

The Battle of Freedom.

How long shall the battle of freedom be fought in behalf of the wretched and down-trodden slave...

JESUIT MAXIMS.

DOES THE END JUSTIFY THE MEANS?

American Quarterly Review, January 1888. Compensatio Theologie Moralis, a Joanne Petro Gury, S. J., p. 117...

Our last number we spoke of the popularity of F. Sabetti's abridgement of Gury's "Moral Theology" as evinced by the demand for a second edition...

Yet, in looking over these repeated editions, one thing, and only one thing only, has disturbed our equanimity. Magna scripturula etiam restat, as the comic poet says...

But, seriously speaking, is such a maxim to be found in the works of Jesuit moralists? And if so, who first wrote it, and when and where?

To maintain his credit Bishop Coxe had to make some show of offering proof. The ethical witness could not decently be summoned...

It was a blessing without stint or measure, and (humanly speaking) as undeserved as it was unexpected. Had he died at home, his last steps for God's forgiveness would have been aided by the importunate clamors of his infidel friends...

shape who, with blasphemous derision, style themselves Angel Guardians, and whose office it is to see that those over whom they watch die in their sins and unbelief...

But at last a letter from the French prelate under whose jurisdiction and ministry Paul Bert had died, dispelled all doubts. Since, as all men know, no sinner can be reconciled to the Church without detesting and retracting all sins...

Bishop Coxe, therefore, had to discard his recollections of Paul Bert and fall back on his other authority, Rev. Dr. Littledale. Consequently he brings him forward, or rather his article in the "Encyclopedia Britannica"...

Dr. Littledale's allegation may be found in an article written by him for the "Encyclopedia Britannica" under the heading Jesuit, in which he gives as "the result of dispassionate examination" that "the three principles of probabilism, of mental reservation, and of justification of means by ends, which collectively make up what is known by the term 'Jesuitry,' are recognized maxims of the Society."

We begin with Basenbaum. One would think that in a learned article written for an Encyclopedia, especially, where charges of the grossest immorality are brought forward against a body or school whose theologians are almost innumerable, no thoughtful or honest man would consider he had discharged his duty by merely huddling together a few disjoint scraps of Latin...

In the passage we have quoted Basenbaum is not laying down the fundamental principles of morality. These are treated by most theologians in a preliminary treatise, "De Actibus Humanis," which is so high in Basenbaum's work. He is only examining a special moral question, viz: Is it allowable for a person condemned to death to escape from jail and thus save his life?

becomes necessary to decide which has the higher claim. Basenbaum decides in favor of the natural law. He may be right or wrong in his decision...

But was he mistaken? He was not. All moral theologians, all who treat of natural ethics, give the same answer. Out of the thousands that might be quoted we give only two, Archbishop Kenrick in his "Moral Theology," and Bishop Jeremy Taylor, a Protestant of the same sect ("Branch")...

Now, is Dr. Littledale a safe guide, an authority that an honest man could blindly follow? Eighteen or twenty years ago he would not have written what he writes now. He was then standing almost on the threshold of the Catholic Church and devising plans (it was said) for opening the door of intercommunism...

The book contains about two hundred pages, and it is just what number of pluming rascals, one to every page, are of the kind that may be excused as having their origin in ignorance or negligence. They are deliberate misstatements, ranging from the suppressed veri to downright mendacity...

"Things have come to this pass, that no statement whatever, however precise and circumstantial, no reference to authorities, and however seemingly frank and clear, can be taken on trust, without a vigorous search for the real truth. The things may be true, but there is not so much as a presumption of its proving so when tested..."

The second quotation from Basenbaum we have been unable to find, after an accurate search through the "Medulla." We find almost certain that it is not to be found there at all. It is the former passage, substantial in the sense, but slightly varied in the form of words...

favor, among them St. Thomas, Cajetan, Toletus, etc. "And to effect this (he adds), he must burthen his bonds and break through the jail enclosure (vincula carceris perfurpare)..."

The last quotation is from Wagemann's "Synopsis." We are unable to verify it, not having any copy of the book. It says that "the end determines the goodness of an action" is susceptible of a very good and true meaning...

Kenrick says: "Ex fine actu bonitate multa etiam derivatur." "From the end of an action flows its goodness, and likewise its wickedness." F. Sabetti: "Actus humanus verum moralitatem sine deumit." "Man's deliberate action takes its real moral character from the end."

These falsehoods about Jesuit teaching are not new, nor are they confined to the English-speaking countries of Protestantism. The bigot, whose anti-Catholic zeal urges him to misrepresentation and slander, is to be found everywhere.

To revenge their disappointment, the usual course of attack against the Church has been resorted to. Their immoral principles, and, above all, the maxim, "The end justifies the means," were made the subject of unnumbered books and pamphlets. Of the bad faith and wicked motives of these writers there can be no question...

The third quotation from Wagemann has been already virtually disposed of in what was said of Basenbaum. He, too, is in treating of the question, whether a man condemned to death can lawfully escape by flight. He answers, yes; and quotes many theologians of great name in his

favor, among them St. Thomas, Cajetan, Toletus, etc. "And to effect this (he adds), he must burthen his bonds and break through the jail enclosure (vincula carceris perfurpare)..."

It is a proud distinction for the Jesuits that their enemies can find no valid weapons against them, and are compelled to resort to falsehood and slander. They are for the public faithful representatives of the Church of Christ as its day, as the day of the primitive Church of the Apostles...

Mr. Dixon sends a pamphlet describing the disease, under the name of "Hæmaturia," and in stamps, the address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada—Scientific American.

But does any Jesuit expressly lay down the doctrine that good ends will not sanctify bad means? Yes; of all them, without exception. Laymann says: "Sixtieth, the adjunct of a good end does not help an action that is bad in itself, but lets it remain in its simple and thorough wickedness (relinquit simpliciter et undequaque malum)..."

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Advertisement for 'Allen's Lung Balm' by Dr. J.C. Ayer & Co., highlighting its effectiveness for respiratory issues.

Advertisement for 'Scott's Emulsion' by J.C. Ayer & Co., describing it as a 'Wonderful Flesh Producer' and a cure for various ailments.

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