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THOS. COFFEY,  
Catholic Record,  
London, Ont.

**LETTER FROM HIS LORDSHIP BISHOP WALSH.**

London, Ont., May 23, 1879.  
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of ownership and management, and the change of name and principles, that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,  
Yours very sincerely,  
JOHN WALSH,  
Bishop of London.

MR. THOMAS COFFEY,  
Office of the "Catholic Record."

**Catholic Record.**

LONDON, FRIDAY, APRIL 2, 1880.

### THE JESUITS.

We have somewhere read that the having of an enemy is proof one's being somebody. Our own experience would lead us to admit the truth of the statement, for we have never yet known an individual or an institution to be traduced and vilified that could not justly lay claim to some particular traits of excellence unpossessed and unenjoyed by their traducers and vilifiers.

As to individuals, it is sufficient for a man to acquire distinction in some walk of life to excite a host of enemies who have no cause of enmity to him, but that he has acquired that distinction. Just as the Athenian of old declared himself in favor of the ostracism of Aristides, simply because he was called "The Just," so in our day, it needs but some title to justice, honor and respect—however limited the acceptance and acknowledgment of that title to draw down upon its luckless holder the contumely, the slander, and the misrepresentation of those who value not justice, honor or respect. In the case of institutions founded to promote the best interests of humanity, the same sad tale of human perversity and ingratitude is to be told. The motives of the founder are questioned; his frailties mercilessly exposed, or, if he have none within easy reach, the incidents of his life set forth so ludicrously as to provoke, if possible, contempt and ridicule; the objects of his foundation perverted and distorted with the view of throwing doubt on its utility, if not to deny wholly its beneficial influence on society at large.

If the having of enemies, countless as sands on the sea shore, be a proof of distinction, the Society of Jesus may with good reason lay claim to such honor. From its very foundation it has had its enemies, vigilant, merciless and persistent. Its appearance at a critical period in the history of the human race, the remarkable character of its founder, its pronounced difference from all institutions of a like character in the Church, its profound devotion to the Holy See, when Catholic unity was menaced by the most tremendous religious upheaval of modern times; above all, its marvellous success, first in arresting the progress of Protestantism and then redeeming for the ancient religion whole kingdoms that had accepted the new teachings, excited in the minds of the enemies of Catholicism a feeling of the deepest, bitterest, and deadliest hostility against the institute of Ignatius of Loyola.

Till the disciples of this truly remarkable man made their appearance everything seemed in favor of Luther and the reformers. The audacity and activity of the latter carried whole provinces and principalities into opposition to the teaching of that Church which for a thousand years had held undisputed sway over all Christian Europe. The restless and discontented, the unscrupulous and the mercenary, were all enlisted on the side of the so-called reformers. Human passion, so long held in restraint, rose at their bidding in all its strength and activity, overturning the monuments of religion so long

revered, effacing the control of a hierarchy so long respected, eradicating the practices so long cultivated, and overwhelming by its very fury the last vestiges of influence exercised on the masses by traditions so long venerated and implicitly followed.

From the Baltic to the Danube the new system achieved victory after victory. England and Scotland, the Scandinavian kingdoms, and the principalities of North Germany had shaken off entirely their obedience to Rome, while in France, Poland, Bavaria, and Austria the struggle between the Sectaries and the Catholics was maintained with so much fierceness and unscrupulousness by the former that all northern and Central Europe seemed destined to accept some one or other of the new and strange systems of religions propounded at that eventful period. But when everything looked so promising for the Sectaries—when Ireland in the north and Spain and Italy in the south were alone undivided in their allegiance to the See of Peter—a new and terrible foe to Protestantism took the field—a foe that appealed not to human passions, prejudices, or interests, but to man's nobler feelings, wants, and aspirations.

That Papal bull, which, in the Spring of 1541, confirmed the foundation of Ignatius of Loyola, and virtually decreed the downfall of Protestantism. In one century the latter had retreated from the strongholds seized upon in the days of its early, furious and fitful advancement; and then, completely changing front, lapsed from the fervor of evangelical pretension into the stolidity of unbelief. Macaulay himself, no friend indeed of the Jesuits, is compelled to admit the heroic zeal of their founder and the devotedness of his followers. While charging them with unscrupulousness through an inherited prejudice which even greater men have not been able to vanquish, he ascribes to them virtues wholly inconsistent with the duplicity from which unscrupulousness springs. "Disatisfied with the system of the Theatines," says Macaulay, speaking of Ignatius, "the enthusiastic Spaniard turned his face toward Rome. Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with painting and many colored marble, commemorate his great services to the Church; where his form stands sculptured in massive silver, where his bones, enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition, and under his rule the Order of Jesuits began to exist, and grew rapidly to the full measure of his gigantic powers.

With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle of their church, is written in every page of the annals of Europe during several generations. In the Order of Jesus was concentrated the quintessence of the Catholic spirit, and the history of the Order of Jesus is the history of the great Catholic reaction. That order possessed itself at once of all the strongholds which command the public mind, of the pulpit, of the press, of the confessional, of the academies. Wherever the Jesuit preached, the church was too small for the audience. The name of Jesuit on a title page secured the circulation of a book. It was in the ears of the Jesuit that the powerful, the noble, and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from childhood to manhood, from the first rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or with heresy, now became the allies of orthodoxy. Dominant in the south of Europe, the great order soon went forth conquering and to conquer. In spite of oceans and deserts, of gibbets and quarantined blocks, Jesuits were to be found under every

disguise and in every country, scholars, physicians, merchants, serving men, in the hostile court of Sweden, in the old manor houses of Cheshire, among the hovels of Connaught; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the timid, holding up the crucifix before the eyes of the dying."

Let us follow a step farther the same author, who, while ungenerously fastening on the Jesuits vices wholly inconsistent with the eminent virtues which, according to himself, they practiced with so much zeal and devotedness, sets forth their success. "The old world," he declares, "was not wide enough for this strange activity. The Jesuits invaded all the countries which the great maritime discoveries of the preceding age had laid open to European enterprise. They were to be found in the depths of the Peruvian mines, at the marts of the African slave caravans, on the shores of the Spice Islands, in the observatories of China. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter, and preached and disputed in tongues of which no other native of the west understood a word."

As to the valuable service rendered to Catholicism by the Society of Jesus in the great conflict of the sixteenth century, Macaulay gives this significant testimony: "At first the chances seemed to be decidedly in favor of Protestantism, but the victory remained with the Church of Rome. On every point she was successful. If we overlap another half century, front, lapsed from the fervor of evangelical pretension into the stolidity of unbelief. Macaulay himself, no friend indeed of the Jesuits, is compelled to admit the heroic zeal of their founder and the devotedness of his followers. While charging them with unscrupulousness through an inherited prejudice which even greater men have not been able to vanquish, he ascribes to them virtues wholly inconsistent with the duplicity from which unscrupulousness springs. "Disatisfied with the system of the Theatines," says Macaulay, speaking of Ignatius, "the enthusiastic Spaniard turned his face toward Rome. Poor, obscure, without a patron, without recommendations, he entered the city where now two princely temples, rich with painting and many colored marble, commemorate his great services to the Church; where his form stands sculptured in massive silver, where his bones, enshrined amidst jewels, are placed beneath the altar of God. His activity and zeal bore down all opposition, and under his rule the Order of Jesuits began to exist, and grew rapidly to the full measure of his gigantic powers.

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European diplomacy. Infidelity, then marshalling its forces for a furious onslaught on that church which the so-called reformation had not shaken, determined to rob the "Watchtowers of Israel" of their faithful sentinels and fearless soldiers by effecting the ruin of the Society of Jesus. Success for the moment crowned their attempt, but did the suppression of the Jesuits bring happiness to the countries whose governments were instrumental in bringing about that suppression.

Of France, whose intellectual training and consequently its governing power fell after that event into the hands of secret or avowed enemies of Christianity, Sir Walter Scott says:

"The revenue of the kingdom had fallen into a most disastrous condition. The continued and renewed expense of unsuccessful wars, the supplying the demands of a luxurious court, the gratifying hungry courtiers, the enriching needy favorites, had occasioned large deficits upon the public income of each successive year. The ministers, meanwhile, anxious to provide for the passing moment of their own administration, were satisfied to put off the evil day by borrowing money at heavy interest, and leasing out in security of these loans the various sources of revenue to the farmers-general. On their part, these financiers used the government as bankrupt prodigals are treated by usurious money-brokers, who, feeding their extravagance with one hand, with the other wring out of their ruined fortunes the most unreasonable recompense for their advances. By a long succession of these ruinous loans and the various rights granted to guarantee them, the whole finances of France appear to have fallen into total confusion, and presented an inextricable chaos to those who endeavored to bring them into order."

Did the suppression of the Jesuits bring strength or prestige to Spain? Sir Walter Scott, writing of that country forty years after the suppression of the Society of Jesus, declares:

"The government of Spain, a worn-out despotism, lodged in the hands of a family of the lowest degree of intellect, was one of the worst in Europe; and the state of the nobility, speaking in general (for there were noble exceptions), seemed scarce less degraded."

Of Portugal, once so renowned and powerful, the same writer depicts the condition at the same epoch:

"Portugal was under a singularly weak government. Her army was ruined; the soul and spirit of her nobility was lost, her sole hope for continuing in existence under the name of an independent kingdom rested in her power of purchasing the demerit of France."

Thus, retrogression, ruin and decay followed in the wake of the banishment of the Jesuits. For a quarter of a century revolution stalked through Europe. Thrones had fallen, dynasties disappeared, and a new order of things taken being. After a decisive struggle the spirit of revolution was checked, but not, as we now see, vanquished. The Society of Jesus, emerging from the ruins which overspread all Europe, again, at the voice of the Supreme Pontiff, came forth to resume its noble career. Its numbers were small, but to that which Rome plants God giveth increase, and the Society of Jesus, from small beginnings, has in a half century again achieved mighty things. But its enemies are on the alert. They are as vigilant, as active, and as bitter as ever. From Jules Ferry and his radical associates in France to the commonest scribe that contributes his quota of vilification to the venal daily press of the old and new worlds, the Jesuits can count their enemies by thousands.

But they have also their friends, in all good Catholics, in every region of the globe, but especially in America, which can never forget that noble association which gave us the Lallemands, Brieboens, Marquettes and Carrolls of our heroic times.

### MR. PARNELL'S SUCCESS IN AMERICA.

Mr. Parnell claims that his mission was a great ovation, a glorious success, and that he had the sympathy of the American people with him from the beginning to the end of his tour. The London Free Press has taken him sharply to task for this assertion. It gravely informs its readers that "we in Canada know that his mission was a grand failure, both as respects the enthusiasm he excited and the amount of the funds he raised." The New York Herald and the London Free Press are sailing in the same boat—a strongly anti-Irish one—and they are almost alone in their unwholly cruise to bolster up the rapidly decaying power of a government carried on for the convenience of the few and the misery of the many.

The following item appears editorially in the Toronto National of last week,

and shows plainly that the first named paper is rather premature in speaking for the whole country. The "we in Canada" of our contemporary resembles very much the "we" of the Tooley Street Tailors who undertook to speak for the whole of England.

"Parnell's work in America is suspended for a time, and the good ship Baltic is swiftly bearing him towards the land he loves so well. When the English elections are over the great agitator proposes to return and finish the work he has so well begun. Since Mr. Parnell landed in New York he has remitted \$108,167.81 for the relief of the distressed peasantry, besides which his political fund reaches \$11,756.26. The result of his visit has been gratifying in spite of the efforts made by the New York Herald to kill him off. Parnell's reception in Ireland will be a grand one, and he will certainly be again returned for Meath by a largely increased majority."

### MR. PARNELL IN IRELAND.

The arrival of the Irish agitator in his own country to find that country in the midst of the excitement of an election campaign, in which he must play no insignificant part, has attracted the attention of politicians of all shades of opinion in Britain, as the turning point of the campaign in Ireland. The candidates stamped with the approval of Charles Stewart Parnell in many constituencies need not and will not be expected to produce any other certificate of good character. His policy being one of decided action, it is not surprising that it commends itself to the favor of the Irish people at large. Ireland has long suffered from the inactivity and carelessness of its representatives. Men were often chosen by Irish constituencies under the promise of great things to be accomplished for Ireland. But no sooner were these representatives installed in their places than Ireland was forgotten and self-interest in every conceivable manner promoted. The history of Irish political adventurers is a sad story of fraud, deception, and dishonesty. True, Ireland has had its Grattans, O'Connells and Butts; but it has likewise had its Keoghs, its Saddlers, and its O'Donoghues. Political profligacy and treachery marked the career of many men of whose talents Ireland might, had these talents been employed to further the interests of mother country—been very justly and reasonably proud. But the very mention of these names now causes a blush to mantle the brow of a race which, as a race, knows no dishonor, and the heels of its gallant sons to hang with shame. At the last general election, many men secured their return in the hurry of the campaign, by feigning devotion to Irish interests. With patriotism on their lips and treachery in their hearts they received that honor due only to the honest and the fearless.

Are we to witness similar deception practiced on the Irish electorate in the elections now pending? Are we once more to see Ireland, famine-stricken and humiliated as she is, betrayed with the promises of political depravity? Are we once more to see that nation, ground down to the very earth, by the effect of centuries of oppression, still further disgraced by the shameful apostasy of her own children? Forbid it, every principle of honor. Forbid it, every sentiment of patriotism! We hope that, whether under the leadership of Mr. Parnell, or of Mr. Shaw, or of some other equally respected representative, the Irish members of the next Parliament may pursue a course marked from its very inception by a probity, fidelity and disinterestedness that will do honor to Ireland and to Irishmen all over the world.

### RADICALISM RAMPANT.

Baffled in their attempt to secure legislative sanction for the suppression of Catholic education in France, the Radicals have turned their attention to the revival of obsolete laws having the same object in view. M. Andrieux has, we learn from a cable despatch, addressed a circular to all commissioners of police in Paris, calling upon them to hand in within twenty days exact lists of all authorized and unauthorized educational, charitable, and religious communities in their respective districts. The object of this action is to cause the banishment of all foreigners belonging to these religious institutions. It is not within the power even of French radicalism to banish any members of religious bodies who are French citizens. Even the Jesuit Fathers of French citizenship cannot be driven from France. Upon foreigners alone will the fury of the communistic elements be visited. Were this violence done to any others but members of religious communities, what a chorus of indignant protestation would not be heard from the Danube to the Thames. But the proscribed are religious men and religious women, who have given their very lives to works of mercy and self-sacrifice. Wherefore either the silence of cowardice or the sneers of contempt will mark the course of journalists and politicians on their exile. Were they Socialists or Nihilists, were they banded together to assassinate and to massacre the princes and legislators of Europe, they would amongst these publicists and politicians have their sympathisers. Had they even called into

### RECORDER OF MONTREAL.

The name of John J. Curran, Q. C., is prominently mentioned in connection with the position of Recorder of the city of Montreal, rendered vacant by the death of Mr. Sexton. We do not know any man who could fill the position better than Mr. Curran. He is a gentleman of large attainments, and no man in the metropolis of Canada commands more esteem from his fellow-citizens in every walk of life. As there is not now an Irish Catholic among the higher city officials of Montreal, we would be pleased to witness the appointment of Mr. Curran. It would be an act which would tend in a large measure to promote a kindly feeling among the Irish and French sections of the population, a state of affairs all good men will do their share to bring about.