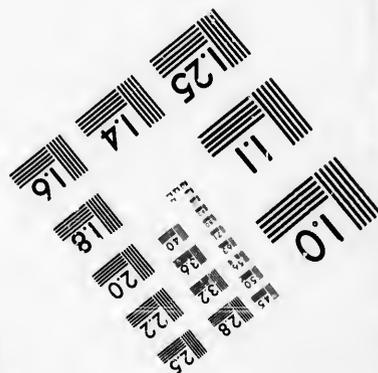
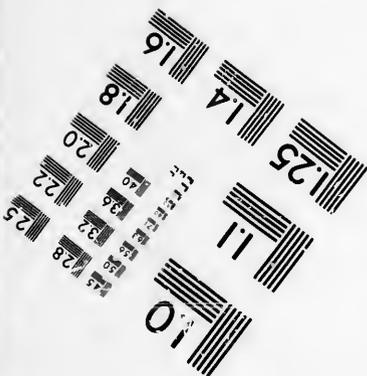
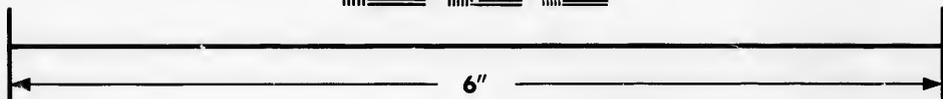
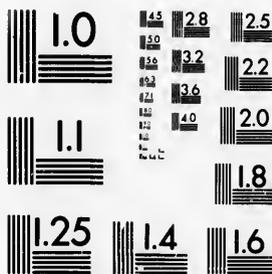


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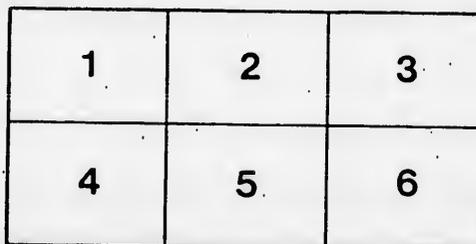
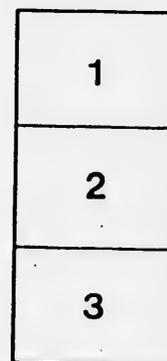
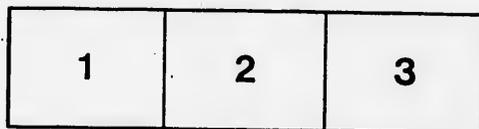
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PASTORAL CHARGE  
OF THE  
**LORD BISHOP**  
OF MONTREAL,  
ON  
**SECRET SOCIETIES.**



**Montreal :**  
PRINTED BY LOUIS PERRAULT,  
ST. VINCENT STREET.

1846.

Bibliothèque,  
Le Séminaire de Québec,  
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Québec 4, QUE.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

PROFESSOR RICHARD FEYNMAN

LECTURE NOTES

1962-1963

CHICAGO, ILLINOIS

PASTORAL CHARGE  
OF THE  
**LORD BISHOP OF MONTREAL**  
ON  
**SECRET SOCIETIES.**

---

**IGNATIUS BOURGET**, by the grace of  
God, and the favor of the Holy See, Bishop of  
Montreal, &c. &c. &c.

*To the Clergy secular and regular, and to all the  
Faithful of Our Diocese, Greeting and Benediction  
in Our Lord.*

**BELOVED BRETHERN,**

The greater the evils which threaten the fold of J. C., the greater should be the solicitude of the Pastor. Placed, as it were, a Sentinel at the most elevated as well as the most dangerous post of this Diocese, we are bound to watch as from afar the movements made by the enemies of Religion, in order that we may sound the alarm so soon as we discover any thing dangerous to your spiritual welfare.

The love of J. C., which urges us to the fulfilment of this imperious duty, induces us this day, to lift up our warning voice, to put you on your guard against certain Societies by whose wiles you might be ensnared, and that so much the more easily, as they are

hidden under the sacred semblance of charity. Nor need we wonder at this, since St. Paul assures us that Satan the more effectually to betray man transformeth himself into an angel of light. 2 Cor. 11 Chap.

It behooves you, therefore, B. B., to understand the nature of these Societies, of which you cannot become members without sin ; also for what reasons they are forbidden and finally what ecclesiastical penalties are incurred by joining them. Three important questions which demand your most serious attention.

For your assistance in the investigation of this subject, I shall cite divers constitutions of the Sovereign Pontiffs who have condemned these Societies, the voice of the Vicars of J. C., on earth, which you will listen to with a lively faith, cannot fail to make a deep impression on your hearts. For we know that you are penetrated with a holy reverence for the sublime authority which they exercise, and that you are aware that they who should despise them by refusing to hearken to their voice, would despise J. C. himself, and his heavenly Father who sent him.

**FIRST QUESTION.**—How are we to recognize these prohibited societies ?

We will point out B. B., their principal characters. Under whatever name they may be disguised you will know them by the imperious oaths they exact and the plausible appearances of virtue they assume, the better to disguise themselves.

Let us hear the B. Peter who speaks to you by the mouth of his successors :

Constit. 4 Cal.  
May, (28 April.)  
1735.

“ We have learned, says Clement XII., of a certainty, by the public voice, that Societies commonly called *Freemasons* (or otherwise named, in

“ different languages) are on all sides daily gaining  
“ strength and making progress ; that with these So-  
“ cieties, men of all religions and all sects associate  
“ and bind themselves together in the most severe  
“ and mysterious manner, by laws and statutes of  
“ their own making, and who in order to act more  
“ securely, obligate themselves to inviolable secrecy,  
“ by taking an oath on the Holy Bible and subject-  
“ ing themselves voluntarily to the severest penalties.  
“ But since these Societies, for the better conceal-  
“ ing their culpable designs, have assumed the out-  
“ ward appearance of virtue, Pius VII., exposes in  
“ the following energetic language their hollow os-  
“ tentation of beneficence.

“ These men, says the illustrious Pontiff, affect  
“ indeed a singular veneration and an admirable zeal  
“ for the Catholic Religion, and also for the Person  
“ and Doctrine of our Lord J. C., whom they some-  
“ times dare profanely to call the Head and Grand  
“ Master of their Society. These words, smoother  
“ than oil in appearance, are in reality but poisoned  
“ shafts intended to wound the more effectually,  
“ those who are off their guard, and are used by de-  
“ signing men who hide under sheeps’ clothing, but  
“ who inwardly are ravening wolves seeking to de-  
“ vour the flock.

Constit. Ides  
Sept. (13 Sept.)  
1821.

“ The precepts of morality taught by the Carbo-  
“ nari (one of those societies censured by the Pon-  
“ tiff) are not the less impious, notwithstanding their  
“ vain boast of inculcating the duties of charity with  
“ the practice of all the other virtues, and the avoid-  
“ ing all vice ; while at the same time they encour-  
“ age the baser passions, and inculcate the lawfulness  
“ of putting to death the unfortunate discloser  
“ of their secrets.”

Such are, B. B., the distinct and well marked features by which it will be easy for you to recognise those societies which, as you will further see, you cannot encourage without deeply wounding your consciences.

**SECOND QUESTION.**—What are the reasons which prove that secret societies are criminal ?

Let us listen to the immortal Benedict XIV., after having cited Clement XII., of whom we have just spoken, he thus sums up the motives which induce him to condemn these societies.

Constit. 15 Cal.  
Apr. (18 Apr.)  
1751.

“ Among the very serious reasons of prohibition and condemnation cited in the constitution of our Predecessor, which we have incorporated in the present, the first is, that those associations and conventicles are composed of men of all religions and all sects, whence we may evidently conclude how far the purity of the Catholic Faith is in danger of being sullied. The second is the inviolable secrecy with which they are bound to conceal whatever occurs in their assemblies, to the which therefore we may justly apply, though under other circumstances, the words of Cecilius Natalis, quoted by Minucius Felix, “ *Virtue loveth the light, vice darkness.*”

“ The third is the oath by which they are bound to keep inviolable the above named secret as if it could be permitted under the pretext of any promise or oath whatsoever to exempt one’s self from the obligation of revealing all that is required, when interrogated by lawful authority, in order to discover if there is any thing in these assemblies, subversive of the constitutions and laws of Religion, or of the state. The fourth is, that these societies are no less contrary to the civil than the ecclesiastical law. Pandects 47th book. The fifth is,

“ that in many countries these societies and assemblies have been proscribed by laws emanating from the supreme temporal power. The last reason is, that these societies and assemblies are in evil repute with all prudent and upright men, who regard all those who are connected with them, as having justly merited the stigma of perversion and corruption.”

These solid reasons, **B. B.**, set forth so forcibly by the learned Pontiff, must doubtless convince you of the enormous crime which those would be guilty of, who, knowing their duty and the evils to which they expose themselves, nevertheless dare join these dangerous associations.

But we would strengthen yet further this conviction by laying before you the severe penalties to be inflicted by the church, on those who in contempt of her sacred laws, should presume to favour them in any manner whatsoever. This is the third question you have to investigate, and for this purpose we will cite the words of **Leo XII.**

This Pontiff, of holy and happy memory, begins by protesting that it is with *a full understanding of the cause* and having in possession positive evidence of what passes in these Societies, he had resolved to renew the sentences pronounced against them by his predecessors, and to put their constitutions in force.

“ Wherefore, he says, we strictly forbid *in virtue of holy obedience* all and each of the faithful whatever be his rank, condition and dignity the presumption and temerity to enter into these Societies under any pretext whatsoever and by whatever names they may be called, neither to propagate, favour nor to suffer them to hold their secret assemblies, in their halls, houses, or elsewhere; to

Constit. 3 Ides  
March, (13  
March) 1825.



“ give them counsel, help or encouragement in public or in private, directly or indirectly, by himself or others, or in any manner whatsoever to engage or to solicit others to frequent these Societies or to become members or to take a grade therein but to withdraw entirely from those Societies, their meetings or conventicles, under penalty of excommunication, incurred *ipso facto* by all those who shall contravene what has been forbidden above, from which *censure* none shall obtain absolution, but from us, or the Sovereign Pontiff then reigning, unless it be at the hour of death.”

“ We, in a special manner, condemn and declare void the impious and guilty oath by which they who join these Societies pledge themselves not to reveal to any one that which regards the sect, and to put to death the members of the Association who should reveal their secrets to their Superiors, Ecclesiastical or Civil.

“ Is it not, indeed, a crime to regard as binding, an oath, (that is to say an act which should be fully justifiable) by which one is bound to assassinate and to condemn the authority of those who being delegates of the ecclesiastical or civil power, ought to know all that is for the good of religion and society and interferes with the peace thereof? Is it not impious and a thing unheard of to call on God to witness such outrages? The fathers of the Council of Latran have wisely said that what is promised in opposition to the Church and against the laws of tradition, is not to be regarded as an oath, but rather as perjury. Can the hardness, or I may say madness of these men be tolerated who while they assert both publicly and privately that there is no God, and even publish it in their writings, presume to exact *in the name of*

“ God an oath from those whom they admit into their  
“ sect?”

Such, **B. B.**, is the doctrine of these venerable Pontiffs with respect to secret societies. While we make known these constitutions for your instruction, we submit with profound respect to the earnest admonitions addressed by **Leo XII.**, to all Bishops, which we will cite in his own words, that you may judge for yourselves that we are herein fulfilling an imperative duty :

“ And now, Venerable Brethren, Patriarchs, Pri-  
“ mates, Archbishops and Bishops, we request or  
“ rather we implore your assistance ; give all your  
“ care to the fold which the Holy Ghost confided to  
“ you in making you Bishops of his church. Ra-  
“ vening wolves are breaking in upon you and will  
“ not spare your flocks. Be assured that their per-  
“ severance in religion and in well doing depends  
“ chiefly on you ; for though we live in evil days in  
“ which many hold not the sound doctrine, yet many  
“ of the faithful still respect their Pastors and justly  
“ regard them as the Ministers of **J. C.** and the dis-  
“ pensers of his mysteries. Use therefore that au-  
“ thority over their souls, which God by a special  
“ grace has given you to promote their spiritual wel-  
“ fare ; make known to them the wiles of Sectarians,  
“ and the means of shunning them. Inspire them  
“ with a holy dread of those who profess a false  
“ doctrine, who mock at the mysteries of our holy  
“ religion and the pure precepts of **J. C.**, and who  
“ attack all lawful authority. Finally to use the words  
“ of our Predecessor **Clement XII.**, to the Patri-  
“ archs, Primates, Archbishops and all the Bishops  
“ of the Catholic Church, dated 14th Sept. 1758.

“ I beseech you, let our souls be imbued with the  
“ strength of the spirit of God, and with that wisdom

“ and courage which are the fruits thereof that we  
“ be not like those watch-dogs who cannot bark, but  
“ leave their folds to the rapacity of the beasts of  
“ the field. Let nothing prevent us from cheerfully  
“ suffering all kinds of trials for the glory of God and  
“ the salvation of souls. Let us have constantly be-  
“ fore our eyes HIM, who, while on earth bore the  
“ contradiction of Sinners against himself, for if we  
“ allow the audacity of Sinners to move us, all is  
“ over with the strength of the Episcopacy and the  
“ high and holy authority of the church. We no lon-  
“ ger deserve the name of Christians if we quail be-  
“ fore the threats and the snares of our enemies.”

Therefore, the name of God being invoked, and with the advice of our Venerable Brothers the Canons of our Cathedral we have decreed, enacted and ordained, and we do decree, enact and ordain, as follows :

1st. We publish by the present charge the above Constitutions of the Sovereign Pontiffs Clement XII, Benedict XIV, Pius VII and Leo XII with respect to secret Societies, in order that they may take their full and entire effect throughout our Diocese.

2d. The Societies in which an oath of secrecy is exacted from those who join them, shall *ipso facto* fall under the censure and condemnation declared in these constitutions, whatever be the name they may bear, and however they may be concealed under the semblance of charity.

3d. Wherefore, all those who shall henceforth dare to enter into these associations, or who shall frequent, propagate and favour them in the manner above mentioned, shall *ipso facto* incur the penalty of excommunication reserved to the Pope.

4th. Those who shall have been hitherto so unfortunate as to have entered into these Associations, and who shall leave them on the publication of the said Apostolical Letters, may within the space of one year, from the date of the present charge, be absolved by any authorised Priest.

5th. The effect of this excommunication shall be to deprive those who incur it of the prayers of the Church, the use of the Sacraments and of christian burial, should they die in this unhappy state. These penalties are the most severe that the Church can inflict on her rebellious children, and we recommend to the Pastors of souls to explain them to their flocks in order that the *fear* of incurring them may retain them in the line of duty, if the *love* of God is not sufficient to keep them from so great a sin.

Finally, we conjure you, B. B., with all that solicitude by which we are urged, to labour for your salvation, to meditate seriously on the touching words addressed to all the faithful by the pious Pontiff Leo XII., in the above cited constitution. After having traced out the line of duty to all Bishops and Princes of the earth, he lavishes on them advice and exhortations with the tenderness of a father.

“ And now to you, beloved sons who profess the  
“ Catholic Religion, we address ourselves more parti-  
“ cularly : shun with care all those who call light  
“ darkness, and darkness light. Indeed what ad-  
“ vantage could you derive from being leagued with  
“ men who regard neither God nor the powers that  
“ be : who wage war against them by their intrigues  
“ and secret assemblies, and who while they pub-

“ lish aloud that they desire only the good of the  
“ church and of society, prove by their actions, that  
“ they seek to carry everywhere anarchy and con-  
“ fusion. These men resemble those to whom the  
“ Apostle St. John forbids to give hospitality, and  
“ whom he will not allow us to salute. (2 ep. John  
“ 10.) the same whom our Fathers called the  
“ first born of satan. Be on your guard against their  
“ seductions, and the flattering speeches which they  
“ employ to induce you to enter their associations.  
“ Be convinced that none can be connected with  
“ these societies without becoming guilty of mortal  
“ sin. Close your ears against the words of those  
“ who to draw you into their assemblies will affirm  
“ that there is nothing done there contrary to reason  
“ and religion ; nothing seen or heard but what is  
“ pure, right and becoming. In the first place this  
“ guilty oath of which we have spoken, and which  
“ is taken even by those in the inferior grades, is  
“ sufficient to convince you that it is forbidden to  
“ enter these inferior grades, or to remain there ;  
“ and although that which is most condemnable  
“ therein is not generally communicated to those  
“ who have not attained the higher grades, it is ne-  
“ vertheless evident that the strength and hardihood  
“ of these pernicious societies increase in propor-  
“ tion to the number and union of their members.  
“ Therefore it is that those who remain in the lower  
“ grades should be regarded as accomplices of the  
“ same crime, and consequently fall under this sen-  
“ tence of the Apostle (Rom. ch. 1.) They who  
“ do these things are worthy of death, and not only  
“ they, but the abettors of those who are guilty  
“ thereof.

“ Finally, we address ourselves affectionately to

“ those who notwithstanding the light which had  
“ been granted them, and though they may have  
“ partaken of the heavenly gift, and received the  
“ Holy Ghost, have yet had the misfortune to per-  
“ mit themselves to be seduced and to enter these  
“ institutions, whether in the inferior or the more  
“ elevated grades. We who stand in the place of  
“ Him who said that he was not come to call the  
“ just but sinners, and who compared himself to a  
“ shepherd, who, abandoning the remainder of his  
“ flock, seeks anxiously for the sheep that was lost,  
“ we pray and beseech them to return to J. C.—  
“ Undoubtedly they have committed a grievous sin,  
“ but they must never despair of the mercy and cle-  
“ mency of God and his Son J. C. Let them re-  
“ turn into the paths of the Lord, he will not reject  
“ them ; but like the father of the prodigal son, he  
“ will open his arms and receive them with tender-  
“ ness.”

On the other hand, B. B , you must understand that if we forbid you these secret societies, because they are criminal, we are far from wishing to deter you from those associations whose object it is to inspire and to foster that spirit of charity which joins together all the members of society, for the good of religion and of your country. You know what we have done since we have undertaken the administration of this Diocese, to promote among the faithful committed to our care, that spirit of association which is the true spirit of Christianity when directed according to the principles of the Gospel.

The present charge shall be read in all the Parish Churches, and in all the communities of the regular clergy, the first Sunday or holy-day after its reception.

( 14 )

Given at Montreal, at our Episcopal Palace, the  
Seventeenth of June, one thousand eight hundred  
and forty-six, under our hand and seal and the coun-  
tersign of our Secretary.

L. + S.

✠ IG. BISHOP OF MONTREAL.

BY ORDER OF HIS LORDSHIP,

JOS. OCT. PARÉ, CANON,

*Secretary.*

(True Copy,)

  
*Canon, Secretary.*

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