

WEDNESDAY, APRIL 24, 1889.

## STRONG RESOLUTIONS

PASSED AT THE OTTAWA ANTI-JESUIT MEETING.

At the anti-Jesuit meeting in Ottawa, on the 17th instant, the following resolutions were adopted:—

Dr. J. Beaufort Hurlburt, with appropriate remarks, moved the following resolution, seconded by the Rev. Dr. Moore:

### THE RESOLUTION.

Whereas, the Society of Jesus consists entirely of members estranged from their families, from civil society, and, most of them, from their native countries, implicitly obeying the orders of their superiors in Rome;

And whereas, they are not a union of persons free to act apart from the order, but a strictly disciplined corps, under foreign officers, worked from Rome, with the sole object of renewing and accentuating the mediæval supremacy of the Romish hierarchy over the human mind, and setting up again the supreme power of the Pope of Rome over princes and people;

And, whereas, the Jesuit Order has declared war against the free cultivation of the human mind and against civil law, against political and religious liberty, as proclaimed in the Encyclical or Syllabus of 1864: erected into a dogma or article of Roman Catholic faith by the Ecumenical Council of 1869-70;

And, whereas, it undermines, and destroys the peace of families, threatens the union and development of the Dominion, and shows bitter enmity to the rights and interests of Protestantism;

And, whereas, it destroys the true education of youth by priestly training, by lessening the love of truth by the annihilation of conscientious spontaneity (or free-will) by slavish submission to the authority of a foreign priesthood thereby deeply injuring and preventing the development and formation of a true British character in the youth of the land;

And whereas, it promotes superstition and slavish submission to an alien priesthood.

In consideration of these and other weighty reasons be it

Resolved, that the security of legal, in opposition to priestly order, in society, and the authority of law and the supremacy of the throne, the well-being of the Dominion, the preservation of constitutional liberty and the protection of spiritual freedom and spiritual culture, demand the suppression of the Jesuit order;

And that, further, it is the duty of the whole Protestant population of the Dominion to act in unison and with energy, to prevent all interference by the Jesuits in our schools and in our social and political system;

And if these vital objects cannot be attained by any other means, it will be the imperative duty of the people of Canada to demand the expulsion of the whole "Company of Jesus" from the Dominion, as the peace and safety of European nations forced upon the Governments and peoples their expulsion from both the Protestant and Roman Catholic countries of continental Europe.

WEDNESDAY, APRIL 24, 1

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## THE Y'S, AND THEIR WORK

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BY MARGARET E. WINSLOW.

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(Presbyterian Board of Publication—Philadelphia)

### CHAPTER XII.—(Continued.)

It was almost summer when the whole completed, and then the girls gave a ho warming from which not one of them would have been absent though the most brilliant Avenue entertainment of the season had offered its counter-attractions. And as they felt, as a matter of course their gentler friends felt too. These honorary members had greatly multiplied of late. The girls were learning lessons of that serpent-like wisdom which is quite compatible with dove-like harmlessness, and, finding that many young men would like to join in what so interested their young-lady friends, and were not quite ready to sign a pledge of total abstinence, they substituted for this pledge limited as to time, against tobacco, tea and gambling. They were quite successful in getting signatures to these, and, though signers were not thereby entitled to wear white ribbon, they were considered honorary members of the union, privileged to attend its social entertainments and contribute to its funds. To facilitate this latter object "little brown jugs" made of cheap pottery but tied with ribbons and otherwise tastefully ornamented by some artistic girls, stood on the mantel-pieces and the tables, into which apertures nickles, quarters, halves, dollars and even shining gold-pieces, were continually finding their way. It was matter of deep interest and thankfulness also to older friends as well as to anxious sisters to see how on the hand that had written a name below one of the limited pledges added it to both others, and finally left it in enduring characters, subscribed to the dreaded total-abstinence pledge itself.

Upon this new vantage ground they went forward with added impetus and enthusiasm. The union now numbered several hundred young women of every grade in age and of almost every variety of tradition antecedent. The wise policy had been followed of not allowing any one member to take up more lines of work than she could give ample justice to without at the same time neglecting her home-interests and her social duties; hence, whenever a new enterprise was undertaken, there was an immediate call for new workers, who always appeared in abundance, wanted, and, finding something to do, remained and became useful active members. This was a device of Mrs. Lawton. She had seen the evil of a few efficient members

By addressing your letters to the House  
of Commons, they will come free.

House of Commons  
Ottawa 2 May 1889

My dear Sir Williams

I have taken the lib-  
erty of sending you a letter on  
the precept "The end justifies the means"  
and give, in the inclosed extract from  
<sup>a lecture by</sup>  
a N. C. priest, the occasion of the letter.  
This I have done for the purpose  
of asking or gaining of you see  
a question in which, I know, you  
take a deep interest. In return  
for your assistance, if you care grant  
it, I would, had I a full state-  
ment of the grievances of the protest-  
ants in Quebec, publish them large-  
ly in papers in Ontario. I saw  
your statement at one of your col-  
lege meetings but don't know wheth-  
er it includes all your disabilities.  
I have

marked the most important references (with a x) which I wish verified, according to the terms of the challenge given at (a) at the bottom of the page in copy sent (namely "the passage or extract with the title and edition of the work, as well as the page from which it is said to be taken" - the edition, of course, means the place and date of publication.

Some of these particulars I have given, <sup>in the printed letter sent</sup> but not all of them; and if we have any of the works in the Parliamentary Library, we cannot get them, as we have two Th. C. Librarians, <sup>at the head of the Library</sup> and access to any notes of an Th. R. Catalogue and queries is hard to be got on wholly impossible.

Those passages in the letter sent you marked with two x's & considered <sup>the</sup> most important. Of course, I do not expect a verification of all of them. You may, too, be

able to give a third passage  
I do not suppose that you  
have these works in your  
college library, but, no doubt,  
they are in the friend's college and  
may be in private libraries.  
If the passages should be in Latin,  
German or French I wd like them  
in the language they were published  
in, and if not too much trouble  
a translation. I do translate  
them but the version of another  
wd be more acceptable and wd  
give me confidence in mine

The challenge is to pro-  
duce a "bona fide passage";  
but of course more than one  
wd be desirable, these men have  
much skill in find deep double  
meanings

I have also sent you my  
last letter, a critique on Dr John  
Thompson's speech in parliament  
on Opium's resolutions I fear

I have called two times  
in your time, but I  
don't know to whom I could  
apply so as to exist  
me. I should state that  
I intend to accept the chal-  
lenge if I can comply  
with the conditions as  
stated.

I inclose also resolu-  
tions which I made at an  
great public meeting here, and  
which have been reproduced in  
many papers. They have been  
considered to cover more ground  
than the former resolutions  
and the last paragraph to  
go farther than any others, and  
I can see no other logical conclusion  
to the movement.

Yours very truly  
Wm. L. Garrison  
P. S. I will call on you  
near to you

I forgot to ask if  
you could suggest any two  
persons whom it would be  
advisable for me to choose  
as my arbitrators according  
to the terms of the challenge; and  
also to see I shall be glad  
to pay any reasonable expenses  
to which you may be put.

~~Yours~~

Father Whelan of St. Patrick's Church,  
Ottawa, on the 24<sup>th</sup> Feb. 1889, in his Church,  
said, he:-

"Challenged any one to pro-  
duce a bona fide passage that will  
convict the Jesuits, or any Jesuit,  
or any approved Catholic theologian,  
of teaching the doctrine that 'the  
end justifies the means,' as that max-  
im is vulgarly understood." This  
offer will stand until the 12<sup>th</sup> day  
of July next, being anniversary of  
the Jesuits Estates bill of Quebec" [pas-  
sed of course he means on that date]

\* On the 3<sup>d</sup> of March [the next  
Sunday] he added this sentence after  
the word 'understood,' i.e. "That it  
is lawful to do evil that good may  
come", and then adds "A commis-  
sion of inquiry, to be composed,  
say, of five members; we to  
select two competent moral  
theologians; the other side to appoint  
two representatives; these four to  
choose the 5<sup>th</sup> member of the commission.

Let a day be fixed for the opening of the in-  
quiry; & let it be agreed that all passages to be cited from  
Jesuit authors, or other approved Catholic expositors, shall be  
filed with the commission, at least 30 days before the in-  
quiry begins. Two copies of each passage or extract to be  
supplied, with the title of the edition of the work, as well  
as the page, from which it is said to be taken" over 46



The court of inquiry, constituted as fore-  
said. be not satisfactory to the  
anti-jesuits, then let them suggest a  
"Fakhrabad" This sentence is added  
in the next paragraph to what is  
given above.

I have quoted from a  
pamphlet called "The Jesuits,  
their apologists and their enemies"  
A lecture delivered in St. Patrick's  
Church, Feb. 24<sup>th</sup> 1879 by the  
Rev. M. J. Phelan"