

were to give way to the stern demands of duty. Father, mother, husband and wife must be sacrificed for Christ. When St. Ignatius laid down the sword in Pampeluna he took up the cross. He longed for a body of men animated with the true apostolic spirit, with souls attuned to the music of the Master's order. Hence the question to the aspirant, "Are you willing to renounce the world, and the possession of all hope of temporal goods; are you ready, if necessary, to beg your bread from door to door for the love of Jesus Christ. Are you ready to reside in any country and to embrace any employment where your superiors may think you will be most useful to the glory of God and the good of souls?" This was the essential article of the constitution of St. Ignatius. Chastity was inculcated by St. Ignatius, and he repeatedly gave expression to his spirit of obedience. Pride and rebellion devastated the eternal kingdom and made Eden tenantless; humility and obedience calmed the Divine anger and unlocked the bolted portals of heaven. Obedience was the crown of the divine work. Upon this plan were arranged the constitutions of St. Ignatius. Twenty sovereign pontiffs solemnly approved the constitutions which were not condemned even at the suppression of the Society. The objects of the Order were the greater glory of God and sanctification of souls, and the chief characteristic of its members, obedience.

The questions above mentioned having been accepted by the postulant, the gates of the novitiate were opened to him for two years of trial. He was not bound by any vow or oath; his strength and his weakness were tested. Then he was permitted to make his first vows, "Are you ready to obey in all things in which there is evidently no sin!" Upon this point of the Jesuit stronghold the heavy artillery of their enemies was directed. The members of the company have been upbraided as slaves and the generals characterized as hypocritical knaves. The constitutions of the Jesuits have been most treacherously misrepresented. He went on to speak of the condemnation of the Jesuits in Portugal, France and Spain, and the suppression of the Order by the Pope. In France it was accomplished by infidel philosophers, as a Protestant historian, Schoell, says, "to destroy the power of the Church." It was necessary to isolate it by depriving it of that sacred army devoted to the defence of the Pontifical throne. This Protestant author had diagnosed the case clearly. He claimed that it was a compliment to the Society to be so singled out as the most important regiment of the Christian army. Schlosser and Ranke affirm that "the Society was the most formidable bulwark of the Catholic principles." Voltaire, the bitterest of its enemies, acknowledged "during the seven years that I spent in the Jesuits' house what did I see? Their lives most frugal and laborious, and their time divided between the care they gave to their pupils and the exercises of their austere profession." The life of Louis XV. was attempted in 1757. The would-be assassin was a miserable fanatic named Damians, a Jansenist, but once a servant in a Jesuit house. The howl was raised against the Society. Voltaire said of it: "I have never spared the Jesuits, but I should enlist the sympathies of posterity in their favour were I to accuse them of a crime of which all Europe and Damians himself acquitted them." He then went on to speak of the Jesuits and Madame de Pompadour and Louis XV. The refusal of the Jesuits to administer to the monarch hastened their destruction. Then he dealt with the charge made in 1741 that the Order was amassing power and wealth in the West Indies, and read the confession of Father Lavallettee on oath that he was neither authorized nor approved in the commerce. Not one of his superiors connived at it. This individual implored that his sentence be made public. He was expelled from the society and retired to England. Charles III. expelled the Jesuits from Spain. No more infamous act can be discovered on the pages of Spanish history. Sealed despatches were sent to all the government authorities in Spain and America. They were to be opened April 2, 1767. Directions for the destruction of Jesuit establishments and annihilation of the Order were given in detail. How could a monarch such as Charles III. be brought to commit such a sacrilegious spoliation? It was accomplished by the wicked machinations of de Choiseul, minister of Louis XV. He got D'Aranda, the minister of Charles, to present the monarch a letter purporting to be written by Father Ricci, General of the Company of Jesus,

in which it was stated that he possessed documents sufficient to prove the illegitimacy of Charles. This concoction of Choiseul had the desired effect. It aroused the fury of the monarch who dared not submit the document to any but D'Aranda. His vengeance was reaked upon the Order throughout his dominions. On the 3rd April, 1767, 6,000 Jesuits were driven from their colleges and missions to the dungeon and exile. In 1761 the Parliament pronounced upon the theology of the Jesuits and condemned them; fifty-one bishops pronounced upon the orthodoxy of Jesuit theologians and demanded that they should be maintained in France. There was one prelate against their maintenance in France, Fitz-James, bishop of Soissons, and he said, "as to their morality, it is pure; we readily do them the justice to acknowledge that there is perhaps no Order in the Church where the religious are more regular and more austere in their morals." After the pronouncement of the Parliament of Paris, a deluge of pamphlets, replete with blood-curdling falsehoods issued from the French press. The most notorious of these found its way to some of the bookshelves of Toronto. This was entitled, "*Extraits des Assertions des Jesuits.*" It was proved by unmistakable evidence that this book contained 758 forgeries. Clement XIII. and the French bishops indignantly protested against it, but the Parliament ordered the papal brief to be suppressed. D'Alembert, a noted enemy of the Church, said of the book: "Until the truth is known, this work will have produced the good expected of it—the destruction of the Jesuits." The preacher next spoke of the expulsion of the Jesuits from England, at the time of Titus Oates. He quoted Macaulay here as follows: "The tale of Titus Oates, though it had sufficed to convulse the whole world, would not, unless confirmed by other evidence, suffice to destroy the humblest of those whom it accused. But the success of the first impostor produced its natural consequences. In a few weeks he had been raised from penury and obscurity to opulence. He was not without coadjutors and rivals. A wretch named Carstairs, who had earned a livelihood in Scotland by going disguised to conventicles and then informing against the preachers, led the way; Bedloe, a noted swindler, followed, and soon from all the brothels, gambling houses and spongeing houses of London false witnesses poured forth to swear away the lives of Roman Catholics." While it reminded one of the preachers in this city of Toronto to-day, who stood up in the pulpits of large churches to expose the sensations of "Twenty-five Years in the Church of Rome." Those preachers who were listened to by confiding Protestant citizens had been hustled out of the Church of Rome because of their conduct being intolerable. Coming to the time of the suppression of the Order of Jesus by Clement XIV., he said though the Society was suppressed it was never condemned. He would not deny that it was expedient to suppress the Jesuits then. The sovereigns of Europe were plotting against it. If it had not yielded to the suppression he was not there to deny that the result might have been a schism in the Church. If the Order had rebelled there would have been none of its enemies to-day crying out against it. They would have been its warmest upholders for its rebellion against the sovereign pontiff. "We are kicked out like dogs," said one of the Jesuits, "but we shall come in like eagles." He next took up the subject of education by the Jesuits, and quoted the opinion of Professor Goldwin Smith in a Toronto newspaper that the Jesuits had never produced men of eminence, except Voltaire by repulsion. He felt inclined to think that the writer of that opinion had never gone very deeply into philosophy or he would have known that the Jesuits educated popes, generals, magistrates, writers and poets. Gregory XIII., Benedict XIV., Pius VII., Cardinal de Berulle, Bossuet, Bellamine, Bourdaloue, Suarez, Bollandus, &c., Cardinal de Fleury, Cardinal Borromeo, Montesquieu, Tasso, Galileo, Corneille Descartes, and Emperors Ferdinand and Maximilian were educated by the Jesuits. Among modern great men he would only mention Sir Charles Russell. Yet this writer had the temerity to come out and say that the Jesuits had never produced men of eminence. He was sorry to hear in Toronto men preaching liberty that they could never understand. It was the liberty of Lucifer in trying to kick Almighty God out of heaven. If such were the liberty and quality these men desired for the *habitant* he hoped they never might experience it. Eminent gentlemen came