

Rotarians are Freemasons in Disguise

ROTARY CLUB INTERNATIONAL: THE LITTLE BROTHER OF FREEMASONRY

It is a fact that Rotarians flourish where Masons are most abundant, so much so that they are usually nothing more than Masons in disguise.

Its founder was a Freemason and its main collaborators and Freemasons are today's international leaders. In London there is a Masonic Lodge - the Rotary Lodge - reserved exclusively for Rotarian Masons and whose Grand Master is the Prince Consort, Philip of Edinburgh.

The January 1928 Bulletin of the Spanish Grand Orient stated that "the Masons could be considered as the elder brothers of the Rotarians, since between one institution and the other there are great points of common ground".
contact".

In the Rotary Clubs," states the Masonic magazine "Alpina", "many Freemasons have their place; and this is easily understandable," it adds, "given the principles that govern Rotarianism".

It is, therefore, not a novelty that in the Masonic magazine "El Nivel", published in Buenos Aires, there is a informed the Masonic public, in its February-March 1944 issue, of "the efficient work carried out by the Grand Master of the Grand Lodge of Argentina in connection with the Rotary Club".

The Freemason Pérez Torreblanca said at the Assembly of the Symbolic Masonry of Spain in 1929: "By their origins the Rotary Clubs fulfil an international function very similar to the Masonic one, although the limitation of their aims places them in the situation of lesser brothers of our Order. The Freemasonry must collaborate in this movement so that its primary aims are not distorted". And then, following the ecclesiastical censure of the members of the "cogwheel", he added: "The Rotary movement, condemned by the Church and persecuted by the bishops, deserves a sympathetic

consideration, and even the support of integrating it where Masonic possibilities allow". [5]

The Lions Club: a recruitment centre for Rotarians

Among the various centres which owe their initiation to the Rotary, we must name, because of its great importance, the Lions Club. This institution, also called Lions International, whose headquarters are in Chicago (where Martinez de Hoz's Chicago Boys came from), was born in the American city of Dallas, Texas, in 1917, as a younger brother of the Rotary. It is believed to be an international organisation of Masonic origin that responds to US oil interests (hence its connection to Joe and his band of outlaws). Lionism has already founded 21,000 clubs in the world and has 1,500,000 members, called "lions". The acronym LIONS can mean, according to the interpreters of Lionism: Loyalty, Understanding, Order, Nobility of Ideals, Striving for Progress and Service to the Individual. All this, of course, for the destruction of the homelands.

The first convention of Lions clubs in the district corresponding to Argentina then met in the El Círculo theatre in the city of Rosario, on 23 May 1957 (at the height of the Liberating Revolution), presided over by its international delegate, Dr. Humberto Valenzuela García (who had already been a member of the Lions Clubs of Argentina), and was attended by Dr. Humberto Valenzuela García (who had already been a member of the Lions Clubs of Argentina). had been in Argentina in November 1954); and when the national branch of the institution was established in Buenos Aires, the Freemason gorilla José Fernández Moreno was elected president. [6]

Rotarianism and Catholicism

In 1928, the Spanish bishops of Palencia, Almería, Tuy, León and Orense condemned the Róтары in pastoral letters, followed by the entire Spanish episcopate on 1 February 1929.

The Primate of Toledo, Monsignor Segura y Sáenz, wrote in his pastoral letter of 23 January 1929: "The Rotary professes an absolute secularism and a universal religious indifference, attempting to moralise individuals and societies in total disregard of our holy mother the Catholic Church. While preaching a morality without religion in order to achieve universal peace, they hide - under a commercial, recreational, philanthropic, pedagogical, neutral, but always secular aspect - the denial of morality. and of the true religion, which they try to replace with a religion that is not that of Jesus Christ".

The Bishop of Palencia said: "The Rotarian institution, as such, makes a profession of absolute secularism, of

universal religious indifference, and attempts to moralise individuals and societies by means of a radically naturalistic, rationalistic and even atheistic doctrine. Let our beloved faithful know, therefore, that good Catholics cannot enter into the so-called Rotary Clubs".

And the Bishop of Orense pointed out that "such Rotary clubs are nothing more than new satanic organisations of the same origin and spirit as Freemasonry; even if they try to disguise themselves and appear with the label of pure humanitarianism and even Christian charity and universal fraternity (...).

According to all the signs and testimonies and reliable documents; and even in the judgement and evidence of distinguished and most meritorious Catholics and prelates of the Church, the Rotarian organisation is suspect and must to be regarded as vile, execrable and accursed".

Cardinal Andrieu, Archbishop of Bordeaux, condemned it in 1929; and, in mentioning these documents of the French and Spanish episcopates, the Ecclesiastical Review of Buenos Aires, in 1929 and 1945, reminded Catholics of Resolution No. 87 of the Argentine Episcopate, which states: "Our The bishop went on to comment that "among such associations may justly be included the Rotary Club"; and therefore only with the permission of the bishop, and by pledging himself to follow his instructions faithfully, may a Catholic belong to the Rotary Club. And further on he commented that "among such associations the Rotary Club may justly be included"; so that only by permission of the bishop, and by pledging himself to follow his instructions faithfully, may a Catholic by exception belong to the Rotary. [7]

Because "the Róтары", wrote the Jesuit José M. Bower in the magazine "Estudios" of Buenos Aires in its October 1928 issue, "is not compatible with Catholicism. With its rationalistic, naturalistic and secular morality it stands as a rival to evangelical morality, and between the morality of the Rotary and the morality of Christ the choice cannot be doubtful for a Catholic. To mutilate divine truth is sacrilege, to conceal it is cowardice, and to substitute another for it is apostasy".

Any ethical system that is not based on Christian principles is inadmissible for a Catholic, and "the Attempts at agreement in this field," Pius XI warns us in his encyclical *Mortallium animos* of 6 January 1928, "can in no way obtain the approval of Catholics, since they are founded on the false opinion of those who think that all religions are, with little difference, equally good. Those who hold this opinion are gradually falling into the trap of naturalism and atheism". [8]

The Ecclesiastical Bulletin of the Archdiocese of Santa Fe of 15 March 1933 echoes these concepts by transcribing an article from *L'Osservatore Romano*, the unofficial organ of the Holy See,

underlining the "anti-religious and anti-Catholic character of Rotarianism". [9]

The condemnations of the Spanish and French bishops were followed by those of the Dutch episcopate in their Conference of Utrecht in 1930, of the Peruvian episcopate in 1938 and of Monsignor Reyes, of Nicaragua, in 1941, which in general say: "The Rotary holds a radically naturalistic and atheistic doctrine, totally indifferent to religion and worship. Such clubs are satanic, of the same spirit and origin as Freemasonry (...) And they preach a morality without religion (...) Therefore we declare categorically that no Catholic is allowed to join the Rotary, and that by belonging to it they endanger their eternal salvation".

The Holy See - in response to the consultation of the bishops - strictly prohibited it for all clerics in its "non expedit" of 4 February 1929, and then Pius XII repeated this prohibition on 11 January 1951, adding an exhortation for the faithful in general, in which he advised them to beware of belonging to societies condemned by the Church or simply suspicious, according to canon 684 of the Code of Canon Law.

The Holy See, clarifying the curial phrase "non expedit", indicated that "prohibitóinem importat", i.e. it constitutes a prohibition[10] . 10] And L'Osservatore Romano, the Vatican's official newspaper, gave three main reasons for such a prohibition, namely: "Because of its Masonic origin, because of its proven hostility towards the Catholic Church and for its moral code, so similar, almost in its entirety, to that of Freemasonry".

The Argentinian Rotarians, on learning of this decision of the Holy See, spoke of the "unjust appraisals of the Vatican", of "revivals of medieval intolerance", that "the Church has made a very serious mistake"; and that such an attitude manifests in Her "a spiritual authority full of arrogance". With such assessments of the supreme magisterium of the Vicar of Christ on earth, how can a Rotarian call himself a Catholic?

In September 1945, the ecclesiastical magazine of Buenos Aires expressed itself as follows: "The Ordinary can not allow priests to join or give their names to the Rotary clubs, nor to attend their meetings". [11]

We read in L'Osservatore Romano of 1933: "The Rotarians, in claiming to be the authentic organisation The practice of ethics, and the teachers and executors of the moral law they point to, argue in a similar way to the doctrinaires of Freemasonry. This is why the Rotarian conception, as well as the Masonic one, does not

can be reconciled with Catholic doctrine".

Rotarianism, disregarding twenty centuries of Christian life, has taken a giant leap backwards and has placed itself in the midst of pagan and naturalistic philosophy. Its own indelible features are: a radical naturalism, absolute religious indifferentism and complete practical atheism.

The celebrated English thinker Chesterton defines it as "a soulless organisation, devoid of all spiritual dignity. There is nothing Christian about Rotary fellowship," he says, "and its theory of self-sufficiency is the blackest of modern heresies. And so concludes the learned writer: "The Man is not sufficient unto himself, he must rely on God; and Rotarianism dispenses with any divine idea in human relations. The brotherhood of man needs the fatherhood of God. When the suppresses or avoids belief in the supernatural (as the Rótyary does) everything is reduced to a petty collection of conceits. [12]

REFERENCES

[5] TONELLI, Armando, The Truth about the Rotary Club, *ibid*.

[6] La Nación newspaper of 31 May 1957.

[7] Revista Eclesiástica de Bs. As., p. 554 of 1929 and 532 of 1945. 47 Calece.

[8] Complete Collection of Pontifical Encyclicals, Vol. I, pp. 1114 to 1120 (Encyclical *Mortalium animos* of Pius XI of 6 January 1928).

[9] Ecclesiastical Bulletin of the Archdiocese of Santa Fe, p. 153, 15 March 1933.

[10] *Acta Apostolicae Sedis*, Volume 21, No. 42.

[11] Revista Eclesiástica de Bs. As., page 532, year 1945. Publication of the Rotary Club of Buenos Aires (pamphlet), 1951.

[12] TONELLI, Armando, op. cit.

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