

The Catholic Record.

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A PARSON ON THE JESUITS.

There are undoubtedly some Protestant clergymen in Ontario and elsewhere throughout the Dominion who are liberal-minded and honest in the expression of their views, and we have many times had occasion to express our gratification that these gentlemen have from time to time had the courage, in the face of howling mobs of their associates, to tell the truth concerning the Catholic Church and of Catholic religious orders, when it was the fashion to abuse and vilify them.

The Jesuits are ever a target for the venomous shafts of nearly every Protestant minister who has any reference to make to these illustrious and zealous workers in the Lord's vineyard, and indeed it appears that it is just because the Jesuit order has been eminent both for the virtue and zeal of its members that it has been slandered so pertinaciously by those who are inferior to them in every respect.

We are led to make these remarks through reading a lecture recently delivered by the Rev. W. H. Graham, a minister of Montreal, his subject being "Loyalty to the Jesuit, and his followers."

Mr. Graham continues: "They scruple not at the use of any means so long as they gain their point. We see Henry III. and Henry IV. falling victims at their hands because they stood in the way of their aggression. One of the kings of Portugal is murdered at their bidding. The Prince of Orange is shot down because he resisted their encroachments. Under Jesuitical influences Philip II. organized the Armada and sent it to destroy England, or bring it if possible under the control of the Pope, but God interposed in England's behalf and the mighty fleet was destroyed and with it the political and financial prestige of Spain."

Mr. Graham calls "a scheme whereby the conversion" of a candidate for admission into the order is effected, and a "series of rules" bringing the candidate down into the horrors of hell in the first place as a preparation, and gradually leading him onward till the "poor deluded soul is born again according to the Jesuit teachings, and is perfected and ready to fight for the captain of his army," that is, for God.

do something as effective in this line before abusing the saintly author of the "Spiritual Exercises."

We are next told that the Jesuit takes a vow of obedience. True; but Mr. Graham says:

"The right or wrong of the command is not to be considered. It is the mandate of his superior, and is authoritative as is the injunction of Jesus Christ. Their ethical code is framed so as to harmonize with the rest of their teachings. The key note of their ethical system is the old and familiar maxim that the end justifies the means. In the presence of this maxim all distinctions between right and wrong vanish: all human law dissolves and the law of God is divested of its authority."

More palpable absurdities than this *pot pourri* of falsehoods it would be difficult to imagine. What reasonable being can believe that a man who is obliged to begin his career by devoting a whole month to meditation on the great truths of religion on the plan of St. Ignatius, and afterwards daily meditates on the same subjects, till he has determined to range himself under the banner of his Divine Master, should habitually despise and defy the laws of God and man? Or that the writer of the spiritual exercises already referred to should lay it down as his duty to do so?

It is scarcely necessary to say that the Jesuits have no such rule of action that "the end justifies the means;" but if Mr. Graham imagines that he is justified in slandering the Jesuits, it would seem that he is himself guided by this principle in the sense that it is lawful to lie in order to propagate Protestantism, and to engender hatred against men who never injured him. As regards the vow of obedience, it is well understood that there would be no obedience if the Superior's command were sinful.

Of the same class is Mr. Graham's assertion that, according to Jesuit teaching, if "while the hand is shedding blood, picking a pocket or firing a building, the soul is meditating on something else, the person is free from guilt or stain and runs no risk of punishment in this world or in the world to come."

Such nonsense does not need serious refutation. We quote simply to show how unblushingly some parsons can lie in order to spread what they call the gospel of truth.

Mr. Graham continues: "They scruple not at the use of any means so long as they gain their point. We see Henry III. and Henry IV. falling victims at their hands because they stood in the way of their aggression. One of the kings of Portugal is murdered at their bidding. The Prince of Orange is shot down because he resisted their encroachments. Under Jesuitical influences Philip II. organized the Armada and sent it to destroy England, or bring it if possible under the control of the Pope, but God interposed in England's behalf and the mighty fleet was destroyed and with it the political and financial prestige of Spain."

Many other horrible deeds are attributed to the Jesuits, among which is an attempt to assassinate Elizabeth, and the establishment of the Inquisition in Spain. In regard to all these accusations it is enough to say for the present there is no truth in them. The Inquisition was established in Spain before Ignatius was born. Henry IV. of France was killed by a crazy ex-monk, not a Jesuit, and Henry III. was killed by a young man who had once been a student in a Jesuit college, but it is as utterly false to say that these were killed at the instigation of the Jesuits, or of any religious order, as to assert, as some preachers have done, that President Garfield and Abraham Lincoln were killed as the result of Jesuit plots. In fact Guiteau, the murderer of Lincoln, was an ex-local preacher, and it would be quite as just to attribute this murder to the Methodist ministers of America, as to raise a persecution against the Jesuits because, in troublesome times, centuries ago, some kings of France were murdered by political zealots.

As regards the Spanish Armada, we rejoice that England was not reduced to be a vassal under Spain, still we would remind our voracious parson that if the powers of Europe are to day justified in intervening to prevent the continued horrible massacre of Christians in Armenia, there can be little blame to Philip II. for desiring to put an end to the no less atrocious penal laws and confiscations which were enacted against Catholics throughout Great Britain by Elizabeth and her truculent legislators. Besides, it must be remembered that Philip had another object, to avenge the atrocious murder of the unfortunate Queen Mary of Scotland.

Mr. Graham says God intervened to preserve England. Perhaps so—and

it is quite possible that before many days are over the Turk with all his iniquity may say that there is a divine interposition to save Turkey from the threatened interposition of the European powers. It is true they are very menacing at the present moment, but it is still doubtful whether the existing jealousies of the nations may not prevent any positive or successful action.

MARRIAGE AND DIVORCE.

Our attention has been called by a couple of correspondents to an item which has been going the round of the press to the effect that a divorced lady, Miss Mabel O. Wright, is to be married to the Count Bela Zichy, and that Archbishop Corrigan of New York is to celebrate the marriage.

We have been asked to explain the item, as it is understood that the Catholic Church does not permit divorce, and that therefore such a marriage should be supposed to be invalid.

Concerning the special case to which our attention has been called we cannot give authentic information, but we can state positively that the Church does not and never did permit divorce between persons who were united by a Christian marriage.

It may occur, however, and it does sometimes occur, that marriages are contracted, or rather, are supposed to be contracted, between persons who are prohibited by the laws of God or of the Church from being united in marriage, and it will be readily understood that if the marriage ceremony is performed for parties who cannot contract a valid marriage, there is really no marriage at all. When this has occurred, there is no impediment in the way of a true marriage being afterward contracted. The fact of a divorce having been obtained according to civil law has nothing to do with the matter, except so far as it prevents any legal penalties from being inflicted.

Our correspondents may rest assured that if Mrs. or Miss Wright, or Yzen-ager, which it appears was the name of her first husband, is to be married by Archbishop Corrigan, it is because either her former husband is dead, or there was no real marriage in the case. The rule of the Catholic Church is absolute: a valid Christian marriage cannot be dissolved for any cause, except by death.

CHRISTIAN EDUCATION.

It has been the custom with those who persistently attack Catholic schools, and agitate for their abolition, to represent the question as if Catholics alone are advocates of Separate schools, and that they alone desire religion to be one of the regular studies on the school curriculum. This is far from being the case: but those who advocate a general national school system, in which there shall be no religious teaching, are well aware that by thus misrepresenting the state of the case they will secure the support of those whose ever present thought is to crush the Catholic religion, for of these there is a large percentage among non Catholics in this country and the United States.

The truth is that nearly all the Protestant denominations, or at least the religious portion of them, are in favor of religious teaching. The evidence of this is to be found in the pronouncements of synods, presbyteries and conferences, as well as individual clergymen of all denominations who have put themselves on record as being favorable to the teaching of religion in the schools.

It is true that, as a general rule, these declare that they would be satisfied with what we may call the minimum amount of religion; but it is not because they are opposed to something more definite and ample in this line that they thus express their satisfaction with a system which would give so little religious instruction, but because with so many denominations as there are, it is understood to be an impossibility to agree on a course of religious teaching which would be acceptable to all the denominations concerned. Hence they usually confine the expression of their desires in this regard to the introduction of the reading of the Bible, the teaching of the Lord's Prayer, the ten Commandments, the Apostles Creed, and such principal mysteries of religion as are admitted by a majority of the sects to be fundamental.

The Anglicans of Canada have laid down a more definite programme than this, as it will be remembered the general Anglican synod or convention of Canada pronounced decisively in favor of Separate religious schools in

which the tenets of the denomination shall be distinctly taught.

We submit to our separated brethren the consideration that the question is one for all Christians. There ought not to be any opposition to any Christian denomination which is able and willing to support distinctively Christian schools, provided always that there be no compulsion on pupils of other denominations to receive religious instruction to which their parents object. It should be a gratification that, although they have not among themselves sufficient unity of belief to come to an agreement on the subject of religious teaching, Catholics are able to do so, and thus a barrier is raised against the spread of that infidelity which is to-day making so determined an effort to overthrow all Christianity.

Many Protestant ministers have not hesitated to express their admiration of the zeal of Catholics in establishing and maintaining Catholic schools, and have spoken of these schools as being a sure guarantee that the next generation will not succumb to infidel propaganda. Our separated brethren might very profitably reflect that if they take side against Catholic schools, whether in Ontario or Manitoba, they take a step toward putting the future of the country into the hands of infidels.

The purely secular school system which many are advocating has been one of the causes, and the most potent of all the causes which have produced a total indifference to religion in a large percentage of the people of the United States so that not more than two-fifths of the population profess any specific religious belief, and of these nearly one-half are Catholics at the present moment—and these Catholics have been educated in the religious parochial schools. Why, then, should not Protestants rejoice that these schools have preserved the country to Christianity, and kept the Christian sentiment predominant among the people.

The purely secular idea of a national school system is not a product of Christian thought, and it is also certainly foreign to the convictions of the British people. It is confessedly the result of a cunningly devised effort originating in the United States, to dechristianize the people, and it has been a success in attaining its object.

Statistics recently published in England are an illustration of this, and make manifest the desire of the English people to give their children a Christian training.

The Board schools, are in a few instances secular, that is to say where the managing commissioners are pleased to conduct them without religious instruction; but even these schools have almost universally religious teaching, so that it may be truly said that the whole school system of England is based upon the principle that religious teaching is necessary for Christian children.

These are the schools which the Non-Conformists generally support, the Methodists excepted, who maintain voluntary, that is, denominational schools. As yet there are only 5,081 Board schools in England, whereas their establishment did not at all check the growth of the voluntary religious schools, which numbered 14,628 in 1894, the increase being 6,847 since 1870. This increase is greater than the total number of Board schools, notwithstanding the fact that 1,297 voluntary schools were transformed into Board schools since the Board school system was established. Of the schools thus transformed, 919 were Anglican, and 21 Methodist, the remainder being mostly Non-Conformist or partially secular.

The number of pupils in the voluntary schools is 2,449,008, being an increase of more than 100 per cent. in 24 years. The number of scholars in the Board schools is 1,805,306. The Government grant made to the voluntary schools was apportioned thus, according to results: Anglican, £2,732,436; Catholic, £321,432; Wesleyan Methodist, £198,277. The amount granted to Board schools was £2,653,657, the Government paying all their expenses.

Facts like these demonstrate that the English people will not consent to the exclusion of religion from the schools, and it is satisfactory to find that the Methodists as well as Anglicans are convinced of the necessity of giving it a prominent place on the school curriculum. The leaders of the Government, Lord Salisbury and Mr. Balfour, have also many times given expression to their conviction that this should be the policy of a Christian nation. It is surprising that any considerable number of Canadians, who usually pride themselves on their fidelity to the trad-

itions of the mother country, should be of a different opinion; and it is especially worthy of remark that while the English Methodists are in favor of religion in the schools, the Methodists of Canada as a rule favor its ejection from the school-room. This shows a lamentable uncertainty and vacillation in the character of their religious convictions.

Notwithstanding the fact that the English Non-Conformists have generally declared themselves in favor of the policy of secularization, it is remarkable that at the annual meeting of clergymen at Grindelwald, Switzerland, for the purpose of cementing a union between the various sects, compromise resolutions were passed to the effect that there should be religious teaching, but of a minimized character. It was there settled that the denominations represented should advocate the making of the Apostles' Creed the basis of religious teaching.

It is needless to say that Catholics can never consent to so shadowy a course of religion as this. Catholics will continue to insist upon it that their children should be thoroughly instructed in Catholic doctrine. No other course than this can produce Christians firm in their faith, and even those Protestants who have the propagation of Christian doctrine and morality at heart will acknowledge that we are right in this, and will maintain the right of Catholics to decide to what extent their children shall be instructed in the most important of all branches of knowledge.

ONE FAITH AMONG DIVERSITIES OF NATIONALITY.

The *Missionary Review* gives an interesting account of the power of Christianity over such hostilities as were the Chinese and Japanese during the late war. When the Japanese occupied Makung in the Pescadore, a group of islands in the North Pacific, the inhabitants retreated to the North of the island. The Chinese Christians on returning to Makung asked that their Church might be restored to them, and the request was granted.

When the Japanese Christians in the invading force learned that the Chinese had a Christian service in the town, they came to join them in their worship, and afterward an arrangement was made that there should be a Chinese service in the morning at which the Japanese should attend, and a Japanese service in the evening at which the Chinese should attend, the New Testament and hymn-book, which is in the character read by both nations, being the medium through which both followed the services, which would have been in an unknown tongue and unintelligible to each nation separately if it were not for this medium of intelligibility, for it is to be borne in mind that though the two nations speak different languages, the ideographic writing of China is used also and is understood by the educated Japanese.

Mr. Barclay, the writer of the account of the incident, speaks of it as a beautiful example of Christian union, and so it would be if it marked a real unity of faith between the Christians of the two countries who happened to come together under such circumstances. But with the great diversity of Christian Churches which have been planted in Japan and China, including every variety of belief from Unitarian to Baptist, Methodist, Presbyterian, Congregationalist and Anglican, it is very doubtful whether the Christian union was more than skin-deep in the instance recorded. If one set of Christians were Unitarians, and the others Presbyterians or Methodists, there could be no real union of worship or religious sentiment between them, but if the native Christians had been Catholics, the picture would have been complete.

It is only within the last half of the present century that Protestants have done any missionary work worth speaking of, but it is nothing new for Catholics of different nationalities to meet in unity of faith, and worship at the same altar. The very fact that the same sacrifice is offered up everywhere by Catholic priests is a bond of religious union between Catholics, whatever may be their nationality; and that bond is strengthened by the fact that the sacrifice is offered up everywhere in the universal language of the Church: everywhere, we say, because though there is a diversity of rite and language in the Oriental Catholic churches, constituting a small percentage of the whole Catholic Church, this fact in no way interferes with the unity of faith and ecclesiastical discipline which prevails with Catholics throughout the world; and even where

these Oriental rites exist it is perfectly understood that they in no way constitute an obstacle to a perfect unity of worship between Catholics of both rites. The language may be different, but the doctrine is the same, and everywhere there is the same obedience and respect shown to the successor of St. Peter, the Head of the Universal Church.

FORGED STATISTICS.

We recently called attention to the fact announced by the *New York Sun* that the statement which has been very frequently made to the effect that the saloons of that and other cities of the United States are conducted by Irish Catholics in considerable excess of their proportion of the population, is without foundation.

It is very easy to make assertions of this kind, and when there are no special authentic statistics on such a subject it is difficult to disprove them. The *New York Sun*, however, disproved them for that city by a reference to the City Directory, which showed a great preponderance of Germans, Jews, and Italians among the saloon-keepers, the Irish and those of Irish descent coming only fourth in the list of nationalities, though they constitute the largest percentage of all the nationalities in the city.

It is now reported from Milwaukee that a similar state of affairs exists there. There are, according to the *Milwaukee Citizen*, only eighty Irish saloon-keepers out of a total of twelve hundred in that city. Thus the Irish constitute only 6 2/3 per cent. of the saloon-keepers, whereas there are forty Irish or Irish-Americans out of three hundred lawyers, the Irish being 13 1/3 per cent. of the total in that profession, the percentage being more than double their percentage of saloon-keepers.

This statement of the enemies of the Irish race in reference to the proportion of Irish saloon-keepers, is on a par with the statement made not long ago to the effect that a very large proportion of desertions from the army during the civil war were of Irish soldiers. To the *New York Sun* is also due the credit of having refuted this assertion by its investigations. Enquiries were made at the War Department concerning the statistics, and the department gave the information that no such statistics had emanated from it. It was said that there was no record of the nationality of soldiers and deserters, and it was therefore absolutely impossible to make any definite statement on the subject. The statement was, therefore, a calumny made up by the enemies of Irishmen to discredit them with the American people, but it failed entirely of its object.

THE DENVER FAITH CURER.

In reference to the Denver Faith-Curer Schlatter, the *New York Sun* states that one having a right to speak in the case has pronounced that though Schlatter is professedly a Catholic, and in Germany practiced the Catholic faith, he is at present violating the Church law, and cannot be regarded as a Catholic. He certainly does not perform his alleged miraculous cures in the name of the Church, and the Church is in no way responsible for his operations.

It is true that many persons have stated that they have seen remarkable cures effected by him, but investigation has not borne out these statements, as we mentioned in our last issue. On the contrary, there is very good reason for believing that the reputation which Schlatter has gained is founded upon a delusion. The cures are certainly not so numerous as they have been represented to be, and in the cases where investigation has been made there has really been no cure effected.

The *New York ecclesiastic* quoted by the *Sun*, though not named, is presumably one in high position, and he adds that Catholics should not present themselves before the pretended Faith-curer, as by so doing they would violate their spiritual obligations.

Schlatter's success in obtaining followers has not been among Catholics, but among Protestants and sceptics, who are numerous in Colorado, whereas Catholics are few. It has always been the case that sceptics who boast most of their contempt for superstition, are in fact the most superstitious class. They are the most easily deceived in regard to such illusions and impostures as Faith-cures, Spiritualism, and the like, and it is well known that the Spiritualists especially are made up almost entirely of unbelievers in Christianity. It is the same story

WHO ARE RUN... MARGARET TOLD IT ALL - THE TORTURE OF MONTHS BEFORE HUBERT'S ARREST; HIS "All," was the hoarse reply. "Your motive for doing this thing" THERE IS NO NECESSITY EVEN FOR THIS, FOR IT IS IN MY POWER TO BRING FORWARD... WILL ALSO CURE YOU.