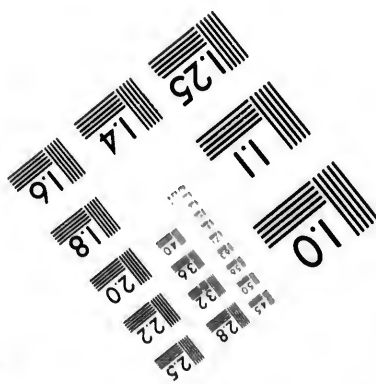
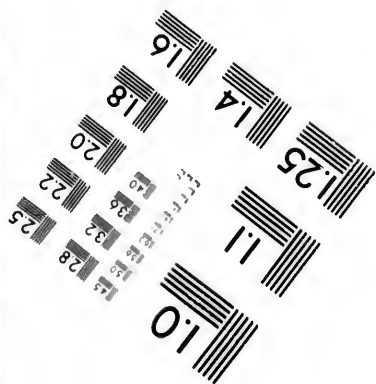
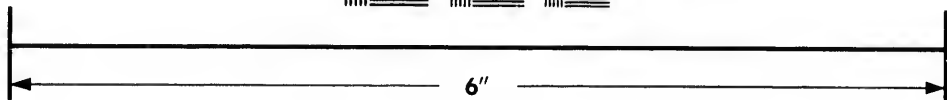
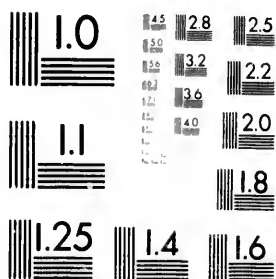


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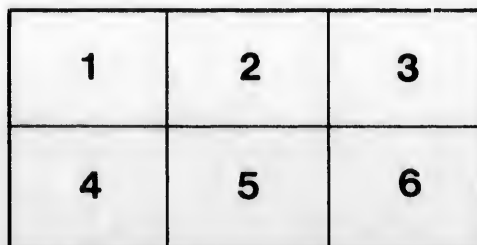
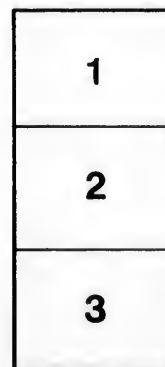
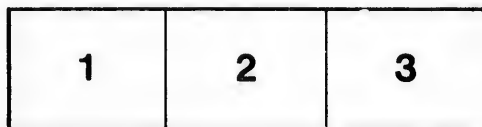
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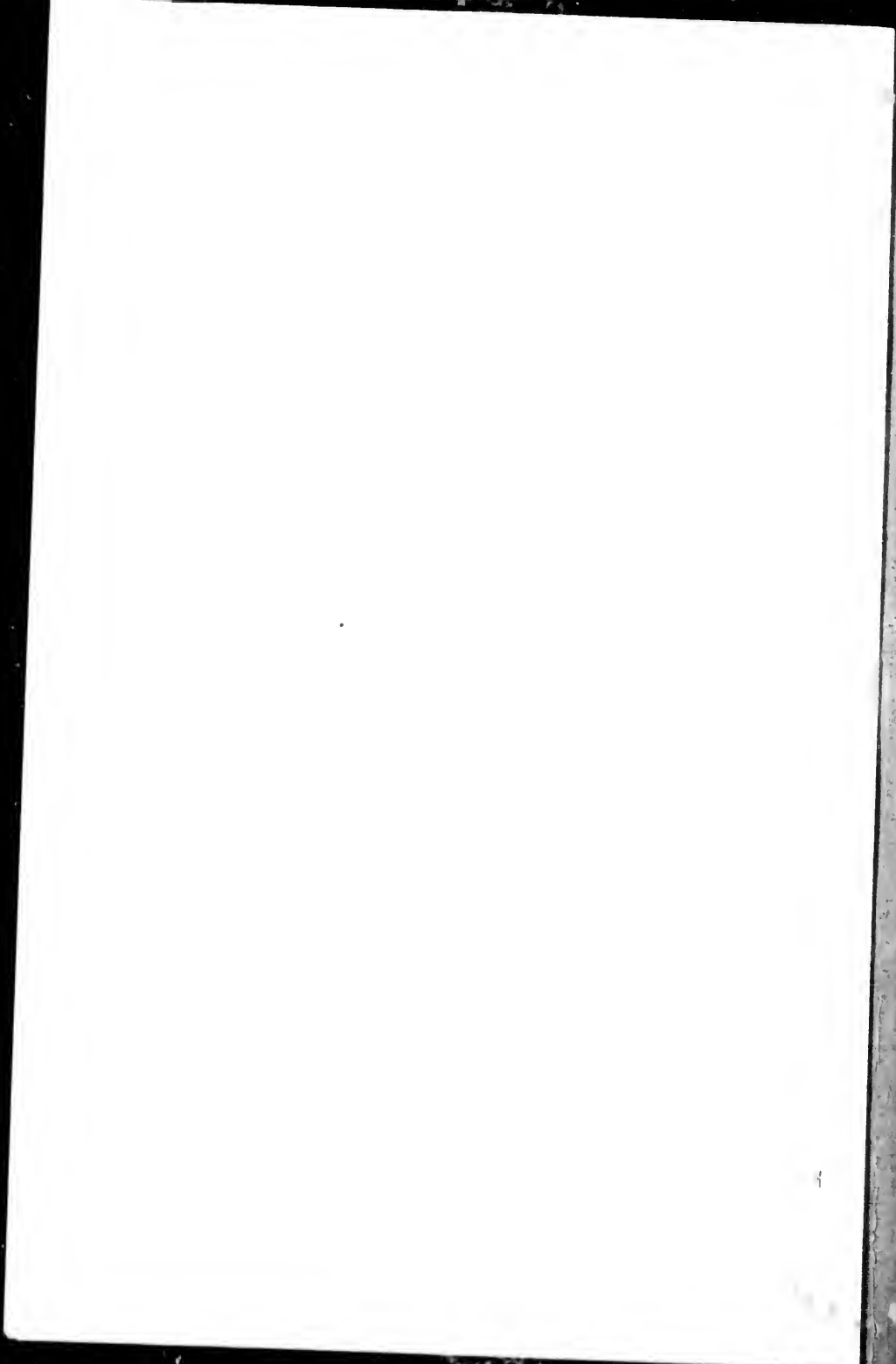
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WHAT DO THE JESUITS TEACH ?

The Pros and Cons of the Question

A CONTROVERSY

BETWEEN THE

Rev. Father Egan, Thornhill

AND THE

Rev. Mr. Percival, Presbyterian Minister,
Richmond Hill

TORONTO

THE CATHOLIC REVIEW PRINT, 64 ADELAIDE ST. EAST

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Senator A. H.
From Donaldson Papers

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What do the Jesuits
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The Pros and Cons of the Jesuit
Question



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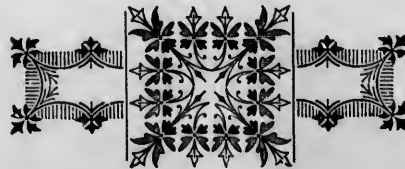
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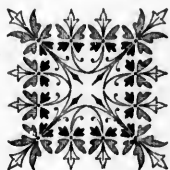


INTRODUCTION.

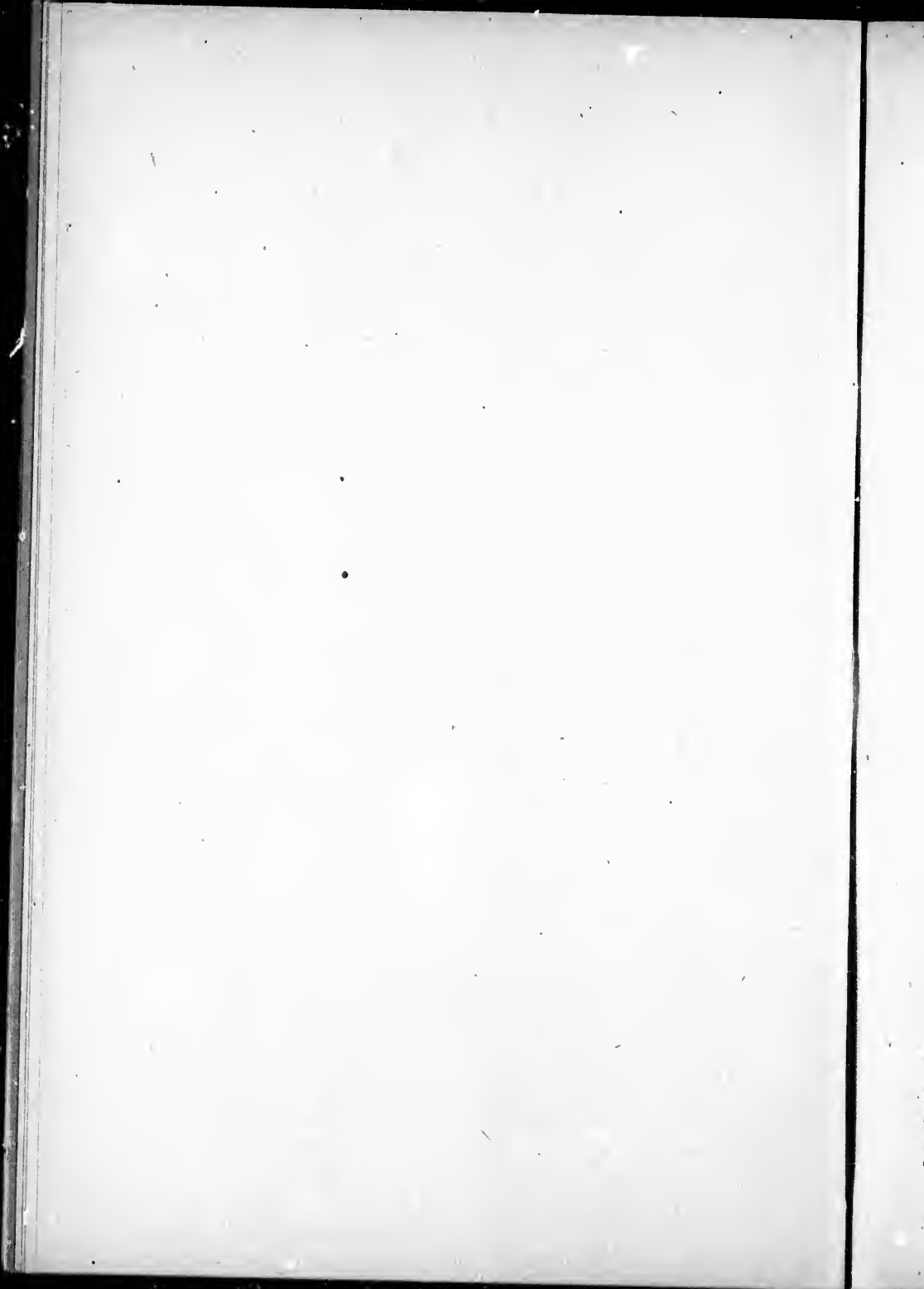
Some months ago, and during the heat of the controversy which arose in the country in respect to the Jesuits and their teaching, the Rev. Mr. Percival, the incumbent of the Presbyterian Church at Richmond Hill, attributed to the Jesuits, in the course of one of his sermons, the doctrine, or maxim, that the end justifies the means. The statement was contradicted a day or two later as untrue and unfounded, by the Rev. Father Egan of Thornhill in a letter which he addressed to the Richmond Hill *Liberal*.

To this the Rev. Mr. Percival answered that it was susceptible of proof, and that he was prepared to affirm that "not merely the Jesuit Society but the Roman Catholic Church, whatever may be their theory on the subject, have only too often, by their actions, given sad proof that they do believe in the doctrine that the end does justify the means." The controversy that followed is published in full in these pages, and the letters of each disputant are given without comment, and without addition or emendation, but in the order, and in the manner in which they originally received publication. They are submitted to the

public without further explanation, and without anything in the way of supplementary argument. The attention which is at present being manifested in the Dominion in regard to all that pertains to the Jesuit Question, the importance of the point involved in the dispute, the directness with which the disputants join issue, and the somewhat wide interest which their letters attracted, has led to the publication of the controversy in a permanent form.



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CONTROVERSY

BETWEEN

Father Egan and Rev. Mr. Percival



CHAPTER I.

The Catholic Church does not Teach that the End Justifies the Means.

I am informed on credible authority that in one of his recent lectures on the Jesuit question, Rev. Mr. Percival has attributed to that learned and illustrious society of Catholic Priests the doctrine that the end justifies the means.

I may say at once that the Jesuits teach nothing that is contrary to the doctrines of the Catholic Church. The doctrine that the end justifies the means is wicked, and is repudiated alike by the Jesuits and the entire Catholic Church. I am told that Mr. Percival gave some proofs to substantiate his charge against the Jesuits, and the teachings of the Catholic Church; proofs, no doubt satisfactory to himself and to his audience, and claiming to be from the writings of the Jesuits.

I presume Mr. Percival never saw the passages in the original from which he took these proofs; and erred, like the rest of that credulous crowd, in pinning his faith to the sleeves of his fellow-workers against the Church and the Jesuits. He trusted that his audience would take his mere word for any anti-Catholic statement he might make, and he has rewarded them by abusing their confidence, and deceiving them.

The error is a serious one. A minister of the gospel, as he claims to be, should have had a little more discretion—and I may add, a little more conscience. It might be well for him to take a lesson out of the moral theology taught by these wicked Jesuits, and endorsed by the Church. They say it is a grievous sin, not only to slander another, but also to deliberately expose one's self to the danger of slandering him, by recklessly and with-

out due inquiry accusing him of teaching what is blasphemous and subversive of the Ten Commandments. And the slander acquires a tenfold intensity when such a doctrine is attributed, not to one individual, but to thousands of men consecrated to God, and in whose holy lives even a hostile world finds no matter for reproach.

It is a proud distinction for the Jesuits that their enemies find no valid weapons against them, and are compelled to resort to falsehood and slander. They are in this point faithful representatives of the Church of Christ at this day, as she is of the primitive Church of the Apostles. Are our Protestant friends aware that they are repeating against us the identical slanders that were hurled against the Church in the days of St. Paul? Then the wicked Jews and lying Pagans charged her with holding the maxim, that evil may be done for a good purpose.—Rom. iii. 8.

I call upon the Rev. Mr. Percival to prove from their own writings, not by second-hand quotations, that the Jesuits teach that "the end justifies the means." It will not do to quote garbled texts from the Encyclopedia Britannica, or Chambers' Encyclopedia, or the infidel Paul Bert, or Littledale, or any but one of their own authors, where the context may also be seen. I shall leave the decision to any two professors of Latin, Protestants at that, in the University of Toronto. Let him obtain this decision and I shall surrender the entire case. Mind, isolated texts will not do. It must be shown that the Jesuits teach this, doctrine, or even its equivalent, from their own authors; not from authors or authorities which have been manufactured for them.

I have now before me the Text Book of Moral Theology, used in our Seminaries. It is by a Jesuit (Gury). I shall give a specimen of his theology on the subject:—

Omnis electio mali mediæ est mala; sed non e conversio, omnis electio boni mediæ est positive bona. This is the very contradictory of the proposition, the end justifies the means.

To prove this the quotation is sometimes made—*Finis determinat probitatem actus.* This does not mean "the end justifies the means." It means the end determines the probity of the action—and from the context it will be seen that the author is referring to actions indifferent, or at least not bad in themselves, for if the action is *malum in se*, no end can justify it as we have seen above.

The mistakes that are made in attributing false doctrines to the Catholic Church are not always the result of ignorance or neglect. They are very often deliberate misstatements, ranging from the *suppressio veri* to downright mendacity.

Who has not heard that Catholics are not allowed to read the Bible? That Catholics adore images, and are consequently

idolators, and all that kind of thing? Why, a priest or a nun cannot, since this crusade commenced, walk the streets of Toronto without being insulted. And all this in the *interest of true religion!*

Take my word for it the day will come when this state of things will bring a reaction, and the reaction has more than commenced. When thinking Protestants will ask themselves, "Cannot our ministers attack the Catholic Church without misrepresenting her?" They will ask themselves, "Does the end justify the means?"

Has Rev. Mr. Percival addressed even a mild rebuke to the champions of Protestantism who piously raided the Catholic celebrators of St. Patrick's Day, and smashed the windows of Catholic institutions for the love of God? Oh! I forgot that would not be in accord with equal rights, or civil and religious liberty, for which he is now clamouring.

It is something refreshing to find Protestants, and especially Presbyterians, with the sad recollection of the Penal laws fresh in our minds, talking about civil and religious liberty. I am of opinion that Rev. Mr. Percival's idea of civil and religious liberty would be, to have the Penal Code revived.

That the Jesuits teach, and that the Catholic Church holds, this wicked doctrine, is false. This statement has been made in our midst, and I cannot let it go uncontradicted. We will see whether the Rev. Mr. Percival will come to the test which I have proposed, and which I think no one will think unreasonable; or like a gentleman admit that he has been deceived.

I value the esteem of my Protestant fellow citizens for myself, and my co-religionists; for the latter especially, who in many instances are dependant for a living on the good will of their Protestant employers. The doctrine that "the end justifies the means" would justify Catholics in deceiving, robbing and even murdering their employers and benefactors, provided, for example, they thought *it was for the good of the Church.*

I appeal to the good sense of Protestants themselves. Is this their experience of their Catholic neighbors and employes? People are very seldom better than they profess to be, and Catholics, neither in theory nor in practice, follow this rule. Why then repeat and perpetuate this cry against them? There are Catholics in this neighborhood who had established for themselves among their Protestant neighbors reputations for upright and honorable integrity, of which Rev. Mr. Percival with his quasi eloquent slanders cannot deprive them.

I am afraid, Mr. Editor I have trespassed too much on your valuable space, but I shall watch Mr. Percival's answer, and perhaps soon ask you for more.

J. J. EGAN.

Thornhill, March 26th, 1889.

CHAPTER II.

ROMAN DOGMATICS.

REV. MR. PERCIVAL DENIES HAVING SAID SO, BUT STILL MAINTAINS
THAT THE CATHOLIC CHURCH TEACHES THAT
DOCTRINE.

In your issue of March 28th, I observe a communication over the signature of "J. J. Egan, Thornhill." I presume that this is the Rev. J. J. Egan, Roman Catholic Priest. In this communication the writer attacks me for making certain statements, of which he says he has been informed on "credible authority." In other words, *on the strength of mere hearsay*, he has rushed with Hibernian valor right into the thickest of the fray, content to fall if need be so long as he falls fighting for glory. Poor fellow! He is actually "spilin' for a fight," and must find a foe somewhere, even if he has to travel a long distance out of his way to do so.

Now, what are the facts of the case? Simply these: I preached a sermon, in my own church, and to my own people, on the "Jesuit Question." I did not consult Rev. J. J. Egan before doing so, nor submit my sermon to him for inspection and approval. Probably this slight upon my part has made him mad. But Mr. Egan forgets that a short time before he imported a clergyman from Toronto to discuss this same *Jesuit Question* in his church at Thornhill. With regard to what was said upon that occasion, I do not know, for unlike Mr. Egan, I have not been "informed on credible authority," and what's more, I don't care. But some way I had the idea that this question, like most other questions, had two sides to it, and as he had, through the aid of another, presented one side, I certainly thought I might venture to follow his example, and direct the attention of my people to the other side. He is, therefore, in a great measure responsible for my touching the subject at all.

I do not for a moment question the *right* of Mr. Egan to rush into print in the manner in which he has done, but I question very much the *wisdom* of doing so, and, perhaps, he will have some serious doubts in the same direction before I am done with him.

A newspaper discussion is, to me personally, very distasteful, but when I am thus grossly assailed, there is no other alternative but to submit to the inevitable.

I wish also to call the attention of your readers to another

fact, and it is this : To my remarks upon the subject I confined myself *exclusively* to it. I dealt simply with the *Jesuit Question*, and said nothing at all about the Roman Catholic Church. Mr. Egan, however, has gone beyond the narrow limits of the question proper, and charges me with attacking the Catholic Church, for he says that "the Jesuits teach nothing that is contrary to the doctrines of the Catholic Church." He therefore makes the Catholic Church responsible for the teaching and practice of the Jesuit Order. It is well to bear this fact in mind, for I may call upon him by and by to explain to your readers how it came to pass that an infallible Pope, the Supreme Head of the Catholic Church, should curse, with "bell, book and candle," this same "learned and illustrious society of Catholic Priests." Was it for teaching "doctrines that were in harmony with the Catholic Church?" We may enquire a little more fully into the matter in the future.

I would also remind your Roman Catholic readers, that if, in this discussion (provided it goes on), their feelings should be slightly hurt, they must thank the Rev. J. J. Egan for it, for assuredly I should never have discussed the question in the papers, had he not, by his injudicious attack, *forced me to it*. For many of them personally I entertain the greatest respect, and would be the last man to cause them needless pain. In this discussion I will carefully discriminate, in any statements, I may make, between them and the peculiar dogmas of the church to which they belong, and to which no doubt many of them are conscientiously attached. I shall deal with *principles*, not with *persons*. When I am done, whatever they may think of me, one thing I know, that my opinion of them as citizens will be just the same as it was before I began.

Now, the main charge that Mr. Egan prefers against me is that I advocated the doctrine that the Jesuits believed and practised the doctrine "that the end justifies the means," and also "that I gave some proofs to substantiate this charge against the Jesuits, and the teachings of the Catholic Church." All this he has been informed "on credible authority." It is a pity for himself that his "authority" was not a little more "credible." In reply to all this I have simply to state, *that it is not true*. I did nothing of the kind. What I did do was simply to direct attention to a letter that appeared in the *Mail* of the 5th of March, in which the writer quotes some passages, among the rest the following, from "Busebaum's Medulla Theologiæ :"—"*Cum finis est licitus etiam media sunt licita.*" Also from same author : "*Cui licitus est finis etiam licent media.*" From "Laymen's Theologiæ Moralis," as follows :—" *Cui concessus est finis, concessa etiam sunt media ad finem ordinata.*" From "Wageman's Synopsis Theologiæ Moralis," as follows ;—" *Finis determinat*

probitatem actus." From these passages the writer in the *Mail*, from whom I quoted, contended that he is justified in fastening this diabolical doctrine upon the Jesuits. As to whether he is correct or not, I will allow Mr. Egan to fight the matter out with him when and how he pleases. Mr. Egan maintains that these passages, when taken in connection with their context, are capable of an entirely different interpretation. I am not disposed to question the correctness of this statement. In fact I am quite prepared to believe, as Mr. Egan's statements would seem to imply, that *ambiguity* is one of the principal excellences of Jesuitical authors. Mr. Egan's rendering of the last passage, from "Wagemann:"—" *Finis determinat probitatem actus,*" furnishes a very good illustration of this. He says, "this does not mean that the end justifies the means. *It means the end determines the probity of an action.*" This, I submit, is a *distinction* without much *difference*. In any case the end has something to do with the act. He then goes on to state, "from the context it will be seen that the author is referring to actions *indifferent*, or at least *not bad* in themselves." Well, what of all that? How does all that talk affect the statement that "*the end does determine the probity of an act?*" To say the least regarding it, there is certainly considerable ambiguity here. However, I need not spend time in discussing this point. I never made this particular charge against the *writers* of the Jesuit Society, and besides it is to me a matter of great indifference as to what they may teach in their text books—it is to me a question of much greater importance to know how they stand in the light of history, in relation to every country in which they have obtained a foot-hold. "Actions speak louder than words," and I am prepared to affirm and maintain that not merely the Jesuit Society, but the Roman Catholic Church, whatever may be their *theory* on the subject, have only too often by their *actions* given sad proof that they do believe in the doctrine that *the end does justify the means.* We shall see as we proceed.

It is certainly quite refreshing to read the homily Mr. Egan has administered to me for what he considers the very lamentable lack of those two very important commodities, *discretion* and *conscience*. I hope I am found duly thankful. Of course, it never for a moment strikes Mr. Egan that in the publication of this precious effusion of his that he is affording the public a very good illustration that as far as the first mentioned commodity is concerned he is certainly not blessed with a superabundance of it. I will not pass judgment on his conscience as he has on mine.

Mr. Egan says, "that people are very seldom better than they profess to be." This is quite true; yet it is also equally true that they sometimes profess to be much better than they are. When I hear Rev. J. J. Egan giving vent to such strong expressions of

affection and esteem for " his Protestant friends, " I am forcibly reminded of this :—If these expressions are true, then all I have to say is, that he is much better than his creed.

Mr. Egan states that at present " a priest or a nun cannot walk the streets of Toronto without being insulted. " in reply I simply state that I don't believe him.

He wants to know also why I did not address " a mild rebuke to the champions of Protestantism, who piously raided the celebrators of St. Patrick's day, and smashed the windows of Catholic institutions for the love of God ? " I did not do so simply because none of them belonged to my congregation, or were even likely to be guilty of such conduct. If he wants to know what my opinion is concerning those young men who are charged with committing that offence, I can very soon give it to him. If guilty, I believe that their actions were wrong, and deserving of punishment. Yet, Mr. Egan must not lose sight of the fact that their conduct is not for a moment to be compared to the cold-blooded murder of poor Hackett, in the streets of Montreal, a few years ago, by a Roman Catholic mob, or the cold-blooded murder of some six or seven Orangemen in the streets of Harbor Grace, N. F., some five or six years ago, when every one of the murderers was allowed to go unwhipt of justice by a Roman Catholic jury, in the face of the most damning evidence. I suppose Mr. Egan will admit that this was all done to " for the glory of God ! " It was very improper to break window glass, but it was very much worse to commit murder.

Rev. Mr. Egan has been pleased to make an exhibition of himself before the public, and forfeiting his claim to be recognized as a *gentleman*, by descending to *scurrilous personalities*. He calls me " a quasi eloquent slanderer ! " There is a lot of argument in that kind of talk, isn't there ? I am sorry for this, for the public were beginning to look upon him again as a gentleman. If Mr. Egan goes on with this discussion I would advise him to leave personalities, severely alone for the future.

In conclusion I wish to inform Rev. J. J. Egan that if he wishes to enter into a discussion of this Romish question, I shall be quite happy to accommodate him. He started it and he can have it continued if he wishes it. For the present,

Yours in defence of truth,

W. W. PERCIVAL,

The Manse, Richmond Hill, April 3, 1889.

CHAPTER III.

ROMAN DOGMATICS ANSWERED.

FATHER EGAN PROOVES TO THE CONTRARY, AND WARNS MR.
PERCIVAL AGAINST SECOND-HAND
QUOTATIONS.

Having seen Rev. Mr. Percival's letter, headed "Roman Dogmatics," I naturally expected to find an elaborate dissertation on one subject of Dogmatic Theology. To my utter surprise, however, I find that in so far as it was connected with Theology at all, it referred altogether to another department, namely, Moral Theology, or Ethics. Any one who has ever studied the very preliminaries of Theology would have known this distinction, and it is not a distinction without a difference either. However, I shall let this pass over. He has fallen into more serious blunders than this, as I shall soon show.

He says that the report that he attributed to the Jesuits the doctrine "that the end justifies the means," is not true. In the next sentence, however, he tells us he simply directed attention to a letter which appeared in the *Mail*, on March 5th.

This I presume he did to refute the wicked *Mail*, defend the Jesuits from its vile attacks, and show that they had no such wicked doctrine. The report then after all is not very untrue. For what purpose, I would ask, did he call attention to this article in the *Mail* if he did not mean to endorse it? In another place he remarks that after all the end has something to do with the act. Who denies this? But with the context it is altogether different from the sense he would put on it. He says at least it is obscure. It may be so to some, but to a theologian or philosopher, it is quite clear. But even if it were obscure, a truly charitable person would be disposed to give it a liberal interpretation, and not even suspect others of holding doctrines subversive of all morality and social order, till the proof was so clear that there was no alternative.

Is this a manly way of getting out of the difficulty? Let him come to the test like a man, and prove it, or give it up without any of this Uriah Heap sneaking way of beating round the bush.

He says that I make the Catholic Church responsible for the teachings and practice of the Jesuits. Certainly, the Jesuits are as amenable to the authority of the Church as any other of her subjects, and he, before undertaking to lecture on the Jesuit question, should have known as much. He will, perhaps, be

rather surprised at this admission, but it is a new illustration of the old saying that " a little learning is a dangerous thing, " and especially to persons undertaking to give public lectures on subjects about which they know little or nothing.

He asks me to account for the fact of an infallible Pope cursing the Jesuits with bell, book and candle. The question implies that he considers it a fact that a Pope did curse the Jesuits. Will the rev. gentleman furnish us with the authentic proof that the Pope did curse the Jesuits at all? Will he give us the authentic proof that the Pope, if he did curse at all, used a book, a bell, or a candle in this imprecatory operation? If he cannot prove the existence of this curse, let him not, for the time to come, sign himself " Yours in defence of truth. "

I have already warned the rev. gentleman against the danger of second hand quotations. When a writer quotes from an author something as evidence, he should know for certain the truth of his quotation. When something is invented for the author, when his sense is perverted, either by additions, omissions, or garblings, then the proceeding is entitled literary forgery. And when this is exposed in a controversy, either political, literary, or religious, the individual who is thus convicted is regarded, by men of high honour, as *hors de combat*. He is done. Neither is it enough to say that the forgery was copied, and was not original. The man at the mercy of second authority should be very cautious.

The *Mail* has published an alleged oath of the Jesuits. The *Mail*, which copies the oath, now stands for doing so, proceuted, and held to account before the law of the land. The *Mail* itself has admitted that the oath cannot be proved to exist. The decree by which it is made to appear that the Pope " has cursed the Jesuits with bell, book and candle, " and condemned them, will probably be found also—not to exist. Has the rev. gentleman ever read the burlesque excommunication of Tristham Shandy? This is the meaningless verbiage to which people are treated. How long are these fabrications of iniquity to do service in the cause of intolerance?

The rev. gentleman gives to his Catholic readers a timely warning, that if their feeling are hurt by his discussion of their " *peculiar dogmas*, " they may thank Rev. J. J. Egan for it. If the dogmas of *their* church are correctly represented, their feelings will not be hurt; if not correctly represented, it will be my duty to see to it.

Again he says: He is not disposed to question the correctness of my statement when I say that the texts given to prove the doctrine attributed to the Jesuits, " the end justifies the means, " are capable of an entirely different interpretation. Then he contradicts himself and says: " In fact I am quite prepared to believe, as Mr. Egan's statement would seem to imply (I did not

imply that), that *ambiguity* is one of the principal excellencies of the Jesuitical authors." Mr. Egan's rendering of the last passage from Wageman, '*Finis determinat probitatem actus,*' furnishes a very good illustration of this. He says this does not mean that 'the end justifies the means,' it means 'the end determines the probity of an action.' I submit this is a distinction without a difference." I, on the other hand, submit *there is a great difference* connected as I said with an action indifferent, or at least not bad in itself, to procure an end, from placing an action bad in itself to procure an end. I shall illustrate my meaning by an example:—One man, desirous of giving in charity, labors at his ordinary avocation to procure the necessary means. Here his work, which, as to its moral aspect, may be indifferent in itself, derives merits from the good end in view. Another man wishes to give in charity, but in order to procure the means he commits murder and robbery. The good end in view does not justify these actions, which are bad in themselves, for as I quoted before:—" *Omnis electio mali mediæ est mala sed non a converso omnis electio boni mediæ es positiva bona.*" Translation:—"Every choice of evil means is evil, but not every choice of good means is good." So the rev. gentleman calls this a "distinction without a difference." If he has no intelligence to perceive a difference, he is not competent to lecture on the subject, or if perceiving the difference he has not the candour to admit it, the case is still worse. I leave himself to decide.

And the rev. gentleman goes on:—"Actions speak louder than words, and I am prepared to affirm and maintain that not merely the Jesuit Society, but the Roman Catholics, whatever may be their theory on the subject, have only too often by their actions given sad proof that they do believe that 'the end does justify the means.'" This all seems like childish prattle. There is no sense in it. Surely the rev. gentleman does not mean it for argument. Any school boy knowing the rudiments of logic must be aware that we cannot proceed from the particular to the universal, that is to say, from particular cases we cannot make a general charge. But methinks I perceive here a hint at a threat that if I should continue this thing he will expose all the abominations of Romanism. These have been now so often exposed by Chiniquy, Maria Monk, Widdows, Fulton, &c., that I don't care. In fact I am quite desperate on these points. In fact I think I shall be able from Presbyterian sources alone to balance these accounts when the test of historical truth can be applied, and in every case the part of the Toronto University faculty who are Protestant will be the judges. I know that the Catholic representation there is not very large, Catholic and Jesuit aggression not having yet gone so far as to monopolize that institution. We have a good deal to be thankful for that we are allowed to live.

There was a time when, in a certain country and under the British constitution, the law did not suppose the very existence of a Catholic. But these were in the days of *civil and religious liberty*, not like these degenerate days when Catholics and even Jesuits can enjoy liberty like other people.

How humiliating to men of the J. L. Hughes stamp and the bigots' of the Ministerial Association, the results of the late vote. They have raised the No Popery cry from one end of the land to the other. The outcry has resounded from pulpit and press; its notes were fierce and sanguinary. They were worthy of the palmyest days of Titus Oates, Lord Gordon, or the Pigotists of the present day—all imbued with the deepest hatred of the members of the Catholic Church. When we reflect how untiring are the men engaged in this crusade, how many complexions it has assumed, now boasting of their zeal for the purity of religion, now parading their solicitude for our noble constitution, now threatened with destruction by an insidious foreign influence, when we reflect how unscrupulous are the men engaged in it, how many glaring untruths they have boldly published, both from pulpit and press, how many base forgeries, now known to be such, are unblushingly perpetrated in the full light of day, and with the enlightenment of the 19th century beaming in their faces, when we reflect upon all this we are thankful that all they could accomplish was to inflame the passions of the ignorant to hate their Catholic neighbors, and the ruffianly element to march at night playing insulting party tunes and wrecking Catholic institutions. But when it came to influencing the better and more enlightened portion of our citizens, even the representatives of the people, they could muster but a baker's dozen, called by Sir John Macdonald "the devil's dozen."

However, Rev. Mr. Percival did not expect any other result. He prophesied that the Bill would not be disallowed. He proposed, however, a practical solution out of the difficulty, and that was to contribute money to the Presbyterians for the purpose of converting the habitants. I have read such reports of conversions by Mr. Chiniquy that the impression was left that they had all gone over to Presbyterianism, but it seems a few are yet to be converted, enough perhaps to be a real danger to the constitution if not soon brought over from the wicked influence of Romanism. I have it on reliable authority that he asserted that a girl converted 500 Romanists into Presbyterians by distributing a few Bibles amongst them. Why, if this be a fact, and the Bibles make Presbyterians of them and not Methodists, why should not the Bible make Methodists of these habitants? Would their salvation be as secure as Methodists? Is there greater security in Presbyterianism? It would appear so, judging from Mr. Percival's transition from the ministry of the one to the ministry of the

other. What will our Methodist friends say to this? After all if they are foreordained to be saved as Presbyterians, they will surely go over in crowds; if on the other hand they are predestined to be lost as Catholics, they will remain obstinately as they are.

This doctrine, "the end justifies the means," is wicked, and we repudiate it. It has been published in all the papers, Father Whelan, of Ottawa, has offered a reward of \$500 to any one who will prove that the Jesuits teach this doctrine. The reward was offered a month ago, and no one has yet claimed it.

The only doctrine I ever knew attributed to any denomination, approaching this in wickedness, is the Calvinistic doctrine of foreordination. This doctrine deprives man of all liberty, and makes God the author of sin. So in that case it would be quite useless to talk of end or means. Calvin called this the horrible decree. The doctrine transfers all responsibility of our moral transgressions from the creature to the Creator. Whether true or false in itself, it is opposed in its consequences, not only to morality, but to the foundation of all moral laws. It teaches that God *foreordained* what ever comes to pass. Pass in review then all the crimes that have been committed since the world began, including the first and last, and since they have *come to pass* it follows that God had foreordained them. And since He had foreordained them it follows that their perpetrators could not avoid committing them. And since they could not avoid them, it follows they had no reason to be sorry for them, and since they had no reason to be sorry for them, it follows there was no motive for exertion to avoid them; they will happen in spite of exertion. But enough; this is a wicked doctrine; the consequences are awful.

The rev. gentleman says that the public were again beginning to regard me as a gentleman. This would imply there was a time when they did not, and soon after he puts me on my guard against personalities. That's very good. He signs himself "Yours in defence of the truth." Who is attacking the truth, or what truth is he defending. Is not this begging the whole question with a vengeance? If he means all this, he is so very innocent, that it's out amongst the babes in the woods he ought to be. Or can it be that he is as some have hinted, will I say it, a Jesuit in disguise? That at one time he insinuated himself into the Methodist ministry, then having learned all about them, got on to the Presbyterian, and is there now busy advertising the Jesuits, denouncing them so that the real truth about them may come out. If this should happen to be so, but I don't believe it, what rogues the Jesuits must be—and he will return to the Jesuits, proclaim himself an ex-Methodist, an ex-Presbyterian minister, and make awful disclosures, like those of Maria Monk, Widdows and Chiniquy. Would not that read like the pages of romance.

Like many others, Rev. Mr. Percival has of late been booming

his church at our expense. I can readily believe that he has no ill-will towards the Catholics. There are many who owe Catholics no particular ill will, yet make a good living by slandering, misrepresenting and abusing them. The subject is always sure to draw a crowd, and in this age of enterprise it is no wonder that people should avail themselves of this popular craving to advertise themselves, and promote their ends regardless of the means.

The rev. gentleman says that he was speaking in his own church and to his own people. The affair was advertised; many others attended in consequence. Neither in his own church or anywhere, has a man a right either on his own authority or by false quotations, to make assertions at variance with truth. His lecture then was public, having been given in the church and advertised. I or any one else have a perfect right to criticise his statements.

I am not at all aggressive. Every one who knows me can testify to that. But when a minister of the Gospel makes publicly, unfounded statements about the Catholic religion, then, though the mildest of men, it makes me somewhat mad, as he puts it. If he had consulted me, I should have suggested a subject about which he knew something—then he would not have made villains of the Jesuits and a fool of himself.

If then to my knowledge statements are made, within the limits of this parish, either from the pulpit or through the press, in which the doctrines or practices of the Church are misrepresented, I shall be always ready in my humble way to task my place, shall I say "in defence of truth?"

J. J. EGAN.

Thornhill, April 8th, 1889.



CHAPTER IV.

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**Rev. Mr. Percival accuses Father Egan of raising
Side Issues.**

GIVES A HUMOUROUS ILLUSTRATION, AND CHARGES THE CATHOLIC
CHURCH WITH OPPOSITION TO THE WORD OF GOD
IN THE VULGAR TONGUE

The Rev. Mr. Egan in his first letter, like his renowned countryman of Donneybrooke Fair fame, came out flourishing his intellectual shillaly, and shouting "now thread on the tail ave me coat." But now it seems he does not like to have his coat tail trodden on, much less his corns. Your readers may have heard the story of a fellow countryman of the rev. gentleman, who recently emigrated to America. A short time after landing he sought employment from a farmer as a farm labourer. Upon being questioned as to the extent of his knowledge of practical agriculture, Patrick at once unhesitatingly declared that he knew all about it in theory and practice. He was then taken out to the field and asked to take hold of the plow, and told to plow straight for that black steer on the other side of the field. The farmer then left him. Shortly after, returning, he found that Paddy had been plowing, in the most fantastic manner imaginable, literally going here and there, and almost everywhere. Why, Paddy," said the farmer, "what do you mean by such a piece of work as this?" "Sure, sur," said Pat in reply, "you told me to plow straight for the baste, but the confounded spalpeen has been moving about all the time, but its myself that's been going straight for her." In his last letter the rev. gentleman has been acting very much like the *black steer*; "the confounded spalpeen has been moving about all the time," and if I go "straight for him," I fear I will make a very crooked furrow.

Your correspondent has the special faculty of raising a great number of side issues, in order, no doubt, to call off the attention of your readers from the main question under discussion. First, we are treated to a very learned disquisition on the difference between Dogmatic Theology and Ethics. I would just state for the rev. gentleman's information, that I so headed my letter because I expected to have to write a number of them in answer to his silly whimperings, and for the most part would have to treat on Dogmatic Subjects, and therefore concluded so to head them all, not that in every letter I shall confine myself

to this particular subject. The rev. gentleman's fitness to fill with credit a chair of either Dogmatic or Moral Theology, and I may add, of even common English, must certainly rest upon something better than his last letter. I fail to find it there. I will give your readers a specimen or two later on.

In my last communication I intimated that my failing to consult Rev. Mr. Egan, and submit my sermon to him for his approval, had probably made him mad. I did not mean angry, I used the word in its primary and ordinary meaning—*insane*. Anger and madness are not synonymous terms. I now find that in my diagnosis of his mental condition, I was quite correct. The rev. gentleman says *he is mad*. "But when a minister of the gospel makes publicly unfounded statements about the Catholic religion then, though the mildest of men, *it makes me somewhat mad*" This candid confession was not at all necessary. Anyone reading his letters would come to the same conclusion. I would suggest to the rev. gentleman's friends that they look after him, and place him where all madmen should properly be—in a lunatic asylum.

It is quite amusing to notice Rev. Mr. Egan's bid for a little Methodist sympathy in the odious position in which he now finds himself, as the result of his rashness. I know "our Methodist friends" (as he calls them) a little better than he does. Mr. Egan is quite welcome to all the sympathy he can get in that quarter. In order to accomplish his purpose the rev. gentleman will evidently stick at nothing. He says, "I have it on reliable authority (of course all his knowledge is authoritative) that he asserted that a girl converted 500 Romanists into Presbyterians by distributing a few Bibles amongst them." Let me have your *reliable authority*, Mr. Egan, please. I never said anything of the kind, and I defy you to prove I did. What I did say was that a girl sold 500 copies of the New Testament Scriptures in a comparatively small village in Quebec." I said nothing about the particular effect the circulation of the Word of God had upon the people. That was a pure invention of "the least aggressive of men"—Father Egan—to serve a particular purpose. I mentioned the incident to show that very many of the *habitants* of Quebec are anxious to obtain that which Rome carefully keeps from them, viz., *the Word of God*. Whether the free circulation of the Holy Scripture makes Methodists, Episcopalians or Presbyterians, is a matter of very little moment, so long as it makes Christians, and it is sure to do that. One thing, however, is quite apparent: it is not especially adapted to make Roman Catholics, or ratify them in that faith, if they should be born in it. This is clear from the well-known historic fact that Rome has always been a strong opponent of the free circulation of the Bible in the vulgar tongue. A considerable portion of Mr. Egan's letter is

taken up in caricaturing " the wicked Calvinistic doctrine of foreordination, " in which the writer demonstrates his utter ignorance of the subject. It is no doubt too profound a question for the Rev. J. J. Egan's shallow brain. As it is quite foreign, however, to the one at present under consideration, we will not now discuss it.

" Our Methodist friends " have probably not quite forgotten that the Rev. Mr. Morris, one of Mr. Egan's predecessors, travelled a long distance out of his way to attack the Rev. Mr. Breden, an esteemed Methodist minister, for having the audacity to dare to presume to address a company of Orangemen on July 12th, 1868. He found, however, " that he woke up the wrong passenger, " and received in return a well merited drubbing. " Our Methodists friends, " in common with all Protestants, know very well that according to well known Roman Dogma they are all " foreordained " by " my Lord of God, " the infallible Pope of Rome, *to go to hell straight* without even the option of a sojourn in Rome's heathenish, Purgatory. " Outside the church of Rome there is no salvation, " and the Rev. Mr. Egan, with all his gross vulgarity, consummate duplicity, and general proficiency in hypocrisy, has not the brazen faced hardihood to deny it. I dare him to do it if he can.

I have spent so much time in chasing the " black steer " round, that I find most of my space gone without even touching the main question at issue. In the future I will take no notice of the *mad animal's* wanderings. His horns are not sharp, so fortunately he is not in a position to do any one much harm.

But to come back for a moment to the Jesuits. The rev. gentleman is evidently at home on the end justifying the means business. He wrings the charges out of the quotation from Wageman, and delivers himself of the following sentence, which for *brilliancy and distinctness* I venture to say is hard to match :— " Connected, as I said, with an action indifferent, or at least not bad in itself, to procure an end, from placing an action bad in itself to procure an end." This certainly settles the controversy on that head." Your readers are all doubtless convinced by the rev. gentleman's clear putting of the case. Having achieved such a brilliant victory in this instance, perhaps the rev. gentleman will be kind enough to take up the other passage I gave him from Busembaum :— "*Cum finis est licitus etiam medi sunt licita.*" " When the end is allowable the means are allowable." Or perhaps he may kindly tell your readers what Gaspard Hardato, a spanish Jesuit, means when he says :— " That a son may wish for the death of his father, and even rejoice at it when it arrives, if his wish does not arise from personal hatred but only from a desire of the patrimony which his death procures him." Or what Father L'Amey, a French Jesuit, means when he says :— " That a Monk or ec-

clesiastic may lawfully assassinate a calumniator who threatens to impute scandalous crimes to the community when there is no other way of preventing the execution of his purpose." These will be sufficient perhaps for the present. When the rev. gentleman has given your readers the benefit of his very lucid and clear explanation, I may favor him with some others.

The Rev. Mr. Egan calls in question my statement that the Jesuits ever came under the ban of the Pope, and demands proof. We shall certainly gratify him. Dr. Mosheim, in his *Church History*, page 710, says:—"The Jesuits affected to believe (and probably many of them thought) that Clement would not dare to suppress their Order. But in the fifth year of his pontificate, he resolved, in defiance of all clamour and menaces of the zealots, to disembody the fraternity, and amalgamate its members with the unprivileged mass of society. He declared it to be his opinion that the order had ceased to answer the ends of its institution, and that the members, by the impropriety of their conduct, their loose casuistry and their mischievous arts, had forfeited all claim to further encouragement. A bull for the annihilation of the society was therefore promulgated, its colleges were seized and its revenues confiscated. Lorenzo Ricca, the refractory general of the order, was sent to the Castle of St Angelo, and died in confinement." Is this satisfactory? The bull of Pope Clement XIV, was dated July 21st, 1773. I would like to give it to you in full for Rev. Mr. Egan's benefit, but it is too long for your space. I will give an extract or two. The Pope says:—"We have omitted no care, no pains, to arrive at a thorough knowledge of the origin, the progress, the state of that regular order commonly known as the company of Jesuits." He then goes on to accuse them of having adopted, in certain places, certain idolatrous ceremonies in contempt of those approved of by the Catholic Church and with teaching certain doctrines which the Holy See had prescribed as scandalous and contrary to good morals. He then calls attention to the fact that his "dearly beloved sons in Christ, the kings of France, Spain, Portugal and Sicily, found themselves bound to the necessity of expelling and driving from their states, kingdoms and provinces these very companions of Jesus, persuaded that there remained no other remedy to so great evils, and that this step was necessary to prevent the christians from rising against one another, and from massacring one another in the bosom of our common Mother, the Holy Church." He concludes as follows:—"We do out of our certain knowledge, and in the fullness of our Apostolical power, suppress and abolish the said company, and that the name of the company shall be, and is forever extinguished and suppressed. Our will and pleasure is, that these our letters shall forever to all eternity be valid, permanent and efficacious."

We shall see what the Rev. Mr. Egan has to say to this well established historic fact. I warn him, however, not to follow in the footsteps of the Rev. Mr. Hand, and say that "this was only a piece of diplomacy demanded by the peculiar exigencies of the times." That's altogether too thin. He will have to manufacture something better than that. Perhaps, with his characteristic effrontery, he will deny the existence of the document. We shall see. These are the gentlemen who, *having been deliberately kicked out* of all Catholic countries again and again, by Popes, Princes and Kings, are now coming over to America, like the *third* plague of Egypt (your Bible readers will remember what that was), again to repeat the peculiar tactics for which they are justly condemned by the impartial testimony of history.

The Rev. Father Egan evidently has derived a great amount of consolation from the recent vote in Parliament on the question of disallowance (in fact I know of nothing that could give him greater pleasure, unless it be the repeal of the Scott Act) but it's a long road that has no turn in it. This vote has not been an unmixed evil by any means. It has opened the eyes of the Protestants of this Dominion, and given them to understand clearly by whom they are *actually ruled*. It's worth paying a round sum for the possession of this knowledge.

This vote has not been looked upon as an unmixed good by many of the more intelligent Romanists, by any means. *Le Canadien*, the leading Dominion Government organ at Quebec, and which is supposed to reflect to a large extent the views of Cardinal Taschereau, in a recent issue concludes an article on the subject as follows—"The papal diplomacy in this instance has been changing, illogical and inconsequent. These vacillations, inconsequences, contradictions, have created a bad effect in this country, and we pray God that such a spectacle may never again be seen here."

The rev. gentleman concludes his letter with the following proclamation:—"If then to my knowledge statements are made within the limits of this parish, either from the pulpit or through the press, in which the doctrines of the Church are misrepresented, I shall be always ready in my humble way to take my place, shall I say for the defence of the truth." It is to be earnestly hoped that all Protestant ministers residing within the bounds of the parish aforesaid will take due notice and govern themselves accordingly. Perhaps in his next the Rev. Mr. Egan will kindly define the limit or extent of his parish, so that those living outside it may breathe freely.

For the present, yours in defence of truth.

The Manse, Richmond Hill. April 17th, 1886.

W. W. PERCIVAL.

CHAPTER V.

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**Father Egan Answers the Charge of Raising Side
Issues**

CALLS UPON MR. PERCIVAL AGAIN TO PROVE HIS STATEMENTS, DE-
TECTS A FRAUD IN THE QUOTATION OF THE PAPAL BRIEF
CALLS FOR PROOF THAT THE CHURCH IS OPPOSED
TO THE BIBLE AND INVITES HIM TO A
FRIENDLY DISCUSSION OF THE
BIBLE QUESTION.

As Rev. Mr. Percival commenced his last letter by relating a humorous anecdote of a countryman of mine, I may be permitted to tell another. Though my anecdote may not be quite so humorous, it will be, I am sure, more appropriate. Hearing two Frenchmen arguing some point, and not understanding their language, the Hibernian exclaimed, "I don't know what they are saying, but I know very well who is getting the worst of the argument—the man who has lost his temper." It is evident the rev. gentleman has quite lost his temper, and I pity whoever finds it.

His letter reminds me of Swift's meditations on a broom stick; it is a specimen of that diffusive, empty style, wherein a great deal is said, and nothing proved. *Vox et præterea nihil* ("A sound and nothing more"). I am indeed sorry, by reason of the matter in discussion (if indeed there is anything now under discussion), to find that he has descended so low. People will be disgusted to find that a person in the garb of a clergyman cannot conduct a controversy in a manner becoming the dignity of a christian gentleman, and a subject of vital importance. There is no argument in that kind of thing. But I shall not follow him in Billingsgate. The depths to which he has descended give him that impunity, which, perhaps, he has been seeking. Could any one imagine that his last letter was written by the courteous disciple of Chesterfield, who warned me against personalities, and declared he would deal with principles, not with persons?

He says that I have the special faculty of raising side issues in order to direct attention from the main question under discussion. Now, what is the main question under discussion, and how far has he kept to it? Shall I repeat it? That in his own

church, to his own people he quoted the *Mail* of March 5th to prove that the Jesuits, and consequently the Catholic Church, taught the wicked doctrine that the end justifies the means, a doctrine so subversive of all moral law that persons professing it would be unfit for civil society. I call upon him to give authentic proof of this statement, and he answers by saying that after all the end has something to do with the action. Here indeed he made a slight advance to the question under discussion, but did not get quite to it. And because I have called upon him for proof of this accusation, which is a gross calumny, and asked him to have the proof endorsed by the Toronto University, he complains that I grossly abused him. I have called upon him for proof of his assertion that the Pope did curse the Jesuits with book, bell and candle. Did he rush to the University, and like a man bring forth the proofs? Not a bit of it. What does he do instead? He tells a yarn about a *steer*, and then steers away from the subject as fast and as far as it was possible. Then he goes on to say that I have been raising side issues in order to draw attention from the question under discussion. These proofs were the points under discussion, and he has carefully shunned them, reminding one of the bird which flies in every direction when its nest is invaded, except near the spot where the nest is located.

It is true that as a matter of expediency the Jesuits were suppressed as a society. In the Brief, however, of their suppression there is not one word condemning them or their doctrines. They were allowed to disperse and join the ranks of the secular clergy as priests in good standing.

Mr. Percival says the Pope in his rescript goes on to accuse them of certain *idolatrous ceremonies* in contempt of those *approved* of by the Catholic Church, and with teaching certain doctrines which the Holy See had proscribed as scandalous and contrary to good morals. You are at your old work of misrepresentation again, Mr. Percival. If he can get the Professors of the University to show from the Brief (not a Bull, as Mr. Percival calls it) that he states the truth in the above sentence as it is, I shall give him one hundred dollars for his trouble. There is a chance. He is wrong, and he knows it. There is no good faith in an error like that. Does he depend on tricks like this for the success of the cause he advocates?

What will the Presbyterian congregation think of their minister who, when called upon to substantiate these statements, has no answer to give but abuse, so low, that the amenities of ordinary civilized society forbid me to notice, much less to follow him to such depths of vulgarity. Would not the rev. gentleman have been better employed in proving his statements, as people expected than finding fault with a sentence in which some words were

omitted, and which would have been rectified if I had had an opportunity of seeing the proof sheet. When a man tries to make capital out of an accident like that it can be easily seen to what straits he is driven.

I ask now, who has been keeping from the point? I have indeed in my last letter been rambling, not like my countryman after a *beast*, but, after one who I considered at least as having the cultivation of a gentleman, though perhaps mistaken or deceived in regard to certain facts or doctrines. The Catholic Church does not teach her Theology through the *Mail*, nor is her history impartially stated in Mosheim, as he will find. I call upon Rev. Mr. Percival again for authentic proof of his statements, or let him honestly say that these proofs are not to be found. It is not by teaching abominable doctrines, such as he attributes to her, that the Catholic Church has acquired influence which she holds, and of which she is so jealous.

I am sorry that I was misinformed about the conversion of 500 inhabitants, and I hereby retract my assertion to that effect, on the ground that I was deceived. I shall not need in future to rely on hear-say, as I have the gentleman's own words in print. I think, however, it would be difficult to find a comparatively small village in Quebec, 500 families, without copies of the Bible. It is astonishing, however, how much better the clergy of the Presbyterian Church know Catholic theology and the condition of Catholic people, than the Catholic clergy, whose duties and avocations bring them in much closer connection with these matters. In fact the thing is almost incredible.

He says that Rome has always been a strong opponent of the free circulation of the Bible in the vulgar tongue. That is simply another calumny. Will he prove the assertion? I know I can prove to the contrary. He says whether the free circulation of the Scriptures makes Methodists, Episcopalians or Presbyterians is of very little moment, so long as it makes christians, and it is sure to do that. Is it because the Presbyterians do not regard Catholics as christians that they take such pains to circulate the Bible amongst them? It would seem so.

The rev. gentleman has got out of the Dogmatic business ingeniously. But suppose we return to it for a while, and as he says he has been anticipating some Dogmatic gymnastics, I shall give him a chance of exercising his skill in that department. We shall watch carefully to what use he will put this opportunity.

I shall ask him a few questions suggested by the last sentence of his which I have quoted. If hitherto we have been groping in the dark on matters so important, it will become him much more to enlighten us, and, in a charitable, gentlemanly manner, reconcile us to his views, than slander us, call us hard names, and tell us our brains are too shallow to understand these things.

It will be admitted that people with shallow brains have souls to save, and are capable of acquiring the knowledge necessary to that end, unless, indeed, they are "fore-ordained," in which case they are all right anyhow.

The historian Froude has said, that if the Protestant religion had been presented to the Irish in a less offensive manner it is probable they would all have embraced it. But no; it was presented to them at the point of the sword; they were told they were idolaters, that they were not allowed to read the Bible, and all that, as we are told now. They knew to begin with that this was not true. And then the Penal Code in all its fury and barbarity was enacted against them. At the very first step the people were prejudiced against a religion presented to them in that way.

1. Will Mr. Percival explain to us how it is that the Bible is sure to make christians? Suppose a Pagan found a Bible, how does he know it is a Bible? How could Mr. Percival prove to him its inspiration? Does the Bible prove its own inspiration to the Pagan? Is the authority which proves the inspiration of the Bible infallible? Yes or no?

2. If it is a matter of no consequence provided one is a christian whether he is an Episcopalian, Methodist or Presbyterian, will the gentleman tell us if all the contradictory doctrines held by these denominations are revealed by God in the Scriptures? Is it the same whether he believes, for example, in fore-ordination or not? If God has revealed this doctrine, are the Methodists who reject it just as well off? Or does he consider that some people are at liberty to disbelieve what God has taught? Is this what the rev. gentleman would call liberty of thought?

The Calvinists teach that there are two sacraments. There are no sacraments according to Quakers. Episcopalians teach that there is a real distinction between Bishops and Presbyters. According to the Westminster Confession there is no such distinction. According to the Methodists there is a hell for the wicked. There is no hell according to the Universalists, &c., &c. All these are christians and Bible christians at that. It is all right then, provided one is a christian, to disbelieve, perhaps, what God has taught? And some of these must, for contradictory propositions, according to philosophy, cannot at the same time be true.

By answering these questions, and proving his own proposition that it is a matter of very little moment, &c., the rev. gentleman will have a good chance of removing many little difficulties in the way of reconciling us to his views. But please, now, Mr. Percival, be nice, and don't get into a rage for nothing at all. I would not vex you for anything. Being the

mildest of men, you know, I hate to see you in a passion, when it's information, and logic, and coming to the point I want from you. Give us these things and we can be the best of friends, and we'll like you so much, Mr. Percival.

As to the question that the Catholic Church teach that the end justifies the means, in his first letter he denies having said anything of the kind; in his last letter he attempts to prove it. How is this? What will those think now who have heard him speak, and read his letters? How, consistently with truth, reconcile these statements? When the faculty of Toronto University decide that the Jesuit authors teach that doctrine, they will get five hundred dollars for their trouble. But they are too cautious to risk their reputation as scholars and gentlemen by perverting garbled quotations to such an end.

I do not care whether the Jesuits or any other Catholic institution ever got one cent of this money or not. I am sorry that the affair has caused the revival of so much bigotry, for bigotry has no head, and cannot think, has no heart, and cannot feel; her decalogue is written in the blood of her victims.

Notwithstanding the exertions of the leaders of this crusade, the movement has commenced to languish, and its discordant notes of hatred are fast dying away. Sober and considerate men of all denominations are astonished at the blind malignity of the preachers who figured at recent meetings, and they have turned in disgust from the loathsome spectacle of christian ministers exciting the worst passions of their ignorant dupes, and making, "openly," statements at variance with truth.

We are told in natural history that the serpents, near the close of the summer, when they become blind with excessive venom, strike recklessly at every object that presents itself, often inflicting mortal wounds on themselves. Now, if this venom is expended, and he can settle down to discuss the question about the Bible which he introduced, and give us some enlightenment on these matters, I shall be glad to accommodate Mr. Percival by taking up his arguments.

I cannot follow him through all the side issues that he has raised, such for example, as the Scott Act. This is a question to which I have given very little attention, but I know that like every scheme that is made a hobby by the fanatics of the Ministerial Association, it is opposed by the people and defeated. Whether this opposition on the part of the public is on the merits of the question itself, and because, after the experiment, they do not think the Scott Act has promoted the cause of temperance, or because it is advocated by the Ministerial Association, I can't say.

I must bring this letter to a conclusion, though I have been obliged to leave many side issues untouched. I must return in

my next to the question of exclusive salvation. I shall be glad of such opportunities to explain the Catholic doctrine, but I must not intrude on all the space needed to hunt every hare that is started on my path. With time and patience, and with truth and justice at my side, I expect to get through, nor can I be frightened by abuse to abandon my purpose.

Yours, Etc.,

J. J. EGAN.

Thornhill, April 22nd, 1889.



NOTE

It is sometimes urged, and I admit with some reason, that no good can come of controversies like the one at issue, that no conversions will be made, &c. I am willing to admit all that, but we Catholics cannot lose much anyhow. Nothing can be brought up against us that the Protestant public are not already familiar with. Frauds like Widdows, who is now serving a ten years' term in the Penitentiary at London, have made fat livings by slandering us. In a controversy it will be seen there is another side to the question. We will have an opportunity of speaking for ourselves, an opportunity which rarely presents itself of reaching our Protestant neighbors, and placing matters before them in altogether a new light, and exposing the tactics which are used against us.

Besides our opponents if they have any self respect, will be more guarded in their statements, when they find that they are liable to be called to task.

It is a humiliating situation for one who would desire to be regarded as a man of honor, to be detected in a deliberate falsehood or misrepresentation. I think bigotry and falsehood should be stamped out, and those who busy themselves in sowing discord should be frowned down.

It will be said these things create bad feelings. No doubt they do, but whose fault is it? Must Catholics always meekly submit to this rude insolence for the sake of peace? I am convinced we are often attacked because our enemies calculate on impunity. If they had any fear the business would not pay, or serve their purpose, they would be more careful.

I make this explanation in answer to some friends, Catholic and Protestant, who do not like that a controversy should degenerate to mere personalities, but for my own part I shall be careful to guard against rash statements.

J. J. E.

CHAPTER VI.

ROMAN DOGMATICS.

REV. MR. PERCIVAL'S DEFINITION OF JESUITS. A CHRONOLOGY OF THEIR BANISHMENT, AND SEVERAL GRAVE CHARGES ARE URGED AGAINST THEM.

I will now resume the consideration of the Jesuit Question. What is a Jesuit? He is a mere machine, without the right to exercise his own judgment in any case. The General's will must be his will. He must go where he is sent, and do whatever his chief may dictate. He is to ask no question, to seek no reasons, but simply to obey. When commanded by his superior to send the Spanish Armada to overthrow England, or to blow up the English Parliament with gun-powder, or assassinate King Henry of France, or poison Pope Clement, or shoot the Prince of Orange, or enjoin Charles IX. to perpetrate St. Bartholomew's massacre, or Louis XIV. to revoke the Edict of Nantes and deluge France with the blood of her choicest sons, *he must simply obey*. Should he be detected in the act, and get his miserable neck stretched, he may then be canonized as a saint, as was Garnish, the Jesuit chief of gun-powder plot fame. (See Humes His. Vol. III., ch. 40.) Here are his instructions:—He "must regard the Superior as Christ the Lord, and must strive to acquire perfect resignation and denial of his own will and judgment, in all things conforming to the will and judgment of that which his superior wills and judges, * * * 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 every direction." (See Nicoline b. 30 to 56, Steinmetz Vol. I., p. 351. His. of the Society of Jesus Daurignac Vol. I., p. 14. Encyclopædia Americana Vol. II., page 198.)

From the above facts, which cannot be successfully disputed, your readers will soon see that a number of men, under despotic control at Rome, cannot otherwise than be inimical to the liberties of any community where they may obtain a foothold. That this has been their record, the impartial testimony of History abundantly corroborates. If they are, as certain parties would have us believe, the sweet innocents, with angelic temperaments and incandescent piety, whose only object is now, and ever has been, to spread abroad the knowledge and spirit of

Christ, the Divine Saviour of men, then I ask (and I think I have good reasons for asking), how comes it that History presents them to us in such an odious light ?

Before their suppression by Pope Clement XIV. they were driven out of the following countries, by the respective governments, at the dates mentioned :—Saragossa, 1555 ; La Palatine, 1556 ; Venice, 1568 ; Avignon, 1570 ; Portugal, 1578 ; England, 1579, again in 1581, and yet again in 1586 ; Japan, 1587 ; Hungary, 1588 ; Bordeaux, 1589 ; France, 1594 ; Holland, 1596 ; Tournon, 1597 ; England, 1601, again in 1604 ; Denmark, 1606 ; Venice again, 1412 ; Japan again, 1630 ; Bohemia, 1618 ; Moravia, 1619 ; Naples, 1622 ; China and India, 1623 ; Malta 1634 ; Russia, 1723 ; Savoy, 1729 ; Paraguay, 1733 ; Portugal again, 1759 ; France again, 1764 ; Spain, 1767 ; the two Sicilies, 1767 ; Parma and Malta, 1778.

After their suppression by Clement, they were driven out of Russia again, 1776 ; France again 1804 ; Grisons, Swiss Canton, 1794 ; Naples again, 1806 ; France again, 1810.

Neither can it be maintained truthfully that the society improved any after their restoration by Pope Pius VIII. in 1814 (I will allow your readers to reconcile as best they can the consistency of one infallible Pope *cursing*, and another infallible Pope *blessing, the same men*), for since that date they have been expelled from the following countries :—Belgium, 1816 ; France, 1819 ; Russia, 1820 ; Colleges in France, 1831 ; Spain, 1835 ; France again, 1845 ; Switzerland, 1847 ; Bavaria, 1848 ; Naples and Papal States, 1848 ; Paraguay, 1858 ; Italian towns, 1859.

Beyond question, their conduct must have been bad in the extreme, before such intensely Romish countries as France and Spain would kick them out of their Dominions again and again. These are the “ learned and illustrious society of Catholic Priests.” that certain parties in our midst would hold up before the public as the embodiment of every excellency.

But, perhaps, it may be contended, that during the past few years they have repented of their former crimes, or else all the old criminals have gone to purgatory, or some other place, where they will probably be even worse off, and that the new generation of Jesuits are all that they claim to be themselves, and that their friends claim for them. But even this, I am sorry to say, is not correct, or at least we have no evidence that it is. Perhaps there is no statesman to-day that stands higher in the estimation of our Roman Catholic fellow-citizens, than does the Right Hon. W. E. Gladstone. His opinion will, possibly, have some influence with them. In an article in the *Contemporary Review* for June, 1876, the Right-Hon. gentleman brings the following charges against the society :—“(1) Its hostility to mental freedom at large ; (2) its incompatibility with the thought

and movement of modern civilization; (3) its pretensions against the state; (4) its pretensions against parental and conjugal rights; (5) jealousy, abated in some quarters, of the free circulation and use of Holy Scriptures; (6) and *de facto* alienation of the educated mind of the country in which it prevails; (7) its detrimental effects on the comparative strength and morality of the states in which it has sway; (8) its tendency to sap veracity in the individual mind." In the above mentioned article Mr. Gladstone discusses these points with his usual ability.

A remarkable discussion took place in the French Chamber in 1879 on this subject. During the discussion it was clearly proved that the society held the same doctrines now that it held from the beginning. That it taught the Divine right of Kings; that the liberty of the press was a dangerous thing; that it attacked the Revolution and glorified the Revocation of the Edict of Nantes; that it denounced trial by jury; and condemned liberty of conscience and worship. The result of that discussion was that the Jesuits were expelled from the educational institutions of France.

I stated that Pope Clement XIV. probably fell a victim to Jesuitical malice. I made the statement on the following grounds:—Cardinal De Birnis, who had been Minister of Louis XV. of France, shortly after the Pope's death, wrote thus: "When others shall come to know as much as I do, from certain documents which the late Pope communicated to me, the suppression (of the Jesuits) will be deemed very just and necessary. The circumstances which have preceded, accompanied, and followed the death of the late Pope, excite equal horror and compassion." And speaking of Pope Pius VI., who was the immediate successor of Clement XIV., he said: "The Pope has certain moments of frankness, in which his true sentiments show themselves. I shall never forget three or four effusions of his heart which he betrayed when with me, by which I can judge that he was well aware of *the unhappy end of his predecessor, and that he was anxious not to run the same risks.*" (See Apund Nicolini pages 419-420.) Carmenin says: "The dispatch of the ambassador of Spain relates, in its fullest details, the examination of the dead body, which was made the day succeeding his death, and adds to *the irrefutable proofs of the poisoning of the pontiff, and the guilt of the Jesuits.*" (Carmenin Vol. II., p. 398.)

With your unprejudiced readers, I think I have made out my case, and have clearly demonstrated that the history of the Society of Jesus will not stand the light of investigation, that its record is a bad one, and its presence in our country, and more especially the many favours showered upon it by the Government, is a just cause for anxiety on the part of all who have the welfare of the country at heart.

I will therefore close my present letter with an extract from the Montreal daily *Star* of the 25th inst.: "It is intimated that Mr. Mercier is going to the Old Country, and it is said that his presence was required at Rome to discuss Jesuit affairs some months ago, 'the highest quarters at Rome inclining to the opinion that the recent Quebec grant to the Jesuits was imprudent, seeing the condition of affairs in Canada.' Whatever the opinion of the Papal authorities may have been some months ago in regard to the wisdom of making the grant—and it seems that there was more foresight at Rome than at Quebec—it is evident that they have still less reason now to thank Mr. Mercier for, in arousing the feelings of the people over this unfortunate affair. There was no need of his throwing this brand among a people who were living amicably together. The upshot has been that he has done the Jesuit Order more injury than benefit, and has been the cause of an agitation being started which may yet do something to clip the wings of French Canadian aggrandisement and restrict the privilege of the Catholic Church. If these results should follow, the Papal authorities at Rome will have Mr. Mercier to thank for it. He declined to listen to the advice of that eminent representative of the Church, Cardinal Taschereau, and persisted in playing his own game, not for the good of the Church, nor yet for the good of the French Canadian people, but in order to help on his own political ends."

If I am under the necessity of writing again, I will, in my next letter, discuss the Romish Dogma of *Mental Reservation*, and will endeavor to show your readers that it is about on a par with the "very wicked doctrine" of *the end justifying the means*.

For the present, yours in defense of truth,

W. W. PERCIVAL.

The Manse, Richmond Hill. April 30th, 1889.



CHAPTER VII.

Father Egan still asks for Proofs

AND EXPLAINS THE CAUSE OF HOSTILITY ON THE PART OF INFIDELS
AND OTHERS TO THE JESUITS.

SIR—I heartily congratulate Rev Mr. Percival on his partial recovery from the billious attack from which he must have been suffering when he penned his letter of the 18th ult. Has he been using Mrs. Winslow's Soothing Syrup? It is said to be very good for some people. With this improvement in health, his temper is also somewhat better, though there is still room for improvement. He has given himself over of late to a kind of lawlessness of speech, and been practising his morbid recklessness on the Jesuits. Or can it be that the few doses which I have administered have helped to tone him down, and bring him to suavity and humility as becomes a gentleman of his profession. It is a mercy to give such people a strong dose, to stop them in their reckless career.

Under the ordinary missionary process of Bible expostulation, I have no doubt the gentleman would turn out a theological desperado, but I have hopes that a few more doses will still more regulate his bile, tone his liver, and make him really pleasant. Though his temper is slightly improved, I regret to say that his logic remains about the same; if anything it is worse. I wonder if he were to swallow a volume of Whately's Logic would it cure him of that malady? I am very much in favor of mild treatment for all the ills that flesh is heir to, but there are acute diseases that roots and herbs cannot reach, and if Rev. Mr. Percival does not recall and give up his rash, unfounded and slanderous statements against the Catholic Church, I must quit my usual mild ways and administer stronger doses, to effect, if possible, a radical cure.

He says I have not given a single instance of his ill temper. Of course I have not. He has given plenty of such instances himself, and made it unnecessary for me.

Now, what is the matter under discussion and how has he met my arguments?

1st. He has stated that the Jesuits, and consequently the Catholic Church, teach the doctrine that "the end justifies the means." I denied that, and called for the proofs, and in answer he accuses me of *steering*. In order to understand this question,

it would be necessary to have studied the whole tract, *De actibus humanis*. In that tract the fundamental principles are laid down, and the different kinds of human actions grouped, and when the whole tract is gone over, it will be seen that the texts, which the rev. gentleman has quoted, refer to means not bad in themselves, and consequently do not teach that doctrine. It is quite evident he has never studied the tract in question; it is probable he never even saw the outside of the book in which it is contained, and it is a marvel how much he pretends to know about it. He has got his ideas at second-hand, and has been deceived, but the worst of it is that he wants to remain deceived, and get others to share in the deception. Another man would have given up the whole thing long ago, but no, like Goldsmith's Schoolmaster :

“ For e'en though vanquished he could argue still.”

Since he has not procured the endorsement of the University to his charges, I am willing to give him another chance. Let him appoint a time and place, bring a number of intelligent gentlemen with him, and I shall place the standard author (Gury), used in our seminaries as text book, and if he can, when the whole tract is seen, prove from it the odious doctrine that “ the end justifies the means,” I give up. If, on the other hand, I cannot prove the contrary, it will be seen also. This is the proposition which I called in question. This is the test that will show a manly attitude on his part, and not that mean snivelling and garbling, and bringing up new accusations before the first is proved, which has excited the disgust and contempt of every one, even of those who would otherwise be friendly to his cause. Is it any proof to discover a sentence in which some words were omitted? I did not charge the printer with the omission; the omission was my own. What of it?

Any doctrine held by the Catholic Church, she teaches it, and teaches it boldly. She does not hold the doctrine that “ the end justifies the means,” therefore she does not teach it. How often do we read in newspapers of Presbyterian ministers being *called* by certain congregations, because the teachings of these ministers are supposed to be in harmony with those of the congregation. The question is not so much whether their teachings are the truth or not, but if they harmonize. Christ said to His apostles go *teach* all nations, but now that commission seems to be reversed. It would seem that now the commission is, go, let every one teach you what interpretation you must put on the Bible. If, however, for teaching anything at variance with truth, you are called to task, you may prudently call that a “ *minor point*,” and give it up rather than get discharged by your congregation. Some time ago when a Presbyterian minister, Rev. Mr.

Macdonnell, of Toronto, denied the Dogma (mind this belongs to the department of Dogma) of everlasting punishment, or as Mr. Briggs humourously puts it, knocked the bottom out of hell, he soon caved in when he found that he was in danger of losing his living. I wonder was a new bottom put into the infernal regions when Mr. Macdonnell gave his assent? If the Jesuits had acted with the same prudence and caved in to suit Kings and Emperors they would not have been banished out of so many countries. But it is in denouncing the abominations, idolatries, tyranny, superstitions, and heathenish Purgatory of Romanism that Presbyterian clergy rise to the dignity of teachers, and manifest real courage and bravery.

2nd. I have demanded proof that the Pope did curse the Jesuits with bell, book and candle. No proof.

3rd. He has stated that the Pope in his rescript goes on to *accuse* them of certain idolatrous *ceremonies*. &c.

I have asserted the falsehood of that sentence in language which no one able to maintain the attitude he had taken could have ignored. If he had, as he said, the Brief before him I charge him with having deliberately falsified it to suit his purpose, and, after that, he purposes giving us a lecture on Mental Reservations as practised in the Church of Rome. It may turn out to be like some of his other lectures. We shall see.

By the way, he calls this a Romish Dogma. This question does not belong to Dogmatic, but to Moral Theology—please call things by their proper names, Mr. Percival. Though all his letters are headed Dogmatics, not one paragraph of Dogma is in them. How is this after all the promises?

4th. He stated that the Catholic Church is opposed to the circulation of the Bible in the vulgar tongue; that the Bible is sure to make christians; that no matter what denomination, provided they were christians, &c. I asked him (1st) to give proof that the Catholic Church was opposed to the circulation of the Bible—no proof; (2nd) that it is of little moment what kind, &c.; (3rd) if some people are at liberty to deny perhaps what God has taught in the Scriptures, and if not, how reconcile with objective truth contradictory doctrines.

These questions are very impertinent, I am aware. He has indeed given a most intelligent answer by calling them minor points, unworthy of his notice—and in future he will despatch them by treating them “*with silent contempt*.” There are other and weightier reasons, Mr. Percival, which make you cautious in approaching these questions, besides their being *minor points*, and you know it, and though the *silent contempt* business has a pompous sound, no one would be deceived by it. I do not think you are quite satisfied with it yourself, as clearing you out of the difficulty, but it is the safest policy under the circumstances.

Now, if these are secondary points, what would the rev. gentleman call matters of real importance ?

You were right when you said I wanted to draw you into the discussion of these minor points. You knew what a mess you would get yourself into in discussing these same minor points. Is not the question of the inspiration of the Scriptures worthy of the rev. gentleman's notice ? Is this a minor point too ? It seems that what gives him most trouble is the omission in that sentence. But though such omissions may sometimes be attended with disastrous results, still it has nothing to do with the inspiration of the Scriptures, or with "the end justifying the means." But I must not forget that he charges me with wandering away from the subject, to which he keeps so closely.

Having himself introduced the Bible question, I asked him a question relative to its inspiration. No doubt his congregation, and the public in general, expected an intelligent answer, and so far have been disappointed. Will the gentleman have the face ever again to assert publicly that the Catholic Church is opposed to the Bible ?

That the Jesuits were suppressed is true ; that many accusations were made against them is true. That these accusations were proved is *untrue* ; that the Pope accuses them, as Mr. Percival asserts, is untrue. He merely mentions that the accusations were made. Why did Mr. Percival change some words in the quotations from the Brief of suppression ? To suit his purpose. Why did he put language into that Brief which it does not contain ? And then why does he build up arguments on the corruption of the text which he has made ? Does he not accuse the Jesuits of tactics like these and how does it come to be lawful for Mr Percival ? Is this honest ? The fact of the matter is that men of his calibre look upon anything as justifiable that militates against the Catholic Church. They look upon anything gained that is taken from her. They will any day extend the right hand of fellowship to infidels, ex-monks, or any one who steps forth as a no-popery champion. They reject no story, no matter how loathsome, provided it is against the Catholic religion. Does "the end justify the means."

The troubles of the Jesuits commenced in France, when they made Louis XV. and his mistress, Madam de Pompadour, their enemies. The Jesuits, being the Court Chaplains, insisted on having the scandalous intimacy of the King with her broken up. Kings are not accustomed to be thwarted in their affairs, love or otherwise, and the Jesuits were banished for having done their duty. The enemies which the Jesuits had thus made, led by Voltaire and D'Alembert, were determined on the overthrow of the Jesuits, who, on account of their zeal and ability in the cause of religion, were regarded as formidable enemies of the revo-

lutionary designs of the infidel philosophers of the day. The infidels flung themselves into the struggle against the Jesuits with terrible earnestness, gathering up for this supreme effort all their energies. Voltaire devoted to this all the faculties of his mind, and all his power of derisive ridicule and scathing sarcasm. He said, writing to Helvetius, in 1764 :—“ Once we have destroyed the Jesuits, that infamous thing (the christian religion) will be only child’s play for us.” The infidel writers published all manner of lies about the Jesuits, and these are the lies now adopted in the crusade against them.

This is a fair specimen of the reasons for which the Jesuits were banished from so many countries where infidel secret societies held power, and this is the company in which Rev. Mr. Percival is willing to find himself in attacking them. In quoting these calumnies that have been sent broadcast about the Jesuits, I could excuse him on the ground that being deceived himself he may have looked upon them as having come on good authority, but when he deliberately alters the text of the Pope’s Brief, which he says he has before him, in order to suit his purpose, the idea of his *good faith* and *honesty* in the matter vanishes, and no soft language will suffice to characterize this flagrant breach of truth. Before I get through I hope to show the Protestant people of this locality how their confidence is abused, and their intelligence insulted, by some who pretend to instruct them on the tenets and history of the Catholic Church. These calumnies have been sent over the world on the wings of an untiring press, and the truth comes slowly limping after them. They have been often repeated, but though as often contradicted, it is difficult to nail every lie in particular.

He says that the Dogmas of the church consign Protestants to an endless hell. What the Catholic Church teaches is that “Outside of the true Church of Christ there is no salvation.” I believe that nearly all the Protestant denominations have adopted the creed of St. Athanasius as a standard of faith, and that creed commences in these words :—“Whoever shall be saved before all things it is necessary that he hold the Catholic faith, which, unless every one do hold whole and entire, he shall perish everlastingly.” St. Paul says :—“For without faith it is impossible to please God.”—Heb. 11 : 16 ; and our Lord, Mark 16 : 16 :—“He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.” Christ established a visible church and said emphatically :—“He that will not hear the church let him be to thee as a heathen and publican.”—Luke 10 : 16.

I could multiply texts to this effect. This does not look as if Christ had left people at liberty either to embrace His religion or not. The Church does not teach that Protestants will be lost, but

she teaches that all who refuse to accept the true faith by doing so incur the guilt of mortal sin, and thereby lose their soul. If a person is in good faith in his error, that is, if he has never had an opportunity of knowing the truth, he is considered by the church in good faith and as one of her children, and if he has lived according to what he has believed to be the true law of God, he will be saved as if he were a Catholic. I think this is fair.

What would you have, Mr. Percival? Would you have establishments, improperly called churches, instituted by every Tom, Dick and Harry, on a par with the true Church of Christ? Would you give those who are urged by ambition, vanity, or even worse, to form a new religion that Christ never taught, in fact contradicting Christ, as good a claim to salvation as those who have believed on God's infallible word, what He has taught, and tried to fulfil His precepts? We are just as much obliged to believe what God has taught as we are to obey His commandments. I have shown that nearly all Protestant sects hold the same doctrine. You will find nearly the same doctrine, but much more rigid and uncharitable, and Presbyterian like, in the Confession of Faith which I have before me.—Page 125, questions 60, 61, 62, &c.

Mr. Percival says he has punctured me with the keen lance of his sarcasm. That's how he proved from Jesuit authors that "the end justifies the means," and got the University to endorse him. He has done wonders. If he had punctured me with sound logic it would go father with intelligent readers than what he calls sarcasm.

Mr. Percival complains that I called him a "lying devil." What I said was that there were lying devils going around the country deceiving the people and misrepresenting the Catholic Church. I did not refer to him in particular. I have not spoken as severely as St. Peter, who seems to have had in prophetic view, and described exactly, some of the preachers of the present day. He says in his epistle, chap. 2 : 1, 2, 3 :—"But there were also false prophets among the people, even as there shall be lying teachers among you, who shall bring in *sects of perdition*, and deny the Lord who bought them bringing upon themselves swift destruction." "And many shall follow their luxuries, by whom the way of truth shall be blasphemed. And through covetousness and feigned words they shall make *merchandise* of you." Let the readers please look over this second chapter.

How delicate the rev. gentleman's feelings are, while he himself is slandering Catholics without mercy, calling in the aid of infidels for that purpose, and even going the length of altering words in the Papal Brief. If he does not quit this I shall be obliged to give up my usual mild and courteous style, and use language that will exactly express my meaning.

By the way, his open letter is like a lady's postscript—by far the most important part. In this letter he says that I asked for proof that the Jesuits ever came under the ban of the church. No, Mr. Percival, I never denied that they were suppressed. What I denied was that they were condemned or cursed, and when you attempted to prove that they were, you were guilty of a fraud so dishonourable, that were I to characterize it as it deserves, you would say I was naughty, and that my language was not parliamentary.

He says that in future he will treat me with silent contempt. O! please don't Mr. Percival. That's too hard to bear! And you may take it into your head to treat my arguments too, as you have done so far, with silent contempt. That would be better policy. He has introduced the Bible, and tells us, without giving proof, that it is sure to make Christians, &c. He advocates the circulation of the Bible amongst Catholics, and when we ask for some information which we fancy he would gladly give to those whom he regards as benighted papists, he has recourse to the silent contempt business, and tells us these are minor points. I wonder if he exactly represents the views of Protestants when he calls them minor points? If they are minor points, why so many divisions, involving such important consequences on account of these same minor points? Or is he the judge of what are minor, and what essential points? At all events there is a principle involved that cannot be considered minor, and that is whether God has taught certain truths in His revelation, and then left men at liberty to explain away these truths and sport with them, as they dare not with the truths contained in Euclid or arithmetic, without making themselves ridiculous. Thus faith is reduced to mere opinion, and Christ never gave an opinion. He taught the *truth*.

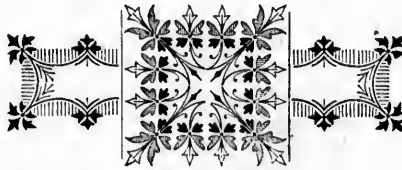
I have no prejudice against Protestants. Prejudice is unreasonable. I respect every man's honest convictions. If I had been born of Protestant parents, and received a Protestant education, it is likely I would be honestly what I was brought up to be; but when I find men, supposed to be educated, who ought to know better, determined to follow the bent of their prejudices rather than the clear evidence of truth; when I find such men trying to prop up their course by means which they know to be dishonest, I cannot help calling in question their good faith. They remind me of a Dutchman in the neighbourhood of Newmarket, who remarked to a neighbour that he had been to the market the Friday previous. "The market was not on Friday," said the neighbour, "but on Saturday." "Did I say Friday?" said the Dutchman. "Yes," said the neighbour. "Then if I said Friday I'll stick to it." So right or wrong he was determined to stick to what he had first committed himself to. The philosophy of a lie, according to Mark Twain, is to stick to it.

That book of dates, copied into his last letter, and of which the letter was chiefly composed, has already appeared in the *Mail* newspaper, and been duly answered in the House of Commons. Towards the end of his letter, not the postscript, he says :—"With your unprejudiced readers I think I have made out my case." Of course he has made out his case, and a strong one at that. Any man who can compose a portion of a Brief for an infallible Pope, can make out any case he undertakes. Small thanks to him to make out a case when he can with very little trouble get an infallible Pope to back him up in any statements he chooses to make.

Whatever the gentleman may or may not be, he has a position here which actually gives, or ought to give, to his statements some weight with the community, and as long as he continues to misrepresent the Catholic Church, I cannot afford to treat him with silent contempt. Let not the gentleman charge me with not taking up all his points. Even the space would not allow the discussion of every point to which he has been steering. I shall try and do the best I can. I expect to give him enough, if he has not got it already: He has got over some strong arguments by telling us a yarn about a black steer. Will he kindly in his next tell us a bear story. I am not particular about the colour of the bear, whether he is black or white. If there is no argument in it it will at least have the merit of being entertaining, and will frighten nobody, being only on paper.

J. J. EGAN.

Thornhill, May 7th, 1889.



CHAPTER VIII.

RELICS.

REV. MR. PERCIVAL ON RELICS IN THE CATHOLIC CHURCH.

With regard to the various frauds of which the Church of Rome has been guilty, we do not intend to say much in these letters; not that there is not much to say, but because it is, to a certain extent, foreign to our object, which is to deal principally with Romanism in its relation to Civil Society and Governments. I might occupy columns of your paper in describing the multitude of "Lying Wonders," to which the Roman Church has had to resort, in order to impose upon the credulity of her too confiding people. Take the subject of Relics, for instance. A large octavo volume might be filled, and then the list would probably be defective. In the Cathedral of St. Peter, at Rome, they have an arm of St. Lazarus; a finger and an arm of Ann, the Holy Virgin's Mother; also the head of St. Dennis, which he caught up and carried the distance of two miles after it had been cut off. This was quite a remarkable feat, was it not? In France they have *only four* heads of John the Baptist. In Spain, France and Flanders, they have *eight* arms of St. Matthew, and *three* of St. Luke. In the Lateran church, in Rome, they have the *entire* heads of St. Peter and St. Paul, and the convent of the St. Augustines, at Bilboa, the holy monks have a *large* part of St. Peter's head, and the Franciscans a *large* part of St. Paul's. At Burgos they have the tail of Balaam's ass (possibly they may have the head of some animal at Thornhill), a part of the body of St. Mark, and an arm and a finger of St. Ann. At Aix la Chapelle they have two teeth of St. Thomas; part of an arm of St. Simeon; a tooth of St. Catherine; a rib of St. Stephen; a shoulder blade and leg bone of St. Mary Magdalene; oil from the bones of St. Elizabeth; bones of Sts. Andrew, James, Matthias, Luke, Mark, Timotheus and John the Baptist. Perhaps it is for the purpose of carrying all these sacred relics that Rome has *five* legs of the ass upon which our Saviour rode into Jerusalem.

Bones, however, are not the only precious mementoes—in almost any chapel in Europe, and also in many in Canada, may be found pieces of the true cross on which our Lord was crucified. If these were all collected, no doubt they would form enough of lumber to construct one of the largest dwellings in Canada. And of nails, out of the true cross, I have no doubt some of them might be found even in Richmond Hill. In Rome they

have also the cross of the good thief; also the entire table on which our Lord celebrated the Pascal Supper. In a recent publication called "The Living Eucharist Manifested by Miracles," (written by a good Catholic) the author assures us, "that this is the table of the Lord, and on which the world's Redeemer and God, Jesus, offered the first eucharistic sacrifice." On the same authority we learn that in the Cathedral of Valencia, in Spain, they have "the cup in which His blood was first laid, the chalice elevated from the table by His divine hands." "At St. Mark's, in Venice," says the same author, "the knife used by our Lord in *touching, not cutting*, the bread, is exposed each year, on Holy Thursday, for the veneration of the faithful."

They have even more wonderful mementos than these. In more than one Cathedral they have specimens of the manna of the wilderness, and a few blossoms of Aaron's rod. In Rome they have the very ark that Moses made, and the rod by which he wrought his miracles. At Gastonbury they have the identical stones which the devil tempted our Lord to turn into bread. In another of their chapels they have the dice employed by the soldiers in casting lots for the Saviour's garments. They have also St. Joseph's axe and saw; St. Anthony's mill stone, on which he crossed the sea (he must have made 18 miles an hour); St. Patrick's staff, by which he drove out the toads and snakes from Ireland; St. Ann's comb; St. Mark's boots; a piece of the Virgin's green petticoat; St. Anthony's toe-nails; and "the parings of St. Edmund's toes." But this does not begin to exhaust the very interesting collection. They have a vial of St. Joseph's breath, caught as he was exercising himself with the very axe and saw now in their possession. They have also hair from the heads of most of their saints, and twelve combs, one from each of the Apostles, with which to dress it. And what is more wonderful still, the combs are declared to be "all nearly as good as new." They have also a small bit of the rope with which Judas hanged himself; the nose of an angel; a rib "of the word made flesh;" "a quantity of the identical rays of the star which led the wise men to our infant Saviour;" Christ's seamless coat; a wing of the archangel Gabriel, obtained by the prayers of Pope Gregory VII.; the beard of Noah; a piece of the very same porphyry pillar on which the cock perched when he crowed after Peter's denial, and even the comb of the cock. And then they have what we should consider the most valuable gem of the entire collection, viz:—"One of the steps of the ladder on which Jacob, in his dream, saw the heavenly host ascending and descending."

Rome has certainly done a large business in the relic line. The above will answer as specimens. If your readers would

like more extensive information on the subject, we refer them to the book mentioned above—"The Living Eucharist Manifested by Miracles," by George Keating, London, A.D. 1869.

But this rubbish hurts no one, unless it is the simple people who are thus imposed on by the Church, in which they have implicit faith; but when it comes to other subjects, such as the Church Dogma on "Mental Restrictions," then it becomes an entirely different matter. This is a question in which we are all interested, Protestant as well as Romanist, for if the Dogma of the Church of Rome on this subject was universally received, and acted upon, the very foundation on which Civil Society rests would give way, and the whole system would fall to pieces. The attitude of the Church of Rome with regard to Civil Government, and its very ingenious device of "Mental Restrictions," in order to surmount difficulties, is a question to which the majority of your readers have probably devoted but little attention, but it is one of fundamental importance, I feel that justice could not be done to it in this letter, without trespassing unduly upon your space. I will, therefore, reserve it for my next.

Yours in defence of truth,

W. W. PERCIVAL.

The Manse, Richmond Hill, May 13th, 1889.



CHAPTER IX.

Father Egan Resolves to no longer stand on the
Defensive

BUT WANTS TO SEE HOW PRESBYTERIANISM WILL
STAND ATTACKING.

NOTE—This letter appears in the same issue as the last, dated May 10th. It is a letter expressing Father Egan's resolution no longer to remain on the defensive, but proceed to carry war into Africa, for the purpose of showing how fair Presbyterians can defend their standards. It speaks for itself.

I think the public must be getting tired of the Jesuit Question. Rev. Mr. Percival has been making serious charges against them, and against the Church in whose service they are honored and zealous ministers. Whether he has sustained these charges or not, I leave the public to judge. If the rev. gentleman will now take up the Bible as a Rule of Faith, I shall be happy to discuss the matter amicably with him. If he will not choose this latter course, I am not disposed any longer to remain on the defensive, as I have been for the past few weeks.

Suppose now, for the sake of variety, that I enter the sanctuary of the Presbyterian religion, attack it as he has the Catholic religion, and take it down from its pedestal, on which people of moderate information have been accustomed to regard it as the "beau ideal" of all that is friendly to Civil and Religious Liberty, and lay it open by dissection.

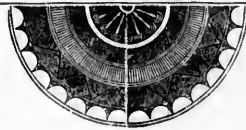
I have purchased recently, and have been reading, the Confession of Faith, which is, I understand, the standard of Presbyterian doctrine. From the history of the past, as the manifestations of the time, I can lay before the public the anatomy of Presbyterianism, and show that, notwithstanding its long sanctimonious visage to which its advocates point with such confidence, there is the deadly seed of intolerance and persecution in every joint and muscle of its whole frame and structure. The Presbyterian clergy to-day are clamouring for Civil and Religious Liberty, when their object is to raise unjust hatred and prejudice against Catholics, and deprive them of every liberty, as Presbyterians are bound in conscience to do, according to their own teaching, as found in the Confession of Faith, which says (See National Covenant, page 260, &c.):—"That papistry and superstition may be utterly suppressed. And to that end they ordain that all papists and all priests be punished with manifold civil and ecclesiastical

pains as adversaries to God's true religion, preached, and by law established, within this realm," &c., &c. Though other religious denominations have persecuted in the name of religion, I am not aware that there is another denomination who holds it as a tenet revealed by God that they are obliged in conscience to *remove all false worship*, except the Presbyterians. Let Rev. Mr. Percival and the public read the Confession of Faith, and see how much of that religious tolerance they will find there, for which they are clamouring. Let us at once have some Roman Dogmatics, or a paraphrase on the Confession of Faith.

I do not charge Presbyterians in general with bigotry. There are plenty amongst them whose good human nature has elevated them above the narrow-mindedness of Calvinism. I have good friends amongst Presbyterians, as liberal and good neighbours as can be, but it is in *spite* not *because* of their Presbyterianism that they are liberal. Even amongst their clergy, I am quite willing to admit, there are gentlemen of finished education, of delicate truth, and of elegant courtesy in their social character on most other points, but in reference to Catholicity they are not ashamed to utter statements too gross to be told. These are the gentlemen at the bottom of the No-Popery cry of the present day, trying to create national and religious discord, as their predecessors have done in times that are past.

J. J. EGAN.

Thornhill, May 16th, 1889.



CHAPTER X.

Father Egan deals with the Authorities on which Mr. Percival makes his Statement.

EPITOMIZES THE PRESENT STATE OF THE CONTROVERSY, AND
OPENS HIS ATTACK ON PRESBYTERIAN DOCTRINE
AND INTOLERANCE.

Rev. Mr. Percival's last letter reminds me of Bob Ingersoll's Lecture on Skulls, and, like that lecture has a tendency, even though not intended by Mr. Percival, to propagate infidelity. There is nothing more painful to me than to be obliged to give a direct contradiction to a gentleman of the clerical profession, but I sincerely wish, for the sake of the cloth, that he would pay more attention to the truth of his statements. He should inquire more into facts before he makes such statements as, "In France they have four heads of John the Baptist," then speaks of eight arms of St. Matthew and three of St. Luke. Again the wing of the archangel Gabriel, the steps of Jacob's ladder, the rays of a star, &c., &c.

These are yarns of French and Italian Ciceronics, who poke fun at their dupes, whom they know, by experience, will swallow any story, no matter how improbable, about the Catholic religion, and in return pay a few francs for the entertainment. Is there any one, except Mr. Percival himself, that could believe in the presence in France, or anywhere else, of what cannot possibly have any material existence, such as an angel's wing, a step of Jacob's ladder, or the rays of a star? He may entertain the Sunday School children with such narratives, though it is no food spiritually or intellectually even for them, but when he seriously pens such nonsense for the reading public, the thing is too silly for refutation. The Rev. gentleman seems to have acted upon it as a principle, that in all which relates to the Catholic Church, a thing is more or less true in proportion to its improbability, and that these things alone are absolutely certain of which it can be demonstrated that they could not by any possibility have happened. This principle has so far relieved him of all responsibility in regard to the rules of Logic and Theology—matters which evidently never gave him much trouble. And now when we find skulls and bones, and all such trumpery, dancing in such fantastic confusion through his brain, the conviction forces itself upon us that instead of being afflicted with

biliousness, which deprived, him of his natural suavity, he must have been laboring under the horrors of a nightmare when he wrote his last letter. At all events it is clear that his zeal has ran away with his discretion, and that his hatred against the Catholic Church is more intense than his love for the truth.

Who this Keating is, from whom he professes to quote, I do not know. I have never heard or read of him, either as a good Catholic or as an author. I have read of an impostor of that name, who went around fooling Protestants, giving no-Popery lectures, collecting money to evangelize Catholics, and laughing in his sleeves at his dupes. The last I read of him was that he had been sent to the Penitentiary for embezzlement.

Rev. Mr. Percival says he could occupy many columns of your paper in describing the multitude of lying wonders. Of course he could, and probably will, from the same and similar sources, for the business has paid well in the past, but I think it will be at a discount here in the future.

Once more, what is the matter under discussion, and how does the controversy stand?

Some weeks ago Rev. Mr. Percival was drawing great crowds to his church, and acquiring great reputation for evangelical wit, learning and piety, by elegantly slandering the Jesuits and their teachings, and by setting forth in his sermons, with all their harrowing details, the astounding abominations of the Church of Rome, powerfully illustrating her superstitions, and warning his flock of the dangers which threatened them through her aggressions. Things were going on serenely for him, when I dropped on the scene, and spoiled all his fun, by calling on him to prove statements by which he was creating unjust prejudice amongst neighbors. From that day to this his glory has been gradually fading away, and it looks now as if it were predestined to become a vanishing quantity,

1. Rev. Mr. Percival has stated that the Catholic Church holds the doctrine "that the end justifies the means," and not only that, but that whenever she found it convenient, has acted upon that principle. I denied that charge, and called upon him to prove it, or retract. No proof.

2. He has stated that the Catholic Church is opposed to the circulation of the Bible in the vulgar tongue. I denied that, asked for proof, and offered to discuss amicably the Bible question with him; and, as he would say himself, he is "as silent as the grave."

3. He says the Bible is sure to make christians. I have asked him how? No answer; but I fancy he has a lurking suspicion that it could receive material assistance from the Westminster Confession and the Rev. Mr. Percival in the christianizing process.

4. He says it matters not what denomination of christians

comes of Bible reading (except Catholics, of course), provided they are christians. I have asked him to reconcile with this statement the numerous contradictory doctrines which involve, according to philosophy, error on the part of some. To say that true and false creeds have a right to equal deference, is to destroy all distinction between the true and the false, and to put truth and error on equal terms. Sane intellects can never do this. We may honor, it is true, the honesty of a man who happened to be in error, but we cannot on this account respect the *error itself*. To these matters he answers by assuring us they are *minor points*, and thus he despatches them with *silent contempt*.

5. He says the Pope cursed the Jesuits with book, bell and candle. I asked for proof. No proof, but in quoting the Brief of their suppression, which was never denied, he altered it, and by doing so placed himself *hors de combat*. Of course, like many others of his class, he thinks there is no need of proof for charges made against Catholics. In fact to expect any such proofs would be to cramp the human intellect, and militate against liberty of thought. Instead of keeping to these matters and discussing them as though in the interests of truth, he gives us a lecture on skulls and bones, part of which lecture carries its own contradiction on the face of it.

As he has so far offered no proofs of his assertions, I might have opposed my assertions to his, but no. I preferred to draw him out and give him plenty of that rope he so facetiously referred to in his last letter. I am perfectly satisfied with the experiment, and I think it ought to show our Protestant friends the species of warfare that is carried on against the Catholic Church. It ought to show them that no statement is considered too improbable against her and her doctrines, and that the accusations of even men calling themselves ministers of the gospel are not, in her regard, to be relied upon with implicit confidence.

What, now, will the people of Richmond Hill think of the champion of Presbyterianism in that vicinity, who a few weeks ago denounced the teachings of the Catholic Church, and called loudly on the people to unite against the aggressions of Romanism? What of his sincerity, when he cannot sustain a single charge which he has made, and the only time he attempted to do so is detected in a fraud? Is not his insincerity apparent to all? And insincerity in a public teacher is an offence which honest men cannot tolerate; he who is guilty of it is unworthy of the slightest consideration, and should, like all other frauds, be exposed, that the credulous and unwary may not be deceived. An honest man, even when in error, is at par in the estimation of his fellow-men, but one who is not is always at a heavy discount, even when he happens to tell the truth.

What, I would ask, have *relics* to do with the question under discussion? One would think that Mr. Percival's last letter was written or copied from some tourist's note book, by the gentleman who told the black steer yarn, and accused me of so often keeping from the subject.

Of late the Presbyterian clergy have devoted themselves to the preaching of religious and political hatred among citizens in this country, where the rights of all are equal. They are trying also to get the other Protestant denominations to join them in a crusade against Catholics. I believe that a great many sober-minded Presbyterians have beheld with regret and mortification the proceedings of the rev. agitators of their sect.

The Westminster Confession of Faith is, I understand, the standard of Presbyterian doctrine. It is claimed by Presbyterians that every doctrine taught by it is revealed by God in the Scriptures. In the National Covenant, page 286, it is declared that Presbyterianism "is the only true faith and religion pleasing to God and bringing salvation to man." "And (it continues) therefore we abhor and detest all contrary religion, but chiefly all Papistry in general, and particular heads, even as they are *now damned*, and confuted by God's word and the Kirk of Scotland." Page 269. "And all magistrates, sheriffs, &c., on the one part are ordained to search, apprehend, and punish all contraveners." For instance Act 5, Par., &c., James VI., "and that, notwithstanding of the King's Majesty's license on the contrary, which are discharged, and declared to be of no force, in so far as they tend in any wise to the prejudice and hinder of the execution of the Acts of Parliament against Papists and the adversaries of true religion."

This precious document ordains also, that the King at his coronation shall make solemn oath to practice and protect the only true religion according to the Confession of Faith, and shall abolish *all false religion* contrary to the same.

In the Solemn League and Covenant, page 277, we find the following paragraph:—"That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy (that is church government by Archbishops, Bishops, Deans, Chapters, Archdeacons and all ecclesiastical officers depending on the hierarchy), superstition, heresy, schism, &c., lest we partake in other men's sins and thereby receive their plagues," &c.

According to the Confession of Faith, Larger Catechism, page 153, tolerating a false religion is reckoned a sin against the second Commandment of God, and since Presbyterianism, according to the same Confession, is the *only true religion*, it follows that Presbyterians sin against the second Commandment by *tolerating* any religion except their own.

The Confession tells us that the "*visible* church consists of all those throughout the world that profess the true religion, together with their children, and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." Whence it follows that those who do not profess the true religion do not belong to the "Church of our Common Lord." Now the true religion, according to Presbyterian belief, consists in the doctrines of the old and new testaments—and the book called the Confession of Faith contains the doctrines taught in the Holy Scriptures. Consequently all who do not belong to Presbyterianism are to be extirpated here and lost hereafter. Presbyterianism is in a bad fix in this country. The second commandment forbids them, under pain of sin, to tolerate a false religion, and the Confession requires them to persecute all who do not belong to the Kirk, the church of our Common Lord, but the constitutions of the country require them to tolerate all religions, and let the church of our Common Lord take care of itself. Presbyterians hold, not only as a doctrine, but as a Commandment of God, that they are bound to remove all false worship. If therefore they are bound to do this, what other religion will remain, after they have begun to keep the second commandment. Every other religion but their own is a false worship, and as they are bound to remove all false worship, it follows they are bound to remove all other religions.

Even now, without a single legitimate motive to stimulate them, they are attempting to rob their Catholic fellow citizens of the civil and religious rights guaranteed by the laws of the land; other denominations of Protestants are used by them as cat's paws and will no doubt in due season receive their merited but unwelcome recompense at the hand of predominant Presbyterianism. They are the favored class. With the decree of election and reprobation as a patent of impunity in the other world, for actions done in this, they have conscientious facilities for the accomplishment of projects, dictated by private and sectarian ambition, which are denied to those who hold as a doctrine that their conduct in this life will have a serious influence on the judgment of their souls in the life to come. And these are the people who are now talking of religious toleration, and are calling for equal rights for all. I see by the newspapers that recently an *overture* was made for the modification of the Confession of Faith. This overture was made on the ground that the phraseology of certain sections of the Confession does not accurately express the living faith of the church, *e. g.* sections 3, 4, and 7 of Chap. III., which see. Now section 3 reads; "By the decree of God for the manifestation of His glory some men and angels are predestined unto everlasting life, and others foreordained to

everlasting death." The Confession of Faith, or Presbyterian standard, declares that at the time it was drawn up that Presbyterianism was perfect and the only true religion. It asserts moreover that every doctrine taught in the Confession was revealed by God. Now if every doctrine in the Confession was revealed by God, by what right would the Presbytery modify or in anyway alter them, unless a new revelation has been made to the Presbytery. If, on the other hand, there is reason to suppose that all these doctrines were not revealed by God, as those men imply who asked for a change, how is it that the latter remain in communion with the Presbytery or are allowed to remain? It is alleged that they do not express the living faith of the church. But if God has revealed them it is the duty of the living church to correspond with what God has revealed, and not have His revelation changed to suit the living faith of the Presbytery. But it is alleged in the overture that "Modern Biblical research has thrown additional light on certain portions of the Scripture, making it undesirable that they should be used as proof-texts in the connection in which they stand in the Confession." From this it appears that it takes God Almighty a long time to reveal His will to the Presbytery or to find out what will suit them. What trash in the name of religion! And these are the people who are everlastingly crying out against the errors of the Catholic Church, which has accepted what God has taught, and leaves it as God gave it, never presuming to alter what God has left in the deposit of revelation.

Still Rev. Mr. Percival heads his letters "Roman Dogmatics," when there is not a word of Dogma in them, calls Mental Restriction, Dogma, when it is not so. Signs himself yours in defence of truth, when he has been frequently detected in falsehoods, and in general has been, during this correspondence, indulging in antics which must bring nothing but pain and mortification to his friends. Why do not some of his friends urge him to think deeper than the surface, give him a knowledge of the true principles of probity, impart to him a proper sense of the importance of truth, and induce him to forego buffoonery when dealing with sacred questions; such friends would confer on him a great boon. In any other case I have no doubt he would have cautiously weighed the consequences of committing his name to the malignant charges he has made, but a Presbyterian Clergyman, imbued with the spirit of Calvinism, loses all prudence, all sense of justice and truth, when dealing with matters pertaining to the Catholic religion.

I remain yours in detecting and exposing falsehood,

J. J. EGAN.

Thornhill May 22nd, 1886.

CHAPTER XI.

MENTAL RESTRICTION.

REV. MR. PERCIVAL ON MENTAL RESTRICTION AS TAUGHT AND
PRACTICED IN THE CATHOLIC CHURCH.

In this letter I propose to enquire into the somewhat peculiar teachings of the Romish Church, according to some of her standard authors, relative to the subject of "Mental Restrictions." Your readers will, I think, agree with me, that there is nothing more sacred, or more binding to a man's conscience than an oath, by which we appeal to God, the fountain of divine knowledge and power, that the statement which we are about to make is "the truth, the whole truth, and nothing but the truth." It is, therefore, of the greatest importance that our views on this subject should be clear and distinct.

As oaths are imposed for the safety of the party administering them, they, most certainly, should be interpreted as he understands them. The person under oath has no right to make any mental reservation, but to declare the whole truth, precisely in the manner that the truth is expected of him. And we submit that on no other principle would we ever know what to expect or believe from a witness. This is the simple belief of the Protestant Church on this subject, and it must surely commend itself to the intelligent approval of all. But how is it with regard to the Jesuits and the Church of Rome? Let me give your readers the statements of some of her pronounced and most influential writers on the subject. I have no wish or desire at all to misrepresent the attitude of the Roman Church regarding either this or any other subject, but when I find her authors making distinct statements, I have no alternative but to accept them. I do not think that I will be contradicted when I state that Peter Dens is one of the standard commentators on the laws and moral theology of the Romish Church. Anything he may state must certainly be authoritative. His works are published in Latin, in eight volumes, and are manifestly designed for the instruction of the priesthood alone.

Dens lays it down as the law of the Church that the right of the Pope, as the ultimate superior and sovereign, is reserved in every oath. We also find him instructing the faithful that the Pope has the power of withdrawing or prohibiting what is included in an oath, *and that when he does so, it is no longer included.* It will be quite apparent that under such a law the Church of

Rome has but to demonstrate to its people that a constitution or law of any State or Government is opposed to the welfare of the Church, when it becomes then their religious duty to treat the oath they have taken to obey such constitution or law as no oath at all, but rather perjury. For the accomplishment of the same purpose, he inculcates and defends the doctrines of "mental restriction," and "ambiguity and equivocation." It will be quite beside the mark for my opponent to say that Dens lays down the abstract proposition, in general terms, that it is unlawful to lie in any event. This is quite true, but it is also equally true that in each special case as it arises, rules are furnished, by which the faithful are to decide what is and what is not a lie.

According to this author, "mental restrictions" are of two kinds—purely mental and real. As regards real restriction he says:—"Real restriction occurs when the declaration is false, if we regard the words alone; but circumstances concur which signify that something to be secretly understood, which the speaker keeps in his mind, and which, being secretly understood, the declaration is true. "*Restriçtio realis occurrit, dum enuntiatio, spectatis solis verbis, falsa est, sed circumstantiis concurrunt, quæ significant aliquid esse subintelligendum, quod loquens in mente tenet, et quo subintellecto, enuntiate est vera.*" Dens, Vol. IV., No. 244, p. 399.

What will your intelligent readers think of this specimen of Catholic Moral Philosophy? But perhaps we may be told that this is only the opinion of one man, and is not endorsed by the Church. But this will not do, for we have this rule receiving the sanction and approval of one of the infallible Popes, Innocent XI., which gives it the full sanction of the Catholic Church. In a proposition laid down by him he said:—"If any, either alone or before others, whether asked or of his own accord, or for the purpose of sport, or for any other object, swears that he has not done something which in reality he has done, by understanding within himself something else which he has not done, or a different way from that in which he has done it, or any other truth that is added, he does not really lie, nor is he perjured." "*Probatur etiam c. Annatione hujus prop, 36, Inuoc. XI: Si quis vel solus vel cum aliis, sive interrogatus, sive sponte propria, sive recreationis causa, sive quocumque alio fine, juret se non fecisse aliquid, quod revera fecit intelligendo intra se aliquid aliud, quod non fecit, vel aliam ab ea, in qua facit, vel quokvis aliud additum, revera non mentitur ne est perjurus.*" Dens, Vol. IV., p. 306-310

It will be perceived at a single glance how wide these rules open the door for falsehood and perjury; in their practical working their effect must be to completely destroy all confidence

between man and man and exterminate all faith and integrity. This is one of the abominable methods which "that learned and illustrious society of Catholic Priests" have made use of in order to accomplish their wild dream of universal empire. But it is not the only one by any means. The Romish doctrine of "Ambiguity and Equivocation" is about on a par with their *Mental Restriction* theory. This theory briefly stated amounts to this:—That if a proposition is susceptible of two meanings then one may be expressed when it is not meant, and the other, which is meant, may be reserved in the mind. Here we have it as plain as language can make it:—"An equivocation of this kind does not contain a lie, in whatever sense it may be received; because the external words truly signify that sense which the speaker has in his mind, and thus differs from a purely mental reservation, in which the external words do not contain the mental sense." "*Hujusmodi equivocatio non continet mendacium, in quocumque sensu accipiatur, quia verba externa vere significant illum sensum, quem loquens in mente habet, et sic differt a restrictione nuse mentali, in qua verba externa non continent sensum mentalem.*" Dens, Vol. IV., p. 311.

If these rules do not form a part of the Jesuit system of "mental reservations," I should then very much like to know what they do mean. Perhaps the renowned champion of Romanism at Thornhill, or some of his many assistants, will enlighten your readers on the subject. Sanchez, one of the fathers, says:—"A man may swear that he never did such a thing (though actually he did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such circumstances, while the words which he employs have no such sense as would discover his meaning." The reason given by him and Filiutius, another father, is that "it is the *intention* that determines the quality of the action." They even furnish us with a surer method of avoiding falsehood:—"After saying aloud, I swear that I have not done that, to add in a low voice, to-day; or, after saying aloud I swear, to interpose in a whisper, that I say, and then continue aloud, that I have done that." And Escobar, another and greater of the Jesuit fathers, lays down the following demoralizing rule in reference to promises not confirmed by an oath:—"Promises are not binding when the person making them *had no intention* to bind himself." That is, in plain English, in the opinion of this good Jesuit, you can lie as much as you please, if you have *no intention* to keep your promise when you make it, then according to our code of ethics, it is not a lie at all. (See "Provincial Letters" by Pascal letter IX., p. 277.)

With regard to oaths with heretics, the Church of Rome has

expressed views in very positive terms. We find Pope Gregory IX., announcing without a blush the impious doctrine, that "Christians should not regard the sanctity of an oath towards him who is the enemy of God, and who tramples under foot the decrees of the Church." Coremorvin, Vol. I., p. 140.

These ultramontane doctrines, so clearly taught by standard writers of the Church of Rome, are beyond all question, subversive of the essential principles that bind civil society together. It is high time for Protestants to get their eyes opened, and I have no doubt that many of the more intelligent Roman Catholics will be disposed to ask the question, "are these things really so?" I have demonstrated that they are; let him prove they are not who can.

If the Rev. Mr. Egan does not redeem his promise, made in his letter of April 11th, and defend his church, I must come to the conclusion that in his opinion, no successful defence can be made, or that he is conscious of his own incapacity to make it. It is to me quite repulsive to be compelled to attack a prostrate antagonist, for that is the Rev. gentlemen's present position as far as the question under discussion is concerned.

With regard to the doctrines of the Presbyterian Church, they are quite capable of defence, but as that is not the question under discussion, I must therefore for the present decline to enter into it.

When Mr. Egan states that the Presbyterian Church is "attempting to rob their Catholic fellow citizens of the civil and religious rights received by the laws of the land," he states that which is positively and most emphatically untrue, and when he made the statement he knew that it was false. Why did he not produce evidence to confirm his statement? Does he suppose the public will accept his simple statement as authoritative? If so, he is much mistaken. This is in perfect harmony with the course he has pursued all through this discussion. He expects the public to accept his bald statements, unsubstantiated by proof. I now publicly challenge him to produce a single proof, that either the Presbyterian or any other Protestant Church in Canada has ever sought "to rob their Catholic fellow citizens of their civil or religious rights." We cheerfully concede to them all the civil and religious rights we claim for ourselves, *but no more.*

Mr. Egan in his frenzied zeal against Presbyterianism has overshot the mark, and he actually exalts it to a pinnacle of power and influence in this land, that it has never had the blind presumption to arrogate to itself. Note well his statement. He says "other denominations of Protestants are used by them as cats paws and will no doubt in due season receive their merited but unwelcome recompense at the hand of predominant Presby-

terianism." We hope our Episcopal, Methodist and other Protestant friends will have a due appreciation of the very unique compliment thus conferred upon them by the Rev. J. J. Egan. If they are pleased, we Presbyterians, certainly have no reason to complain.

I am not altogether without hope that the Rev. Father Egan's study of the Confession of Faith may yet be the means of leading him away from the errors of his church, for according to his own confession, he is not a Roman Catholic *by intelligent conviction but only by the accident of birth*, for in his letter of the 9th inst. he says, "if I had been born of Protestant parents and received a Protestant education it is likely I would be honestly what I was brought up to be."

He complains that in my last better I have held up some of the many peculiarities of his church to ridicule, and dismisses the whole subject (as he has done every other subject) with a single wave of the hand. All that I have to say is, if the church of Rome does not wish to be held up to ridicule, it must then cease to deal so extensively in the ridiculous. I can introduce the rev. gentleman to a citizen of Toronto who is prepared to affirm that when he was in Rome, in one of the churches there he was shown two skulls of St. Peter, one a little one and the other a big one, and when he asked for an explanation of this somewhat mysterious phenomenon he was very *gravely* assured that one was the skull of St. Peter when he was an infant, and the other was his skull after he had grown to manhood. He thinks that this subject has a tendency "to propagate infidelity." I have no doubt he is quite correct, and this probably accounts for the fact that we find in France, and other Roman Catholic countries that infidelity is rampant. I frankly confess that were I compelled to make a choice between believing all the absurdities of Romanism, and believing nothing, I should unhesitatingly prefer the latter.

As the Rev. Mr. Egan is very anxious for me to prove that the church of Rome is opposed to the free circulation of the Bible, I shall be happy to accommodate him in my next.

For the present, Yours in defence of truth.

W. W. PERCIVAL.

The Manse, Richmond Hill, May 27th, 1889.



CHAPTER XII.

Father Egan again deals with Mr. Percival's Proofs.

EXPOSES HIS USE OF A CONDEMNED PROPOSITION TO PROVE WHAT
IT DOES NOT PROVE, AND SHOWS THAT HE HAS
NO NEED OF ASSISTANCE BY CHALLENGING
MR. PERCIVAL TO AN ORAL
DISCUSSION.

Last week we were treated by Rev. Mr. Percival to a lengthy dissertation on Mental Restriction in the Catholic Church. No doubt he would be pleased to find that the Catholic Church teaches that lying is sometimes justifiable, for such doctrine is one he stands very much in need of. The principle of Mental Restriction is not a Roman Dogma. It is not a dogma at all. The fact is that the Catholic Church does not command her children at all times and on all occasions to speak *all* the truth they may happen to know, but she does command them never to speak anything but the truth. She teaches them that when they use words, which by their natural force convey a false sense, they speak falsehood, whatever may have been their secret meaning, and that knowingly and intentionally to use language calculated to *deceive* the hearer, to convey to him a *false meaning*, or a meaning different from that in the mind of him using it, is to lie and to sin against God. The rev. gentleman who, in his letter, asserts the contrary, is guilty of the very offence he would fasten upon her, and has no excuse for his conduct. If he is ignorant of her doctrine, he speaks rashly; if he is not ignorant, he is guilty of a wilful falsehood.

As far as I am aware Protestants hold and practice mental restriction the very same as Catholics. The only difference is that some Protestants turn up their sanctimonious visages in pious horror of it, and make very slovenly attempts to use it for the sake of creating prejudice against Catholics, while they themselves have no scruple to tell *downright lies*. I have known cases of Protestant culprits, before Protestant judges, being asked, "Do you plead guilty or not guilty?" they have answered, "not guilty," though they were meaning, "it is your business to find out." I have never known such evasions to be reproved from the pulpit in any Protestant church, and this is a case of mental restriction pure and simple. What would Mr. Percival say to it? Let him tell us.

Again a priest is asked about something of which he has knowledge in the confessional: he can answer that he knows nothing about it, that is, nothing that he can tell. A servant says, the gentleman or lady of the house is not at home, meaning not to be seen. I ask, are cases of this kind confined to Catholics alone, or, are they ever known amongst Protestants? I ask is it not necessary that professional men, and others, should have some way of evading impertinent questions, a straight answer to which would compromise their clients, or injure others, without telling a lie, which is essentially a sin and can't be lawful on any account? This is well understood amongst intelligent and well bred people. The thing like many others is liable to abuse, but even the abuse is not confined to Catholics.

To prove with what conscientious facility Catholics can lie, deceive and swear falsely, Rev. Mr. Percival says that "the infallible Pope Innocent XI., gives his full sanction to that kind of prevarication in the following proposition *laid down by him* : " If any, either alone or before others, whether asked or of his own accord, or for the purpose of sport, or for any other object, swears that he has not done something which in reality he has done, by understanding something else, which he has not done, or a different way from that in which he has done it, or any other truth that is added, he does not really lie, nor is he perjured." " The Rev. gentleman has the same proposition after in Latin, and the preamble is :—" *Probatur etiam ex damnatione hujus prop 36 Innoc XI. Si quis vel solus,*" &c. What will be the surprise of yours readers who may not have already noticed it, to find this very proposition was *not laid down* except to be condemned by Innocent XI., and that it proves the very contrary to what Mr. Percival would conclude. This appears from the words in which the proposition is introduced—*ex damnatione hujus prop*—which means from the condemnation of this proposition. Such a consummate-piece of stupid ignorance it would be hard to find, as to quote a condemned proposition, to prove the very contradictory of what it does prove. And he asks with a flourish what will your intelligent readers think of this specimen of Catholic moral philosophy—and I ask what will your readers think of this specimen of supine ignorance. He goes on, " If these rules do not form a specimen of the Jesuit system of mental reservation, I should like to know what they do mean." They do not, form a specimen, and Mr. Percival has already sufficiently demonstrated his own ignorance to show that he is not a competent judge. Perhaps, he says, the renowned champion of Romanism at Thornhill, or some of his many assistants, will enlighten your readers on the subject. I have no assistants: I need none. On what authority, I ask, does he make that statement? I have asked him before to discuss some of these sub-

jects or all, and he did not accept my challenge. Now I am prepared at any moment, on any platform, without a moment's preparation, to discuss any or all the subjects within the range of Moral or Dogmatic Theology with him. Then I shall have no one to assist me, and I promise to show up his ignorance of these subjects even more than I have already done. What do you say to that, Mr. Percival? He does not state the doctrines of Catholic Theology correctly, on these nor on any other matters. It would be an endless task to follow him in all his erroneous statements.

He has been entirely misled by relying on the authority of Pascal and other writers of his stamp. He refers us to Pascal's Provincial letters for an exposition of Catholic morality. He might as well refer us to Voltaire's Philosophical Dictionary for an exposition of the morality of the Gospel. Pascal was a Jansenist, not a Catholic. The Provincial letters are witty, but wicked, a tissue of lies, forgeries, and misrepresentations from beginning to end, as has been amply proved over and over again. I doubt if ever Mr. Percival read Pascal in the original, but by quoting him in this connection he makes it manifest that he is entirely unacquainted with the literature of modern philosophy.

He says, that according to my own confession I am not a Catholic by conviction. I do not think that meaning can be justly derived from the remark in my last letter. I think Mr. Percival had better not make such remarks, as it might be easily retorted that there were other reasons besides conviction, that brought him over from the ministry of the Methodist, to that of the Presbyterian, church.

The original question under discussion was, whether the Catholic Church teaches the doctrine that the end justifies the means. Now we have got over mental restriction, passing over in silent contempt the Bible and other such minor points. Behold how serenely we have been steering. Once upon a time, as an Irish judge was presiding at a case of murder, the person said to have been murdered walked into court, and the jury at once declared the prisoner acquitted. To their utter amazement, however, the judge pronounced sentence of death on the prisoner, saying, "if he did not commit this murder, he stole my grey mare six years ago, and he must hang anyhow." So if the Catholic Church does not teach that the end justifies the means, she has relics, skulls and bones, the wing of an archangel, the step of Jacob's ladder, mental restrictions, and several other corruptions and errors, which must go the way of *all false worship*, according to the second commandment as explained in the Westminster Confession of Faith. Take care Mr. Percival how you meddle with the alleged errors of Rome, for if they were all reformed too soon not a Presbyterian minister in Canada but would be thrown out of employment inside of one year. With

foreordination as a patent right there would no longer be any need of those ravishing discourses on the errors of Rome, which were always sure to draw a crowd to the Presbyterian church.

So far Mr. Percival has not proved a single charge against the Church of all that he has made; neither did he retract. Neither has he attempted to refute a single argument of mine. Therefore, every charge that he has not proved after due warning, I look upon as a *lie*, and I look upon as conceded to the cause of Catholic truth every argument that he has not even attempted to refute.

Consequently, when he states that the Catholic Church teaches that the end justifies the means, I put that down as lie No. 1.

He says that the church is opposed to the circulation of the Bible—lie No. 2.

He says the Pope cursed the Jesuits with bell, book and candle—lie No. 3.

He says the Pope *accused* the Jesuits of teaching doctrines at variance with those of the Holy See—lie No. 4.

He says that the Pope charged the Jesuits with having adopted certain idolatrous ceremonies—lie No. 5, &c., &c.

As to the number of lies to be found in his letters their name is legion. He speaks of the citizen of Toronto who was shown two skulls of St. Peter, &c. I have seen myself in Rome, ciceronies who, for the sum of one franc, would show Mr. Percival, or any other Presbyterian minister whom he could stuff with such silly nonsense, a dozen skulls of St Peter. Mr. Percival ought to have more sense than to use such yarns as arguments.

Rev. Mr. Percival in his estimation of the Jesuits' teachings betrays only his ignorance or malice, or both. The character he ascribes to them he will find in its perfection in his own ministers, and the best definition of *Jesuitical* in the proper acceptation of the term is a Presbyterian minister, the antithesis of a Jesuit. Mr. Percival illustrates and accepts in his letters every element of what he calls Jesuitism, except their well known scholarly attainments.

Every one who has had any experience of the Presbyterian clergy is aware that the principle that the end justifies the means is the one on which they act, whether they avow it or not. No one can read their writings against the church, even Mr. Percival, without perceiving that the principle of mental reservation, or in plainer terms the right to lie, for the purpose of advancing their object, is the principle which they practically adopt and hold in constant requisition. Who ever heard of a Presbyterian minister who was not *officially* the very impersonation of pride, cant, hypocrisy, bigotry and cruelty. If such a one ever was, we may be sure he did not live and die a Presbyterian. The

proof of this is found in Mr. Percival's own letters, as also in the Confession of Faith. Take his estimate of Jesuitism, change the name, and it is a faithful picture, as far as it goes, of the proud, arrogant, bigoted, deceitful and persecuting Presbyterian minister.

He says the doctrines of the Presbyterian Church are quite capable of defence. That is indeed a brilliant defence and being merely a gratuitous assertion is worthy of Mr. Percival. No doubt if he only knew what these doctrines will be a few months hence, he would be quite willing to defend them, but he does not, and he thinks it better to pass them over in that off-handed way. In any case they would be pretty sure to suffer by his defence, as every doctrine he has so far attacked has gained by his opposition. What the Presbyterians will do with the Confession of Faith, every doctrine in which they have regarded as revealed by God, it is hard to say, but if the Holy Ghost himself were to appear in person to the Presbytery to make to them a special revelation, they would be sure to send him back some clauses for amendment.

He says Pope Gregory IX. announced the impious doctrine that Christians should not regard the sanctity of an oath towards him who is the enemy of God, &c. That very proposition was condemned by Gregory IX. That is another specimen of stupid ignorance or malice, and withal a specimen of Presbyterian tactics in controversy.

Again he says, "These ultramontane doctrines, so clearly taught by writers of the Church of Rome, are beyond all question subversive of the essential principles that bind civil society together." Yes, if they were what he represents them; but look at the means by which he attempts to prove they are." He continues, "It is high time for Protestants to get their eyes opened." There is an appeal to bigotry. And then look at the means by which he would prove that the church teaches these doctrines. He quotes propositions, which being condemned, prove the very opposite. Does the end justify the means? Or does he quote the proposition and commit such a terrible blunder because he did not understand the Latin preamble, *ex damnatione hujus propositionis*. If so, why did he not consult one of the High School teachers who know Latin and who would not refuse this slight service. Even the Jesuit Gury himself, chap. 3, no. 29 teaches *omnis electio medii malii est mala*. All choice of a bad means is bad.

He says, "We cheerfully concede to them (Catholics) all the civil and religious rights we claim for ourselves, but no more." You do not, Mr. Percival, concede these things cheerfully. If you do, how do you keep the second commandment, which obliges you to remove all false worship? Which means, accord-

ing to your Confession of Faith, every worship except the Presbyterian, the only true one. If you would concede to us the same rights, what is to become of the law laid down in the Confession, which obliges you to inflict manifold civil and ecclesiastical pains on priests and Papists as the adversaries of true religion. If you would grant us the same rights, why are you trying by condemned propositions, false statements, literary frauds and other means so dishonorable than an honest man would die of shame if he were detected in them, to prove that we hold doctrines, to use the words in the last paragraph of your letter, subversive of the essential principles that bind society together. And then you hint "it is time for Protestants to get their eyes opened," and since you have proved that Catholics are not fit for civil society, you would have them deprived of the rights natural to ordinary citizens. I sincerely hope that one of the modifications to be introduced into the Confession of Faith may be that Presbyterian ministers may no longer be obliged to slander us, create prejudice against us, and all this as a means of "removing all false worship," according to each one's place and calling. Now, Mr. Percival's place and calling is preaching, and he must manage that so as to remove all other systems of religion. They may expunge that from the Confession, as the laws of the land do not allow them to persecute, and the Presbyterian clergy, the disciples of the cruel, bigoted, narrow-minded Calvin (that is as far back as their apostolic succession dates) do not like to see these laws a dead letter.

He says intelligent Roman Catholics will be disposed to ask the question, "are these things really so? I have demonstrated that they are, let him prove they are not who can." No. Mr. Percival, you have not demonstrated that they are, but when you quoted condemned propositions you proved the contrary, and if you did not understand that they were condemned propositions, it appears to me that what you particularly demonstrated was your own ignorance. The glory of stirring up, or causing to be stirred up, religious hatred, (what a contradiction) belongs to the Presbyterians. The other denominations of whom the gentleman has made an artificial parade, are no doubt persuaded that we are wrong in our belief. Our conviction is precisely the same in regard to their creed, but they are in the main content to allow us to conduct our affairs in our way, and we certainly do not disturb them in the management of theirs. Not so the zealots among Presbyterians. Believers in their own election, and in the exclusion of all others, they seem to think that God has commanded them to take charge of all the rest of mankind.

Mr Percival has stated that it matters not what denomination a person belongs to provided he is a christian. If so why did he not remain a Methodist, if it made no matter? Perhaps it was

to seek higher degrees of christian perfection, but Methodists say that this was not the precise reason. Of course I can't tell.

It is quite evident, however, that Mr. Percival never received a regular educational course. He appears like one who has been accustomed to entertain Sunday School children with narratives savouring of the marvelous and not having been called to task, has got accustomed to make statements regardless of their truth, or otherwise. If he had received a fair college training, supposing average talent, he never would have fallen into the blunder of quoting condemned propositions, which only defeat his own purpose, or would never quote any but recognized standard authors to prove his thesis. Having again and again been convicted of literary forgeries, he comes to the front once more apparently in utter disregard of his humiliation, showing thereby that he is anything but a man of refined sensibilities. Does he know what is the meaning of the preamble, *ex damnatione hujus prop?* If he does, why does he quote the prop; if not, why should he quote Latin about which he evidently knows nothing. Why does Mr. Percival make such quotations which bring nothing but ridicule on himself. Should he not have more respect for the intelligence of his readers, or does he suppose that everyone is as ignorant as himself? I am really sorry to be obliged to speak in this style to one supposed to be a minister of the gospel, but I find that nothing but plain language will cure him.

He has proved to his own satisfaction by condemned propositions, that the church teaches doctrines subversive of social order, but I can prove, not by principles repudiated by Presbyterians, but by those contained in the Confession of Faith, that Presbyterians teach doctrines subversive of social order. I do not say these doctrines are carried out as far as the only true Presbyterian Church would desire, because they cannot. Should the Confession be amended, it may turn out that God does not teach here in Canada at all what he taught the Kirk in Scotland in 1561. If the modifications are made it will thereby be admitted that the Holy Ghost made a mistake when he taught them that they must remove all false worship, though I fancy if they could put that doctrine into practice they could easily conclude that the Holy Ghost was right then. This reminds me of what a certain man, worsted in an argument by a text from St. Paul, replied. He said, "There exactly is where Paul and I differ." As long as the Holy Ghost reveals to the Presbytery the doctrine of persecution, he is all right as long as they can carry these doctrines into practice, but when they cannot, there is where they and the Holy Ghost differ.

The community in this country is made up of people professing different creeds, all of these creeds false, according to Presbyterian doctrine, except its own. Now, since all these practice

false worship, and since Presbyterians are bound to remove all false worship, it follows that they are bound to make a clean sweep of the whole of us, except themselves. They are bound to this "according to each one's place and calling." Consequently, the minister in the pulpit, the author in the press, the teacher in the school, the merchant, the judge on the bench, the juryman in the box, in a word, all Presbyterians according to the command of God, as explained in the Confession of Faith, are bound to remove all false worship—Conf. Q. 108, p. 150—and consequently teach doctrines subversive of social order.

In this supposed commandment of God (for God never made a commandment for Presbyterians which he did not make equally for all denominations) is to be found the solution of that restlessness, that turbulence and domineering which has stood forth in the uniform history of Presbyterians, as a moral problem, exciting the curiosity of those who were unacquainted with the doctrinal principle from which it emanated. Suppose each denomination were to make for itself such an obligation, and then say that God had imposed it. What would be the consequence on the hypothesis that all should try, as all would be bound to keep the commandments of God. This doctrine as unequivocally stated in their standards, if reduced to practice would not tolerate an individual of another creed in the land.

I think I have proved to any impartial reader, according to the strict rules of logic, that Presbyterians teach doctrine subversive of the principles which bind civil society together. This is precisely what Mr. Percival charges Catholics with. To make this clear I shall put it in the shape of a syllogism. Any denomination that teaches as a tenet revealed by God that they are bound to exterminate all other denominations, teaches in a mixed community principles subversive of civil society. And since Presbyterianism in its present standard, the Confession of Faith, teaches this doctrine, consequently they teach doctrines subversive of order in civil society. Mr Percival thinks that studying the Westminster Confession of Faith is likely to make me a Presbyterian. He will be a better judge of that when I shall have got through explaining to him and others the Confession of Faith.

I shall conclude this letter by an extract from a letter which appeared in the *Globe* of May 27th, in reference to the Relics of the Cross.—

In a controversy recently waged not a hundred miles from Toronto, one of the contestants found himself reduced to the necessity of ridiculing certain phases of the other's belief. In the course of a lengthy denunciation of Catholic veneration of relics he committed himself to a statement which concerns not Catholics alone, but all who wear the Christian name. He declares:—

In almost every chapel in Europe, and also in many in Canada, may be found

pieces of the true Cross on which our Lord was crucified. If these were all collected no doubt they would form lumber enough to construct one of the largest buildings in Canada.

As a Catholic, I protest against any man being called a christian who would dare to show so infidel a spirit as the language of the above paragraph betrays. Only the more ignorant infidels now urge this objection against the authenticity of the existing relics of the Holy Cross. Will you allow me to repeat to this christian minister who dons infidel armour, a reply which it may be pure waste of time to give him, but whose force even infidels have owned. In the "Antiquary" of June, 1887, may be found the following:

M. Rohauld de Fleury has made a list of all the relics of the Cross in Europe and Asia of which he can find any record, and the sum amounts to 3,941,975 cubic millimetres—a very small part, indeed, of what would be required to make a cross.

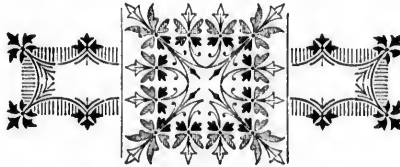
A simple calculation shows that 3,974,975 cubic millimetres are equal in English measure to 0,139,217 of a cubic foot or to 240,5672 cubic inches long, and four inches square on the end ($4 \times 4 \times 15$), of which the learned editor of the Antiquary might well say—A very small part of what would be required to make a cross.

I intended commenting on the deplorable ignorance of the gentleman who made the horrible assertion quoted at the head of this letter, but, as it has occurred to me that he may not have known that he was ignorant, I refrain, and conclude with an expression of my admiration for his fine audacity in making the assertion at this time of day, an audacity worthy the best of the infidel encyclopædists of the Voltairian era.

I remain yours in detecting and exposing falsehood, and clerical ignorance.

J. J. EGAN.

Thornhill, June 4th, 1889.



CHAPTER XIII

Mr. Percival Refuses an Oral Discussion.

FINDING THAT FATHER EGAN DOES NOT COME UP TO HIS IDEAL OF
 A GENTLEMAN, HE DECLINES ENTERING WITH HIM ON AN
 ORAL DISCUSSION.—ENTERS ON THE REWARD
 BUSINESS, AND WINDS UP DETRIMINED
 TO TREAT FATHER EGAN'S
 FUTURE EFFUSIONS WITH
 SILENT CONTEMPT.

In last week's issue the Rev. Mr. Egan inflicts upon the public four columns of trash, made up of low pot house yarns, vile personal abuse, glaring falsehoods, and blatant blasphemy. When a controversialist has to resort to such weapons in order to defend his cause, his case must indeed be desperate, and his stock of arguments very low. Whilst I have no objection to discuss this question, on its merits, in a gentlemanly manner either through the medium of the press, or on the platform, yet I would like to have a *gentleman* for my opponent, and that the Rev. J. J. Egan does not come in this category, is quite apparent from his last letter. He furnishes us with a good illustration of the truth of the old Roman proverb:—"Those whom the Gods would destroy, they first make mad." Mr. Egan will remember that that last word means *insane*

When Mr. Egan says that Pope Gregory XI. condemns the proposition referred to in my last letter, he states that which is positively false, and he must know it, if he knows anything about the matter, which I very much doubt. Just look at his position for a moment. He would have his readers believe that Dens brings forward a Pope to condemn a proposition containing sentiments that he himself repeatedly advocates. That looks very reasonable does it not? That is just what you would expect an intelligent Jesuit like Peter Dens to do, would you not? Surely a man must be in a very hard plight when he has to resort to such a miserably silly subterfuge to try and get out of a difficulty when he is fairly cornered. The method of escape was a bold one, and well worthy of the reputation of the Thornhill priest. Yet what better could you expect from a man who, in this enlightened nineteenth century, has the unblushing effrontery to maintain, as Mr. Egan does in his last letter, *that a lie is*

not a deliberate intention to deceive another. Such conduct demonstrates the possession not only of the greatest mental torpor, but of moral paralysis as well. The public can now easily understand why Mr. Egan can pour out falsehood without the slightest twinge of conscience, as his last letter demonstrates that he has not even the most remote conception of what truth means.

As usual Mr. Egan takes up nearly the whole of his letter with side issues. He says that Protestants lie as well as Roman Catholics, and gets off some silly talk about prisoners at the bar, &c., &c., &c., but what has that to do with the question? Absolutely nothing. The question was not whether Protestants do or do not lie as well as Roman Catholics, *but rather as to what constitutes a lie in ethics.* This is the question, and it must be quite apparent to the public that Mr. Egan's views in regard to the matter are in perfect accord with the views maintained by Peter Dens, and the rest of the Jesuits. I may also add that throughout this discussion his conduct has been in perfect harmony with his sentiments.

As any individual, or denomination, upon whom this illiterate fanatic pours out the phials of his abuse and falsehood, will only rise proportionately high in the estimation of the right-thinking and more intelligent portion of the community, I therefore, personally, and the Presbyterian Church as a body, regard his obprobrious epithets, and low bar-room vulgarities, in the light of compliments, rather than otherwise.

Mr. Egan may, therefore, continue his eruptions as long as he pleases and vomit forth his black and burning streams of abuse and falsehood; they shall go unnoticed by me in the future. A sense of self-respect will prevent my having anything more to do with a man who, according to his own statement, can recognize no difference between truth and falsehood.

Mr. Egan concludes his letter by transcribing some absurd twaddle that appeared in some of the Toronto papers, evidently written by a Romish Priest who had not the manliness to sign his name, or even give his correct initials. Permit me to direct Mr. Egan's attention to the following clipping from the "American Protestant"; it will afford him a good chance to make money:—

TO ALL ROMAN CATHOLICS.

\$100 REWARD.

To any Roman Catholic who will find in the New Testament a single instance of private auricular confession to either Priest or Apostle.

\$200 REWARD.

To any Roman Catholic who will point out a single passage in the Scriptures, which states that the Bishops of Rome, either as the successors of St. Peter,

or in any other character, were to be in their succession the Heads of the Universal Church.

\$300 REWARD.

To any Roman Catholic who will prove from the scriptures that the use of images was recommended either by Christ or his Apostles.

\$400 REWARD.

To any Roman Catholic who will show by the Scriptures, that Christian Bishops and Priests are forbidden to marry.

\$500 REWARD.

To any Roman Catholic who will discover in the Scriptures a single instance of an Apostle of Christ offering up a prayer to God through Christ to be delivered from eternal flames by the merits and intercession of a Saint!—See R. Miss. I, p. 527.

\$1,000 REWARD.

To any Roman Catholic who will furnish a single text of Scripture in which Christ or His Apostles, or the evangelists, call the blessed Virgin Mary, "the Queen of Heaven," "the Empress of the Universe," "the Mediatrix between God and man"; or in which the Apostle prayed, or directed the Church to pray to her at all.—See R. Breviary.

Roman Catholics obtain money by the sale of prayers, beads, wax dolls, images, medals, scapulars, and numerous other trinkets, and pretending to grant indulgences and deliver souls from purgatory. Why not earn a trifle by furnishing proof texts in favor of Romanism?

J. G. WHITE,
Stanford, Ill

I remain, Yours in defence of truth,

W. W. PERCIVAL.

The Manse, Richmond Hill, June 10th, 1889.



CHAPTER XIV

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Father Egan deals with Mr. Percival's Idea of a Gentleman.

CONCLUDING LETTER.

In his letter of the 30th ult., Rev. Mr. Percival promised to prove that the Catholic Church was opposed to the circulation of the Bible. Since then, however, he has made two important discoveries, which preclude for him in future the possibility of his having anything more to do with me. The first discovery is that I am not a gentleman, and secondly he has suddenly conceived most exalted sentiments of self respect. It is indeed a great loss to him that he did not much sooner make these, or some other discovery, that would give him a reasonable excuse before the public for declining to enter upon a polemical controversy. It is a pity his self respect did not come to his aid before he commenced to make false statements, now known to be such; before he commenced to falsify authorities, and commit literary forgeries, of which he has been plainly and duly convicted.

Rev. Mr. Percival's idea of a gentleman is somewhat unique, and as to the individual it must be distinguished, whether he is a Catholic Priest, or a Presbyterian minister; for in his estimation this makes quite a difference. If a Priest; he would show his good breeding, by allowing his Church to be slandered, her doctrines misrepresented, and her children insulted, without a word of protest. If on the other hand, he is a Presbyterian minister, he can calumniate, falsify quotations, alter Papal Briefs, quote condemned propositions, to serve his purpose—in a word, lie without stint, in measure, about Catholics, and still be, not only a gentleman and a scholar, but deserve honorable mention in Foxe's Book of Martyrs, for suffering the cruel persecution of having his frauds and forgeries exposed. Behold what immunity is enjoyed by those who are foreordained to elictism? as Presbyterians are, who alone, belong to the "Church of our common Lord."

Thus by malignant falsehood, have these clerical gentlemen sought notoriety in the service of God, and their conduct on this subject, has long since formed a topic of condemnation, and has by its excess, and extravagance nauseated public taste, and beyond all doubt, raised the spirit of inquiry in the detection, of this indecent imposture and now universal exposure.

He could not afford, to meet me on a platform, because, forsooth, as he alleges I am not a gentleman. Gentleman or not, I could easily show, when brought face to face, with theological works which he undertook to review, how little he knew about them. He never read these works, perhaps, never saw them, he could not translate, much less understand one page of them as is evident, and yet he has the cool, placid audacity to criticise them.

Since however, according to the Westminster Confession of Faith, everything that *comes to pass* is foreordained, it follows that the decree went forth that Mr. Percival should make these cowardly attacks on Catholics, and that he could not vary the style of his warfare, to the extent even of sometimes telling the truth. It was, likewise, foreordained that I should expose his forged mistatements, and as neither of us could resist the decree of the Almighty, no blame attaches itself to either of us, and we can cry quits. But he wants a gentleman to discuss with; I am afraid we shall have to send a great way off to procure one who will come up to his ideal.

In the beginning of our correspondence I gave him some good advice; but not believing, perhaps, that I meant to be friendly towards him, he, like a wayward boy, did not mind, and the result is that he has fallen repeatedly into the pits which he dug out for himself. I warned him against second hand quotations, and he would not mind. I advised him, in regard to his public lectures, to select subjects about which he knew something; and he will have reason for many a day to bewail in the bitterness of his heart, that he did not take my advice. It is an old saying that children should not play with edged tools. It is very dangerous amusement for children, because they do not realise the danger of such tools. Theology is a dangerous thing for some people to play with, and especially for those who know nothing about it. We have had recently a striking illustration of this truth in Richmond Hill.

I am told that some people are very much displeased that this controversy should have taken place; they feign to be scandalized that clergymen should quarrel after this fashion. While Mr. Percival was drawing large crowds to his church by slandering and misrepresenting Catholics, it was all right; but when the tables began to turn, and his frauds were exposed, these christian people began to discover that such controversies are uncharitable and do not make conversions either way. In other words, Mr. Percival should have had his own way.

I now ask any candid reader, has he proved one of his statements, or met one of my arguments? The controversy arose because I called upon him to prove his statement that the Church teaches that the end justifies the means. Has he proved that?

I leave the public to judge. He charges me with raising side issues, but I ask, who introduced the Scott Act, the Bible, relics, bones, skulls, mental restriction, &c., &c. ? and if I followed him in these matters it was because if I had not done so he would have said it was because I could not. Just as I say now that if he did not take up the Bible, or the Westminster Confession, it was because he dare not. And still he talks as if he had proved everything, and pretends he has great confidence, like the boy who whistles when passing a grave yard to keep up his courage and make believe he is not a bit scared.

It is strange that Mr. Percival should have quoted a proposition condemned by Innocent XI., to show that Innocent XI. approved of the doctrine which he condemned. He made the Pope as ridiculous as he made himself when he said that he had never stated of the Jesuits that they taught that the end justifies the means, and in his next letter tried to prove they did teach that doctrine. This is a strange world. The Prop. in question is No. 26, not 36. *Propositiones Damnate A. S. S. Papal Innocentio XI. Feria V die 2 Martii 1779.* It is page 618 of Gury Vol. 2. I can show it to any one who calls, or I will leave the Vol. on exhibition in Richmond Hill if desired.

As long as Mr. Percival confines himself to preaching Presbyterianism, blasphemous though that creed is in its consequences, I have no inclination to interfere, but when he misrepresents the Catholic religion, I shall draw the line there.

As to the rewards which he has published. Suppose I undertook to prove these matters from scripture, who would be judge as to whether they were proved or not? We find among Presbyterians some quoting scripture to prove, for example, the doctrine of foreordination, and others quoting scripture to prove the contrary. Mr. Percival being judge, he would not, no matter how clearly I had proved these doctrines, decide in my favor.

Mr. Percival accuses me of "blatant blasphemy," because I demonstrated the blasphemous tendency of the Confession of Faith. I promised to review the Confession, and intended doing so at some length if this controversy continued. I shall give one letter on the subject distinct from this. I had been a long time on the defensive, but at length I decided to carry war into Africa. For that purpose I took to studying the Westminster Confession, and it will be seen it has not made me a Presbyterian.

With this letter I shall close, and I submit it to the readers whether my opponent has not utterly failed to prove any charge he has made against the Church. He has indeed urged against her some of the misrepresentations of a past three hundred years, wielded with all the force which ignorance of, and prejudice against, our *real* doctrines could impart. But what has he done besides? Even in this has he ever planted his foot in

a *fixed position* from which he has not been driven by force, not of assertion, but of facts, authorities and argument? Even in point of literary courtesy and polite language, I do not shrink from the candid judgment even of the Presbyterian reader himself. It is to be admitted, that when he made false statements, or quoted authorities which are untrue, I pointed this out in plain language, calling a spade a spade. But for this, the blame belongs to him, not to me.

*For the rest, with all good wishes for his better knowledge of the sadly calumniated religion, which he has assailed, as well as for his happiness here and hereafter,

I remain yours in chastising bigotry.

J. J. EGAN.

Thornhill, June 17th, 1889.



CHAPTER XV.

THE WESTMINSTER CONFSSION

AND WHAT IT LOGICALLY

LEADS TO.

It is not my purpose to discuss the whole of the Westminster Confession of Faith. It is only the article to which objection has been made recently by some of the most brilliant minds of the Presbyterian denomination that I wish to subject to critical review.

Article III. of chapter III. reads as follows :—“ By the decree of God for the manifestation of His glory some men and angels are predestined into everlasting life, and others foreordained to everlasting death.

This foreordination, according to the Confession of Faith, proceeds not on the ground of merit or demerit in the individual foreordained, but is absolutely independent of all provision on the part of God of such merit or demerit in the individual, for the article II. of the same chapter declares :—

“ Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.”

According to the teaching of these articles contained in the Presbyterian Faith, God's decrees do not depend on any contingencies that may happen. If a man goes to heaven it is not because he has lived a virtuous life on earth, nor because he has believed the truths of the natural and supernatural order, nor because he has kept the moral law engraved by the finger of God on every man's heart, nor because he has followed the dictates of conscience, nor because he has observed the commandments of God, but simply and only because God has decreed that he should go to heaven. If that same man trampled all the laws of God and man under foot, if he committed every imaginable crime that a depraved heart could conceive, if he were a blood-thirsty murderer, a besotted drunkard, an unprincipled thief, a filthy polygamist, if he heaped crime on crime, till the wickedness of Sodom and Gomorrah were all concentrated in himself, and persevered in his diabolical malice till the last breath of life had left him, and died without repentance, he would go to heaven all the same.

Consequently, according to the Westminster Confession of Faith, it does not matter a row of pins, as far as eternal destiny is concerned, what kind of life a man leads on earth. If he is predestined to heaven, he will get there even if he is as wicked as

Lucifer, and if he is predestined to hell he will go to hell, even if he is as good and holy as a seraph that stands before the throne of God.

Is it possible that men could put such a doctrine in practice? Fletcher of Madely, who published seven volumes, checks to Antinomian Calvinism, in vindication of John Wesley's change in religion, quotes an hon. member of Parliament:—"Once my brother" he says "but now my opponent, who maintains in his published treatise that murder and adultery do not hurt the elected, but even work for their good. My sins," he adds, "may displease God, my person is always acceptable to him. Though I should outsin Manasses himself, I should not be less a pleasant child, because God always views me in Christ. Hence in the midst of adulteries, murders, and incests he can address me with: 'Thou art all fair my love, my undefiled, there is not a spot in thee.' It is most pernicious error of the schoolmen to distinguish sin according to the fact, not according to the person. Though I highly blame those who say let us sin that grace may abound, yet, adultery, incest and murder shall, upon the whole, make me holier on earth and merrier in heaven."

According to the Confession of Faith, heaven is not a reward of virtue, and hell is not a punishment of sin. It is vain to hold out heaven as an encouragement to lead a life of godliness, and to threaten the punishment of hell as a check on wickedness. Either I am predestined to heaven, or I am predestined to hell. If I am predestined to heaven, any evil I may deliberately choose to commit cannot change the decree, and deprive me of the happiness that awaits me. Why, then, should I put myself to the trouble of steering after godliness? Why pray? Why go to church? Why be pure and charitable, and humble, and honest, and sober? If I am predestined to hell, where would be the use in trying to avert what cannot be averted? Why should I keep the law of God who is determined to damn me if I have kept all his commandments, just as mercilessly as if I had broken them all? If this article of the Faith be true, then why have a Bible and read it? If I am predestined to heaven I may pitch the Bible to the dogs, and in its stead amuse myself with reading dime novels; I will get to heaven all the same. If I am predestined to hell, the using of all the Bibles on earth will not keep me from falling into it. Why have churches, gorgeous and expensive? Why have ministers of religion and pay them high salaries? What use is it to preach the gospel to people who will get to heaven without it, and cannot avoid hell with it? This article of Presbyterian faith, laid down in the Westminster Confession, if logically carried out, must convert the human race into a race of monsters. Can such a faith be the outcome of divine inspiration, or is it not rather the work of cruel and blood-

thirsty men, such as John Calvin was, who could conscientiously burn at the stake those that differed from him in religious opinions?

What amuses us most of all is that the Presbyterian ministers, who all subscribe to the Confession, whether they believe it or not, are the very ones who have been howling loudest against Jesuits, and attributing to them teachings subversive of morality. If the doctrines laid down in chapter III. of the Westminster Confession are not subversive of all morality, I would like to know the meaning of morality in the Presbyterian sense. I am sure no Jesuit has ever taught that a man shall get to heaven against his will, or that a man will be damned whether he deserves it or not. No Ultramontane has ever taught that God has determined to damn a certain definite number of intelligent beings whom He has himself created, and to damn them irrespective of their merits or demerits, and for no other reason but to manifest His glory. If God is just and can condemn no one except for His own deliberate sin, and the Presbyterian doctrine as laid down in the Westminster Confession is true, then it follows that God is the deliberate author of sin. He forces intelligent beings to sin and then condemns them for their sin, which they cannot avoid, because He does force them to it! Did human mind ever conceive anything more hideous than this?

"God" says the Confession, "from all eternity did by the most holy council of His own will, freely and unchangeably ordain whatsoever comes to pass." Therefore, if a man is a Papist, God so ordained it; and if he is a Jesuit, God so ordained it; and if God so ordained it, what right have Presbyterians to growl about it? If everything that comes to pass was ordained by God, then it was ordained by God that Mercier should pass the Jesuit Estate's Bill, and what right have Presbyterian ministers to howl about it?

Who are the elect? Who, of course, but the Presbyterians, being assured of their preordination to eternal life by the fact that they are fallen in Adam and redeemed in Christ. No one is redeemed except the elect (Art. VI), but they certainly hold that they are redeemed or saved. All others being ordained for hell ought to be helped to hell as promptly as possible, so as not to deprive God of that glory which He deserves from the decreed damnation of them. Therefore, all others, and especially Papists, must be exterminated, and that glory given to God, which is according to the Westminster Confession, to be derived from their eternal damnation. I think this reasoning is logical, but I hope the articles in the Confession which justify such reasoning may be greatly modified.

J. J. EGAN.

Thornhill, June 17th, 1889.

