The Taxil Hoax

and a Plan for Three World Wars

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Controlled Opposition

Modern Israel is a complex issue from a strictly geopolitical, worldy perspective. It is more complex than simply a Muslim-Jewish hatred issue. Real animosity exists, but the Palestinian issue may be exploited by the New World Order to destroy both Jews and Muslims and seize the Middle East. At least this is suggested by a document with dubious provenance, which has been floating around for twenty years. Supposedly, it is a 1871 letter written from Albert Pike, Grand Poo-Pah of Masonry, to Giuseppe Mazzini, Grand Poo-Pah of the Illuminati. But, given Illuminati goals of world domination, a subversive plan of this nature seems logical. In *The Illuminati is Fulfilling Bible Prophecy* (2010), a documentary by Cutting Edge Ministries, David Bay says that the Middle East is denominated by the Illuminati the "Non-Integrating Gap" because Arabs are not submitting to the Western globalist agenda. God prophesied about Ishmael, the progenitor of the Arabs (Genesis 16: 12): "he will be a wild man; his hand will be against every man, and every man's hand against him." The religion of Islam itself is notoriously intolerant and antisocial. Certainly from the Sodomite perspective of the New World Order, it is.

Why invoke a dubious document, anyway? Regardless of its provenance, at least the last stage of the tripartite plan, which Christians see transpiring at the end of the age, seems to be shaping up as outlined. It involves a war of mutual annihilation between Israel and the Muslim nations of the Middle East.

There are two possible motives for such an Illuminati plan if

it exists: 1) a desire for the land of the Middle East (Babylon in Iraq?) and 2) Satan's desire for the Temple Mount.

The supposed letter from Pike to Mazzini outlining three world wars, is an open-source forgery. It is an additive forgery, a forgery built upon a forgery. However, I, like Illuminati scholar Leo Zagami,[1] think that it is probable that the information of the varying stages of its development has been used for various purposes. The final form in which this fraudulent material has appeared details three world wars, the last of which being a Muslim-Israeli conflict seems to reveal a real agenda. Illuminati defector Doc Marquis said that the Illuminati is required to reveal their plans ahead of time. Presumably, they are required to do so by God Himself, who requires it of Satan. Perhap this is the way they are revealing the Third World War, by horning in on a salacious fraudulent document.

The following pages may seem to be largely innuendo. I am aware that indulging the topic at all is a discursive foray into speculation. I will attempt to be as rational and even-handed as possible. Certainly, Taxil's own testimony seems irrefutable proof that he was the mastermind of at least part of this supposed letter from Pike to Mazzini, that the whole thing was a fraud. But I ask the reader to consider the few points which I glean from a historical examination of the Taxil hoax and also subsequent developments with regard to supposed revelations of an Illuminati plan of three world wars.

A purported Pike-Mazzini letter, which outlines a plan to demoralize presumably the European and American populations to accept Luciferianism has been attributed to the Léo Taxil hoax of the late 19th century, a summary of which we will provide. However, the application globally, to the New World Order, is attributable to the 1950s writings of Canadian naval officer William Guy Carr. (This statement will be explained in a moment: Taxil's letter did not contain an outline of three world wars. Much of the language is used, but the outline of three world wars appears to be of later origin.) But Carr merely hy-

1 Author of the contemporary *Confessions of an Illuminati* series.

potheiszed the three world wars, and it would remain for some unknown person during the latter half of the 20th century or the first decades of the 21st century to forge the literal outline for three world wars, pseudepigraphically attributing it to Albert Pike.

Leo Zagami, author of the *Confessions of an Illuminati* series of books, believes that, nevertheless, Taxil was a Jesuit agent, conducting a vast Hegelian dialectic in the 19th century to demoralize both Freemasons and Catholics, presumably to break down the historical animosity of the two and eventually facilitate a synthesis. This is precisely the historical result of the Taxil hoax. There may have been other more short-term goals as well. Masonic historian Aldo Mola thought that one of the authors associated with the Taxil hoax, ostensibly a conspirator, Domenico Margiotta, a French national, was attempting to undermine the Triple Alliance (Germany, Italy, and Austria) by otherthrowing the government of Crispi. (He and another Taxil writer, Diana Vaughan, accused Crispi of Devil worship.) There is historical evidence to support Zagami's theory, ephemeral though it may be. Could the addendum, subsequent to Carr, also be a psychological operation, a vast conditioning program? What would be the motive?

I propose that we examine the history of the document, the purported Pike-Mazzini outline of three world wars, beginning with the language that Taxil places in Pike's mouth. And consider if there is any credence to Zagami's theory, the relative merits of which we will weigh, that it was Jesuit psychological operation?

What of the addendum, the Third World War projected to be an Arab/Mulim-Israeli conflict? We have already seen that many of the religious goals of Israel are in harmony with those of the New World Order.[1] And there has been much cooperation. Therefore, the purported Illuminati plan, if this actually reveals such, would signify treacherous betrayal. Is this not what we see with the Antichrist? Or is it?

1 In The Third Temple series of books.

Three World Wars

Within the last twenty years or so, the following document began to circulate on the Internet.

> The First World War must be brought about in order to permit the Illuminati to overthrow the power of the Czars in Russia and of making that country a fortress of atheistic Communism. The divergences caused by the "agentur" (agents) of the Illuminati between the British and Germanic Empires will be used to foment this war. At the end of the war, Communism will be built and used in order to destroy the other governments and in order to weaken the religions.
>
> The Second World War must be fomented by taking advantage of the differences between the Fascists and the political Zionists. This war must be brought about so that Nazism is destroyed and that the political Zionism be strong enough to institute a sovereign state of Israel in Palestine. During the Second World War, International Communism must become strong enough in order to balance Christendom, which would be then restrained and held in check until the time when we would need it for the final social cataclysm.
>
> The Third World War must be fomented by taking advantage of the differences caused by the "agentur" of the "Illuminati" between the political Zionists and the leaders of Islamic World. The war must be conducted in such a way that Islam (the Moslem Arabic World) and political Zionism (the State of Israel) mutually destroy each other. Meanwhile the other nations, once more divided on this issue will be constrained to fight to the point of complete physical, moral, spiritual and economical exhaustion . . . We shall unleash the Nihilists and the atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will

> from that moment be without compass or direction, anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view. This manifestation will result from the general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time.

In his 1955 *Pawns in the Game*, William Guy Carr, cites a supposed August 15, 1871 letter which Albert Pike supposedly wrote to Giuseppe Mazzini. This supposed original was based on Taxil literature. But Carr is not the source of the 21st-century plan printed above. He only suggests that the Masonic scheme references three world wars. Nor do the original Taxil writings spell out three world wars. Subsequent to Carr, someone else drafted the document above, employing earlier language from the Taxil litertaure. Perhaps the most prolific publisher of this document has been Michael Haupt of Cambridge, UK, the main organ being his website *threeworldwars.com*. Some have even suggested that Haupt himself is the forger of the final document.

The outline of three world wars is not found in Taxil-inspired writings, namely, *The Devil in the 19th Century* (1892) by Dr. Bataille, from which some original language was plagiarized. Scholars did not particularly need to trace the source because William Guy Carr himself indicates its origin. We will trace the historical evolution of the language in quastion in more detail in a moment.

Taxil's revelations are proven forgeries, and the mutation of the original language, variously employed for whatever reason, questions still remain. Illuminati defectors have corroborated Luciferianism in the higher degrees of Masonry, and the Third World War appears to be shaping up as Carr projected, to say nothing that Islamic-Israeli wars are biblically prophesied. In other words, many things about Taxil's revelations have been corroborated and some of the subsequent revelations seem to be materializing as well.

It is not my intention to revive the allegations of the Taxil

hoax. But the Taxil hoax may have been a conspiracy for reasons that history does not usually consider: that is, for reasons not admitted, or perhaps even known, by Taxil.

Léo Taxil

Léo Taxil was the pseudonym of Marie Joseph Gabriel Antoine Jogand-Pagès. He became famous in the latter 19th century as an author and agitator, first as an anti-Catholic and later, after a supposed Catholic conversion, as an anti-Masonic.

A list of his best-sellers reveals both modes. As an anti-clerical and anti-Catholic, he wrote:

- *Le Fils du Jésuite* (*The Jesuit's Son*), 1879.
- *Les Soutanes Grotesques* (*The Grotesque Cassocks* (1879)
- *Les Bêtises Sacrées* (*The Sacred*)1880)
- *Les Amours Secrètes de Pie IX* (*The Secret Loves of Pius IX*) (1881)
- *La Vie de Jésus* (*The Life of Jesus*) (1882)
- *La Bible amusante* (*The Amusing Bible*) (1882)
- *Un Pape femelle* (*The Female Pope*) (1882)
- *Les Pornographes sacrés: la confession et les confesseurs* (*The Holy Pornographers: Confession and Confessors*) (1882)
- *Pie IX devant l'histoire: sa vie politique et pontificale ses débauches, ses folies, ses crimes* (*Pius IX before history: His political and pontifical life, his debaucheries, his follies, his crimes*) (1883)
- *Les Débauches d'un confesseur* (*The Debaucheries of a Confessor*) (1884, with Karl Milo)
- and *Les Maîtresses du Pape* (*The Pope's Mistresses*) (1884).

Massimo Introvigne in chapter 8, "Satan the Freemason:

The Mystification of Léo Taxil, 1891–1897," of his *Satanism: A Social History* (2016) explains Taxil's early key of success:

> The formula that guaranteed Taxil's success was "the fusion of anticlericalism with pornography".

Jimmy Akin's Mysterious World podcast "#272: Léo Taxil's Masonic Revelations" tells us that he also was one of the co-founders of The Anti-Clerical League of France.

Later, after his supposed conversion in 1885, he wrote:

- *Les Soeurs Maçonnes* (*The Masons*) (1886)
- *Confessions d'un Ex-Libre-Penseur* (*Confessions of a Freethinker*) (1887)
- *La France Maçonnique* (*French Masonry*) (1888)
- *Les assassinats maçonniques* (*The Assassins of Masonry* (1890, with Paul Verdun)
- *Le Culte du Grande Architecte* (*The Cult of the grand Architect*)
- *Y a-t-il des Femmes dans la Franc-Maçonnerie?* (1891)
- Newspaper in 1892, *La France chrétienne anti-maçonnique*, "Christian Antimasonic France."

While Taxil produced other anti-Masonic literature under his name, notice that his productions before his conversion dwarf those afterward. This is because, in order to bolster his claims and because the anti-Masonic literature became a cash cow, he began producing works under the names of others. Indeed, he became the editor of his own publishing house, hiring ghost writers, producing a voluminous amount of material.

Introvigne and others have remarked upon the 10,000-plus pages that Taxil supposedly wrote as an anti-Masonic and have come to the conclusion that it is impossible for one person to draft that much material. In other words, of those authors who admitted to working with Taxil, such as Charles Hacks (who used the pseudonym *Dr. Bataille*), and those whom Taxil admitted assisting him, such as Diana Vaughan, must have written

some material themselves. Or else others were offstage, who are unknown to history. But who were they?

Hegelian Synthesis

Eventually, Taxil (and at least one co-conspirator) admitted that he employed pseudonymous writers to produce material to mutually corroborate their accusations of Freemasonry. It was an enormous undertaking. Dr. Bataille and Diana Vaughan were two of the pseudonyms, but Domenico Margiotta appears to have used his own name. Margiotta opportunistically horned in on the conspiracy, probably for lucreous motive. Among other things, the Taxil publishing house revealed or invented a few noteworthy things:

1. The Palladian Order, a secret upper echelon of Freemasonry, in which adepts worshiped not only Lucifer but also Satan.

Palladian means "of or pertaining to Pallas Athena, Goddess of Wisdom." While this Palladian Order remains apocryphal, nothing would have been more natural for Freemasons. In fact, the Rosicrucian Francis Bacon was a devotee of Pallas Athena. Allegations regarding this Order were shocking.

In *Occult Theocrasy* (1933), Edith Starr Miller writes:

> the subject of Palladism as explained by Dr. Bataille.
>
> "This super-rite, which is masonic luciferian spiritism, must not be confused with the machinery of high masonry. Palladism is the cult of Satan in the inner shrines of a rite superposed to ail the rites. It is a cult, a religion. High masonry is a supreme administration involving an organization much more highly developed than Palladism whose secret leaders, some of whom are not luciferian, act in concert and accept a superior central authority in order that their work may be the more effective.

2. In Bataille's writings, Albert Pike was denominated, ostensibly first by Mazzini himself, the "Pope of Masonry," a witticism which developed into a title, the *Supreme Pontiff of Freemasonry*, mocking Catholicism. This was supposedly in keeping with many features of the Palladian Rite, which mocked Catholicism, such as the Adonaicide Mass, a Black Mass patterned after the ceremonies of witches during the Middle Ages.

In *The Craft: How the Freemasons Made the Modern World* (2020), John Dickie writes:

> . . . Taxil explained, that the "Great Architect of the Universe" was just the Masonic code-word for the devil, and that the structure and liturgy of the craft aped the structure and liturgy of the one true church.

Massimo Introvigne similarly:

> In *Le Culte du Grand Architecte*, he claimed that "one cannot insist too much on the satanic character of Freemasonry," . . .[1]

3. Satanic Freemasonry was international.

Edith Starr Miller citing *The Devil in the 19th Century*:

> "In founding the New and Reformed Palladian rite, General Pike did not create masonic occultism. Anderson, Desaguliers, Weishaupt, Swedenborg, Lessing, Frederic II of Prussia, Mesmer, Pernety, Cagliostro, Martinez Pasqualis and his disciple Saint-Martin, Francia (the dictator of Paraguay), Lord Palmerston, General Contreras, Mazzini, and many other distinguished Freemasons practised occultism and worked at the Great Work of the Cabala, but before the year 1870, the inner shrines all operated without other direction than that of the theurgic rituals of Swedenborg, Saint-Martin, Laffon, Landebat, and the Vicomte de la Jonquière, etc. and the Masonic ini-

1 Massimo Introvigne, *Satanism: A Social History*, 2016.

tiates of Hermeticism were widely dispersed in different schools which were local and not international.

The Taxil publications perversely titillated and outraged Catholics in France, one the one hand, consolidating their Catholicism and then, upon his confession of the fraud later, an existential crisis of faith. To resolve this issue, many refused to believe that it was a hoax.

While most Evangelicals assume that Lucifer is Satan, and Luciferianism is Satanism, there seems to be a deeper significance to the Taxil hoax for Catholics. With Catholics, Lucifer really is not the problem. Jesus Christ Himself is called *Lucifer* in the Vulgate translation of 2 Peter 1: 19, and He is called thus in Latin Mass. In other words, regardless of the relative verity of the Taxil revelations, the hoax seems to have been designed to polarize Catholics and Masons and yet simultaneously dispirit them, a goal which succeeded marvelously.

Inspiring Hoax

Historians such as John Dickie, author of the 2020 *The Craft . . .* , point out that copycats actually created Palladian Orders in mimickry of Léo Taxil. This accounts for the historical presence of a real Palladism, Dickie says. But there were others that maintained that Palladism was true and not a hoax. Certainly, Taxil enlisted pseudonymous writers under his editorship, a thriving enterprise, to corroborate his accounts, such as Dr. Bataille, Diana Vaughn, and Domenico Margiotta. For example, Edith Starr Miller cites the *Cyclopædia of Fraternities* (1899) by Albert C. Stevens.[1] I cite Stevens more extensively. He includes his source, but Miller does not:

> *Order of the Palladium*.—Said by S. C. Gould, in his "Resumé of Arcane Associations," [to have been "instituted in 1730," and "introdroced into the United States at Charleston, S. C," where

1 *Occult Theocrasy*, 1933.

> it remained dormant until 1884, when it was revived in 1886, as the new and reformed Palladium, "to impart new force to the traditions of high grade Masonry."

SC Gould, writing in 1896, whom Steven cites, is not Robert Freke Gould, the "Thucydidese of Masonic history,"[1] a respected Masonic authority. He does appear to have been a lecturer in esoteric circles, but he may have been parroting the Taxil hoax.

1 *Gould's History of Freemasonry Throughout the World*, 1883, "Forward" by editor Melvin Johnson.

2

Jesuit Involvment?

John Dickie, in *The Craft: How the Freemasons Made the Modern World* (2020), indeed most historians do not give much credence to the possibility that the Jesuits managed the Taxil hoax for the subversive purpose of demoralizing both Roman Catholicism and Freemasonry in a vast Hegelian dialectic. But how are we to explain that some of them promoted Taxil's libel while others exposed it? Perhaps Jesuits are compartmentalized on a need-to-know basis, if there was a conspiracy; or perhaps they are simply a disorganized band of individualists, after all, and not the Church militant.

Dickie shows how a premiere Jesuit newspaper jumped in on the Mason-bashing bandwagon.

> In 1850 Pius IX had given the Society of Jesus, that is the Jesuits, a Vanguard role by putting them in charge of *La Civiltà Cattolica* (Catholic Civilization) a new magazine designed to spread the Holy Sees message to his bigger readership as possible. *Civiltà Cattolica* gave the [Masonic] craft obsessive coverage over the next four decades, recycling and updating the fears of masonic conspiracy first expressed by Abbé Augustine de Barruel in 1797. *La Civiltà Cattolica* launched with a serialized Trilogy of anti-masonic novels by Father Antonio Bresciani: T*he Jews of Verona*, T*he Roman Republic*, and *Lionello* all became best sellers they dramatized how Freemasonry and related sects were working in secret to bring about anarchy, Christianity's destruction, and Satan's Triumph.[1]

1 Dickie, *The Craft*.

Taxil's Confession

Curiously, Taxil had a Jesuit education. Then, according to Dickie, after his rancorous years against the Church, his public conversion to Catholicism would be managed by Jesuits. First, we establish the historical fact of a supposed conversion:

> In 14 July 1885, *L'Univers*, the mouthpiece of the most conservative voices in the French Church, published rumors that the notorious atheist militant, Léo Taxil, had converted to the Catholic faith.
>
> Nine days later, a small man with a puffy face, a pince-nez and unkempt hair pushed back from a balding point called unannounced at the offices of *L'Univers*.

L'Univers[1] was renowned for radical Catholicism. This was the organ that Taxil approached to publish his confession.

Cause célèbre, the news spread internationally. Jimmy Akin:

> This news was so startling that it immediately raced around the world. For example, I found an article about it in the Australian paper the *Sydney Morning Herald* on September 7, 1885. The article said:
>
> > In connection with the Anti-Clerical and, to put more broadly, the anti-religious movement in France, there is no name so notorious as that of Léo Taxil. [2]

1 Founded 1833 by French priest Jacques Paul Migne. Later, Emmanuel Bailly became the director. He studied philosophy under the Jesuits at Acheul. In 1843, Louis Veuillot became the director. *The New York Times* article "The Jesuits in France" (August 16, 1875) calls Veuillot "a shameful specimen of Ultamontanism." Eugene Veuillot, Louis' brother, assumed editorship in 1879 and maintained the paper's tone of radical conservatism.

2 *Jimmy Akin's Mysterious World* podcast "#272: Léo Taxil's Masonic Revelations."

Jesuit Confessor

Archbishop Camilo Siciliano di Rende the Papal Nunzio in Paris facilitated Taxil's confession of his Catholic conversion at a Jesuit compound.

> In late August 1885, in a Jesuit Retreat outside the city, he spent three agonizing days confessing his sins.[1]

In 1897, Taxil explained what happened during this retreat:

> It was decided that the day after my letter of retraction, they would let me make a good little retreat at the Reverend Jesuit fathers' house and one of the most expert ones in the art of turning over souls and searching them was picked out to take care of me. The choice was not made immediately. They let me wait a good week for the great Searcher who was to be my lot he turned out to be a former military chaplain who became a Jesuit.

Given Taxil's reputation and the cultural significance of the whole affair, it would seem that no prestige would have been spared with regard to his confessor. But who do they select? One of the lowliest Jesuits. Like the Catholic priesthood, generally, Jesuitism is an initiation. We can reasonably expect that the Jesuits of lower echelons would not be apprised of grand covert plans, the Jesuit scheme being compartmentalization. If, as Leo Zagami believes, Taxil was a Jesuit agent, and his memoirs of the confession are true, the confessor in question, represented as Taxil says, seems to have had no knowledge of duplicity, if in fact any existed.

Jimmy Akin writes:

> Taxil was determined to atone for his sins and clear that his atonement could only take literary form. Within days of his

1 Dickie, *The Craft*.

conversion he had won the trust of numerous Parisian priests, a job in a Catholic bookshop, a deal with a Catholic publisher, a percentage of the profits from sales of his future books, and guaranteed free publicity in the Catholic press. He could now lend his pen to a sacred cause, obeying the exhortation in Humanum Genus to tear the mask from Freemasonry. *Confessions of a Former Free-Thinker*, Taxil's autobiography, came out in 1887.

Pecuniary Motive?

Commenting on Taxil's account which he published later, Akins says:

> The Anticlericalists suspected him of having betrayed them for money given to him by Catholics. One of the things he had been working on before his conversion was an Anticlerical Congress that was to take place in Rome, but after his conversion he worked against this Congress as he no longer believed as he formally did. And that led to rumors that he had been bribed.

We know from Chieri and other Jesuit revelations that the Jesuits will attempt to bribe those who are influential. Dickie also mentions another pecuniary motive:

> His former comrades—materialists, atheists, Republicans, and Freemasons—accused him of converting because the anticlerical books had stopped selling, or because he had been bribed.

Dickie's cites a speech which Taxil gave to adoring Catholics:

> Between the day in April when I came to a priest and trusted him with my conversion, and the day of the meeting when I was expelled from the free thinkers, an anticlerical congress took place in Rome, of which I had been one of the organizers. Nothing was easier for me than to disorganize it and make it

fail completely.

This is curious. It was not enough for him to defect. Was his conversion so fervent that he became instantly militant? He attacks, now here, now there, always on apparently opposite fronts: that is, if Freemasonry and Catholicism were actually opposites, an assumption which I challenge.

Taxil goes on to mock the assertion that he had been bribed to convert. Evidently, the accusation was very specific and involved a secret trip to the Vatican. Later, Taxil would receive an audience with Pope Léo XIII, whom he had excoriated, but this was not that meeting. What seems significant to me is that he qualified the question of bribery in a very Jesuitical fashion. He seizes upon the isolated instance of a trip to Rome in the accusation, which is ridiculous. It is ridiculous that it would be the only occasion in which he could have been bribed. According to Dickey, Taxil told the assembly:

> Amongst the guests of the present evening, there was an old friend who made the trip with me who accompanied me everywhere, who did not leave me for a minute. He is here and will not contradict me. Did he leave me for a minute? Did I leave him to undertake anything suspicious? No!

Taxil became wealthy and famous, a Catholic hero. He was courted by Cardinals Mariano Rampolla and Ludico Parrocchi. He was granted an audience with Pope Léo XIII who admitted that he "had read them [Taxil's anti-Masonic literature] from one end to the other . . ."[1]

> Léo XIII's approval, and even affection, won more churchman over to Taxil. The Jesuit magazine *Civiltà Cattolica* began to cite him as an authority on things Masonic. Translations of his work into several languages made his reputation International.[2]

1 Dickie, *The Craft*.
2 ibid.

Taxil Publishing

The first corroboration of Taxil's Masonic revelations would come in November 1892, with the publication of the serialized exposé, *The Devil in the Nineteenth Century*.

> The author who remained hidden behind the pseudonym of "Dr. Bataille" for his own protection was a ship's doctor who would soon surpass Léo Taxil, so shocking and far-reaching was his discovery of a truly global Satanic conspiracy.[1]

The full title was prodigious: *The Devil in the 19th Century; or the mysteries of Spiritualism, the Luciferian Freemasonry, complete revelations on Palladism, Theurgy, Goetia, and all modern Satanism, occult magnetism, pseudo- Spiritists, evocations, Luciferian mediums, fin-de-siècle Kabbalah, the magic of the Rosy-Cross, latent states of possession, the precursors of the Anti-Christ: Tales of a witness.*[2]

Later, we learn from the confession of the co-conspirator, that the pseudonymous author had been employed by Taxil. Dr. Bataille introduced a character named *Diana Vaughan*, who was a member of the supposed Palladian Order (which allowed women). Then—surprise of surprises—a woman claiming to be Vaughan presented herself to the world as an authentic woman.

> Despite the mystery that normally shrouded Masonic business, Diana agreed with a leading Catholic journalist to give an interview in a secret location in Paris.

1 Dickie, *The Craft*.

2 *Le Diable au 19e siècle, ou les mystères du spiritisme, la franc-maçonnerie luciférienne, révélations complètes sur le Palladisme, la théurgie, la goétie, et tout le Satanisme moderne, magnétisme occulte, pseudo-spirites et vocates procédants, les médiums luciférien, la Cabale fin-de-siècle, magie de la Rose-Croix, les possessions à l'état latent, les précurseurs de l'Ante-Christ. Récit d'un témoin*.

In the wake of the interview published in the Catholic periodical *L'Echo* de Rome, Diana received thousands of letters, many of them urging her to renounce the devil. She typed polite replies to them all, on paper headed with Masonic symbols.[1]

Vaughan started a magazine.

After only three issues [of the magazine] came the news that many prominent Catholics had long been praying for: Diana had embraced the faith.

In Rome, *Civiltà Cattolica* spoke for the church hierarchy when it rejoiced at the way divine grace had worked repentance "in the heart of one of the most implacable enemies of God in his Christ."

Diana, who was now sheltered in a Convent known only to a tiny group, changed the title of her magazine to *Memoirs of an ex-Palladist*. Henceforth she would use it to express her Newfound Christianity, confess her past sins, and expose the workings of paladism from the inside.[2]

The full title of the periodical, Introvigne tells, us was *Mémoires d'une ex-Palladiste Parfaite Initiée, Indépendante*.

Diana Vaughan's magazine surpassed with its fantastic revelations even the Diable.[3]

she began receiving letters of approval from high churchmen. For example, on December 16, 1895, she received one from Cardinal Lucido Parocchi, who was the Cardinal Vicar of Pope Léo XIII at the Vatican.[4]

Among other things, Cardinal Parocchi indicated that Léo XIII had entrusted him with the task of sending Diana Vaughan a special blessing.[5]

1 Dickie.
2 ibid.
3 Introvigne, *Satanism*.
4 Akin.
5 ibid.

But naysayers arose.

> Diana was being challenged. This was nothing new after her works started being published, many Freemasons were outraged and said that the Palladian Rite didn't exist. In fact, some said the whole thing was a Jesuit hoax to make Freemasonry look bad.[1]

The Jesuit angle was being followed from the beginning.

> In May 1896, she received a letter from the Secretary General of an organization that the pope himself had formed, the Council of the Anti-Masonic Union.[2]

If Jesuits were involved with the Taxil hoax, they did not betray themselves. "The Jesuits appeared divided among themselves," says Introvigne. Some even appear to have attempted to expose the fraud:

> In Germany, it was again a Jesuit, Father Hermann Grüber (1851–1930), who guided the campaign against the existence of Diana Vaughan. Years later, Grüber would promote a controversial dialogue between the Catholic Church and Freemasonry, but at that time he was still in the anti-Masonic camp.[3]

> In 1896, when the Jesuits of the learned journal *Études* attacked the *Diable* as a mystification, Father Eugène Portalié S.J. (1852–1909) used the Doctor Hacks of the *Geste*, a "freethinker and atheist", in order to demonstrate that "the extravagant tales" he signed as Doctor Bataille were the work of an impostor.[4]

Nevertheless, Vaughan was applauded by the pope's secretary, Monsignor Vincenzo Sardi. But the authenticity of her

1 Akin.
2 ibid.
3 Introvigne, *Satanism*.
4 Introvigne, *Satanism*.

identity, not to mention her Masonic revelations, continued to be challenged.

> There were rumors that the Vatican hierarchy now had serious concerns about Diana, and had put pressure on the Commissioners to muffle their conclusions out of fears that exposing her as a fraud would create huge embarrassment. The controversy only grew louder.
>
> The press now alleged that Diana was merely a puppet in the hands of Léo Taxil.[1]

For one thing, Henry Northrup, Bishop of Charleston, South Carolina, made a trip to the Rome. Granted an audience with the pope, he declaimed Dr. Bataille as a fraud. He had persoally investigated the disclosures about the Charleston Masonic Temple and found many inaccuracies. Bataille, you will recall, had introduced Diana Vaughan to the world.

Catholics expected her public appearance.

> In late September 1896, about a thousand people, among them thirty-six bishops and the representatives of about fifty more, gathered in Trent for the First International Anti-Masonic Congress. The name on everyone's lips was that of Miss Diana Vaughan.[2]

> Léo Taxil, who was one of the few people who had been trusted to know Diana Vaughan's whereabouts, came to the speaker's platform . . .[3]

He apologized, saying that Vaughan could not appear in public for fear of Masonic reprisal.

But this was not the worst of it. Taxil was shamelessly brazen. Prior to the Anti-Masonic Conference at Trent,

> . . . "Dr. Bataille" came out from behind the pseudonym—his

1 Akin.
2 Dickie.
3 ibid.

real name was Dr Charles Hacks—and said that he had been paid to collaborate on *The Devil in the Nineteenth Century*. His paymaster, and the real author, was Léo Taxil.

"I was mocking Catholics," the doctor said. "Everything I wrote was a fraud."

And, for those who did not know by then, this was revealed publically at the conference.

. . . Doctor Hacks, the freethinker, and Doctor Bataille, the Catholic author, who wrote their respective books in the same year, were one and the same was revealed in the presence of the most qualified representatives of the international Catholic counter-Masonic crusade.[1]

Unflappable, Taxil continued with the pretense.

Early in April 1897 came the announcement that Diana had picked the imminent Easter Monday to hold a press conference. The venue would be the meeting room of the prestigious Geographical Society on the Boulevard Saint-Germain. Léo Taxil would begin proceedings with a lecture entitled "Twelve years under the banner of the Church."[2]

Akin writes: "On April 25th, the Paris newspaper *Le Frondeur* published an account of what happened." The audience was filled with press reporters, prelates, and freethinkers. Before them all, Taxil admitted that Diana Vaughan was his secretary and their confessions of Masonic involvement and Catholic conversion, as well as all the documents produced by them, were frauds. The reaction of the audience was a strange mixture of nausea and outrage. In an attempt to minimize shock, Taxil characterized the fraud as a good-natured prank.

The audience was initially nonplussed as Taxil began to speak. Then, as the truth sank in, a murmuring anger spread

1 Introvigne.
2 Dickie.

through the hall. The claque of friends Taxil had brought with him laughed demonstratively. The first shout to be heard above them was, "You're just a squalid rascal." From that point, cries of "Rogue!" and "scoundrel!" accompanied the speaker's every word, forcing him occasionally to stop until it didn't subsided. The churchman president looked at one another, uncertain of what to do. Some wept. Or steered in disbelief. Some began to walk out. Others called them back to continue protesting. . . .

Taxil also handled the moment of exposure very badly. The audience were treated to the lengthy spectacle of a man beaming smugly at his own tasteless joke. He considered this "enjoyable and instructive mystification" to be "the most fantastic hoax of modern times."

When Taxil finished speaking, there was uproar. A good portion of the audience, by no means all of them from the Catholic side, surged toward the speaker. Insults flew, along with gobs of spit. Taxil was only saved from the wrath of the crowd by his friends, and by the policeman . . .[1]

1 Dickie.

3

Ignominious

Several things seem to have contributed to Taxil's decision to reveal the fraud. Introvigne notes that, among others who had suspected the supposed revelations, Freemasons had been foremost in exposing Taxil as a fraud.

> Waite believed, and he was probably right, that Taxil had been forced to confess his mystification due to three factors. The first was the systematic demolition of his lies by some Masonic authors who took the trouble to study them, including Waite himself and the German historian Joseph Gottfried Findel (1828–1905). The second was the attack by authoritative exponents of the Catholic world, such as the Jesuits of Études, the English and German Catholic press, and Mgr. Delassus. They could not be easily disqualified as Freemasons in disguise, a technique that had worked with Rosen. Finally, Taxil did not program the defection of Hacks and Margiotta. At this point, the fraud could no longer continue, and Taxil found a way to get out.[1]

Embassassed and chagrined, many former believers of the Taxil reports backpedaled.

> *Civiltà Cattolica* had the impressive brass neck to claim that it never really believed in Léo Taxil and Diana Vaughan. It reassured its readers of the pope's "great serenity" when he heard the news, and quoted him as saying that Taxil's fraud was just

1 Introvigne.

one more example of how impudent Freemasons could be.[1]

Perhaps, Taxil was cynical enough to have done it all for money.

> Léo Taxil lived out a comfortable early retirement on the substantial nest-egg that Palladism had earned him. When the opportunity arose, to round out his income, he would republish one or other of the books from his anticlerical days like the *Secret Loves of Pius IX* (1900) and *The Bible for Laughs* [*The Amusing Bible*] (1901).
>
> He died in provincial obscurity in March 1907.

Jimmy Akin of *Jimmy Akin's Mysterious World* podcast and YouTube channel is Catholic. What is the moral of the story, according to him?

> The chief lesson is don't believe everything you hear. Don't assume the worst about those you disagree with or disapprove of. That particularly applies to groups like Masons, as we'll see in future episodes. Masons have done bad things but that doesn't mean we should believe every rumor we hear about them. And there are lots of rumors you hear all kinds of stories about Masons, including in the Catholic world that are just put out there without any solid evidence backing them up.

This also seems to be the application of history. The Taxil hoax, generally, eroded Catholic antipathy against Freemasonry.

> The *abbé* de Bessonies realized that Taxil's self-unmasking had almost destroyed his French anti-Masonic committees and his magazine *La Franc-Maçonnerie démasquée*.[2]

But that very year, 1897, Bessonies was rescued by the priest Henry-Stanislas-Athanase Joseph, who wrote under the pseudonym of *abbé J. Tourmentin*. With Tourmentin's help *La Franc-*

1 Dickie.
2 Introvigne.

Maçonnerie démasquée revived and flourished until 1915. But they stayed clear of the Taxil hoax.

Mgr. Delassus received praise for having warned Catholics about Taxil. And Jesuit critic, Father Portaliém was also lauded for having unmasking the Taxil conspiracy.

However, as we shall see, later Catholics continued to parrot the Taxil hoax in anti-Masonic fervor. But as I suggest, there may be, known or unknown to men, a goal to this as well.

> We must, however, not forget that Leo XIII, the Pope of *Humanum genus*, was also the Pope of the *ralliement* of the Catholics to the French Republic. It was a bold political move, which led the Vatican to suggest that a good French Catholic did not need to be a monarchist and could support the Republican government, notwithstanding the secular and anticlerical origins of the French Republic. The Holy See of Leo XIII was engaged in a political, cultural and diplomatic game with France that was more complex than it appears to those who explain the Taxil case as the simple exasperation of a head-on clash.

One of the broad goals of the whole Catholic-Masonic schism which was exacerbated and them demolished by the Taxil hoax could have been to advance liberal politics, however counter-intuitive this may seem. In fact the process had already been underway. Eugene Veuillot, editor of the conservative Catholic organ *L'Univers*, who had been radically monarchist, in reaction against Napoleon III, now supported republicanism.

> the relations in France between intransigent monarchist Catholics, right-wing opponents of the Republic who were not necessarily Catholic, Catholics faithful to the Vatican line of *ralliement*, and Freemasons of different political orientations were complicated. The diplomatic channels remained open at least until the death of Leo XIII and the advent of the new and more conservative Pope, Pius X (1835–1914), in 1903, which coincided with the mandate as Prime Minister in France of a radical anticlerical, Émile Combes (1835–1921). It was Combes who tried to expel the religious congregations from France and broke diplomatic relations with the Holy See.

Introvigne suggests a very deep thing. The intransigence of Pope Pius X was a reaction to Prime Minister Combes' intolerance of Catholicism in France. His radical attitude toward Catholicism produced a curious result. It

> allowed those fooled by Taxil such as Bessonies to conclude that, after all, in the whole imbroglio it was the Catholic Church that had the last laugh.

In other words, they were vindicated. Freemasonry really was at the root of anti-Catholicism, even if they were not directly involved in Satanism.

> Taxil taught Catholics that they should not search in the archives of French Freemasonry for proof of Devil worship and relics of Lucifer, but for documents proving a progressively more invasive Masonic influence on society and politics.

Introvigne concludes:

> Was Taxil the agent of a Masonic conspiracy to discredit the Catholic Church? Or of a Catholic conspiracy to embarrass the Freemasons? These are complex questions, but I would be inclined to answer both in the negative.

Could there have been an agent from outside? Far-reaching Jesuits from outside traditional Catholicism? But, given the complexity of the times, it would have been a far-reaching plan indeed; almost beyond credulity.

Libelous

Taxil and his coterie were some of the most vociferous libelers that have ever existed. This in itself seems to corroborate Taxil's final account that he had always been a "freethinker," which is a euphemism if not for *atheist* then for *Communist*.

Dr. Bataille impugned numerous Masons and others. Diana Vaughan impugned Italian Prime Minister Francesco Crispi of being a Devil worshiper. But Taxil's own work *La Ménagerie Politique* (1890) is a catalogue of calumnies, lampooning virtually every author and politician in the public sphere.

But *Dr. Bataille* and *Diana Vaughn* were not the only pseudonyms under which Taxil exercised editorial powers. Another one was *Domenico Margiotta*. But *Margiotta* appears to have been his real name. At least according to *Encyclopedia of Hoaxes* (1993) by Gordon Stein.[1] Apparently, Margiotta was a confederate conspirator. He authored *Souvenirs d'un trente-troisième: Adriano Lemmi, chef suprème des francs-maçons* (1896) and *Le Palladisme: Culte de Satan-Lucifer dans les triangles maçonniques* (1895). Adriano Lemmi was an Italian politician whom Margiotta accused of worshiping the Devil. Interestingly, Edith Starr Miller says that Domenico Margiotta was himself a thirty-third degree Mason.

In fact, Margiotta adorns himself with numerous Masonic titles:

- ex-Secretary of the Savonarola Lodge, of Florence
- ex- Venerable of the Lodge Giordano Bruno, of Palmi
- ex-Sovereign Grand Inspector General, 33° degree, of the ancient and accepted Scottish Rite
- ex-Sovereign Prince of the Order (33°, 90°, 95°) of the Rite of Memphis-Misraim
- former Full Member of the Sovereign Sanctuary of the Oriental Order of Memphis and Misraïm of Naples
- ex-Inspector of the Misraïmite Workshops of Calabria and Sicily
- ex-Honorary Member of the Grand Orient National of Haiti and its Guarantor of Friendship at the Sovereign Sanctuary of Naples
- former active member of the Supreme Federal Council of

1 Gordon Stein was an American author, historian, physiologist, and activist for atheism and religious skepticism. In 1996, he served as editor for *Encyclopedia of the Paranormal*, which debunked various phenomena considered paranormal. It was praised by Carl Sagan.

Naples (ancient and accepted Scottish Rite)

- ex-Inspector General of all Masonic Lodges in Calabria; Ex-Grand Master advitam of the Oriental Masonic Order of Misraïm or Egypt (90°) of Paris
- ex-Commander of the Order of the Knights Defenders of Universal Masonry
- ex-Honorary Member ad vitam of the Supreme General Council of the Italian Federation, of Palermo
- former Permanent Inspector and Sovereign Delegate to the Grand Central Directory of Naples for Europe (Universal High Masonry).

He credits anti-Masonic bishop and author Amand-Joseph Fava with provoking his return to the Catholic faith and featured letters from him in his second book on Palladism.

Massimo Introvigne, In *Satanism: A Social History*, comments:

> he was perhaps a real Freemason, but certainly boasted of a number of high Masonic offices that he never really held.

His books corroborated the Bataille-Taxil accusations of Albert Pike and Palladism and also the Taxil-Vaughan attacks of Italian statesman Francesco Crispi. His signature claim was against the Italian Master Mason Adriano Lemmi, former Grand Master of the Grand Orient of Italy, whom he accused of Satanism, accusations which were later denounced as baseless.

If nothing else, in *Le Palladisme*, Margiotta says something that we know to be true of Masonry, whether Palladism was/is real or not.

> One will better understand these precautions knowing that Palladism is essentially a Luciferian rite. Its religion is Manichean neo-gnosticism, teaching that the divinity is dual and that Lucifer is the equal of Adonay, with Lucifer, the God of Light and Goodness struggling for humanity against Adonay the God of Darkness and Evil.

But Bataille/Hacks and Taxil insisted that Luciferianism was

simply the outer court of Satanism at the higher echelons. But Margiotta seems to be thoroughgoing Illuminism. Of course, as John Dickie says, many of the revelations about Freemasonry presented by the Taxil publications were already well-known.

Margiotta definitely seems to have wormed his way into the Taxil cash cow.

> In 1894, Margiotta went to Grenoble and contacted Bishop Fava, introducing himself as a friend of Diana Vaughan. He told the Bishop that, after a long career within Palladism, he had decided to side with Diana and join her revolt against Lemmi.Margiotta told his story in a book in French, which was quickly translated into Italian. Two editions in the latter language were published in France in 1895.[1]

Elsewhere, Introvigne:

> Concerning Margiotta, Taxil explained that he was both tricked and trickster. He operated by himself at the beginning, not in agreement with Taxil, and used the story of Diana Vaughan to his advantage, happy that Diana did not contradict him.

And:

> In the last few months, however, Margiotta finally understood that the whole story was a hoax and invented the contract with Taxil, preferring "to show himself as an accomplice rather than a fool".

Margiotta has remained something of a mystery. "What he did after the fall of Taxil remains unknown," writes Introvigne.

> Hacks and Margiotta vanished even more completely from the scene: historians have found no trace of them after the lecture by Taxil.[2]

1 Introvigne, *Satanism: A Social History*.
2 Introvigne.

Actually, Introvigne records that, according to AL Caillet in *Manuel bibliographique des sciences psychiques ou occultes*, Hacks ended up ignominously managing a small restaurant. He had once been a practicing medical doctor.

Leo Zagami believes that Taxil was employed in a Jesuit intelligence operation. Introvigne notes that someone believed that Margiotta was similarly employed but for a political motive.

> A leading historian of Italian Freemasonry, Aldo Mola, suspects that Margiotta, and perhaps Taxil as well, were maneuvered by the French intelligence, which was operating against Crispi and his German alliances.

He references Aldo Mola's *Adriano Lemmi Gran Maestro della nuova Italia* (1985).

Abel Clarin de la Rive

Abel Clarin de la Rive was the pseudonym of Pierre Abel Clarin Vivant, a French historian, essayist, journalist, and anti-Masonic writer. He went into business with Taxil as co-editor of the periodical *La Franc-Maçonnerie démasquée*. However, Clarin was not apprised of the industrious fraud taking place under his nose, which tells us something about the espionage employed by Taxil, quite an undertaking itself when on considers that Hacks said that Taxil employed a staff of researchers and writers.[1]

What's more, Clarin refused to even believe that there had been a fraud and continued for years to attempt to prove that the real fraud was Taxil's confession that he had fabricated the anti-Masonic material.

Clarin's recalcitrance could have been a face-saving measure motivated by prideful embarrassment. But, if so, vis-a-vis the simple fact of Taxil's confession, and also Hack's confession, his stubbornness was almost pathological. His very dogged belief and the evidence he produced to prove his point ought to cause

1 Introvigne.

us to consider his remonstrance.

Wikipedia:

> Clarin de la Rive was among those who believed in Taxil without reservations, and Taxil authorized him to publish in his book *La Femme et l'enfant dans la franc-maçonnerie universelle* (Women and children in universal Freemasonry), published in 1894, a "genuine portrait" of Sophia Walder, a character not less fictitious than Diana Vaughan.

Sophia Walder had originally been presented in Bataille's *The Devil in the 19th Century*.

> Clarin de la Rive, to whom Taxil had paid homage as the only Catholic who "gave him a hard time", spent the remainder of 1897 investigating Diana Vaughan, not convinced by Taxil's version. Finally, "he distanced himself further from the adepts of the satanic interpretation of Freemasonry", and continued to fight it "on more rational" and political bases.[1]

He was also an antisemite. *Wikipedia*:

> . . . Clarin de la Rive wrote in his 1895 book *Le Juif et la franc-maçonnerie* (Jews and Freemasonry) that both Palladism and Freemasonry were secretly controlled by Jews, and that Palladism was based on the Jewish Kabbalah.

Clarin investigated the Taxil claims himself.

> He was not convinced that a Diana Vaughan did not exist and believed that the story of the American sales representative was just another prank by Taxil. He reported in a letter to his friend Emmanuel Bon that "Mgr. [Paul-Félix-Arsène] Billard [1829–1901], Bishop of Carcassonne, declared in the course of a retreat, before nine hundred priests, having seen and spoken in a convent to Diana Vaughan". In another letter to the same correspondent, dated 31 October 1897, he signaled "the presence of D. Vaughan in England".

1 Introvigne.

Later, as we mentioned earlier, Clarin became more cautious and kept away from the Taxil affair entirely. In 1897, however, he was still suggesting that Taxil had lied once again in the Geographical Society's lecture and "betrayed" Diana Vaughan, who was not his accomplice but his victim. She was, Clarin claimed in 1897, a real converted ex-Freemason, and Taxil in the end had consigned her to the Satanists. Before leaving the affair, however, Clarin in his correspondence with Bon changed his mind and concluded that Diana had "gone back to Palladism".

The idea that Diana was a real convert from Palladism was presented to the public at the end of the summer of 1897, but not by Clarin. The theory was suggested by a pamphlet called *La vérité sur Miss Diana Vaughan la Sainte et Taxil le Tartufe* and published in Toulouse.

The thesis on the existence of Diana Vaughan will never be abandoned in "diabolist" anti-Masonic circles. It would emerge again in the 1930s in the pamphlets of "Spectator" and of the "Bibliophile Hiram" (Emmanuel Bon), and above all in the writings of Leslie (or Lesley) Fry, a pseudonym of the Russian-American anti-Masonic author Paquita Shishmarev (1882–1970), who was also one of the supporters of the authenticity of the infamous *Protocols of the Elders of Zion*.

Fry revealed that the pseudonymous author of "Spectator" was Ernest Jouin, editor of the magazine *Revue internationale des sociétés secrètes*.

. . . Mgr. Jouin was a controversial character, but his good faith was never questioned in Catholic circles, to the point of considering his beatification.

Jouin maintained that

it was impossible to trace in any way a sales representative for an American typewriter company who lived in Paris in 1895–1897 and was called Diana Vaughan.

> Additionally, Clarin de La Rive in 1897 publicly challenged Taxil twice, through Paris newspapers, to show to the public the supposed sales representative, and Taxil did not bother to reply.

The argument of both Clarin and Jouin is not that Diana Vaughan did not exist but that, either, she was not a salesman or proving her existence in America was an impossible task. But perhaps it was not as impossible as they supposed.

Possible Evidence

The liberalism of Pope XIII was unpopular with traditional Catholics. In Rome, the nuns of Loigny, the Ordre des Épouses du Sacré-Coeur de Jésus Pénitent, were militantly opposed. They even proposed that Pope Leo XIII's support of republican government and not monarchy was prima facie evidence that he must have been kidnapped. The man on the throne of St. Peter was an impostor. After the Taxil admission,

> On March 13, 1897, a lady who introduced herself as Diana Vaughan went to Loigny, spoke with both the local parish priest and his colleague of a nearby village, Patay, and was finally dissuaded from visiting the rebellious nuns.

Masonic historian Arthur Edward Waite exhaustively studiesd the Taxil hoax to ascertain the truth. He considered the Diana Vaughan story improbable for a number of reasons. Her purported residence and lineage could not be supported, for one thing. There was no evidence of her existence. But he did turn up one interesting document.

Introvigne himself followed up in Waite's revelation and confirmed that a cashier of the National Bank of Ohio, named *William Oscar Roome*, a Scottish Rite Freemason and Albert Pike's son in law,

> "stated that Diana Vaughan had been long known to him in

> a mental state which necessitated medical supervision. Her family, composed of honourable Protestants of Kentucky, was obliged to incarcerate her in an asylum, some six or seven years ago. At the end of several months, she left as she was supposed to have been cured. . . ."

Waite concluded that Diana Vaughan may have existed but, in which caase, Taxil took advantage of a mentally unstable woman.

4

Imprimatur

In 1814, with the waiving of Suppression by Pope Pius VII, the Jesuits were received back into the fold. Immediately after Restoration, they were ushered into the Vatican to resume their status and positions. After all, the Vatican and monarchies now needed allies. They had Communist revolutionaries to fight, and intelligence officers would be useful. But, wait. Had not Jesuits been involved on some level in the creation of the seminal cabals of Communism, Freemasony and the Illuminati? They had, but in a concession to them, their espionage could have simply been an attempt to wedge Catholicism into Freemasonry, insinuating themselves as agents provocateur for this purpose. Illuminism, however, is far less to disposed to rationalization. Involvement with Illuminism suggests a more direct goal of Communism. At the least, a deeper and more far-reaching goal of Catholicism, but one which would, in any event, clearly eventuate collateral damage of Catholicism.

Be that as it may, Jesuits needed to garnish their reputations. They also needed to distance themselves from Freemasonry and Illuminism. They had been accused of involvement with both, and the possibility was seriously entertained by historians.

Enter the Léo Taxil hoax, a famous, inexplicable historical affair, dealing directly with both Freemasonry and Catholicism. While we cannot explore the whole affair because it is complex and convoluted, *The Craft: How the Freemasons Made the Modern World* (2020) by John Dickie, however, does so. I will attempt to synopsize it, although, as Aurélie Dekoninck, the author of *The*

Devil in the 19th Century – A Witness Account, which is the only English translation of *The Devil in the 19th Century,* a famous expose of Freemasonry written by Charles Hacks (Freethinker/atheist author of *Le Geste*) under the pseudonym *Dr. Bataille*, which Dekoninck and others believe was written largely by his editor Léo Taxil, says: "There is no brief account of Léo Taxil." Ultimately, my goal is an interpretation of the facts. Virtually all historians dealing with the subject regard the whole thing as a lengthy and elaborate prank. Misrepresentation of the magnitude to which he admitted would be prosecuted in a court of law in our day, and rightfully so. In my opinion, they have relevancy with regard to conditioning 20th-century society for the future New World Order. I present a conspiracy theory.

William Guy Carr

William Guy Carr's *Pawns in the Game* (1955) and *Satan, Prince of This World* (1959, posthumously 1966) parrot the Taxil hoax about Palladianism, citing Bataille and Margiotta.

I cite at length a 2011 post by Anthony Johnson on the blog *featherofmaat.wordpress.com*, "William Guy Carr, Albert Pike, and the 3 World Wars." He compendiously relates the central issues and also he makes a curious observation, which is salient to our thesis.

> In this post we will take a look at the claim that the notable Freemason, Albert Pike, laid out a plan for world domination through three world wars. It is claimed that Pike was in cahoots with another Freemason in Italy, named Giuseppe Mazzini. The most well known source of this claim is from the book, *Pawns in the Game*, originally written in 1955 by an ex-Canadian Naval officer named William Guy Carr. One interesting part in Carr's book, which sheds some light on his thoughts, and his bias, is this quote (he is speaking about the pyramid on the back of the US dollar bill.):
>
> *. . . the pyramid represents the conspiracy for destruction of the*

> *Catholic (Universal Christian) Church, and establishment of a 'One World', or UN dictatorship, the 'secret' of the Order; the eye radiating in all directions, is the "all-spying eye" that symbolizes the terroristic, Gestapo-like, espionage agency that Weishaupt [founder of the Illuminati] set up under the name of 'Insinuating Brethren', to guard the 'secret" of the Order and to terrorize the populace into acceptance of its rule.*
> (William Guy Carr, "Pawns in the Game." [Willowdale, Ontario: Federation of Christian Laymen. 1958.] p. 8.)

So right at the beginning of Carr's book (which is supposedly exposing the "New World Order") we have him stating that the Catholic Church is the Universal Church, and that the Illuminati's plan is to destroy it. Carr's book is the most known source for the information regarding Albert Pike and his 3 world war plan. Carr states in his book:

> *In 1840, General Albert Pike was brought under the influence of Mazzini because he became a disgruntled officer when President Jefferson Davis disbanded his auxiliary Indian troops on the grounds they had committed atrocities under the cloak of legitimate warfare. Pike accepted the idea of a one world government and ultimately became head of the Luciferian Priesthood. Between 1859, and 1871, he worked out the details of a military blue-print, for three world wars, and three major revolutions which he considered would further the conspiracy to its final stage during the twentieth century.*
>
> *Most of his work was done in the 13 room mansion, he built in Little Rock, Arkansas, in 1840. When the Illuminati, and the lodges of the Grand Orient, became suspect, because of Mazzini's revolutionary activities in Europe, Pike organized the New and Reformed Palladian Rite. He established three supreme councils; one in Charleston, S.C., another in Rome, Italy and another in Berlin, Germany.*
> (Ibid, p. 10.)

William Guy Carr gives no source for this information. It is all conjecture. He also repeats the Léo Taxil hoax, when he says "Pike organized the New and Reformed Palladian Rite." (For info on the Taxil hoax refer to the video: "*Freemasonry, Lucifer, & the Strange Case of Leo Taxil*": part 1 | part 2). Carr makes many references to the Taxil hoax, and draws much of the in-

formation, and many of his opinions, from that hoax. Carr also refers to a Roman Catholic Cardinal named Caro y Rodriguez:

> *In 1925 his Eminence Cardinal Caro y Rodriguez, Archbishop of Santiago, Chile, published a book "The Mystery of Freemasonry Unveiled", to expose how the Illuminati, the Satanists, and the Luciferians had imposed a secret society upon a secret society. He produces a great deal of documentary evidence to prove that not even 32nd and 33rd degree Masons know what goes on in the Lodges of the Grand Orient and Pike's New and Reformed Palladian Rite and the affiliated Lodges of Adoption in which female members of the conspiracy are initiated. On page 108 he quotes the authority Margiotta to prove that before Pike selected Lemmi to succeed Mazzini as Director of the World Revolutionary Movement Lemmi was a rabid and confirmed Satanist. But after he had been selected he was initiated into the Luciferian ideology.*
> (Ibid, pp. 12-13.)

Here we have William Guy Carr referring to Cardinal Rodriguez, and also calling Domenico Margiotta an authority. Margiotta was a Mason who got caught up in the Taxil hoax (*Freemasonry, Lucifer, & the Strange Case of Leo Taxil*). So Carr refers to Cardinal Rodriguez, who in turn refers to Domenico Margiotta, and by doing so revives the old hoax. There is evidence to show that Domenico Margiotta, like Carr, could be looking at this situation from a bias religious perspective. As it states in Margiotta's book Le Palladisme, that he was a Knight of the Pontifical College of the Holy Sepulchre. Also in his book he states (I don't speak French so this is a rough translation):

> *"The great Luciferian Pontiff predicts the defeat of Catholicism, and pursuing his dark prophecy, he describes wandering in search of a throne and altar for the Pope of Adonai…"*
>
> *"The final destruction of the Papacy, would lead necessarily to a general stampede, and the dissolution of its components: the clergy, deprived of its leader, would pass gradually to the enemy, leaving the field open to band hell."*
>
> *"It is through the pamphlet, by satire, mockery, he wants to demolish*

Catholicism…"
(Domenico Margiotta, "Le Palladisme: Culte de Satan-Lucifer Dans le Triangles Maconniques." [Unknown Publisher. 1895.] pp. 127, 128.)

So basically Margiotta is saying that the Luciferian Pontiff (Albert Pike) predicts he will defeat Catholicism. Obviously Domenico Margiotta was awarded for his defending of the Vatican, with his anti-Masonic writings, as we find this interesting tidbit in his book:

"Our Holy Father Pope Leo XIII granted the Apostolic blessing to Mr. Dominique Commander Margiotta."
(Ibid, p. 9.)

William Guy Carr claims the original source for the 3 world wars letter was at the British Museum Library. He relied on information provided in Cardinal Rodriguez's book The Mysteries of Freemasonry Unveiled. Carr say's this about the letter:

Pike's plan was as simple as it has proved effective. He required that Communism, Naziism, Political Zionism, and other International movements be organized and used to foment the three global wars and three major revolutions. The first world war was to be fought so as to enable the Illuminati to overthrow the powers of the Tzars in Russia and turn that country into the stronghold of Atheistic-Communism. The differences stirred up by agentur [sic] of the Illuminati between the British and German Empires were to be used to foment this war. After the war ended, Communism was to be built up and used to destroy other governments and weaken religions.

World War Two, was to be fomented by using the differences between Fascists and Political Zionists. This war was to be fought so that Naziism would be destroyed and the power of Political Zionism increased so that the sovereign state of Israel could be established in Palestine. During world war two International Communism was to be built up until it equalled in strength that of united Christendom. At this point it was to be contained and kept in check until required for the final social cataclysm. Can any informed person deny Roosevelt and Churchill did not put this policy into effect?

World War Three is to be fomented by using the differences the agentur of the Illuminati stir up between Political Zionists and the leaders of the Moslem world. The war is to be directed in such a manner that Islam (the Arab World including Mohammedanism) and Political Zionism (including the State of Israel) will destroy themselves while at the same time the remaining nations, once more divided against each other on this issue, will be forced to fight themselves into a state of complete exhaustion physically, mentally, spiritually and economically. Can any unbiased and reasoning person deny that the intrigue now going on in the Near, Middle, and Far East isn't designed to accomplish this devilish purpose?
(William Guy Carr, "Pawns in the Game." [Willowdale, Ontario: Federation of Christian Laymen. 1958.] pp. 10-11.)

Again this is conjecture, as Carr is paraphrasing what Cardinal Caro y Rodriguez either told him, or he read in Rodriguez's book. Carr does claim to take a portion of the "letter" directly from the original, as he states:

On August 15, 1871, Pike told Mazzini that after World War Three is ended, those who aspire to undisputed world domination will provoke the greatest social cataclysm the world has ever known. We quote his own written words (taken from the letter catalogued in the British Museum Library, London, Eng.) :

We shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with christianity, whose deistic spirits will be from that moment without compass (direction), anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of christianity and atheism, both conquered and exterminated at the same time.
(Ibid, p. 11.)

So we have an excerpt of the letter, claimed to be taken directly from the original source, although no mention of any world wars. Again he obviously got this info from Rodriguez — or he read it in Rodriguez's book — as he reveals in a later book, called *Satan, Prince of this World*, that he never actually saw the letter himself (and possibly never even knew Cardinal Rodriguez). In that book by Carr, written in 1959 (*Pawns in the Game* was published in 1955), on page 22, we find this quote and footnote:

> *Pike explained what is intended to happen in a letter he wrote to his director (Mazzini) of the W.R.M. August 15, 1871. This letter is quoted elsewhere. It is catalogued [sic] in the Library of the British Museum, London, England and has been quoted from and referred to by dozens of authorities and students of the W.R.M., including Cardinal Rodriguez of Chile.*

(Footnote, same page):

> *"The Keeper of manuscripts recently informed the author that this letter is NOT cataloged in the British Museum Library. It seems strange that a man of Cardinal Rodriguez's knowledge should have said it WAS in 1925."*
> (William Guy Carr, "Satan, Prince of this World." [Emissary Publications: Clackamas, Oregon. 1959.] p. 22)

Page 22 of "*Satan, Prince of This World.*":

So the letter never existed. William Guy Carr got that information from Cardinal Caro y Rodriguez. Plus Carr refers extensively to the Palladian Rite, and all the books written in relation the Leo Taxil hoax — such as A. C. De La Rive's *La Femme et l'enfant dans la Franc-Maconnerie Universalle* (Woman and Child in Universal Freemasonry). (Again refer to Leo Taxil video: part 1 | part 2).

What Cardinal Caro y Rodriguez actually said in his book, *The Mysteries of Freemasonry Unveiled*, is another story, as there is no free copy on the internet. But many websites sell it, including catholicbooks.com. Once a copy is acquired it will shed more light on Caro y Rodriguez.

But thanks to Terry Melanson at conspiracyarchive.com, as he reveals that Cardinal Rodriguez refers to *Le Diable au XIX. Siècle*. A book written by Leo Taxil, and his accomplice Charles Hacks (Dr. Bataille). Melanson also points to another source, that confirms this information:

> *In the year 1896 there appeared in Paris a curious publication called Le Diable au XIX. Siècle. It was an attack upon Freemasonry, and came out in parts, illustrated with grotesque and repulsive engravings. The name on the title-page is Dr. Bataille, but it is stated in the British Museum Catalogue that the real authors were Gabriel Jogand-Pages and Charles Hacks. The book, with evident knowledge and a show of authority, set out to trace the connection between Freemasonry and revolutions, but its sensationalism and the extremely doubtful character of some of the doctuments produced brought it into disrepute. It is now forgotten, and yet it contains a good deal that can be verified from other sources, and some things also which seem to be verified by recent events. In particular there is a letter—or an alleged letter—said to have been written by Albert Pike, the "Sovereign Pontiff of Universal Freemasonry," assisted by the Ten Ancients of the Grand Lodge of the Supreme Orient at Charleston, to "the very illustrious brother" Giuseppe Mazzini. This letter is dated (in Masonic style) August 15, 1 87 1, and sets forth an anti-clerical policy which Mazzini is to follow in Italy. The measures proposed, including secular education, the expulsion of the religious orders, and so forth, need not detain us. What is to our purpose occurs towards the end of the letter, on page 605 (vol. ii.). The writer explains that owing to the working out of this policy the Pope may be driven at some future time out of Italy, and that established religion will then find its last refuge in Russia. And the letter proceeds "That is why, when the autocratic Empire of Russia will have become the citadel of Papal Christianity (adonaisme papiste), we shall unchain the revolutionary Nihilists and Atheists, and we shall provoke a formidable social cataclysm, which will demonstrate clearly to the nations, in all its horror, the effect of absolute unbelief, mother of savagery and of the most bloody disorder. Then, everywhere, the citizens, obliged to defend themselves against the mad minority of revolutionaries, will exterminate these destroyers of civilization, and the multitude, disillusioned of Christianity, whose deist soul will up to that moment be without compass, thirsting for an ideal, but not knowing where*

> *to bestow their worship, will receive the True Light, by the universal manifestation of the pure Luciferian doctrine, at last made public, a manifestation which will arise from the general movement of reaction following the destruction of Atheism and Christianity, both at the same time vanquished and exterminated.*
> (Howell Arthur Gwynne,"The Cause of World Unrest." [G.P. Putnam's Sons: New York & London. 1920.] pp. 50-52.)

So the letter originated from the Leo Taxil hoax, and William Guy Carr added much to it. The question is . . . what is William Guy Carr and Cardinal Rodriguez' agenda?

Cardinal Rodríguez

Significantly, *The Mystery Of Freemasonry Unveiled* (1925) by José María Caro Rodríguez, the Cardinal of Chili, bears the imprimatur. Had the popes learned nothing? Or was there another agenda for perpetuating the myth?

The actual citation is:

> In *The Cause Of The World Unrest*, I read a letter attributed by *Le Diable Au XIX Siecle* to Albert Pike, in which the author exposes to Mazzini the plan of attack upon Catholicism in Italy, to make it seek its last refuge in Russia. At the end of the letter he says: "Therefore, when the autocratic Empire of Rus'sia, will have become the citadel of Papal Christianity (Papist Adonaism), we shall unchain the Nihilist and Atheist revolutionaries, and we shall provoke a formidable cataclysm, which will show clearly to the nations, in all its horror, the effect of the absolute heresy, mother of savagery, and of the most bloody disorder. Then citizens everywhere, obliged to defend themselves against an enraged minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude—disillusioned with Christianity whose deist spirit will be from that moment on without direction and anxious for an ideal—without knowing where to put their worship will receive the True Light, by means of the universal manifestation of the pure Luciferian doctrine, finally made public; a manifestation which will raise a general movement of reaction, which win fol-

low the destruction of Atheism and of Christianity, both conquered and exterminated at the same time." (*La Cause*, 77-78).

Anthony Johnson, on the 2011 blog post, is correct about Carr. He supposes that Carr must gave gotten the idea of three world war from Cardinal Rodriguez, but even Rodriguez does not mention this. Presciently, Johnson notes the Catholicism of both Carr and Rodriguez. Naturally, Catholics tend to parrot the Taxil hoax as if it were true. I have even suggested, as Leo Zagami also acknowledges, that elements of the disclosures may have been authentic. But more seems to be at work here than shoddy scholarship, although that certainly plays a part, both with Rodriguez and Carr. Both were antisemitic as well as Masono-phobic. A source which is cited by both, *The Cause of this Present Unrest*, which was originally published anonymously in installments in *The Morning Post* of London (1920), was an antisemitic work. Authorship is generally ascribed to historian Nesta Webster. And while we might question the legitimacy of publishing anything anonymously, perhaps we can understand the reasoning of editor HA Gwynne, given the incendiary nature of the subject, provided that he had vetted the author. Nesta Webster certainly had a pedigree.

Michael Haupt

Carr seems to have legitimately been a crusader. He was the editor of the newsletter of the National Federation of Christian Laymen, *News Behind the News*, with which he beleaguered J. Edgar Hoover, Director of the FBI in the United States, apprising him of Communist and Illuminati plots.

The *Wikipedia* entry "William Guy Carr" says, with regard to the Third World War that Carr mentions:

> Moving into the future, Carr claimed that a report came into his possession through the Canadian Intelligence Service of an alleged speech in 1952 by Rabbi Emanuel Rabinovich in which it was made known that the Secret Powers wished to precipitate

> World War III within five years.

But this appears to have been projected to involve the Cold War powers, Soviet Russia and the United States, Israel specifically noted to remain neutral.

Although Carr was an antisemite, he was unsually even-handed in in his conclusion, as expressed in *Pawns in the Game*:

> But the most illuminating feature of the speech is the fact that it discloses the manner in which the Illuminati use a Jewish Rabbi to convince other co-religionists that they will be the governing class in the New World Order—a fact that past history would indicate is very doubtful. Satanism, not the Jews will rule.

But the statement was not without antisemitic inference. Carr simply believed that it was specific cabal of Jews, whom Jesus called the *Synagogue of Satan*.

Technically, even Carr is not to blame for the three-world-wars misinformation. *Wikipedia* nails down the source of the modern fervor over the supposed three-world-wars letter:

> Confusion has arisen as to the precise source of Carr's three world wars scenario. As is the case with many of his claims, Carr did not provide a source for that scenario, but he mentions a letter written by Pike and addressed to Italian revolutionary leader Giuseppe Mazzini, which outlined a plan for unleashing "Nihilists and Atheists" after the end of World War III. The confusion increased when Michael Haupt launched his website threeworldwars.com, which mistakenly assumed that Carr also attributed the World War Three scenario to the Pike letter. In fact, the authenticity of that letter is disputed.

Haupt is cited extensively in Hamad Subani's *The World War Deception: How the Two World Wars were Staged for the Creation and Expansion of the Soviet Union* (2013). He recounts the history that I give above, but, like Haupt, he believes that the scenario of three world wars is true. But the *Wikipedia* entry seems to be correct. The last traceable source of the three-world-wars outline

is Haupt himself.

Leo Zagami

In the YouTube video "Leo Zagami: Jesuit Order – Leo Taxil – Illuminati – World War III – New World Order," uploaded in 2014 by (channel name) Sanchuniathon, Illuminati researcher Leo Zagami says that in 1815 when the Jesuits came back into the Vatican system they worked hard to distance themselves from their involvement in Freemasonry during the time of Suppression. Zagami definitely ascribes to the notion that Jesuits were involved in the degree system of Masonry.

With regard to the Masonic revelations of Taxil, some of which were legitimate, Zagami (himself a Freemason) says:

> Leo Taxil must have known this privileged information from his supervisors, from those employing him in this elaborate scam. In the end this scam damaged both Freemasonry and the Catholic Church. But in reality it was functional for an operation of disinformation led by the Illuminati.

Here and elsewhere Zagami says, "The Jesuits are the Illuminati,"—

> Who are the Illuminati? A corrupt part of the Vatican, mostly relating to the Jesuits and the Order of the Holy Sepulcher.

—the same verbage used by ex-Catholic bishop Gerard Bouffard.[1]

While Zagami does not seem to know the vagaries of the Taxil hoax, at least by the writing of his first two book of the *Confessions of an Illuminati* series, he, nevertheless, ascribes to the outline of the three world wars as an Illuminati plan. The Taxil hoax exacerbated a Hegelian dialectic, leading eventually,

1 Interviews with Bouffard are presented in *The Third Temple: Rome*.

so says Zagami, to the invasion of the Catholic heirarchy by Kabbalists, beginning with Cardinal Jean-Marie Lustiger.

With regard to Middle-East affairs, he shows how Thomas Michel, SJ, Secretary for Interreligious Dialogue for the Society of Jesus, works closely with one of the most powerful Muslim leaders of our time, M. Fethullah Gülen, author of *Toward Global Civilization of Love and Tolerance* (2004), for which Michel wrote the "Forward." Gülen is a counselor of Prime Minister Erdogan of Turkey. The book has a chapter entitled "New World Order."

Greg Barton, a senior member of the CIA, is quoted on the jacket of the book endorsing Gülen. Gülen was also a good friend of Hilary Clinton.

Zagami:

> The turmoil and revolutions in the Middle East are carefully piloted by the Directorate, which is moving the scene toward a Third World War.
>
> Then we have the leading position of the Jewish rabbis in Israel in all this.
>
> Israel has political problems, so they need an external problem to bring cohesion to their own society.
>
> All of this will be brought to a catastrophic conclusion.