

THE SOCIETY'S OFFICERS.

The officers of the Order are such as these: The administrators, the superiors, the rectors, the provincials and the general.

The Administrators (like our deacons or trustees) have the charge of the temporalities. The Superiors have the special charge of those belonging to the first novitiate. The Rectors superintend the scholars in the various seminaries. The Provincials are a sort of bishops. The field of the Order being the world, it is partitioned off into sections. Each of these is superintended by a Provincial, who is communicated with monthly by his subordinate officers, and receives accurate information respecting the most insignificant affairs that happen. The General is the grand overseer and mainspring of the entire machinery. He is monarch of all he surveys. His right there is none to dispute. Talk of the despotism of the Czar! It is not worthy of comparison with that exercised by him who sits at the head of this gigantic confederacy. Every year a register is forwarded to him by the Provincials, of all new entrants, their age, rank, wealth and dispositions. He receives a chart of the character of every member of the Order. With the power of a camera their inner man is made to pass beneath his eye, the most delicate shades are laid open, and from this perfect acquaintance with their character and capabilities, he is enabled to allocate them to the most suitable stations.

"From this chamber, sir (said a General of the Jesuits), I govern not Paris only, but China, sir, and not China only, but the whole world without any one knowing how it is done."

The principal standards of the Jesuits are the Spiritual Exercises, the Constitution and the Secret Instructions. From these, coupled with the writings of their approved fathers, we may form a very correct idea of what their principles really are.

PRINCIPLES OF THE SOCIETY.

The Spiritual Exercises explain to us the Jesuit idea of conversion. They form a devotional manual, by rigidly adhering to which the heart and habits may be unitedly changed. The exercises stretch over a month, being divided into four parts, each one occupying a week. In the first sin is reflected upon, and in the remaining three, Christ, in His life—death and exaltation.

The work is extremely meagre and mechanical, partaking much more of the letter which killeth than of the Spirit which giveth life. The information it contains seems to have been derived not from the sacred Scriptures, but from the painted windows of monasteries and churches, and from illustrated lives of the saints. Its fundamental error consists in making conversion purely mechanical. It is made infallibly certain that if these exercises be gone through in the way prescribed, accompanied by certain bendings of the knee, prostrations of the body, lacerations of the flesh, and close confinement in a dark cell, the soul will come out like the raw material in a wool or cloth factory, completely refined.

There is no need of a divine agent, but simply of a passage through this spiritual apparatus. If a man cannot devote four weeks, ten days or even a shorter period is deemed sufficient. Cardinal Wiseman, in his preface to the last edition of this, the earliest and best work of Loyola, entirely endorses this idea, informing us that if the work of each week be thoroughly done, the object (*i.e.*, perfect virtue) is actually accomplished.

The Constitutions of the Order existed first in a crude form, but were fully matured in 1552, four years prior to the death of Loyola. It was not till 1761, on occasion of a celebrated law case in France, that they were given to the world. The most prominent idea inculcated in them and also in Loyola's celebrated letter to the Portuguese Jesuits (which may be taken along with them) is that of unlimited and un-murmuring obedience on the part of every member to the General or Superior. This lies at the very foundation of the entire system, and is the grand secret of the amazing influence it wields. There is emphatically, though not in the Scripture sense, "one body and one Spirit." "As for holy obedience, this virtue must be perfect in every point, in execution, in will, in intellect, in doing what is enjoined with all celerity, spiritual joy and perseverance; persuading oneself that everything is just; suppressing every repugnant thought and judgment of one's own, in a certain obedience; and let every one persuade himself that he who lives under obedience should be moved and directed under divine Providence, by his Superior, just as if he were a corpse, which allows itself to be moved and led in any direction. He must regard his Superior as Christ the Lord, and must strive to acquire perfect resignation and denial of his own will and judgment, in all things conforming his will and judgment to that which the Superior wills and judges."

To such an extent is this obedience carried that the immutable distinction between right and wrong must be lost sight of. A man is bound to call virtue vice and vice virtue if only his Superior requires it.

"No constitution, declaration, or order of living, can involve an obligation to commit sin, mortal or venial, unless the Superior command it in the name of the Lord Jesus Christ or in virtue of holy obedience, which shall be done in those cases or persons wherein it shall be judged that it shall greatly conduce to the particular good of each or to the general advantage." The utmost license is thus given. The reins may be thrown on the neck of every evil passion. There is no degree of sin to which a man may not go with impunity if only the "good" of the individual or the "advantage" of the collective body may be promoted. The helm is in the governor's hand, and the living, thinking man, as if he had no soul, and were a mere piece of inert matter, is turned about

whithersoever the governor listeth. Individuality is lost. The mind is fettered, the moral sense blunted, the whole soul shrivelled up into a dry, dead sapless thing. The man is "brought to resemble those rugged orders of animal life, in which a shell, hard enough to make it the safe casket of a jewel, encloses a creation that does not seem to possess head or heart or voluntary powers." Witness the operation of this principle in that enthusiastic youth, who (as we were informed by a Romish abbe) solemnly declared, "Were God to order me, through the voice of my Superior, to put to death father, mother, children, brothers and sisters, I would do it with an eye as tearless and a heart as calm as if I were seated at the banquet of the paschal lamb."

There is not act too cruel or abandoned of which persons acting on this principle are not capable, and yet it is eulogized in both Constitution and Letter as the "virtue of holy obedience."

THE ROMAN CATHOLIC CHURCH IN CANADA AND THE UNITED STATES.

ITS METHODS, PRIVILEGES, AND POLITICAL INTRIGUES.

MR. EDITOR,—This Church assumes to be the only true Church, and to trace its origin by apostolic succession from the Apostles of Christ, to be in accordance with Christ's Gospel, whereas its history is one of corruption and intrigue. It was condemned in the twelfth century as having been in error even by the then papacy itself. One of its Popes is said to have been a female at an early period in the ninth century. This is however, disputed by Catholic writers, although upheld by many Protestant writers of an early date, but is probably untrue.

This Church has been the bloody ecclesiastical tyrant of the world, as old corrupt Rome was as a Civil Power under its Emperors. In modern Protestant times its power is drawn in, for fear, but "Semper adem," always the same, is its motto still, and it only requires the opportunity with full powers to be what it was in the days of Luther.

Let me speak of its methods, its monasteries, its convents, its orders. Let us think to whom it owes allegiance, whom its bishops, priests, and people obey, its hostility to toleration of other religions where it has the power to impose its dictation and the control of the consciences of its people, and its enmity to an open Bible, refusing to the people the Gospel. I think that all thoughtful men must seriously consider the power of this Church. Do Protestants do as they should? If the Book of Revelation be true, as Protestants profess to believe, to what system does it refer? or is it a Book of Myths, a picture of imaginary images? Has God revealed anything to teach us to know why Christ's Church is beclouded by the Roman Catholic system?

There are three things in this Romish Church at which mankind, not under its power, should stand aghast and shudder. As to the Catholics themselves, I personally wish to say nothing, it is their system I condemn. I consider them in the dark—imposed upon by a wily priesthood—especially the Jesuits.

1. First we find a Pope, in the shape of a man calling himself immaculate, dictating it is said to three hundred millions of human creatures, in the matter of doctrine, appointment of Cardinals, Bishops and priests, who in turn dictate to a countless number of women in convents and to other people by means of the Confessional—which is insisted on as essential to salvation!

2. On the pre-ence that a woman, the Virgin Mary, the mother of Jesus was sinless, she is to be prayed to, worshipped, and was immaculate.

3. They hold the right to dictate in all countries to their people in matters of education, and that the civil is inferior to and must be controlled by the ecclesiastical power which is vested in the Pope as supreme dictator over all nations, including his right to dethrone and set up kings, and that it is lawful to destroy all heretical persons, which include all Protestants, and especially excommunicated persons.

There are certain subordinate things insisted on by Romanism as essential to salvation.

1. You must confess to their priests.

2. Their imposition of vows on women and the incarceration of them in convents for life, which convents are semi-prisons from which nuns under vows cannot escape, nor can the public eye of man or civil power enquire into the way they are used; it may be well or not so. These women are wholly dependent upon their Bishops for a livelihood, for instructions, for actions. Is this disputed? Then I ask, Can any nun leave a convent at pleasure? Can a whole school of nuns leave a nunnery? No! Why does any civil power in a Protestant land permit this? The law says people are not in this Province to be in servitude after the age of twenty-one years against their will.

3. The underpriests have no stated salaries, are semi-mendicants, or what is similar, wholly dependent on their Bishops, under their instructions and must be celibate. They possess no assessable incomes or property.

4. In consequence of this dependence of their priests they pay no taxes, enjoy all civil rights from the civil powers, yet for nothing!

5. In case of any dispute as to doctrine, in case of the death of any Bishop, a foreign Pope settles it and reapoints, Rome being the Mecca of the pilgrimages of all Bishops, not their Queen or Government. Is this right, or is it not, all of it, an infamous imposition in any Protestant country?

6. The immense amount of property in this city, and in all of our towns and cities, owned by the Roman Catholic Church

in the shape of Church grounds, seminaries, convents, etc., all go by without taxation, whilst enjoying the use of our water, gas privileges and police protection and it is chiefly through them that other Church properties are not taxed, all of which is a great shame and crying evil.

CHARLES DURAND.

Toronto, March 6, 1889.

A CITY PROBLEM LOOKED AT FROM A MISSION CHAPEL.

We have been looking up the work of some of our brethren who are down in the front fighting out the solution of our great Christian problems of the redemption of our cities.

We had an interview with the Rev. Kenneth F. Junor, M.D., pastor of DeWitt Chapel, at 160 West Twenty-ninth Street, as to the work the people are doing there. It is well known that two and a half years ago, when he took hold of that enterprise, he had a difficult work on his hands to resuscitate a body that was almost extinct.

We learned that at the last celebration of the Lord's supper, the known membership had more than doubled, and the congregation, which had been a mere handful, now comfortably filled the church. The people are evidently active, enthusiastic and aggressive in their work. They seem to be trying to double their contributions each year. The Congregational Prayer-Meeting reports an attendance of over seventy-five present of its membership.

The Sabbath schools of over four hundred, under the care of Rev. Benjamin E. Dukhauts, is in a most efficient condition, and doing very valuable work in aid of the church. Enthusiasm and personal interest without sensationalism of any kind seem to form the ground work both of this work and of its success. The stranger finds himself warmly welcomed at the services either by the pastor or some of the members of the congregation.

Dr. Junor, who is a physician as well, does an immense amount of gratuitous medical work among the poor of the city, without any reference however to his own congregation, and without respect to church relations of any kind.

Here is a chapel which seems to stand alone in the centre of a valuable district of over twenty-five thousand people. Such a multitude, however, in a down town district instead of meaning ease in gathering them into a church rather signifies difficulties multiplied many fold, for in the twentieth ward there are over 500 saloons to 20,000 families, so that the results are all the more gratifying and hopeful. In conversation with Dr. Junor, he expressed great hopes for the success of the Gospel among the people if only it be done in the right way and spirit. He very strongly asserts that the people want and will support the Gospel, but they do not want and never will support the present ecclesiastical structure with its clean cut rich and poor lines; that the church must either revolutionize its methods or be antagonized by the great mass of the people; and because, as he thinks, the people are right, the ecclesiastical structures in our big cities will be left, in time, to become the clubs of the exclusively religious. That means bitterness or revolution sooner or later. The Doctor drew attention to a fact of great significance that such churches as those of the Rev. Dr. John Hall and the Collegiate Church, rich and influential, according to the present ecclesiastical judgments, have been keeping missions going for from twenty-five to thirty years, which are simply missions still. That means an expenditure of about \$100,000 and very little to show for it. It looks as if there were something radically wrong somewhere in the methods and yet many people locate the best Christian judgment in these quarters.

It is of the utmost importance for the best welfare of this city, and especially for the Christian Church in it, to know where the error is, for it is a fact beyond question that the Christian Church has utterly lost its grip on the community. It is utterly folly to try and sit on any man who ventilates this, the greatest question of the day, be he sexton or preacher, for the question will only come up in a more aggravated form later on.

For all practical purposes the sexton of St. Thomas' Church was absolutely correct in this respect and it is the only thing of importance, and there is nothing to be gained by blinking it. This city is cursed in its religious life by the general recognition of the fact of there being churches for the rich and churches for the poor.

The rich churches of New York start missions for the poor. They are started as missions and they are in the majority of cases intended to be kept as missions—and in New York the word mission has attached to it a special meaning. In the homes of the people it is looked on as a depot for the distribution of groceries, clothing, coal and rent.

In the parlance of the street, it is a soup kitchen. In religious circles it is a great charitable centre, from which much blessing flows. The curse of the city is in its methods of charity and the crime of the Christian Church is that it has done so much to foster and establish it. These are the words of a man's right in the midst of the work of which he speaks, and one of very large and varied experience in all such work, who is trying to work on the opposite line to those here marked out, and as will be seen with a large measure of success. He avers that were it not for the great influence these demoralizing methods have had on men's minds, the difficulties in Christian work would not be anything like so great.—J. N. H., in the *Christian-at-Work*.

THE Bishop of Gibraltar refuses to consecrate an English Church at or near Monte Carlo on account of the gambling hell there.