

THAT JESUIT MYTH.

The Jesuit bugbear, as is well known, has been handed down from generation to generation of Protestants. There is no crime on the calendar which has not been ascribed at one time or another to the members of the Society of Jesus.

It is scarcely twenty years since the London Times, in its telegraphic dispatches, as well as in its editorial columns, placed before its readers a story of an alleged attempt of the Jesuits to poison Leo XIII. because, as it was asserted, he showed himself too friendly towards the Italian government. The murder of the eldest son of the present emperor of Austria is the latest charge brought against the Jesuits. A regular contributor to the New York Tribune signing himself "Marquis De Fontenay," who appears to have a good knowledge of European affairs, tells the story of how the Jesuits came to be charged with the taking off of Crown Prince Rudolf.

Some years ago there was published in Austria a pamphlet in which it was stated that the defects of the Austrian aristocracy were due to the fact that its members had received their early education in Jesuit colleges. In course of time it became known that the author of the pamphlet was the Crown Prince Leo. At that moment, if we are to believe the accusers of the Jesuits, the heir apparent of the Austrian throne was a doomed man. We let the writer in the New York Tribune tell the story of how Prince Rudolf paid with his life for arousing the enmity of the terrible Jesuits. We quote:

"The enemies of the order have built up a most circumstantial story to show how the Crown Prince Leo, in a fit of pique, led by the Jesuits, to believe the accusers of the Jesuits, the heir apparent of the Austrian throne was a doomed man. We let the writer in the New York Tribune tell the story of how Prince Rudolf paid with his life for arousing the enmity of the terrible Jesuits. We quote:

"The truth is that critical science has raised a number of interesting problems which will not be solved to-day or to-morrow. To describe men as 'reactionary' because they refuse to swallow every new theory advanced in this most uncertain of sciences is to have a very short memory. The critics of to-day laugh at the quaint theories of the critics of half a century ago; they are in discord among themselves on a great many important points, and it is just as likely as not that their successors of the next generation will lift their eyebrows in amazement at the queer conclusions of to-day. The ecclesiastical authorities in Rome are studying the situation carefully and dispassionately, and before the end of the present year an important decision will be rendered which will save all loyal Catholics from the danger of falling into many of the errors most in vogue. I say all loyal Catholics, for it is too much to expect that the church has become completely wedded of the disloyal. Arius, Luther, Jansen, Dollinger were once members of the Church."

Although this ecclesiastical hints that there are some Catholics who are affected by the prevailing spirit it is safe to say that their number is very small. The sooner they are singled out the better, for if any exist, they have no place in the Catholic church.—Catholic News.

He has almost completely shattered the historical foundations of Christianity. He denies the perpetual virginity of the Mother of God, and declares that our Lord was conceived and born in the usual way of a human father and a mother who had other children—the Gospel story of His infancy being only a pious and symbolical legend. Jesus came by degrees to know that He was not the Christ, but the person destined to be the Christ under some future conditions which have apparently not yet been verified. His mission and His preaching were based on one enormous mistake, to wit, that the end of the world was at hand in His own time. He did not found the Church or the sacraments; He did not teach that He was God—He did not even know that He was God. These propositions are manifestly contained in the books I have referred to. Many of the writers who express sympathy for the author of these important points, and who are themselves apparently unaware of this. One must suppose, in charity, that they were aware of it they would turn in horror from such pestiferous teaching. They seem to have conceived the idea that this writer is the one standard bearer of science within the church, and that his opponents are the fossilized heirs of the men who persecuted Galileo. Their truly unscientific ingenuities would be almost amusing were it not so pitiful and so fatal. Nowadays, if anybody but a special ist ventured to write, say, on electricity, sensible persons would promptly skip his lucubrations. Why should not the same rule apply to such a delicate, difficult, incomplete, complicated study as that of biblical exegesis? And yet you will find that most of the harm that is being done is done by newspaper correspondents, second rate novelists and penny-a-line litterateurs.

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When it is recalled that the Jesuits have been charged with having a hand in the assassination of President Lincoln, it is not surprising that they have been accused of plotting the death of the Austrian Crown Prince. If we are to give credence to the stories circulated about them by their enemies, they have been active participants in crimes of all sorts. Referring to this general and wholesale indictment of the Jesuits, the writer in the New York Tribune, whom we have quoted above, says:

"Volumes upon volumes of fiction and of alleged fact have been published to prove that the war of 1870 between France and Germany was the result of Jesuit machinations and in fact, during the greater part of the nineteenth century people, especially in Protestant countries, were taught to see the hand of the Jesuit in everything of any importance that took place. The popular calumny often disproved, according to which the Jesuits hold that the excellence of the 'end' justifies the means," no matter how criminal the latter, has much to do with this disposition of the ignorant to credit the order with the responsibility for all sorts of tragedies and disasters.

The Sons of Ignatius have been subjected to these vile calumnies because, through their energetic efforts, the work of Protestantizing Europe was stayed in the sixteenth century. Madened by this success the enemies of the Catholic church spread broadcast the foolish lies about the Society of Jesus. These have been handed down from generation to generation, till at length they have come to be accepted by the great body of Protestants as unquestioned and unquestionable truths.

Tako for instance the statement that the "end justifies the means" and is a maxim approved by every Jesuit. This has been proven over and over again to be a lie having no semblance of a basis to rest on. Yet nine out of every ten Protestants believe that every member of the Society of Jesus shapes his conduct by this maxim. So believing they are not surprised to hear these Jesuits have poisoned a pope whose policy they disapproved of, and have not hesitated to employ agents to murder the heir of a throne whom they wished to get rid of.—New York Freeman's Journal.

A COMING SYLLABUS OF ERRORS

This is a day of religious unrest throughout the world. Outside the Catholic church all the Christian denominations are troubled by Biblical controversies. Leading non-Catholic clergymen and laymen have no hesitancy in publicly declaring their disbelief in many Christian doctrines. Because the Catholic Church stands up strongly for the old faith her ecclesiastical ties are called reactionaries by the so-called "advanced thinkers" of the day. In order to combat this spirit of unbelief the Holy See is shortly to issue a Syllabus of errors that will warn the faithful against the pernicious doctrines whose general acceptance would mean the destruction of Christianity. Of course the "higher critics" are ready to abuse the Church when this Syllabus appears. But the church is accustomed to such attacks, and she will perform her duty regardless of the assaults made upon her. A distinguished ecclesiastic in Rome, in an interview with the Eternal City's correspondent of the London Tablet, makes many telling points against the "advanced thinkers." The prelate began by admitting that there is throughout many countries at this moment considerable religious unrest and confusion, which is especially manifested in matters of Biblical controversy. Then he went on:

"But you will observe an extraordinary dearth of learning and brilliancy among the authors of the prevailing confusion. One man with a reputation as an expert wrote a number of volumes in which he seems to have aimed at being more radical than even the most advanced of modern rationalists.

GOLDWIN SMITH ON FROUDE, PAUL AND HENRY VIII.

SEVERE CASTIGATION OF HISTORIAN AND BIOGRAPHER.

When the masterly arraignment of James Anthony Froude's "History of England" was made by Father Thomas Burke, bigotry was still strong enough to restrict the circulation of the eminent Dominican's work.

Few would have thought at that time that Froude would yet be taken in hand remorselessly by a fellow Englishman and Protestant, and displayed as a prejudiced and unreliable historian. Herbert Paul's recent "Life of Froude" is the occasion of a scathing attack on Froude himself and on his hero Henry VIII. by Professor Goldwin Smith, in the Atlantic Monthly for May.

We quote some striking passages:

That Froude set out to write his history 'with a polemical purpose' is frankly admitted by his biographer; and history written with a polemical purpose is apt not to be history, as Mr. Paul, himself an eminent historian, will admit. Froude was so far qualified for the part of the advocate, as contrasted with that of the historian proper, that he could assume the attitude of a jurist of the Tudor parliaments, and take the preambles of their statutes for trust-worthy evidence on the side of the king; call the debasement of the currency a loan from the mint; believe that there was nothing wrong in reputation—nothing practically objectionable in putting people to death without trial.

The story of the divorce is well known. The king was tired of his wife, who was his senior; though good, was not charming; and had failed to give him a male heir. He had fallen in love with another woman. He was suddenly struck with a "conscientious" scruple about his marriage to his deceased brother's widow. He solemnly declared to his people, whose heart was warmly with Catherine, that he loved her well, and that conscience alone constrained him to part with her. He nevertheless openly installed the other woman as a rival at Catherine's side, and, when parting from her in alarm at the plague, wrote to her in language of the grossest lust. To relieve his troubled conscience by obtaining a divorce, he used chicanery, intrigue, bribery, and intimidation; twice tried to steal important documents; formed a plan of luring Catherine into a man-astery; by getting her to take the monastic vow with him, then slipping out of the noose himself and leaving her bound. Through all this his admirer has to carry him, and the result, combined with what follows, is about the most curious of all sophistications of history. It is amusing, when the younger masters at Oxford decline a base compliance to which the more worldly seniors had submitted, to see Froude do the practical and sagacious man of the world, and rebuke the young masters as "a class which, defective alike in age, in wisdom, or a knowledge, was distinguished by a species of

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theoretic High church fanaticism, and which, until it received its natural correction through advancing years, required from time to time to be protected against its own extravagance by some form of external pressure. Pleasant is the allusion of the ex-Tractarian to High church fanaticism! Still more pleasant is the suggestion of the author of the Nemesis of Faith, that when these young men grow older they will learn the wisdom of taking a lie upon their conscience at the command of tyrannical iniquity!

Catherine's death was opportune, as Friedmann has shown. There could be no such thing as slow poisoning; but it seems there could be slow poisoning. The king could not conceal his joy; appeared in gay attire; the day after the arrival of the glad tidings gave a court ball; and sent the little Elizabeth, daughter of Anne Boleyn, to Mass with extraordinary pomp. Balls and jousts succeeded each other, and the court rang with gaiety. Such was the report of the imperial ambassador, Chapuis, to his master, quoted by Friedmann, but not quoted here by Froude.

Why does Froude tell us nothing about Wolsey's end; the vile ingratitude of the king to his great and only too faithful minister; the greedy sacking of the cardinal's possessions, his furniture and plate, by the king and the happy at his side? Why does he not tell that Wolsey, while faithful to his master, was equally faithful to the north, was arrested on a colorable charge of treason, and was on his way to the block when he was snatched from it by death? How are we to account for such an omission? How but by Froude's own avowal in his divorce of Catherine of Aragon, that he "does not pretend to impartiality" for as much as "he believes the Reformation to have been the greater incident in English history, but the root and source of the expansive force which has spread the Anglo-Saxon race over the globe, and imprinted the English genius and character on the constitution of mankind?" With little benefit surely to the veracity of mankind if Froude's genius is the genius of the Reformation.

That Anne's sister, Mary Boleyn, had been the king's mistress is proved, not by common report only, but by the form of the indictment sought at Rome for the projected marriage with Anne; and also by a clause in the Act re-settling the succession, which, with evident reference to this case, brings carnal connection within the degrees of prohibited affinity. The divorce of the king from Anne was probably pronounced by Crommer on that ground. The evidence of the Act Froude had before his eyes, but failed to see. Of the will of the dispensation, when brought before him, he failed to see the force.

There is not a more beautiful character in history than that of Sir Thomas More, in whom the highest culture and the wisdom of the man of the world met with religious saintliness and the sweetest domestic affection. All Europe, Lutheran as well as Catholic, rang with indignation at his murder. Most desperately and pitifully did Froude labor to pervert our moral judgment in the case. He tries to prejudice us beforehand against More by sneering at More's "philosophic mercies," and telling us that when "the learned Chancellor came into power, the Smithfield fires recommenced." This last statement is a calumny, for Erasmus, who must have known, declares that while More was chancellor not a single heretic suffered death. The one apparent exception, that of Bainham, seems to have been satisfactorily explained by Knight. More himself, a man of the strictest veracity, denied the charge, and his disclaimer is not the less, perhaps it is rather the more, credible, because having been frightened by the excesses of the heretics out of his early liberalism, he had written against heresy, and styled himself hereticus molestus. Hereby was un happily at that day a crime by the law of England, of which More was the head. Froude labors miserably to show that conscientious refusal to take the oath was an act of treason; and he is not ashamed to insinuate that had the kingdom been in-

vaded, More was ready to join the invaders. He talks about "the king flying" as a justification for judicial murder—a pure bombance. Of the infamous means employed to decoy Fisher and More into compromising admissions, little, and that not true, will be learned from Froude. As Froude's History begins abruptly with the fall of Wolsey, he escapes the pain of telling us that More had collaborated with the king in defence of the papacy, and had at that time seen so far into the king's character as to rely, when he was congratulated on the favor he enjoyed, that he was grateful for it, but if his head would buy a castle in France, it would go. Froude's tendency to sophistical tampering with fact is very visible in this case.

The monks of the Charter House were murdered on the same pretense as Fisher and More. Froude tries to drown our justice in irrelevant sentimentalities about the three hundred at Thermoplae "combing their golden hair." The Carthusians would have found it difficult to comb their golden hair when they were kept chained upright to posts. Thomas Cromwell's agent reports to him that "most of the monks will soon be dispatched by God's hand," God's hand being cruel confinement, filth, and privation.

A special object of Froude's historical antipathy is Cardinal Pole, Henry's assailant in the European forum, whom he treats as a furious and criminal fanatic, covering him with ridicule as well as with abuse. Pole was Catholic, holding the faith of which Henry had been a prominent champion; and even had he been a Protestant, he might have taken exception to the railing of the unity, Christendom, and the assumption of the headship of the Church of Christ in his own country by such a man as Henry VIII, and from such a motive as that by which Henry was impelled. But turn to the authentic pages of Ranke, and you find Pole not a fanatic, but a moderate.

MINISTER WHO WAS BLESSED BY THE POPE

Referring to the death of the Rev. Dr. Briggs, for over fifty years pastor of the First Presbyterian church at Chatham, and a man greatly esteemed, Major William Poland, a prominent Catholic of that city, said: "The venerable doctor and myself were always close friends. I met him frequently and we often discussed topics of importance to church and state."

"During the seventies—I forgot the exact date—the doctor was given a vacation, and concluded to go to Europe. He met me the next day and related with great pleasure that he was going to Europe and would visit Rome and possibly would see the Pope. "I told him that if he went to Rome and failed to see the Pope he would ever regret his neglect."

"A few months later, on his return I enjoyed a hearty shake of his hand. He said to me with a cheerful laugh: 'Major, I was in Rome and saw the Pope. I was one of several given an audience, and I was presented to the Holy Father. There were several who with not his personal household of which, but all who received very cordially, the name of residence being given in a loud voice each being called in his turn. Next came the trying part; all good churchmen are expected to kneel while receiving the blessing of the Holy Father. I watched all those who preceded me very carefully so as to make no mistake. During my wait, within myself I said, 'How can I, a Protestant minister, get upon my knees to the Pope of Rome?' I thought I would bow my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, the blessing of this great and saintly appearing old gentleman can do me no harm, and I dropped upon my knees and devoutly received his blessing, and I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. But when I stood before the Pontiff I said within myself, the blessing of this great and saintly appearing old gentleman can do me no harm, and I dropped upon my knees and devoutly received his blessing, and I would how my head respectfully and then pass on. This was the plan I had in my mind, and up to the moment my turn came to be presented I felt sure of this course. 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