

ALBERT PIKE'S ANSWER

TO THE ENCYCLICAL LETTER
"HUMANUM GENUS."

Given to the World by Leo XIII in 1894, Which
Was Directed Mainly Against Free
Masonry.

READY STUDY! REFLECT!

Thus the pope pronounces, by his prerogative of infallibility, and as vicegerent of God, whom it is as unlawful to refuse to obey as it is to refuse "to obey the power of God who rules all things," that the dethronement of James II., Catholic king of England, was an act of disobedience of the power of God.

"On the contempt for the authority of princes, on the allowing and approving of lust for sedition, on the granting of full license to the passions of the people, bridled only by the fear of punishment, there must of necessity arise a change and overthrow of all things."

"The Free Masons," he passionately cries, "have begun to have great weight in ruling states, but they are ready to shake the foundations of empires and to censure, accuse and drive out the chief men of a state whenever its administration seems different from their wishes. Just so have they deluded the people by their flattery. By calling in sounding terms for liberty and public prosperity, and saying that it is owing to the church and princes that the people are not snatched from unjust slavery and want, they have imposed upon the populace and have instigated it by a thirst for revolution to attack the power of both."

Where? Garibaldi in Italy, was a Free Mason, and there are perhaps a hundred and fifty Masonic lodges in Italy; and yet a king reigns peacefully there, upheld by the Free Masons. In Brazil the emperor is a Free Mason of the thirty-third degree, and there have been no insurrections or disturbances of the public peace, though the Free Masons assert there are some two hundred lodges and other bodies. In Portugal there are East and Orient and supreme council and sixty or seventy lodges, and the Marshal Duke Saldanha, who by peaceful revolution gave that kingdom a constitutional government, was ex-grand master of masons; and yet a king reigns peacefully in Portugal. In Spain there are 200 lodges, and Castellar and Sagasta are Free Masons, and Alfonso reigns secure, his throne upheld by Free Masonry.

Attacks upon the church and princes, the pope exclaims, instigated by Free Masons, have given the people greater expectation than reality of advantage. "Nay, rather, the common people, suffering worse oppression, are for the most part forced to be without those very alleviations of their miseries, which they would find with ease and abundance if matters were arranged according to Christian ordinances."

But as many as strive against the order arranged by divine Providence usually pay this penalty for their pride, that they meet with a wretched and miserable fortune in the quarter

whence they rashly expected prosperity and success."

The Spanish colonies in the new world threw off by revolt the intolerable yoke of oppression of the Spanish crown and made themselves free republics. They were not content with "matters arranged according to Christian ordinances" by the Catholic church, for the benefit of a rapacious and cruel government, with those "ordinances" administered by inquisitors. Are the people of Mexico losers thereby? Are those of Chile or Venezuela? The Netherlands, bled nearly unto death, at last, by heroic endurance and matchless courage, rid their country of the devilish rule of Alva. France put an end to such Saturnalia of hell there as that of the eve of St. Bartholomew, and in carrying away the pope to Avignon paid Rome in full for the blood with which the grey hairs of old Colligni dabbled the stones of Paris. God, by the instrumentality of Luther, avenged the murdered Albigenses and Lollards, Huss and Wyclif, Jerome of Prague and Savonarola; seriously disarranged "matters arranged according to Christian ordinances." Has all this been to the manifest disadvantage of the people of the liberated countries of the world? Have the Netherlands, Belgium, Hungary, Greece lost by it? Is France miserable and suffering? Is Germany wretched? Does Great Britain languish for want of the tender mercies of the papacy?

That great statesman, Edmund Burke, said that he did not know how to draw an indictment against a whole people; but we have thus shown, by the very words, faithfully translated, of the Roman pontiff himself, that this encyclical letter, which purports to be only an arraignment and condemnation of Free Masonry, is in its principal intent and deepest significance an indictment, not only of the people of every republic and constitutional monarchy in the world, but of every Protestant country in the world; and not only of the people of every Protestant country in the world, but of all that portion of the people of every Catholic country who have in these later centuries asserted the right of the people to have a voice in the affairs of government and to be secure in their persons and lives against the infernal methods of procedure, the creation of imaginary crimes and the cruel torturings, upon mere suspicion, of such tribunals as the inquisition. It is a sentence purporting to be uttered by the voice of God, outlawing and excluding from heaven all the patriots and lovers of liberty and liberators of the people, all the array of martyrs who have died in endeavoring to vindicate the right of humanity to freedom of thought and conscience.

It denounces as wicked and criminal and contrary to the ordinances of the Christian religion not only the laws which permit the solemnization of marriage by the civil magistrates, and those which exclude sectarian religious teaching from schools and seminaries maintained by public taxation; not only the constitutional provisions which in all the states of these United States decree the separation of church and state, and refuse to the church any part in the civil government of the

country; not only those in which the pretensions of the church and their right to dictate opinions may be freely discussed by the public press, but also the great principle on which the governments of all republics are founded, of the sovereignty of the people, the only legitimate source and author of civil power and government. It asserts the divine right of princes, if held by the church of Rome to have lawful authority, to govern men against their will; that they are the ministers of God; and that the people have no power to free themselves from the tyranny and oppression of these divinely commissioned scourges and assassins of humanity.

It is an indictment of humanity for its instinctive struggles to lift itself above the miseries and indignities of bodily and intellectual bondage to priest and potentate; for the involuntary and irrepressible aspirations of its soul towards light and knowledge and the free atmosphere of intellectual expansion; and for the not more involuntary quiverings of its tortured, racked, wrenched and mutilated muscles and nerves. It is an indictment of civilization, of progress, of the spirit of manhood, of the self-respect of the peoples, of the progress onward and upward of humanity, of the spirit of the age, which is the very inspiration of God, and of God Himself and the benevolent Providence of God, Who loves the people in rags, hungry and hopeless, better than He loves the priests in scarlet and the tyrants in purple.

In renewing and by his apostolic authority confirming everything decreed by former popes against Free Masonry, ratifying their bulls as well in general as in particular, Leo XIII leaves to his faithful subjects no discretionary power to regard any portions of those anathemas as obsolete, or to pay respect and obedience to those laws, bills of right or constitutions of the countries in which they live, which may forbid the enforcement of the commands of the church contained in these bulls.

For he immediately adds: "Having entire confidence, in this respect, in good will of those who are Christians, we beseech them, in the name of their eternal salvation, and we demand of them to make it for themselves a sacred obligation of conscience, never to depart, even by one single line, from the mandates promulgated on this subject by the apostolic see."

He then proceeds to direct by what measures and devices the clergy are to cause to disappear the impure contagion of the poison which circulates in the veins of society and infects it throughout."

First—By tearing off the mask of Free Masonry and showing it as it is.

Second—By special discourses and pastoral letters to instruct the people.

"Remind the people," he says, "that by virtue of the decrees often issued by our predecessors, no Catholic, if he desires to continue worthy of the name and to have for his salvation the concern which it deserves, can, under any pretext, affiliate with the sect of Free Masons."

Then, by frequent instructions and exhortations to help the masses to acquire a knowledge of religion, ex-

pounding, in writing and orally, the elements of the sacred principles which constitute the Christian philosophy; and so to increase the devotion of clergy and laity to the Catholic church, the result whereof will be increased disgust for secret societies and greater care to avoid them. To which method of inculcating what is believed by the church to be truth and opposing the progress of what it believes to be error, a Free Mason will be the last man in the world to object, if it is not to be supplemented by other too well known methods.

And to engage with great zeal in increasing and strengthening the third order of St. Francis, in the discipline whereof the pope claims to have made wise modifications; so that "it may be able to render great service in helping to overcome the contagion of these detestable sects."

Third—to re-engage in establishing corporations of working men, to protect, under the tutorship of religion, the interests of labor and the morals of workers; with societies of patrons to assist and instruct the proletaires, such as is the society of St. Vincent de Paul.

Fourth—Vigilantly to watch with pastoral solicitude over the young, drawing them away, by renewed efforts, from the schools and teachers where they would be exposed to breathe the poisoned breath of the sects; parents, teachers and curates, urged by the bishops, guarding their children and pupils against "these criminal societies," which are ever endeavoring to ensnare them; those who have it in charge to prepare young persons to receive the sacraments, inducing every one of them to take a firm resolution not to join any society without the knowledge of their parents, or without having consulted their curate or confessor.

For the rest, to implore the aid of the Lord with great ardor and reiterated solicitations, proportioned to the necessity of the circumstances and the intensity of the peril. "Haughty on account of its former successes, the sect of Free Masons insolently erects its head and its audacity no longer seems to know any bounds. United to one another by the bond of a criminal federation and by their secret plans, its adepts lend to each other mutual support and incite each other to dare and to do evil."

[TO BE CONTINUED.]

FIFTH CALL.

If the [Rev.] P. F. McCarthy will kindly furnish the public with the facts on which he bases his assertion that to use his own words—"the Jesuits . . . these black coated villains" did not inspire or impell John Wilkes Booth to assassinate Abraham Lincoln, he will do a large proportion of the reading public hereabouts a favor, as many believe Booth was an instrument in their hands. We believe that, but are willing to be convinced otherwise, and are anxious to help erase one stain from the record of the men who have risked and dared so much for the Roman church. By all means let the truth be published if what Father Charles Chiniquy has published to the world for more than a quarter of a century is not the whole, absolute truth. Let us do the Jesuits justice, for God knows they will have enough to answer for without being held accountable for things they have not done. Don't wait until Father Chiniquy is dead before introducing your evidence in rebuttal.