

THE CARBONARI

In this sect, the whole of the hitherto recognized principles of organized Atheism were perfected and intensified. In it, from the commencement, a cunning hypocrisy was the means most used as the best calculated to lead away a people Catholic to the very core.

The first of the Carbonari of which we have any distinct notice appeared at a season when Atheism, directed by Weishaupt, was busy in forming everywhere secret associations for apparently no purpose other than political amelioration. He determined to try upon the peasantry of Italy the same arts which the French had intended for the Catholic peasantry of Ireland. The United Irishmen were banded together to demand amongst other things, Catholic Emancipation. Never had a people greater reason to rise against oppression than the Catholics of Ireland of that period. They were urged on to do so, however, by leaders who, in many instances, were not Catholic, and who had no political grievance, and whose aim was the formation in Ireland of an independent republic ruled, of course, by themselves, on the model of the one which was established then in France. That seemed to the Catholic the only way to get out of the heretical domination which had for such a lengthened period oppressed his country.

Now, the Carbonari of Italy were at first formed for a purpose identical with that of the United Irishmen. They conspired to bring back their national independence ruined by the French, the freedom of their religion, and their rightful Bourbon sovereign. With them it was made an indispensable obligation that each member should be not only a Catholic, but a Catholic going regularly to the Sacraments. They took for their Grand Master, Jesus Christ our Lord.

But, as I have said before, it is impossible for a secret society having a death penalty for breach of secret, having ascending degrees, and bound to blind obedience to hidden masters, to remain any appreciable length of time without falling under the domination of the Supreme Directory of organized Atheism. It was so with Carbonarism, which, having started on the purest Catholic and loyal lines, soon ended in being the very worst kind of secret society which Infidelity had then formed on the lines of Masonry. Very soon, Italian adepts in

black Masonry invaded its ranks, the loudest in the protestation of religion and loyalty. Equally soon, these skilled, experienced, and unscrupulous veterans in dark intrigue obtained the mastery in its supreme direction, won over proselytes from fit conspirators, and had the whole association in their power. It was then easy to find abundant pretexts to excite the passions of the rank and file, to kindle hopes from revolution, to create political dissatisfaction, and to make the whole body of the Sect what it has actually become. Italian genius soon outstripped the Germans in astuteness; and as soon, perhaps sooner, than Weishaupt passed away, the supreme government of all the secret societies of the world was exercised by the *Alta Vendita* or highest lodge of the Italian Carbonari.

The *Alta Vendita* ruled the blackest Freemasonry of France, Germany, and England; and until Mazzini wrenched the scepter of the dark Empire from that body, it continued with consummate ability to direct the revolutions of Europe. It considered, with that wisdom peculiar to the children of darkness that the conspiracy against the Holy See was the conspiracy in permanence. It employed its principal intrigues against the State, the surroundings, and the very person of the Pontiff. It had hopes, by its manipulations, to gain eventually, even the Pope himself, to betray the Christian cause, and then it well knew the universe would be placed at its feet. It left unmeasured freedom to the lodges of Masonry to carry on those revolutions of a political kind, which worked out the problems of the sect upon France, Spain, Italy, and other countries. It kept still greater movements to itself. The permanent instruction of this body to its adepts will give you an idea of its power, its policy, and its principles.

PERMANENT INSTRUCTION OF THE ALTA VENDITA

"Ever since we have established ourselves as a body of action, and that order has commenced to reign in the bosom of the most distant lodge, as in that one nearest the center of action, there is one thought which has profoundly occupied the men who aspire to universal regeneration. That is the thought of the enfranchisement of Italy, from which must one day come the enfranchisement of the entire world, the fraternal republic, and the harmony of humanity. That thought has not yet been seized upon by our brethren beyond the Alps. They believe that revolutionary Italy can only conspire in the shade, deal some strokes of the poniard to sbirri and traitors, and tranquilly undergo the yoke of events which take place beyond the Alps for Italy, but without Italy. This error has been fatal to us on many occasions. It is not necessary to combat it with phrases which would be only to propagate it. It is necessary to kill it by facts. Thus, amidst the cares which have the privilege of agitating the minds of the most vigorous of our lodges, there is one which we ought never to forget.

"The Papacy has at all times exercised a decisive action upon the affairs of Italy. By the hands, by the voices, by the pens, by the hearts of its innumerable bishops, priests, monks, nuns and people in all latitudes, the Papacy finds devotedness without end ready for martyrdom, and that to enthusiasm. Everywhere, whenever it pleases to call upon them, it has friends ready to die or lose all for its cause. This is an immense leverage which the Popes alone have been able to appreciate to its full power, and as yet they have used it only to a certain extent. To-day there is no question of reconstituting for ourselves that power, the prestige of which is for the moment weakened. Our final end is that of Voltaire and of the French Revolution, the destruction forever of Catholicism and even of the Christian idea which, if left standing on the ruins of Rome, would be the resuscitation of Christianity later on.

"But to attain more certainly that result, and not prepare ourselves with gaiety of heart for reverses which adjourn indefinitely, or compromise for ages, the success of a good

cause, we must not pay attention to those braggarts of Frenchmen, those cloudy Germans, those melancholy Englishmen, all of whom imagine they can kill Catholicism, now with an impure song, then with an illogical deduction; at another time, with a sarcasm smuggled in like the cottons of Great Britain. Catholicism has a life much more tenacious than that. It has seen the most implacable, the most terrible adversaries, and it has often had the malignant pleasure of throwing holy water on the tombs of the most enraged. Let us permit, then, our brethren of these countries to give themselves up to the sterile intemperance of their anti-Catholic zeal. Let them even mock at our Madonnas and our apparent devotion. With this passport we can conspire at our ease, and arrive little by little at the end we have in view.

"Now the Papacy has been for seventeen centuries inherent to the history of Italy. Italy cannot breathe or move without the permission of the Supreme Pastor. With him she has the hundred arms of Briareus, without him she is condemned to a pitiable impotence. She has nothing but divisions to foment, hatreds to break out, and hostilities to manifest themselves from the highest chain of the Alps to the lowest of the Apennines. We cannot desire such a state of things. It is necessary, then, to seek a remedy for that situation. The remedy is found. The Pope, whoever he may be, will never come to the secret societies. It is for the secret societies to come first to the Church, in the resolve to conquer the two.

"The work which we have undertaken is not the work of a day, nor of a month, nor of a year. It may last many years, a century perhaps, but in our ranks the soldier dies and the fight continues.

"We do not mean to win the Popes to our cause, to make them neophytes of our principles, and propagators of our ideas. That would be a ridiculous dream, no matter in what manner events may turn. Should cardinals or prelates, for example, enter, willingly or by surprise, in some manner, into a part of our secrets, it would be by no means a motive to desire their elevation to the See of Peter. That elevation would destroy us. Ambition alone would bring them to apostasy from us. The needs of power would force them to immolate us. That which we ought to demand, that which we should seek and expect, as the Jews expected the Messiah, is a Pope according to our wants.

"Alexander VI, with all his private crimes, would not suit us, *for he never erred in religious matters*. Clement XIV [note: he suppressed the Jesuit order], on the contrary, would suit us from head to foot. Borgia was a libertine, a true sensualist of the eighteenth century strayed into the fifteenth. He has been anathematized, notwithstanding his vices, by all the voices of philosophy and incredulity, and he owes that anathema to the vigor with which he defended the Church. Ganganelli gave himself over, bound hand and foot, to the ministers of the Bourbons, who made him afraid, and to the incredulous *who celebrated his tolerance* and Ganganelli is become a very great Pope. He is almost in the same condition that it is necessary for us to find another, if that be yet possible.

"With that we should march more surely to the attack upon the Church than with the pamphlets of our brethren in France, or even with the gold of England. Do you wish to know the reason? It is because by that we should have no more need of the vinegar of Hannibal, no more need of the powder of cannon, no more need even of our arms. We have the little finger of the successor of St. Peter engaged in the plot, and that little finger is of more value for our crusade than all the Innocents, the Urbans, and the St. Bernards of Christianity.

"We do not doubt that we shall arrive at that supreme term of all our efforts; but when? but how? The unknown does not yet manifest itself. Nevertheless, as nothing should separate us from the plan traced out; as, on the contrary, all things should tend to it—as if success were to crown the work scarcely sketched out to-morrow—we wish in this instruction which must rest a secret for the simple initiated, to give to those of the Supreme Lodge, councils with which they should enlighten the universality of the brethren, under the form of an instruction or memorandum.

"It is of special importance, and because of a discretion, the motives of which are transparent, never to permit it to be felt that these counsels are orders emanating from the *Alta Vendita*. The clergy is put too much in peril by it, that one can at the present hour permit oneself to play with it, as with one of these small affairs or of these little princes upon which one need but blow to cause them to disappear.

"Little can be done with those old cardinals or with those prelates, whose character is very decided. It is necessary to leave them as we find them, incorrigible, in the school of Consalvi, and draw from our magazines of popularity or unpopularity the arms which will render useful or ridiculous the power in their hands. A word which one can ably invent and which one has the art to spread amongst certain honorable chosen families by whose means it descends into the cafes and from the cafes into the streets; a word can sometimes kill a man.

"If a prelate comes to Rome to exercise some public function from the depths of the provinces, know presently his character, his antecedents, his qualities, his defects above all things. If he is in advance, a declared enemy, an Albani, a Pallotta, a Bernetti, a Delia Genga, a Riverola, envelope him in all the snares which you can place beneath his feet; create for him one of those reputations which will frighten little children and old women; paint him cruel and sanguinary; recount, regarding him, some traits of cruelty which can be easily engraved in the minds of people.

"When foreign journals shall gather for us these recitals, which they will embellish in their turn (inevitably because of their respect for truth), show, or rather cause to be shown, by some respectable fool those papers where the names and the excesses of the personages implicated are related. As France and England, so Italy will never be wanting in facile pens which know how to employ themselves in these lies so useful to the good cause. *With a newspaper, the language of which they do not understand, but in which they will see the name of their delegate or judge, the people have no need of other proofs. They are in the infancy of liberalism; they believe in liberals, as, later on, they will believe in us, not knowing very well why.*

"Crush the enemy whoever he may be; crush the powerful by means of lies and calumnies; but especially crush him in the egg. *It is to the youth we must go. It is that which we must seduce; it is that which we must bring under the banner of the secret societies.* In order to advance by steps, calculated but sure, in that perilous way, two things are of the first necessity. You ought to have the air of being simple as doves, but you must be prudent as the serpent. Your fathers, your children, your wives themselves, ought always to be ignorant of the secret which you

carry in your bosoms. If it pleases you, in order the better to deceive the inquisitorial eye, to go often to confession, you are as by right authorized to preserve the most absolute silence regarding these things. You know that the least revelation, that the slightest indication escaped from you in the tribunal of penance, or elsewhere, can bring on great calamities and that the sentence of death is already pronounced upon the revealer, whether voluntary or involuntary.

"Now then, in order to secure to us a Pope in the manner required, it is necessary to fashion for that Pope a generation worthy of the reign of which we dream. Leave on one side old age and middle life, go to the youth, and, if possible, even to infancy. Never speak in their presence a word of impiety or impurity. *Maxima debetur puero reverentia* (*The greatest reverence is due to the child*). Never forget these words of the poet for they will preserve you from licenses which it is absolutely essential to guard against for the good of the cause. In order to reap profit at the home of each family, in order to give yourself the right of asylum at the domestic hearth, you ought to present yourself with all the appearance of a man grave and moral.

"Once your reputation is established in the colleges, in the gymnasiums, in the universities, and in the seminaries—once that you shall have captivated the confidence of professors and students, so act that those who are principally engaged in the ecclesiastical state should love to seek your conversation. Nourish their souls with the splendors of ancient Papal Rome. There is always at the bottom of the Italian heart a regret for Republican Rome. Excite, enkindle those natures so full of warmth and of patriotic fire. Offer them at first, but always in secret, inoffensive books, poetry resplendent with national emphasis; then little by little you will bring your disciples to the degree of cooking desired. When upon all the points of the ecclesiastical state at once, this daily work shall have spread our ideas as the light, then you will be able to appreciate the wisdom of the counsel in which we take the initiative.

"Events, which in our opinion, precipitate themselves too rapidly, go necessarily in a few months' time to bring on an intervention of Austria. There are fools who in the lightness of their hearts please themselves in casting others into the midst of perils, and, meanwhile, there are fools who at a given hour drag on even

wise men. The revolution which they meditate in Italy will only end in misfortunes and persecutions. Nothing is ripe, neither the men nor the things, and nothing shall be for a long time yet; but from these evils you can easily draw one new chord, and cause it to vibrate in the hearts of the young clergy. That is the hatred of the stranger. Cause the German to become ridiculous and odious even before his foreseen entry. With the idea of the Pontifical supremacy, mix always the old memories of the wars of the priesthood and the Empire. Awaken the smoldering passions of the Guelphs and the Ghibellines, and thus you will obtain for yourselves the reputation of good Catholics and pure patriots.

"That reputation will open the way for our doctrines to pass to the bosoms of the young clergy, and go even to the depths of convents. In a few years the young clergy will have, by the force of events, invaded all the functions. They will govern, administer, and judge. They will form the council of the Sovereign. They will be called upon to choose the Pontiff who will reign; and that Pontiff, like the greater part of his contemporaries, will be necessarily imbued with the Italian and humanitarian principles which we are about to put in circulation. It is a little grain of mustard which we place in the earth, but the sun of justice will develop it even to be a great power, and you will see one day what a rich harvest that little seed will produce.

"In the way which we trace for our brethren there are found great obstacles to conquer, difficulties of more than one kind to surmount. They will be overcome by experience and by perspicacity; but the end is beautiful. What does it matter to put all the sails to the wind in order to attain it. You wish to revolutionize Italy? Seek out the Pope of whom we give the portrait. You wish to establish the reign of the elect upon the throne of the prostitute of Babylon? Let the clergy march under your banner in the belief always that they march under the banner of the Apostolic Keys. You wish to cause the last vestige of tyranny and of oppression to disappear? Lay your nets like Simon Barjona. Lay them in the depths of sacristies, seminaries, and convents, rather than in the depths of the sea, and if you will precipitate nothing you will give yourself a draught of fishes more miraculous than his. The fisher of fishes will become a fisher of men. You will bring yourselves as friends around the Apostolic Chair. You will have fished up a Revolution in Tiara and Cope, marching with Cross and banner—a Revolution which needs only

to be spurred on a little to put the four quarters of the world on fire.

"Let each act of your life tend then to discover the Philosopher's Stone. The alchemists of the middle ages lost their time and the gold of their dupes in the quest of this dream. That of the secret societies will be accomplished for the most simple of reasons, because it is based on the passions of man. Let us not be discouraged then by a check, a reverse, or a defeat. Let us prepare our arms in the silence of the lodges, dress our batteries, flatter all passions the most evil and the most generous, and all lead us to think that our plans will succeed one day above even our most improbable calculations."

This document reveals the whole line of action followed since by the Italian Revolutionists. It gives also a fair insight into tactics with which other European countries have been made familiar by Freemasonry generally. But we are in possession of what appears to me a still more striking document, written for the benefit of the Piedmontese lodges of the Carbonari, by one of the *Alta Vendita*, whose pseudonym was *Piccolo Tigre*—Little Tiger. I may here mention that the custom of taking these fanciful appellations has been common to the secret societies from the very beginning. Arouet became Voltaire, the notorious Baron Knigge was called *Philo*, Baron Dittfort was called *Minos*, a custom adopted by the principal chiefs of the dark Atheistic conspiracy then and since.

The first leader or grand chief of the *Alta Vendita* was a corrupt Italian nobleman who took the name of *Nubius*. From such documents as he, before his death, managed, in revenge for being sacrificed by the party of Mazzini, as we shall see, to have communicated to the authorities of Rome; or which were found by the vigilance of the Roman detective police; we find that his funds, and the funds for carrying on the deep and dark conspiracy in which he and his confederates were engaged, came chiefly from rich German Jews. Jews, in fact, from the commencement, played always a prominent part in the conspiracies of Atheism. They do so still.

Piccolo Tigre, who seems to have been the most active agent of *Nubius*, was a Jew. He travelled under the appearance of an itinerant banker and jeweler. This character of moneylender or usurer disarmed suspicion regarding himself and such of his confederates as he had occasion to call upon in his peregrinations. Of course he had

the protection of the Masonic body everywhere. The most desperate revolutionists were generally the most desperate scoundrels otherwise. They were gamblers, spendthrifts, and the very class with which an usurious Jew would be expected to have money dealings. *Piccolo Tigre* thus travelled safely; and brought safely to the superior lodges of the Carbonari, such instructions as the *Alta Vendita* thought proper to give.

In the document referred to, which I shall now read for you, it will be seen how anxious the Secret Directory were to make use of the common form of Masonry notwithstanding the contempt they had for the *bons vivants* who only learned from the craft how to become drunkards and liberals. Beyond the Masons, and unknown to them, though formed generally from them, lay the deadly secret conclave which, nevertheless, used and directed them for the ruin of the world and of their own selves. The next chapter contains a translation of the document, or "instructions", as it was called, addressed by *Piccolo Tigre* to the Piedmontese lodges of the Carbonari.

LETTER OF PICCOLO TIGRE

"IN the impossibility in which our brothers and friends find themselves, to say, as yet, their last word, it has been judged good and useful to propagate the light everywhere, and to set in motion all that which aspires to move. For this reason we do not cease to recommend to you, to affiliate persons of every class to every manner of association, no matter of what kind, *only provided that mystery and secrecy should be the dominant characteristics*. All Italy is covered with religious confraternities, and with penitents of diverse colors. Do not fear to slip in some of your people into the very midst of these flocks, led as they are by a stupid devotion. Let our agents study with care the personnel of these confraternity men, and they will see that little by little, they will not be wanting in a harvest. Under a pretext the most futile, but never political or religious, create by yourselves, or, better yet, cause to be created by others, associations, having commerce, industry, music, the fine arts, etc., for object. Reunite in one place or another—in the sacristies or chapels even—these tribes of yours as yet ignorant: put them under the pastoral staff of some virtuous priest, well known, but credulous and easy to be deceived. Then infiltrate the poison into those chosen hearts; infiltrate it in little doses, and, as if by chance. Afterwards, upon reflection, you will yourselves be astonished at your success.

"The essential thing is to isolate a man from his family, to cause him to lose his morals. He is sufficiently disposed by the bent of his character to flee from household cares, and to run after easy pleasures and forbidden joys. He loves the long conversations of the cafe and the idleness of shows. Lead him along, sustain him, give him an importance of some kind or other; discreetly teach him to grow weary of his daily labors, and by this management, after having separated him from his wife and from his children, and after having shown him how painful are all his duties, you will then excite in him the desire of another existence.

"Man is a born rebel. Stir up the desire of rebellion until it becomes a conflagration, but in such a manner that the conflagration may not break out. This is a preparation for the grand work that you should commence. When you shall have insinuated into a few souls disgust for family and for religion (the one nearly always follows in the wake of the other), let fall some words which will provoke the desire of being affiliated to the

nearest lodge. That vanity of the citizen or the burghess, to belong to Freemasonry, is something so common and so universal that it always makes me wonder at human stupidity. I begin to be astonished at not seeing the entire world knock at the gates of all the Venerables and demand from these gentlemen the honor to be one of the workmen chosen for the reconstruction of the temple of Solomon. The prestige of the unknown exercises upon men a certain kind of power, that they prepare themselves with trembling for the phantasmagoric trials of the initiation and of the fraternal banquet.

"To find oneself a member of a lodge, to feel oneself called upon to guard from wife and children, a secret which is never confided to you, is for certain natures a pleasure and an ambition. The lodges, to-day, can well create gourmands, they will never bring forth citizens. There is too much dining amongst right worshipful and right reverend brethren of all the Ancients. But they form a place of depot, a kind of stud (breeding ground), a center through which it is necessary to pass before coming to us. The lodges form but a relative evil, an evil tempered by a false philanthropy, and by songs yet more false as in France. All that is too pastoral and too gastronomic; but it is an object which it is necessary to encourage without ceasing. In teaching a man to raise his glass to his lips you become possessed of his intelligence and of his liberty, you dispose of him, turn him round about, and study him. You divine his inclinations, his affections, and his tendencies; then, when he is ripe for us, we direct him to the secret society of which Freemasonry can be no more than the antechamber.

"The *Alta Vendita* desires that under one pretense or another, as many princes and wealthy persons as possible should be introduced into the Masonic lodges. Princes of a sovereign house, and those who have not the legitimate hope of being kings by the grace of God, all wish to be kings by the grace of a Revolution. The Duke of Orleans is a Freemason, the Prince of Carignan was one also. There are not wanting in Italy and elsewhere, those amongst them, who aspire to the modest-enough honors of the symbolic apron and trowel. Others of them are disinherited and proscribed. Flatter all of their number who are ambitious of popularity; monopolize them for Freemasonry. The *Alta Vendita* will afterwards see what it can do to utilize them in the cause of progress. A prince who has not a kingdom to expect is a good fortune for us. There are many of them in that

plight. Make Freemasons of them. The lodge will conduct them to Carbonarism. A day will come, perhaps, when the *Alta Vendita* will deign to affiliate them. While awaiting they will serve as birdlime for the imbeciles, the intriguing, the *bourgeoisie*, and the needy. These poor princes will serve our ends, while thinking to labor only for their own. They form a magnificent sign board, and there are always fools enough to be found who are ready to compromise themselves in the service of a conspiracy, of which some prince or other seems to be the ringleader.

"Once that a man, that a prince, that a prince especially, shall have commenced to grow corrupt, be persuaded that he will hardly rest upon the declivity. There is little morality even amongst the most moral of the world, and one goes fast in the way of that progress. Do not then be dismayed to see the lodges flourish, while Carbonarism recruits itself with difficulty. It is upon the lodges that we count to double our ranks. They form, without knowing it, our preparatory novitiate. They discourse without end upon the dangers of fanaticism, upon the happiness of social equality, and upon the grand principles of religious liberty. They launch amidst their feastings thundering anathemas against intolerance and persecution. This is positively more than we require to make adepts. A man imbued with these fine things is not very far from us. There is nothing more required than to enlist him. The law of social progress is there, and all there. You need not take the trouble to seek it elsewhere. In the present circumstances never lift the mask. Content yourselves to prowl about the Catholic sheepfold, but as good wolves seize in the passage the first lamb who offers himself in the desired conditions. The burgess has much of that which is good for us, the prince still more. For all that, these lambs must not be permitted to turn themselves into foxes like the infamous Carignan. The betrayal of the oath is a sentence of death; and all those princes whether they are weak or cowardly, ambitious or repentant, betray us, or denounce us. As good fortune would have it, they know little, in fact not anything, and they cannot come upon the trace of our true mysteries.

"Upon the occasion of my last journey to France, I saw with profound satisfaction that our young initiated exhibited an extreme ardor for the diffusion of Carbonarism; but I also found that they rather precipitated the movement a little. As I think, they converted their religious hatred too much into a political hatred.

The conspiracy against the Roman See should not confound itself with other projects. We are exposed to see germinate in the bosom of secret societies, ardent ambitions; and the ambitious, once masters of power, may abandon us. The route which we follow is not as yet sufficiently well traced so as to deliver us up to intriguers and tribunes.

"It is of absolute necessity to de-Catholicize the world. And an ambitious man, having arrived at his end, will guard himself well from seconding us. The Revolution in the Church is the Revolution *en permanence*. It is the necessary overthrowing of thrones and dynasties. Now an ambitious man cannot really wish these things. We see higher and farther. Endeavor, therefore, to act for us, and to strengthen us. Let us not conspire except against Rome. For that, let us serve ourselves with all kinds of incidents; let us put to profit every kind of eventuality. Let us be principally on our guard against the exaggerations of zeal. A good hatred, thoroughly cold, thoroughly calculated, thoroughly profound, is of more worth than all these artificial fires and all these declamations of the platform. At Paris they cannot comprehend this, but in London I have seen men who seized better upon our plan, and who associated themselves to us with more fruit. Considerable offers have been made to me. Presently we shall have a printing establishment at Malta placed at our disposal. We shall then be able with impunity, with a sure stroke, and under the British flag, to scatter from one end of Italy to the other, books, pamphlets, etc., which the *Alta Vendita* shall judge proper to put in circulation."

[Footnote: Mazzini, after exhorting his followers to attract as many of the higher classes as possible to the secret plotting, which has resulted in united Italy, and is meant to result in republican Italy as a prelude to republican Europe, says—

"Associate, associate. All is contained in that word. The secret societies can give an irresistible force to the party who are able to invoke them. Do not fear to see them divided. The more they are divided the better it will be. All of them advance to the same end by different paths. The secret will be often unveiled. So much the better. The secret is necessary to give security to members, but a certain transparency is necessary to strike fear into those wishing to remain stationary. *When a great number of associates who*

receive the word of command to scatter an idea abroad and make it public opinion, can concert even for a moment they will find the old edifice pierced in all its parts, and falling, as if by a miracle, at the least breath of progress. They will themselves be astonished to see kings, lords, men of capital, priests, and all those who form the carcass of the old social edifice, fly before the sole power of public opinion. Courage, then, and perseverance."]

This document was issued in 1822. Since then, the instructions it gives have been constantly acted upon in the lodges of Carbonarism, not only in Italy but everywhere else. "Prowl about the Catholic sheepfold and seize the first lamb that presents himself in the required conditions." This, and the order to get into Catholic confraternities, were as well executed by the infamous Carey under the influence of "No. 1," as they were by any Italian conspirator and assassin, under the personal inspiration of *Piccolo Tigre*. Carey, the loud-spoken Catholic—the Catholic who had Freemason or Orange friends able to assist him in the truly Masonic way of getting members of the craft as Town Councilors, or Aldermen, or Members of Parliament—was, we now know, a true secret-society hypocrite of the genuine Italian type. He prowled with effect round the Catholic sheep-fold. He joined "with fruit" the confraternities of the Church.

Another curious instruction given by the *Alta Vendita* to the Carbonari of the lower lodges, is the way to catch a priest and make the good, simple man, unconsciously aid the designs of the revolutionary sectaries. In the permanent instruction of the *Alta Vendita*, given to all the lodges, you will recollect the passage I read for you relative to the giving of bad names to faithful Prelates who may be too knowing or too good to do the work of the Carbonari against conscience, God, and the souls of men, "Aby find out the words and the ways to make them unpopular" is the sum of that advice. Has it not been attempted amongst ourselves? But the main advice of the permanent instruction is to seduce the clergy. The ecclesiastic to be deceived is to be led on by patriotic ardour. He is to be blinded by a constant, though, of course, false, and fatal popularity. He is to be made believe that his course, so very pleasant to flesh and blood, is not only the most patriotic but the best for religion.

"A free Church in a free State," was the cry with which the sectaries pulled down the altars, banished the religious, seized upon Church property, robbed the Pope, and despoiled the Propaganda. There

were ecclesiastics so far deceived, at one time, as to be led away by these cries in Italy, and ecclesiastics have been deceived, if not by these, at least by cries as false and fatal elsewhere to our knowledge. The seduction of foremost ecclesiastics, prelates, and bishops, was the general policy of the sect at all times, and it remains so everywhere to this day.

The rank and file of the Carbonari had to do with local priests and local men of influence. These were, if possible, to be corrupted, unnerved, and seduced. Each Carbonaro was ordered to try and corrupt a fellow Christian, a man of family, by means that the devil himself incarnate could not devise better for the purpose.

At the end of his letter, *Piccolo Tigre* glances at means of corruption which he hoped then—and his hopes were soon realized to the full—to have in operation for the scattering of Masonic "light" throughout Italy. We have another document which will enable us to judge of the nature of this "light". It is contained in a letter from *Vindex* to *Nubius*, and was meant to cause the ideas of the *Alta Vendita* to pass through the lodges. It is found in that convenient form of questioning which the Sultan propounds to the *Sheik-ul-Islam* when he wants to make war. He puts his reasons in a set of questions, and the Sheik replies in as many answers. Then the war is right in the sight of Allah, and so all Islam go to fight in a war so sanctified. The new Islam does the same.

A skillfully devised set of questions are posed for the consideration of one member of the *Alta Vendita* by another, and the answer which has been well concocted in secret conclave, is of course either given or implied to be given by the nature of the case. The horrible quality of the diabolical measures proposed by *Vindex* to *Nubius* in this form for the desired destruction of the Church, cannot be surpassed. If he discountenances assassination, it is not from fear or loathing of that frightful crime, but simply because it is not the best policy. He certainly did fall in upon the only blow that could—if that were possible, which, thank God, it is not—destroy the Church of God, and place, as he well says, Catholicism in the tomb. This is a translation of the document:—

"CASTELLAMARE, 9th August, 1838.

"The murders of which our people render themselves culpable now in France, now in Switzerland, and always in Italy, are for us a shame and a remorse. It is the cradle of the world, illustrated by the epilogue of Cain and Abel, and we are too far in progress to content ourselves with such means. To what purpose does it serve to kill a man? To strike fear into the timid and to keep audacious hearts far from us? Our predecessors in Carbonarism did not understand their power. It is not in the blood of an isolated man, or even of a traitor, that it is necessary to exercise it; it is upon the masses. Let us not individualize crime. In order to grow great, even to the proportions of patriotism and of hatred for the Church, it is necessary to generalize it.

"A stroke of the dagger signifies nothing, produces nothing. What does the world care for a few unknown corpses cast upon the highway by the vengeance of secret societies? What matters it to the world, if the blood of a workman, of an artist, of a gentleman, or even of a prince, has flown in virtue of a sentence of Mazzini, or certain of his cut-throats playing seriously at the *Holy Vehme*? The world has not time to lend an ear to the last cries of the victim. It passes on and forgets: it is we, my Nubius, we alone, that can suspend its march.

"Catholicism has no more fear of a well-sharpened stiletto than monarchies have, but these two bases of social order can fall by corruption. Let us then never cease to corrupt. Tertullian was right in saying, that the blood of martyrs was the seed of Christians. Let us, then, not make martyrs, but let us popularise vice amongst the multitudes. Let us cause them to draw it in by their five senses; to drink it in; to be saturated with it; and that land which Aretinus has sown is always disposed to receive lewd teachings. Make vicious hearts, and you will have no more Catholics. Keep the priest away from labor, from the altar, from virtue. Seek adroitly to otherwise occupy his thoughts and his hours. Make him lazy, a gourmand, and a patriot. He will become ambitious, intriguing, and perverse. You will thus have a thousand times better accomplished your task, than if you had blunted the point of your stiletto upon the bones of some poor wretches. I do not wish, nor do you any more, my friend Nubius, to devote my life to conspiracies, in order to be dragged along in the old ruts.

"It is corruption *en masse* that we have undertaken: the corruption of the people by the clergy, and the corruption of the clergy by ourselves; the corruption which ought, one day to enable us to put the Church in her tomb. I have recently heard one of our friends, laughing in a philosophic manner at our projects, say to us: 'in order to destroy Catholicism it is necessary to commence by suppressing woman.' The words are true in a sense; but since we cannot suppress woman, let us corrupt her with the Church, *corruptio optimi pessima* (corruption of the best is the worst). The object we have in view is sufficiently good to tempt men such as we are; let us not separate ourselves from it for some miserable personal satisfaction of vengeance. The best poniard with which to strike the Church is corruption. To work, then, even to the very end."

The horrible program of impurity here proposed was at once adopted. It was after all but an attempt more determined than ever, to spread the immorality of which Voltaire and his school were the apostles. At the time the *Alta Vendita* propounded this infernal plan they were resisting an inroad upon their authority on the part of Joseph Mazzini, just then coming into notoriety, who, however, overcame them.

Mazzini developed and taught, in his grandiloquent style, as well as practised the doctrine of assassination which formed, we know, a part of the system of all secret societies, and which the *Alta Vendita* deprecated because they feared that it was about to be employed, just then, against the members of their own body. Mazzini speaks of having arisen from his bed one morning fully satisfied as to the lawfulness of removing whomsoever he might be pleased to consider an enemy by the dagger, and fully determined to put that horrible principle into execution. He cherished it as the simplest means given to an oppressed people to free themselves from tyrants.

[Footnote: The following extracts from the rules of the Carbonari of Italy, "Young Italy," will give an idea of the spirit and intent of the order as improved by the warlike and organizing genius of Mazzini:—

ART. I.—The society is formed for the indispensable destruction of all the Governments of the Peninsula and to form of Italy one sole State under a Republican Government.

ART. II.—Having experienced the horrible evils of absolute power and those yet greater of constitutional monarchies, we ought to work to found a Republic one and indivisible.

ART. XXX.—Those who do not obey the orders of the secret society, or who shall reveal its mysteries, shall be poniarded without remission. The same chastisement for traitors.

ART. XXXI.—The secret tribunal shall pronounce the sentence and shall design one or two affiliated members for its immediate execution.

ART. XXXII.—Whoever shall refuse to execute the sentence shall be considered a perjurer, and as such shall be killed on the spot.

ART. XXXIII.—If the culpable individual escape he shall be pursued without intermission in every place, and he ought to be struck by an invisible hand, even should he take refuge in the bosom of his mother or in the tabernacles of Christ.

ART. XXXIV.—Every secret tribunal shall be competent not only to judge the culpable adepts, but also to cause to be put to death every person whom it shall have stricken with anathema.

ART. XXXIX.—The officers shall carry a dagger of antique form, the sub-officers and soldiers shall have guns, and bayonets, together with a poniard a foot long attached to their cincture, and upon which they will take oath, &c.

A large number of inspectors of police, generals, and statesmen, were assassinated by order of these tribunals. The lodges assisted in that work. Eckert says, *La Franc-Maçonnerie*, t. ii., p. 218, 219—"Mazzini was the head of that Young Europe and of the warlike power of Freemasonry, and we find in the *Latomia* that the minister Nothorub, who had retired from it, said to M. Vesbugem, even in the national palace in the presence of six deputies, that Freemasonry at the present time in Belgium had become a powerful and dangerous arm in the hands of certain men, that the Swiss insurrection had its resting place in the machinations of the Belgian lodges, and that Brother Defacqz, Grand Master of these lodges, had undertaken, in 1844, a voyage to Switzerland, only in order to prepare that agitation."

But however much he labored to make his terrible creed plausible, as being only permissible against tyrants and traitors, it was readily

foreseen how easily it could be extended, until it became a capital danger for the sectaries themselves. Human nature could never become so base and so blinded as not to revolt against a principle so pernicious. It may last for a season amidst the first pioneers of the *Alta Vendita*, amongst the Black-Hand in Spain, amongst the Nihilists in Russia, amongst the Invincibles in Ireland, amongst the Trade-Unionists of the Bradlaugh stamp in England, or amongst the Communists of Paris. It may serve as a means to hold in terror the unfortunate prince or leader who may be seduced in youth or manhood to join secret societies from motives of ambition; and when that ambition was gratified, might refuse to go the lengths for Socialism which the *Alta Vendita* required. But otherwise assassination did not by experience prove such a sovereign power in the hands of the Carbonari as Mazzini expected. His more astute associates soon found out this; and not from any qualms of conscience, but from a strong sense of its inexpediency for their ends, they determined to reject it. They found out a more effective, though a far more infamous, way for attaining the dark mastery of the world. It was by the assassination not of bodies but of souls—by deliberate, systematic and persevering diffusion of immorality.

[Footnote: Nubius, who, in conjunction with the Templars of France, and the secret friends of the Revolution in England, had caused all the troubles endured by the Church and the Holy Father during the celebrated Congress of Rome and during the entire reign of Louis Philippe, and had so ably planned the revolutions afterwards carried out by Palmerston and Napoleon III., was written to before his death by one of his fellow-conspirators in the following strain:—"We have pushed most things to extremes. We have taken away from the people all the gods of heaven and earth that they had in homage. We have taken away their religious faith, their monarchical faith, their virtue, their probity, their family virtue; and, meantime, what do we hear in the distance but low bellowing; we tremble, for the monster may devour us. We have little by little deprived the people of all honorable sentiment. They will be without pity. The more I think on it the more I am convinced that we must seek delay of payment."]

The *Alta Vendita*, then, sat down calmly to consider the best means to accomplish this design. Satan and his fallen angels could devise no more efficacious methods than they found out. They resolved to

spread impurity by every method used in the past by demons to tempt men to sin, to make the practice of sin habitual, and to keep the unhappy victim in the state of sin to the end. They had, being living men, means to accomplish this purpose, which devils could not use without the aid of men. Christian civilization established upon the ruins of the licentiousness of Paganism had kept European society pure. Vice, when it did appear, had to hide its head for shame. Public decency, supported by public opinion, kept it down. So long as morality existed as a recognized virtue, the Revolution had no chance of permanent success; and so the men of the *Alta Vendita* resolved to bring back the world to a state of brutal licentiousness not only as bad as that of Paganism, but to a state at which even the morality of the Pagans would shudder.

To do this they proceeded with caution. Their first attempt was to cause vice to lose its conventional horror and to make it free from civil punishment. The unfortunate class of human beings who make a sad trade in sin were to be taken under the protection of the law, and to be kept free from disease at the expense of the State. Houses were to be licensed, inspected, protected, and given over to their purposes. The dishonor attached to their infamous condition was, so far as the law could effect it, to be taken away. That wholesome sense of danger and fear of disease which averted the criminally disposed from sin was to disappear.

The agents of the *Alta Vendita* had instructions to increase the number and the seductiveness of those unfortunate beings, while the State, when revolutionized, was to close its eyes to their excesses, and to connive at their attempts upon the youth of the country. They were to be planted close to great schools and universities, and wherever else they could ruin the rising generation in every country in which the sect should obtain power.

Then literature was systematically rendered as immoral as possible, and diffused with a perseverance and labor worthy of a better cause. Railway stations, newspaper stands, book shops, and restaurants, were made to teem with infamous productions, while the same were scattered broadcast to the people over every land.

The teaching of the Universities and of all the middle schools of the State, was not only to be rendered Atheistic and hostile to religion, but

was actually framed to demoralize the unfortunate alumni at a season of life always but too prone to vice.

Finally, besides the freest licence for blasphemy and immorality and the exhibition and diffusion of immoral pictures, paintings, and statuary, a last attempt was to be made upon the virtue of young females under the guise of educating them up to the standard of human progress.

Therefore, middle and high-class schools were, regardless of expense, to be provided for female children, who should be, at any cost, taken far away from the protecting care of nuns. They were to be taught in schools directed by lay masters, and always exposed to such influences as would sap, if not destroy, their purity, and, as a sure consequence, their faith. These schools have since been the order of the day with Masonry all over the world. "If we cannot suppress woman let us corrupt her with the Church," said Vindex, and they have faithfully acted upon this advice.

The terrible society which planned these infernal means for destroying religion, social order, and the souls of men, continued its operations for many years. Its "permanent instruction" became the Gospel of all the secret societies of Europe. Its agents, like *Piccolo Tigre*, travelled unceasingly in every country. Its orders were received, according to the system of Masonry, by the heads and the rank and file of the lodges as so many inevitable decrees.

But unfortunately for the world, it permitted too much political action to the second lines of the great conspiracy. In the latter, ambitious spirits arose, who, while embracing to the full the doctrines of Voltaire and the principles of Weishaupt, began to think that the *Alta Vendita* halted actual revolution too much. This state of feeling became general when that high lodge refused admittance to Mazzini, who wished to become one of the invisible forty—the number beyond which the supreme governing body never permitted itself to pass.

The jealousy of *Nubius*—for jealousy is a quality of demons not wanting from the highest intelligence in Atheistic organization to the lowest—prevented his being admitted. But he was already far too powerful with the rank and file of the Carbonari to be refused a voice in the supreme management. He raised a cry against the old chiefs as being impotent and needing change. *Nubius* consequently passed

mysteriously away. M. Cretineau-Joly is clearly of opinion that it was by poison; and as it was a custom with the unfortunate chief to betray for his own protection, or for punishment, some lodges of Carbonari to the Pontifical Government, it is more than probable that it was by his provision or information that the same Government came into the possession of the whole archives of the *Alta Vendita*. The Church and society now have the documents which I have quoted and others still more valuable to guide them in discovering and defeating the attempts of organized Atheism.

The *Alta Vendita* subsequently passed to Paris, and since, it is believed, to Berlin. It was the immediate successor of the Inner Circle of Weishaupt. It may change in the number of its adepts and in the places of its meetings, but it always subsists. There is over it, a recognized Chief like *Nubius* or Weishaupt. But in his lifetime this Chief is usually unknown, at least to the world outside "Illuminated" Masonry. He is unknown to the rank and file of the common lodges. But he wields a power which, however, is not, as in the case of *Nubius* and Mazzini, always undisputed. Since that time, if not before it, there have been two parties under its Directory, each having its own duties, well defined.

THE INTELLECTUAL AND THE WAR PARTY IN MASONRY

Eckert shows that at present all secret societies are divided into two parties—the party of direction and the party of action or war party. The duty of the intellectual party is to plot and to contrive; that of the party of action, is to combine, recruit, excite to insurrection, and fight. The members of the war party are always members of the intellectual party, but not *vice versa*. The war party thus know what is being plotted. But the other party, concealed as common Freemasons amongst the simpletons of the lodges, cover both sections from danger.

If the war party succeed, the peace party go forward and seize upon the offices of state and the reins of power. Their men go to the hustings, make speeches that suit, are written up in the press, which, all the world over, is under Masonic influence. They are cried up by the adroit managers of mobs. They become the deputies, the ministers, the Talleyrands, the Fouches, the Gambettas, the Ferrys; and of course they make the war party generals, admirals, and officers of the army, the navy, and the police.

If the war party fails, the intellectual party, who close their lodges during the combat, appear afterwards as partisans, if possible, of the conquering party, or if they cannot be that, they silently conspire. They manage to get some friends into power. They agitate. They, in either case, come to the assistance of the defeated war party. They extenuate the faults, while condemning the heedless rashness of ill-advised, good-natured, though too ardent, young men. They cry for mercy. They move the popular compassion. In time, they free the culprits, and thus prepare for new commotions.

All Freemasonry has been long thus adapted, to enable the intellectual party to assist the war party in distress. It must be remembered that every Carbonaro is in reality a Freemason. He is taught the passes and can manipulate the members of the craft. Now, at the very threshold of the admission of a member to Freemasonry, the Master of the Lodge, the "Venerable", thus solemnly addresses him:—

"Masons," says he, "are obliged to assist each other by every means, when occasion offers. Freemasons ought not to mix themselves up in conspiracies; but if you come to know that a Freemason is engaged in any enterprise of the kind, and has fallen a victim to his imprudence, you ought to have compassion upon his misfortune, and the Masonic bond makes it a duty for you, to use all your influence and the influence of your friends, in order to diminish the rigor of punishment in his favor."

From this it will be seen, with what astute care Masonry prepares its dupes from the very beginning, to subserve the purposes of the universal Revolution. Under plea of compassion for a brother in distress, albeit through his supposed imprudence, the Mason's duty is to make use not only of all his own influence, but also "of the influence of his friends," to either deliver him altogether from the consequences of what is called "his misfortune," or "to diminish the rigor of his punishment.

Masonry, even in its most innocent form, is a criminal association. It is criminal in its oaths, which are at best rash; and it is criminal in promising obedience to unknown commands coming from hidden superiors. It always, therefore, sympathizes with crime. It hates punishment of any repressive kind, and does what it can to destroy the death penalty even for murder. In revolution, its common practice is to open gaols, and let felons free upon society. When it cannot do this, it raises on their behalf a mock sympathy. Hence we have Victor Hugo pleading with every Government in Europe in favor of revolutionists; we have the French Republic liberating the Communists; and there is a motion before the French Parliament to repeal the laws against the party of dynamite—the Internationalists, whose aim is the destruction of every species of religion, law, order and property, and the establishment of absolute Socialism.

With ourselves, there is not a revolutionary movement created, that we do not find at the same time an intellectual party apparently disconnected with it, often found condemning it but in reality supporting it indirectly but zealously. The Odgers and others of the Trades Union, for instance, will murder and burn; but it is the Bradlaughs and men theorizing in Parliament if they can, or on the platform if they cannot, who sustain that very party of action. They secretly sustain what in public they strongly reprobate, and if necessary disown and denounce. This is a point worthy of deep

consideration, and shows more than anything else, the ability and astuteness with which the whole organization has been planned.

Again, we must remember, that while the heads of the party of action are well aware of the course being taken by the intellectual party, it does not follow that the intellectual party know the movements of the party of action, or even the individuals, at least so far as the rank and file are concerned. It therefore can happen in this country, that Freemasons or others who are in communication only with the Supreme Council on the Continent, get instructions to pursue one line of conduct, and that the war party for deep reasons get instructions to oppose them. This serves, while preventing the possibility of exposure, to enable the work of the Infidel Propaganda to be better done.

It is the deeply hidden Chief and his Council that concoct and direct all. They wield a power with which, as is well known, the diplomacy of every nation in the world must count. There are men either of this Council, or in the first line of its service, whom it will never permit to be molested. Weishaupt, *Nubius*, Mazzini, *Piccolo Tigre*, De Witt, Misley, Garibaldi, Number One, Hartmann, may have been arrested, banished, etc., but they never found the prison that could contain them long, nor the country that would dare deliver them up for crime against law or even life. It is determined by the Supreme Directory that at any cost, the men of their first lines shall not suffer; and from the beginning they have found means to enforce that determination against all the crowned heads of Europe. Now the man who succeeded to the Chieftaincy of this formidable conspiracy when *Nubius* passed away was none other than Lord Palmerston.

[Footnote: M. Eckert (opus cit.), was a Saxon lawyer of immense erudition, who devoted his life to unravel the mysteries of secret societies, and who published several documents of great value upon their action. He has been of opinion that "the interior order" not only now but always existed and governed the exterior mass of Masonry, and its cognate and subject secret societies. He says:—

"Masonry being a universal association is governed by one only chief called a Patriarch. The title of Grand Master of the Order is not the exclusive privilege of a family or of a nation. Scotland, England, France, and Germany have in their time had the honor

to give the order its supreme chief. It appears that Lord Palmerston is clothed to-day (Eckert wrote in Lord Palmerston's time) with the dignity of Patriarch.

"At the side of the Patriarch are found two committees, the one legislative and the other executive. These committees, composed of delegates of the Grand Orients (mother national lodges), alone know the Patriarch, and are alone in relation with him.

"All the revolutions of modern times prove that the order is divided into two distinct parties—the one pacific, the other warlike.

"The first employs only intellectual means—that is to say, speech and writing.

"It brings the authorities or the persons whose destruction it has resolved upon to succumb or to mutual destruction.

"It seeks for the profit of the order all the places in the State, in the Church (Protestant), and in the Universities; in one word, all the positions of influence.

"It seduces the masses and dominates over public opinion by means of the press and of associations.

"Its Directory bears the name of the Grand Orient and it closes its lodges (I will say why presently) the moment the warlike division causes the masses which they have won over to secret societies to descend into the street.

"At the moment when the pacific division has pushed its works sufficiently far that a violent attack has chances of success, then, at a time not far distant, when mens' passions are inflamed; when authority is sufficiently weakened; or when the important posts are occupied by traitors, the warlike division will receive orders to employ all its activity.

"The Directory of the belligerent division is called the Firmament.

"From the moment they come to armed attacks, and that the belligerent division has taken the reins, the lodges of the pacific division are closed. These tactics again denote all the ruses of the order.

"In effect, they thus prevent the order being accused of co-operating in the revolt.

"Moreover, the members of the belligerent division, as high dignitaries, form part of the pacific division, but not reciprocally, as the existence of that division is unknown to the great part of the members of the other division—the first can fall back on the second in case of want of success. The brethren of the pacific division are eager to protect by all the means in their power the brethren of the belligerent division, representing them as patriots too ardent, who have permitted themselves to be carried away by the current in defiance of the prescriptions of the order and prudence."]