THE TRAINING OF A JESUIT. The Methods Adopted - Truth Can Stand the Most Specious Objections, and Truth Only.

During the first year that the student enters upon the study of Catholic philosophy he goes through a course of logic, pure and applied, and continues his mathematics. The second and third years are devoted to psychology, The second and ethics, metaphysics, general and special; cosmology and natural theo-logy. He has about two lectures a day logy. He has about two lectures a day in these subjects from Jesuit professors, who are always priests, and are selected on account of their knowledge and their gift of a clear power of exposition. Besides the lectures, which are given in Latin, the students are summoned three times a week to take part in an academical exercise which is one of the most valuable elements in the philosophical and theological training of the society. It lasts an hour, during the first quarter of which one ing of the of the students has to give a synopsis of the last two lectures of the professor. After this two other students, previously appointed for the purpose, have to bring against the doctrine laid down, ssible objection that they can any possible objection that they can find in books or invent for themselves. Modern books are ransacked for these objections, and the "objicients" do their best to hunt out difficulties which may puzzle the exponent of the truth, who is called the "defendant." Locke, Hegel, Descartes, Malebranch, John Stuart Mill, Mansel, Sir William Hamilton and other modern writers are valuable contributors for those who have to attack the Catholic doctrine. Everything has to be brought forward in syllogistic form, and to be answered in the same way. The professor, who, of course, presides at these contests, at once checks anyone who departs from this necessary form and wanders off into mere desultory talk. This system of testing the soundness of the doc trines taught, continued as it is throughout the theological studies which came at a later period of the young Jesuit's career, provides those who pass through it with a complete defense against difficulties which otherwise are likely to puzzle the Catholic controversialist. It 18 8 splendid means of sifting out truth from falsehood. Many of those who take part in it are men of ability and experience, and who have made a special study of the subjects discussed, and are well versed in the objections that can be urged against the Catholic teaching. Such men conduct their attack not as a mere matter of form, but with the vigor and ingenuity of practised disputants, and do their best to puzzle the unfortunate defendant with difficulties, the answer to which is by no means simple or obvious at first Sometimes he is put completely sight. in the sack, and the professor has to intervene to explain where he has tailed, and how the objection has really Sometimes the objicient will urge his difficulties with such a semblance of conviction as even to mislead some of those present. I remember an instance in which an objicient, rather older than the rest, who had had considerable experience of skeptical difficulties before becoming a Jesuit, argued with such a show of earnestness against the existence of God, that the professor, who was a good, simple man, and new to his work, took fright. He sent for the work, took fright. objicient to his room when the "circle" was over, and, to his no small amusement, represented to him the misery and hopelessness of skep ticism, begged him to pray to God that he might not lose his faith, and promised to say Mass for him the next that God might save him morning, that God might save him against the stracks of an object of the stracks of an object he strac threatened him. But he was consoled on discovering that his pupil was as firmly convinced as himself of the truth of the thesis he had been attacking. Here I hope my non-Catholic readers will forgive me a remark which I cannot refrain from making on the present occasion. I should like to know what other religion, save the Catholic, could ever stand such an ordeal of free discussion as this. So far from any check being put on the liberty of the students, they are encouraged to press home every sort of objection, however searching and fundamental, however blasphemous and profane, that can be raised to the Catholic doctrine. In every class are to be found men who are not to be put off with an evasion, and a professor who was to attempt to substitute authority for reason would very soon find out his mistake. This perfect "liberty of disputation " is one of the many happy results of the possession of perfect and unfailing truth. When the two objicients have finished their attack, there still remains a quarter of an hour before the circle is over. This time is devoted to objections and difficulties proposed by the students. Everyone present has full freedom to $a_{\rm t} k$ of the professor any question he pleases on the matter in hand, and may require of him an explanation on any point on which he is not satisfied. It is needless to say that full advantage is taken of this privilege, and the poor professor has often to submit to a very lively and searching interrogatory If any question is proposed that is fool ish, or beside the subject the question er is soon silenced by the open marks of disapprobation on the part of the the class, and a good objection rest of is sometimes received with great applause. Any fallacy or imperfect knowledge on the part of the professor is very speedily brought to light by the raking fire he has to undergo, and while all respect is shown him in the process, he must be well armed if he is to win the confidence of the class by his answers.

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At the end of his first and second years of philosophy, the young Jesuit has to undergo a fairly severe exami-nation in the matter of the year. If he passes these examinations success fully, he has in all three years of phil osophy, at the end of which he has to undergo an examination in the com bined matter of the three years, mathematics included.

At the end of this time he begins a new stage in his career. He is sent to one or another of the colleges of the ociety, to teach or to take part in the discipline. I will not dwell on this part of his training, as it is not my object to explain the system of Jesuit education in my present paper. It is enough to say that for some five or six years he is occupied in the ordinary work incident to teaching a class of boys. Whether he takes a higher of a lower form depends, of course, on his own classical or other attainments. Yet their is this difference between the Jesuit system and that of the ordinary public school, that in all the lowe I have mentioned, and would be imclasses the Jesuit teacher generally moves up with his class. I imagine possible unless built on them as their basis - R. F. Clark, S. J., in The Ninethat the motive of this is to give him a stronger moral influence than can be gained by a master who has the teach ing of boys only for a single year. But the two or three higher forms, corresponding to the sixth and upper and lower fifth, have almost always a permanent master. This reminds me of another distinction between the Jesuit and other systems, though it is one that does not universally prevail. The time during which the young scholastic is employed in teaching does not, as a rule, extend beyond six or seven years. Hence permanent masters, in the strict sense of the word Sometimes, if a man are but rare. Sometimes, if a man has a special talent for teaching, he will return to the schoolroom after he becomes a priest ; but it is the general experience of the Order that, with the exception of men who have a remark able power of training boys, those who are in the full vigor of their youth prove more successful masters than those who have passed through the four hard years of theological study,

and are already getting on in life. The time of teaching or disciplinary work generally terminates about the age of thirty, and the scholastic then proceeds to the theological college of is province for three or four years of theology. Here the work is certainly hard, especially during the first two years. On three days in the week the student who has passed successfully through his philosophical course, has to attend two lectures in the morning and three in the afternoon, The morning lectures are on moral and dogmatic theology, and those in the afternoon on canon law or history, dogmatic theology and Hebrew, the last for half an hour only. Besides this, on each of these afternoons, there is held a circle of disputation such as I have described above. In theology, these disputations are, as a rule, fiercer and more searching that in the philos-There often arises, ophical course. There often arises, not the odium theologicum, but the eager advocacy with which even Jes ults defend their own opinions. The men are older, and bolder, too, and take a delight in searching out any supposed weakness in the arguments pro posed to them, so that there is no dan ger of any latent fallacy or inadequate proof escaping the observation of the more keen sighted members of the class. In addition to these constant disputations there is held every three months a more solemn assembly of the same kind, at which the whole house is present and the rector presides, in which two of the tudents are chosen to defend for an hour continuously a number of theses against the attacks of all comers, the

During the third and fourth years of the course of theology, lectures in scripture are substituted for those on

Church, and the reputation which it to have occurred and do occur unsought for, or at 'east under conditions in which little if any initiative is taken enjoys among educated men in every country of the world, I should ascribe it, as far as natural reasons go, main-ly to three causes. The first is the exby the inquirer ; faculty, as it has lately been observed ly to three causes. The first is the ex-treme care with which its members are is a natural and normal faculty of some peculiarly organized persons, and that in the first instance chosen, and the process of natural selection which elimthe view of the Church cannot be made to cover the modern manifestations deinates all who are not suited for its work. The second is the length and scribed. It would perhaps be both interesting thoroughness of its training, both and profitable to have the views of moral and intellectual, and the pains experienced persons on this subject. that is taken to adapt it to the special talents and capabilities of the individ-ual. The third is the spirit of im-plicit obedience, of blind obedience, and to demonstrate that the attitude of the Catholic Church is, even from the standpoint of the non-Catholic mind, a reasonable and tenable one. which is absolutely indispensable to mony of a man like Dr. Egbert Muller, every one who is to live or die as one arrived at after years of practical ex of its members. There are other reaperience and observation, and apparsons beside, such as its system of govently with exceptional facilities entry with exceptional facilities for studying the phenomena, cannot, surely, be lightly regarded by even the most confirmed and enthusiastic of spiritualists. "I am convinced," ernment, the loyalty which animates those who belong to it, and the care with which men are chosen for parts to which they are naturally suited, and removed from positions where they are he writes in a private letter, "that every right-thinking person will unable to do their work well but these are really the result of the three eventually be led to recognize the de-moniac character of modern Spiritism,

teenth Century. SPIRITUALISM, AND ITS EFFECT

ON MODERN BELIEF. Great consternation has recently

been caused in the ranks of the Ger man Spiritists by the announcement that Egbert Muller, the well-known leader and exponent of the spiritistic cause in Germany, has been received into the Catholic Church. Dr. Muller, who is a highly cultivated and thoughtful man, has for so many years played a prominent part in Barlin inand literary life that this tellectual unique and highly significant event has naturally aroused the most wide spread attention and interest. It has been commented upon by many of the leading German papers, and there has, of course, been the usual expression of both informed and uninformed opinion.

Dr. Muller's change of attitude seems to be no hesitating or half hearted one. He has, before an assembly of several thousand persons, expressed it as his conviction that modern Spiritism is "a boid scheme of satan for the destruction of the Church of Christ," and it would seem that this conviction has been arrived at after many years of careful and apparently unbiased investigation.

Thoughtful English Catholics who know something of the religious and intellectual movements of our time can scarcely fail to be interested in this matter. From the recent review of Flammarion's new book in the Spectator and an article on "Spiritual ism" in the Church Times, it is evident that the Anglican mind is fully alive to its importance. What is termed "psychical science" has of late years made such very rapid progress in England, so many of our lead ing scientific men are identified with it, and the results obtained are of so remarkable a character, that the most superficial and uninformed only can continue to ignore the subject or afford to treat it lightly. Indeed, there are at this present time many earnest minds anxiously inquiring: What are we to make of it? Whither is it all we to make of it? tending.

There are probably but few really informed persons now who seriously doubt the actual occurrence of the phenomena in question. They have been borne witness to by so meny men occupying responsible and authoritative positions in science and literature that, were we to reject their evidence, we would logically have to reject all evidence in favor of any recently-assertained scientific truth.

The leading members of the Society for Psychical Research, while unani-mously admitting the occurrence of supernatural phenomena, unexplained by science, are by no means unani-mous as to the way in which they are to be explained and interpreted. Most of them seem to be convinced that they certainly go to demonstrate the con-tinuity of life after death, and that they consequently render the modern materialistic philosophy of life wholly untenable. A great many appear to be equally convinced that the pheno mena emanate from the spirits of the dead, that they are simply illustrative of a mere phrase in the perfectly natural and normal evolution of the human personality, and that in some in stances at least "identity" has been fully and conclusively established. O.hers, while admitting the latter hypothesis, are inclined to think that frequently evil and masquerading spirits personate the dead, that the evidence therefore is not altogether to be relied upon-that certain dangers unques tionably attend the inquiry. One leading scientist member of the committee recently published a pamphlet in which he warned experimenters against the invasion and disintegration of the human personality by evil and immoral intelligence. No attempt has so far been made to tell us in what light an intelligent Christian is to regard the whole matter. The time has clearly come when the question ought to be fully and fairly debated, and when the view of definite Christian thought ought to be heard on the subject-when the arguments pro and con should be placed before the thinking public. It is, of course, well-known that the Catholic Church has clearly defined her position with regard to phenomena which do not occur spontaneously, but which are induced by practical experiment. A Catholic is, broadly speak-ing, forbidden to dabble in Spiritism. But against this attitude it has recent y, and with some reason, been urged that many of the phenomena referred

IMITATION OF CHRIST.

The Exercises of a Good Religious

The life of a good religious ought to be eminent in all virtues, so that he may be such interiorly as he appears to men in his exterior. And with good reason ought he to be

much more in his interior than he ex-teriorly appears; because he who be-holds us is God, of whom we ought ex ceedingly to stand in awe wherever are, and like angels to walk pure in His sight.

ought every day to renew our We resolution, and to excite ourselves to fervor, as if it were the first day of our nversion, saying :

Help me, O Lord God, in my good esolution and in Thy holy service, and give me grace this very day perfectly o begin, for what I have hitherto don is nothing.

According as our resolution is, will the progress of our advancement be and he hath need of much diligence who would advance much.

Now, if he who maketh a strong resolution often faileth, what will he do who seldom or but weakly re solveth

The falling off from our resolutions famous mediums, and I have known at least forty more. The results obtained happens divers ways : and a small omission in our exercises seldom passes have given me an insight into the real without some loss.

The resolutions of the just depend on depths of Satanology." There must be many Catholics who the grace of God, rather than on their have a special knowledge of the sub own wisdom ; and in him they always ject. It might serve a useful purpose put their trust, whatever they take in to have their views placed before the thinking and reading public for the help hand. For man proposes, but God disposes nor is the way of man in his own

may afterwards be easily recovered.

till be apt to fail in many things.

But if through a loathing of mind or

no small fault and will prove hurtful.

Though we do what we can, we shall

and guidance of those whose minds are at present troubled and perplexed, and hands. who cannot see their way to any prac-If for piety's sake, or with a design tical solution of the matter.-Liverto the profit of our brother, we some times omit an accustomed exercise, it pool Catholic Times.

THE PRIESTLY CHARACTER.

and that we shall ere long have many

more who will champion my view of the matter." "I have," he continues,

" carried on experiments with eleven

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negligence it be lightly let alone, it is he Irreverence of the Day for the Holy is Truly Diabolical -The Priest in Too Often the Target for the Un-charitable Watching of the People

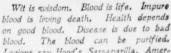
But yet we must always resolve on something certain, and in particular against those things which hinder us

We must examine and order well both both our exterior and interior, because both conduce to our advance ment If thou canst not continually re-

In collect thyself, do it sometimes, and at least once a day, that is at morning or evening. In the morning resolve : in the evening examine thy performance, how thou hast behaved this day in word, work, or thought ; because these perhaps thou hast often offended God and thy neighbour.

> THE PLEDGE AT CONFIRMA-TION.

The wise practice of inoculating the youthful mind with a wholesome fear of intoxicants, by means of lectures and readings in the Public schools, ought to be strenuously encouraged. Students of sociology are dismayed by the ravages wrought by alcohol, opium, morphine, cocaine and other intoxi cants ; it seems that new ones are constantly discovered. All sorts and con-ditions of men fall victims in steadily increasing numbers; physicians as well as patients, fine ladles and pro fessional men. Temperance societies have hitherto found their work hard enough, but alcohol is the least of the evils they will be called upon to combat in the coming century. Drunkenness produced by other drugs is less curable and more injurious to the human sys tem. In cases of this kind an ounc of prevention is better than a ton of that are blinding to the younger of the cure ; hence the wisdom of making children feel that intoxicants are as dangerous as explosives. A pledge of total abstinence administered at connelps to enforce the lesson.



20

Soul of Wit."

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blood. The blood can be purtified. Legions say Hood's Sarsaparilla, America's Greatest Blood Medicine, purifies the A brief story but it tells the tale. Nervous Weakness-" I suffered

from nervous weakness and loss of appetite. My blood was impure, my stomach disordered and I could not sleep. Hood's Sarsaparilla has cured me entirely. Mrs. E. Lockwood, Belleville, Ont.



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The recent viclent and unprovoked attack on the person of Rev. Father Daniel Devlin, rector of St. Stephen's, Hazelwood, was one of many attacks made on priests throughout this country recently. Within a past fortnight a priest of Boston was ruthlessly shot down by a supposedly sane man. the West several priests were within the past two months the victims of violence. An investigation of these attacks shows them to have been com-

mitted by degenerate Catholics whom the respective clergy, in virtue of their holy office, were called upon to mildly discipline for serious offences. Time was when the official character of the priest, his high and sacred prerog atives, shielded him from the debased

ruffian, who, despite his callousness had still respect for his pastor. irreverence of the day for the holy is

rigor of the law. A cause for this irreversuce may be easily found among many well-inten-tioned Catholics. It is not an uncom-mon thing now a days to find the priest the subject of conversation : he is literally dissected, his manners, ways, his appearance at the altar, his stand in The priestly character is the pulpit. The priestly character in ignored, the office is forgotten, and i is the man who passes in review. is a conversation that does no good, that invites censoriousness, and mini mizes religion with its salutary influ-Parents of families are often ences. times free in these criticisms, which are presumably supposed to manifest candor and discornment, false lights

truly diabolical, it stops at nothing. Mercy for these miscreants is misplaced, they should be made to feel the

flock, and make a woful impression. In one word, these conversations are

moral theology and Hebrew. At the end of the third year the young Jesuit (if a man of thirty four or thirty five can be accounted young) is ordained priest, and during the last year his lectures are fewer, and he has private-ly to prepare himself for a general examination in theology, on which de pends, in a great measure, whether he has the grade of a professed Father of the society, or the lower degree of what is called a "spiritual coadjutor."

Even when his theology is over, and his final examination passed, the training of a Jesuit is not yet com-pleted. He has still another year of probation before he is launched on the world as a full-blown member of the He has to return during that society. time to the noviceship, and there to repeat all the experimental tests and trials of the first two years of his religious life. He has to sweep and dus the rooms and corridors, to chop wood, to wash plates and dishes, beside going over again the spiritual work of the novice, the long retreat of thirty days included. spiritual He has also during this year to study the institute of the society, and during Lent to take part in some one of the public missions which are given by the various religious orders in the large towns and centres of population. This final year sometimes follows immediately on his theology, sometimes after an interval of a year or two, during which he is employed in one of the colleges or missions of the society. When it is over he is generally well on in the thirties, and if he has had the full course he will have spent some seventeen years in the training for his work. Of this period he will have de voted two years to study, six or seven years to teaching or the work of dis cipline and one year to the second noviceship which he has to undergo after

his priesthood. If I were asked to sum up the reasons for the position which the Society of Jesus occupies in the Catholic scandalizing, and woe to him, said the first great high priest, Christ, by whom firmatic

scandal comes. It may seem cruel to make this charge, and its application may appear far · fetched in the case of the recent outrage, nevertheless it does not lack truth. When our Lord went into the house of the rich man to break bread with him, His enemies watched Him and criticized Him, and the cures He there wrought was charged to His discredit. How often has the priest discredit. How often has the priest been the target for the uncharitable watching of the people! His kindness is passed over, his zeal is hypocritical, his salutary admonitions scorned. It true that these conversations among Catholics should be violently frowned lown, and the conscientious Catholic present should voice his dissent in not uncertain voice. There is a divinity that hedges in the mighty of the world from injurious criticism and the laws of civilization punish even the utterances that produce the criminal act mightier and greater that solemn investiture which clothes the august dig nity of him who is the Alter Christus. The priestly character should ever be reverential on the Catholic lips, and that reverence should come from the heart outward. All the great works that have sugmented the glory of the

Catholic Church in the ages have been begun, maintained and perfected in various measures by the priests of our Church. They are the trained and consecrated laborers whom the Master Builder has ever at command when great and good works are to be accom-plished. There are no such laborers in the world as they, none so ready, so devoted, so self-sacrifizing, so generous, so preserving in work for God or ous, so preserving in work for God of for the people. Every page in the history of the Church furnishes con-vincing proof as to the past, of what our priests have done and are doing, ready at all hours, in dire distress, in raging pestilence for our eternal weal, with their cordial sympathy, support and blessing. - Pittsburg Catholic.

-Ave Maria. What Would You Give

What Would You Give To be cured of catarrh? If you or your friends have this disease, you know how dia agreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious apoetite, and constant discharge of nuccous. Fortunately its cure is not a question of what you will take Hood's Sarsaparilla, the great con-stitutional remedy, which thoroughly puri-fies, enriches and vitalizes the blood', you may expect to be completely and perma-nently cured. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes and rebuilds the tissues and ultimately cures all symptoms of catarrh. SORE FEET.-Mrs. E. J. Neill, New

cures all symptoms of catarrh. SORE FEET.-Mrs. E. J. Neull, New Armagh, P. Q., writes : "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of DR. THOMAS'ECLECTRIC OIL and resolved to try it, and to my astonishment I got almost in-stant relief, and the one bottle accomplished a parfect cure. a perfect cure.



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