

1: [Humanum Genus] Pope Leo XIII: Roman Catholic Church's hate for Freemasonry | The American

HUMANUM GENUS ENCYCLICAL OF POPE LEO XIII ON FREEMASONRY. To the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in Grace and.

In this post, I shall consider what Humanum Genus has to say about the ultimate objectives of Freemasonry. As it happens, Humanum Genus has a perception of Freemasonry and its aims that is both fundamentally flawed and highly inaccurate. I describe the inaccuracy, and give my opinion about the historical bases of this deeply distorted perception. At this period, however, the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. Such claims sound horrible, but we must remember that they live and die on the basis of specific evidence. What specific evidence does Humanum Genus produce to support such a claim? Many specific statements are made about Freemasonry in the document, claims with which I shall deal later in this series. In the world of Humanum Genus, Freemasonry is a branch of Naturalism, that is, the philosophical school which claims that reality is solely composed of the matter and energy studied by the physical sciences, and that there is nothing spiritual or supernatural about reality. Humanum Genus then goes on to state the following: Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed. The Truth About Freemasonry Pretty much everything that Humanum Genus states about Freemasonry in the passages quoted above is inaccurate. Freemasonry is not a form of philosophical naturalism. Far from being opposed to the idea of divine revelation, Freemasonry embraces the concept. In the world of naturalism, there are no spiritual phenomena, there are no supernatural phenomena, there is no divine revelation and no authoritative religious doctrine. The strictest form of Naturalism makes the claim that there is no such being as God. A somewhat less strict form of Naturalism allows for Deism, the idea that God exists, but does not interfere with the affairs of human beings or the workings of the world. One of the universal characteristics of regular Freemasonry is that all candidates for Masonry must declare belief in a Supreme Being. The opening and the closing of the Lodge are accompanied by lengthy and detailed prayers to the Divine Being, something that would be senseless from the perspective of Naturalism. Petitionary prayer that is, prayer where one asks for things, such as we see in the Lodge, is also distinctly absent from Deist practice. During the initiatory rituals of Freemasonry, the candidate is called upon to offer personal prayer. These are not the practices of Naturalists. Freemasonry Values Divine Revelation Through its ritual, Freemasonry demonstrates the highest degree of respect towards divine revelation. Consider how the VSL is treated in Masonic ritual: The opening of the VSL at the opening of the Lodge for business and ritual, and the closing of the VSL at the close of the Lodge, are themselves solemn and dignified rituals that emphasize the importance of the VSL to Freemasonry. During the time that the VSL is open upon the altar of Freemasonry, outside of certain ritual requirements, none are permitted to pass between it and the Worshipful Master of the Lodge, that his view of it may be unimpaired as he directs the work of the Lodge. During the three basic initiatory rituals of the Blue Lodge, the candidate is conducted about the Lodge in a manner that emphasizes the centrality that the VSL is to take in his life. The candidate takes upon himself the solemn and sacred Obligations of each of the three Degrees of Masonry in a way that emphasizes the importance that the word of God is to take in his life forever after. In sum, Freemasonry makes the strongest possible ritual statements in favor of the idea of a God of revelation, thereby rejecting any form of naturalism or Deism. Given that

Freemasonry is neither Naturalist nor Deist, it should be clear that Freemasonry does not have the religion-destroying agenda and objectives that Humanum Genus stated it does. The Historical Basis for the Misperception Given the many ways in which the very rituals of Freemasonry testify that Masonry is not Naturalism, why would Humanum Genus present such a distorted perception? My sense of the situation is that the author of the document had on his mind another organization that had impersonated and even infiltrated European Freemasonry, a century earlier: This is evident in the description that Humanum Genus gives of those whom it supposed were Freemasons: As a fact, if any are judged to have betrayed the doings of the sect or to have resisted commands given, punishment is inflicted on them not infrequently, and with so much audacity and dexterity that the assassin very often escapes the detection and penalty of his crime. Yes, Masons do swear not to reveal the modes of recognition, and it is within the regulations of many Grand Lodges that Masons are to keep the business of the Lodge confidential. We do not swear to keep the identities of Lodge members secret; indeed, in many American jurisdictions, we put the names and photos of officers of the local and Grand Lodges on the Internet. We do not swear mindless obedience to the Masters of the Lodges, nor do we bind ourselves to lethal penalties for disobeying those masters, nor do we inflict such punishment. Who would do such a thing? The Bavarian Order of the Illuminati founded May 1, by Adam Weishaupt, pictured did indeed function in this manner, at least on paper. I am aware of no actual assassinations carried out by the Illuminati of its disobedient members, but certainly the instilling of a very strict obedience was promoted in its documents, which were discovered and published by the Bavarian state beginning in the s. Beyond that, the Illuminati did indeed have the agenda of replacing aristocratic governments and destroying the power of the Church by force. The Illuminati did indeed support Naturalism and an essentially atheist worldview. The Illuminati included within its lower degrees the degrees of Freemasonry. During its relatively brief period of activity, the Illuminati infiltrated dozens of Masonic lodges in Europe and fed Masons into the Illuminati order. I describe the real history of the Illuminati in a post on another blog. I am at work on a history of the Illuminati and am available to speak on the topic to Masonic and other audiences. I may be contacted through my home page; see my Blogger profile. The exposure of the Illuminati in the s made an immense media splash throughout Europe. Subsequently, they were rumored to have survived their suppression by government authorities, and to have inspired both the French Revolution and the rising tide of Marxism, which shared with the Illuminati the goal of changing government and the role of religion in society. The tendency to make this kind of conflation of Freemasonry with the Illuminati is seen within the text of Humanum Genus itself. There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of the Freemasons, which is a kind of center whence they all go forth, and whither they all return. Of course, simply making such a claim does not make it so. This is a good example of a certain type of weak circular argument: But although Humanum Genus produces arguments to condemn Naturalism, it produces no evidence to support the more fundamental claim, that Masons are Naturalists to start with. Conclusion Humanum Genus presents a severely distorted image of Freemasonry, which the document conflates with the Bavarian Illuminati of the late 18th century and, perhaps, revolutionary Marxists of the late 19th century. Freemasonry affirms the importance of divine revelation; not only does it not seek to destroy religion, Masonry seeks to instill in its members an awareness of the need to fulfill their duties to God. Copyright Mark E. It was obtained through Wikipedia.

2: Humanum Genus (On Freemasonry) By: Pope Leo XIII

*The Letter Humanum Genus And Freemasonry [Melville Rosyn Grant] on www.enganchecubano.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Full Text of the Third Secret of Fatima not revealed? In a interview for the German magazine Stimme des Glaubens published in October , John Paul II was asked explicitly to speak about the third secret. On the other hand, it should be sufficient for all Christians to know this much: Pray, pray and ask for nothing else. Put everything in the hands of the Mother of God. Through your prayers and mine, it is possible to alleviate this tribulation, but it is no longer possible to avert it, because it is only in this way that the Church can be effectively renewed. How many times, indeed, has the renewal of the Church been effected in blood? This time, again, it will not be otherwise. We must be strong, we must prepare ourselves, we must entrust ourselves to Christ and to His holy Mother, and we must be attentive, very attentive, to the prayer of the Rosary. A news article quoted former Philippine ambassador to the Vatican, Howard Dee, as saying that Cardinal Ratzinger had personally confirmed to him that the messages of Akita and Fatima are "essentially the same. The third message on October 13, , the actual anniversary of the final visions and miracle of Fatima is as follows: It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. The only arms which will remain for you will be the Rosary and the Sign left by my Son. Each day, recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and the priests. The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, and bishops against other bishops. The priests who venerate me will be scorned and opposed by their Confreres. The Church and altars will be vandalized. The Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord. Lucia on January 3, And we saw in an immense light that is God: Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersion in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.

3: The Letter Humanum Genus and Freemasonry by Melville Rosyn Grant

Humanum genus is a papal encyclical promulgated on 20 April by Pope Leo XIII.. Released in the ascent of the industrial age, Marxism, and the aftermath of the September 20, , Capture of Rome by the Kingdom of Italy military forces from the Papal States, Humanum genus is principally a condemnation of Freemasonry.

The race of man, after its miserable fall from God, the Creator and the Giver of heavenly gifts, "through the envy of the devil," separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other of those things which are contrary to virtue and to truth. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ; and those who desire from their heart to be united with it, so as to gain salvation, must of necessity serve God and His only-begotten Son with their whole mind and with an entire will. The other is the kingdom of Satan, in whose possession and control are all whosoever follow the fatal example of their leader and of our first parents, those who refuse to obey the divine and eternal law, and who have many aims of their own in contempt of God, and many aims also against God. This twofold kingdom St. Augustine keenly discerned and described after the manner of two cities, contrary in their laws because striving for contrary objects; and with a subtle brevity he expressed the efficient cause of each in these words: At this period, however, the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. Lamenting these evils, We are constrained by the charity which urges Our heart to cry out often to God: They have taken a malicious counsel against Thy people, and they have consulted against Thy saints. At so urgent a crisis, when so fierce and so pressing an onslaught is made upon the Christian name, it is Our office to point out the danger, to mark who are the adversaries, and to the best of Our power to make head against their plans and devices, that those may not perish whose salvation is committed to Us, and that the kingdom of Jesus Christ entrusted to Our charge may not stand and remain whole, but may be enlarged by an ever-increasing growth throughout the world. The Roman Pontiffs Our predecessors, in their incessant watchfulness over the safety of the Christian people, were prompt in detecting the presence and the purpose of this capital enemy immediately it sprang into the light instead of hiding as a dark conspiracy; and , moreover, they took occasion with true foresight to give, as it were on their guard, and not allow themselves to be caught by the devices and snares laid out to deceive them. The first warning of the danger was given by Clement XII in the year , 3 and his constitution was confirmed and renewed by Benedict XIV 4 Pius VII followed the same path; 5 and Leo XII, by his apostolic constitution, Quo Graviora, 6 put together the acts and decrees of former Pontiffs on this subject, and ratified and confirmed them forever. For as soon as the constitution and the spirit of the masonic sect were clearly discovered by manifest signs of its actions, by the investigation of its causes, by publication of its laws, and of its rites and commentaries, with the addition often of the personal testimony of those who were in the secret, this apostolic see denounced the sect of the Freemasons, and publicly declared its constitution, as contrary to law and right, to be pernicious no less to Christendom than to the State; and it forbade any one to enter the society, under the penalties which the Church is wont to inflict upon exceptionally guilty persons. The sectaries, indignant at this, thinking to elude or to weaken the force of these decrees, partly by contempt of them, and partly by calumny, accused the sovereign Pontiffs who had passed them either of exceeding the bounds of moderation in their decrees or of decreeing what was not just. The Pontiffs received the same assent, and in strong terms, from many princes and heads of governments, who made it their business either to delate the masonic society to the apostolic see, or of their own accord by special enactments to brand it as pernicious, as, for example, in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy. But, what is of highest importance, the course of events has demonstrated the prudence of Our predecessors. For their provident and paternal solicitude had not always and every where the result desired; and this, either because of the simulation and cunning of some who

were active agents in the mischief, or else of the thoughtless levity of the rest who ought, in their own interest, to have given to the matter their diligent attention. In consequence, the sect of Freemasons grew with a rapidity beyond conception in the course of a century and a half, until it came to be able, by means of fraud or of audacity, to gain such entrance into every rank of the State as to seem to be almost its ruling power. This swift and formidable advance has brought upon the Church, upon the power of princes, upon the public well-being, precisely that grievous harm which Our predecessors had long before foreseen. Such a condition has been reached that henceforth there will be grave reason to fear, not indeed for the Church - for her foundation is much too firm to be overturned by the effort of men - but for those States in which prevails the power, either of the sect of which we are speaking or of other sects not dissimilar which lend themselves to it as disciples and subordinates. For these reasons We no sooner came to the helm of the Church than We clearly saw and felt it to be Our duty to use Our authority to the very utmost against so vast an evil. We have several times already, as occasion served, attacked certain chief points of teaching which showed in a special manner the perverse influence of Masonic opinions. It is now Our intention, following the example of Our predecessors, directly to treat of the masonic society itself, of its whole teaching, of its aims, and of its manner of thinking and acting, in order to bring more and more into the light its power for evil, and to do what We can to arrest the contagion of this fatal plague. There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of the Freemasons, which is a kind of center whence they all go forth, and whither they all return. Now, these no longer show a desire to remain concealed; for they hold their meetings in the daylight and before the public eye, and publish their own newspaper organs; and yet, when thoroughly understood, they are found still to retain the nature and the habits of secret societies. There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers, but from very many members, also; such as their secret and final designs, the names of the chief leaders, and certain secret and inner meetings, as well as their decisions, and the ways and means of carrying them out. This is, no doubt, the object of the manifold difference among the members as to right, office, and privilege, of the received distinction of orders and grades, and of that severe discipline which is maintained. Candidates are generally commanded to promise - nay, with a special oath, to swear - that they will never, to any person, at any time or in any way, make known the members, the passes, or the subjects discussed. Thus, with a fraudulent external appearance, and with a style of simulation which is always the same, the Freemasons, like the Manichees of old, strive, as far as possible, to conceal themselves, and to admit no witnesses but their own members. As a convenient manner of concealment, they assume the character of literary men and scholars associated for purposes of learning. They speak of their zeal for a more cultured refinement, and of their love for the poor; and they declare their one wish to be the amelioration of the condition of the masses, and to share with the largest possible number all the benefits of civil life. Were these purposes aimed at in real truth, they are by no means the whole of their object. Moreover, to be enrolled, it is necessary that the candidates promise and undertake to be thenceforward strictly obedient to their leaders and masters with the utmost submission and fidelity, and to be in readiness to do their bidding upon the slightest expression of their will; or, if disobedient, to submit to the direst penalties and death itself. As a fact, if any are judged to have betrayed the doings of the sect or to have resisted commands given, punishment is inflicted on them not infrequently, and with so much audacity and dexterity that the assassin very often escapes the detection and penalty of his crime. Wherefore, reason and truth itself make it plain that the society of which we are speaking is in antagonism with justice and natural uprightness. And this becomes still plainer, inasmuch as other arguments, also, and those very manifest, prove that it is essentially opposed to natural virtue. For, from what We have above most clearly shown, that which is their ultimate purpose forces itself into view - namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism. What We have said, and are about to say, must be understood of the sect of the Freemasons taken generically, and in so far as it comprises the associations kindred to it and confederated with it, but not of the individual members of them. There may be

persons amongst these, and not a few who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts nor aware of the ultimate object which they are endeavoring to attain. In the same way, some of the affiliated societies, perhaps, by no means approve of the extreme conclusions which they would, if consistent, embrace as necessarily following from their common principles, did not their very foulness strike them with horror. Some of these, again, are led by circumstances of times and places either to aim at smaller things than the others usually attempt or than they themselves would wish to attempt. They are not, however, for this reason, to be reckoned as alien to the masonic federation; for the masonic federation is to be judged not so much by the things which it has done, or brought to completion, as by the sum of its pronounced opinions. Now, the fundamental doctrine of the naturalists, which they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed. In those matters which regard religion let it be seen how the sect of the Freemasons acts, especially where it is more free to act without restraint, and then let any one judge whether in fact it does not wish to carry out the policy of the naturalists. By a long and persevering labor, they endeavor to bring about this result - namely, that the teaching office and authority of the Church may become of no account in the civil State; and for this same reason they declare to the people and contend that Church and State ought to be altogether disunited. By this means they reject from the laws and from the commonwealth the wholesome influence of the Catholic religion; and they consequently imagine that States ought to be constituted without any regard for the laws and precepts of the Church. Nor do they think it enough to disregard the Church - the best of guides - unless they also injure it by their hostility. Indeed, with them it is lawful to attack with impunity the very foundations of the Catholic religion, in speech, in writing, and in teaching; and even the rights of the Church are not spared, and the offices with which it is divinely invested are not safe. The least possible liberty to manage affairs is left to the Church; and this is done by laws not apparently very hostile, but in reality framed and fitted to hinder freedom of action. Moreover, We see exceptional and onerous laws imposed upon the clergy, to the end that they may be continually diminished in number and in necessary means. We see also the remnants of the possessions of the Church fettered by the strictest conditions, and subjected to the power and arbitrary will of the administrators of the State, and the religious orders rooted up and scattered. But against the apostolic see and the Roman Pontiff the contention of these enemies has been for a long time directed. The Pontiff was first, for specious reasons, thrust out from the bulwark of his liberty and of his right, the civil principedom; soon, he was unjustly driven into a condition which was unbearable because of the difficulties raised on all sides; and now the time has come when the partisans of the sects openly declare, what in secret among themselves they have for a long time plotted, that the sacred power of the Pontiffs must be abolished, and that the papacy itself, founded by divine right, must be utterly destroyed. If other proofs were wanting, this fact would be sufficiently disclosed by the testimony of men well informed, of whom some at other times, and others again recently, have declared it to be true of the Freemasons that they especially desire to assail the Church with irreconcilable hostility, and that they will never rest until they have destroyed whatever the supreme Pontiffs have established for the sake of religion. If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines, this omission, so far from being adverse to the designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received whatever may be their form of religion, they thereby teach the great error of this age-that a regard for religion should be held as an indifferent matter, and that all religions are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great

injustice, be regarded as merely equal to other religions. But the naturalists go much further; for, having, in the highest things, entered upon a wholly erroneous course, they are carried headlong to extremes, either by reason of the weakness of human nature, or because God inflicts upon them the just punishment of their pride. Hence it happens that they no longer consider as certain and permanent those things which are fully understood by the natural light of reason, such as certainly are - the existence of God, the immaterial nature of the human soul, and its immortality. The sect of the Freemasons, by a similar course of error, is exposed to these same dangers; for, although in a general way they may profess the existence of God, they themselves are witnesses that they do not all maintain this truth with the full assent of the mind or with a firm conviction. Neither do they conceal that this question about God is the greatest source and cause of discords among them; in fact, it is certain that a considerable contention about this same subject has existed among them very lately. But, indeed, the sect allows great liberty to its votaries, so that to each side is given the right to defend its own opinion, either that there is a God, or that there is none; and those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though, like the pantheists, they have false notions concerning Him: When this greatest fundamental truth has been overturned or weakened, it follows that those truths, also, which are known by the teaching of nature must begin to fall - namely, that all things were made by the free will of God the Creator; that the world is governed by Providence; that souls do not die; that to this life of men upon the earth there will succeed another and an everlasting life. When these truths are done away with, which are as the principles of nature and important for knowledge and for practical use, it is easy to see what will become of both public and private morality. We say nothing of those more heavenly virtues, which no one can exercise or even acquire without a special gift and grace of God; of which necessarily no trace can be found in those who reject as unknown the redemption of mankind, the grace of God, the sacraments, and the happiness to be obtained in heaven. We speak now of the duties which have their origin in natural probity. That God is the Creator of the world and its provident Ruler; that the eternal law commands the natural order to be maintained, and forbids that it be disturbed; that the last end of men is a destiny far above human things and beyond this sojourning upon the earth: If these be taken away, as the naturalists and Freemasons desire, there will immediately be no knowledge as to what constitutes justice and injustice, or upon what principle morality is founded. And, in truth, the teaching of morality which alone finds favor with the sect of Freemasons, and in which they contend that youth should be instructed, is that which they call "civil," and "independent," and "free," namely, that which does not contain any religious belief. But, how insufficient such teaching is, how wanting in soundness, and how easily moved by every impulse of passion, is sufficiently proved by its sad fruits, which have already begun to appear. For, wherever, by removing Christian education, this teaching has begun more completely to rule, there goodness and integrity of morals have begun quickly to perish, monstrous and shameful opinions have grown up, and the audacity of evil deeds has risen to a high degree. All this is commonly complained of and deplored; and not a few of those who by no means wish to do so are compelled by abundant evidence to give not infrequently the same testimony. Moreover, human nature was stained by original sin, and is therefore more disposed to vice than to virtue. For a virtuous life it is absolutely necessary to restrain the disorderly movements of the soul, and to make the passions obedient to reason. In this conflict human things must very often be despised, and the greatest labors and hardships must be undergone, in order that reason may always hold its sway. But the naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil. Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so called verism; that the contrivances of a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly, also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven, and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. Of what We have said the following fact, astonishing not so much in itself as in its open expression, may serve as a confirmation. For, since generally no one is accustomed to obey crafty and clever

men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring. What refers to domestic life in the teaching of the naturalists is almost all contained in the following declarations: To these things the Freemasons fully assent; and not only assent, but have long endeavoured to make them into a law and institution. For in many countries, and those nominally Catholic, it is enacted that no marriages shall be considered lawful except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus, the time is quickly coming when marriages will be turned into another kind of contract - that is into changeable and uncertain unions which fancy may join together, and which the same when changed may disunite. With the greatest unanimity the sect of the Freemasons also endeavours to take to itself the education of youth. They think that they can easily mold to their opinions that soft and pliant age, and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the most important and most holy duties of men to God shall be introduced into the instructions on morals. Then come their doctrines of politics, in which the naturalists lay down that all men have the same right, and are in every respect of equal and like condition; that each one is naturally free; that no one has the right to command another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed and the source of all rights and civil duties is either in the multitude or in the governing authority when this is constituted according to the latest doctrines. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place. That these doctrines are equally acceptable to the Freemasons, and that they would wish to constitute States according to this example and model, is too well known to require proof. For some time past they have openly endeavoured to bring this about with all their strength and resources; and in this they prepare the way for not a few bolder men who are hurrying on even to worse things, in their endeavor to obtain equality and community of all goods by the destruction of every distinction of rank and property. What, therefore, sect of the Freemasons is, and what course it pursues, appears sufficiently from the summary We have briefly given. Their chief dogmas are so greatly and manifestly at variance with reason that nothing can be more perverse.

4: Leo XIII Describes & Condemns Freemasonry

The Letter, humanum Genus, Of The Pope, Leo Xiii, Against Free-masonry And The Spirit Of The Age, April 20, Original Latin And English Translation [Catholic Church.

Papal bulls are more formal, and the most authoritative statements tend to be in that format. Humanum Genus is a Papal encyclical. As such, although important, the teachings in Humanum Genus are not of such a nature as to invoke necessarily the Catholic notion of papal infallibility. By the strictest interpretation, Humanum Genus is not a statement that falls under the umbrella of Papal infallibility. As such, it can be revised, corrected, or even abandoned and disowned by subsequent Popes. Such things have occurred during Roman Catholic history. The Jesuit order was disbanded by Papal order in the late 18th century, and reconstituted about fifty years later. The Knights Templar were officially disbanded seven centuries ago, although they were declared not guilty of heresy in a document lost until recently. As I shall demonstrate in the next few posts of this series, there are excellent grounds on which Roman Catholic authorities could decide, essentially, to abandon Humanum Genus. This would have a great impact, both on Masonic brothers who are Roman Catholic, and on the many faithful Catholic gentlemen who are wondering how to consider Freemasonry. A Summary of Humanum Genus [Note: The text of Humanum Genus below is quoted from the English translation of the official Vatican website. The numbers in square brackets refer to the paragraph numbers given on that website. Shortly after quoting Augustine, however, the Pope made this remarkable statement: At this period, however, the partisans of evil seems to be combining together, and to be struggling with united vehemence, led on or assisted by that strongly organized and widespread association called the Freemasons. No longer making any secret of their purposes, they are now boldly rising up against God Himself. They are planning the destruction of holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. He stated his specific objective in this letter as follows: It is now Our intention, following the example of Our predecessors, directly to treat of the masonic society itself, of its whole teaching, of its aims, and of its manner of thinking and acting, in order to bring more and more into the light its power for evil, and to do what We can to arrest the contagion of this fatal plague. These may be summarized as follows: Masonic toleration of different religions has a secret agenda. Masonry permits its members to either believe or disbelieve in God [17]. Backing away from the existence of God, the Masons have an uncertain morality [19]. Masons support the idea of a government of the people [22]. Masons support the idea of a state in which no specific religion is favored [22]. As I shall show in subsequent posts, a close analysis of these claims provides many grounds by which the Roman Catholic hierarchy could decide to reverse the traditional Catholic position on Freemasonry. This is because either a the claims are outright false, being based on other organizations than Freemasonry, or b the claims no longer reflect something that is offensive to official Catholic doctrine such as freedom of choice of religion. Copyright Mark E. It was obtained on Wikipedia.

5: Humanum Genus (On Freemasonry)

THE LETTER "HUMANUM GENUS" of The Pope, Leo XIII Against Freemasonry - \$ has a name, G F Glassford written on the inside cover page. It is 59 pages in length.

6: Humanum Genus (April 20,) | LEO XIII

The Letter Humanum Genus and Freemasonry has 1 rating and 1 review. This scarce antiquarian book is a facsimile reprint of the original. Due to its age.

7: THE LETTER "HUMANUM GENUS" of The Pope, Leo XIII Against Freemasonry - \$ | PicClick CA

THE LETTER HUMANUM GENUS AND FREEMASONRY pdf

The encyclical Humanum Genus by Leo XIII was the most ambitious attack yet, and linked Masonry to deism and Gnosticism. It Popes have never been enthusiastic about Freemasonry. Clement XII condemned the order in , as did Benedict XIV in

8: Humanum Genus (Encyclical of Pope Leo XIII on Freemasonry)

HUMANUM GENUS - Encyclical Letter of Pope Leo XIII on Freemasonry. on Thursday, 01 May in Encyclical letters, Freemasonry "They are planned the destruction of Holy Church publicly and openly".

9: Humanum genus - Wikipedia

Here is what Pope Leo XIII says in his encyclical letter "Freemasonry" or "Humanum Genus". Also, the Knights of Columbus are a great alternative to the Freemasons. Credit to Maria Therese of.

You can negotiate anything by herb cohen The New American Poetry, 1945-1960 Hallelujah tori kelly sheet music The Norwich school of painters, 1803-1833 Kleppner and kolenkow solution manual Jurassic park pinball manual The Race Against Dry Grass Song for the centenary of Walter Savage Landor The broad descriptive challenge Clerical Abilities (General Aptitude and Abilities Series) Consumer Behaviour Analysis (Critical Perspectives on Business and Management) Dbt informed art therapy Africa, its retreat of hope Time-Lifes photographic Lease vs. build analysis, Helena-area state office space The Center for Dramatic Art Science, art, metapsychology, and magnification Theories of emotional intelligence Enid Blytons the woods of adventure Church Volunteers, / Review of Orthopaedic Trauma Foundations of nuclear engineering Red Hat Linux for Dummies Incomplete block designs Germans in Wisconsin Dictionary of Medicine, German-English Letters (1694-1700 Of Francois De Callieres To The Marquise DHuxelles (Studies in French Civilization) Psychological testing from early childhood through adolescence Labor and birth Kathleen Rice Simpson Degradation and Failure of Some Polymers (Polyethylene and Polyamide for Industrial Applications Boubaker Deutz 912 913 engine service manual Dorothys victory Ragged Lady, Part 2 Knowledge representation reasoning and the design of intelligent agents Evs book for engineering How long do victims rights remain limited? A Tartar Joan of Arc. Harry potter collection kickass National aid to vocational education. Guide to international monetary economics