



DR. GOLDWIN SMITH AND THE JESUITS.

Catholic Register.

The following extract from Dr. Goldwin Smith's "Bystander" notes in the current issue of the Weekly Sun has been given extensive publicity by the press of Canada:

The Catholic Register is angry with The Bystander for having referred to the co-operation of the Jesuits, represented by Father Petre, with James II. in his attempt to overthrow the liberties and the religion of England. There can surely be no doubt about the historical fact, beyond a simple allusion to which The Bystander did not go. He is not conscious of any unmeasured antipathy to the order. As warrants for a moderate mistrust of it he may appeal to two first-rate Catholic authorities, that of the saintly Pascal, who, in his "Provincial Letters" exposed its immoral casuistry, and that of His Holiness, Pope Clement XIV., who suppressed it.

Pascal is read by men of Dr. Goldwin Smith's class as a wit, not as a theologian; we need not bring him or Clement XIV. into the discussion of the point we are anxious to clear up with The Bystander.

Our readers may remember that in the Register of August 24th, in the course of a lengthy article, we said: "History curiously enough fails to accuse the Jesuits in connection with the Protestant animosities, conspiracies and rebellions evoked by James' toleration of Dissenters and Roman Catholics." The remark was in reply to Dr. Smith's allusion to "the attempt of James II. and his Jesuit advisers to overthrow at once the liberties and religion of Great Britain." "Bystander" now makes the allusion again to "the co-operation of the Jesuits represented by Father Petre with James," and moreover says: "There can surely be no doubt about the historical fact."

The "historical fact" therefore that Dr. Goldwin Smith alleges is that Father Petre represented and acted for his order. We deny that history alleges any such "historical fact," and we go further and say that history leaves no room for doubt that Father Petre did not represent the views of his order, or of the Catholics of England, and that his presence in James' court, and his connection with Sunderland's administration, were regarded with hostility by Catholic opinion both in England and in Rome. That Father Petre was a Jesuit, that he was a favorite with James, and that the mob of London occasionally howled for his blood are all historical facts. But to say that, on Father Petre's account, reputable history drags the Jesuits as a society into the political intrigues of the Earl of Sunderland is to deny accepted authors. Our contention is susceptible of proof in a variety of ways. In the first place it is borne out by Catholic opposition to Petre, by the attitude of the Pope towards James, and finally by the letters of Petre's brethren of the time, which are available to Dr. Goldwin Smith or any other scholar.

Edward Petre, S. J., probably a near relation of the Lord Petre who died in the Tower, was a

partisan by the strongest claims of family connection. We invariably hear of him as the dupe of the Earl of Sunderland, an ambitious and unscrupulous politician, who not only was a Protestant when he entered upon the stage of James' reign, but was suspected of being a traitor as well. His wife was a noted "Protestant woman."

Lingard, speaking of Sunderland tells us: "He was careful to propose in council measures in behalf of the Catholics which he knew that James would secretly approve and that Rochester whose downfall he eagerly desired in accordance with his avowed principles would certainly oppose. For greater security he connected himself with three Catholics, from whose friendship he hoped to derive considerable advantage—Richard Talbot, an Irish gentleman; Henry Jermyn, nephew of the late Earl of St. Albans, and Edward Petre, a Jesuit."

Lingard discusses the reputed ambitions of these different individuals. Sunderland coveted the treasuryship, Talbot and Jermyn looked to the peerage and for positions, while Petre is supposed to have had a cardinal's hat in view. One who knew him well, however, declares that he accepted the honors forced upon him by James' court with regret, and repeatedly begged on his knees for permission to retire from court. Sunderland, however, had use for him. The Earl established a secret board to watch over the interests of Catholics. Father Petre was the only Jesuit upon it, the other members being four earls, and Jermyn and Talbot. This board tried to induce the King to live a moral life and gained the sympathy of the Queen by their efforts, unsuccessful though they were.

All this time, of course, the Catholic religion was proscribed by law. About 1682, Catholics had been allowed to worship in private houses, but James desired the free public practice of religion. The first order to re-establish itself was the Benedictines, and then followed the Carmelites, Franciscans and Jesuits. It is ridiculous to say that the last mentioned order tried to distinguish itself by its zeal. Their school opened at the time was attended by 400 pupils, half of whom were Protestants, and there was a public understanding that the teachers should not interfere with the religious principles of the boys under their care. The opening of this school created no alarm whatever. The King manifestly intended to establish religious equality fully and not to subvert Protestantism. Sunderland may have given him counsel of a different sort; and when this impression had begun to grow, the Catholics were the first to display alarm and opposition. Matters reached something like a crisis when Father Petre was named a Privy Councillor by the King. Lingard says: "The impolicy of this appointment was too glaring to escape the notice of any man of ordinary apprehension, and James owns that he himself was aware of it, and can allege no other plea of excuse but that he 'was so bewitched by my Lord Sunderland and Father Petre as to let himself be prevailed upon to do so indiscreet a thing.' What induced Petre to accept the office is not mentioned. But the policy of Sunderland is obvious. He

made the presence of the Jesuit a screen for himself; for as long as the former accepted a place in the council, to him chiefly would attach the odium of every measure offensive to the feelings or prejudicial to the interests of Protestants."

The reputed counsels of Sunderland indeed so alarmed the Catholics that with the support of the Queen they essayed to upset the appointment, and flattered themselves that they had succeeded. Certain it is that their opposition induced the King to suspend publication of the appointment. Headed by Cardinals Howard and D'Estrées the Catholic attitude was warmly approved at Rome, and a Nuncio (D'Adda) was sent to England. Meanwhile James had sent Lord Castlemaine to Rome to represent his policy (which included the advancement of Petre) to Innocent XI. Again we quote Lingard: "If the King had hoped by the respect which he paid to the nuncio to conciliate the mind of the Pontiff it was not long before he was undeceived. At his prayer the purple had already been given to the Queen's uncle, but no solicitation could prevail upon the Pope to dispense with the rules of the order and raise Father Petre to the episcopal dignity. Castlemaine's patience was exhausted and he bluntly declared that unless he had reason to expect a change of measures he would immediately quit the Papal court. Innocent was content with the laconic reply: 'Lei a pardone'; but he ordered the nuncio to demand satisfaction from the King for the insult offered to him by the ambassador."

James recalled Castlemaine; but he soon, and in opposition again to English Catholic opinion, renewed his solicitations in Petre's behalf for the dignity of Cardinal, which had occasionally been conferred upon members of the society. His idea was, no doubt, that if Petre were honored at Rome, he would be accepted by English Catholic opinion as a Privy Councillor. But Pope Innocent was inexorable. James now carried out his plan in defiance of the Catholic protest. He appointed Petre Clerk of the Closet, and, as Lingard relates, "next Sunday the new dignitary appeared in the chapel at Whitehall not in the habit of his order, but in that of a secular priest; and a few days later he seated himself among the Privy Councillors by command of the Sovereign."

This was deplored as a calamity by the Catholics of England. Sunderland had by this time pretended conversion to the ancient faith, but no one had ever seen him at Mass. Butler, an Anabaptist, was another pretended convert, and the two it was said practically controlled the administration. But when the public dissatisfaction began to increase in a manner alarming to the royal mind, the favorites were quietly deposed, when Sunderland regretted that he had ever professed the Catholic faith. Petre, however, stuck by the King to the last, and advised him not to leave Westminster.

It is needless to discuss the character of James, which all intelligent opinion treats with contempt. It may be one excuse for him that he was unfortunate in the choice of his favorites. He made his selections, however, in his own way, and no class of the

English people regretted it more than the Catholics, who then sought only that religious freedom which all civil society should be rightly based on, and opposed even the appearance of undue religious influence at the court. In view of the plain facts of history, and of the attitude of James towards the leaders of the Church in England and the head of the Church in Rome, it is absurd in the extreme to claim that one priest, or a clique of pretended converts, could represent a Catholic religious order, or the Catholic Church as a whole. The Catholic attitude in the time of James II must be above the suspicion of those who foolishly imagine that there would be an end of religious liberty for all British subjects outside the Church if official Protestantism were to collapse in England, and Catholicism become the dominant religious power.

ARCHBISHOP BRUCHESI.

THE DISTINGUISHED PRELATE WELCOMED BY FORESTERS.

The open meeting of the Catholic Order of Foresters held last evening in Friendship hall, McIntyre block, was one of the most successful and important gatherings that the Catholics of the city and their friends have held in many years. Mr. T. D. Deegan occupied the chair, and the hall and adjacent ante-rooms were crowded with a very representative audience, amongst whom were not only the leading members of the Catholic laity, but also many well known Protestant citizens. On the platform were Archbishop Langevin, of St. Boniface; Archbishop Bruchési, of Montreal; His Worship Mayor Andrews, Rev. Fathers Guillet, McCarthy, O'Dwyer and Cloutier. A lengthy programme of vocal music and recitations was gone through, each item of which was most enthusiastically rendered, and highly appreciated. The following took part: The boys of St. Mary's school, Miss Flannigan, Miss Pambrun, Miss Doyle; Messrs. Day, Egan, Gellely, Lamb, Brodie, H. Brownrigg, G. Brownrigg, Olleranshaw and Bétournay.

At an interval in the programme Mr. F. W. Russell, the deputy high chief ranger of the order in this city, delivered an interesting address on Forestry. He claimed for this order that it was based on sound principles, and that, on the evidence of government inspectors, it takes a leading place amongst the benevolent associations of the continent. He dwelt on each of the special features, and of the many advantages to be derived from membership, and made an earnest appeal to all to show their appreciation of the existence of such an order in this city in a practical way, by doing all they could to promote its interests.

His worship the mayor was received with enthusiasm and delivered a neat address, in which he welcomed His Grace the Archbishop of Montreal to this city and spoke of the friendly feelings which exist and should exist amongst all the citizens of Winnipeg regardless of creed.

Archbishop Langevin then briefly introduced the Archbishop of Montreal to the meeting. Archbishop Bruchési, he said,

had been very much struck with the appearance of Winnipeg and had told him that he thought it was really worthy of being the central city of Canada. His Grace was glad to hear the nice terms in which the mayor had spoken of social relations that existed and should exist amongst the citizens of Winnipeg. He was sure the mayor was sincere in what he had said and he willingly echoed the mayor's expressions. He hoped that feeling would prevail over the whole country and bring peace, tranquility and mutual respect for the rights of all. He was glad the Archbishop of Montreal was there. They all knew Archbishop Bruchési could do a good deal for the cause of justice and right and his word went a long way. Not long ago his word brought about peace and prosperity in the commercial institutions of Montreal, and knowing this they were all delighted to have him visit Winnipeg at this time and see for himself the actual state of affairs. (Loud applause)

Archbishop Bruchési, who was greeted with loud cheers on rising, reminded them that he visited this city four years ago to attend the consecration of their Archbishop, who returned the visit two years later to assist at his own consecration in Montreal. The Archbishop of St. Boniface and himself were school mates for seven years; they had played and studied together; and, "I say," continued the speaker, "his cause is my cause, his joys are my joys, and if he ever suffers his sufferings will always be my sufferings." (Loud applause.) Continuing, His Grace said he had listened with pleasure to the kind words of the bright and young mayor of Winnipeg. (Applause.) Those kind words had expressed exactly his own most intimate thoughts and feelings. The words the mayor had uttered that night should be the programme of the day for all men of all parties. (Applause.) He (the archbishop) belonged to a French city, where all the inhabitants lived in perfect peace together. The Catholics were in a majority, but as archbishop and as a citizen, he would always be opposed to any measure or action which would be against those who do not belong to his own church. (Applause) And as he was respectful of the convictions of others, he thought he was entitled to expect and to hope that others should always respect his rights and convictions. (Applause.) He had been through their city and he had admired it. He had seen the wide streets and envied them their possession of such beautiful thoroughfares. He was sure Winnipeg was destined to be a great city and he wished that all the citizens of this beautiful city would live always in perfect peace and harmony of hearts and minds according to the wish of their mayor. (Applause.) His Grace then went on to speak of the visit he had paid the Catholic institutions of the city and St. Boniface, and concluded his eloquent address by thanking them for their kind reception and again referring in the warmest terms to the sympathy which exists and always would for the future between the archdioceses of Montreal and St. Boniface.

Archbishop Bruchési then held a reception, all those present being presented to him, and the meeting was then brought to a close.—Free Press, Sept. 14.