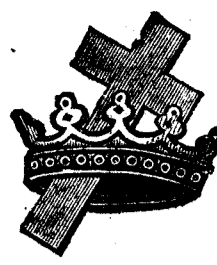


# Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

T. BONIFACE, MANITOBA, TUESDAY, SEPTEMBER 12, 1899.

\$2.00 per year.  
Single Copies, 5 cents.

Senate Reading Room Dec 7

## LEAGUE OF THE SACRED HEART.

PROTECTION FROM EVIL SOCIETIES—GENERAL INTENTION FOR SEPTEMBER, 1899—RECOMMENDED TO OUR PRAYERS BY HIS HOLINESS LEO XIII.

American Messenger of the Sacred Heart.

Evil societies of men or women are so necessarily secret that it is one and the same thing to speak of an evil association, and one that is secret in the strict sense. "For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved." Indeed, "secret society" is a mere euphemism for "evil society," and it is adroitly used by the officers of evil associations to allure others into membership, under the pretext that their society has so many advantages to offer they must be kept secret, whereas the truth is their society is so evil that they dare not make known its true character or purposes.

It is against the natural law, and therefore an evil thing to ask a man to bind himself to a secrecy so absolute that, if he considers himself bound by an oath so unlawful he can no longer exercise the inalienable right to seek advice or counsel from men whom he believes competent to give them, and, when necessary for his own or for another's welfare, to disclose to a prudent person the knowledge which he has acquired as secret. It is no extenuation of this evil to refer him to officers of the secret association itself for necessary advice or counsel when its secrets are concerned, for this is at least to limit his right if not to deprive him of it entirely, since it makes him depend upon men who are sworn to advocate the very thing which he will have strong reasons to consider questionable. It is criminal to put fetters on the human mind: the society which asks, and strives to compel a man, to give up the chief legitimate source of knowledge the advice or counsel of a prudent, competent, and disinterested man, is guilty of the crime of darkening and enslaving a human intellect, and every member of it shares the guilt.

It is not necessary to dwell upon the nature of evil societies, or, what is the same thing, those which are strictly secret, nor is it necessary to point out in such parts of their constitutions or other declarations that are sometimes permitted to become public, passages which distinctly declare their evil aims. We may even omit the exposures which must necessarily be made whether by members who are intelligent and brave enough to turn to better things, or who have reason to be disappointed because the promises of benevolence and worldly advancement held out to them have not been fulfilled. It is good, but it is not strictly necessary, to appeal to the authority of the Church, whose pastors, from the chief one who occupies the throne of Peter to the simplest priest, have

ample reason for denouncing secret societies and considering them so clearly and unquestionably evil as to cut off from communion with the Church those of her children who have joined them. "By their fruits ye shall know them." Already suspicious in the unlawful secrecy they require, the many evils they seek to perpetrate on the Church and human society cannot escape detection. "The evil tree bringeth forth evil fruit."

It is all very well to plead that individually their members are good men; that they possess the civic and natural virtues sometimes in a high degree; that their ostensible purpose is benevolence, that their secrecy is merely to protect their own interests; that evil men may make use of an association to commit crimes for which the members are not responsible; that, if evil in one place or country, a society is not necessarily evil everywhere.

In the first place, individually the members of an association which is secret in the strict sense of the word, are not good men, for the mere reason that they have freely yielded the gift of their reason, and, what is more serious, their wills, gifts which even the Supreme Giver respects as their own, to other men who are neither divinely nor humanly appointed to control these gifts, and who give no guarantee that this control will not be abused. Properly speaking, in abandoning what is best in human nature, members of secret societies cease to be men, i. e., moral agents or individuals at all, since they are no longer the masters of their own actions.

The civic virtues no member of an evil or secret association can possess; he cannot be loyal to his country since he has sworn absolute allegiance to a society whose interests may conflict with the country's welfare; nor can he, as a citizen, work for the good of his fellows, since, as a member of a secret society, he is sworn to work exclusively for the benefit of a few. The natural virtues, as they are understood nowadays, he can and must practise, for they are inculcated in the rules which govern him, and in the instructions written or spoken, which are liberally given him. He must keep his character legally and socially unblemished; or, if he fail, no effort must be spared to keep it for him by using influence in the court rooms, or in the public press. He must affect an outward respect for religion, at least, in countries where religion is still revered by a majority of the people, and he must not only cultivate a ritual which has every semblance of a religious ceremony, but even impose it on others at every opportunity, particularly in national functions or by parading it in public, even though he may be ashamed to be seen at a service which is truly religious. He must show his benevolence by giving his time, labor and means for objects directly or indirectly connected with the advancement of his society, and externally at least he must conform his habits to the public criterion of honesty and the domestic virtues. In fact, the cardinal sin of the chief secret societies, particularly of freemasonry in all its forms, is that they strive to supplant true religion which is supernatural, by one which in their conception is purely natural in its origin and principles as well as in

its practices and the motives which inspire them. It is a leading principle of this religion to speak very often of the Deity under various terms, but to dwell very little upon His attributes and title to our service; whereas it is never done exalting humanity, which is really supreme in its worship. Acknowledging no revelation from God, it accepts only such truths as its votaries declare to be in accord with human reason. In its view the powers of our nature are quite adequate to do all that is required of them, so that there is no need of grace, nor of the sacraments and other means by which it may be obtained. This is why it looks upon the Church, which is the divinely established guardian and administrator both of revelation and of the Sacraments, as its own arch-enemy, or rather as the enemy of the human race, with which it pretentiously identifies itself. In the vain endeavor to substitute their humanitarianism for religion, the secret societies extol the natural virtues, bent on proving as they are that humanity owes nothing to religion but obstacles to its natural and proper progress. Hence it is that they value no appreciation more highly, and use no bait more adroitly in recruiting members than the esteem in which some of their body is held for the external observance of the natural virtues.

How shallow is the pretense of secret societies to the acquisition of the natural virtues may be judged from their constant boast that they are a benevolent organization, as if real benevolence could be compatible with the selfish motives they hold out as an inducement to membership, with the exclusiveness with which they dole out the benefits in their possession, and with the rule of self-interest they follow in making and publishing their benefactions. No man seeks to enter them without the motive of self-advancement, or at least to save himself from their hostility; no person derives any benefit from them except the members or some of their families; and the chief motive in helping either their members or those belonging to them is to inspire those who have not yet joined them with a respect and even a fascination for their power and influence.

Granted that their secrecy is intended merely to protect their own interests: this does not prove that the interests are not in themselves evil. The very nature of the secrecy required proves that their object and whole character must be evil. There are societies without number, whose members are pledged to secrecy to be observed according to the natural law, and therefore they are permitted to take advice and counsel from persons whom they deem prudent and discreet, usually their spiritual adviser, not only as to the propriety of pledging themselves to secrecy, but also as to the manner of fulfilling their obligations when doubts or questions shall arise. Of these societies, it is true to say, that they require secrecy as a protection of their lawful interests; but societies which require an unlawful secrecy, can have nothing lawful to protect by it.

Accordingly no member of a secret society in the strict sense can plead irresponsibility for the evil uses which men may make of the society, since, though it

may not approve of their evil doing, he has forsworn his freedom, and bound himself to be a party to their crime at least by silence. It is moreover criminal to enter into an agreement with any body of men, which by the very nature of its secrecy favors the perpetration of crime and encourages men to act as if immune from all human retribution.

Finally, a thing that is evil in one place is evil everywhere. The secret society is the same in principle no matter where it exists. It is an attempt to substitute humanitarianism for the true religion; to abolish the Church and coerce all men into its own fold; to favor the material and hinder the spiritual progress of the world; to establish new ideals of perfection and new criteria of morality; to substitute a pagan for a Christian civilization; to eliminate from the world all that is supernatural, divine revelation, the Church established by Christ, and the doctrine and sacraments by which it sustains the faith and charity of its members, and the priests who are chosen to administer them. As a political organization it has ever consistently striven to crush religion as a factor in public affairs; to admit none but its own extravagant ritual in civil functions; to control the influence and the salaries that go with public offices or employment; to secularize the instruction given in schools and universities; to degrade the sacrament of marriage to the level of a legal contract, and to ignore the privileges of the priesthood; to put insufferable burdens upon religious associations, and to exclude them as much as possible from the school room, the reformatory, and the hospital, where they might keep alive the spark of Christian faith.

It is not enough to plead that the secret societies of our country or in England are not apparently so hostile to the Church, or so prominent in managing for their own purposes the affairs of the State. Neither here nor in England have they failed to give public manifestation of their sympathy with their fellow members in other countries, and, when occasion demanded it, practical and substantial testimony of their union with them. This sympathy and union is one of the repeated arguments they use to show the world-wide nature of the craft. As for their prominence in public affairs, it is surely not easy to enter public life or advance therein without sometime or other reckoning with the lodge. But even were a secret society strictly isolated, should it fail to acquire influence in civil life, or make no attempt to injure religion, or the commonwealth, still its very secrecy, unlawful as it is, makes it an evil thing and a menace to religion, to the State and to the family.

Hence it is we are to pray for protection from evil societies, as we would against the powers of darkness with which their secrecy identifies them. We need not attribute to them the diabolical purposes and practices with which they are often charged; we need not investigate all the exposures which are made of their secret machinations from time to time, nor need we believe them all. Indeed, it is wrong to let our imaginations be imposed upon by their much-vaunted numbers, organization and achievements in philanthro-

pical and political enterprises. Our reason is quite enough to make us understand that they are wrong in their principle, that humanity is in all things self sufficient; wrong in their method, viz.: a secrecy which is opposed to the natural law; and wrong in the means they take of propagating their principles and of coercing men to join their ranks by advancing or retarding their pursuit of wealth or influence. Meanwhile, even allowing for the exaggerations of those who occasionally expose their nefarious purposes and enterprises, and for the excessive power too often attributed to them by weak or deluded imaginations, there is still by their own admission evidence enough of the part they play, directly or indirectly, by co-operation or sympathy, in anti-religious movements, to verify the Scripture's words: "A bad tree cannot bring forth good fruits."

To pray for protection against evil or secret societies means that we must ask of Almighty God every divine and human aid in opposing these powers of darkness. First of all we must ask Him to enlighten our minds and make us realize and deplore the evils of a secrecy which is so plainly against the natural law; and next we must beg the same light for the poor dupes who have already submitted, or who may be tempted to submit their intelligence and their will to the slavery of membership in any secret society, and with the light, we must beg for them the courage to withdraw from them or to resist the temptation of joining them, much as they may be led by the fear, often more imaginary than real, of being socially or commercially ostracised by them. Finally we must humbly beg of God, who knows the secrets of hearts, to bring to light their secret machinations against religion, the public welfare, the family and the individual, and, removing from our hearts all foolish dread of their impostures, inspire us to show at least as much wisdom in our generation as the children of this world, and as much energy in foiling their evil designs and safeguarding for ourselves and others the benefits of His divine revelation, of membership in His Church, and of all its saving ministrations.

D. H. wants to know the populations of principal towns in Manitoba and N. W. Territories. We give them as found in Waghorn's Guide, simply arranging them by sizes: Winnipeg 39,400; Brandon, 5,200; Portage la Prairie, 4,000; Calgary, 2,700; Selkirk, 2,300; Lethbridge, Regina and Prince Albert, 2,000; St. Boniface, 1,942; Edmonton and Morden, 1,500; Neepawa and Moosejaw, 1,400; Carman, 1,200; Virden, 1,150; Moosomin, 1,100; Minnedosa, 1,056; Carberry, Indian Head, Medicine Hat, Souris, South Edmonton, 1,000.

The fourth Earl of Mexborough, who died on the 17th of August at Brighton, was received into the Church about five years ago, when he was eighty-four years old. He was the sole survivor of those who sat in the House of Commons before the Reform Bill of 1832. His first wife's brother, the late Earl of Orford, was also a convert. His second wife, Miss Raphael, was always a Catholic and survives him after a wedded life of nearly forty years.