

THE JESUITS.

The Jesuits—Their Origin, History, Aims and Principles—An Address before the Toronto Ministerial Association.

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(Printed by Request.)

(Continued from last issue.)

Even in 1878 this secret and dangerous society had more than 10,000 members of whom 4,600 were priests, 2,679 scholastics and 2,649 coadjutors. In the United States they have 1,100 fathers, 6 establishments for novices, and 20 larger educational institutions (Schaff Herzogg Encyclopedia, vol. 2, p. 1176). The popular enmity against them in France has been brought to the highest pitch by Eugene Sue's romance "The Wandering Jew," which compelled their own General Rootham to recall them in 1845 and gives an excellent idea of their methods to secure wealth and power. Yet, though their immoral principles are well-known they were incorporated and restored to power by Mercier the so-called Liberal Premier of the Province of Quebec, in the year 1888, and \$400,000 were granted them from the public funds, and the Laprairie Common,—professedly in law of the Jesuits Estates which were confiscated when Canada became a British possession (in 1759). There is no other country in the world where this dangerous order could be incorporated. Yea it is held by our best Jurists that the incorporation of the Jesuits in Canada is contrary to the treaty of Paris, and that the French Canadians were only granted such rights as were in accordance with British laws. But as the Jesuit order could not be incorporated in Britain so it should not be in Canada. Shall Quebec have the right to incorporate and endow within this Dominion an organization expelled from British territory as from other nations as dangerous to civil and religious liberty? It is said that the argument is not a strong one because Russians and others have been expelled from their countries, as dangerous in the opinion of the authorities. Every honest and intelligent person must see the cases are not parallel. Men who sought the advancement of true liberty have been expelled by despotic governments. But the Jesuits have been condemned by the leading authorities of their own Church, as intriguers against the interests of peace and righteousness, and have been several times expelled by liberal Roman Catholic governments, as the enemies of both civil and religious liberty. It is also argued that they are tolerated in Great Britain, and therefore we should not object to their incorporation and endowment in Canada. There is, however, great difference between toleration and incorporation. Many bad characters are tolerated as long as they behave themselves. Anyone acquainted with the history of the Jesuits as set forth by Drs. Duff, Taylor and others know that they are the sworn enemies of liberty, civil and religious liberty, and the subverters of all moral principles on which the well-being of society is founded. Some talk of their missionary zeal—What has it accomplished for the interests of pure Christianity? Nothing whatever. Prescott in his histories of Mexico and Peru, shows that their converts are semi-heathen still and have remained so for centuries. Why? Because they did not receive the pure Gospel nor God's own Word in which it is taught. Such also has been the result in Asia. They permitted their converts still to worship the heathen Gods only giving them the names of Roman Catholic saints, and a priest in India in order to gain over Hindoos declared that he was descended from Brahma the great God of India. Another priest among the Indians of the Western States assured a native chief that Jesus Christ was such a one as he would have admired. He was a mighty chief, a valiant and victorious warrior—who had in the space of three years scalped an incredible number of men, women and children (Secret Instruction p. 7). Even the labors of their most devoted missionary Xavier have been a failure for the same reason. As soon as they were established in Japan they began intriguing to gain a political ascendancy which has ever been their habit, and the result was that they were expelled from that land and Christianity put back for centuries. We have no quarrel with Roman Catholics as such. We have ever sought to promote peace and good fellowship with them; and there are many earnest Christians according to their light among them. But the Jesuits have ever been the most dangerous society the world has ever known. Jesuitism has been called the masterpiece of Satan, and a French wit stated that Jesuitism was a system "which lengthened the creed and shortened the decalogue." Mercier's

whole transaction was an invitation to the Pope to interfere in our civil affairs which is contrary to the principles of the British constitution. The Equal Rights Association should be upheld and every effort be made to have the incorporation of the Jesuits cancelled.

II. We have only time to give a few examples of the immoral teaching of the Jesuits, and their whole history shows that these principles govern their own conduct. Pascal (born 1623 in Clermont and died in Paris 1662), one of the most celebrated scholars ever produced in the Roman Catholic Church, in his controversy with the Jesuits in his "Provincial Letters," declares that he read their great authority Escobar with care, and he gives extracts from his work to this effect. 1. Doing evil that good may result from it, the principle which the Apostle Paul so strongly condemns. We may seek an occasion of sin directly and designedly *primo et per se*. When our own or our neighbour's spiritual or temporal advantages induces us to do so," (Father Banney in his Treatise on Penance). Banseubaum says *cum finis est licitus, etiam media sunt licita*, "when the end is right the means to that end is right, or the end justifies the means. We may easily see to what fearful evils such a principle would lead. Any crime would be sanctioned that would promote Jesuitism and the ascendancy of the Papacy (Austin's History of the Jesuits p. 11). 1. By every one deserving the name Christian the moral law is regarded as Divine in its origin and permanent in its obligation. Now, love to God lies at the very basis of that law, (Matt. xxii. 37, 38). In the view of the Jesuits love to God forms a bondage to which the Jews were subject in days of old, and it was one great object of the advent of Christ to break their galling yoke and bid the oppressed go free. This is the interpretation which Father Symond gives to the passage, "If the Son make you free ye shall be free indeed." "Yea!" he says "We shall be free as I hope by his own testimony, even from that too strict obligation which some would lay upon us, of loving God." If this release were not given, Father Faber shows that we who live under the present dispensation would fare as badly, nay, even worse than those who lived under the previous. "If perfect contrition," says he, (by which is understood supreme love to God) "were necessary in the Sacrament we Christians should be in a worse condition than the Jews were before Christ came into the world." Several other Jesuit writers agree with this (Dr. R. F. Burns' Jesuits, *Canada Presbyterian*, 10th April, 1889). 3. The first four commandments of the decalogue are systematically contravened by the recognized exponents of Jesuitism. Jesuits join with ordinary Roman Catholics in bowing to images and praying to saints; and there can be no question that all this is at utter variance with the mind of Him who forbade the worship of God by images and who said "Thou shalt worship the Lord thy God and Him only shalt thou serve." They render to the Virgin the homage which belongs to God only. They call her the advocate and refuge of sinners. In Bonaventura's edition of the Psalms the name of Mary is always substituted for that of Jehovah, and the most blasphemous titles ascribed to her. They say, "To Thee all angelic creatures sing praises with incessant voice, Holy, Holy, Holy, Mary Mother of God. The heavens declare the glory of the Virgin, and the firmament showeth her handiwork. In thee, O lady, have I put my trust." Jesuits and Romanists generally degrade the Sabbath of Divine appointment by placing it on a level with their own holidays. They practically hold that after mass the sacredness of the day is over, and it is generally spent in amusements of various kinds by both priests and people. 4. The second Table of the Law is set at nought equally with the first. Hence love to our neighbor is no more required than love to God. Thus Father Tambourin declares it altogether certain that "there is no obligation to love him (our neighbor), by an internal act or motion expressly tending towards him." Father Baun says, "we may do harm to our neighbor when we are pushed upon it by some good motive," (Dr. R. F. Burns' in *Presbyterian* 17th April, 1889). 5. With respect to the reciprocal duties of parents and children under the 5th commandment, Bonacina says, "A mother is guiltless who wishes the death of her daughter when by reason of their deformity or poverty she cannot marry them to her heart's desire." Infanticide is in certain cases directly commanded. Several Jesuits teach that it is lawful for a son to desire and to rejoice in the death of a father if the son is to gain property by it. 6. The Jesuit Henriquez teaches that if a priest deprives a woman of her virtue he is at perfect liberty to kill the husband if he is likely to be brought into trouble by it.

(Concluded next issue.)