

THE ENCYCLICAL *HUMANUM GENUS*.(Concluded from the London *Tablet's* translation.)

AND, indeed, the moral discipline which alone finds favour with the Masonic confraternity, and with which they maintain that the rising generation should be imbued, is what they call civic, unfettered, and free—viz., in which no idea of religion is included. But how fruitless this is, how wanting in strength, how liable to be carried about with every motion of mere desire, is clearly seen from the lamentable fruits which already partly appear. For where this liberty has begun to reign unmolested and has displaced Christianity, there, quickly enough, uprightness and morality have perished. Monstrous doctrines have gained in strength, and the boldness of the wicked hath stalked abroad. These things are generally complained of and deplored, and not a few of them most unwillingly and not seldom testify, being convinced by the evidence of facts.

Besides, as the nature of man is defiled by original sin, and, therefore, much more prone to vice than inclined to virtue, it is absolutely required for all virtue that he should restrain the turbid movements of the soul, and make the appetite obedient to reason; in which struggle the contempt of human things must constantly be maintained, and great labour and suffering must be borne in order that reason may always gain the victory. But the Naturalists and Masons, giving no credence to those things that We know by God's revelation, deny that our first father fell away; whence they maintain that the human will is not *weakened nor bowed down*. (Conc. Trid., Sess. VI., D. Justif., c. I.) And, besides, in exaggerating the virtue and excellency of human nature, and placing the principle and rule of justice only in it, they cannot even imagine that constant struggle and perseverance are necessary for calming and ruling its appetites, while we see that many incitements to desire are supplied to men—that newspapers and articles are written with an utter neglect of temperance and modesty; theatrical representations noted for the utmost license; works of art are exhibited which reveal, with revolting cynicism, the principles of what is now known as *realism*; no pains spared to add to the delicacies and refinements of artificial life; everything indeed alluring to pleasure whereby virtue was lulled to torpor may sink to the lowest level, in which, indeed, they act most wickedly, but are, nevertheless, somewhat consistent, since they take away all hope of heavenly good, and bring down the idea of felicity to the enjoyment of mere sensual things, and degrade it to the earthly. In confirmation of this, We may adduce a thing most surprising when stated, but actual in fact; for since no one scarcely is wont to be such a slave to clever and designing men as those whose mind is enervated and broken by the dominion of passion, there are forced in the sect of Masons those who maintain that the masses by every art and design are to be saturated with an unlimited license for vice; for this being secured, they will be in the power of the sect to attempt anything and everything at its bidding.

And, as to domestic society, almost the whole doctrine of the Naturalists is contained in the following: That matrimony belongs to the class of business engagements; that it can be broken off at the will of those who have contracted it, and that by right; that secular rulers have power over the marriage bond; that in the education of children nothing is to be taught about religion as certain and undeniable; that each is to be allowed that which pleases him when he arrives at a certain age. Now all these doctrines the Freemasons evidently endorse, and not only endorse but for a long time have desired to reduce to practice. For already in many countries, and even professedly Catholic, it is law that no marriage shall be held valid unless celebrated with civil rites; in others, divorces are sanctioned by the law; in other it is determined to carry this out as soon as possible. And thus things are hastening on to change the nature of matrimony altogether, viz., into unstable and fluctuating unions which, as mere lust has formed, just also can dissolve. Besides, with the utmost unanimity, the sect of Freemasons looks to securing to itself the education of youth. For they feel that they can easily bend at pleasure that soft and flexible age and twist it into any shape; and therefore they think nothing is more to their purpose in order to mould the children of the citizen, and make it such as they require for the State. Hence, in the educating and teaching of children, they exclude the ministers of the Church from all supervision and instruction; and in many places they have obtained that the whole of education should be in the hands of laymen, and that in moral instruction nothing is to be brought in which to bind a man to God by the great and holy sanction of religion.

They follow the decrees of civil prudence, whereby the Naturalists maintain that all men are equal, and in exactly the same conditions in all respects; that everyone is by nature free; that no one has the right of commanding another; that to wish men to obey any authority beyond what they wish themselves is to do them violence. Therefore everything is in the power of a free people; that Government is held by the command or the concession of the people, so that when the popular will is changed, their rulers, even though resisting, may be deposed; that the origin of all rights and civil duties is either in the masses or in the existing civil government, and that enlightened by the newest-fangled doctrines. Besides, the State should be without belief in God; in the various forms of religion there is no reason why one should be preferred before another; that all may exist together.

Now that all these doctrines are equally pleasing to the Freemasons, and that they wish to order States on this model, is so well known that it needs no proof, for, for a long time, they have, with all their power and in every way, been openly striving for it; and by this method they prepare the way for the bolder ones, not few of whom are going headlong into worse things, inasmuch as they are teaching equality and common property in goods by destroying all distinction of ranks and fortunes. Now what the nature of the sect of the Freemasons is, and how it sets to work to secure those things which we have summarily touched upon, is perfectly clear. Their chief doctrines are so discordant with reason, and with their

profession that nothing can be more perverse. For it is the greatest folly and the most audacious impiety to wish to destroy the Religion and the Church which God Himself has founded, and and also will preserve for ever, and to recall the manners and morals of the heathen after a break of eighteen centuries. Nor is that less horrible, or less patiently to be endured that the benefits mercifully obtained through Jesus Christ not for individual men only, nor even for those associated in families and civil communities, shall only be cast aside, which benefits, by the very testimony of our enemies, are considered most signal. Now, in this mad and Satanic will we can almost recognise that inextinguishable hatred and desire of revenge which burns in Satan against Jesus Christ; and in like manner that other attempt which the Freemasons are vehemently making to destroy the chief foundations of right and virtue, and offer themselves to help those who, after the manner of beasts, wish everything to be lawful which they may desire, is nothing else than to drive on to destruction the human race with dishonour and ignominy. Besides, the dangers which threaten the civil and domestic life increase the evil. As We have above explained, there is with the consent of all men in all ages, something sacred in matrimony; and, besides, it is forbidden by the Divine Law that marriage should be dissolved. Now, if marriage is treated as profane, or is allowed to be dissolved, disturbance and confusion must necessarily result in families by the women losing their dignity, their offspring being uncertain of provision and safety. To take no care publicly for religion, and in arranging and conducting civil affairs to have no more regard for God than if He did not exist, is a temerity unheard of even among the heathen, in whose mind and conviction not only was belief in the gods so thoroughly fixed, but also the necessity of public religion, that they considered it easier to find a city without a territory than one without a god. In truth, humane society, for which by nature we are fitted, is constituted thus by God, who is the author of our nature; and from Him, as from the first principle and spring the whole force and continuance of innumerable goods, with which life abounds, flow. Therefore, as each of us is admonished by the voice of nature itself piously and holily to worship God because we have received from Him both life and its accompanying benefits, so for the same cause should peoples and States do likewise. Wherefore those who wish the civil community to be free from the duty of religion clearly act not only unjustly, but foolishly and absurdly. Now, that men are born by God's ordinance for civil society and union, the power of ruling is so necessary a bond for Christian society that, when it is taken away, that society must speedily be dissolved; it follows that the same power which has produced society also produces the power of ruling. Hence We understand that in whosoever's hands the power is, he is the minister of God. Wherefore, so far as the end and nature of human society can require it, it is the duty of everyone to obey the legitimate authority in its just commands, as he would God himself; and it is, in the first place, repugnant to truth that obedience is in the power of people to cast it away when they will. Likewise, that all men are equal no one doubts, if the race and common nature, if the final end proposed to each one to be obtained, if the rights and duties which flow spontaneously from that principle, are considered. But because the capacities of all are not the same, and one differs from another both in powers of body and mind, and there are very many differences of character, will, and nature, therefore nothing is so repugnant to nature as to wish to embrace all things in one category, and to press this complete equalisation of men and things into the institutions of civil life. As the perfect state of body consists in the composition and joining of the different limbs together, which differ in form and in use, nevertheless, when joined together and each put in its proper place, make a whole beautiful in appearance, firm in strength, fit for action, so also in the republic of men there is likewise an almost infinite dissimilitude of parts, which, if they are tested as if they were the same, and each allowed to follow its own judgment, no state would be found more deformed; whereas, if they, with the distinct grades of dignity, profession, and pursuits, properly harmonize together for the common good, they then fitly represent a well-constituted state, harmonious with nature.

But the greatest cause of anxiety is to be apprehended from those disturbing errors which we have noticed; for the fear of God and respect for the Divine Law being taken away, the authority of rulers being despised, the desire of rebellion being permitted and approved, of popular desires being allowed free rein for license, only to be restrained by the fear of punishment, there necessarily follows the disturbance, and even upsetting, of all things. This disturbance and upsetting of things many of the communistic and socialistic societies professedly intend and boast of doing; from whose undertakings let not the sect of Freemasons say that they are averse, because they sufficiently favour their determinations, and hold their chief principles in common. But even if they do not at once, or in every place, rush to extremes in action, this is not owing to their good discipline, nor their good-will, but rather to the divine virtue of religion, which cannot be extinguished, and to the more sane part of men, who, rejecting the slavery of secret societies, courageously oppose their insane attempts.

And would to God that all would judge of the root from the fruits, and would recognise the seed and first beginnings of evils which press and dangers which are impending! We have to do with a deceitful and cunning enemy, who, servilely whispering in the ears of both peoples and rulers, has caught both by flattering opinions and seeming compliance. For by ingratiating themselves with rulers by an affected friendship, the Freemasons have had in view the securing them as their associates and powerful helpers in oppressing Catholicism. And in order to stimulate them the more to action, they have charged the Church in the most barefaced way of contending with rulers for the civil power and rights. Meanwhile, having sought security and acquired audacity by these acts, they have begun by gaining great influence in the ruling of the State, but really being prepared to shake the foundations of Government and to persecute the rulers of the State, to calumniate and even to expel them whenever they are found to act differently from what they