#### AN OLD, OLD SLANDER ONCE MORE CHALLENGED

The old, old stander on the Jesuits of teaching that "the end justifies the means," repeated recently in a pamphlet by a Dublin Judge, Sir Edward Fry, is replied to and challenged as follows in a letter to the Freeman's Journal by Rev. William Delany, S. J., Provincial of the Order in Ireland:

Sir—A respected member of the Society of Friends has shown me a pamphlet on Betting Newspapers and Quakerism addressed to members of that Society by the Right Hon. Sir Edward Fry, P. C., G. C. B.

With the object of that pamphlet I am most cordially in sympathy, and its outspoken zeal in a good cause I much admire; but turning over its pages it startled me to find the following passage:

passage:
"If the doctrine be once admitted that an evil may be voluntarily done for the sake of producing some hoped for good, it will admit of vast extension and it will be difficult to see what vice may not be promoted under the pretext that it will be committed under less hideous circumstances than is otherwise the

"The practice of the Jesuits founded upon this view has become a by-word of contempt to all honest and honorable men, and has been not inaptly described as taking the devil into partnership to aid the Almighty to govern His own world. It would be lamentable, indeed if the Society of Friends should adopt the teaching and practice of the Jesuits" "The practice of the Jesuits founded

Jesuits."

It is surely startling to find this abominable stander calmly adopted and widely circulated by one of the most eminent of his Majesty's Judges.

evidence have I to sustain it?

It would have needed very brief investigation for a judicial mind like his ascertain that he had not a particle evidence to sustain that grievous charge; that it is, and has always been, indignantly repudiated by the Jesuit body as an abominable slander; he would have found that again and again would have found that again and again they have publicly challenged their slanderers to bring forward any evi-dence of their teaching such a doctrine. In the year 1852 Father Roh, a Ger-

man Jesuit, issued a public challenge offering to pay 1,000 Rhenish guilders to anyone who, in the judgment of the Faculty of Law in the University of Heidelberg or of Bonn, should establish the fact that any Jesuit had ever taught the doctrine that "the end justifies the means," or any doctrine equivalent to it. For twenty years the challenge remained open, but no one came forward to win the prize.

In 1890, the Abbe Richter at Duis-

ourg renewed the same offer, but in

Again in Masch, 1903, the Abbe Dasbach, member of the Centre Party at Berlin, made an offer at a public meeting: "Whoever will furpish proof that this principle, the end justifies the means, can be found in the works of the Jesuits, I offer him from my private

rse 2,000 florins."
This time the challenge was taken up. Count Hoensbroech, an unfrocked Jesuit priest, undertook to show that the Jesuit writers had taught the incriminating

have the question decided by a mixed jury of Catholic and Protestant profes-sors, Count Hoensbroech appealed to the public Courts of Treves and Cologne; and in the latter Court on the 30th of July, 1905, it was finally decided.

tirely failed to substantiate his claim- nor from any other Parliament. And,

pointed out that there are

moralists of every creed.

And a Rationalist writer, K. Jeutsch, said that if Hoensbroech really con-sidered the instances be quoted from Jesuit authors to be a proof of depraved

Jesuit authors to be a proof of depraved morality, he commits an absurdity.

In these circumstances, I have felt it my duty on tehalf of myself and my colleagues to protest publicly against the action of Sir Edward Fry, in giving circulation to this slander, and I am

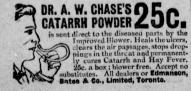
ending him a copy of this letter.

Yours faithfully,

WILLIAM DELANY, S. J., Provincial in Ireland.

Provincial in Ireland.

P. S. As it seems quite possible, considering the great weight naturally attaching to a printed statement from a lawyer of Sir Edward Fry's great authority, that some members of the Society of Friends in Dublin, amongst whom this letter has circulated, may be slow to accept a contradictory statement emparating from a Jesuif, to meet ment emanating from a Jesuit, to meet such cases I make this offer:



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I am prepared to hand over a sum of £50 to any public charity in Dublin—
If it be established \$\tilde{L}\_0\$ the satisfaction of a Board of Arbitration in Dublin that the Jesuits teach the doctrine "that the end justifies the means."
But if the Board of Arbitration decide

But if the Board of Arbitration decide on the contrary, that the charge is not proved, a sum of £10 shall be paid by the other side for the printing and publication of a pamphlet containing a narrative of the proceedings.

I make no claim to have Catholics on the Board. If the following members of the Society of Friends, the Right Hon. Jonathan Hogg, Abraham Shackleton, and Robert Goodbody, along with Mr. Herbert Wilson. K. C., as lawyer, would consent to act, I should cordially accept their decision.

W. DELANY, S. J.

Is remains to be seen whether this challenge will be accepted, or if not, whether the repeater lof the slander will withdraw and apologize for his adoption of it. In any case the old, old lie stands refuted beyond successful question and is rejected and condemned by all honest and honorable men possessing knowledge sufficient to enable them to pronounce judgment in the matter.—

N. 7. Freemans' Jonral.

pronounce judgment in the matter.-7. Freemans' Journal.

### MR. LANCASTER'S LITTLE BILL

eminent of his Majesty's Judges.

Surely before penning and circulating so grave a charge against a number of men as honest and as honorable as himself, Sir E Fry—as a lawyer and a judge will consider the Act to which he proposes to tack his little clauses. It is as question: Is this charge true? What

ada, 1906: "Cnapter 105.—An Act respecting marriage.
"1. This Act may be cited as the

Marriage Act.

"2. A marriage is not invalid merely

because the woman is a sister of a de-ceased wife of the man, or a daughter of a sister of a deceased wife of the man." Here is food for thought for our Here is food for thought for our Anglican and Presbyterian friends. Here are marriages made good so far as the Dominion Parliament can make them so, which are contrary to the Westminster Confession of Faith and the table of forbidden degrees as given in the Anglican Book of Common Prayer.

The Westminster divines laid it down, in Chapter 25, Art. 4, that:

"The man may not marry any of his wife's kindred nearer in blood than he

may of his own."

The Presbyterian Church stands yet in the same spot on that question. But the Dominion Parliament says otherwise. Do the Presbyterians wish to see their clergy whipped into unquestioning acceptance of marriages with a deceased wife's sister? Mr. Lancaster's bill will do it; and they had better instruct their friends in Parliament to vote for it, if that is where they wish to get to. There is no escape from this difficulty they must meet it. Parliament has used its power to make such marriages legal. Mr. Lancaster seeks to add sec-

tions to the same Act, to head off religtions to the same Act, to head of reing-ious interference with persons who con-tract legal marriage. Mr. Lancaster may be gunning for the Catholic priests and the Pope; but his amendments, unless he shall work up his nerves to name the Catholic Church in them, will prevent the Presbyterian Church from ever in the future interfering with marriage with a deceased wife's sister.

The Catholic Church leaves no doubt

July, 1905, it was finally decided.

The Court had carefully examined the texts brought forward in support of the charge, and taken from the writings of the Jesnit Fathers Vasquez, Sanchez, Becanus, Layman, Castro, Palao, Escobar, Mariana, Toleto, Gury, Palmieri, Delrio, and had absolved them all; and they decided that Hoensbroech had entirely failed to substantiate his claim—nor from any other Patliament. And, Delrio, and had absolved them all; and they decided that Hoensbroech had entirely failed to substantiate his claimnor from any other Parliament. And, that these famous texts contained nothing that is not admissible by the most rigorous moralist.

They moralist had the permitted to question a marriage with a deceased wife's sister, nor the re-marriage of a discovered person. All legal marriages must stand together. They are all on an equal footing before most rigorous moralist.

They pointed out that there are might be. He is evidently badly mixed might be. He is evidently badly mixed in his ideas, and stupidity is more rewho is married to his deceased wife. They pointed out that there are obviously two senses in which it is possible to understand the maxim that "the end justifies the means." Firstly, that any bad means may be justified if employed for a good end; secondly, that certain actions, otherwise unlawful, become lawful in view of certain ends for which they are necessary; such, for instance, as the cutting off a man's leg when necessary to save his life."

It was with the first sense alone that the Court declared itself to be concerned; and in that sense it was not whether they come under discussion at when necessary to save his life."

It was with the first sense alone that the Court declared itself to be concerned; and in that sense it was not found in the Jesuit authors examined. In the other sense, the maxim, as the Protestant Dr. Ohr, of Tubingen, wrote is by no means peculiar to the Jesuits, but is an 'ethical truism accepted by moralists of every creed.

bill, that he intends to strike only at the law of Quebec; and we entertain no doubt as to the ability of the Quebec people to take care of their own laws, whether they come under discussion at Quebec or at Ottawa; but, if that is all little bill must be changed to show clearly that he is dealing only with civil rights, and the words "in any matmoralists of every creed. ter whatsoever" must come out; for, as surely as they are left in, an attempt will be made to use the Act to restrain the Church in the exercise of her un-questionable right to direct her chit-dren in religious matters, and, if such a construction were given to the Act, it would equally press upon the Presby-terian and Anglican churches in respect to marriage with a deceased wife's

sister.

For our Anglican friends in particular there are grim suggestions in "Chapter 103." And we are far from wishing to see the Auglican Church in Canada subjected to the same humiliation that we put upon her in England in respect to this very same subject in the famous case of Rex vs. Dibdin, in the old country.

case of Rex vs. Dibdin, in the old country.

One would readily suppose that the Church of England has had enough of lay legislative interference in respect to marriage, and that she would be willing to let sleeping dogs lie, instead of kicking them into exertions which, in the old land, have brought her so many and so great sufferings. However, there is no knowing just how far a state-supported and state-regulated church is prepared to go in abjectness towards the civil power.

The prohibited degrees in the Church of England remain as they were when

The prohibited degrees in the Church of England remain as they were when Queen Elizabeth's Archbishop, Parker, set them forth in 1563. At one time

the laws of England upheld them. In 1835, "The Marriage Act," section 2, made all marriages thereafter celebrated between persons related within the prohibited degrees, whether of consunguinity or affinity, "absolutely null and void to all intents and purposes whatsoever." And the marriage law of the English Church was safe for many years, because—and only because—the marriage law of the land was behind it. The time came when the law of the land went its own way. The Parliament of Great Britain and Ireland a few years ago, composed of men of all denominaago, composed of men of all denomina-tions—and of none—passed an act sim-ilar to our "Chapter 105," and thus knocked a hole in the "Table of kindred and Affinity of the Church of England,

and Amuty of the Church of Pagasana, as the sequel shows.

Mr. and Mrs. Bannister were related within the "Table," but the "Deceased Wife's Sister Marriage Act" made their marriage valid, and they married under the Act. Rev. Mr. Thompson refused the Commission and tack his stand on him Communion, and took his stand on the "Bible of Kindred and Affinity." The Courts declared in favor of Mr. and The Courts declared in favor of Mr. and Mrs. Bannister. The decision of the Court of Appeal was given in the fall of 1907, and will be found in the Law Reports for 1909 10. The case in the Lower Court is reported as "Bannister v. Thompson," and in the Court of Appeal as "Rex v, Dibdin." The Court of Appeal as "Rex v, Dibdin." The Court of Appeal decided that those persons bad the right to go to Communion. Well, the Church of England rests on statute law; her "Table of Kindred and Affinity" was treated as so much statute law, and she was denied any right to say that a marriage good by statute was bad under that "Table." And the Archbishop of Canterbury courselled obedience; and we have no doubt that, in England to-day, the doubt that, in England to-day, the things that are God's are being humbly, if not cheerfully, rendered unto Caesar.

Now, one would suppose that the Anglican Church would wish to escape from that position in Canada. The Presbyterian Church has never sub nitted to any such domination as that. The Non Conformists withstood manfully the and politicians could do to them in Eogland, rather than submit to such domination. We do not know when the Methodists or the Baptists ever agreed to any such domination. But, what do we find? They are all united in a mad appeal to Parliament to set the weight its power against the exercise religious authority in purely religious

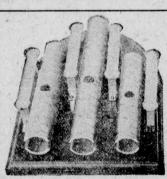
matters. Are they all gone mad?

Do they wish to have the Deceased Wife's Sister Act thrust down their old country two years ago? Do they stand for the surrender of their right to denounce divorce; to tie their own hands by acts of Parliament, so that that man in Ohio who has been twice married to, and twice divorced from the

pulpits by holding up a divorce act?
Whither does all this tend? Have our friends ever thought of it, in sober

The Presbyterian recently said:
"It is conceivable that in a Canadian province a law may some day be passed legalizing marriage under such conditions as no Christian Church could recognize. The Church must reserve upon its members in such a case. In the resolutions recently passed by the Min-isterial Association of Toronto, and by the Committee of the Methodist General Conference these important principles were not safeguarded with suffi cient care.'

"Chapter 105" legalizing marriage with a deceased wife's sister, contrary to the Westminster Confession, is just such a law, and it is now in force; and Parliament cannot be asked to legis-late for one class and not for another. If Parliament is to be asked to protect persons who are legally married against the interference of religion, then it must protect all such persons and protect all equally; and no Anglican, Presbyterian, Methodist or Baptist Synod Conference sister, the divorced man who is remarried (when the divorce satisfies our law) and any other persons whose marriages are legal.



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SPEAKS TO LARGE AUDIENCE FOUNDLAND ASSOCIATION

Sydney, C. B. Herald, Dec. 22.

A very successful temperance meeting was held last night in Imperial Hall, Whitney Pier, by the Newfoundland Catholic Association. Rev. Dr. O'Reilly was the speaker. He took as his theme Temperance and Total Abstin-ence, and the keynote of his address was the necessity of giving a right direction to public opinion, because of its powerful influence on the individual citizen. There is a sentiment in favor of moderate drinking, which is false, be-cause moderate drinking so often leads to excess. Total abstinence is infinitely safer. The Church has always preached the gospel of temperance and blessed total abstinence particularly by its ap-proval of such societies as the League proval of such societies as the Leag of the Cross. Public opinion can moulded, as instance the work which Cardinal Manning accomplished in the face of popular projudice and Father Matthew's wonderful crusade for total Matthew's wonderful crusade for total abstinence. Father Matthew had begun his work, he said, with ten followers. He ended his life eighteen years later with a temperance following of ten millions. "I appeal to you," said Dr. O Reilly, in conclusion, " to be personally total abstainers and also to be public advocates of total abstinence. And now that the Christmas season is advancing it seems to be a most strategic time to attack the citadels of intemp ance, and to achieve such a victory total abstinence as will make Christmas of 1911 a golden period in the history of your association. May you uphold the banner of total abstinence and induce as many as possible to be-come total abstainers during 1912 and during all the years of your life. In that way you will be true to those Christian traditions that the Church has upheld and blessed through all the centuries. You must regard alcohol not as something to be tampered with but as an obstacle to be swept away from your pathway, as an enemy to be de-

stroyed."
The audience, after the address, stood up as one man and pledged themselves to do their utmost to make this Christmas a sober one, and to continue the work in the years to come. The meet-ing was brought to an end amid great ward effort in the cause of temperance

#### A PROTESTANT'S CATHOLICITY

An article in the Irish Summer Magazine by the confidential secretary of Isaac Butt, founder of the Home Rule inovement, gives many interesting items not generally known concerning the

Irish tribune. Mr. Butt, though a Protestant, in-dulged in several Catholic practices. He kept a Crucifix on the desk in his study, and beside it St. Alphonsus Liguori's "The Glories of Mary," a book which he read frequently greatly treasured. Mr. Collins, writer of the reminiscences. heard him, when reading the book, ex-press in most endearing tones his ven-eration for the Mother of God." He eration for the Mother of God." He carried three religious medals in his pocketbook, and was careful to have them in his counsellor's gown while pleading in court. When engaged in important cases be would arrange to have a Mass said to assist him in his adveces and have a manufacture. dvocacy, and he was won; to contribute to the maintenance of an altar dedicated to the perpetual adoration of the Blessed Sacrament. He had made all arrangements to spend some time in Mount Melleray, in the room occupied by O'Connell during his stay at the Trappist monastery, when he was suddenly striken by the fatal illness that resulted in his death.

resulted in his death.

He was buried, by his wish, at Stan-orlar, Donegal, the home of the O'Don-nells, with whom he claimed kinship, and his head rests in death on the Cath-olic medals which he wore in life.

ABUSE OF RELIGION

Many Protestants are coming to realfze the evil of the sensationalism that has taken hold of many of their pulpits in the mad endeavor of preachers to popularize their services and so insure

in the mad endeavor of preachers to popularize their services and so insure a good attendance at their church and a good space in the morning paper.

The "Congregationalist" pleads for a "course in humor, or even in fitness" in their theological seminaries in order to guard the minister against the folly of what we may call yellow journal methods. One of the new York papers in a telling satire of a New York church in 1912 gives as some of the titles of sermons, 'Does Radium Cure Cancer?" "Dr. Cook and the North Pole, "The Position-of Woman in the Fiji Islands," etc. Such titles, however, are not wholly satirical. One will find many fully as unchurch-like among those advertised in the Boston papers. A short time since one minister had as the subvertised in the Boston papers. A short time since one minister had as the subject of his discourse, "If Jesus Had Gone to the Harvard-Yale Football Game," and among other things he said that Jesus "would have been glad to find that the players were not all tutti frutti, chocolate eclair. Champagne Charlie boys." The sensational bent of

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many other ministers saw fit to make the game answer for the gospel.

Such preachers says the Western Christian Advocate (Protestant), "sre being quoted by Jewish and Roman Catholic papers as evidence of the de-cay and disintegration of reverence and faith and earnest preaching of vital truth in Protestant pulpits." Is it any wonder,?

wonder,?

The Catholic, however, does not rejoice in such a condition of affairs. To him it is too sad. Whatever his actions of the vitality of Protestantism, he would wish to see it escape the indifference, the trreligion or at best un-religion which is often preached to its adherents instead of the fundamentals of Christianity. The Catholic realizes that the farther away a man gets from old fashioned Protestantism, so much the farther does he get away from Catholic Christianity.

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REV. DR. O'REILLY ON
TEMPERANCE

PEAKS TO LARGE AUDIENCE
UNDER AUSPICES OF NEWFOUNDLAND ASSOCIATION

the farther does he get away from Catholic Christianity.

We cannot consider the irreverent question as to what Jesus would do if he went to the Harvard Yale game. One thing He would do, however, if He returned to earth: He would sourge out of the pulpit the "continuous performance" preachers who in His name are making a mockery of religion.—
Pilot.

The Anglican Position "If the Protestants of to-day have hitherto been in any uncertainty as to hitherto been in any uncertainty as to their position, they need be no longer so thanks to the exceedingly straight-forward pronouncement of the dean of St. Paul's," says the Catholic Univers and Weekly, of London. "It is long since the actual facts of the Anglican position have been faced as a fairly and since the actual facts of the Anglican position have been faced so fairly and squarely as Dr. Inge has met them. As the definition is framed by one of their own recognized leaders, we presume it will be listened to with respect in the Establishment. Dr. Inge has no illus-sions. He does not talk about 'branch theories' and 'Auglo-Catholic' ideals. the is simply stating irrefutable facts when he defines the Anglican Church as an insular institution which evaded all classification, the product of political compromise, and efficially Protestant, however much it might distinct the the control of the control like the name. With no less precision did the dean define the characteristics of the reformed churches, who ever since the Reformation, he declared, had been quite uncertain what sort of church they wanted, how it should be governed, what its membership should be and where the seat of authority should reside.

#### ST. THOMAS BAZAAR

At the drawing of prizes held in Holy Miss Kate Murphy, St. Thomas, \$10.
Mrs. Le Schwan, Fort William, \$6. Mrs. Frank Ryan, Port Arthur, table. Miss C. S. Skeithl Hamilton, Ont., gold headed umbrella.
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painting.
No 21,951, Hamilton Ont., handsome Miss Maude Otterson, St. Thomas, \$25.
Mrs. A. Snelgrove, Waldeck, Sask,
quilt, (Irish double chain.)
Philip T. Kirwan, Ottawa, Encycle-

pedia, 5 volumes. Father West wishes to thank most sincerely all who kindly assisted him.

A reader wishes to return thanks to St. Joseph and the souls in purgatory for favors received through their in-

A reader wishes to return thanks to the Infant Jesus, Blessed Virgin and Souls in Purgatory for a temporal favor received after a promise to publish.

DIED

CAMPBELL.—In Burlington, Ont., on Thursday, Dec. 21st, 1911, Mr. John F. Campbell, aged thirty-one years. May his soul rest in peace!

### NEW BOOKS

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ford on the 15th of June, 1911.

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legal argument in favor of the Ne

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