

# THE LONG CONFRONTATION BETWEEN THE CATHOLIC CHURCH AND FREEMASONRY: FIVE SIGNIFICANT MOMENTS

***JEWS AND EVANGELICALS, THE FIRST EXCOMMUNICATION, THE END  
OF THE PAPAL KINGDOM, FASCISM AND THE FAILED NEGOTIATION***

3 significant moments:

The first and second excommunication - Freemasonry as a poisonous plant -

The struggle for the control of education and cultural institutions, the attack on Jews and evangelicals

The unity of Italy and the excommunications of Leo XIII - Garibaldi and English Freemasonry -

The intervention of the Church on the conflict of 1908 - Saverio Fera "the agent of the Protestant biblical societies"

Mussolini the man of Providence - the closure of the Methodist College in Rome

The Second Vatican Council and the negotiation with the GOI -

The revision of the Code of Canon Law



## The State of the Church divided the Peninsula in two



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# 3000 DOCUMENTS CONDEMNING THE FREEMASONRY

**What could have caused such a mass of acts by the Catholic Church against Freemasonry?  
Let us try to identify the reasons in this intervention.**

One of the protagonists of the confrontation between Freemasonry and the Catholic Church in the second half of the last century, Father Paolino Esposito Rosario Franco in the introduction to his book "Church and Freemasonry, a common DNA" found about 3000 documents condemning the Catholic Church towards Freemasonry.

For Leo XIII alone he identified 2046 documents, for Pius IX the documents are 150.

From 1700 the sentences have followed one after the other, always notes Esposito, up to July 19, 1974, with the letter from Cardinal Seper to Cardinal Krol, which we will discuss later.

In another text "Church and Freemasonry" written by the Conventual Franciscan Father Zbigniew Sucheki, the same priest identifies 600 documents drawn up by various Popes against Freemasonry.

The text publishes the minutes of the Plenary Congregation that the Pontifical Commission for the Revision of the Code of Canon Law held from 20 to 29 October 1981 to address the "very delicate question" of whether to preserve in the 1983 Code the *latae sententiae* excommunication which the 1917 Code inflicted on adherents to Freemasonry.

In another book also written by the Franciscan Friar entitled "Freemasonry in the provisions of the Codex Iuris Canonici of 1917 and 1983", in the introduction by Professor Onorato Bucci we find another interesting reflection, recently taken up by Professor Fabio Venzi: Pope Clement XII had treated Freemasonry as a Christian heresy, thus ordering the Bishops to intervene against its members as a person suspected of heresy with all the terrible effects that such an accusation had against them.

Venzi in his book entitled, "The Last Heresy - Catholic Church and Freemasonry. Three centuries of errors amidst Satanism, Gnosticism and Relativism" identified the two specific heresies of which the Florence and the Rome Lodges were accused these were identified in the course of a special Consistory of the Congregation of the Holy Office held on 25th June 1737, shortly before the closure of the Rome Lodge.

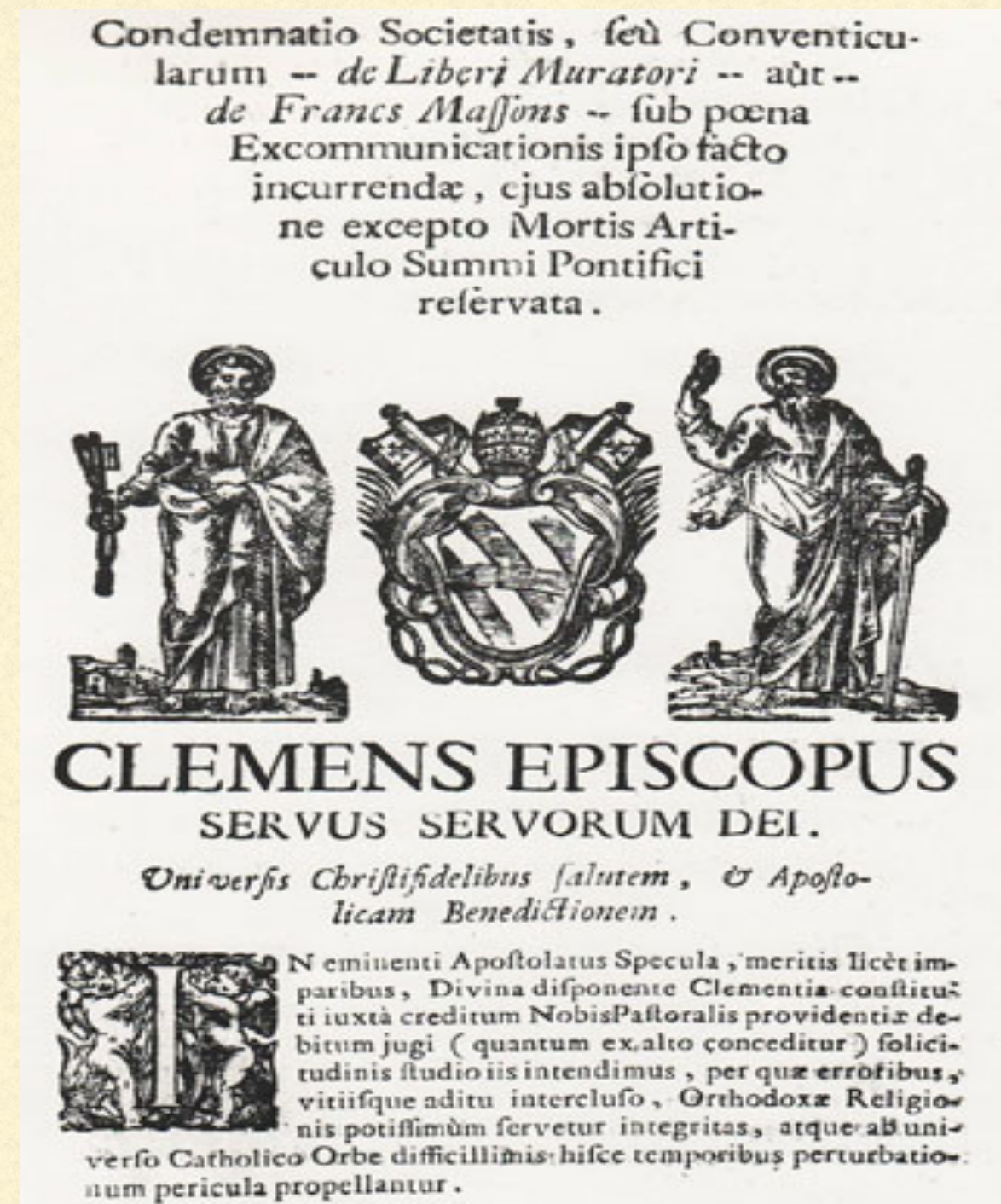
The word "indifferentism" was used first time by Pope Leo XIII (1810-1903) on April 20, 1884, in the papal Encyclical *Humanum Genus* - Against Freemasonry and the Spirit of the Age. The word was used again by (the) Cardinal Manning on the official mouthpiece of the Vatican State the "Osservatore Romano" daily of March 18, 1950: Roman Catholic Church defines indifferentism as the belief that one religion is good as another, or it equalizes all religions and gives equal rights to truth and error.

This position changed in part afterwards, with the Second Vatican Council.

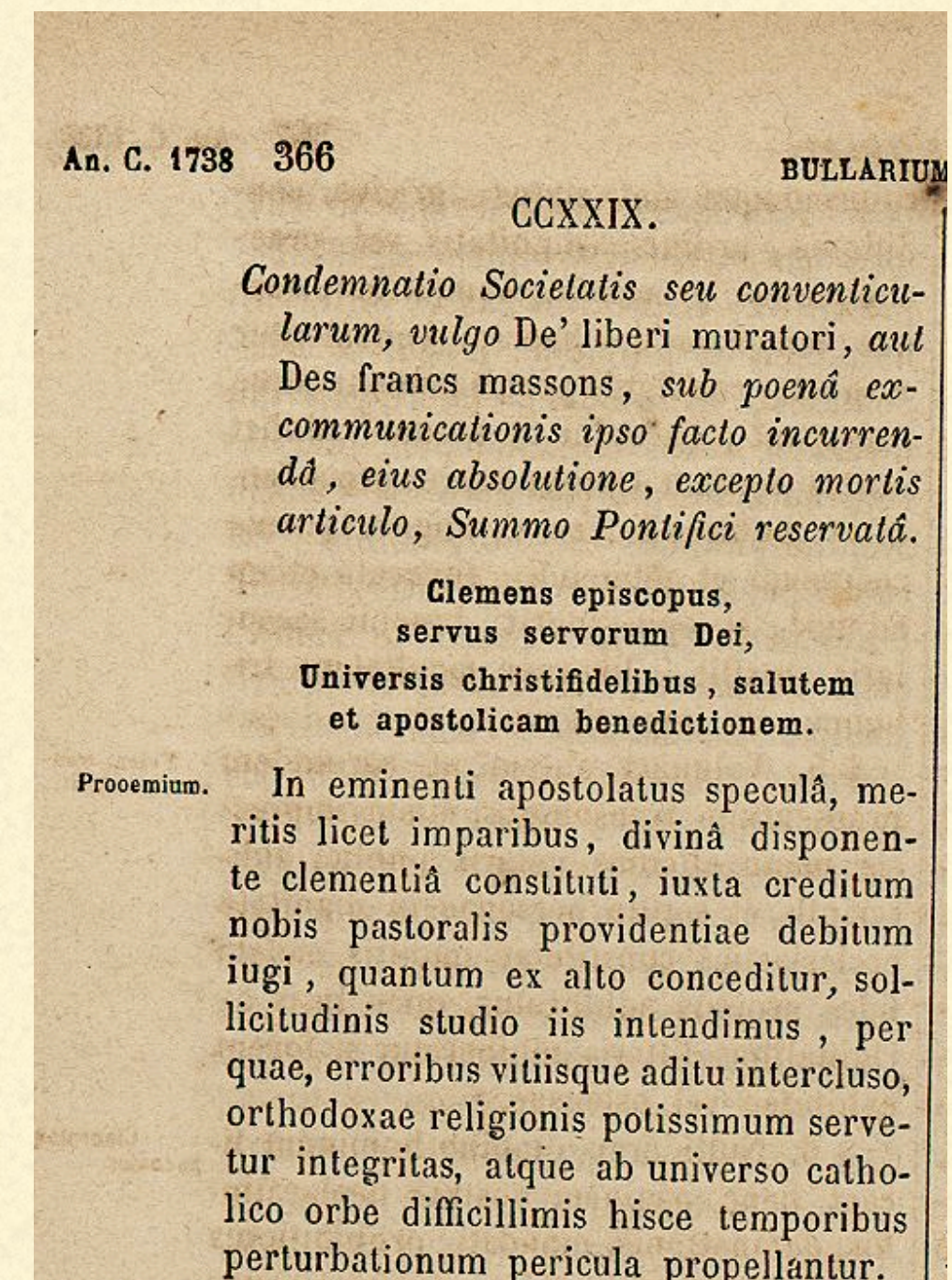


# THE FIRST EXCOMMUNICATION

“In Eminenti Apostolatus Specula” was published on the 28th of April 1738



- The first result of the conflict between the Roman Church and Freemasonry is the excommunication by Pope Clement XII (Lorenzo Corsini, 1652-1740) in 1738, a Pope coming from the Florentine family Corsini and therefore very well informed and careful about what was going on in the Grand Duchy of Tuscany. This is a conflict that we can observe throughout the centuries, both inside and outside the Catholic Church. A clash regarding the relationship between the Roman Church and political powers, as well as between the Roman Church and other churches.
- Through the excommunication, Pope Clement condemned the so-called associations of “Free Masons or des Francs Maçons” by ordering bishops to act against the members of these groups as they were suspected of heresy.
- Such Papal instructions needed to be approved by kings to be applied in the several kingdoms or states. At first many Governments did not “register” the papal bull.
- His measure “In Eminenti Apostolatus Specula” was published on the 28th of April 1738; it is assumed that it was written by the pontiff in person, on the advice of some Cardinals, for there a sons listed below and for “some other right and rational renown reasons”, which were never disclosed.





## THE SECOND EXCOMMUNICATION

**“PROVIDAS ROMANORUM” IS AN ANTI-MASONIC BULL BY POPE BENEDICT XIV (PROSPERO LORENZO LAMBERTINI, 1675-1758) PUBLISHED ON THE 18TH OF MAY 1751;**

THIS MEASURE CONFIRMED POPE CLEMENT XII'S BULL AND CONDEMNED ONCE MORE FREEMASONRY, FURTHERMORE IT PROHIBITED ALL CATHOLIC CHRISTIANS TO BE PART OF IT OR TO ASSOCIATE WITH ITS MEMBERS.

BENEDICT XIV WAS PUSHED TO PUBLISH ONE MORE EXCOMMUNICATION DUE TO A RENEWED MASONIC PRESENCE IN ITALY, THIS TIME IN THE KINGDOM OF THE TWO SICILIES. SO, AFTER DENYING THAT POPE CORSINI'S BULL WAS NO LONGER VALID, HE CONFIRMED AND ADOPTED IT, BY LISTING ONE BY ONE ALL THE REASONS MENTIONED BY CLEMENT HIMSELF, COMMENTING AND REITERATING THEM: THE EXISTENCE OF MEMBERS DEVOTED TO DIFFERENT RELIGIONS, THE SECRETS AND OATHS, THE THREAT TO THE GOVERNMENTAL LAWS, THE FACT THAT OTHER KINGS BANISHED SUCH ORGANIZATIONS ALREADY.

BENEDICT CONCLUDES HIS ANALYSIS HIGHLIGHTING ONE MORE REASON: “IN THE END, MY LAST REASON IS THAT PRUDENT AND HONEST MEN BLAME THE BEFORE MENTIONED SOCIETIES AND GROUPS: IN THEIR OPINION WHOEVER REGISTERS WITH THEM, WOULD INCUR THE ACCUSATION OF DEPRAVITY AND PERVERSION”.

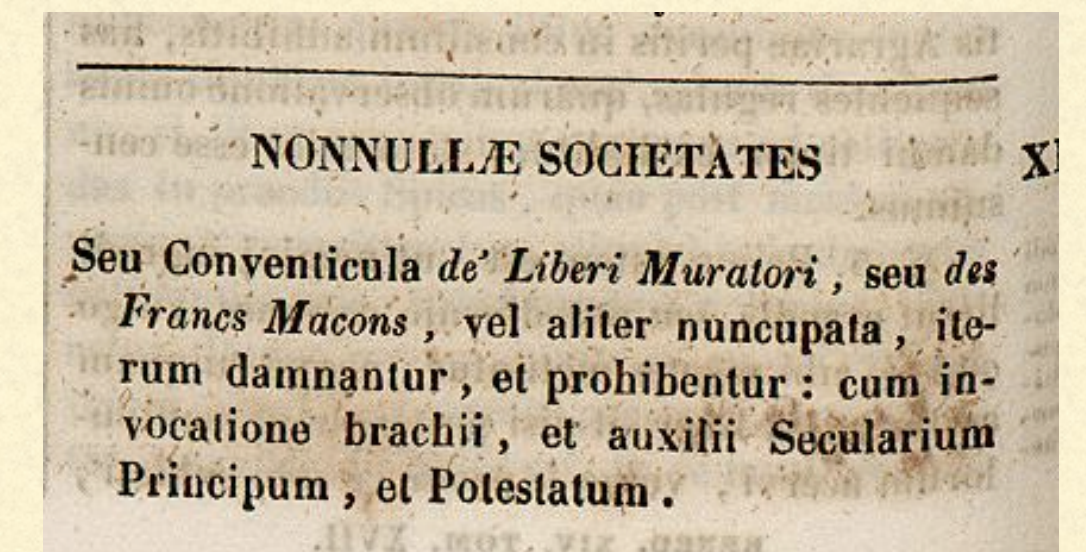
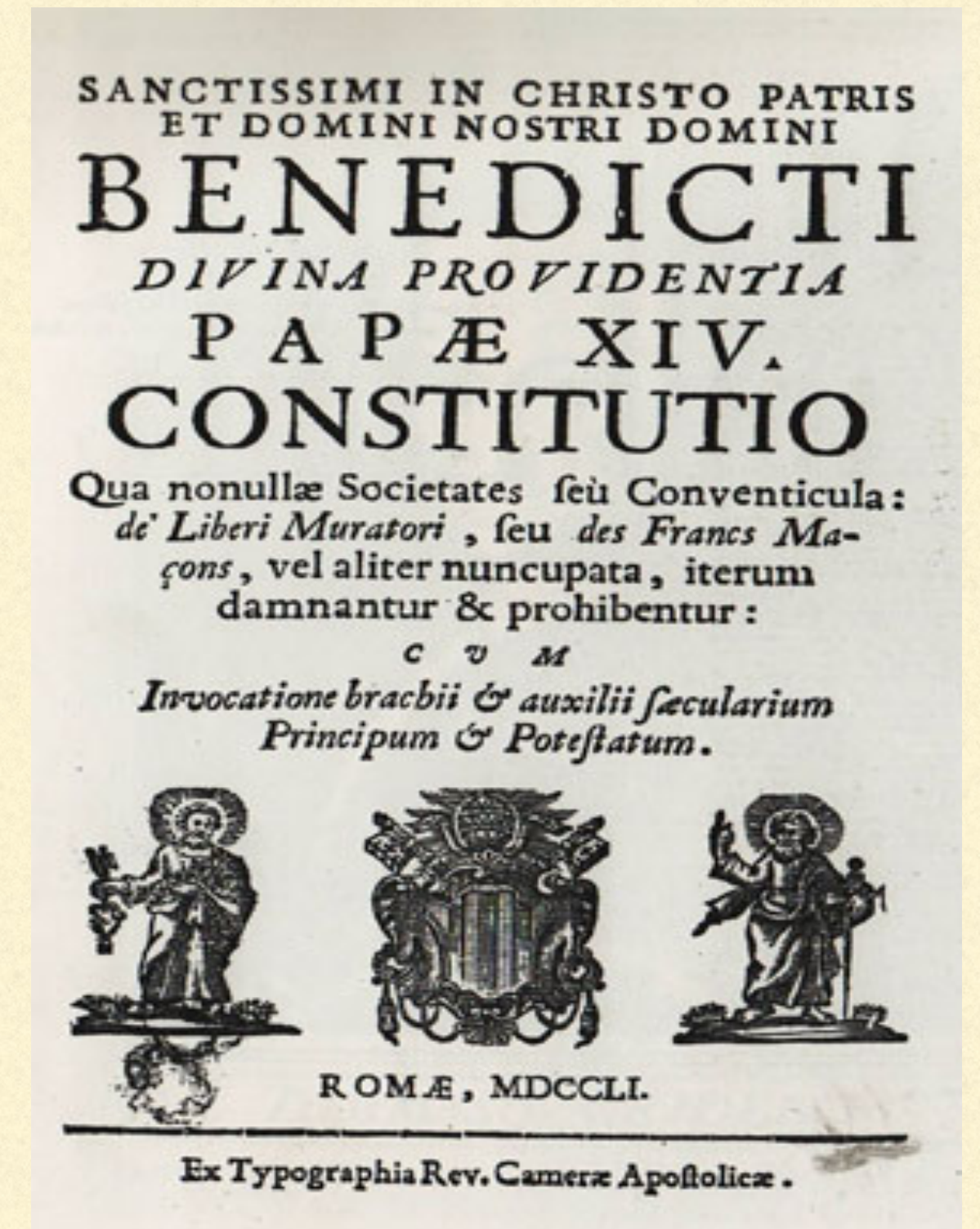
HELPING THE STUARTS TO GAIN BACK THE CROWN OF ENGLAND.

STOPPING THE INTELLECTUAL REFORMERS IN THE UNIVERSITY OF PISA.

REDUCING BRITISH ANGLICANS' POWER IN TUSCANY.

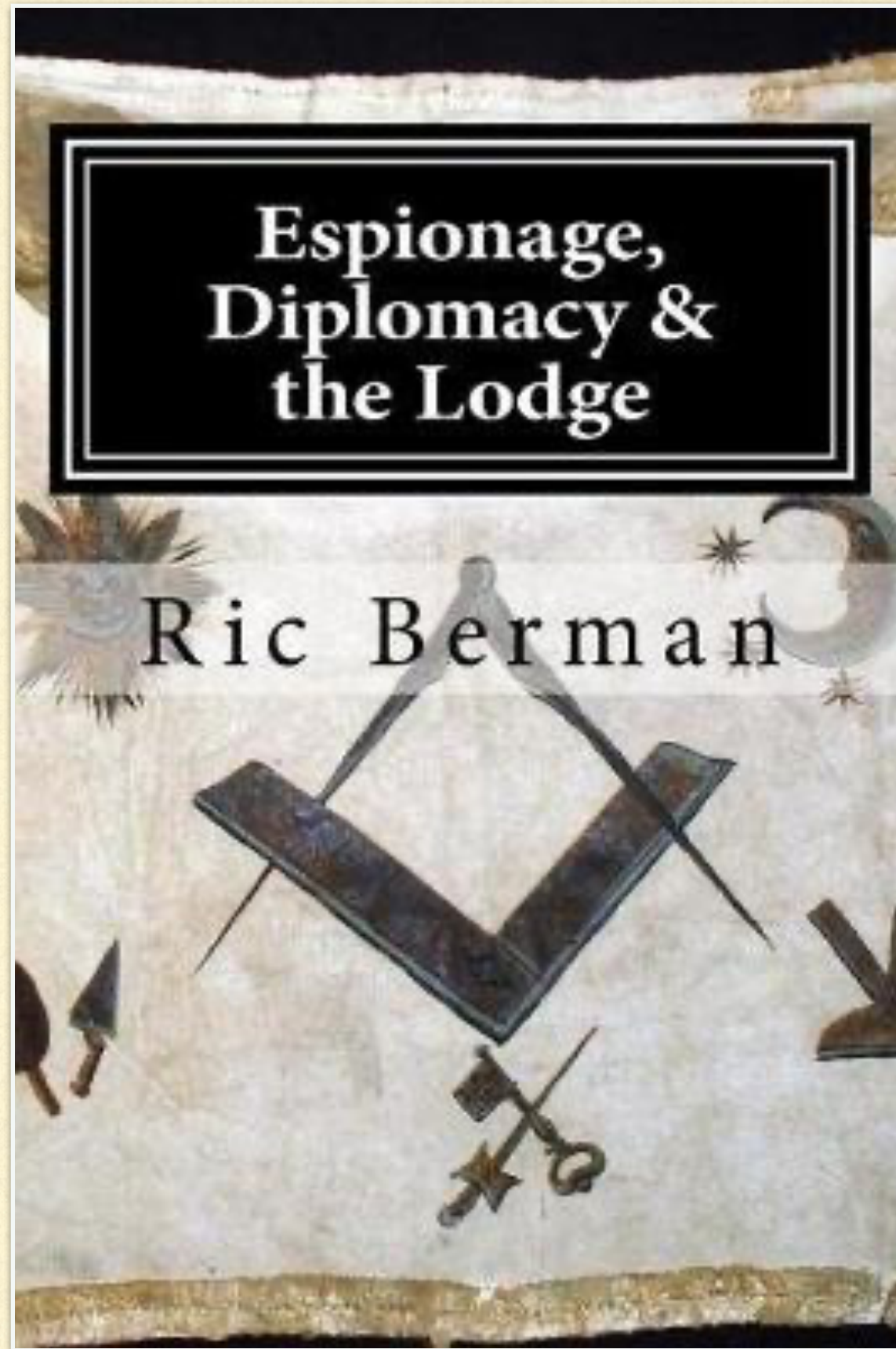
IN PISA, GALILEO'S (GALILEO GALILEI 1564-1642) INHERITANCE IS STILL VISIBLE AND NEW IDEAS ARE SPREADING WHICH NEED TO BE STOPPED. THAT WAS THE MAIN GOAL OF THE SOCIETY OF JESUS, THAT PRACTICED ORTHODOXY.

AT THE SAME TIME, THE INQUISITOR FROM FLORENCE WANTED TO STRIKE BARON PHILIPP VON STOCK (1691-1757 - PRUSSIAN ANTIQUARIAN, SCHOLAR AND ENGLISH SPY) IN FLORENCE AND OF THE JEW GIUSEPPE ATTIAS IN LIVORNO (DATES UNKNOWN - INTERNATIONAL TRADER, SCHOLAR AND EXPONENT OF THE JEWISH COMMUNITY OF LIVORNO)





# FRANCESCO STEFANO DI LORENA



- In Florence rules Grand Duke Gian Gastone dei Medici (1671-1737), but he has no children or other heirs, in Europe it is all a succession of wars almost always the Habsburgs of Austria often allies of England where, in the meantime, a Hanoverian has ascended the throne dynasty belonging to the reformed religions, and allied with the Austrians, against the Bourbons of France and Spain in turn supported by most of the college of cardinals and by the Popes.
- Francesco Stefano (1708-1765) for various exchanges connected to dynastic conflicts and territorial possessions became the heir of Gian Gastone and took over his possessions and titles.
- Francesco Stefano is a Freemason, the Pope and other Florentine majors were in favor of the inheritance being passed on to one of the sons of Elisabetta Farnese, wife of the King of Spain.
- Ric Berman reports in his book “Espionage, Diplomacy & the Lodge - Charles Delafaye and The Secret Department of the Post Office, The Old Stables Press, 2017”, he explains that the future Grand Duke of Tuscany is fascinated by the public readings of Desaguliers and that “Lorraine 'professes himself a great admirer and friend of the English Nation and is learning the English tongue with such an application that he carries an English Grammar in his pocket' ”.
- Berman writes: "Lorraine's initiation into English freemasonry was effected within days with a private lodge convened at Lord Chesterfield, the British ambassador's residence in the city [The Hague]. Desaguliers presided as master ... Lorraine's initiation at The Hague was a small but significant component of the preparations for the duke's visit to England ”.
- The trip consolidated the relationship between London, the Grand Duke, and the Crown of Austria.
- **With their attacks on Galileo's method and on the experimental sciences these Pontiffs show that they have a fragile faith: if nature is the work of God, we must not hinder the study of nature and man through the experimental method because if God created the universe, scientific knowledge of the events of nature will not distance us from God.**
- These Popes and the Jesuits are afraid that the experimental method in the study of nature will distance man from God so there are two cases: either they are supported by an immensely fragile faith, or they want to defend a certain kind of political balance and power.



# THE LETTERS OF THE GOVERNMENT OF THE GRAND DUCHY PARTICULARLY INTERESTING IS A LETTER OF MINISTER ABBOT GIOVANNI ANTONIO TORNAQUINCI (MARQUIS AND ABBOT, 1680-1764), STATE SECRETARY, IN WHICH HE INFORMS THE GRAND DUKE IN MAY 1739, ABOUT CRUDELI'S ARREST.

- The Inquisition after the excommunication immediately moves against the English Loggia in Florence. The Father Inquisitor obtains from Francesco Stefano the possibility of arresting a group of Florentine Freemasons.
- Let's see the correspondence between the Grand Duke who returned to Vienna and Florence.
- Apart from the arrests, the Inquisitor asked to search Giuseppe Attias (1672-1745) the Jew's apartments in Leghorn, where "he suspected they might find bad books", aiming to attack once more the Jewish community in Tuscany by undermining a leading figure in Leghorn.
- Due to his knowledge, Attias was a highly respected Jew, he was maybe the most estimable Jew in Tuscany, honored by Grand Dukes with many privileges.
- Leghorn Harbor richness was derived from the big flow of people of any origin arriving there and sharing a mutual toleration in religious matters; the Inquisitor's action would have alienated merchants and trade
- The German Antiquarian Baron and English spy Baron Philipp von Stosch (Von Stock - 1691 - 1757) must then be stopped, in whose study the students and teachers at the University of Pisa who are faithful to the teachings of Galileo ( Galileo Galilei - 1564-1642) and the Florentine intellectuals gather and can freely discuss. Stock is also an English citizen and in order to be expelled from Florence, the authorization of the British government is required.
- The Tornaquinci Secretary of State explains to the Grand Duke that the British resident Ambassador Horace Mann (1706-1786) had suspended the arrest of Cerretesi but that, being Stosch also an English citizen, Mann's authorization was required to be able to expel him, and that this "... it was to be desired more than anything else for the Good of Religion"

6

Maggio 1739

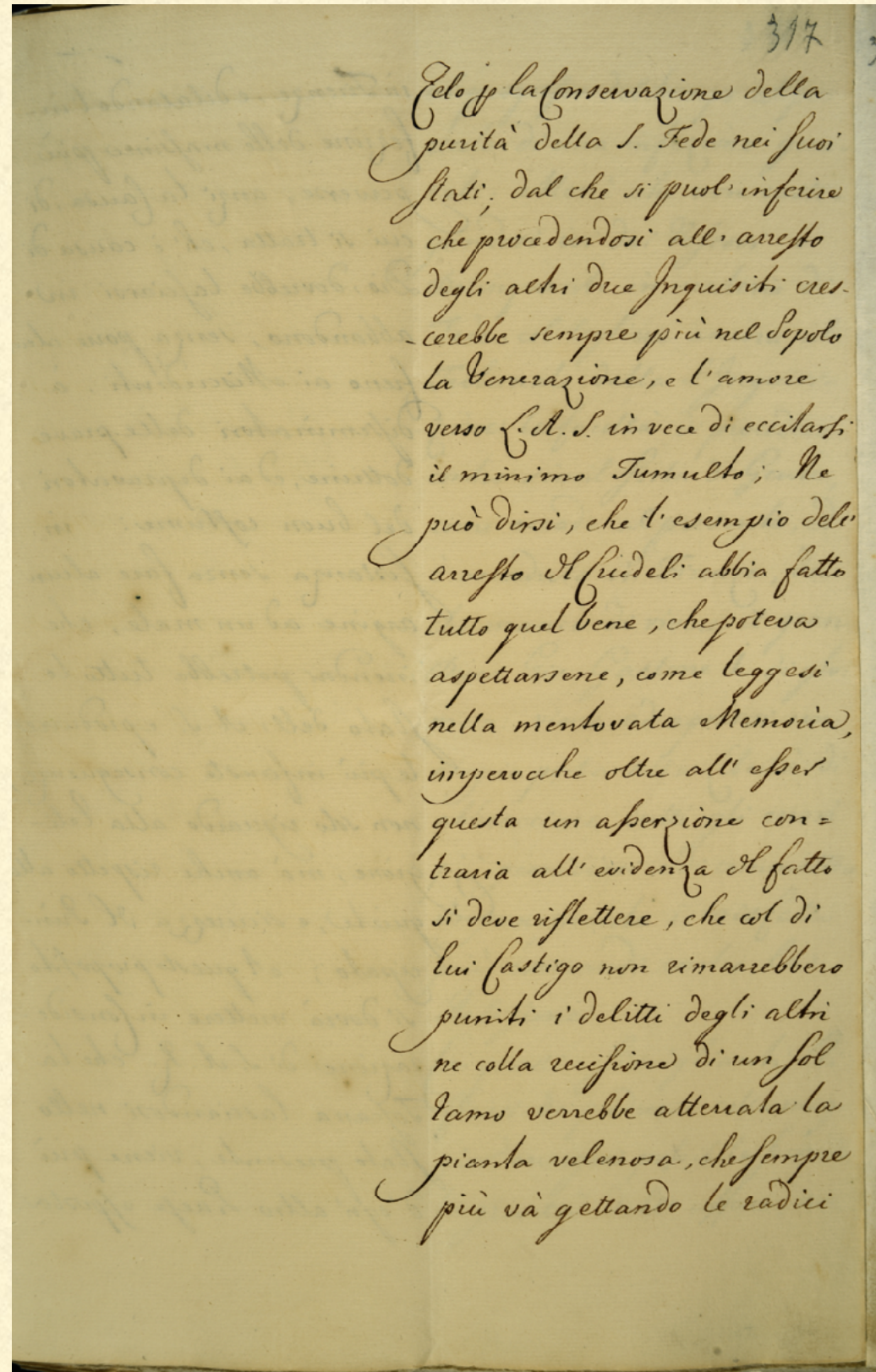
Relaz.<sup>o</sup> Dell' Abate Tornaquinci Sull'  
istanza fattali dall' Inquisitor di Firenze  
per l' arresto dell' Abate Buonacorsi, del Sr.  
Crudeli, ed Gius.<sup>o</sup> Cerretesi, che fu eseguito  
nella persona della persona del primo,  
e negato per gli altri due per essere il  
Buonacorsi ammaliato, e sospeso per il  
Cerretesi ad istanza del Ministro  
d' Inghilterra, fintanto che non venisse  
dalla Corte d' Inghilterra la risoluzione  
Sulla remoz.<sup>o</sup> dalla Toscana del Barone  
Stosch.

State Archives of Florence - Council of Regency running 339  
Letter from Abate Giovanni Antonio Tornaquinci (1680-1764), Segretario di  
Stato to Grand Duke Francesco Stefano di Lorena - May 1739



## FREEMASONRY IS A POISONOUS PLANT

**THE MEN OF THE GRAND DUKE THEN SUPERVISED THE CORRESPONDENCE BETWEEN ROME AND VIENNA AND ACQUIRED THEM. IT IS INTERESTING THE COPY OF A LETTER DATED 8 AUGUST 1739, THE SIGNATURE IS NOT INDICATED EVEN IF IT SEEMS TO BE ATTRIBUTABLE TO THE PONTIFF HIMSELF OR TO A PERSON WHO WAS VERY CLOSE TO HIM.**



State Archives of Florence - Council of Regency running 339  
Written memorandum sent by the Court of Rome to the  
Apostolic Nuncio in Vienna - 8 august 1739

- The arrest of the Tommaso Crudeli, the last secretary of the Florentine Lodge (1702-1745) and his trial is not enough to stop Freemasonry, let's see what is written in the letter:
- "... with him Punishment the crimes of others would not be punished nor with the cutting of a single branch the poisonous plant would be landed which more and more is throwing its roots in Florence and expanding the infection of the most perverse maxims, indeed the cause of which is concerned, which is the cause of God, should be abandoned, without putting any restraint on the disbelievers, to blasphemers of the real doctrines, by the depravators of morality: in essence, without doing any obstacle to an evil, which could inundate all status of the AS and produce the most dire consequences not only with regard to religion, but also with respect to the peace and security of the Principality. Tuscany left in the present state is more exposed than any other state to the danger of 'a general infection.'"
- This is the main danger "a general infection" that is the spread of Freemasonry in the peninsula.

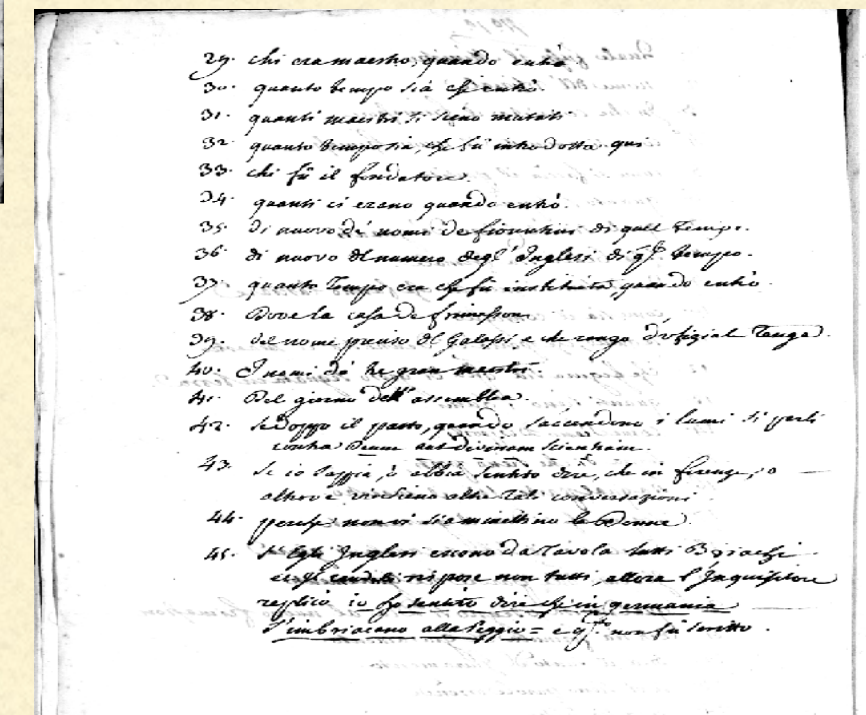
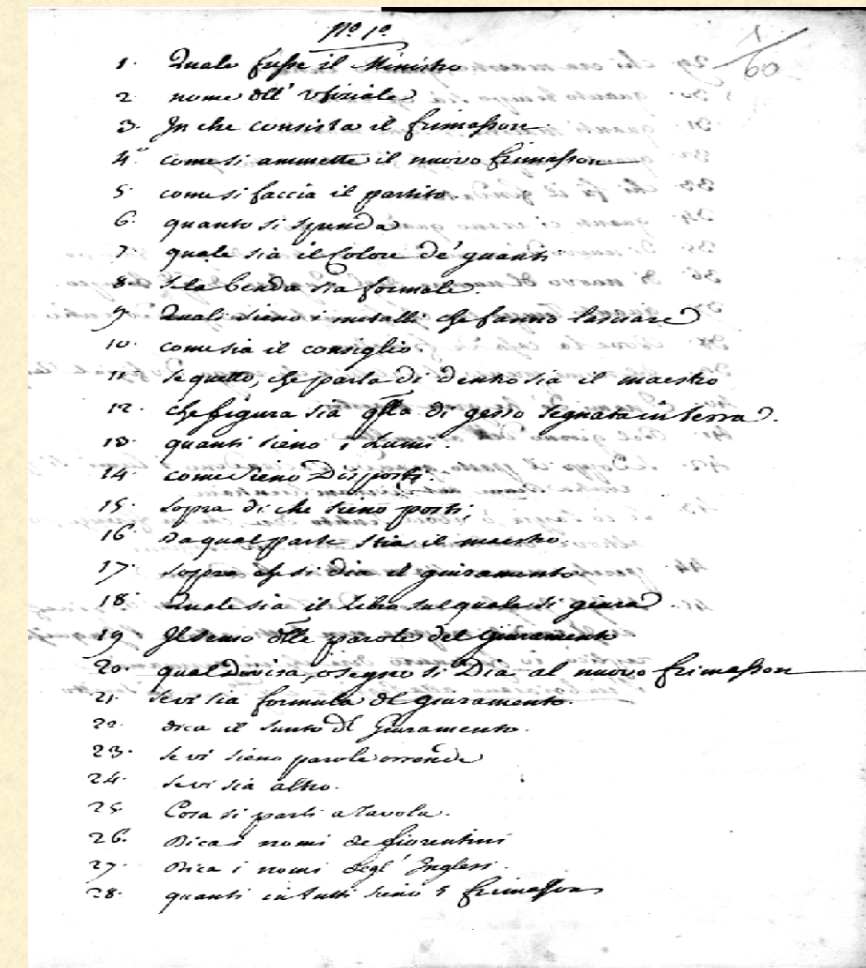


# THE 45 QUESTIONS

**AFTER A LONG PERIOD OF HARSH DETENTION, TOMMASO CRUDELI IS INTERROGATED AND THE INQUISITOR ASKS HIM 45 QUESTIONS FROM WHICH IT CLEARLY APPEARS THAT CRUDELI DETAINED FOR THE SOLE REASON THAT HE IS A FREEMASON AND THAT THE INQUISITOR SEEKS A CONFESSION WITH WHICH HE COULD ACT AGAINST OTHER FREEMASONS IF NOT THE GRAND DUKE HIMSELF:**

- 1 Who was the Minister
- 3 What is a freemason
- 5 How to make an invitation to participate
- 7 What is the colour of the gloves
- 9 Which metals members are asked to leave behind
- 11 If the one who speaks inside [the Lodge] is the
- 13 How many light sources are there
- 15 What the lights are placed on
- 17 What the oath is sworn on
- 19 The meaning of the words of the oat
- 21 If there is a formula for the oath
- 23 If there is any obscene language
- 25 What is discussed at the table
- 27 Tell us the names of the English
- 29 Who was the Master when he joined them
- 31 How many Masters changed
- 33 Who was the founder
- 35 The number and the names of Florentines
- 37 How long had F. been established by the
- 39 Its exact name...
- 41 What the day the meeting is on
- 43 Whether he knows if, or heard others say that in Florence or elsewhere there are other suc conversations
- 44 Why women are not allowed in.....
- 45 if the English leave the table all together ... and Crudeli replied "not all," then the Inquisitor replied "I heard that in Germany .... "

- 2 The name of the official
- 4 How the new freemason is allowed entry
- 6 What is the cost [of membership]
- 8 If the bandage is compulsory
- 10 How the Council is organised
- 12 What is the figure marked Master with chalk on the ground
- 14 How the lights are arranged
- 16 Where the Master sits
- 18 What is the book one swears on
- 20 What uniform or sign is given to the new freemason
- 22 Summarise the oath
- 24 If there is anything else
- 26 Tell us the names of Florentines
- 28 What is the total number of freemasons
- 30 How long has it been since he joined
- 32 How long since he was introduced in this circle
- 34 How many were there when he joined
- 36 Again, the number of English members at that time he joined it
- 38 Where is the Freemasons' house
- 40 The names of the GrandMasters
- 42 If after the meal, when the lights are lit, one speaks against *Deus aut Divinam Scentiam*



Archivio di Stato di Firenze - Consiglio di Reggenza filza 339,  
Letter from Minister Emmanuel de Nay Count de Richcourt  
(1697-1768) to Grand Duke Francesco Stefano, sent from  
Florence to Vienna Firenze a Vienna - 18 august 1739

With Crudeli's trial, the Church managed to stop the activity of the Lodges in Tuscany, except in Livorno where a consistent presence remained.

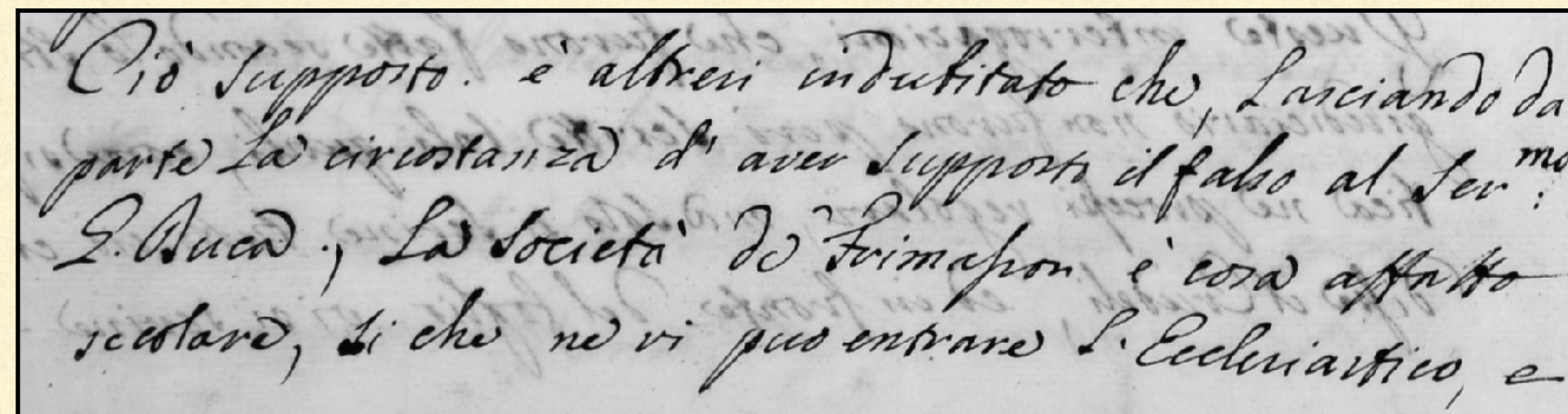


## FREEMASONRY HAS NOTHING TO DO WITH CATHOLIC CHURCH

SO WRITES THE SECRETARY OF ROYAL LAW GIULIO RUCELLAI (1702-1778, MINISTRY OF JUSTICE, PROFESSOR AT THE UNIVERSITY OF PISA) SUCCESSOR OF MINISTER FILIPPO BUONARROTI (1671-1733) WHOSE 'DEPOSITION' HE ASKED IN VAIN, HIS REMOVAL FROM OFFICE, THE SAME POPE CLEMENT XII.

- On August 11, 1739, Rucellai wrote to the Count of Richecourt (Emmanuel de Nay Count of Richecourt - 1697-1768, President of the Council of Ministers): "finally what was conjectured up to now about the clues that had been gathered, that is, that the Crudeli is considered in the Inquisition for the sole reason of 'to be one of the freemasons....'"
- **The Minister believes that in Freemasonry there is nothing against religion, there are many Catholic figures of importance even the Cardinals. The accusation of heresy is very dangerous and a part of the Florentines, fomented by the Inquisition,** believe: "that this Society is a heresy, and that it regards as heretics all those people who are ascribed to it, which gives rise to many little speeches. convenient fomented by those who have an interest in making it believe and that undoubtedly produce little good effects."
- In a subsequent letter dated 12 August 1739, again from the State Archives of Florence - Council of Regency file n.339 - letter from Minister Rucellai to Minister Richecourt, Rucellai highlights: **"The Frimasson Society is something quite secular, so that the Ecclesiastical can enter it, and much less the Inquisition, which can only belong to the causes of Faith** and this is so true that some country, where it was believed that this reasoning must be forbidden, the prohibition was made by the secular , but never that I know from the clergyman; and for this purpose, among others, the Bull in Florence was not allowed to be published."

9



Ciò supposto. è altresì indubitato che, lasciando da parte la circostanza d'aver supposto il falso al Ser.<sup>mo</sup> S. Aued., La Società de' Frimasson è cosa affatto secolare, sì che ne vi può entrare l'Ecclesiastico, e

Su concessione del Ministero dei Beni e delle Attività Culturali e del Turismo - Archivio di Stato di Firenze - Consiglio di Reggenza filza n.339 - Lettera del Ministro Giulio Rucellai (1702-1778) al Ministro Emmanuel de Nay Count de Richecourt datata 12 agosto 1739

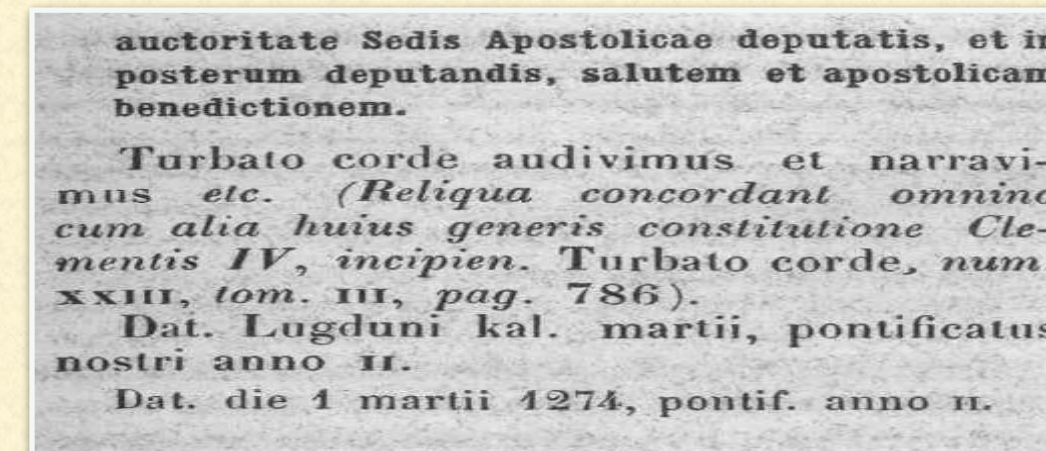
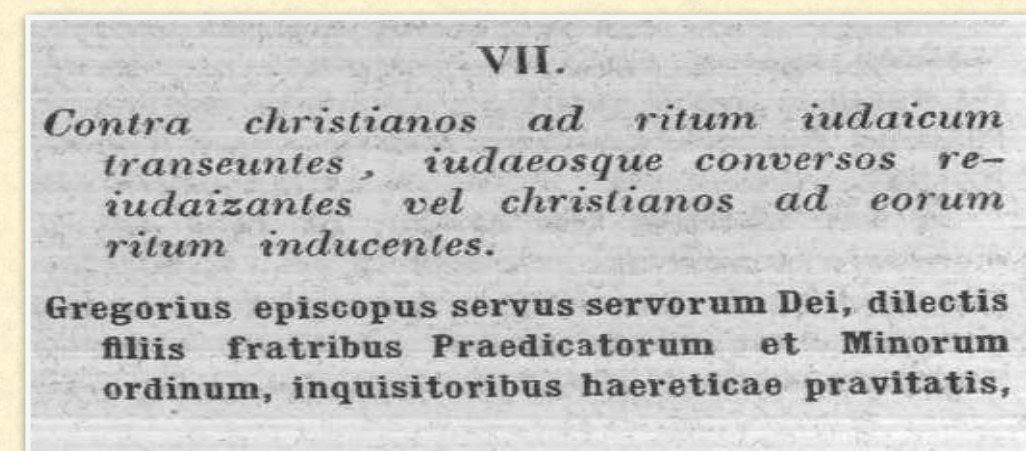


## WHY THE JEW ATTIAS AND THE COMMUNITY OF LIVORNO?

FOR CENTURIES THE JEWS WERE PERIODICALLY SUBJECTED TO VIOLENCE AND PERSECUTION. WE SEE THE WORDS OF A PONTIFF WHO WITH OTHERS BEFORE HIM HAD TRIED TO PROTECT THEM, POPE BLESSED GREGORY X (1210-1276). FRANCO MOLINARI WRITES ABOUT IT IN HIS ESSAY "GREGORY X AND THE JEWS" PUBLISHED IN THE COLLECTION OF ESSAYS PUBLISHED BY THE PIACENZA HISTORICAL LIBRARY ENTITLED "GREGORY X IN THE VII CENTENARY OF HIS DEATH", PIACENZA 1977.

- With two bulls Gregory tries to put an end to the persecutions of the Jews in the West even if shortly thereafter a new king of France, Philip the Fair, will put in place one of the most important. The first bull is dated 7 October 1272, it is probably repeated the following year, the letter, although not having innovative content, reaffirms a series of concepts, the first of all "... the Augustinian principle of nemo invitus baptizetur: no Christian Jews at Baptism".
- Then the Pope tries to put a stop to the persecutions to which the Jews were the object, often aimed at the sole purpose of acquiring their goods and wealth: "... the Machiavellian exploitation of anti-Jewish hatred is reproved: it happens that perverse Christians hide their children and then accuse the Jews of kidnapping them for their ritual sacrifices, and thus extort sums from the Jews; it must no longer occur that Christians dare without reason to capture them, imprison them, mutilate them, torture them, usurp their goods. The pope warns against frivolous accusations and guarantees a minimum of juridical rigor to judicial actions".
- Molinari continues: "Finally he intervenes to preserve the Jewish cemeteries from profanations by fanatic people and expresses a severe prohibition on Christians to disturb the celebration of their feasts with stones and sticks."
- Molinari concludes: **"Between the protective bulls of the popes, which inspired Gregory X, and the principle of tolerance, expressed by Vatican II, there are seven centuries, full of terrible tensions and passionate polemics certainly not useful for the serene historical reconstruction and even less conformed to the meekness of the Gospel."**

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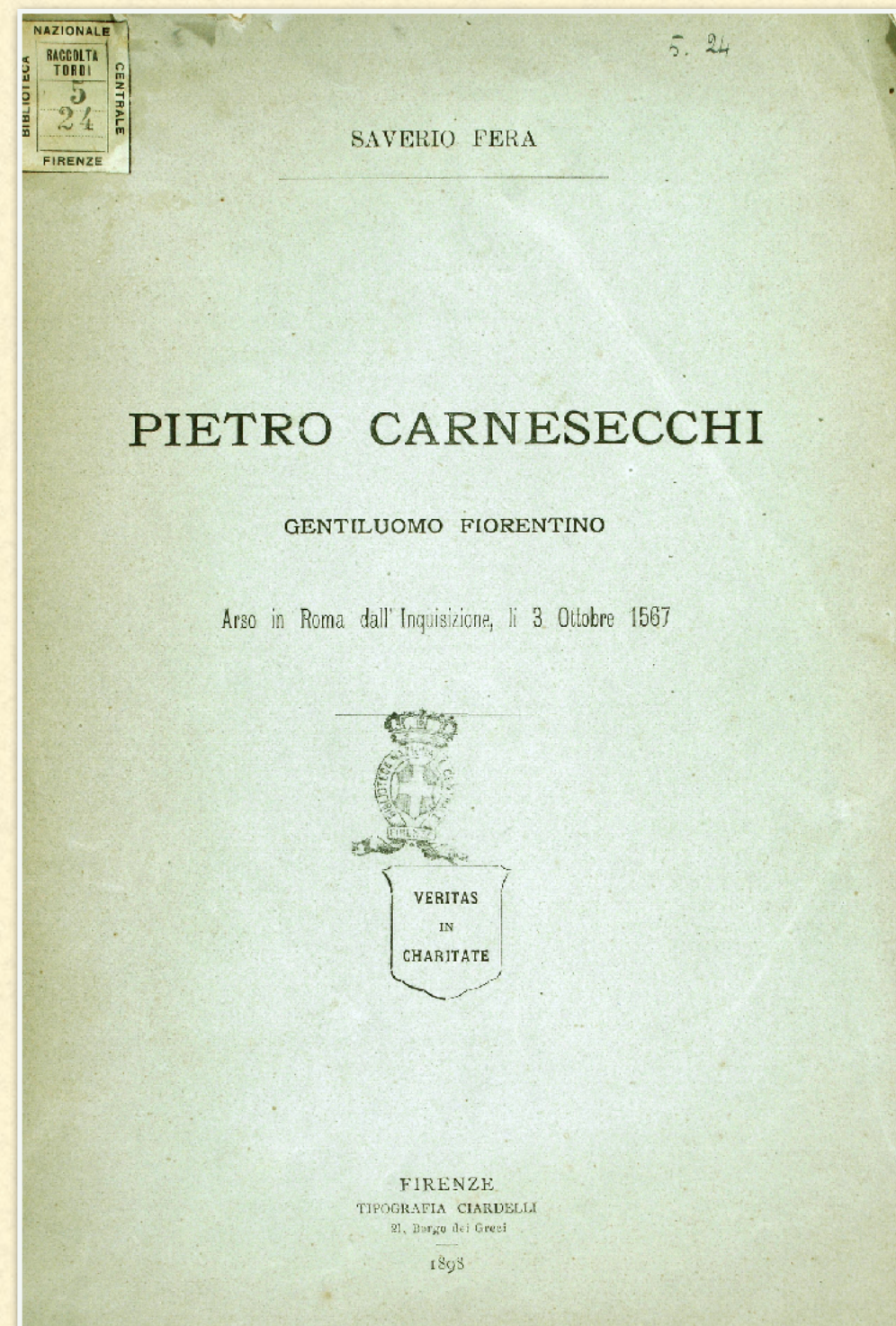


## THE PERSECUTIONS OF EVANGELICAL CHRISTIANS IN ITALY

THE CATHOLIC CHURCH OPPOSES THE PRESENCE OF EVANGELICALS IN ITALY AND FREEMASONRY AS WELL AS HAVING WITHIN IT SEVERAL MEMBERS OF RELIGIOUS CONFESSIONS, HAS IN THE TOP MEMBERS AT PIAZZA DEL GESÙ THE LEADERS OF THE EVANGELICAL CONFESSIONS IN ITALY.

WE MOVE FROM TRIALS WITH THE FIRES OF THE INQUISITION TO BOYCOTTS AND FORCED CONVERSION ATTEMPTS. THEN THE UNIFICATION OF ITALY AND THE LIBERAL LAWS AND SOON AFTER, THE ADVENT OF MUSSOLINI

REVEREND SAVERIO FERA (1850-1915), FREEMASON AND PASTOR OF THE EVANGELICAL CHURCH, TELLS WHAT HAPPENED



Saverio Fera 'Pietro Carneseccchi, gentiluomo fiorentino arso in Roma dall'inquisizione il 3 ottobre 1567', Tipografia Ciardelli, Firenze 1898.

### AUTORIZZAZIONE RICHIESTA

Su concessione del Ministero dei Beni e delle Attività Culturali e del Turismo - Biblioteca Nazionale di Firenze - Pietro Carneseccchi, gentiluomo fiorentino arso in Roma dall'inquisizione - Divieto di riproduzione.

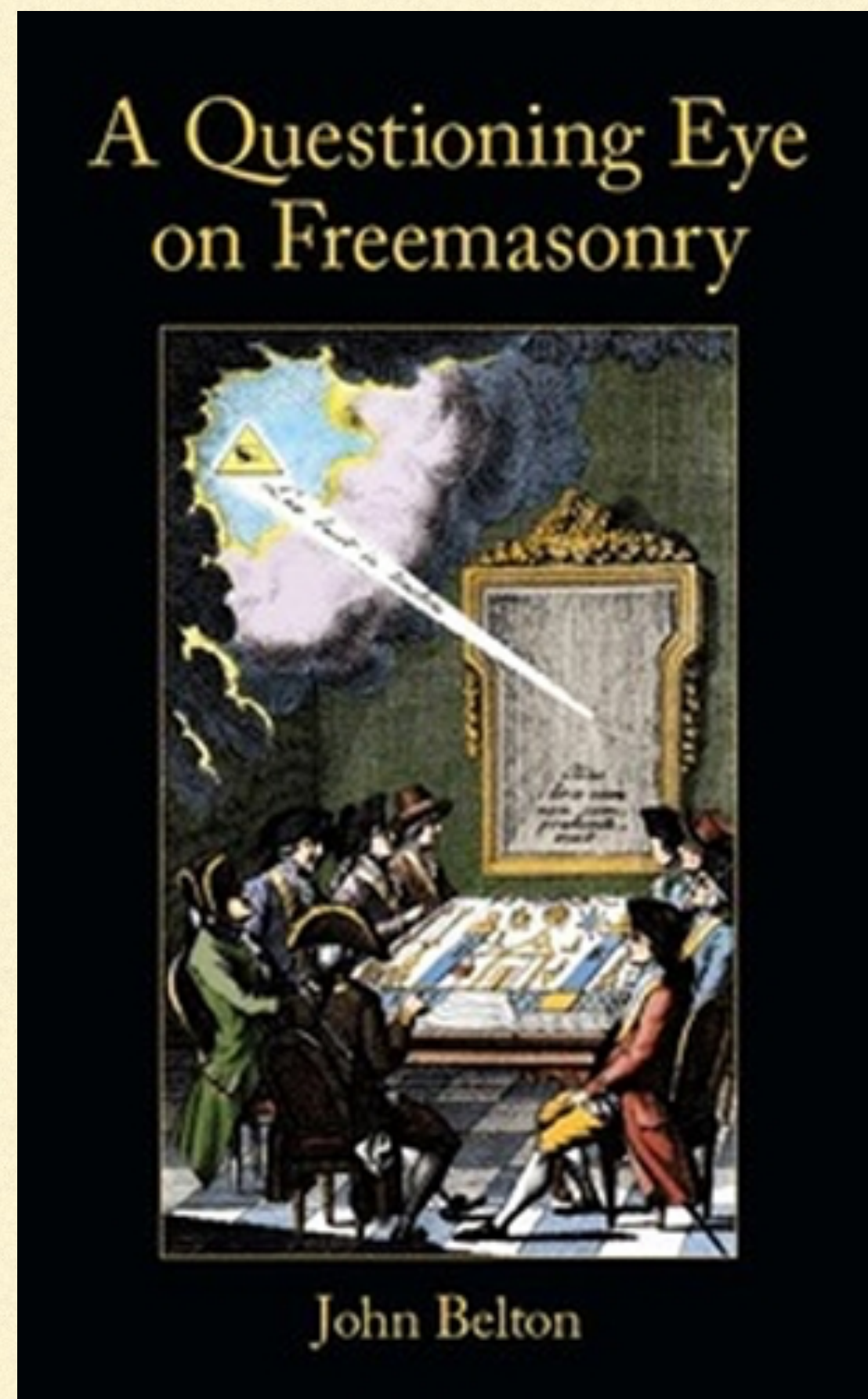
- Fera tells of his torture:
- "On 3 October Carneseccchi was transported to the square of Ponte Sant'Angelo where at the foot of the fatal stage stood a pile of wood destined to reduce his body to ashes, as soon as the executioner had lifted his head from the bust ". So, he was beheaded and the Sambenito was immediately ignited: **"it was the Inquisition's custom that while the condemned man lowered his head under the executioner's cleaver, the Sambenito was ignited that by wrapping him in flames, it seemed that the eternal torture of the bolge began in this world ardent, threatening from the satanic court of the Popes to the rebels by their power and their anti-evangelical doctrines"**. The ashes of the stake were then dispersed into the Tiber River so that they could not be collected.
- But we come to 1800: the historian Giorgio Spini explains the situation in his book "The Gospel and the Phrygian cap. History of the Free Christian Church in Italy", Publishing House Claudiana - Turin, 1971.
- After the end of the Papal State the problems will remain for evangelicals both from a penal point of view and as regards the reactions organized against them by the clergy: preachers and colporteurs will immediately extend their presence in the years following 1859-1860 in the liberated regions. from the Papal, Habsburg and Bourbon domination.
- Giorgio Spini describes at length the suffering of the evangelicals, speaks of the arrests, of the boycotts organized by the clergy against those who supported or only hosted the preachers, of the violence.
- Obstacles and impediments were placed in the way of the presence of evangelical pastors in hospitals, of their burials in cemeteries, all of which were in consecrated land where evangelicals could not be buried; only later will "non-consecrated" areas be reserved where those who adhered to religious confessions other than Catholic can be buried.
- Both the right-wing and left-wing governments that governed Italy after 1860 did not change the situation. Agostino Depretis' left will also move with extreme caution towards the Vatican. Depretis (1813-1887) will attempt a real reconciliation with the Roman Church. Only with the government of Francesco Crispi (1818-1911) will the laws on religion change.



## GIUSEPPE GARIBALDI AND THE UNIFICATION OF ITALY

THE LOMBARDS CONQUERED IN 568 PART OF THE PENINSULA AND SAW THEIR DOMINION OF NORTHERN ITALY DIVIDED FROM THAT OF THE SOUTH BY THE TERRITORIES CONTROLLED BY THE BYZANTINES THAT WENT FROM RAVENNA TO ROME. AFTER THE BYZANTINES WERE DEFEATED, THE POPE ASKED FOR THE INTERVENTION OF THE KING OF THE FRANKS. PEPIN THE SHORT DEFENDED THE POPE FROM THE LOMBARDS AND IN RETURN WAS CROWNED KING IN 754 BY THE SAME PONTIFF WHO IN TURN RECEIVED SOME TERRITORIES. A FEW YEARS LATER THE LOMBARD KING DESIDERIUS TRIED AGAIN TO UNIFY THE LOMBARD TERRITORIES, THIS TIME CHARLEMAGNE INTERVENED AND IN 774 DEFEATED THEM DEFINITELY. CHARLEMAGNE WAS THUS CROWNED BY THE POPE IN 800 AD. FROM THEN UNTIL 1860 EVERY MONARCH WHO TRIED TO UNIFY THE PENINSULA WAS AGAINST THE VARIOUS POPES. IN 1860 WITH THE EXPEDITION OF GIUSEPPE GARIBALDI THE PAPAL STATE WAS LIMITED TO A SMALL TERRITORY DEFENDED BY TEN THOUSAND FRENCH SOLDIERS.

IN ADDITION TO THE CONTROL OF ITS OWN TERRITORIAL DOMAIN, THE CHURCH ALSO OPERATED IN THE OTHER PRE-UNITED STATES OF THE PENINSULA IN WHICH, IN ADDITION TO HAVING NUMEROUS PROPERTIES, HE CONTROLLED CULTURAL AND WELFARE INSTITUTIONS, SCHOOLS, HOSPITALS AND CEMETERIES.



- **Giuseppe Garibaldi (1807-1882) is a member of an English Lodge and is supported in his expedition by English Freemasonry.**
- John Belton writes in his book "A Questioning Eye on Freemasonry" that the main protagonist, at least as a military role, of the clash with the Catholic Church to unify the Peninsula was that Giuseppe Garibaldi who "was and is both a national and Masonic hero in Italy but he was also a member of the Philadelphes in London. Members of this same group raised funds for an English Brigade which went to fight in Italy. The British support is perhaps an untold part of the tale".
- Belton explains that an interest in Italian politics may seem strange today .... "...but back in the mid-nineteenth century, in Britain as well as elsewhere in Europe, it was a big issue and Garibaldi in particular was a genuinely popular celebrity. when he visited London in 1864, his popularity was such that between 100,000 and 500,000 people were said to have filled the streets. It was recorded that the children chanted 'Well I get a rope, and hang the Pope, so up with Garibaldi'".
- **Garibaldi remained in the London Lodge all his life:** "Garibaldi never joined a Lodge in Italy and took no direct interest in the Craft. He viewed Freemasonry as a political organization and was frustrated by his inability to use it as such. Masonry in its turn used Garibaldi as an exemplar to further its own cause."
- The Grand Orient of Italy through the Grand Master Costantino Nigra in 1862 requested the recognition by the Grand Lodge of England; the Grand Orient received it only 110 years later. Therefore, the role that Garibaldi had in this refusal it all to be understood if we consider his presence into English Freemasonry.
- **I find it significant that this request was rejected just at a time when Garibaldi had enormous popularity in England and a well-defined role in British Freemasonry.**



## LEO XIII AND HIS EXCOMMUNICATIONS

POPE LEO XIII (1810-1903) WAS THE 256TH BISHOP OF ROME AND POPE OF THE CATHOLIC CHURCH FROM MARCH 3, 1878, TO HIS DEATH IN 1903. A FEW YEARS EARLIER THE KINGDOM OF ITALY WAS BORN, AND ROME BECAME THE CAPITAL OF THE NEW KINGDOM. FOR CENTURIES THE PONTIFFS HAD PREVENTED THE BIRTH OF A UNITARY STATE AND ROME: LEO XIII IS THE FIRST POPE, AFTER ALMOST A THOUSAND YEARS OF HISTORY, TO EXERCISE TEMPORAL POWER NO LONGER ACTIVELY, EXCEPT FOR THE VATICAN CITY AREA., AT LEAST UNTIL THE LATERAN PACTS WITH THE AGREEMENT BETWEEN THE CHURCH AND MUSSOLINI.



Image from  
Wikipedia

- Slowly the Kingdom of Italy was becoming secular, and the Evangelical Churches spread for the first time: they founded Churches, Schools (because everyone must be able to read the Bible) and charitable institutions. In the second half of the 1800s, Leo XIII issued two Encyclicals which renewed the condemnation of Freemasonry, and we find once again those reasons that already appeared central in the 1700s: the mixture between believers of several religious confessions and the denial of the secular state, secular power had to be indissolubly linked to the spiritual one.
- There is a common thread that unites the acts of the Church against Freemasonry. We only see the content of the Encyclical "HUMANUM GENUS" Encyclical Letter: "CONDEMNATION OF THE PHILOSOPHICAL AND MORAL RELATIVISM OF FREEMASONRY" published on April 20, 1884. Leo XIII condemns the religious indifferentism: "If the sect does not force its affiliates to expressly deny the Catholic faith, this tolerance, as well as spoiling the Masonic designs, helps them. For in the first place this is a way of easily deceiving the simple and unwary, and a call for proselytism. **Then, by opening the doors to people of any religion, the advantage is obtained of persuading the great modern error of religious indifferentism and the equality of all cults: a very opportune way to annihilate all religions, and in particular the Catholic who, true, it cannot without enormous injustice be put in a bundle with the others**". 13



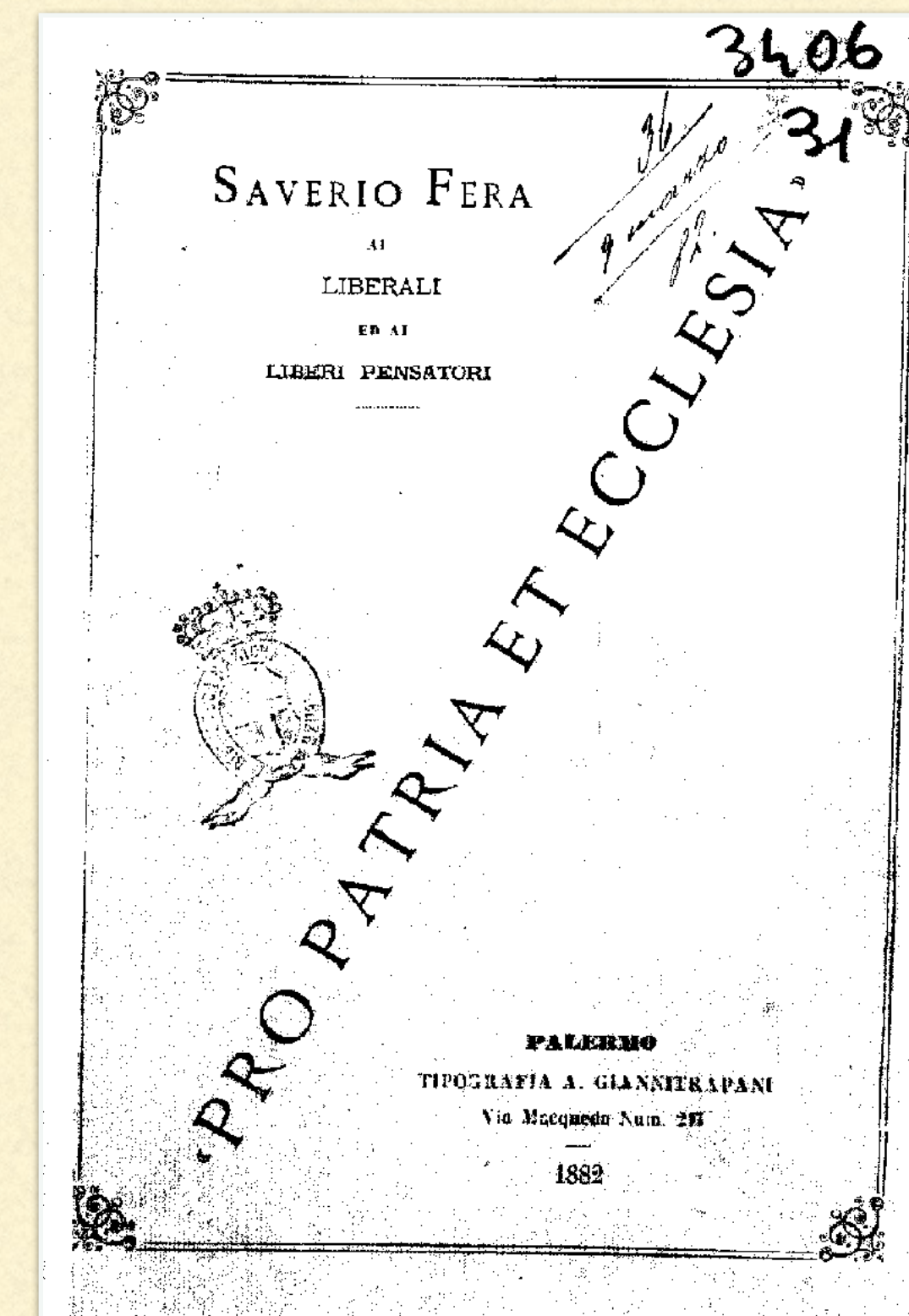
### THE CONTRADICTIONS OF THE NEW KINGDOM

THE PRESENCE OF THE CATHOLIC CHURCH IN THE PENINSULA WAS DEEP AND ROOTED AND STRONG WERE THE CONTRADICTIONS BETWEEN THE ITALIANS AND FREEMASONRY ITSELF WHICH WAS INCREASINGLY ORIENTING ITSELF TOWARDS AN ATHEIST AND POLITICAL VISION OF ITS ROLE, APPROACHING THE FREEMASONRY OF THE GRAND ORIENT OF FRANCE, BUT THE ATHEISM WAS A FACADE.

WITH THE UNITARY STATE, FREEDOM OF RELIGION WAS SLOWLY AFFIRMED, AND THE REFORMED CHURCHES SPREAD AND CONSOLIDATED THEIR PRESENCE ON THE TERRITORY OF THE KINGDOM FOR THE FIRST TIME. THIS PROCESS WAS INTERRUPTED BY FASCISM WHICH ALLIED ITSELF WITH THE CATHOLIC CHURCH

THERE ARE LITTLE KNOWN TEXTS THAT DESCRIBE THESE EVENTS WELL, WHICH ARE WORTH REMEMBERING

- Many patriots who believed in God had expatriated after the revolution of 1848 and sought and found hospitality in the Reformed Churches, returned to Italy, and continued their work in favor of those who wanted to unify the Peninsula, but also became promoters of the Reformed religions.
- Saverio Fera (1850-1915), pastor of the Free Church first and of the Methodist Church later, and freemason, grasped the contradictions between the old patriots and the many new free thinkers. Fera reproached free thinkers and liberals for two different attitudes that coexisted in their behavior: vaunted atheism and hypocrisy.
- On the one hand, he highlighted that in many cases, in the face of a public contemptuous attitude, in reality there was a constant participation in the religious circles sought by the wives and the liberals themselves who went to baptisms, funeral ceremonies and in a thousand other events of daily life. On the other hand, he stigmatized the atheism professed as vain and useless.
- Fera's thesis is that a people cannot live without faith and invites Italians to convert to the creed of the Evangelical Churches. History and anthropology teach, says Fera, that the need for God is deeply linked to human nature, as well as the "belief" that the human essence is not reduced to a mere episodic union of matter.



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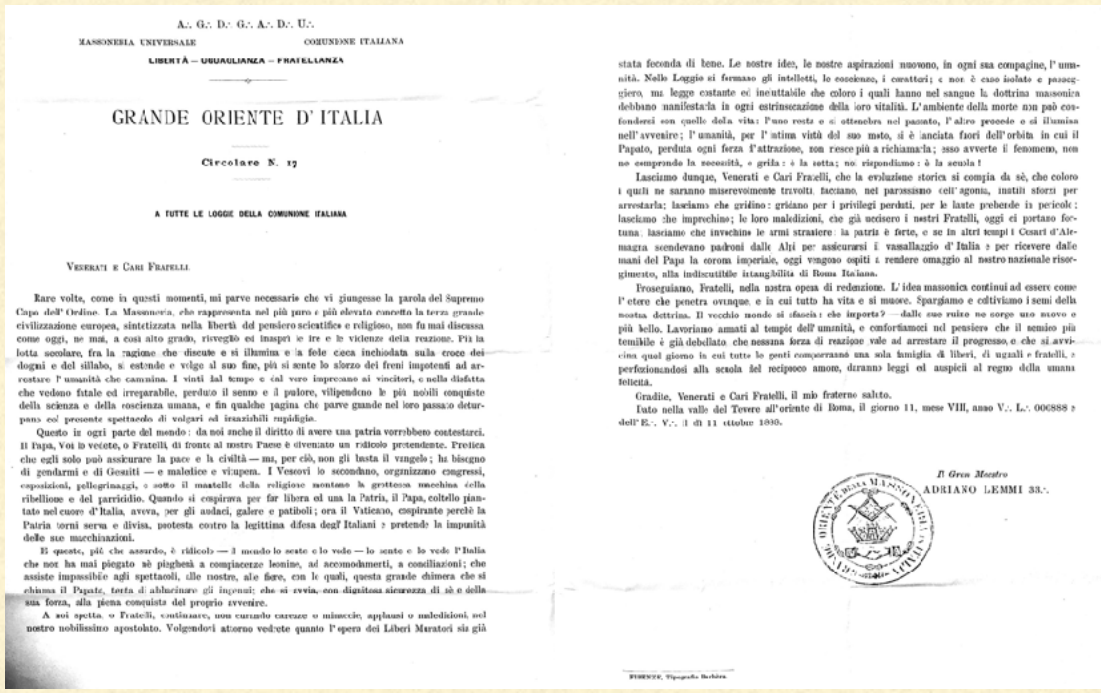
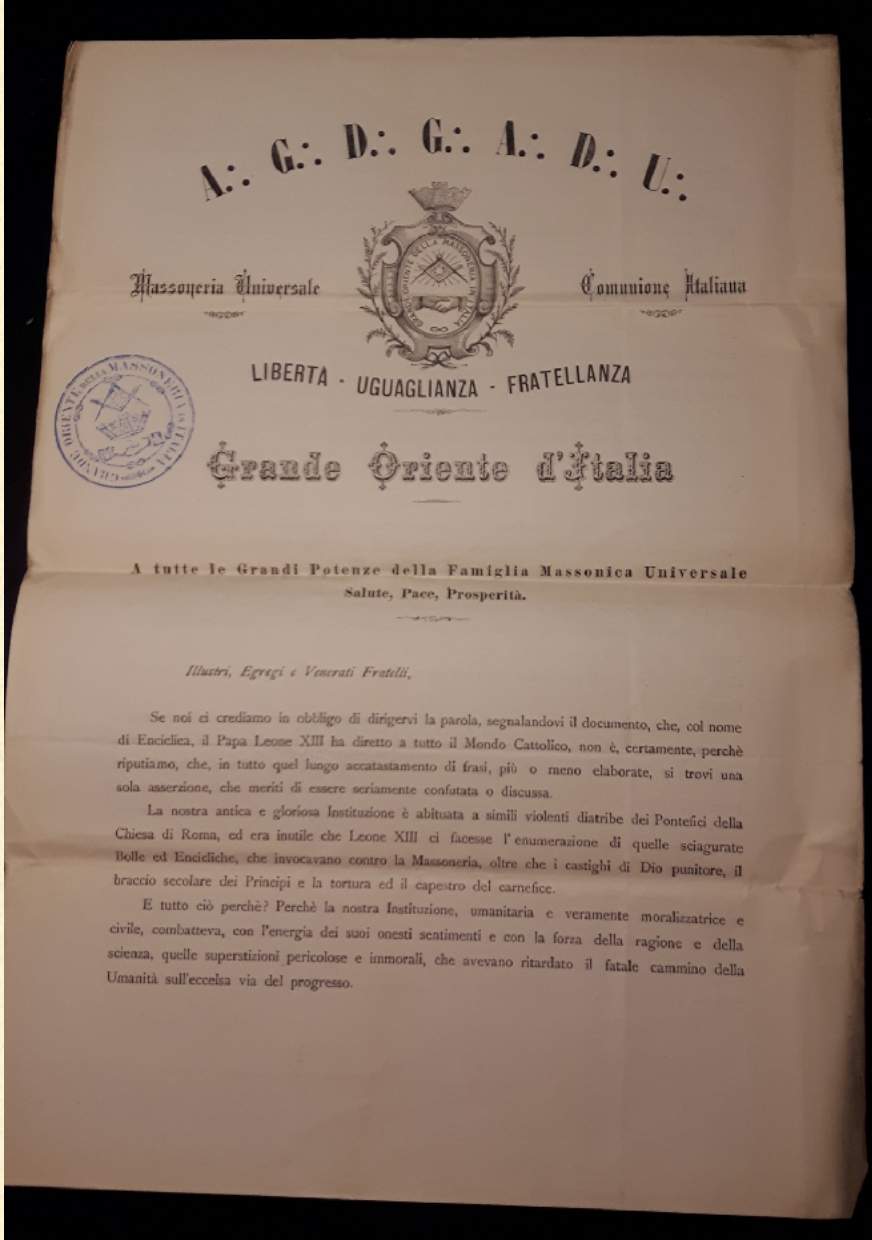
# REACTIONS TO THE EXCOMMUNICATIONS OF LEO XIII

## THE ATTACK ON FREEMASONRY BY LEONE XIII APPEARS MOTIVATED BY THE CONTRIBUTION MADE BY GARIBALDI AND BY THE ENGLISH FREEMASONRY TOWARDS ENDING THE STATE OF THE CHURCH AND BY THE SUPPORTING ROLE THAT IN PARTICULAR OF FRANCESCO CRISPI'S GIVES TO THE SECULARIZATION OF THE ITALIAN STATE AND SOCIETY AND TO THE FREEDOM OF RELIGION IN ITALY.

■ The first response to the Pontiff's act is a letter dated 21 April 1884, signed by G.M. of the G.O.I. Giuseppe Petroni (1812-1888) and da Adriano Lemmi (G.M. of the GOI - 1822-1906), addressed to all the Masonic powers of the world as follows:

■ "If we believe in the obligation to direct the word to you, pointing out the document, which, under the name of Encyclical, Pope Leo XIII has directed to the whole Catholic world, it is certainly not because we believe that, in all that long stacking of phrases more or less elaborate, there is only one assertion, which deserves to be seriously refuted or discussed ... To the intolerance of the Clergy of Rome it seemed enormity, that, in the Temples of Freemasonry, all honest men, who honored the great Human ideal of Divinity in all forms and in all ways of prayer, with charitable and holy works, and also with the same scientific denial."

■ A few years later Adriano Lemmi reaffirmed the reasons for the clash with the Roman Church, in a circular dated 11 October 1888 sent 'TO ALL LODGES OF THE ITALIAN COMMUNION'. Lemmi correctly defines Freemasonry as the author of: "... **the third great European civilization, synthesized in the freedom of scientific and religious thought**, was never discussed as it is today, and never, to such a high degree, aroused and exacerbated the ire and anger and violence of reaction. ... **The freedom of scientific research and that of religion were opposed by the Catholic Church which, however, we will see, is also divided internally...**".



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Letter sent from Gran Master of Grand Orient Giuseppe Petroni to all the Masonic powers of the world . April 21, 1884

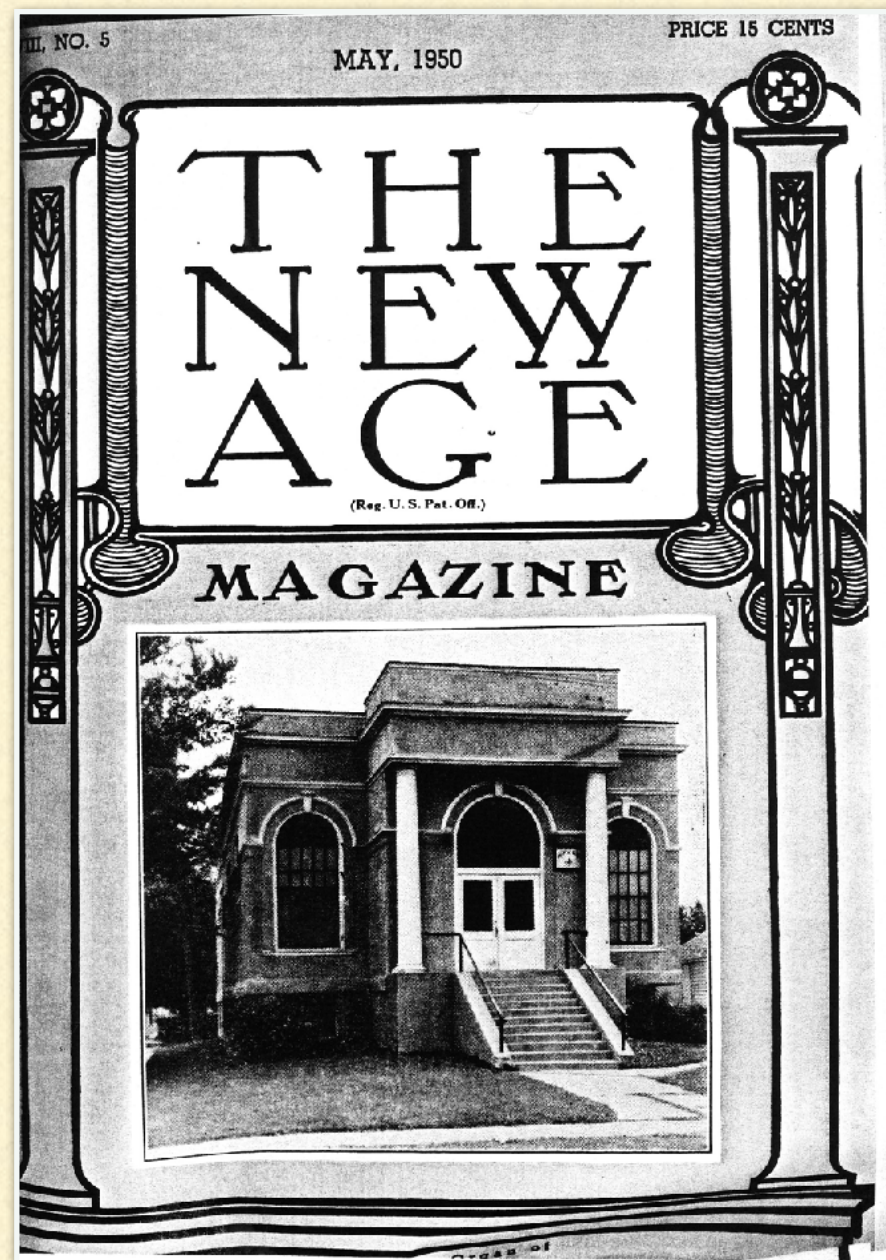
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Letter sent from Gran Master of Grand Orient Adriano Lemmi to all Italian Lodges . October 11, 1888



## REACTIONS TO THE EXCOMMUNICATIONS OF LEO XIII: ALBERT PIKE

LET'S SEE WHAT THE APPROACH OF ALBERT PIKE WAS, THE SOVEREIGN GRAND COMMANDER OF THE SOUTHERN CONSTITUTION OF THE UNITED STATES, ON THE ENCYCLICAL OF POPE LEO XIII: THE ANSWER FOCUSES ON THE VALUE OF TOLERANCE AND ON THE FREEDOM TO EXPRESS ONE'S FAITH, ONE'S WAY OF BELIEVING IN A "SUPREME WILL, WISDOM AND POWER, A GOD": FREEMASONRY DOES NOT REFUSE TO RECEIVE CATHOLICS WITHIN IT, BUT IT DOES NOT ADMIT EITHER THE JESUITS OR ATHEISTS.



- “Freemasonry makes no war upon the Roman Catholic Religion. To do this is impossible because it has never ceased to proclaim its cardinal tenets, to be the most perfect and absolute equality of right of free opinion in matters of faith and creed. It denies the right of one Faith to tolerate another. To tolerate is to permit; and to permit is to refrain from prohibiting or preventing; and so, a right to tolerate would imply a right to forbid. One is no wiser, in the eye of Masonry, superior to the other, and of two opposing Faiths each cannot be superior to the other, nor can each tolerate the other.
- Rome does claim the right to prohibit, precisely now as she always did. She is never tolerant except upon compulsion. And Masonry, having nothing to say as to interfere with the free exercise of opinion.
- It will be said that the English-speaking Freemasonry will not receive Catholics into its bosom. That is not true. It will not receive Jesuits, because no oath that it can administer would bind the conscience of a Jesuit; and it refuse also to receive atheists; not denying their perfect right to be atheists, but declining to accept them for associates because **Masonry recognizes a Supreme Will, Wisdom and Power, a God, Who is a protecting Providence and to Whom it is not folly to pray, and Who has not made persecution a religious duty, nor savage cruelty and blood-guiltiness a passport to Paradise.**

### ROME ATTACKS MASONRY

PRESS dispatches bearing the date line of Vatican City, March 18, 1950, quoted the *Osservatore Romano*, the official organ of the Vatican Church-State, as saying that Roman Catholics will be excommunicated if they become members of the Masonic orders.

The same item concludes with the statement that the history of Masonry “is one of hostility to religion.”

Heretofore, official Roman Catholicism has forbidden its members to join Masonry on the ground that Masonry endorsed “indifferentism,” which the Roman Catholic Church defines as the belief that one religion is as good as another, or, in the words of Cardinal Manning: [indifferentism] “equalizes all religions and gives equal rights to truth and error.” But, inasmuch as



## CIVILTA' CATTOLICA JESUIT MAGAZINE IN FAVOR OF THE G.O.I.

**IN 1908 ITALIAN FREEMASONRY WILL DIVIDE AGAIN AND THE SUPREME COUNCIL OF THE SCOTTISH RITE WILL TAKE AWAY FROM THE GRAND ORIENT THE DELEGATION TO ADMINISTER THE LODGES OF THE SCOTTISH RITE BY FOUNDING ITS OWN GRAND LODGE.**

**THIS SUPREME COUNCIL CALLED PIAZZA DEL GESÙ WILL BE LARGELY CONTROLLED BY THE EXPONENTS OF THE EVANGELICAL CHURCHES.**

**THIS GROUP WILL REPRESENT ITALIAN SCOTTISH FREEMASONRY AT THE WASHINGTON CONFERENCES IN 1912 AND AT THE LAUSANNE CONFERENCE IN 1922.**

**THE MAGAZINE OF THE JESUITES WILL SUPPORT THE THESES OF THE GREAT EAST OF ITALY AND THIS SHOULD NOT BE A SURPRISE.**

**Saverio Fera was accused during the crisis of being an agent of Protestant biblical societies**

CIVILTA'  
CATTOLICA  
JESUIT  
MAGAZINE  
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- In the collection of issues of 1909 of La Civiltà Cattolica, year 60, volume I pages. 257 et seq.; we find an article entitled "The new evolution of Italian Freemasonry". The events of 1908, according to the magazine, have an importance "... uncommon for the religious and political conditions of Italian public life ...", so it is necessary to bring to the attention of readers what happened "... to deduce the need to fight this anti-Christian sect by every means, not only in the name of religion, but also of true patriotism ...".
- The history of Italian Freemasonry is retraced correctly: it is of French derivation, but it has never pushed the excesses of the French by claiming atheism in religion and republican radicalism in politics, indeed keeping relations with Anglo-American Freemasonry, which is more conservative, it has not abolished the formula that refers to the Great Architect of the Universe and maintains the ban on discussing politics and religion in the lodges.
- A Freemasonry that has thus concentrated, following the Garibaldi and Mazzinian traditions, its activity in: "... war on the Papacy and the law of guarantees, religious orders, catechism in schools, marriage and religious funerals, the clergy and to the Church in general, in order to obtain, with the triumph of secularism, the destruction of clericalism, that is, of Catholicism in Italy; all this, of course, in the name of freedom of conscience ...".
- **However, a more traditionalist Freemasonry remained, which had necessarily clashed: "... with the center and the left, both devoted to French Jacobinism and eager to transplant it to Italy, especially after the triumph of Freemasonry with the Combes government, the 'abolition of the concordat, the separation of the Church from the State and the rehabilitation of Dreyfus.'"**
- **The article claims that French Freemasonry had acted on the Italian one by fomenting conflicts in order to bring the Italians to their positions.**
- **The clash is made public by the newspapers and the Jesuits go after the Grand Orient declaring that the moderates: "... were excommunicated and expelled from the Grand Orient of Italy which entirely dominates the symbolic rite and the great majority of the Scottish rite ...".** The article concludes that thus any internal obstacle to considering that art in a Jacobin manner has been removed. I of the Statutes modified in the sense that Freemasonry had to pursue democratic thought and the struggle against privilege.



## MUSSOLINI: THE MAN THAT PROVIDENCE MADE US MEET

In the new Kingdom an agreement is sought with the Catholic Church, perhaps also wanted by the ruling family itself, therefore it is no wonder how easily the King allows Mussolini to become Head of Government. Mussolini will quickly seek an agreement with the Catholic Church. When in 1923 Mussolini sanctioned incompatibility between belonging to Fascism and that of Freemasonry, the event marked a stage in the approach of Fascism to the Catholic Church and the possibility for the Pontiff to reaffirm the privileged relationship with the Italian State and to renew a solid presence of its structures on Italian society, a path that had been interrupted by the government of Francesco Crispi with its reforms supported by Italian Freemasonry, especially by the component of Piazza del Gesù.

ON FEBRUARY 13, 1929, PIUS XI GAVE A SPEECH AT AN AUDIENCE GRANTED TO PROFESSORS AND STUDENTS AT THE CATHOLIC UNIVERSITY OF THE SACRED HEART IN WHICH THE PONTIFF DEFINES MUSSOLINI AS 'THE MAN WHOM PROVIDENCE HAS BROUGHT US TO MEET', REFERRING TO THE TREATY AND TO THE AGREEMENT STIPULATED WITH THE FASCIST GOVERNMENT:

**"... PERHAPS WE ALSO NEEDED A MAN LIKE THE ONE THAT PROVIDENCE BROUGHT US TO MEET; A MAN WHO DID NOT HAVE THE CONCERNS OF THE LIBERAL SCHOOL, FOR THE MEN OF WHICH ALL THOSE LAWS, ALL THOSE ARRANGEMENTS, OR RATHER DISORDER, ALL THOSE LAWS, SHALL WE SAY, AND ALL THOSE REGULATIONS WERE JUST AS MANY FETISHES AND, JUST LIKE FETISHES, ALL THE MORE INTANGIBLE AND VENERABLE AS UGLY AND DEFORMED AS POSSIBLE. "**

**'(PIUS XI, ADDRESS WE WANT FIRST OF ALL)'**

ONE OF THE FIRST ACTS OF MUSSOLINI'S GOVERNMENT WAS THE CLOSURE OF THE METHODIST COLLEGE WHICH DURING THE YEARS OF THE LIBERAL GOVERNMENTS HAD BEEN BUILT IN MONTE MARIO, A SYMBOL OF FREEDOM OF WORSHIP, FREEDOM OF RELIGIOUS EDUCATION AND THE POSSIBILITY THAT THE YOUNG CHILDREN OF ELITES ITALIANS WERE EDUCATED IN SUCH VALUES.

LET'S SEE HOW AN ARTICLE PUBLISHED IN THE MASONIC CHRONICLES AUGUST 8, 1925, CONCLUDES:

**"...FASCISM HOLDS THAT THE ROMAN CATHOLIC CHURCH IS AN ITALIAN CREATION AND AS SUCH SHOULD BE SERIOUSLY SUPPORTED BY EVER PATRIOTIC ITALIAN. FURTHERMORE,** THOUGHT ITS SUPERB ORGANIZATION AND DISCIPLINE FASCISMO CAN AID GREATLY IN SOLIDIFYING THE NATIONAL SENTIMENT OF THE COUNTRY AND OUTSIDE THE COUNTRY IT MAY BE THE LARGEST HELP TO THE SATISFACTORY SOLUTION OF SOME OR ALL ITALY'S PERPLEXING FOREIGN PROBLEMS.

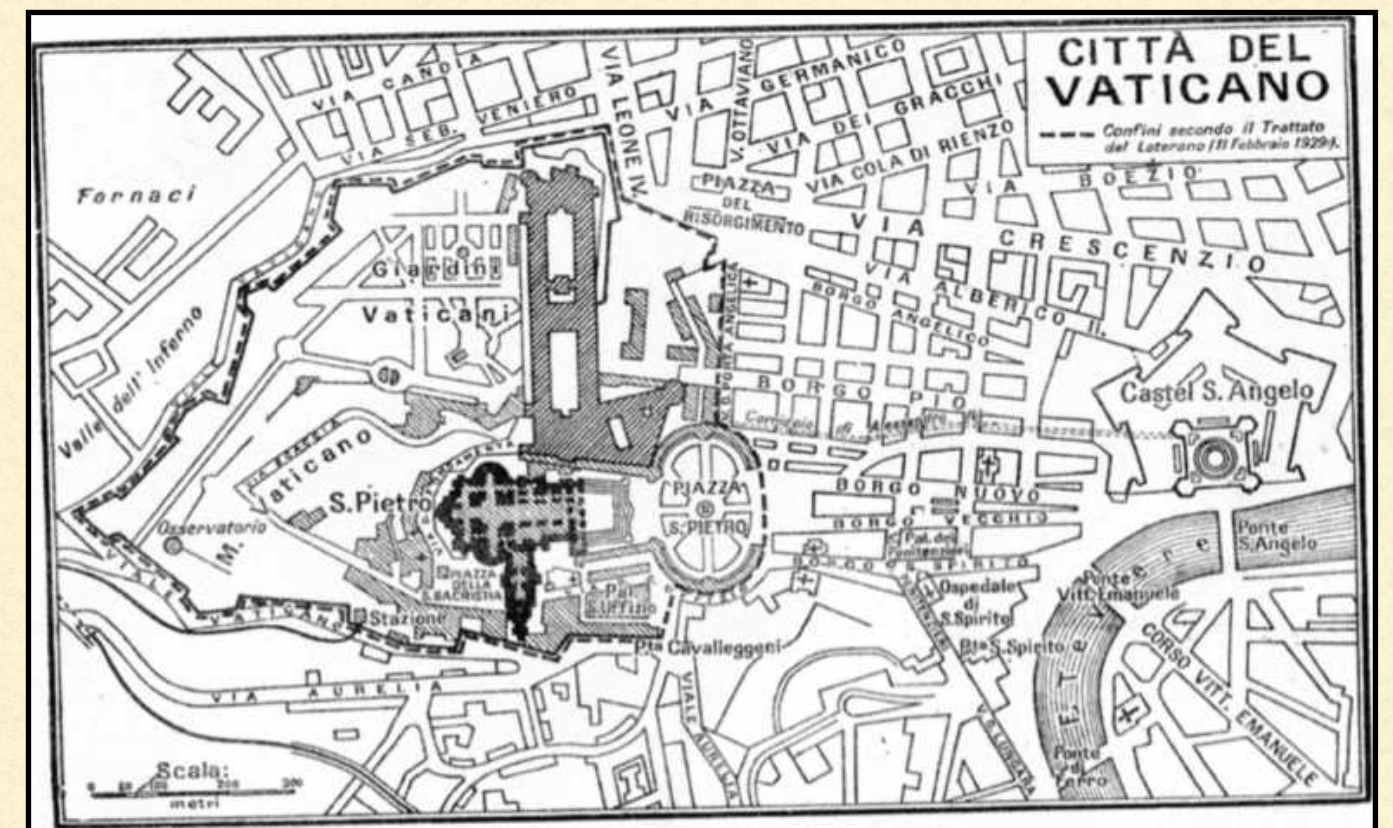
**PROTESTANTISM IS ALSO REGARDED BY FASCISM AS AN INSTITUTION OF WESTERN DEMOCRACY, AND WESTERN DEMOCRACY IS ANATHEMA TO THE PREDOMINANT WING OF FASCISM. MASONRY IS REGARDED MUCH IN THE SAME LIGHT.**

THE PROTESTANT "COLLEGIO INTERNAZIONALE MONTE MARIO " **HAS BEEN THE SPECIAL OBJECT OF THE ATTACK BECAUSE OF ITS SIGNIFICANT LOCATION, ITS AMBITIOUS PROGRAM, AND A MISAPPREHENSION OF ITS PURPOSE AND AIMS. THERE IS NO INSTITUTION IN ITALY MORE TRULY DEVOTED TO THE HIGHEST SUCCESS OF ITALIANS AT HOME AND ABROAD THEN THIS MONTE MARIO COLLEGE.**

**ITS VERY LARGEST SUCCESS WOULD UNDOUBTEDLY STRENGTHEN THE POSITION OF ITALIANS IN AMERICA AND WIN FOR THE PENINSULA MANY ADDITIONAL THOUSANDS OF SINCERE ENGLISH AND AMERICAN FRIENDS".** 18



I Patti del Laterano. - S. E. Benito Mussolini sottoscrive l'Accordo.





# THE FULL NEWSPAPER ARTICLE

FROM MASONIC CHRONICLES - CHICAGO AUGUST 8, 1925

## "FASCISMO, PROTESTANTISM AND FREEDOM IN ITALY"

«The Collegio Internazionale Monte Mario, a commanding Methodist educational institution for boys and young men, continues to function under the able presidency of Dr. Samuel W. Irwin, a native of New England, for several years following the war occupied in Methodist mission work in the Balkans, and in 1924 placed in charge of this Monte Mario project.

This collegio is the outgrowth of a small school opened by the Methodist church on the old Quirinal Hill some years after the taking of Rome by the troops of Victor Emanuel II and the establishment of the government of modern Italy Eternal city.

From the first it was pronounced success. Protestant, Masonic and other liberal-minded families sent their boys to its hall. The grandsons of Garibaldi secured most of their scholastic preparation here. **Apart from the pronounced Vatican hostility**, its main handicap was in its very limited room space and equipment. Lack of funds prevented for many years its removal to more ample quarters.

With the coming of the Centenary movement, the Italian Methodist conference asked the church authorities to provide generously for the material extension of this school. The result was the purchase in the early summer of 1914 of a superb tract of ground on the southern spur of Monte Mario. This original purchase was added to in 1918 by the purchase of the adjoining property, known as Bellosguardo.

Two old buildings were remodeled and greatly enlarged, and the school opened in its new home in the fall of 1920. It was an occasion for signal rejoicing throughout Latin Protestantism, and not a few congratulations and good wishes were received by the collegio leaders from non Protestant but liberal Italians up and down the peninsula.

There is probably no country in the world where the traditional sense of freedom is stronger than in Italy. The average Italian is a stickler for liberty and this is still true notwithstanding some current signs to the contrary. Furthermore, Italy has felt since 1870 that [...] is called to an important of enlightenment and good will among nations of Europe, particularly the nations of southeastern Europe. This was Mazzini's teaching.

This Methodist educational institution was inspired by the highest idealism of the Peninsula. It was and is thoroughly Italian. During the war its teachers and students won conspicuous recognition for service to the country and allied cause. Since the armistice it has sought to aid Italy in extending her influence for good by enrolling in the student body young men from many nations. Boys from Montenegro, Albania, Serbia, Germani and other race have been registered. It is an important contribution to present and future international accord, particularly around the Adriatic and the Mediterranean and all in keeping with a half century of Italian political thought.

The Protestant churches in Italy are the Wesleyan, Methodist and Baptist of England, the Waldensian and the Southern Baptist and Methodist Episcopal of United States. There are a few small groups of United Brethren.....

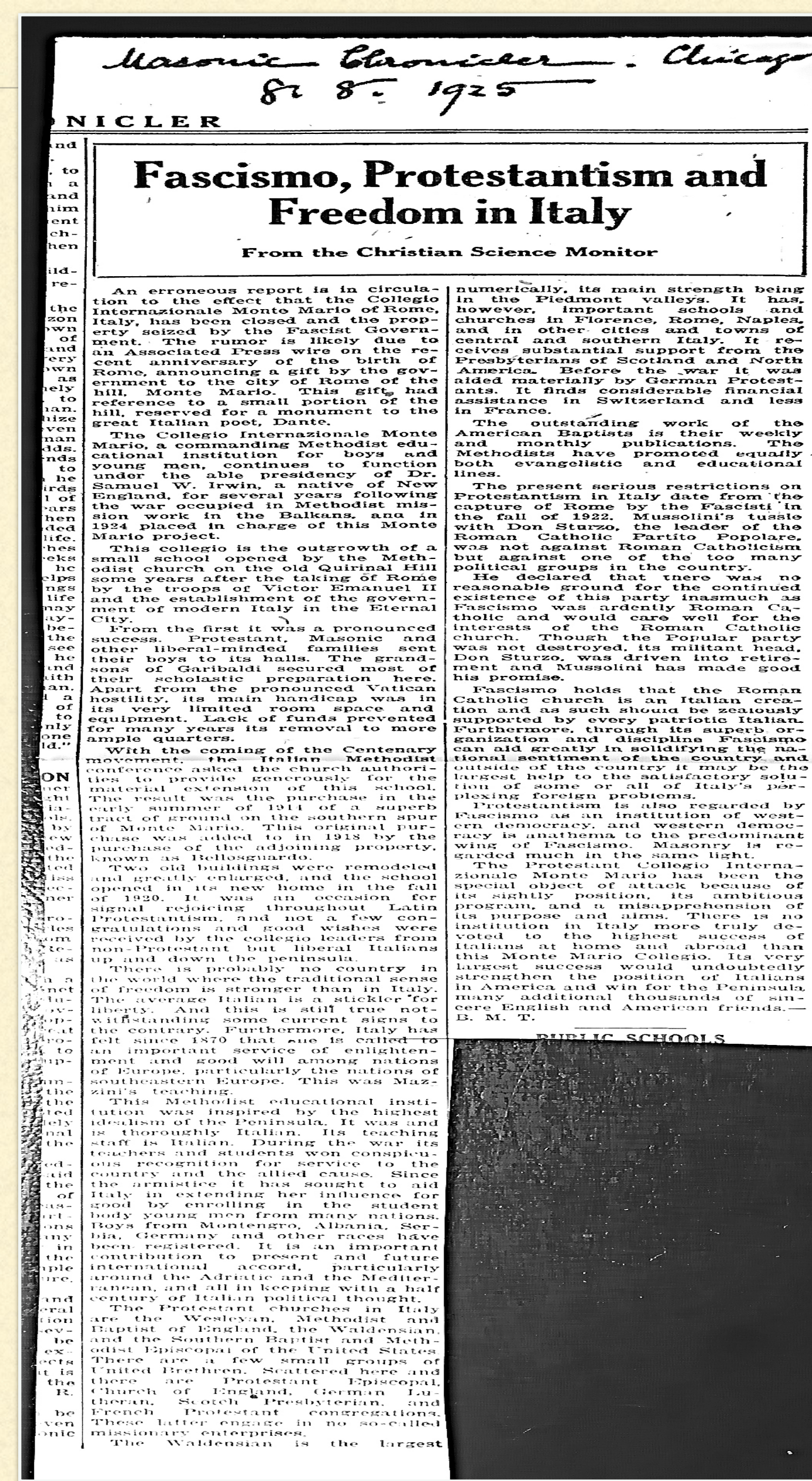
**The present serious restriction on Protestantism in Italy date from the capture of Rome by the Fascisti in the fall of 1922.** Mussolini's tissue with Don Sturzo, the leader of the Roman Catholic Partito popolare was not against Roman Catholicism but against one of the too many political groups in the country.

**He declared that there was no reasonable ground for the continued existence of this party inasmuch as Fascismo was ardently Roman Catholic and would care well for the interests of the Roman Catholic church.** Though the Popular party was not destroyed, its militant head, Don Sturzo, was driven into retirement and Mussolini has made good his promise.

**Fascismo holds that the Roman Catholic church is an Italian creation and as such should be seriously supported by ever patriotic Italian.** Furthermore, thought its superb organization and disciplina Fascismo can aid greatly in solidifying the national sentiment of the country and outside the country it may be the largest help to the satisfactory solution of some or all Italy's perplexing foreign problems.

**Protestantism is also regarded by fascismo as an institution of western democracy, and western democracy is anathema to the predominant wing of Fascismo. Masonry is regarded much in the same light.**

**The Protestant Collegio Internazionale Monte Mario has been the special object of the attack because of its significant position, its ambitious program, and a misapprehension of its purpose and aims.** There is no institution in Italy more truly devoted to the highest success of Italians at home and abroad than this Monte Mario Collegio. **Its very largest success would undoubtedly strengthen the position of Italians in America and win for the Peninsula many additional thousands of sincere English and America friends. B.M.T. »**



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**THE VATICAN COUNCIL II  
THE NEGOTIATION WITH THE GOI AND ITS FAILURE  
FATHER ROSARIO ESPOSITO (1921 - 2007) WROTE A BOOK IN WHICH HE RECOUNTS WHAT HAPPENED, THE TEXT IS  
ENTITLED "THE RECONCILIATION BETWEEN THE CHURCH AND FREEMASONRY", LONGO EDITORE, 1979.**

IN THE 1970S, IMMEDIATELY AFTER THE CONCLUSION OF THE SECOND VATICAN COUNCIL WITH ITS OPENINGS TO NON-BELIEVERS AND OTHER CHRISTIAN RELIGIONS, SOME MEETINGS WERE STARTED BETWEEN MASONIC ORGANIZATIONS AND EXPONENTS OF THE CATHOLIC CHURCH, IN PARTICULAR THERE WERE MEETINGS IN AUSTRIA, GERMANY AND ITALY, SO MUCH SO THAT IT CAN BE SAID THAT A REAL NEGOTIATION WAS OPENED.

IN ITALY, THE PROMOTER OF THE MEETINGS WAS ON THE ONE HAND THE GRAND ORIENT OF ITALY, ON THE OTHER WERE THE JESUIT FATHER ANTONIO CAPRILE, THE PAULINE FATHER ESPOSITO ROSARIO FRANCO, AND MONSIGNOR VINCENZO MIANO IN CHARGE OF THE "SECRETARIAT FOR NON-BELIEVERS AND FREEMASONRY".

PROFESSOR AUGUSTO COMBA PARTICIPATED IN PART OF THESE MEETINGS, HE TALKS ABOUT IT IN HIS "BOOK WALDENSES AND FREEMASONRY - TWO MINORITIES COMPARED".

COMBA, WHO PARTICIPATED IN THE MEETINGS FOR THE GOI, HIGHLIGHTS THEIR MUTUAL INSTRUMENTALITY: **"... I WAS AWARE OF THE INSTRUMENTAL, DIPLOMATIC, MEDIA CHARACTER THAT THE INITIATIVE HAD FOR BOTH PARTIES. AFTER ALL, THEY WERE ESSENTIALLY INTERESTED IN THE REFLECTIONS OF THE STORY ON THE GRAND LODGE OF ENGLAND. IF THE GRAND ORIENT OF ITALY COULD REPRESENT FREEMASONRY FOR THE VATICAN, IT PROBABLY DID SO BY WHISPERED LONDON AUTHORIZATIONS. AND WHAT INTERESTED GAMBERINI WAS THE START OF THE PROCESS, WHICH WILL BE CONTINUED THE FOLLOWING YEAR BY HIS SUCCESSOR SALVINI, TOWARDS BRITISH RECOGNITION.**

**"**  
**DON MIANO RECALLS IN 1965 THE ESTABLISHMENT OF THE SECRETARIAT FOR NON-BELIEVERS BY POPE PAUL VI, PONTIFF TO WHOM WE OWE THE CONCLUSION OF THE SECOND VATICAN COUNCIL (IN PARTICULAR THE PROGRAMMATIC ENCYCLICAL "ECCLESIAM SUAM") AND AN ENORMOUS REFORMING WORK OF THE CHURCH TODAY VERY LITTLE REMEMBERED.**

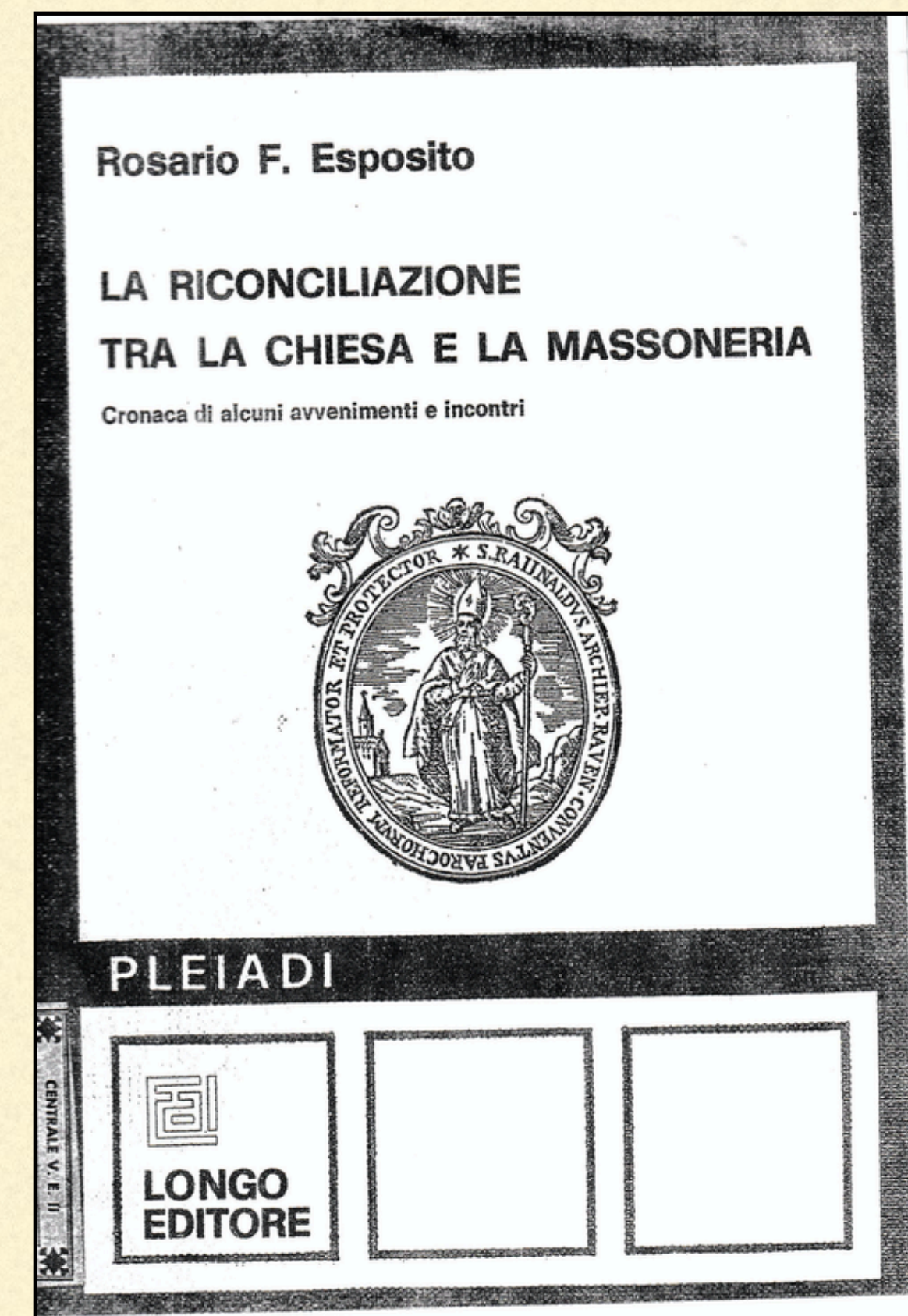
**NON-BELIEVERS WERE INTENDED AS THOSE WHO "DO NOT HAVE OR REJECT ANY RELIGIOUS FAITH", SO IT WAS COMMONLY CONSIDERED FREEMASONRY AND ONLY IN 1979 DON MIANO REALIZED THAT "FREEMASONS ARE NOT AND CANNOT BE CONSIDERED NON-BELIEVERS".**

**IT IS CLEAR THAT THE BELIEF WAS THAT FREEMASONRY WAS REPRESENTED NOT BY THE SO-CALLED REGULAR OR ANGLO-SAXON FREEMASONRY, BUT BY THE VEIN LINKED TO THE GRAND ORIENT OF FRANCE ATHEIST AND AIMED AT THE AFFIRMATION OF PROGRESSIVE IDEALS IN SECULAR SOCIETY.**

THE EXCOMMUNICATION OF FREEMASONRY WAS PARTICULARLY STRONG AS "LATAE SENTENTIAE", AS IT WAS VALID BY THE SIMPLE FACT OF BELONGING TO IT, THEREFORE IGNORING ANY ASSESSMENT BY THE ECCLESIASTICAL JUDGE ON THE BEHAVIORS AND ACTIONS COMMITTED AND THE GIFT OF FORGIVENESS WAS RESERVED ONLY TO THE PONTIFF.

DON MIANO WAS AWARE THAT THIS HAD HAPPENED DUE TO DOUBTS ABOUT MASONIC REGULARITY AND THE RESPECT OF THE LANDMARKS BY THE GOI: "ITALIAN FREEMASONRY WAS CONSIDERED TO BE IN THE FEUD OF THE GRAND ORIENT OF FRANCE, WHICH IN 1877 HAD REMOVED THE OBLIGATION OF ANY - ANY - RELIGIOUS FAITH AND WAS LATER COMPROMISED WITH A BLATANTLY ANTI-CLERICAL AND ANTI-RELIGIOUS POLICY".

THESE DIFFERENCES BETWEEN MASONIC ORGANIZATIONS HAD LED TO A DIFFERENT ATTITUDE OF THE VARIOUS NATIONAL EPISCOPAL CONFERENCES AND TO THEIR DIVERSIFICATION IN THE BEHAVIORS HELD TOWARDS THE DIFFERENT MASONIC ORGANIZATIONS



**The first meeting between the two delegations was held on Friday 11 April 1969, the last and ninth on 6 June 1977.**

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**THE 1974 LETTER FROM CARDINAL FRANJO STEPER, SECRETARY OF THE SUPREME CONGREGATION FOR THE DOCTRINE OF THE FAITH, SENT TO CARDINAL KROLL, PRESIDENT OF THE UNITED STATES EPISCOPAL CONFERENCE**

IN 1974 WE HAVE A FIRST OFFICIAL TURNING POINT: IT IS A LETTER FROM CARDINAL FRANJO STEPER, SECRETARY OF THE SUPREME CONGREGATION FOR THE DOCTRINE OF THE FAITH, SENT TO CARDINAL KROLL, PRESIDENT OF THE UNITED STATES BISHOPS' CONFERENCE.

THE LETTER, IT IS LATER SPECIFIED, COULD BE EXTENDED TO ALL THE EPISCOPAL CONFERENCES.

BOTH FATHER CAPRILE ON CATHOLIC CIVILIZATION AND FATHER ESPOSITO SPEAK OF THE EVENT IN HIS BOOK, ALBEIT WITH DIFFERENT ACCENTS.

WE REPORT ONLY THE WORDS OF FATHER ESPOSITO:

**"... MANY BISHOPS HAVE QUESTIONED THIS SACRED CONGREGATION ABOUT THE SCOPE AND INTERPRETATION OF CAN. 2335 OF THE CODE OF CANON LAW, WHICH, UNDER PENALTY OF EXCOMMUNICATION, PROHIBITS CATHOLICS FROM JOINING MASONIC ASSOCIATIONS OR OTHER SUCH ASSOCIATIONS."**

IN THE COURSE OF A FAIRLY LENGTHY EXAMINATION OF THIS PROBLEM, THE HOLY SEE HAS CONSULTED THE EPISCOPAL CONFERENCES PARTICULARLY INTERESTED IN THIS QUESTION SEVERAL TIMES, IN ORDER TO BETTER UNDERSTAND THE NATURE AND ACTIVITY OF SUCH ASSOCIATIONS AS WELL AS THE OPINION OF THE BISHOPS.

**THE GREAT DIVERSITY IN THE RESPONSES, WHICH INDICATES THE DIVERSITY OF SITUATIONS IN EVERY NATION, DOES NOT ALLOW THE HOLY SEE TO CHANGE THE GENERAL LEGISLATION SO FAR IN FORCE, WHICH THEREFORE REMAINS IN FORCE UNTIL THE NEW CANONICAL LAW IS PUBLISHED BY THE COMPETENT PONTIFICAL COMMISSION FOR THE REVISION OF THE CODE OF CANON LAW.**

HOWEVER, IN CONSIDERING PARTICULAR CASES, IT MUST BE KEPT IN MIND THAT **CRIMINAL LAW MUST BE INTERPRETED IN A RESTRICTIVE SENSE. FOR THIS REASON, ONE CAN CERTAINLY TEACH AND APPLY THE OPINION OF THOSE AUTHORS WHO BELIEVE THAT THE AFOREMENTIONED CANON 2335 AFFECTS ONLY THOSE CATHOLICS WHO ARE MEMBERS OF ASSOCIATIONS THAT REALLY CONSPIRE AGAINST THE CHURCH.**

HOWEVER, CLERICS, RELIGIOUS, AND EVEN MEMBERS OF SECULAR INSTITUTES ARE PROHIBITED FROM JOINING ANY TYPE OF MASONIC ASSOCIATIONS.

CIVILTA'  
CATTOLICA  
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**On the other hand, it was the English Freemasonry that had been condemned since the first excommunication, as specified in an article of "Civiltà Cattolica" referred to by Father Esposito, an article signed by Father Giovanni Oreglia of S. Stefano entitled "If Freemasonry English is different, that is, better or worse, than our Freemasonry" (1884, III, 159-171) concerning the reactions to Leo XIII's encyclical Humanus Genus:**

**"It is necessary to answer that not only is it not different from the others, but in a certain sense it is the worst of all' because it is the only true one, and the only one has been excommunicated from the beginning ....**

**'Was always condemned and excommunicated by the Popes and more by Leo XIII, not only is she not different from the others, and less guilty, but she is precisely the one that is most directly excommunicated and condemned and excommunicated, since the one that belongs to all mother the teacher '(pp. 163) "**



## 1983 - THE REFORM OF THE CODE OF CANON LAW

**WE COME TO THE BOOK BY FATHER ZBIGNIEW SUCHECKI, BELONGING TO THE ORDER OF CONVENTUAL FRANCISCANS, IN THE TEXT WE TALK ABOUT THE WORK OF THE PONTIFICAL COMMISSION FOR THE REVISION OF THE CODE OF CANON LAW**

The Friar points out that the excommunication disappears in the new Canon 1374 of the Code of Canon Law published in 1983 but notes that the Plenary Congregation adopted a resolution at the German Bishops' Conference with which the incompatibility between Masonic membership and that of the Catholic Church was again decried: the tone has changed but the condemnation remains.

The Congregation for the Doctrine of the Faith prepared a declaration called 'Quaesitum Est' on November 26, 1983, which is briefly illustrated by the Osservatore Romano on February 23, 1985.

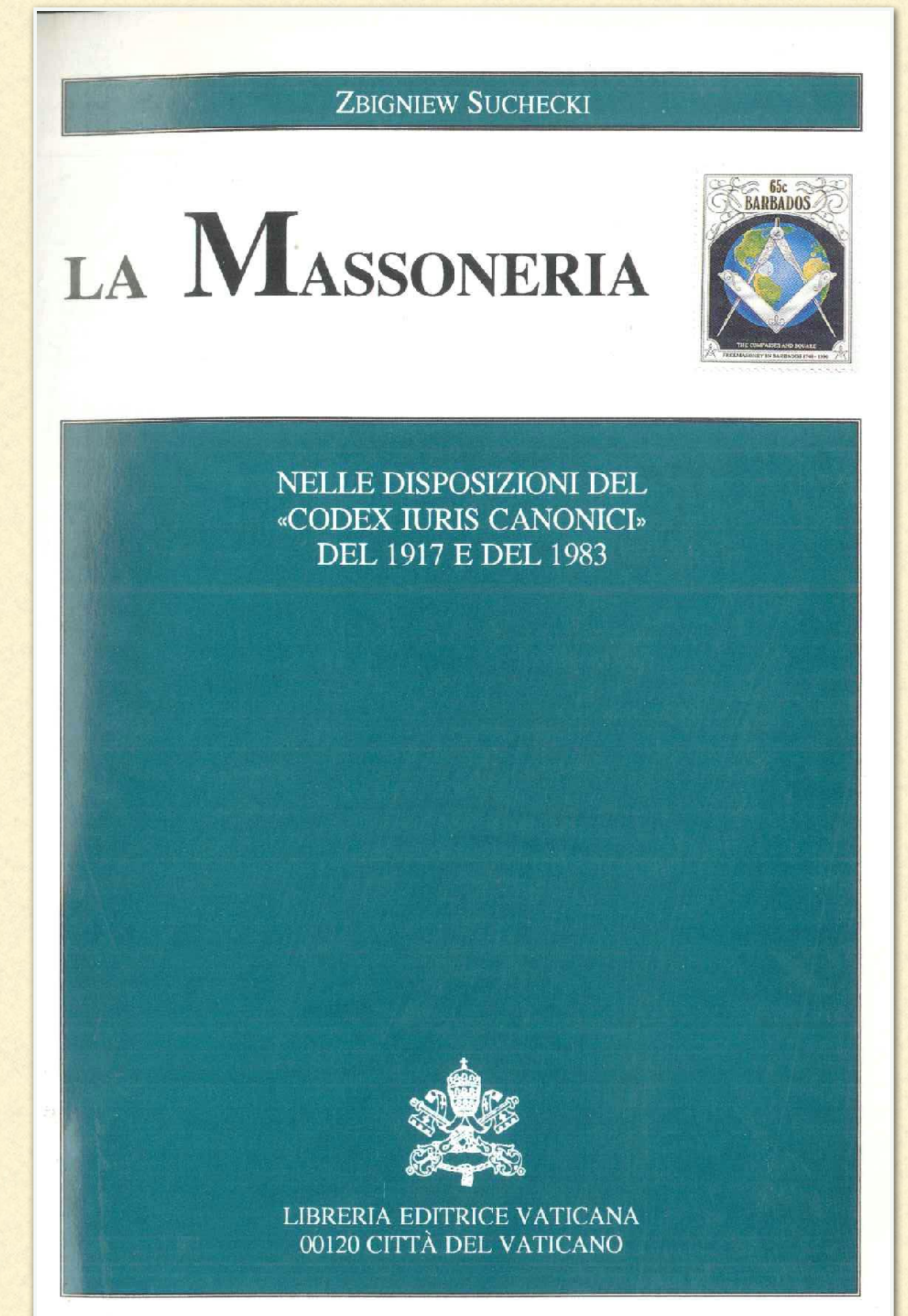
This paper reaffirms the condemnation of Freemasonry in the usual terms, the article reminds us of Father Zbigniew Suchecki, it was entitled "Reflections one year after the declaration of the Congregation for the Doctrine of the Faith. Irreconcilability between the Christian faith and Freemasonry".

The German Episcopal Conference started a long study of the rituals of Freemasonry limiting itself to the first 3 degrees, wanting with this to go beyond subjective knowledge, linking its analysis to written documents, let's see the conclusions: "Concluding statement.

Even if the free masonry, following the persecution suffered during the National Socialist era, has made a transformation in the sense of a greater openness towards other social groups, nevertheless, in its mentality, in its fundamental beliefs and in its << work in the temple >>, has remained fully equal to itself.

The oppositions indicated touch on the foundations of Christian existence. The in-depth examinations of the Masonic rituals and spiritual world make it clear that contemporary membership of the Catholic Church and free masonry is excluded." (Wurzburg, April 28, 1980).

22



Canon 2335, code of 1917: *Nomen dantes secae massonicae aliste eiusdem generis associationibus que contra Ecclesiam vel legitimas civiles potestates machinantur, contrahunt ispa facto excommunicationem Sedi Apostolicae simpliciter reservetam*".

Canon 2336: *"Insuper clerici et religiosi nomen dantes sectae massonicae aliisque similibus associationibus denuntiari debent Sacrae Congregationi S. Officio"*.

Canon 1374 of the 1983 Code: *"Qui nomen dat consociationi, quae contra Ecclesiam machinatur, iusta poena puniatur, qui autem eiusmodi consociationem promovet vel moderatur, interdictio puniatur."*



# SOME CURIOSITIES

The confusion between religious power and temporal power -  
the origins of the Church State

CARLO INCORONATO IMPERATORE

NEL 799 PAPA LEONE III (795-816) RIPARÒ IN GERMANIA, IN FUGA DA UNA SOLLEVAZIONE DELL'ARISTOCRAZIA ROMANA CHE NON LO RITENEVA ALL'ALTEZZA DEL SUO COMPITO.

IL RE FRANCO NE PRESE LE DIFESE E LO FECE RIENTRARE NELLA SEDE PONTIFICIA, PONENDO COSÌ IL PAPA SOTTO LA PROPRIA TUTELA. TALE LEGAME SI RAFFORZÒ ULTERIORMENTE CON LA SOLENNE PROCLAMAZIONE DI CARLO A IMPERATORE, MEDIANTE L'UNZIONE PAPALE, DURANTE LA MESSA DI NATALE DELL'800 NELLA BASILICA DI SAN PIETRO A ROMA.

IN QUESTA CIRCOSTANZA LEONE III COMPÌ ANCHE IL GESTO DI PROSTRARSI AI PIEDI DEL SOVRANO, ALLO SCOPO DI INDICARLO COME PROTETTORE DI TUTTA LA CRISTIANITÀ. DOPO LA CERIMONIA, IL POPOLO DI ROMA LO ACCLAMÒ COME «GRANDE E PACIFICO IMPERATORE». MENTRE A BISANZIO IL CERIMONIALE PREVEDEVA CHE IL NUOVO IMPERATORE VENISSE PROCLAMATO DALL'AUTORITÀ CIVILE (IL SENATO) E SOLO DOPO FOSSE CONFERMATO DALL'AUTORITÀ RELIGIOSA (IL PATRIARCA), A ROMA LA CERIMONIA DI INCORONAZIONE DI CARLO DA PARTE DI PAPA LEONE III AVEVA PRECEDUTO OGNI ALTRO ATTO DI RICONOSCIMENTO DELL'AUTORITÀ IMPERIALE.

**QUESTO GESTO INTENDEVA AFFERMARE CHE IL PONTEFICE AVEVA TITOLO PER ELEGGERE L'IMPERATORE, IN QUANTO INTERPRETE DEL VOLERE DI DIO, E CHE PERTANTO L'AUTORITÀ POLITICA ERA – IN QUALCHE MODO – SOTTOPOSTA A QUELLA RELIGIOSA**

## Carlo incoronato imperatore

Nel 799 papa Leone III (795-816) riparò in Germania, in fuga da una sollevazione dell'aristocrazia romana che non lo riteneva all'altezza del suo compito. Il re franco ne prese le difese e lo fece rientrare nella sede pontificia, ponendo così il papa sotto la propria tutela. Tale legame si rafforzò ulteriormente con la solenne proclamazione di Carlo a imperatore, mediante l'unzione papale, durante la messa di Natale dell'800 nella basilica di San Pietro a Roma. In questa circostanza Leone III compì anche il gesto di prostrarsi ai piedi del sovrano, allo scopo di indicarlo come protettore di tutta la cristianità. Dopo la cerimonia, il popolo di Roma lo acclamò come «grande e pacifico imperatore».

Mentre a Bisanzio il cerimoniale prevedeva che il nuovo imperatore venisse proclamato dall'autorità civile (il senato) e solo dopo fosse confermato dall'autorità religiosa (il patriarca), a Roma la cerimonia di incoronazione di Carlo da parte di papa Leone III aveva preceduto ogni altro atto di riconoscimento dell'autorità imperiale.

Questo gesto intendeva affermare che il pontefice aveva titolo per eleggere l'imperatore, in quanto interprete del volere di Dio, e che pertanto l'autorità politica era – in qualche modo – sottoposta a quella religiosa [► *Cittadini della storia*, p. 256].



▲ San Pietro porge la stola bianca a papa Leone III e lo stendardo imperiale a Carlo Magno, 1743, mosaico (Roma, Palazzo del Laterano). Si tratta di una copia del mosaico del IX sec. che ornava il Triclinio Leonino, fatto costruire da Leone III.

LE PIETRE PARLANO  
da Augusto alla fine dell'Alto Medioevo  
Autori vari - Loescher Editore  
Torino - 2018 - pagina 241



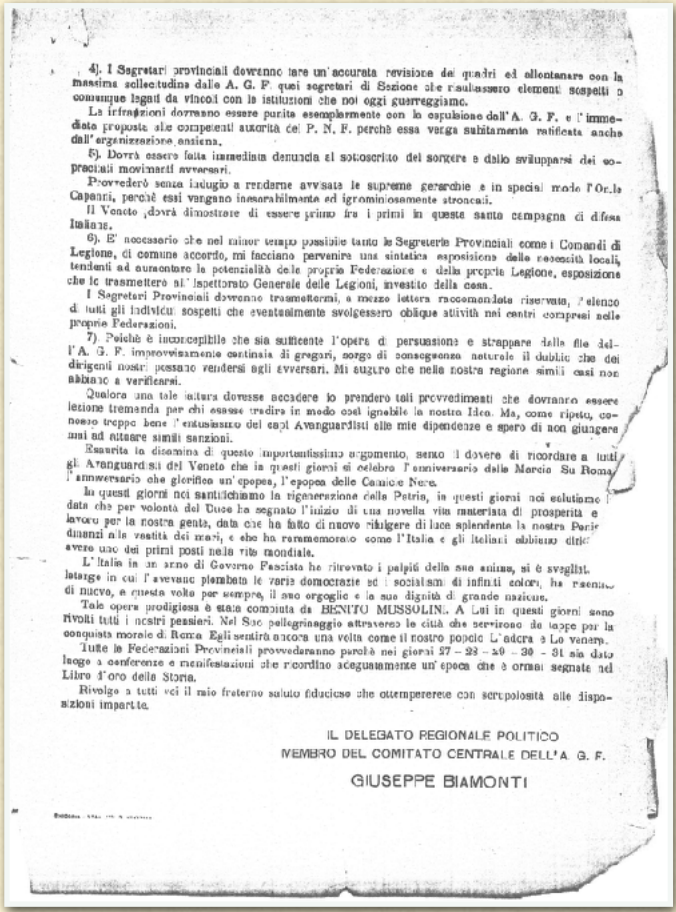
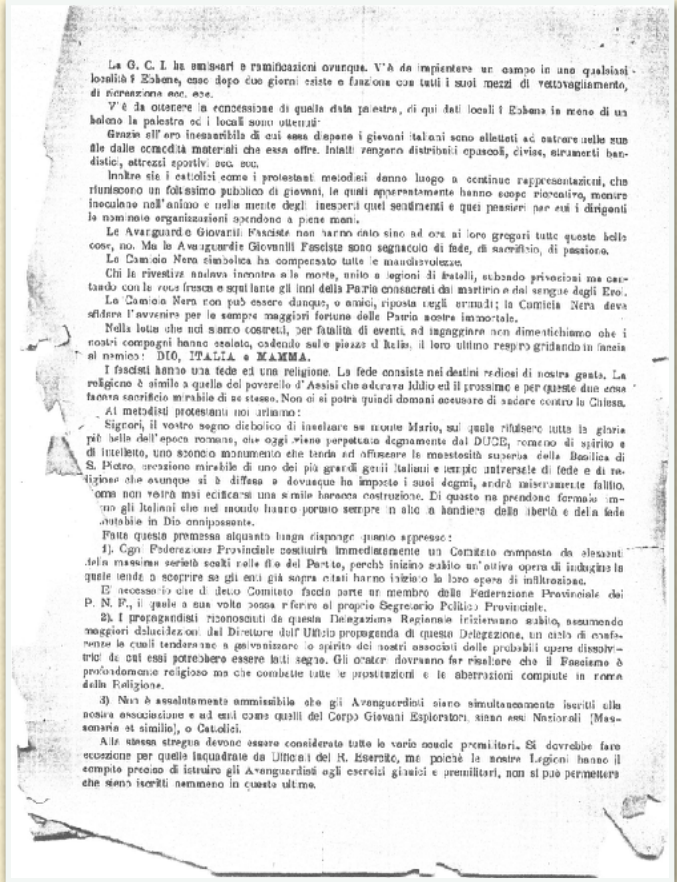
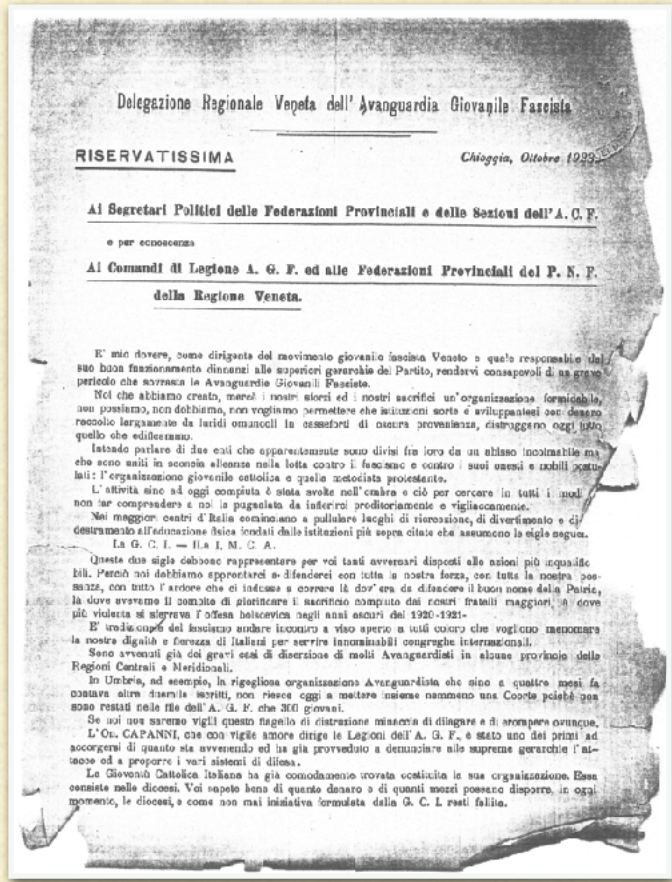
# FASCISM AGAINST THE EVANGELICS IN ITALY AGAINST PIAZZA DEL GESU'

Abbiamo trovato un documento fra le carte di Mussolini quale Presidente del Consiglio dei Ministri risalenti all’ottobre del 1923, una lettera della Delegazione Regionale Veneta dell’Avanguardia Giovanile Fascista; il Delegato Regionale Politico G. Biamonti scrive una Riservatissima” ai segretari politici delle federazioni provinciali della A.G.F., ai comandi di legione della A.G.F. e alle federazioni provinciali del Partito Fascista lamentando il fatto che malgrado tutto l’A.G.F. abbia non molta presa sui giovani, perché già dal 1922 pensavano di irregimentare i giovani. Il problema era costituito dal fatto che i giovani erano più attratti dalla organizzazione della Gioventù Cattolica, la G.C.I. e da quella dei metodisti, l’I.M.C.A..

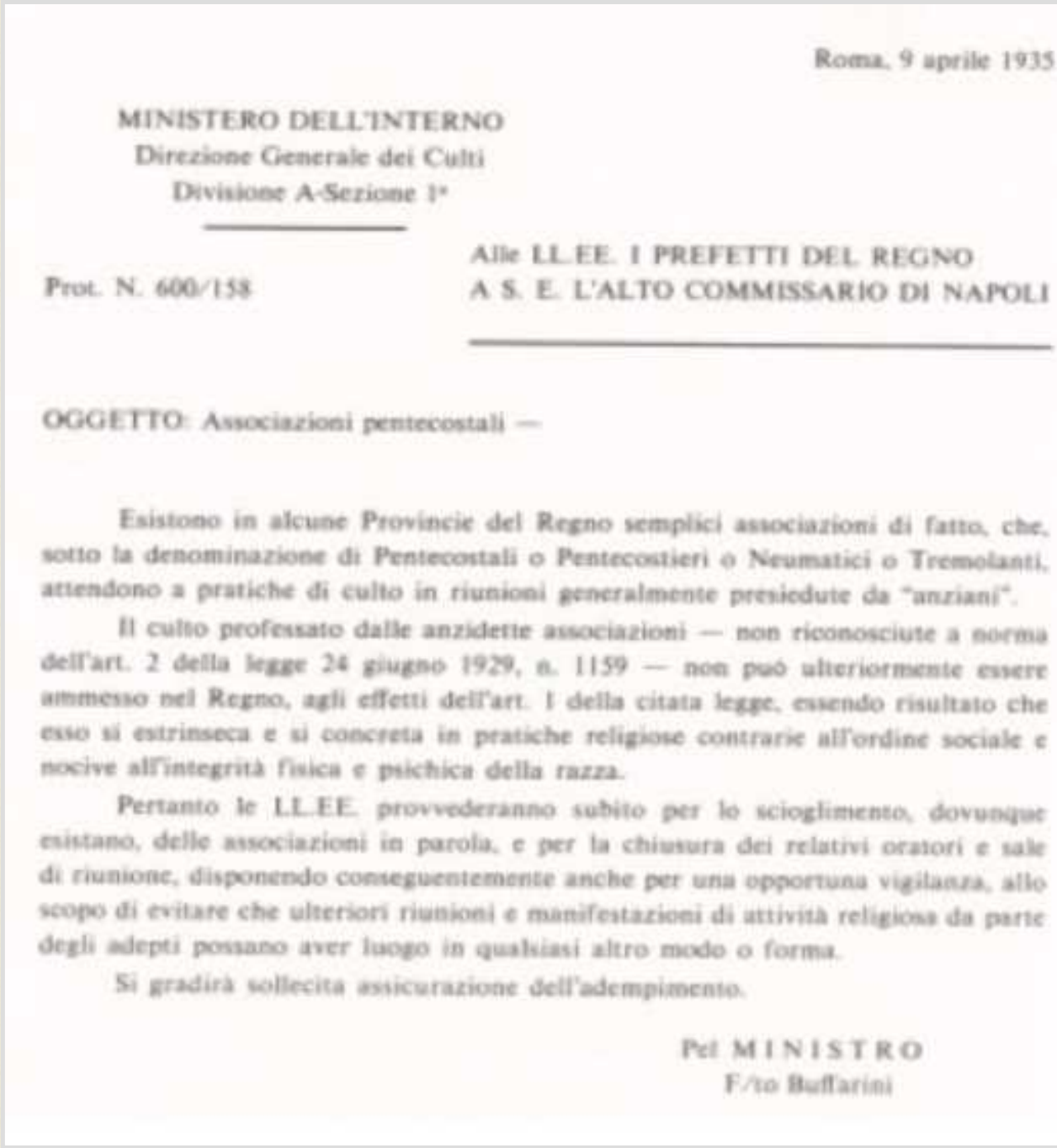
L’analisi del Capo fascista è chiara:

“Nella lotta che noi siamo costretti, per fatalità di eventi, ad ingaggiare non dimentichiamo che i nostri compagni hanno esalato, cadendo sulle piazze d’Italia, il loro ultimo respiro gridando in faccia al nemico: DIO, ITALIA E MAMMA. I fascisti hanno una fede e una religione...Non ci si potrà quindi domani accusare di andare contro la Chiesa.

Ai metodisti protestanti noi urliamo: Signori, il vostro sogno diabolico di innalzare su monte Mario, sul quale rifulsero tutte le glorie più belle dell’epoca romana, che oggi viene perpetuata degnamente dal DUCE, romano di spirito e di intelletto, uno sconcio documento che tenda ad offuscare la maestosità superba della Basilica di S. Pietro, creazione mirabile di uno dei più grandi geni italiani e tempio universale di fede e di religione che ovunque si è diffusa e e dovunque ha imposto i suoi dogmi, andrà miseramente fallito, come non vedrà mai edificarsi una simile barocca costruzione. Di questo ne prendono formale impegno gli italiani che nel mondo hanno portato sempre in alto la bandiera della libertà e della fede immutabile in Dio onnipossente.”. 24



# LA CIRCOLARE BUFFARINI-GUIDI



# The persecution of the Pentecostals

il Corriere della Sera il 19 luglio 2014: “...Papa Francesco pronuncia di fronte a circa 350 fedeli evangelici provenienti da tutto il mondo, un discorso senza precedenti per ciò che avvenne ai tempi del fascismo e delle leggi razziali: << Tra quelli che hanno perseguitato e denunciato i pentecostali quasi come fossero dei pazzi che rovinavano la razza, c’erano anche dei cattolici: io sono il pastore dei cattolici e vi chiedo perdono per quei fratelli e sorelle cattolici che non hanno capito e sono stati tentati dal diavolo>>”. È che l’ostilità verso gli evangelici fu diffusa e fu forse dovuta anche al rapporto privilegiato che ha intessuto il Vaticano con il fascismo?



# THE EVENTS OF 1908 THE OPINION OF CIVILTA' CATTOLICA

[Saverio Fera, head of traditional and spiritual Freemasonry  
and for this reason accused during the crisis of 1908 of being](#)

**"Agent of Protestant biblical societies"**

CIVILTA'  
CATTOLICA  
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MAGAZINE

waiting for the  
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publish the image  
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Su concessione del Ministero della Cultura e del Turismo -  
Biblioteca Marucelliana di Firenze - raccolte de La Civiltà Cattolica - anno 60 -  
1909 - Volume I - 27 gennaio 1909 – Divieto di riproduzione.

NELLO SCONTRO CHE HA DIVISO GOI E PIAZZA DEL GESU' SECONDO LA CIVILTÀ CATTOLICA PREVALE IL GOI, COSA NON VERA, VEDIAMO COSA SCRIVE LA RIVISTA:

“Fra le quali la prima e più evidente si è che la corrente conservatrice o moderata, formata di massoni spiritualisti o deisti nell'ordine religioso e di opportunisti antisovversivi nell'ordine politico, fu definitivamente sbandita dall'organizzazione ufficiale della massoneria italiana e ridotta a non essere più che una quantità trascurabile nella vita pubblica del paese; il **Fera, capo dei primi e per ciò accusato durante la crisi quale agente delle società bibliche protestanti**, e l'on. Camera, capo dei secondi, e perciò trattato da emissario del governo per formare una massoneria giolittiana ad uso elettorale, furono scomunicati ed espulsi con tutti i loro aderenti dal Grande Oriente d'Italia, che domina interamente il rito simbolico e la grande maggioranza del rito scozzese,

PIAZZA DEL GESU' RIDOTTA AI MINIMI TERMINI

“Ma pur troppo, come aveva preveduto il pastore Gay nel suo colloquio con un redattore del Momento, i feriali rimasero pochino e si ridussero ben presto ai minimi termini; nella sua circolare del 24 agosto il Gran Maestro Ferrari poté contar trionfalmente sulle dita le logge e le camere disobbedienti e perciò demolite dal Grande Oriente, affermando che <<scisma non vi era stato>>, che il <<tentativo dei secessionisti era completamente e miseramente fallito>> e che <<il tempo avrebbe aperto gli occhi ai pochissimi illusi>>. E la Ragione di Roma dichiarò ripetutamente che <<il tentativo fermano era passato definitivamente nel novero dei ricordi con un funerale di prima classe, ma senza eccessivo spargimento di lagrime>>.”

IL RUOLO DEL GOVERNO FRANCESE E DELLA MASSONERIA FRANCESE:

“E il dissidio doveva farsi più aspro, quanto più la massoneria francese, trionfante delle sue vittorie, aizza a la sorella minore d'Italia e seguirne degnamente le orme gloriose, e il governo francese coi suoi mezzi morali, soffiava sul fuoco dell'anticlericalismo italiano, per creare una pubblica opinione a sé favorevole e trarsi dietro a rimorchio l'Italia nella guerra al cristianesimo...”

PREVALGONO NEL GOI ANARCHICI GIACOBINI E SOCIALISTI:

“E come i repubblicani e i radicali, così i socialisti e perfino gli anarchici, già avversi alla massoneria, considerata quale una setta tenebrosa della borghesia sfruttatrice, non solo si rappattumarono e si strinsero alleanze con essa contro il comune nemico, il clericalismo, ma, specialmente dopo la vittoria del blocco popolare nelle elezioni municipali di Roma, entrarono in buon numero nelle logge per rinforzarne l'elemento giacobino e renderlo predominante, formando quella che il pastore Gay chiamò <<miscela radicale e socialista, colla quale è impossibile andar d'accordo>>, poiché <<il Braccialarghe (famoso agitatore anarchico ascrittosi alla massoneria) non può avere rispetto alla Bibbia e la Bibbia deve trovarsi sopra ogni altare massonico>>.”

[ALLE CONFERENZE INTERNAZIONALI DI WASHINGTON NEL 1912 E LOSANNA NEL 1922 A RAPPRESENTARE IL RITO SCOZZESE IN ITALIA FU CHIAMATA LA  
COMUNIONE DI PIAZZA DEL GESU', ACCADDE ESATTAMENTE L'OPPOSTO DI QUANTO I GESUITI SCRIVEVANO ANCHE SE POI IL GRANDE ORIENTE RIMASE A LUNGO  
L'ORGANIZZAZIONE CON IL MAGGIOR NUMERO DI ADERENTI](#)



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## **ATTACHED DOCUMENTS AND IMAGES CLARIFICATIONS:**

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