

and probably always will be, "*inobedientes, contumaces, captiosi, et perditionis homines*," disobedient, contumacious, crafty and reprobate men. This tremendous denunciation was followed the next year by another brief, ordering the bull of 1741 to be read every Sabbath-day in all the houses, churches and colleges of the order, and aided to a certain extent by the war which broke out immediately after between France and England, completely destroyed the power of the Jesuits in India.

A short glance at the history of the Society in every country where they have gained a footing, will perhaps give us better than anything else an idea not only of their power, but also of the danger which attends their presence. We shall commence with Great Britain, because it was the first to be honored by a distinctly hostile mission, and because, moreover, to cause trouble in England was the kind object of the first Jesuit Mission ever despatched, and it was organized by Ignatius Loyola himself. In 1542, two years about after the formal foundation of the Society, the Jesuits Salmeron and Brouet landed in Ireland, with the title of Papal Nuncios and minute instructions from Loyola and the Pope. The object of their mission was to stir up Ireland against Henry VIII., who had been excommunicated (for which he cared about as much as the present king of Italy), and who was a constant thorn in the side of Paul III. These zealous missionaries remained in Ireland exactly thirty-four days, and, according to the Jesuit historians, performed all sorts of miracles and stirred up and confirmed the people in their faith. According to the other historians, they managed to create so much disturbance, caused so much dissension, and drained the pockets of the inhabitants to such an extent, that they made even Ireland too hot to hold them. Be that as it may, at the end of thirty-four days they made a precipitate retreat to France, and though per-

emptorily ordered by the Pope, absolutely refused to return even to Scotland, which they had visited before, and from whence they had crossed to Ireland. It is a very significant fact that during the bloody reign of the bigoted Mary, the Jesuits never could obtain a footing in England. They made several applications for leave to Cardinal Pole, but he never would permit them; an explanation of his conduct may perhaps be found in the fact that he knew Loyola intimately. We must of necessity pass over many of their missions of less importance, such as that of Wolfe, whose scandalous immoralities at last caused him to be driven from the order, and we come to Campion and Parsons. These two Jesuits, with some eleven others, formed the bold resolution of stirring up rebellion against Elizabeth, and for that pious purpose landed in England in 1580. It has of course been stated by the apologists of the Papacy that their mission was not murder and civil war, that they were sent there meekly to preach the Gospel of peace, and give the comforts of the Church to the poor suffering children of the Roman Catholic faith. But we must remember whose emissaries they were; they were sent by Pope Gregory XIII., the same Gregory who at the news of Saint Bartholomew's infernal feast, went in solemn procession to the French Church in Rome, there to offer up a *Te Deum* to the Almighty for the blood of fifty thousand of His creatures barbarously murdered, and caused medals to be struck to commemorate so glorious an event. Suffice it to say that their conspiracies failed. Parsons managed to escape to the Continent, where he spent the remainder of his days in abusing and calumniating his country and his queen. Campion, Sherwin and Briant, all three Jesuits, convicted of treason, graced the gibbet as a warning to others—a warning not without effect on the other Jesuits, some sixty in number, who by