Chapter IV

THE ENCYCLICAL *HUMANUM GENUS*
OF POPE LEO XIII ON THE SECT
OF THE FREEMASONS
(APRIL 20, 1884)

Leo XIII Makes Known the Wickedness of Freemasonry

The most important and complete encyclical on Freemasonry, the one with the most exhaustive description of its nature and the perversity of its goals, is due to Pope Leo XIII. It is, of course, his encyclical letter *Humanum Genus*.

Leo XIII has been reproached for his weakness on certain points, and in practice he was unable to perceive the malice of those who governed France, which led to his policy of rallying to the Republic. But over and above this tactical error, which had very pernicious repercussions, the encyclicals written by this Pope are truly magnificent, wonderful theological treatises.

Let us then look carefully at the encyclical *Humanum Genus*. We shall look at it quite closely, because if one studies Masonry following the papal documents, one holds the key to understanding everything that is happening today. Without the study of these pontifical documents, it is impossible to understand the very grave situation in which the Church finds herself today, as
do all our so-called civilized societies, which were in fact the beneficiaries for centuries and centuries of Christian civilization and its principles of Christian virtues.

As Pope Leo XIII expresses quite well, the goal of the Freemasons is to destroy all Christian institutions, to bring to an end all that was built up and instituted by the Church over ten or twelve centuries. They intend to annihilate it all from top to bottom. The Church’s morals, principles and dogmas: all must be destroyed. How can this destruction in fact be explained, save by the intervention of an extremely efficient organization? For it has succeeded over a period of centuries in bringing about what it foresaw and announced: “We shall take centuries if need be, but we shall prevail.”

How can such a project be explained unless it is founded upon an enduring principle? Well, this enduring principle is Satan. The Pope says it quite clearly. One cannot otherwise explain the fury that fuels Freemasonry against the Church and, definitively, against Our Lord Jesus Christ, than by the hatred of Satan. No other explanation is possible. Moreover, when one knows the veritable bonds linking Freemasonry and Satan in its secret ceremonies and in all it does under cover of secretness, one understands the reason for this perseverance, and then this extraordinary subtlety by which everything is conducted. This can only be the sign of the working of an extraordinary intelligence remarkable for its cunning.

Freemasonry has never been as powerful and its influence as widespread as now. The number of Freemasons and the audacity of their action grow at an astonishing rate. They now hold their meetings in broad daylight because they no longer have anything to fear from the governments, which have been infiltrated by their own in great numbers. They have no reason to hide. No doubt they still meet discreetly to discuss strategy, fix their plans and make big decisions. But as for their existence, they no longer conceal it. At present, they no longer overtly attack the Church, which is easily understandable because the Church herself is accomplishing what they had aimed at. One could almost say that the Church has placed herself at the service of the Freemasonry which she formerly condemned.

Leo XIII was clear and categoric, and declared vigorously that “No collaboration whatsoever is possible between Christianity and Masonry.” But in our time it has been thought allowable to practice a false ecumenism towards Freemasonry. And the Freemasons are quite content, as the Church ostensibly has adopted their thoughts and desires, and offers no more opposition.

Leo XIII dated the encyclical Humanum Genus, On the Sect of the Freemasons, April 20, 1884. It is entitled De Secta Masonum. As the title shows the Pope does not intend to treat of the topic in an ephemeral way.

The City of Satan

Pope Leo XIII uses an image to begin his consideration of the topic, the image used by St. Augustine in The City of God, that of the opposition between two cities. The same image is encountered in the Spiritual Exercises of St. Ignatius. The human race is divided into two hostile camps:

The race of man, after his 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 for 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...The other is the kingdom of Satan.

The Pope develops his simple, limpid description:

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....

He quotes St. Augustine:

Two loves formed two cities: the love of self, reaching even to contempt of God, an earthly city; and the love of God, reaching to contempt of self, a heavenly one.

So they are exactly contrary. For the love of God we hold ourselves in contempt, the Christian despises himself; while, on the contrary, Satan carries the love of self, self-centeredness, to contempt of God and opposition to Him:
At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons, and of warfare, although not always with equal ardor and assault.

The Pope describes the two cities by drawing upon the text of St. Augustine and the history of the Church:

At this period, however, the partisans of evil seem 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.

Thus, Leo XIII characterizes the society of the Freemasons by calling it the city of the devil, the city of Satan. He specifies their goals:

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 Savior.

Faced with these facts, and confronted with such an urgent situation, the Pope concludes that as Sovereign Pontiff it is his duty to raise the hue and cry:

...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 the kingdom of Jesus Christ entrusted to Our charge may not only stand and remain whole, but may be enlarged by an ever-increasing growth throughout the world.

Prior Condemnations
The Pope rests upon the prior magisterium, and remarks that he is not the first to have sounded the alarm when faced with the attack of such terrible enemies. His predecessors have done likewise. He refers to the documents that have been cited and studied in this class, those of Clement XII, Benedict XIV, and Pius VII. This is very important, because when a pope condemns or approves something by basing himself upon the past, this reinforces his own word. This practice of reviewing what so many popes have already said and repeated on the same subject is what makes the strength of the Church: “And I confirm all that my predecessors have said.”

A doctrine that is taught in this manner, a condemnation that is made under these conditions seems to be infallible because it is truly the magisterium of the Church, which is much clearer than when a pope simply sets forth a personal opinion. In this case, Leo XIII does not express a personal opinion; rather, he recalls all that the popes have previously said. He recounts that the popes, having deemed it their duty to denounce the danger, had recourse to the measures of excommunication and canonical penalties against the Freemasons and their sect:

The members, 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. This was the manner in which they endeavored to elude the authority and the weight of the Apostolic Constitutions of Clement XII and Benedict XIV, as well as of Pius VII and Pius IX.

Leo XIII bases himself not only on what the popes have done, but also on what the heads of State have done, recounting that many of them had taken measures to prevent these sects from existing within their States, and he enumerates them:

...many princes and heads of governments...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.

The Advance of Freemasonry
The Pope is forced to observe that despite the intervention of his predecessors and the chiefs of State:

...the sect of Freemasons grew with a rapidity beyond conception in the course of a century and a half.
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.

It is one more attempt of the Pope to attempt to impede the sect from having too great an influence. First, he will speak of its existence, then of its goals and will set forth, in explaining them, the deplorable consequences of these doctrines, and finally he will propose remedies. The outline of the encyclical is, then, (1) the affirmation of the existence of these sects, (2) the goal towards which they act, (3) the description of their principles, (4) the consequence of these principles; (5) the correct judgment of them; (6) the remedies to apply to them.

Unity of All Secret Societies

There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless 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.

The Pope, observing that these societies exist, points out that they try to appear to be other than what they are:

...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 civic life....

But to simulate and wish to lie hid; to bind men like slaves in the very tightest bonds, and without giving any sufficient reason; to make use of men enslaved to the will of another for any arbitrary act; to arm men's right hands for bloodshed after securing impunity for the crime—all this is an enormity from which nature recoils.

The Pope stresses the secretiveness with which these societies cloak themselves, and denounces the crimes they commit, whose bad fruits make them appear as they are.

The Fundamental Pact of Masonry

Then, in a profoundly perspicacious sentence, which must be kept in mind, the Pope categorically states the goal the Freemasons have set themselves:

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."

To completely change the foundations of our society: this is what the Masons undertook and, unfortunately, what they have achieved with diabolical skill. This change of mindset, of thinking, of worldview was inculcated by them little by little through the schools and all the levels of instruction which they seized hold of, by a sinister subversion such that people were unaware, and drank in the poison little by little over the years. The result is that their mental framework has been unwittingly changed.

In the same way, the changes and reforms that were effected during and after Vatican Council II, and which were inspired by a Modernism and false ecumenism that take their origin from Masonic doctrine, are infectious reforms. I cease not to repeat: these reforms are vitiating, because they no longer contain the Catholic spirit. They exude another spirit. Those who accustom themselves to live according to these reforms and to use them no longer have the Catholic spirit; they have lost the spirit of penance, of sacrifice, of renunciation. They no longer have the spirit nor the respect for the hierarchy or the authority of anyone. All this is manifest.

One of the most beautiful things that the liturgy of the ages teaches is respect, because the respect of the sacred is respect for God, God present in the liturgy, God present in persons and things. This is what is meant by the sacred. The desacralization and the vulgarity encountered in the modern rites destroy respect. There is no more respect for the Blessed Sacrament, or for persons, or for the hierarchy. The flower of Christian courtesy is respect. Every Christian respects God, God present in persons, in things, God present in the reality of the sacraments. All the magnificent ceremonies that govern the liturgy are endowed with signs of respect for God, by genuflections, inclinations, but also by the gestures of respect shown to the objects that are used in the course of our offices, the sacred vessels, for example, or by the kissing of the stole by the priest before he puts it on, and so on.

We must also respect our neighbor, we must respect one another. There is nothing more unpleasant than the widespread vulgarity by which men mutually treat each other without any signs of respect, and which would make of men a kind of herd without any sense of feeling. Our souls are temples of the Holy Ghost. Thus there is something eminently holy in us, in our persons, in our souls, that others should respect in us as we must respect it in them. Vulgarity in our relations with others must be banished, for we should not conduct ourselves towards those around us as if there were nothing sacred in them.
The Fundamental Principles of Freemasonry

After having clearly exposed the goal of Freemasonry, which is to do everything to bring about the destruction of the Church and the Catholic religion, Leo XIII draws up the list of the fundamental principles that govern it. It does not suffice, he says, to scrutinize their acts; it is also necessary to discern the principles that govern them:

Some of these [affiliated societies], 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.

This is very important, because, more than did his predecessors, Leo XIII seeks to examine more deeply the principles of Masonry. The popes of the beginning of the nineteenth century especially emphasized the secrecy with which the Freemasons cloaked themselves, and the crimes they commit, but they did not thoroughly investigate their principles.

The First Principle: Naturalism

Now, the fundamental doctrine of the Naturalists, is that human nature and human reason ought in all things to be mistress and guide.

Naturalism is the first principle for which the Pope condemns Freemasonry. At first glance one might think that, after all, Naturalism believes in human nature and takes it as its rule. That would be an error, for one must not forget that human nature was wounded by original sin.

The faith teaches that ever since the occurrence of original sin in the history of mankind with the sin of Adam and Eve, it not only robbed men of grace, but it also destroyed, disorganized and disordered nature. One must bear this in mind constantly. It is absolutely indispensable for really understanding these problems, which St. Thomas studied in a very explicit way: Human nature was wounded four ways by original sin. And these wounds, says St. Thomas, remain even after grace has been given to us. They remain in our nature. If original sin as sin is taken away by the grace of baptism, nonetheless it leaves vestiges, effects in our nature.

These four wounds are, firstly, the wound of ignorance. It is the virtue of prudence that is wounded by ignorance, and it is no longer what it should be. Someone who is ignorant, and who has a tendency to error, is not prudent. Being badly enlightened, he errs necessarily. The four cardinal virtues are wounded; the virtue of prudence, by error.

The virtue of justice, which is the fundamental, capital virtue of our human life, renders to God, to our neighbor and to ourselves what is due to each. This virtue is wounded by the wound of malice. There is a resident tendency in us to do evil, to not render to God what we owe, nor to our neighbor, nor even to ourselves. Thus, there is a tendency to evil. This is so obvious that there is no need to know the principles to perceive the reality. Unfortunately, one sees it in men: there is a tendency to malice.

The third wound is the weakness that undermines the virtue of fortitude. Man no longer resists temptation. He has been weakened, his strength to resist has been diminished. The virtue of fortitude faced with the difficulties of life is less virile.

And lastly, the fourth wound is the one that attacks the virtue of temperance: concupiscence. Man is tempted to enjoy the goods of this world, that is, money and pleasure, and he needs the virtue of temperance to oppose the attraction of concupiscence. He is in the grips of the desire to enjoy these pleasures. Man is also moved by pride, by the desire for honors, we well know.

So, these four wounds remain. When one speaks of Naturalism, the Freemasons, the Modernists and the liberals have a tendency to say that, on the contrary, nature is good, and consequently all that the Church calls disorders are not disorders for us. All the pleasures that men desire should be granted, for it is nature that demands them. Thus, there is a right, and he must satisfy them. But if we admit, on the contrary, that man is wounded in his very nature, and that he is consequently disor-
dered in his desires...then if he is encouraged to follow his disorders, we see where that leads.

Or, if we denounce the weakness of man, they reply, no, he is not weak. The desires he experiences are not a sign of weakness. He needs and has a right to these pleasures. And then they continue to expound on the rights of man to develop according to his nature. The only bound is that he not disturb the public order. This is the only limit to man's liberty recognized by those who contradict and combat us. The only limit to a man's right to follow his base instincts is that he not disturb the peace, that he avoid run-ins with the police (and even so, it is the police who are often blamed).

Behold where we are led when society is based upon the false principles of Freemasonry. This is what their naturalism amounts to. And when the popes condemn “Naturalism,” understand that it is neither nature in itself nor human nature that they designate, but the error that consists in affirming that human nature was not wounded by original sin, and consequently that everything that is disordered in our nature is quite natural, and that one has no right to oppose the instincts that are in man. That is what they mean by the rights of man: one has a right to freedom. The liberals have a tendency to agree with these doctrines of Freemasonry.

Rationalism

The Pope continues:

Now, the fundamental doctrine of the Naturalists...is that human nature and human reason ought in all things to be mistress and guide...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.

So, in the society in which we live one no longer wants God nor any master. This is what explains all the transformations that have taken place in the teaching that issues abundantly in all the nations in our day. The teaching is no longer authoritative, as coming from someone who teaches; rather does it consist of dia-

logues, because no one can bear the thought of any truth being imposed. This is in effect what the Pope is saying:

For they allow...[no] teacher who ought to be believed by reason of his authority.

One must no longer have faith in any teacher, because the teacher cannot, nor has he the right, to impose any truth as if one were obliged to think or believe it. Oh no, everyone can think as he likes. It is from the clash of ideas, they say, that the light bursts forth. Everyone expresses his thought as he thinks it, and this is how progress in knowledge is made. This is absolutely absurd! This is what is currently contributing to destroy true knowledge, because one refuses to submit to the teaching of a magisterium, that is, all that comes from a tradition and a truth already acquired.

Of course, in the physical sciences—chemistry, engineering, etc.—one is obliged to proceed otherwise. In these sciences no one can follow his own whim. There are rules to follow. If one chose not to follow them, he would wind up with a lovely mess that his neighbors would surely exploit to his discomfiture.

Let us take, for example, the two super powers Russia and the United States, both of which have accumulated fantastic arsenals. Suppose one were to say, that there is no ballistic or mechanical science—everyone can think as he likes about these topics, whereas the other would continue to prepare to destroy its rival, who would have no resistance to offer, having abandoned the principles that allowed it to build its armaments, the artillery, the bombs, the surface-to-air and air-to-surface missiles and so on. This would certainly cause an unpleasant predicament. So then, it is quite necessary to follow principles, to teach things as they are. No one thinks of following his opinion in these matters.

So then, can it be that in philosophy and theology everyone can follow his own opinion without that having any important repercussions? No, the consequences are grave. It is in this way that the intellect is killed, for it has no foundation, no truth, nothing. And this is why one perceives that even in the universities there reigns an incredible ignorance, even about the most fundamental principles.
The Errors of Naturalism and Rationalism

Understanding Naturalism is necessary. It is a term that appears again and again in the writings of these popes. They speak constantly of Naturalism, and thus it is essential to understand the significance they attach to it, namely, the error opposed to the Church's doctrine on the disequilibrium of the human soul, wounded as a consequence of original sin, even after this sin has been pardoned. We ourselves feel this very well. We experience the attraction of desires that are not normal, and which we must restrain by the virtues of temperance, fortitude, justice and prudence.

Were we to agree with the Freemasons, who think that it is good for man to satisfy his instincts, esteeming that these are good, where would we be heading? The results appear already: disorder, drugs, corruption, ruin and suicide. Ultimately, this theory leads to suicide, to annihilation, even physically. That is where these ideas have led: the number of young people who kill themselves ceases not to grow.

Denial of the Supernatural and the Natural Order

We need to have a good understanding of the doctrine of nature as the Church teaches and of the Naturalism and Rationalism professed by those who are in error and who contradict the truths of the faith. By refusing all truth and all religious dogma, the Freemasons seek the annihilation of the Church. And what is the Church, but the society founded by Our Lord Jesus Christ who gave it a commission to teach, as Pope XIII reminds us:

...is the special and exclusive duty of the Catholic Church fully to set forth in words truths diviney received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity.

The helps meant are grace, the sacraments, prayer, the holy sacrifice of the Mass. That is the role of the magisterium and the purpose of the Church. No one has any right to change or modify the dogmas. If they no longer exist, as the Freemasons say, if there is no sound and immutable doctrine, the truth becomes relative. There is no absolute truth concerning nature, man and God.

The Church and Masonry: An Impossible Dialogue

Freemasonry has never renounced any of these objectives; but since Vatican Council II, churchmen have acted as if everything were possible: union with Freemasonry was part and parcel of the "opening" to the world announced by the Council, which was a council of dialogue, of ecumenism.

Recently, the German bishops published a document that is most instructive:

During the years 1974-1980, by a mandate of the Bishops' Conference and the united grand lodges of Germany, official meetings were held between the Church and Freemasonry. The German Bishops' Conference had commissioned the participants of the colloquia firstly, to ascertain the changes that have taken place in Freemasonry, and secondly, to investigate the compatibility of membership in both the Church and Freemasonry.

(You think you must be dreaming when you read the like, it is so incredible.)

...thirdly, in case of an affirmative answer to the preceding point, prepare public opinion to receive the change in position by publicity campaigns....

The German bishops were ready to make publicity in favor of the union between the Church and Freemasonry. They were going quite far in the "opening," as Ploncard d'Assac wrote. Why? The German bishops tell:

Because the Church is open to dialogue with all men of good will, and willing to meet with all groups who are well disposed.

Moreover, Paul VI insisted on this by widening the theoretical foundations, and he indicated the practical orientations to follow, the various circles with whom it would be suitable to open dialogue, since the freedom, correctly understood, of man in his private, religious, and public life, as recognized by the Church in a special way in Vatican Council II, offered a basis for dialogue with Freemasonry.

What the German bishops explained in this text is very serious. For the adopting of religious liberty, in almost the same terms as Freemasonry, would mean permitting the freedom to
believe, the freedom of all religions, and thus the freedom of error. Freemasonry is all in favor of this, in as much as by its humanist attitude they consider themselves bound to enlist themselves in favor of human liberty, which is tantamount to their position on the rights of man. Evidently, the rights of man to do all he likes, and to have all he desires.

The German bishops also suggest that since German Freemasonry supports charitable institutions, this would permit certain points of contact between them and the Church, whose vocation is essentially one of charity. "Finally," the German bishops say:

...from the fact that in our disoriented time certain people find the satisfaction of unsatisfied needs in the symbols and rites of Freemasonry, just as in the Catholic Church symbols and rites have always had a place, one can presume that here also can be found a point in common and a basis for mutual understanding....

A point in common between the diabolical, satanic rites of Freemasonry and the liturgy of the Church! That such a phrase could appear in an official episcopal document is truly inconceivable.

Fortunately, they correct themselves a little, in a certain manner, as Ploncard d'Assac observes: "Now the text of the Bishops' Conference takes on its weight and worth. Up to this point it seemed to be woven of the gullibility, illusions, and compromises we have just heard. But then suddenly the tone of the text changes, fortunately."

This opinion on the dual membership in the Church and Freemasonry was favored by a completely false way of interpreting the last Council, which followed upon the press campaign that was just mentioned.

Well, then, where do they stand?

In order to make a really adequate examination of the problems, it was necessary to study the essence of Freemasonry.

So, the Bishops have studied this official ritual:

Behold what was learned: the fact that Freemasonry calls into question the very existence of the Church has not changed. It suffices to read the Masonic program Theses for the Year Two

Encyclical Humanum Genus of Pope Leo XIII

Thousand, published this year shortly after the conclusion of the colloquium. There they deny in principle the worth of revealed truth (hence they deny dogma), and as a consequence of this Indifferentism, all revealed religion is discarded from the outset.

These are exactly the same words that Leo XIII used: for the Freemasons, there is no revealed religion:

From the first thesis, undoubtedly the most important, no philosophico-religious system exists that can impose an exclusive obligation.

Thus, according to their thesis, there is no religion that can say that it alone is true:

Hence, whatever the tone employed, even if insults are not bandied, even if the Church knows that today she is obliged to collaborate with other religious denominations, the impression must not be taken that the Church has no reason to consider as outmoded her attitude of wariness towards and refusal of Freemasonry.

Freemasonry Has Not Changed

Thus, as soon as the Catholic Church began to examine the purport of the first three Masonic grades, she was obliged to note the existence of fundamental and insurmountable oppositions: Freemasonry has not changed in essence. Moreover, the Freemasons' worldview is essentially relativist.

The international lexicon of the Freemasons, which is recognized as an objective source, affirms that Freemasonry is truly the only institution which has succeeded in preserving itself free, to a great extent, of dogmas, ideologies, and praxis. Freemasonry can be considered as a movement that aims to gather men of relativist persuasion to promote the humanist ideal. Such subjectivism cannot be reconciled with faith in the revealed word of God.

The Freemasons deny the possibility of an objective knowledge of truth. The German bishops continue their findings:
Refusal of a Unique Objective Truth

During the course of the colloquies, the maxim of the Freemason Lessing was notably cited: "If God held in his right hand all the truth, and in his left hand just the search for truth, even in conceiving that I was eternally mistaken, and He said to me, 'Choose,' I would fling myself with humility to His left."

So, if God held the truth in one hand and in the other the search for truth, Lessing would go towards the left hand in order to remain in the search for truth, rather than receive truth. It is unbelievable:

[And the Freemason continues]: "And I would say to Him, to God, Father, damn me, the pure truth is for you alone;...as for me, I prefer to be always seeking truth. I choose the search for truth."

How frightening it is to reject truth, and to say, Let the good Lord damn me rather than give me the truth!

Let us remark, moreover, that if one studies attentively the texts issued by the Vatican Council II, whether Gaudium et Spes, or Dignitatis Humanae on religious liberty, one finds the same notion: we are all together, all the religions seek the truth. How could the Church have affirmed such a thing? We are not seeking the truth. We have it. All that was to please the Freemasons and the Protestants, who also share the Masonic theories expressed by Relativism:

The relativity of all truth constitutes the basis of Freemasonry, the German bishops continue (there is thus no objective truth), which involves a refusal in principle of all the dogmatic positions. Such a concept of truth is not compatible with the Catholic concept of truth, nor with the point of view of natural theology, nor with that of the theology of revelation.

For the Freemasons, the conception of religion is relativist, all the religions are concurrent attempts to express divine truth.

Behold how the Freemasons define the religions even now.

Fortunately, the German bishops mustered some courage, and published this text, which is the first since the Council to express the matter so clearly.

Might one not then be astonished to read in the Tolica, which is published at Rome, an article by a who during the Council showed himself to be ardent in dialogue with the Freemasons, that scorches the findings. He writes: "Oh, that may be true for God elsewhere." And this is what is found in the Catholic journal published at Rome and directed frightening! Ever since the Council, then, there has come to terms with the Freemasons. Yet this would spell the ruin of our theology and our philosophy would remain.

It is not without interest to make this comparison with the declaration of Leo XIII made over one hundred years ago. A century later, in our period the principles of the Church are the same. They have not changed; they are consistent with what the Church.

The Church is necessarily, fundamentally opposed. They affirm that truth is relative, we, that they declare that there are no dogmas, and we, revealed truth and dogmas. Accord is therefore it is why the Freemasons will continue to do everything to affirm, to attempt to destroy the Church, because she is against them. There is an essential incommensurable principle in formal opposition to the trinity. This is what the Pope affirms:

In those matters which regard religion let it be seen of the Freemasons acts, especially where it is without restraint, and then let any one judge who does not wish to carry out the policy of the Natura and persevering labor, they endeavor to bring about—namely, that the office and authority of the become of no account in the civil State.

Laicity of the State and the Struggle Against:

For this same reason they declare to the people that Church and State ought to be altogether disunited.
As a consequence of their Naturalism, the Freemasons preach the secularization of the State: Church and State must be separated, dogmas and objective truth eliminated. To bring it about, they will influence the instruction dispensed by the State in public schools and in the universities. Thereby they will secularize minds and souls, and infiltrate their relativist ideas, which practically lead to the suppression of God. Leo XIII specifies:

Nor do they think it enough to disregard the Church—the best of guides—unless they also injure it by their hostility...

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 necessary means.

The clergy will be forced to serve in the military. The strange hold of the State on the property of the Church will deprive the clergy of the means to create and support schools and works of charity:

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.

Second Principle: Indifferentism

The second principle of the Freemasons is Indifferentism, a necessary consequence of Naturalism, but which is still a distinct principle. Indifferentism is a word that occurs frequently in the pontifical documents. It has a precise meaning: Indifferentism postulates and propagates the idea that all the religions are equal, that there is none which is worth more than another:

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 their religions.

This tenor of language is no longer spoken. After Vatican II it disappears. As for Leo XIII, he affirms quite rightly that it is impossible to put error and truth on the same level.

Third Principle: Denial of the Existence of God and the Immortality of the Soul

The Pope comments on this principle:

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...Neither do they conceal that this question about God is the greatest source and cause of discord among them....

If the Freemasons speak of the Great Architect, it does not mean that they believe in the existence of God. Ultimately, for them, the Great Architect signifies the forces of nature that uphold the existence of the world, but that in no wise means a personal God who created, governs, and maintains the world in existence. On the contrary, it is rather a form of Pantheism, as Leo XIII says:

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.

The consequence of these denials is the disappearance of the most vital truths:

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 or-
Negation of Original Sin and the Consumer Society

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. Both 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. On the contrary, exaggerating rather our natural virtue and excellence and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule of our passions.

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 Realism; 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.

So, man finds himself subject to the slavery of passion to all that is afforded by the so-called consumer society. How else can the consumer society be described, than by the will to put as many material goods as possible at the disposition of men, and then to urge them to pursue pleasure, money, gain, and goods.

If it were only a question of placing useful and honorable goods at men's disposition, that would be tolerable; but evil and indecent goods are put on a par with the good. Ultimately, everything is done to encourage sin. Let us not be surprised to see society on the way to suicide, heading towards its own annihilation.

Original sin, virtue, the immaterial nature of the soul, the spiritual element that must prevail over the material, all are discounted. Man is but a body made to consume. He must be incited to consume as much as possible so as to earn as much
money as possible, and he must be given all the means that lead to sin.

Communist Enslavement

When the Communists come to power, however, the people no longer receive the superfluities of the consumer society, as this all goes to the rulers. Man becomes just a slave, a tool for work for the State, and who must eat just what is necessary to keep body and soul together so as to go on working. All the rest must go to the State, to serve the devil, Freemasonry, Communism; to serve the world revolution and the destruction of the Church.

For men in the consumer society, the slavery of the passions holds sway, which may seem less serious than the slavery to which are reduced the peoples subject to Communism; but in a certain sense, the slavery of the passions is more detrimental to the life of the soul and faith and the conservation of religion, than is the slavery of Communism. By depriving men of all the goods that are offered by the consumer society, the Communist slavery puts them in a state of penance, of mortification, and in this condition men are led to think more, and to seek the goods of the spirit.

This explains why religion is perhaps more alive and keen behind the "iron curtain" than in the West. For there is no surer way to sink souls in the enjoyment of pleasures and bring an end to religion than by satisfying all the passions of men. It is undoubtedly easier for the Freemasons to try and wrest men from the hold of religion in this pleasure-seeking society than for the Communists to do as much to the peoples who have been deprived of these goods and forced to work like slaves. For if indeed the people of these lands suffer from the brutalized condition in which they are held, one notices that, deprived of the goods of this world, they turn more readily towards the goods of the soul. Whence the tenacious battle the Communists wage against religion, so that it gain no advantage from the mortified state in which Communism has put men. In all the schools whence God has been banished, the professors of atheism still relentlessly pursue the war against religion.

Destruction of the Family
by the Destruction of Marriage

After having studied the principles of Masonry and the deplorable results that ensue when they are applied to the spiritual life, private morals and even politics; and after having denounced the criminality, and the slavery of completely unbridled passions, Leo XIII broaches the subject of the destruction of the family:

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.

To develop the systematic corruption of the populace is for the Freemasons one of the most effective ways to bring about the destruction of the family:

What refers to domestic life in the teaching of the Naturalists is almost all contained in the following declarations. That marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them.

In principle, every contract can be revoked. There is no reason why a contract cannot be dissolved if those who have concluded it decide to break it. Because it was made by the will of the contracting parties, they can also terminate it.

If this reasoning applies to free acts, depending solely upon the will of the contracting parties, this is so. While marriage is truly a contract, nonetheless it is only free as concerns the choice of persons, but not as to the conditions according to which it is concluded. The conditions of the contract have been inscribed in the very nature of man and woman. It is God Himself who placed the conditions of the contract in nature itself. Men are not obliged to enter the contract. But as soon as they have, they can no longer dissolve it, because the conditions in which it was established manifest that it cannot be broken. This contract is binding until the death of the spouses.
The family is made for procreation, for increasing the human race. Thus the parents cannot break at their good pleasure this contract, as such a separation would leave the children abandoned. This is what we have seen ever since the legalization of divorce. That is why the Church has always taught the indissolubility of marriage: the bond cannot be broken. In extreme cases, the Church tolerates the separation of bodies, but she never admits divorce.

In certain cases, she recognizes the nullity of a marriage, but this can only be for certain reasons. When the Church recognizes the nullity of a marriage, it is because she has discovered that one of the conditions of the contract has not been fulfilled, for example, because there was the presence of fear or threat. The woman was married under the pressure of her parents, under threat of harm and so felt such fear that she dared not say no. Without this constraint, she would have said no. If truly one can discover that before the contract there was imposed moral pressure such that the will was not free, the contract did not take place, for it lacked the liberty of one of the parties. This is one of the reasons that can be invoked.

Let us cite another case. If one or other of the spouses clearly states before the marriage, and in the presence of witnesses who can testify to the fact, that he did not want children, this is another condition that constitutes the nullity of the contract. The contract is made for the spouses to have children. If they cannot have any for particular reasons, that is something else. But the will to not have children renders void the marriage contract.

Outside these rare conditions that occasionally occur, the Church never breaks a marriage. If the marriage is seen to exist and there is no cause of nullity, the Church cannot break the marriage, it is not within her power. The pope himself cannot; he has no right to break a marriage, it is not within his power.¹

¹ There are two notable exceptions: A marriage that has not been consummated can be dissolved by the pope for serious reasons; and the marriage of pagans can be dissolved “in favor of the faith” of the pagan who receives baptism, if the pagan spouse refuses to dwell peacefully with the other.

God instituted marriage and made known the conditions and the end. It is He himself, the Author of nature, who conceived marriage and its purpose. And for the sake of the end of marriage, which is precisely the procreation and education of children, the contract is indissoluble, because children need their parents, the stability of their union, the continuous existence of the family in order to be brought up well.

But the Freemasons have an entirely different idea. For them, marriage is a contract like any other, “which can rightly be revoked by the will of those who made them.” It is good to remind oneself that the indissolubility of marriage is specific to the Catholic religion. She alone professes this doctrine which is fundamental, because if there is anything at the basis of human society, it is the family. All the other religions whatsoever accept grounds for divorce, more or less leniently, even the Orthodox and the Protestants. It is truly a mark of the Catholic religion not to admit divorce, as the divine institution of marriage prevents it.

Christian Marriage:
Guarantee of the Dignity of the Woman

By proposing to women the model of the Blessed Virgin Mary, whom God himself chose to be the mother of Our Lord Jesus Christ, the Church proves the esteem in which she holds women. Whereas in all the ancient civilizations, and in all the history of paganism, one finds universally the contempt of women. She is considered as a mere object. She has no civil rights; she can be repudiated and even sold.

The Church gives to the woman freedom and she guarantees it. I was able to observe in Africa that in all the pagan tribes that I encountered, the great problem is always that of the woman. The men spend their time selling their daughters or purchasing wives or reselling them. They term this arranging the dowry.

This is false, for it constitutes a real commerce. Scarcely are they born when the girls become the object of trade, someone puts down money to purchase them. As soon as someone else comes along with more money than what a husband has paid, the parents arrange for the daughter to leave her present husband.
They return the “dowry” to the husband who had purchased her first, and keep the rest. If a woman is sold for two hundred dollars and another comes along with four hundred, they return two hundred to the first and keep two hundred. It is a real traffic that is almost impossible to imagine.

The missionaries had to fight to uphold Christian marriages, and even then it was difficult because this habit is so deeply rooted in their mores. And then, the parents were not always Christian, but pagan, and acted towards the daughter who had become a Christian and married in the Church as if she were a pagan. The women who had left their husbands at the behest of their parents had nothing against them; they simply were obeying the injunctions of the parents, who always command. If the father tells his daughter to come home and that he will marry her to another, the daughter can do nothing. She is subjugated by her father. If her father dies, she belongs to her oldest brother. She always belongs to someone; she is not free.

Sometimes we were obliged to go and seek in the villages a wife who had thus left her husband. We would go off like commandos with a few young men in a dug-out in pursuit of the woman, because the catechists advised us, that if the missionary Father did not go and fetch her, all the others would go too. Going to look for women in this way struck me as a rather droll duty.

We made a few examples. But when the parents learned that we were coming to fetch the wife they were intimidating, they made her go and hide in the forest to keep us from finding her. There was always someone in the village, though, who would inform us, and so we always succeeded in finding the woman, for often the woman desired to return to her husband. But in front of her parents she had to show the opposite. Then she would start screaming to prove that she left without her consent. The parents dared not say much in front of the priest. Sometimes we even had to take the woman by force, binding her and putting her in the boat to take her back to the village. As soon as the boat had put out a little distance from the parents, the woman would clap her hands, and show her pleasure at finding herself back with her husband. But before, oh, she put on such incredible scenes: I am going to kill myself... (and then she would jump into the river)... I am going to drown myself... And the young people would go and fetch her back. All this proved quite well that these poor women were not free to dispose of themselves and that they were the object of a veritable traffic.

To protect Christian marriage in such conditions is very difficult!

When one considers Islam and the conduct of Moslems, one observes the same contempt of the woman. When I was in Algeria and Morocco I had a chance to visit some harems. It is atrocious; the women are enclosed their entire lives in a very restricted space, three or four together. They too are bought, sold and resold. It is an abominable traffic.

Christian marriage is the guarantee of the respect paid to the woman, respect that still exists; thank God, in our Christian families and in many of the Christian regions. But, to the degree that the Masonic doctrines spread with divorce, we see that the woman is more and more despised, less and less respected. Marriage is one of the marks of Christian civilization; that is why the Church has tried to do all in her power to prevent the legalization of divorce. But currently, in most of the countries where divorce has not yet been admitted, the Freemasons have launched campaigns and exerted pressure to introduce its legalization.

Catholics, even and bishops, have helped to a certain extent to encourage divorce, like Cardinal Tarancon, who recommended the institution of two types of marriage, one for those who desired an indissoluble union, and then a civil marriage for those who might eventually like to divorce. I read this in a renowned Spanish journal; the Cardinal explicitly campaigned for the establishment of two kinds of marriage. Yet it is known that Spain is a country of Catholic tradition, therefore he was not speaking of marriage for people who are non-Catholics, but for Catholics. It is inconceivable to see such a proposition emanate from a cardinal!

All this comes from the fact that it is the Freemasons who are at the origin of these ideas, because it involves a worldwide movement. If this were only occurring in a single country, one might think that it was being instigated by the head of the gov-
government. But no, it is in every country, one after the other, that the legislative assemblies are occupied with legislation for laws instituting divorce. And that is the work of Masonry: it wants the heads of government to have power over the marriage bond.

**Monopolize the Education of Youth**

But that is not enough; Masonry also wants to take control of the education of youth, as Pope Leo XIII affirms:

> With the greatest unanimity the sect of the Freemasons also endeavors to take to itself the education of youth.

After imposing divorce, the education of youth is the next target. This is so clear it is blinding. The advance of the secularization of teaching in all the countries of the world is manifest. The organizations like UNESCO, whose self-proclaimed goal is the spread of education and the end of illiteracy, are in fact directed by Masonry in order to extend anti-clerical, atheistic education throughout the world, under the fallacious pretext of giving all men access to a higher culture.

We observed all of this in the missions. We had the worst troubles with the organs of UNESCO because they had a lot of money to spend, and would establish public schools wherever we had established Catholic schools, even though there were many other places where they could have established schools and which were without any schools at all. Oh, no, they expressly established schools in the same vicinity in order to destroy the influence of the Catholic Church. With the money they had at their disposition, this was easy. They could pay their professors much more than we could afford to.

Fortunately, there were still many Africans with respect for religion who preferred to place their children in our schools, even among the Moslems. We always had a good number of Moslems in our schools, although we did not allow the number to exceed fifteen percent. But among the first to enroll their children in our schools were the Moslems, and this for religious reasons. The parents knew that we taught religion, not to convert them or to make them Catholics, which, unfortunately, was impossible; even if a good little Moslem were the best student in catechism, it was impossible to allow him to make his first holy Communion. Sometimes the child would cry when he saw all the others go forward to receive Communion, while he, the first in the class, was unable to go. He couldn't understand. But there was nothing to be done about the parents. Had they ever learned that we permitted the child to receive holy Communion secretly, they would have burned down the school. It was impossible, then, to convert them, but they still had this feeling for religion such that they wanted to see it taught to their children.

The Pope denounces Masonry's hold on the education of youth:

> With the greatest unanimity the sect of the Freemasons also endeavors 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.

Now, even in countries like Italy, where until just recently the obligation to teach the Catholic religion in the schools had the force of law, it is all over; in Italy, it was ended by the new concordat. The law has not completely entered into effect, and the new secularized legislation still tolerates priests teaching religion in the schools. For the time being, parents are still free to have their children given, either at the school or not, Catholic instruction, and the priests are still remunerated by the State. But the intention of the legislators is to suppress the remuneration of the priests; and because of this, there will no longer be priests dispensing Catholic instruction in the schools.

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2 The new concordat, replacing the one concluded under Pius XI between the Holy See and Italy, was signed February 18, 1984, by Cardinal Casaroli and Italian President Bettino Craxi.
It will become necessary, then, as is the case in France, for the priests to organize catechism outside the schools. And in this case, the Freemasons, who seek to destroy Catholic education, will arrange things such that, all the while appearing to grant a certain liberty to the children to attend catechism, the courses are scheduled during the recreations, when the children need to unwind. It is just then that they allow the children to go to catechism, when it will make the class more difficult. They will have to make a sacrifice in order to receive Catholic education. And then go and have all the parents sign a sheet that they desire the Catholic education of their children!

**The Rights of Man**

Leo XIII then takes up the thesis according to which all men are equal by right:

> 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.

This is the first article of "the rights of man": all men are equal. Of course, as the Pope says later on, all men by their common nature are equal with respect to God; but in fact, all men are not equal according to their natural talents nor by the role they play in society.

Continuing to analyze the democracy sought by Masonry, the Pope denounces another false principle: man's natural social freedom:

> Each one is naturally free;...no one has the right to command another;...it is an act of violence to require men to obey any authority other than that which is obtained from themselves.

**Democratic Ideology Destroys Authority**

This false principle is the basis of the modern democratic system: popular sovereignty. Authority resides in all men, in the people. And it is the people who confer the authority that they hold to another. Yet no one has of himself the right to command another. Thomist philosophy says the same thing, but because it is God who commands us. We say that those who exercise authority participate in the authority of God. It isn't because it is so and so, but because they have been endowed with an authority that has been conferred upon them by natural circumstances, or even by an election. But the authority comes from God. This is what the Church teaches, and it matters little by what means they receive the authority. For example, the authority of the father of a family is a natural authority, conferred by nature. Certainly it isn't the children who confer authority on the father. We haven't yet reached such an absurdity!

Think how many events took place by which certain families became royal families. There were personalities who came to the fore, I should say, with the tacit consent of the populace; notably when it was necessary to defend the country against enemies. They needed a leader to command and organize the society, for its own good, and, precisely, to protect the people against foreign enemies. Instinctively the people recognized the authority of someone who had succeeded by his intelligence and talents in protecting the people against their enemies. He was considered as a king. These talents were natural gifts given by God to these men who, having become king or else recognized as princes, founded a dynasty. Because, as the Pope says, it is ridiculous to say that we are all equal. We do not have the same qualities, nor intelligence, nor even the same physical strength. Some are very skillful with their hands, others are all thumbs. Some are very intelligent, others less so. We are all unequal, and the good God wanted it that way. He desired this inequality, these differences, precisely so that we might complement each other, and help each other, and share our gifts with those who have received less. This is what society is.

If some men are bosses, who own an industry and manage it, they need others. If there was no one who worked with his hands, what would they do? A complementary need exists. The workers need a manager who thinks of the organization of the factory, of marketing the products, of seeking new markets....The good God created men thus. He desired society to be organized, ordered, organic, and not, as the Freemasons and liberals would have, an indistinct mass of identical men with identical rights. This conception is completely false. It is against nature.
Leo XIII stigmatizes this entirely erroneous conception, and describes it thus:

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.

Now we well see the situation of peoples with the multiplication of elections. The candidates have scarcely been elected when they begin to think of the next election and prepare for the next vote. The politicians will flatter the people, give them one thing or the other in order to win their votes for the next balloting. This is absurd, and leads to an absolutely ridiculous society. The one who will be elected is the one who has at his disposal the most resources, the most money; the one who knows best how to seduce the most electors, or who has the most influence. It is not the candidate with the best qualities for being head of State who will succeed, but the strongest or the richest.

Leo XIII additionally points out not only the unnatural character of Masonic democracy, but also its atheistic strain:

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.

Masonry Opens the Way to Communism

The Pope foresees the ultimate consequences of the political principles professed by Freemasonry:

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.

This notion is that of the communists, says the Pope, and by professing it the Freemasons open the way to Communism. It would be an error to think that the Freemasons are not the cause of Communism itself. Perhaps they do not want to see come to pass all the consequences which stem from Communism, but, in fact, their own principles prepare the ground for Communism.

Perversity of Freemasonry

The Pope, having exposed the Freemasons' principles and their consequences, indicates the judgment that must be passed on them:

What therefore the 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.

So, there is a total opposition to rational principles. Although the Freemasons call themselves naturalists and rationalists, their principles are absolutely contrary to the natural principles of reason:

To wish to destroy the religion and the Church which God Himself has established, and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans, is signal folly and audacious impiety... In this insane and wicked endeavor we may almost see the implacable hatred and spirit of revenge with which Satan himself is inflamed against Jesus Christ.

The Work of Satan

The judgment the Pope formulates is clear and formal: this program comes from Satan; the plans of the Freemasons are quite simply Satanic and inspired by the hatred of Our Lord Jesus Christ. One must well see things as Pope Leo XIII describes them, in order to well understand the origin and the motives of this war, a war that is being led with such intelligence and prudence—human prudence—against Christian institutions, and, consequently, against the reign of Our Lord Jesus Christ. They have pursued this war for several centuries throughout the whole world. That is why it can not be that mere men are behind such a plan and such a work. It can only be the devil. It is truly the City of Satan that is being organized against Our Lord Jesus Christ, against the City of God.

Evidently, Satan is cunning and remarkably intelligent. He knows how to play his hand, sometimes by violence, sometimes by hiding beneath a veil of humanitarianism, sometimes by abso-
lutist doctrines like Communism, and then by Liberalism, which is such a fabric of nuances that one loses himself in it. Many let themselves be taken in by ambiguous language destined to attract weak minds, unused to reflection and which let themselves be seduced.

Manifestly, all men are free, all are equal, all are brothers. But in fact, it is not a question of true liberty, veritable equality, real brotherhood. One must apply himself to really understand the motives and objectives of this truly Satanic warfare. The Pope does not mince his words, and categorically accuses Satan of being at the origin of all these Masonic doctrines which dishonor man, the family and society:

So also the studious endeavor of the Freemasons to destroy the chief foundations of justice and honesty, and to co-operate with those who would wish, as if they were mere animals, to do what they please, tends only to the ignominious and disgraceful ruin of the human race. The evil, too, is increased by the dangers which threaten both domestic and civil society. As we have elsewhere shown, in marriage, according to the belief of almost every nation, there is something sacred and religious; and the law of God has determined that marriages shall not be dissolved. If they are deprived of their sacred character, and made dissoluble, trouble and confusion in the family will be the result, the wife being deprived of her dignity and the children left without protection as to their interests and well-being.

Juvenile Delinquency Engendered by Freemasonry

It is curious to observe the contradictions which result from the conduct of the Freemasons. On the one hand they create secular works for youth and children, and then at the same time they do all they can to fill the prisons with children. They refuse to allow the Church the care of giving Christian education, for they reject its morals and violate chastity. They propagate vice, and pornographic books and movies. They do everything to corrupt youth. And after that, it becomes necessary to construct prisons, psychiatric hospitals and halfway houses for delinquent children.

It is just overwhelming, for before these things were unknown. There were no prisons for children. The halfway houses were often orphanages for children where Sisters or the Brothers of St. John of God took care of them. In France, for example, there are still the Sisters of Pontcalle to whom the police would bring children abandoned by their parents. There were still works such as these where the children were embraced by a family spirit, and welcomed with affection by the sisters or brothers who took them in. Well, these congregations were persecuted, the brothers and sisters driven out. Everything was undertaken to make their works disappear, ostensibly to create secular works. The result: They have had to build prisons for children, which are in fact veritable concentration camps where all the vices prevail. Or else, there are too many juvenile delinquents, and so they let them run loose. They cannot shut them all up. Thus it has come to pass that in every country we see an increase of delinquency, thefts, and drugs....

Even Switzerland has not escaped these disturbances which affect the youth. One can see at Zurich and Lausanne bands of youth who steal cars, break shop front windows to rob them, and who conduct themselves like bandits; and the police simply look on. They don't know what to do about it. They collect data, arrest a few and question them.... They put them in prison for a few days and then let them go. And it goes on and on. The responsible authorities no longer know how to govern society, the moral foundations of which have all been destroyed. Everything capable of offering children and youth a stable, regular life has been suppressed. All the barriers have been removed in the name of liberty. It is absolutely horrendous.

The spreading of drug use is an example. It is a frightful plague that has spread even into schools that are still Catholic. No one is able to say what must be done to stop this evil that spreads wider and wider. If things have come to this point, then it is because men no longer will to impose the moral law, the law of God. The ten commandments are no longer the basis of society, the family, and education. Only the "rights of man" remain: the right to liberty. Liberty! The results speak for themselves.
The Revolution and the Thirst for Change

The doctrine of the Freemasons according to which all men are equal inherently undermines all authority in the political organization of civil society. If such a concept were applied to the Church, its entire structure would collapse. The Church is essentially hierarchic, and authority is conferred by the higher authority, the election of the pope during the conclave excepted. The bishops are designated by the Pope, the priests are called by the bishops, and so on. The Church is thus entirely an hierarchic society whose organization is in opposition to the rationalist doctrines of the Freemasons.

The putting into practice of the Freemasons' doctrines, says the Pope, leads to revolution:

Now, from the disturbing errors which We have described the greatest dangers to States are to be feared. For, the fear of God and reverence for divine laws being taken away, the authority of rulers despised, sedition permitted and approved, and the popular passions urged on to lawlessness, with no restraint save that of punishment, a change and overthrow of all things will necessarily follow. Yea, this change and overthrow is deliberately planned and put forward by many associations of Communists and Socialists; and to their undertakings the sect of Freemasons is not hostile, but greatly favors their designs, and holds in common with them their chief opinions. And if these men do not at once and everywhere endeavor to carry out their extreme views, it is not to be attributed to their teaching and their will, but to the virtue of that divine religion which cannot be destroyed; and also because the sounder part of men, refusing to be enslaved to secret societies, vigorously resist their insane attempts.

Would that all men would judge of the tree by its fruits, and would acknowledge the seed and origin of the evils which press upon us, and of the dangers that are impending! We have to deal with a deceitful and crafty enemy, who, gratifying the ears of people and of princes, has ensnared them by smooth speeches and by adulation. Ingratiating themselves with rulers under a pretense of friendship, the Freemasons have endeavored to make them their allies and powerful helpers for the destruction of the Christian name;...In like manner they have by flattery deluded the people. Proclaiming with a loud voice liberty and public prosperity, and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people; and, exciting them by a thirst for novelty, they have urged them to assail both the Church and the civil power.

The Aggiornamento: Adaptation to the Liberal Spirit

The Popes have often denounced the thirst for change. The desire for change is the evil of modern man, and it throw at the Council. They wanted to change everything under the pretext of aggiornamento, under the pretext of adaptation; it is necessary to be attuned to the wavelength of modern man. And as modern man is ever-changing, one must follow suit and adapt indefinitely.

It is true, to a certain extent, that the methods of the apostolate must be adapted; this goes without saying, it is self-evident. Clearly, one does not preach to adults in the same way as to children; one does not address intellectuals in the same way as the common people. One adapts, evidently; this is quite natural and there was no need to hold a Council about this.

But in fact they desired to touch the untouchable: they wanted to change the very formulas by which the faith is expressed, allegedly to make it more accessible to modern man. These are ravings! The rights of man: Which man is it? For there are men, not "man" separated from reality. When they speak about adapting to modern man as he is to be found in Europe, South America, China or elsewhere....What man is meant? It doesn't make sense. Modern man is, quite simply, the man whose mind has been fashioned by Masonic doctrines, by ideas completely contrary to the Church, to the laws of nature, laws conceived by God. To pretend that the ideas and the vocabulary of this "modern man" can be Christianized is entirely unrealistic. It is vain to suppose that, surely the "rights of man can be made evangelistic"...It is simply impossible. For the Masons deliberately developed them in opposition to the ten commandments. One never speaks of men's duties, but only their rights, in order to destroy God's law in such a way that it is no longer at the basis of society, and is replaced by liberty.
Against the Heresies

The rights of man, the goddess Reason, adoration of human reason—this is the revolution. Man is put in God's place. How could they have imagined that they could adapt to such people. It is impossible. They wanted to adapt so much that they ended up by rationalizing the liturgy, which contained such beautiful things, so sacred, mysterious, and divine. They made of it a rationalist concoction. They debased the sacred rite of the Mass to make of it a meal. They had to democratize and abandon hierarchy; the hierarchy is gone; the priest is just the designated president, but who could also be designated by the community. It is truly frightening to consider where we have been led by this will to adapt.

We cannot use the language of others, because it has a precise meaning which well expresses what they wish. One cannot use the language of Protestants or rationalists without becoming, little by little, a rationalist oneself.

The Combat Against Freemasonry

Having exposed the Freemasons' principles, and the consequences of their application, Leo XIII proposes remedies. What is to be done?

Whatever the future may be, in this grave and widespread evil it is Our duty, Venerable Brethren, to endeavor to find a remedy. And because We know that Our best and firmest hope of a remedy is in the power of that divine religion which the Freemasons hate in proportion to their fear of it, We think it to be of chief importance to call that most saving power to Our aid against the common enemy.

We must, says the Pope, affirm our holy religion.

Therefore, whatsoever the Roman Pontiffs Our predecessors have decreed for the purpose of opposing the undertakings and endeavors of the Masonic sect, and whatsoever they have enacted to deter or withdraw men from societies of this kind, We ratify and confirm it all by Our Apostolic authority; and trusting greatly to the good-will of Christians, We pray and beseech each one, for the sake of his eternal salvation, to be most conscientiously careful not in the least to depart from what the Apostolic See has commanded in this matter.

Encyclical Humanae Gentium of Pope Leo XIII

Tear Away the Mask from Freemasonry

Then Leo XIII addresses himself to the bishops:

...But as it befits the authority of Our office that We Ourselves should point out some suitable way of proceeding, We wish it to be your rule first of all to tear away the mask from Freemasonry, and to let it be seen as it really is....

The Pope tells the bishops that their first duty is to denounce Masonry, tear away the mask it hides behind with its deceitful language, and the various so-called charitable institutions it operates, and the devotion it displays. Behind all this there hides a satanic spirit.

The Freemasons do not like to be unmasked. They do not like to be talked about. I drew down their attacks several times because in a few conferences I spoke about Freemasonry. This provoked immediate reaction in the newspapers. As soon as one touches upon Freemasonry or criticizes it publicly, its adepts respond. They cannot tolerate it. Feeling themselves exposed, which they fear, they are infuriated and they strike.

In a homily I gave at Lille in 1977, I had spoken openly about Freemasonry. I said that it was at the origin of all these revolutions and the war against the Church, and that it is still at work. They did not direct the reaction. (And it is in such circumstances that they reveal themselves.) After the declaration, a journalist who directed a well-done review with a rather traditionalist outlook, such that he had a fairly wide readership in our traditionalist circles, showed his true colors. His father had been a Freemason, which he himself would admit. In the article he wrote, he was very displeased because I had attacked Freemasonry. I should never have done it, it was completely unacceptable. He did more than show the lobe of his ear. His violent reaction made him come out of the shadow and reveal his true affiliation. This surprised a good number of his readership, who could not believe that he would defend Freemasonry. For them it was quite a revelation; and much harm was done among the traditionalists who read his review, where they always found very interesting information and even very traditional articles on religion.
No Catholic Can Join the Freemasons

So, the Pope first asks the bishops to denounce Freemasonry: “Let it be seen as it really is”:

By sermons and Pastoral Letters instruct the people as to the artifices used by societies of this kind in seducing men and entering them into their ranks, and as to the depravity of their opinions and the wickedness of their acts. As Our predecessors have many times repeated, let no man think that he may for any reasons whatsoever join the Masonic sect, if he values his Catholic name and his eternal salvation as he ought to value them.

Further, by assiduous teaching and exhortation, the multitude must be drawn to learn diligently the precepts of religion... By uniting the efforts of both clergy and laity; strive, Venerable Brethren, to make men thoroughly know and love the Church; for the greater their knowledge and love of the Church, the more will they be turned away from clandestine societies.

And it is true, the more we know our religion the more we live it, especially our liturgy, the traditional one to which we remain attached and which was once that of the whole Church; the more we will be immunized, so to speak, against all the evil tendencies of Rationalism and against all these errors.

Rationalism Destroys the Liturgy

Confronted with the reformed liturgy of Vatican II, one experiences a sort of sorrow and disgust. One is no longer at ease, because it no longer expresses our faith, our way of thinking, our Christian life. This is a quite normal reaction. Little by little, put off by this transformation, people began to desert the churches.

An example of the penetration of Rationalism in the new liturgy is the fact that its proponents wanted the faithful to be able to understand everything. Rationalism cannot accept something it cannot comprehend: everything must be judged by reason. And of course in the liturgy there are mysterious elements: Latin, the sacred language, the prayers said in a low voice. The priest is turned to the cross and the faithful cannot see what he does. They cannot follow all his gestures. Thus, a certain mystery exists.

This is true; there is a mystery, there is a sacred language. But even if the faithful do not understand this mystery, the consciousness of the mystery of Our Lord is much more profitable to them than for them to hear the prayers of the Mass read aloud in the vernacular. Firstly, even in the vernacular certain passages are difficult to understand, the truths themselves are difficult to grasp. Then one must take into account the inattention of the mind. People are easily distracted; they listen awhile, focus on one phrase and then lose the train of thought. They themselves admit that it is tiring to always hear talking. They cannot be recollected for a moment, and they complain.

Prayer is above all a spiritual action, as Our Lord said to the Samaritan: “...the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.” Prayer is more interior than exterior. If there is exterior prayer, it is in order to favor the interior prayer of the soul, spiritual prayer, the elevation of our soul to God. This is the end that is sought: lift up souls to God; whereas the other wearsies the soul with its continual noise. There is not a moment of silence. And finally, wearied, the people give it up.

The error thus committed in desiring to transform the liturgy is the result of the rationalist spirit that has held sway in our time. They wanted to adapt everything to the modern man who wants to understand everything; they cannot bear to be spoken to in a language they cannot understand, so they say.

And yet everyone knows that the faithful have always had missals where the Latin and the vernacular translation were set side by side. This kind of missal was in use throughout the world, and it was not difficult to follow the Mass. So the reasoning was absurd. But they wanted to adapt things to the spirit of modern man who does not like mystery, and who cannot bear not to understand everything he hears. Thus they destroyed the mystery, banished the sacred, the divine, from the ceremonies. Conclusion: we must remain attached to our liturgy.

The Third Order of St. Francis

And then, curiously, the Pope recommends something a bit striking: the Third Order of St. Francis:
We use this occasion to state again what we have stated elsewhere, namely, that the Third Order of St. Francis, whose discipline we a little while ago prudently mitigated, should be studiously promoted and sustained: for the whole object of this Order, as constituted by its founder, is to invite men to an imitation of Jesus Christ, to a love of the Church, and to the observance of all Christian virtues; and therefore it ought to be of great influence in suppressing the contagion of wicked societies....

Amongst the many benefits to be expected from it will be the great benefit of drawing the minds of men to liberty, fraternity, and equality of right; not such as the Freemasons absurdly imagine, but such as Jesus Christ obtained for the human race and St. Francis aspired to: the liberty, We mean, of sons of God, through which we may be free from slavery to Satan or to our passions, both of them most wicked masters; the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded on justice and charity, does not take away all distinctions among men, but, out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of the State.

The Pope, then, encourages membership in the Third Order of St. Francis, whose spirit he esteems. And it is true that this Third Order has done an immense amount of good, and has enabled many souls to sanctify themselves.

**Restore the Guilds**

Among the remedies suggested, the Pope recommends restoring "the associations or guilds of workmen, for the protection, under the guidance of religion, both of their temporal interests and of their morality."

If our ancestors, by long use and experience, felt the benefit of these guilds, our age perhaps will feel it the more by reason of the opportunity which they will give of crushing the power of the sects... For this reason, We greatly wish, for the salvation of the people, that, under the auspices and patronage of the Bishops, and at convenient times, these guilds may be generally restored.

The popes have often pointed to the benefits that accrued from the guilds, or "corporations," which were Christian workers' associations animated by the spirit of religion, the spirit of faith, and which united managers and workers in the love of their craft or trade and in the search for the greatest perfection in their work and in a more equitable division of the profits and goods between them. The corporations were grouped by trade. Each corporation had its own patron saint and its feastdays. The managers and workers were also united by a common faith. And this fostered an atmosphere of peace as well as charity and justice, whereas nowadays the unions are political instruments, veritable combat arms made to aggravate strife between the classes, and to divide workers and managers, rather than enable them to work together.

The unions are the reflection of political factions and the instruments of the parties: Communist unions, Socialist unions, Christian unions, and so on. Because of this their purpose is not the amelioration and perfection of their work. And yet both workers and managers have a stake in the vitality of their company. And so the co-operation of workers and managers is essential for the survival of their own livelihood and profession. But nowadays the unions formulate such exorbitant demands that they condemn the enterprises to failure.

This is the cause of the failure of a number of small enterprises which simply cannot meet the ever increasing demands, whether of the State or the unions. One sees the concentration of workers in enormous industrial complexes where they are like a mass. The human contact no longer exists as it did in the smaller enterprises, which were more natural, because they were situated in the villages. Whereas now thousands of workers have been concentrated in enormous factories in the industrial cities. This is one of the offspring of Socialism. And all of this is in the hands of multinational financial corporations and the big banks which are themselves, in the final analysis, in the hands of Freemasonry. We always come back to them: everything is in their hands. Everything!

The popes have always favored the restoration or continuation of the guilds; and it is necessary to try and understand what this entails. It is useful to read the works that were written at the end of the last century, around 1870, and especially those which narrate the efforts of the workers' circles of Albert de Mun and
others, such as the writings of René de la Tour du Pin. They understood very well what the Church was seeking.

The Church has been reproached for having lost sight of the workers and for not having taken sufficient interest in them in the last century. This accusation is entirely false and unjust. It was the Catholic elite that led the fight to re-establish a Christian social order and to ameliorate the condition of the workers. Who destroyed the guilds? It was the Revolution, because these organizations upheld religion even as they created favorable conditions for the exercise of the trades, and so helped Christianize the country. So the Revolution destroyed this edifice in order to reduce all men to the same level, to create a single mass of workers without the former hierarchy and organization that had existed within the corporations. The result was that the workers found themselves helpless before the liberal bosses. Of course they were exploited.

Little by little the Christian owners and managers attempted to re-establish the corporations. But Freemasonry reacted to prevent this, and Socialism, which had already gained an enormous influence, created politicized workers’ unions. And now the Socialists pose as the savior of the working class, which is utterly untrue.

**Dialectic and Class Warfare**

The workers were pushed into a continual fight against their employers, and at the same time the unions instilled in them the spirit of envy, which is utterly contrary to the virtue of temperance. They were pushed to seek uniquely the enjoyment of the goods of this world, to get an ever increasing share of goods, the profits of the consumer society. This is absolutely contrary to the Christian spirit: no more limits, no more moderation. The Socialists and Communists have been quite skilled in profiting from the situation created in order to draw the greatest number possible into this permanent fight, which is in conformity with the Marx-

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3 A recommended work is the book by Xavier Vallat entitled *La croix, les lys et la peine des hommes*, which recounts the history of the French Catholic social movement.

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4 "The ruling caste which constitutes the party is not only the political ruling caste, it is also the sole proprietor and employer." (Jean Madiran, *La vieillesse du monde*, "La technique de l’esclavage," part one, IV.)
lasts a certain length of time, the competitors profit from the situation to lure away the clients of a company paralyzed by a strike. It is absurd that the workers, by acting in such a manner, kill the very thing by which they live. From this point of view, Switzerland is really a model. It is the only country in Europe where the strike is illegal. When this is related in other countries, people answer with incredulity; they cannot believe there is a country left where strikes are prohibited. Yet Switzerland has one of the highest standards of living. This is normal.

Christian Social Order

In the December 1980 issue of Itinéraires there was an article about a recently published work on Chile, showing the progress the country had made since the expulsion of Communism. It is the country that has made the most economic progress in the world in the last five years. The same thing happened in Portugal under Salazar, and in Spain under Franco. The living standard improved because there was order, because everyone was working, and the spirit of justice returned under Christian laws. When the Christian spirit takes hold in a society it brings with it the spirit of justice, of mutual aid, understanding and peace. The money becomes stable, and people live in peace and harmony. This is so obvious that the enemies of social justice as the Church understands the term are furious, and seek to destroy the countries that give an example contrary to their own designs.

Another example is Cuba. There people are very unhappy too, but not for the same reasons. It is because they lack everything and go hungry. Disorder reigns, and despite all this, in the Western countries Communism is always presented as the workers' party, the party of progress that defends the unfortunate. Such a representation is incredible, and the offshoot of disinformation and willful blindness. But they do not care, for above all they desire to reject and suppress the Christian spirit. The teaching of the popes on the subject is particularly enlightening.

Finally, Leo XIII proposes another remedy, the society founded under the patronage of St. Vincent de Paul:

We cannot omit mentioning that exemplary society, named after its founder, St. Vincent, which has deserved so well of the people of the lower order, its acts and its aims are well known.6

This is what Pope Leo XIII says about it:

Its whole object is to give relief to the poor and miserable. This it does with singular prudence and modesty; and the less it wishes to be seen, the better it is fitted for the exercise of Christian charity, and for the relief of suffering.

It is true that now a complex system of insurance exists which has, to a certain extent, diminished the misfortunes. But there are still so many poor, especially in the big cities, many of whom are unknown but whose poverty exists nonetheless. For these cases the Institute of the Brothers of St. Vincent de Paul would have done much good. For it helped to bring not only material relief, but also spiritual help by the many organizations it sustained to help the poor in their different needs. There will always be poor people. Our Lord said: "For the poor you have always with you" (Mt. 26:11).

Protect the Youth from the Sects

The Pope then reminds them of the dangers that threaten youth in the instruction that is given:

In order more easily to attain what We wish, to your fidelity and watchfulness We commend in a special manner the young.

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5 No. 248, a review by Louis Salleron of the book by Suzanne Labin, Chili, le crime de résister (Nouvelles éditions Debresse).

6 Here we can cite as an example the Institute of the Brothers of St. Vincent de Paul. They were founded in 1845 by three laymen, the first of whom later received Holy Orders: Messrs. La Prévote, Myonnet and Maurice Maigne. Living the common life, these religious, who had been well instructed in the social teaching of the Church and the on-going fight against liberalism, directed halfway houses, orphanages, groups, credit unions, protective associations for apprentices, and charitable foundations. It was a magnificent work for the regeneration of Christian dignity and the improvement of the condition of workingmen.
as being the hope of human society. Devote the greatest part of your care to their instruction; and do not think that any precaution can be great enough in keeping them from masters and schools whence the pestilent breath of the sects is to be feared.

Thus, one infers, the Pope is designating the public schools. It is a salutary warning that remains ever opportune, because one often hears parents say, that they still prefer to put their son or daughter in a public school rather than in the Catholic school.

Can this be done? It is true that in certain instances the secular schools are not very hostile to religion or the Catholic faith. Even so, it must not be forgotten that in these secular schools the children are brought up in an atmosphere where God and religion are omitted, and this is very grave. The simple exposure to this atmosphere which is fundamentally atheistic is a grave risk for the children. In the long run they are likely to become completely indifferent as to religion. They may acquire the profound impression that religion is not necessary. Who needs it? What good is it? One goes to school, gets a degree, practices a profession or trade....Religion serves no useful purpose.

The ambiance of the secular school penetrates the minds and hearts of the children. We must find, therefore, integrally Catholic schools.

Prayer for the Combatants in the Fight Against the Sects

Then, quite naturally, as he should, the Pope turns towards prayer, and finishes there:

We well know, however, that our united labors will by no means suffice to pluck up these pernicious seeds from the Lord’s field, unless the Heavenly Master of the vineyard shall mercifully help us in our endeavors. We must therefore, with great and anxious care, implore of Him the help which the greatness of the danger and of the need requires....So vehement an attack demands an equal defense—namely, that all good men should form the widest possible association of action and of prayer.

The Pope enjoins us to have recourse to prayer, for there lies our true help:

We beseech them, therefore, with united hearts, to stand together and unmoved against the advancing force of the sects; and in mourning and supplication to stretch out their hands to God, praying that the Christian name may flourish and prosper, that the Church may enjoy its needed liberty, that those who have gone astray may return to a right mind, that error at length may give place to truth, and vice to virtue. Let us take as our helper and intercessor the Virgin Mary, Mother of God....Let us beseech Michael, the prince of the heavenly angels, who drove out the infernal foe; and Joseph, the spouse of the Most Holy Virgin, and heavenly Patron of the Catholic Church; and the great apostles, Peter and Paul, the fathers and victorious champions of the Christian faith. By their patronage, and by perseverance in united prayer, We hope that God will mercifully and opportunely succor the human race, which is encompassed by so many dangers.

And finally, in concluding the important encyclical which summarizes all that his predecessors had said on the subject of the Masonic sects, the Pope gives his apostolic benediction.