

Vicomte Léon de Poncins

Freemasonry and the Vatican

(CPA Books, Clackamas, OR, USA, o.J.)

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The peace treaty of 1918 was directly inspired by Masonry. Its clauses had been worked out at a great international Masonic conference, which took place on 28th, 29th and 30th June, 1917, at the headquarters of the Grand Orient of France in the Rue Cadet, Paris. ... In 1936 the complete minutes of this meeting came to light, and were published in their entirety, accompanied by a detailed commentary, in Léon de Poncin's: *La Société des Nations — Super-Etat Maçonique*, from which all the information and documents in the following paragraphs have been taken."

P. 57: "Finally, it must be observed that all the conclusions adopted in the course of these talks at the Masonic Congress in 1917 became an integral part of the Treaty of Versailles two years later. Most important of all was the setting-up of the League of Nations which, in the light of the documents above, appears to have been a kind of Masonic supra-State. ...

It is a frightening thought that an occult organisation, owing responsibility to no one, can direct the course of European politics without anyone being aware of the fact."

P. 64: "The third example of the secret, Masonic origin of a political decision is the Conference of Yalta. ...

These agreements were a complete diplomatic disaster for the West. Roosevelt yielded to Stalin, without anything being given in return, half Europe and a large part of Asia.

Since then, certain documents have been published in America showing that Benes played a large part in drawing up the details of the Yalta agreement. As a Freemason, Benes always enjoyed considerable influence over Roosevelt; both were high-degree initiates; it was Benes who convinced Roosevelt of the necessity of placing such blind trust in Stalin; ..."

P. 65: "Freemasonry imposes a rigid discipline on its members, and the various Grand Lodges, at least, are strict on one point: Freemasons occupying political posts owe obedience, above all else, to the orders and directives of Masonry. The Order does not always manage to obtain this unconditional obedience, but it always insists upon it as the Mason's duty.

'As soon as a Freemason is elected to the Chamber of Deputies he has this imperative duty: to remember that he is still a Mason and that he must always act as a Mason. But since, as we realise, many have failed to adhere to this standard, the Commission asks you to demand this oath of any Freemason seeking entry to politics: that he will join and assiduously attend all meetings of the Brethren in his Assembly, and that while he is there he will always be inspired by the purest spirit of Masonry (Convent of the Grand Orient, 1928, p. 255)'."

P. 66: "Politicians who are Masons, and who are consequently in some degree emissaries of the Order, should remain subject to it during their term of office. As politicians, they must be guided by the work of the general Assembly, but in every circumstance of their political life they have the duty to obey those principles which govern us. ...

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Those Freemasons holding public office have a duty to apply the principles of Masonry, and those of them, who have been invested with an electoral mandate — either sought by themselves or approved and tacitly invested in them by their Brethren — have, for all the more reason, a duty exceeding that of all other Masons, never to forget those Masonic principles which have fashioned their personality or their political fortunes (Convent of the Grand Orient, 1923, p. 365)."

"It is in our Lodges that our Brethren will acquire a philosophical spirit. Let us guard it lovingly, for it is the secret of political influence. Our strength lies in this silent resource of which past generations of Masons set us such an example as they worked to establish that ideal which we hold in common.

Quite apart from the organisation of the lodges, I would like to give you a rapid summary, as I see it, of the organisation and exercise of power, such as we should bear in mind. We must exercise constant control; we must hear and question all those of our Brethren who, by their professions, touch on politics, the law or administration. ...

... *Democracy must of necessity directly exercise control of power through our lodges* and through those of our Brethren who are Senators or Deputies. It is through such supervision that the organisation of a Democracy progresses ... (Convent of the Grand Orient, 1924, p. 442)."

P. 67,68: "Decisions taken at the Extraordinary General Assembly of the Spanish Grand Orient on 20th February, 1932, and succeeding days.

(7) The Lodges and Triangles will file a report on each Freemason, on which will be recorded his actual work, the posts he holds or has held in the State or private enterprise, and the reasons for his leaving; as also on record of his meritorious services and Masonic achievements. This file must be specially complete and specific for those Masons holding a political post through popular vote or by Government nomination, such as councillors, deputies, etc. ... The said files will be sent to the Grand Lodge of the district concerned, to be transmitted to the C.P. of the G.S.F.C.

(11a) ... And since, in carrying out public duties, a Mason may transgress Masonic rules by act or omission, it is evident that such a Mason will be bound not only to explain and justify those actions that seem culpable or doubtful, but also to receive Masonic rules of conduct and to observe them. ...

(13) In order to be able to determine correctly the immediate or remote projects of Freemasonry, this Assembly should not limit its scope merely to drawing up rules regarding certain concrete facts, but it is its business especially to ratify, recall to mind and to explain the fundamental principles which guide the whole movement. And this we must do in the religious, political and social spheres.

It is the function of the Assembly to recall and explain the Masonic principles which, in these three spheres, should inspire the work of Spanish Masonry today and in the future.

Work in the religious sphere is the most important thing. It is the foundation of all the others, since every political and social doctrine must be erected on an ethical foundation, which in turn is based on metaphysics, or an attempt to explain the order of the world — such an explanation constituting a religion in the widest and noblest sense of the word."

P. 102: "Stalin's really serious crime, in the eyes of Léon Blum, thinking as a Jewish international revolutionary, was that he betrayed the spirit of world revolution. Exactly the same accusation was brought against him by Trotsky, and it led to his duel to the death with Stalin.

Trotsky, the cosmopolitan, messianic, Jewish figured-head, the demoniacal magus of world revolution, set against Stalin, the Asiatic, the man of steel, the cold, implacable agent of Soviet imperialism.

'Permanent revolution' versus 'Socialism in one country'.

The problem is thus a veritable war of religion; the greatest religious war of all time, for it covers the whole world, and there is not one single country on the face of the globe which can

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P. 156: "The Russian Revolution of 1917 was fomented at the height of the First World War with the help of international Freemasonry, and the principle leaders of the Kerensky régime were Masons; this movement quickly degenerated into Bolshevism."

P. 164: "*El Liberal*, for instance, published an article which was reproduced in the *Boletín oficial del grand oriente español* (No. 61, 10th December, 1931), from which we have taken the following brief extract:

'However, a considerable section of public opinion was frightened of Masonry and certain papers reflected that state of mind. One of them gave a list of the politicians who were Masons. At the head was Lerroux, followed by Fernando de Los Rios and Marcelino Domingo. It is indeed a brilliant list. It includes nearly all the men who had anything to do or say in Spain. ...

... After a Jesuit Monarchy it is only natural that a Masonic Republic should act as a liberator ... (Catholicism) had been on the point of converting Spain into a vast troglodyte cavern. Today the Masons are in power, and it was high time that they should be. ...

It must not be published in the columns of important newspapers that Masonry does in fact rule. That is not certain. In its bosom Masonry shelters politicians whose personality emerges in their public life and it is possible that its principles may have exercised an influence on their inner formation, but Masonry as a body does not interfere in political struggles. ...

It is clear that Masonry does not govern the country. But the Government is composed of men among whose numbers some can add to their merits the honour of belonging to the loveliest, the freest, the noblest and holiest institution, the august Masonic Order. ...'

Naturally, Masonry does not govern. But all the men who govern are Freemasons. That recalls the famous distinction between the Soviet Government and the Third International."

P. 169: "There is one man whose name is closely connected with the secret agreements concluded at Yalta, preceded and completed by those at Teheran and Potsdam: namely, President Benes of Czecho-Slovakia — a fact which is all too little known."

P. 187: "Benes, who was the sectarian and activating soul of Freemasonry in Central Europe, solidly supported by the U.S.A. held unopposed sway over the Little Entente (Czechoslovakia, Yugoslavia and Rumania) and lost no opportunity of showing his sympathie for Soviet Russia. Freemasonry was the reigning power in France from 1918 to 1939."

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Quotations used in the book

"Geheimpolitik-2 (Lodge-Policy)" by Dieter Rüggeberg

www.geheimpolitik.de/politik/01-politik.htm

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