

Our Contributors.

CONCERNING MEN WHO SUPERINTEND THE EARTH.

BY KNOXONIAN.

His wife took in sewing
To keep things agoing,
While he superintends the earth.

To quote an expression often in the lips of an esteemed lady friend—He was not a nice man. Certainly he was not a model husband. Few solid men would care to have him for a son-in-law. Indeed it may well be questioned if he kept his marriage vows. When he held that woman's ungloved hand at the marriage altar he undertook to find her bread and butter. There was nothing in the contract about superintending the earth. She did not promise to take in sewing to keep things agoing while he superintended the earth for nothing, and eat the bread that she earned with her needle. If a man is unfortunate in business, if his health fails, if from any just cause he is unable to provide for his own household, it is noble in his wife to take in sewing, or doing anything else to keep the wolf from the door. But there is some doubt as to whether a woman is under any obligation to support the family, while her husband superintends the earth for nothing. Superintending the earth is a large business, and should bring a fair income. Indeed, it may well be doubted if the world wants anybody to superintend it without a salary. At all events, it is grossly unfair to expect one poor woman to defray the expense of superintendence. The world is perfectly able to pay for its own management.

It would be interesting to know what the wife thought about it. Perhaps she felt proud because her husband had charge of all creation—in his mind. Perhaps she admired his self-sacrifice of a man who managed the world for nothing and took his meals regularly, but did nothing to provide them. Perhaps she glowed with enthusiasm when he came home in the evenings from the corner grocery and told her how he had arranged the affairs of two or three continents that afternoon. How could she presume to ask him to put a stick in the stove, or hold the baby, when he had spent the day in regulating empires? In her weaker moments however, the poor woman may have had some doubts as to whether she could pay the whole bill for superintending the world. When she looked at her ill fed, ill-clad children—men who superintend the world nearly always have large families when employers scolded about the sewing, when she looked around and saw how comfortable were the wives of men who attended to their own business, when she thought of the fierce fight her children would have to make to get a fair start in the world their own father superintended, she sometimes thought that a smaller office than superintendent of the world might suit her husband and the family better, but of course she did not dare to tell him so. Men who superintend the world are far above taking the advice of a woman.

There is a marked peculiarity about this business of superintending the world. It is this—People can attend to it who cannot superintend anything else. Men who cannot successfully manage their own errand boy, or control the "image in ebony" who handles the wood saw in the back yard, can govern Ireland without the slightest effort. They could explain to Gladstone or Salisbury in five minutes exactly how Irish affairs ought to be managed.

Men who cannot steer a small corner grocery clear of the rocks of insolvency for twelve months at a time, are often able to say just how the finances of the Dominion should be managed. In fact there must be at least a million people in this country, male and female, who can govern Canada much better than the Dominion Parliament can. Municipal men who can't build a bridge, or dredge a river, or open a street, or put up a building without the most costly and intolerable bungling, are quite ready to take Sir John's place and manage the affairs of the Dominion. People who don't know Burke from Barnum, or Blackstone from Julius Caesar, are quite ready to make laws for Canadians. Men who don't know Ignatius Loyola from Dan Rice, can settle the Jesuit question in a minute. Indeed, it might be possible to find a few women who can manage the world with consummate ease, but who in some mysterious way fail most signally in taking care of their own houses and managing their own four-year old boys. In fact, people who are the most useless about home are generally the most noisy in their efforts to superintend the earth. Perhaps nature's law of compensation is at work here. If a man feels that he is no use in his own business, he takes charge of the earth to keep up his average. If a woman cannot manage her small boy, she superintends the earth to keep things even.

Let no one suppose that men who have the ability to superintend things are found nowhere but in the world. They abound in the Church. One of the most illiterate exhorters we ever knew had a most decided weakness for reforming colleges. College reform was his speciality. Some young men who cannot keep a mission station together for three months know better how to manage home mission work than the Home Mission Committee.

The most striking representative of this husband that we know of is the Presbyterian who spends his time and his money on "union efforts" and "outside work," while his own Church suffers. He bears a powerful resemblance to the man who superintends the earth while his wife takes in sewing. The resemblance is so full of points that each reader can work them out for himself. Indeed, they come without any working.

THE JESUITS.

BY REV. R. F. BURNS, D.D., HALIFAX.

The Eighth Commandment next demands our attention. According to the Jesuit code of morality, stealing is no sin. From the summit of Sinai Jehovah thundered, "Thou shalt not steal." Lassius, the Jesuit, gives him the lie by saying, "It is lawful to steal in necessity," and so does Tambourin in his explication of the Decalogue, Book VIII, p. 205. "A man is not bound to restore what he has stolen in small sums whatever may be the total amount." Servants are directed to pilfer from their master if they think they do not receive enough wages. The Jesuit Valerius Reginald says: "Servants are excused both from sin and restitution if they only take (from their master's property) in equitable compensation." Cardenas, in his "Crisis Theology," 23rd Dissertation, Chapter 2, Art. I, is even more explicit. "Domestics who secretly steal from their masters, being rationally persuaded that it is no injustice to them because their labour is worth more wage than they receive, commit no sin." These instructions seem somewhat to clash with what is recorded in a well-known Old Book, "Exhort servants to be obedient unto their masters, not purloining, but showing all good fidelity."

Here is a soothing balm for the troubled consciences of over-scrupulous merchants. "It is lawful (says a Jesuit of distinction) for a man to use false weights, and if he be charged with it he may deny it by oath, making use of equivocal expressions when he is interrogated before a judge." Adulteration of goods is allowed to any extent. We summon Father Tolet as a witness. He supposes a case. "A man cannot sell his wine at a fair price, either on account of the injustice of the judge, or through fraud of the purchasers, who have agreed among themselves to be few in numbers—to lower the price then he may diminish his measure or mix a little water with his wine and sell it for pure wine of full measure, demanding the full price." This seems also somewhat inconsistent with the mind of Him who hath commanded us to "provide things honest in the sight of all men," and who hath said, "This is the will of God, that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such."

The Jesuits do not relish it well when their principles are put in practice upon themselves. John D'Alba, a servant at Clermont, once stole some pewter plates. By order of the Jesuits he was seized and indicted for felony. At his trial he pled guilty, but justified his conduct by an appeal to their own writings. The presiding judge would not listen to the plea, but pronounced the following sentence. "The prisoner cannot be acquitted by the Jesuit authors, for their doctrine is sinful, pernicious and contrary to all laws, natural, divine and human, confounding all honesty and authorizing domestic unfaithfulness and fraud. It is therefore ordered that D'Alba should be whipped at the gate of the monastery by the common executioner, that at the same time and place all the writings of these Jesuits upon the subject of theft shall be burnt." All of which was of course "done accordingly."

The doctrine of equivocation and mental reservation, which we have already considered, convincingly attests the measure of regard which is paid by Jesuits to the Ninth Commandment. An oath has no obligation. Perjury of the basest description is openly countenanced. The Jesuit Valencia declares that "even though one made a promise with an intention of being obliged to it, the obligation does not take place provided there was no design to perform the thing promised. Because the vow becomes null and void if you have no will to put it in execution."

The Jesuit Sanchez hesitates not to write that "if a man should swear that he has not done a thing which in reality he has, meaning some other thing within his own breast which he has not done, or some other day than that given for the thing done—suppose it to be before he was born, or any such true circumstance—he is neither perjured nor a liar." The consequence is that wherever this crooked system holds sway, a man cannot depend on his neighbour. A universal suspicion is created—bribery, corruption and deceit in a thousand forms eat into the very core of society. Hence the striking contrast between the mercantile transactions and judicial processes on the European Continent, and those principles of high-minded integrity on which British commerce and British jurisprudence are conducted. There is nothing which attracts the notice of intelligent travellers more than the thorough want of truthfulness in countries trodden beneath the iron hoof of priestly despotism. In the "Continental Confessions of a Layman" (published in Edinburgh in 1847), this pregnant sentence occurs. "I thought the bankers' commission on London drafts exorbitant, the shopkeepers unscrupulous in asking double the amount they finally took, the innkeepers plunderers, and the gentry I saw in gambling houses cheats."

During the brief reign of the Triumvirs, Mazzini and his associates at Rome, and the exile of his Holiness at Gaeta, a count, a bishop, an advocate and a Jesuit were convicted of the most transparent perjury.

Hence justice is a mere shadow in almost every country where this system prevails. "She sits powerless on her tribunal. The witness desecrates her most sacred forms and the criminal defies her righteous awards."

We have now arrived at the last precept in the Decalogue, which is divided into two, to fill up the blank caused by the omission of the second.

The extracts we have read from the "Secret Instructions of the Jesuits" bring out in the most revolting manner their

greedy, grasping, covetous spirit. Though taking a vow of perpetual poverty, they constitute one of the richest corporations in the world, and they will stop at nothing in order to increase their resources. Hence the adroit schemes to entrap widows and to waylay heirs. Hence the pertinacious efforts to reach the ears and guide the pens of wealthy patients when reason is reeling, when the mind is weak and wavering, and when the soul flutters on the confines of both worlds.

Thus we have cited the Jesuits at your bar; we have accused them of high crimes and misdemeanours; even of being systematic and notorious breakers of every portion of the law of the King of kings. We have brought forward the most unprejudiced witnesses to make good the charge. We have even prevailed on some of themselves to turn Queen's evidence. And we now put it to you as an intelligent jury, Are they guilty or not guilty?

Weigh well the evidence in all its bearings. We feel persuaded you will not need to retire before pronouncing your verdict.

SUNDAY SCHOOLS AND BIBLE CLASSES IN TORONTO.

BY CHARLES DURAND

I continue my remarks on this subject—this being my third letter—the first was published in the *Empire* in reference to visits and addresses made to schools and Bible classes in 1888.

I wish here first to allude to the Roman Catholic schools for a little. It is unfortunate that we have in our country two classes of people who are so antagonistic to each other (both claiming to be Christians, as the Roman Catholics and Protestant people of various churches. Such is, however, the case. The Sunday schools and Bible classes of the Roman Catholics are not used by Protestants, and the children of Romanists are not allowed by them to enter or be taught in Protestant schools. What effect must this have on any community—and what effect do Separate schools have? Why the effect is to estrange people who live next door neighbours—to make them enemies, at least, secretly in thought. They pretend to believe in the same God, the same Christ and another world; but when you come to details the Protestants and Romanists diverge off. How is this? Their children are taught these divergencies.

We have with Romanists the mass, the confessional, the celibacy of priests and nuns, the remission of sins through the priests, the doctrine of works instead of the efficacy of the blood of Christ, and many other things.

Now I visited in December, 1887, one of the largest of the Romanist Sunday schools and was treated very civilly by the teachers who were Christian brothers. The school was a very large one, numbering over 600 boys and girls, the former taught by brothers, the latter by nuns—on Bathurst Street. The manner of teaching is similar to that in Protestant schools, so far as lessons are concerned, with pictures on the wall illustrating the subject of the day taught. The boys and girls are asked various questions relating to Scripture. The doctrine taught is of course different. The nuns teach the girls but in some places, both boys and girls, as I believe in the House of Providence. The nuns also teach women Bible classes in the afternoon. The schools in some places are taught at 9 o'clock, in others at 3 p.m.

In this teaching the nuns and Christian brothers take part I think it will be found that these Sunday schools were established and are kept up to counteract the effect of Protestant schools, and are an imitation of them. But from whatever cause or motive the example is a good one for any people are to be commended for doing good if the motive urging them to it be good. The Lord Jesus rebuked His disciples when they called down or wanted Him to call down fire from heaven to destroy those who were casting out devils in His name. "Let them alone," said he, "if they are casting out devils in my name they are doing good those who are for us can't be against us." So it is, many people may be doing good indirectly, if for good motives, even if they don't belong to our household, let them alone. It is upon this principle that we may support the Salvation Army people, who are doing a great deal of good in the world.

The places where the Romanists teach schools are Bathurst Street, St. Michael's and St. Basil's, the House of Providence, Brockton, and in some of the nunneries. The Christian brother I saw at Bathurst Street told me he believed about six thousand children were taught in their schools. Whilst this system of nunneries, in itself, is wrong—for it is surely wrong to cause large numbers of women to take vows to seclude themselves forever from the world, it is yet praiseworthy to see them teaching children to be moral and religious in these schools.

THE GREAT SCHOOL OF THE CHURCH OF THE ASCENSION,
CORNER OF YORK AND RICHMOND STREETS.

I visited this school on the 10th February, 1889, and was surprised to see its great Christian efforts, its energy and zeal in the teaching of children—young people and in the Bible class—by the Superintendent, Mr. Curry, and I was introduced to Mr. Wilkey, the curate, and the Rev. Mr. Baldwin, the able minister over the church.

First I visited the infant class (150 in number) up stairs, superintended by an able teacher (Mr. Armstrong), who desired me to address this large and beautiful school of dear little boys and girls, who were well under drill, well taught, sang very well, seemed intelligent, and answered Scriptural questions well. They were very orderly. Two female teachers were there and the school has an organ.

The ages of the children range from three to ten. Folding doors shut this school from the one below—the general school—which I afterwards spoke to at the Superintendent's invitation.