

Portugal and Sicily—found themselves reduced to the necessity of expelling, and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils; and, that this step was necessary, in order to prevent Christians from rising one against another, and from massacring each other in the very bosom of our common mother, the Holy Church. They said, our dear sons in Jesus Christ having since considered, that even this remedy was not sufficient for reconciling the whole Christian world, unless that society was absolutely abolished and suppressed, made known their demands and wishes in this matter to our said predecessor, Clement XIII. They united their common prayers and authority, to obtain that this last method might be put in practice, as the only one capable of assuring the constant repose of their subjects, and the good of the Catholic Church in general. But the unexpected death of the aforesaid Pontiff, rendered this project abortive.

"As soon as by the Divine mercy and Providence we were raised to the chair of St. Peter, the same prayers, demands, and wishes were laid before us, and strengthened by the pressing solicitations of many bishops, and other persons of distinguished rank, learning, and piety. But, that we might choose the wisest course in a matter of so much moment we determined not to be so precipitate, but to take due time; not only to examine attentively, weigh carefully, and take counsel wisely, but also by unceasing prayers to ask of the Father of lights His particular assistance; exhorting the faithful to co-operate with us by their prayers and good works in obtaining this needful succor."

After remarking on what the Council of Trent had decided, with respect to the clergy who were members of this society, the brief proceeds:

"Actuated by so many and important considerations, and, as we hope, aided by the presence and inspiration of the Holy Spirit; compelled also by the necessity of our office, which strictly obliges us to conciliate, maintain and confirm the peace and tranquility of the Christian Commonwealth, and remove every obstacle which may tend to trouble it; having further considered that the said Society of Jesus can no longer produce these abundant fruits and those great advantages, with a view to which it was instituted, approved by so many of our predecessors, and endowed with so many and extensive privileges: that, on the contrary, it was difficult, or to say impossible, that the church could recover a firm and lasting peace so long as the said society subsisted; in consequence hereof, and determined by the particular reasons we have alleged, and forced by other motives which prudence and the good government of the church have dictated it, the knowledge of which we keep to ourselves, conforming ourselves to the example of our predecessors, and particularly to that of Gregory X, in the General Council of Lyons; the rather as in the present case we are determining upon the fate of a society classed among the mendicant orders, both its constitution and privileges; after a mature deliberation, we do, out of our certain knowledge and the fulness of our apostolical power, suppress and abolish the said society; we deprive it of all power of action whatever, of its houses, schools, colleges, hospitals, lands, and in short, every other place whatever, in whatever kingdom or Province they may be situated; we abrogate and annul its statutes, rules, customs, decrees and constitutions, even though confirmed by oath and approved by the Holy See, or otherwise; in like manner we annul all and every its privileges, favors general or particular, the tenor whereof is, and is taken to be as fully and as amply expressed in this present brief, as if the same were inserted, word for word, in whatever clauses, form or decree, or under whatever sanction, their privileges may have been conceived. We declare every authority of all kinds, the General, the Provincials, and Visitors and other superiors of the said society, to be forever annulled and extinguished, of what nature soever the said authority may be, whether relating to things spiritual or temporal."

This, Sir, is a portion of the brief of Pope Clement XIV suppressing this order. Now, Sir, I want to enquire whether it will be asserted that His Holiness the Pope of Rome, in thus suppressing this order, and in using the language he did with regard to it, was acting in ignorance—whether in his infallibility he was mistaken as to the character of this order.

Some hon. MEMBERS. Oh.

Mr. CHARLTON. Well, I am not very well posted as to the tenets of the church, if the Pope is not held to be infallible there is a popular misapprehension upon that point. If any one in this House wishes to cast discredit on his judgment or on the motives which actuated him in issuing this brief, I have nothing to say; but I believe the Pope, in suppressing this order, acted from reason and knowledge in saying what he did in this brief, and that, in issuing it, he acted in accordance with the desire of every king and every statesman in Europe. This order has been arraigned at the bar of history, and has been condemned; I believe it deserved suppression; and I believe that Pope Clement XIV, acting at the solicitation of the various kings of Europe, suppressed it for

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good and sufficient reasons. Now, my hon. friend from Lincoln (Mr. Rykert), the other night, read an extract from Macaulay regarding this order, and, as in the case of a good many other extracts, stopped just where he should have gone on. I will take up the thread of the hon. gentleman's discourse, and proceed from where he left off. At that point Lord Macaulay proceeded to say:

"But with the admirable energy, disinterestedness, and self devotion, which were characteristic of the society, great vices were mingled. It was alleged, and not without foundation, that the ardent public spirit, which made the Jesuit regardless of his ease, of his liberty and of his life, made him also regardless of truth and of mercy; that no means which could promote the interest of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interest of his society. It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. The mighty victories which he boasted that he had achieved in the cause of the church, were, in the judgment of many illustrious members of that church, rather apparent than real. He had indeed labored with a wonderful show of success to reduce the world under her laws; but he had done so by relaxing her laws to suit the temper of the world. Instead of toiling to elevate human nature to the noble standard fixed by Divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitude of converts who had been baptised in the remote regions of the East; but it was reported that from some of those converts, the facts on which the whole theology of the Gospel depends had been cunningly concealed, and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating paters and aves. Nor was it only in heathen countries that such arts were said to be practiced. It was not strange that people of all ranks, and especially of the highest ranks, crowded to the confessionals in the Jesuit temples; for from these confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigor as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan Church. If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive Fathers; but with that very large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a very different system. Since he could not reclaim them from guilt, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secrete his goods from his creditors. The servant was taught how he might, without sin, run off with his master's plate. The pander was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and their gallants. The high-spirited and punctilious gentlemen of France were gratified by a decision in favor of duelling. The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges. To deceit was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Society of Jesus assured them that they might with a safe conscience do, so strangely were good and evil intermixed in the character of these celebrated brethren; and the intermixture was the secret of their gigantic power. That power could never have belonged to mere hypocrites. It could never have belonged to rigid moralists. It was to be attained only by men sincerely enthusiastic in the pursuit of a great end, and, at the same time, unscrupulous as to the choice of means."

Now, Sir, I spoke of this order having been banished from various countries. It was banished from England in 1579, again in 1531, again in 1586, again in 1601, again in 1604, and again in 1791; and, Sir, in view of the character of British legislation with regard to the Society of Jesuits, its existence and its presence in any part of the British realm is a contempt of law. By the Catholic Emancipation Act, 10 George IV, chapter 7, certain political disabilities were removed from the Catholics of Great Britain. The Act recites the oath which Catholics were required to take before being invested with the rights of citizenship and the right to hold office; and this Act of 1829, which is not an obsolete law, but a law still in force, which is a law paramount over all colonial laws, contains an enactment with regard to the Jesuits; and I shall take the liberty of reading sections 28, 29, 30, 31, 33 and 34. I shall read them because they have an important bearing upon the