

gave up their games to listen while an aged man read out the story of the passion and the cross. That story spoke to the Russian heart; for the Russ, when left alone, has something of the Galilean in his nature—a something soft and feminine, almost sacrificial; helping him to feel, with a force which he could never reach by reasoning, the patient beauty of his Redeemer's life and death."

"And what were the effects of this Bible-reading?"

"Who can tell! You plant the acorn, your descendants sit beneath the oak. One thing it did for us, which we could never have done without its help—the Bible drove the Jesuits from our midst—and if we had it now in every house it would drive away these monks."

The story of the battle of the Bible Society and the Order of Jesus may be read in Joly, and in other writers. When that Order was suppressed in Rome, and the Fathers were banished from every Catholic state in Europe, a remnant was received into Russia by the insane Emperor Paul, who took them into his favour in the hope of vexing the Roman Court, and of making them useful agents in his Catholic provinces. Well they repaid him for the shelter given—not only in the Polish cities, but in the privatest recesses of his home. Father Gruber is said to have been familiar with every secret of the palace under Paul. These exiles were a band of outlaws, living in defiance of their spiritual chief and of their temporal prince; but while they clung with unslackening grasp to the great traditions of their Society, they sought, by visible service to mankind, the means of overcoming the hostility of popes and kings. No honest writer will deny that they were useful to the Russians in a secular sense, whatever trouble they may have caused them in a religious sense. They brought into this country the light of science and the love of art then flourishing in the West; and the colleges which they opened for the education of youth were far in advance of the native schools. They built their schools at Moscow, Riga, St. Petersburg, Odessa, on the banks of the Volga, on the shores of the Caspian Sea. They sought to be useful in a thousand ways; in the foreign colony, at the military station, in the city prison, at the Siberian mine. They went out as doctors and as teachers. They followed the army into Astrakhan, and toiled among the Kozacks of the Don; but while they laboured to do good, they laboured in a foreign and offensive spirit. To the Russ people they were strangers and enemies; subjects of a foreign prince, and members of a hostile church. Some ladies of the court went over to their rite; a youth of high family followed these court ladies; then the clergy took alarm, and raised their voices against the strangers. What offended the Russians most of all was the assumption by these Jesuits of the name of missionaries, as though the people were a savage horde not yet reclaimed to God and His Holy Church. Unhappily for the fathers, this title was expressly forbidden to the Catholic clergy by Russian law, and this assumption was an act of disobedience which left them at the mercy of the crown.