

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. XI.

MONMOUTH, OREGON; FRIDAY, MARCH 18, 1881.

NO. 11.A

Pacific CHRISTIAN MESSENGER,

Devoted to the cause of Primitive Christianity, and the diffusion of general information.

Price Per Year, in Advance, \$2.50

All business letters should be addressed to T. F. Campbell, Editor, or Mary Stump, Publisher, Monmouth, Oregon.

Advertisers will find this one of the best mediums on the Pacific Coast for making their business known.

RATES OF ADVERTISING:

Space	1 W	1 M	3 M	6 M	1 Yr
1 Inch.....	\$1.00	\$2.50	\$4.00	\$7.00	\$12.00
1/2 Col.....	2.50	4.00	7.00	12.00	20.00
1/4 Col.....	4.00	7.00	12.00	20.00	35.00
1/2 Col.....	7.00	12.00	20.00	35.00	65.00
1 Col.....	12.00	20.00	35.00	65.00	120.00

Notices in local columns 10 cents per line for each insertion.

Yearly advertisements on liberal terms.

Professional Cards (1 square) \$12 per annum.

Mr. I. G. Davidson is our Advertising Agent in Portland.

Entered at the Post Office at Monmouth as second class matter.

The French Government and the Jesuits.

BY PRES. CHAS. LOUIS LOOP.

NUMBER THREE.

In the preceding article it was shown that the Catholic world now—all that is truly Catholic—is in its mind and conscience, and therefore in the full control of its life, entirely in the hands of the Jesuits. This the statesmen of France, who are now guiding its destinies, as well as all enlightened Frenchmen generally well know. It is the object of the present article to set forth the reasoning that has brought them to the decision to revise and execute the "decrees" against the Jesuits and the other "unauthorized" orders affiliated with them and under their control.

1. The Syllabus, these statesmen say has put a new face on the entire Catholic Church—its teaching, its conscience, its life. What was before well known of the absolutism of Rome, that it was accepted and taught by many of its teachers, has now become universal, and has been made binding on the consciences of all Catholics, at the peril of eternal damnation. And this Syllabus and the now established dogma of papal infallibility, that make the Pope, as God, omnipotent over the destinies of the souls of men—both the work of Jesuit inspiration and of Jesuit hands—teach expressly and avowedly the subjection, in the most abject way, of all human authority and power, political as well as spiritual, to the Church—that is, to the Pope, and that means to the Jesuit.

The Syllabus throughout utters the most extreme denunciation of all liberal government and institutions; it declares reconciliation with these, on the part of the Catholic Church, impossible; and therefore proclaims universal and eternal hostility to them. But it is now notoriously the one special object of all the activity of the Society of Jesus everywhere, and under them of all the other orders affiliated with them, to teach and establish among Catholics the doctrines of the Syllabus, and to mold the mind and conscience of the Catholic world by it. The Jesuit is, in the most awful sense, by the most binding and terrible vows, devoted, for life and for death, to the dissemination of this mortal enmity and warfare against all free institutions everywhere because these are fatal to the triumph and dominion of the Papal church.

2. Now consider that France is Catholic by birth, by traditions and habits, almost universally. Protes-

stantism can now since the loss of Alsace-Lorraine, not number a single million, against some thirty-six millions of nominal Catholics. It has a vast, preponderant, freedom-loving, priest-hating republican population as shown daily in the elections; and even among the Monarchists, Orleanists and Bonapartists, there are multitudes who sympathize with the Republicans in their love of free institutions and their hate of clerical, Jesuitic rule. Yet, all these subtractions made, there are still left millions of men, women and children, devoted to and in the hands of the clergy and of the Jesuits—these deadly haters and vigilant, active assailants of the Republic, its free institutions, its friends and supporters.

But the French Republicans, and all lovers of free institutions there are not willing, after so many years of toils and hopes, and of prodigious sacrifices; after such grand progress, and such splendid successes, to give up and lose all these glorious achievements; to see laid in ruins again the majestic temple of freedom, of light, of life, of joy, and hope, reared at so much cost, and cherished by the deepest affections and the most ardent hopes of so many millions of Frenchmen, and in which the whole free world is rejoicing, and to witness the dark cloud of Ultramontane dominion settling down again on France!

This is the peril, this the situation, this is the strife, and this the question at issue. No intelligent man of whatever party, is ignorant of the true situation. The writer in the interests of the Church and the Jesuits will deny all this before the world. The discreet, polished article of the Abbe Martin in the *Nineteenth Century*, is a specimen of the cunning, skillful rhetoric, intended for the outside Protestant world. But whatever delusion it may produce abroad, it will deceive no one in France, where this art is well known and understood. Underneath these honeyed words, this calm moderation, these polished sentences, this practiced eye detects the rude, mortal, insatiate violence of papistic ambition; as the French say, the *miet* conceals the *fiel*—the honey disguises the poison.

The reader can now understand and judge the reasons that have moved the French government, in defense of the very life of the Republic, and of its free institutions, to execute the decrees against the Jesuits and other unauthorized congregations. These reasons as here set forth are faithfully gathered from the speeches of ministers and their supporters in the Senate and the Chamber, and from the leading newspaper articles, explaining and defending the action of the government, as well as from the speech and articles on the other side.

3. The French republic is not hostile to religion in any of its forms. It has waged no war on the Catholic Church in its legitimate, religious sphere; neither the last president, the illustrious Thiers, nor M. Grevy, the present head of the government, nor even Gambetta, nor Jules Ferry, the author of the famous "Ferry law," has ever uttered a hostile word or inaugurated a hostile measure against religion, Catholic, Protestant or Jewish. The same can also be said of all the recognized national representatives of the Republic. This is very notably true of the Protestants who were in the Waddington ministry—himself being one of these; as well as of the Protestants in the other Cabi-

nets of the Republic. On the contrary, Thiers, Grevy, Gambetta, Waddington, Jules Ferry, and the other acknowledged republican leaders, have again and again defended the claims of religion, and of the Catholic Church, and have advocated the granting of the budget of Public Worship, which gives fifty millions of francs to the Roman Church. It is only when this Church, following its eternal instincts and habits, has left the domain of pure religion and has invaded, and that with hostile intent, the prerogatives of the political and civil authority, that it comes into collision with the secular power. Unfortunately the papal church cannot possibly live within the strictly religious sphere; it is as all the world knows, essentially and unchangeably a political church. As such it is in every State, an *imperium in imperio* a State within a State. Here the whole trouble lies.

Some reflections will not be out of place here.

France is a Catholic country; here the secret of the special danger of Ultramontane, Jesuit influence in that Republic. In a land overwhelmingly and truly Protestant and where the people well understand and have long enjoyed and been trained in the highest forms of intellectual, religious, political and social freedom, the dangers from the machinations of the Jesuits and their obedience allies in other orders and the clergy, may not be so great as to justify an act of suppression and expulsion; but may be met by the wakeful intelligence, the determined will, and the liberty protecting institutions, of the people.

As for the United States, it is not yet done with the Jesuits and the Ultramontane Church. A conflict may yet arise in the future, perhaps not too far off, that will oblige our people in self-defense to adopt against this fatal enemy of our institutions and our peace, measures that have hitherto not been in our habits or inclinations. We hope this necessity may not come, and that our vigilance may avert it. But let us not be too over-confident in our security. There is a solemn warning in the words of Melchior Cano, in his letter about the Jesuits to the confessor of Charles V.: "God grant," he says, "that the time may never come, when sovereigns will desire to resist them, but shall not be able."

* What Romanism forbodes to our country may be seen in the following passages from a contemporary, Roman Catholic American journal of the highest authority, the *Catholic World*, which bears the official endorsements of the Pope, Cardinals, and Archbishops. There is no ambiguity in the language, read it.

"For ourselves we do not pretend that the Church is or ever has been tolerant."

"The end, or God as a final cause prescribes the law which all men must obey, or fall of at taining their ends, which is their supreme good."

"The Church, as all Catholics hold, is the embodiment of this law, and is therefore in her very nature and constitution theological. She speaks always and everywhere with the authority of God, as the final cause of creation, and therefore her words are law, her commands are the commands of God. Christ, who is God as well as man, is her personality, and therefore she lives, teaches, and governs in him and he in her. This being so, it is clear that religious liberty must consist in the unrestrained freedom and independence of the Church to teach and govern all men and nations, princes and people, rulers and ruled, in all things enjoined by the theological law of man's existence, and therefore in the recognition and maintenance for the Church of that very supreme authority which the popes have always claimed, and against which the Reformation protested, and which secular princes are generally disposed to resist when it crosses their pride, their policy, their ambition, or the love of power."

"The Protestant experiment has demonstrated beyond question that the most offensive to this age, and for which it wages unrelenting war against her, are precisely those things it most needs for its own protection and safety. It needs, first of all, the Catholic Church—nay, the papacy itself—to declare and apply the law of God to states and empires, to sovereigns and subjects, kings and people, that politics may no longer be divorced from religion, but be resupplied subsidiary to the spiritual, the eternal end of man, for which both individuals and society exist and civil governments are instituted, and next of all, to exercise a vigilant oversight over ideas whether vented in books, journals or lectures, and to keep from the public those which tend to mislead the mind or corrupt the heart, as a

prudent father strives to keep them from his children."

"There is no doubt that the Church condemns Liberty in the sense of the Reformation and especially in that of the nineteenth century."

The French government is only doing what the freest, mildest and most tolerant State on the continent of Europe felt itself compelled to do years ago. The Swiss people, Catholics and Protestants consenting, have written it in their present admirable constitution, that no Jesuit establishment of any kind shall be allowed to exist within the territory of their Republic; no Jesuit, under this law, can teach even the humblest village school. The noble people were driven to this in self-defense, to save the very life of the Republic from destruction. For years the Jesuits were disturbing the peace of Switzerland, and were plotting ruin to some of its free institutions. Finally, in 1847, they actually excited some of the Catholic cantons to a revolt against the Federal government and this peaceful people were plunged for several weeks into the distresses and horrors of civil war. The confederacy triumphed, several of the Catholic cantons, Tessino included, standing by the national cause. The new constitution of 1848, modeled after that of the United States, now banishes these commor disturbers of the peace of States forever from the territory of the Alpine Republic.

Some generously think that with the progress of liberal ideas and institutions the Jesuits have also changed. This is not so, even in the least degree, as they said to Mr. Cailus, so they say now: "Thanks to the divine favor, the spirit which animated the first Jesuits lives yet in us; and by the same mercy we hope never to lose it." And the same spirit lives in all of them, as one of their great lights has said. "Nos omnes in hoc causa unum sumus." ("We are all one in this matter.")

Will the French people sustain the government in its efforts to subdue the Jesuits? To this, I answer: We may rest assured that the French government would not have moved in this matter without the confidence of a powerful support in the will of the nation. Only those intimately familiar with the present and past sentiments of the French people, know how old, how deeply rooted and widespread is their hostility to the Jesuits. Yet this hostility has a powerful support in France. The contest is just begun; and every effort will be made by the partisans of the Jesuits to thwart the government and overflow it in this battle. What the issue will be, the near future will indicate. The final end of the conflict may be more momentous to France and to the Catholic Church, than the conflict itself; it may not unlikely result in the entire separation of Church and State. Signs of this are already appearing.

Some of the most eminent, but also most conservative Republican leaders in France, like Jules Simon, Laboulaye, and de Girardin, oppose the decrees against the Jesuits; not because they have any better opinions of this order, but because they would invoke instead of these measures of force, the American spirit and doctrine of free toleration, and would battle against these enemies with moral weapons. These men agree with others in regarding the Jesuits as the devoted mortal enemies of liberty and of France, and the monastic orders generally as a pernicious incubus on Society.

The battle on the Jesuit question

has already begun in National Legislature of France that has just met. The readers of the *Standard* will be kept advised of the progress of this war between Ultramontanism and free institutions in France.—*Christian Standard*.

—Edward Kimball, in the *Baptist Teacher*, speaks as follows of the uniform Bible Lesson, and the results which it makes possible:

The study of God's Word, under the system of uniform Sunday school lessons, which now covers the Christian world, is one of the grandest movements in this day of the Spirit of God. Scores of the most careful and learned Christian scholars in England and America are bending over the Bible, and giving to the young the very "beaten oil" of their lives of research and labor. More than as many more of Christian ministers, oriental scholars, doctors of divinity, educated and godly laymen, with a host of devoted women of the most careful culture, and the deepest piety—many of these last being wives and mothers—are writing, week by week, for the Christian and the secular press studies for Sabbath school classes. This work, for its faithfulness, accuracy, and spiritual value, not only successfully challenge criticism, but compels grateful admiration.

Of course, some crude work is done; but, what I have asserted is true of this work, as a whole. "Either of my children, I think, to-day knows more of the Word of God than I did at the same age, and I had godly parents, and was in the Sabbath school at four years of age. If God's Word "giveth light," if it is "Spirit and life," if "It runneth very swiftly," if it is "quick and powerful," if "it shall not return unto Him void," if it shall prosper in the thing whereto He sent it," if "it shall accomplish that which He pleases," what may we not expect? What may not our faith count, as sure from this constantly maintained and faithfully pursued study of the Bible? Training the young—for, say ten or twenty years of their forming life in this study—the very essence and heart of this truth of God being set forth, week by week, taken off from these living and glowing altars of loving, burdened, praying, believing hearts, in these workers who prepare the lessons, and the teachers who study and teach them—must result in great things for Christ.—*Christian Statesman*.

—The Bible production in our time is equal to more than a million copies a year, or say more than nineteen thousand every week, more than three thousand every day, three hundred every hour, or five every minute of working time. At this rate, the press is producing an English Bible or New Testament every twelve seconds. These Bibles are not wasted—they are required—and more copies of the Scriptures are demanded in the English tongue than in the languages of all the other nations of the world, although the number of versions to which this country gives encouragement and assistance, over and above, is considerably more than one hundred and fifty. The number of copies of the Bible in circulation at the beginning of the present century is estimated at 5,000,000. It is believed that the circulation has since been increased to 154,000,000 copies.

—A teacher asked his class: "How do you pronounce s-t-i-n-g-y?" A smart boy stood up and said: "That depends a great deal on whether you mean to use it on a man or a wasp!"