socially conscientious and politically active – questing, like Aeneas, the prototypical Roman, for the greatest good for the greatest number; Both orders E: hold Tradition, Reason, and Experience in equal if not greater esteem than the Bible; F: employ carefully structured programs of gnostic visualization to achieve an ever-increasing knowledge of the divine; G: condone ‘the end justifies the means’; and H: require absolute obedience, secured by blood oath, to a hierarchy of superiors culminating in the Jesuit General, whose orders are so wisely suited to the recipient that they are obeyed as though willed by the recipient himself.”

*** Anthony W. Ivins – “The Relationship of ‘Mormonism’ and Freemasonry”, 1934:**

“Mathew Ramsey, a Scotch gentleman, and writer on the subject, believed that Freemasonry had its origin with the Knights Templar.

Between the date of its inception at Jerusalem, in 1118 and 1314, the Order of Knights Templars had become a powerful and wealthy organization. They recognized allegiance to no power above that Church, of which the Pope was the recognized head.”

*** Letter of the Freemason/Theosophist Charles Sotheran to the New York Press Club, 11th of January 1877:**

“It is curious to note too that most of the bodies which work these, such as the Ancient and Accepted Scottish Rite, the Rite of Avignon, the Order of the Temple, Fessler’s Rite, the ‘Grand Council of the Emperors of the East and West — Sovereign Prince Masons,’ etc., etc., are nearly all the offspring of the sons of Ignatius Loyola. The Baron Hundt, Chevalier Ramsay, Tschoudy, Zinnendorf, and numerous others who founded the grades in these rites, worked under instructions from the General of the Jesuits. The nest where these high degrees were hatched, and no Masonic rite is free from their baleful influence more or less, was the Jesuit College of Clermont at Paris.”

*** Eric Jon Phelps – Spectrum magazine interview:**

<http://www.whale.to/b/pope.html>

http://www.govsux.com/black_pope.htm

“It’s just like Freemasonry. The lower have no idea that the High Shriner Freemasons are working for the Jesuit General. They think that they’re just doing works and being good people. But the bottom line is that the high-level Freemasons are subject, also, to the Jesuit General because the Jesuit General, with Fredrick the Great, wrote the High Degrees, the last 8 Degrees, of the Scottish Rite Freemasonry when Fredrick protected them when they were suppressed by the Pope in 1773.

So, you have the alignment with the Jesuit Order and the most powerful Freemason they had in the craft, Fredrick the Great, during their suppression. That is an irrefutable conclusion. And then, when you see the Napoleonic Wars, the French Revolution and the Napoleonic Wars carried out by Freemasonry, everything Napoleon did, and the Jacobins, whatever they did, completely benefited the Jesuit Order.”

*** William Peterson – “Ask Me Another, Brother”:**

“The Jesuits wrote the first 25 rites of Scottish Freemasonry in then College de Clermont in Paris in 1754”

“Chevalier de Bonneville formed a chapter of twenty-five Degrees of the so-called High-Degrees in the College of Jesuits of Clermont, in Paris in 1754. The adherents of the House of Stuart had made the college of Clermont their asylum, they being mostly Scotchmen. One of these Degrees being the ‘Scottish Master,’ the new body organized in Charleston, S.C., in 1801, gave the name of Scottish Rite to these Degrees, which name ever since that time has characterized the Rite all over the world.”

*** James Parton (American Historian) – “The Life of Horace Greeley”, 1855:**

“There are still old ladies, male and female, about the country, who will tell you, with grim gravity that, if you trace up Masonry, through all its Orders, till you come to the grand tip-top, head Mason of the World, you will discover that the dread individual and the Chief of the Society of Jesus are one and the same person!”

*** Heckethorn (English Historian) – “Secret Societies of all Ages and Countries”, 1900:**

“There is considerable analogy 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.”

*** John Daniel – “The Grand Design Exposed” (pages 170, 212-213, 302):**

“This inner and invisible Freemasonry is international in extent, and it is within the Inner Circle that the Jesuits conceal themselves, work, and mastermind the projects that suit their goals.”

“Without exception, every chief actor in the French Revolution [1789-1799] was either Jesuit-educated, a Catholic prelate, or a member of the Illuminati Order where within the Jacobin Club they would come together to conspire and carry out the ‘Great Work’ – which in the open system of the Jacobins was the reflection of the complete hidden system of the Illuminati – and in back of the Illuminati were the hidden Jesuit ‘masters’.”

“The truth is that the Jesuits of Rome have perfected Freemasonry to be their most magnificent and effective tool, accomplishing their purposes among Protestants”.

*** I. A. Sadler – “Mystery, Babylon the Great”, 2003 (pages 175-181):**

“Freemasonry is another branch of the Babylonian Mysteries, which has survived under different names from the time of the fall of open pagan worship in the 5th century. ... Freemasonry is just as ripe for manipulation by the Jesuits and the Church of Rome, that it may be used for the purposes of Rome, as any Protestant denomination. ... In Britain and the USA, Freemasonry appears as a ‘Christian’ organization. However, this is a most dangerous pretense, for the true god of Freemasonry is Lucifer, who is Satan appearing as an angel of light. ...Both Freemasonry and the Church of Rome [at their highest levels] worship the same god... Masonic ceremonies implicitly deny the sufficiency of Scripture. ...[Freemasonry] is particularly strong in many Baptist churches in the USA... Those in the lower levels of Freemasonry know nothing about the higher and even more secretive degrees.”

*** Alberto Rivera (Spanish ex-Jesuit) – “The Godfathers”, 1979:**

“The higher I went in the Jesuit Order, the more corruption I saw within the institution. I was invited to attend a secret black mass by high-ranking Jesuits [including Superior General Pedro Arrupe] in a monastery in the northern part of Spain. When I knelt to kiss the ring of a high official, I saw a symbol on that ring that made my blood run cold. It was a Masonic symbol [the compass and the square]! A thing I hated and I had been told to fight against it... I found out the Jesuit General

was also a Mason and a member of the Communist Party in Spain.”

And two sources in German [need to be translated]:

* Dieter Rüggeberg – “Geheimpolitik – Der Fahrplan zur Weltherrschaft”:

“Auch jene Erkenntnis, von der ich schon geschrieben habe, daß in den obersten Etagen der höchsten Logen und Orden die Unterschiede von Konfessionen und politischen Ansichten verschwinden, wird von ihm bestätigt: ‚Mögen sich auf den unteren Ebenen Freimaurerei und Jesuitismus und damit der Katholizismus noch so sehr bekämpfen, in ihren obersten Spitzen stimmen beide überein, mag das noch so abwegig erscheinen.... Nunmehr trat Kardinal Wojtyla als Papst Johannes Paul II. sein Amt in Rom an. Er erhielt von der gesamten freimaurerischen Weltpresse überschwengliche begeisterte Zustimmung und hob mit Wirkung des 27.11.1983 (Beginn des Kirchenjahres und 1. Advent) die im Codex Iuris Canonici weltweit ausgesprochene Exkommunikation der Freimaurer auf.‘ [Heinz Pfeifer: "Brüder des Schattens", S. 234,236]”

* Rudolf Steiner – “Die Tempelgrade und die goldene Legende”:

“Daher haben Sie sowohl im Jesuitismus wie im Freimaurertum eine Fortsetzung derselben Zeremonien bei den Einweihungen wie in den alten Strömungen. Die Einweihung der Kirche im Jesuitismus hat die vier Grade: *coadjutores temporales, scholares, coadjutores spirituales, professi*. Die Grade der Einweihung in der eigentlichen okkulten Freimaurerei sind ähnlich. Sie laufen einander parallel.”

TRANSLATIONS VIA BABELFISH FOR THE TWO GERMAN-LANGUAGE QUOTES:

* Dieter Rüggeberg – ” Secret politics – the timetable to the world domination”:

” Also that realization, from which I already wrote that in the highest floors of the highest Logen and medals the differences of denominations and political opinions disappear, from it confirmed: ‚Liking on the lower levels free bricklaying and Jesuitismus and thus the catholicism still so much to fight, in their highest points agree themselves both, may appear still so wrong.... Now cardinal Wojtyla began his office in Rome as a Pope Johannes Paul II. It received from the entire freimaurerischen world press effusive enthusiastic agreement and main header with effect 27.11.1983 (beginning of the church yearly and 1st Advent) the Exkommunikation of the freemasons expressed world-wide in the Codex Iuris Canonici up. [Heinz Pfeifer: " Brothers of the shade", P. 234.236]”

* Rudolf Steiner – ” The temple degrees and the golden legend”:

” Therefore you have both in the Jesuitismus and in the Freimaurertum a continuation of the same ceremonies with the inaugurations as in the old currents. The inauguration of the church in the Jesuitismus has the four degrees: *coadjutores temp-oral, scholares, coadjutores spirituales, professi*. The degrees of the inauguration in the actual okkulten free bricklaying are similar. They run each other parallel.”

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