

It is not on Protestant evidence alone that the charges against the Jesuits rest. The Catholic powers of Europe united in demanding the suppression of the order as the enemy of civil society and government. No Catholic ever was more devout than Pascal, who by exposing the infamous tampering of Jesuitism with the principles of morality gave it the wound that has never healed. Jesuitism is not merely immoral; it is founded on immorality; since its fundamental principle is the prostrate submission of the individual conscience to the objects of the order and the commands, however equivocal, of its superiors. The Jesuit is bound to be "a living corpse," without will or conscience of his own, in the hands of the chiefs of the conspiracy.

In modern times Jesuitism has changed neither its spirit nor its aims, but only its methods. Power having passed from the monarch to the people, it is not with kings and their favorites or ministers, but with political parties, that the Jesuit now usually intrigues. He intrigues in Switzerland till he brings the confederation to the verge and beyond the verge of civil war and gets himself sent over the frontier for his pains. In the empress of the French, however, at once jealous and devout, he found a fitting instrument of the old, and to him more congenial kind. Through her he brought on a deadly war between France and Germany, though his promises to the French Emperor of treasonable aid among the Roman Catholics of Southern Germany, patriotism at the last moment having prevailed over sectarianism, remained unfilled to the utter discomfiture of their dupe. For these and similar machinations against the public weal one Catholic country after another has cast out the brotherhood of intrigue which Protestant Canada now takes to her bosom and furnishes with the means of subverting her civil and social peace. Far from having a claim to endowment, Jesuitism has no more claim to legal protection than Thuggism. Nor was the sacrifice of human victims to Bowannee by the cord of the Thug more wicked than the sacrifice of human victims by the fire of the Auto da fe or the sword of Jesuit wars to the power of cruelty and perfidy which the sons of Loyola worship as God.

The Jesuit is absolutely without nationality or bond of patriotic duty; he has no country but his order; he is a plotter in all communities and a citizen of none. To allow him to enjoy corporate privileges or have corporate property anywhere is against the plainest policy of the state. When this concession is coupled with the refusal of incorporation to the Orange order, it displays

the power of the Catholic vote with a vengeance.

Already Jesuit ascendancy in Quebec is bearing its fruits. The old French church of Canada, as a daughter of the national church of France, had always been quiet and unaggressive; it produced the usual effects of Romanism on national industry and prosperity, but it respected the rights of the state. The Jesuit comes; having the reigning influences at Rome in his favor, he conquers; and at once there is trouble between the church and the state. In the American Republic, the Ultramontane spirit, of which the Jesuit is the organ and largely the author, is likewise at work and is preparing for an attack on the public school, which will probably form the first battlefield of the coming conflict.

Much has been said, and will very likely be now said again, by the defenders of Jesuitism, about Jesuit activity in education. Active in education the Jesuits has always been, not, however, for the purpose of opening and emancipating, but for that of narrowing and contracting the understanding. To clasp the padlock on the mind of the youth of the governing class, was the object, which it must be owned, was in its way, very skilfully pursued. Of popular education the Jesuit never was the friend. Much again has been said, and will very likely be said again, about Jesuit missions. What has become of the fruits of those missions? Over those in the east, especially those in China, dark suspicions of Jesuit dishonesty hang. Paraguay was much more a kingdom of the Jesuit than of Christ. Of the Canadian missions, what do we know except what is told us by the Jesuits themselves? If the Jesuits gave Christendom a few Indian converts of doubtful character, they also gave it Voltaire, who, bred in one of their seminaries, learned to abhor Christianity in them.

By the majority of the Catholic clergy themselves the Jesuit intriguer is mistrusted, by not a few he is detested. In firmly resisting his aggression we shall have all the moderate Catholics on our side.

Protestantism and the British element in Quebec are now almost at their last gasp. They are being fast shouldered out of every part of the province except the English quarter of Montreal. Even there, their commerce is being attacked by the plundering hostility of the French Catholic legislature, just as the commerce of Belfast would be by an Irish Catholic legislature in Ireland. Nor is the advancing tide of aggression confined to Quebec. Eastern Ontario is being rapidly overflowed.

The subserviency of Canadian politicians

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