

By Roman Catholic writers, such as Pascal and Paolo Sarpi, the moral infamies and the social intrigues of the Jesuits have been exposed in language which no Protestant writer can surpass, and from Pascal Jesuitism received the wound which bleeds for ever. By the Roman Catholic Parliament of Paris the doctrines of the society were condemned as contrary to national morality and subversive of civil society, and its books were burned upon the Place de Greve. For the same reason the Roman Catholic sovereigns demanded and obtained its suppression from the Pope. To no one is it more hateful than to some of the best of Roman Catholics; and its recent intrusion into Quebec was a struggle in which it supplanted the unaggressive piety of the Sulpicians and trampled on Gallican independence. It now dominates in the councils of the Papacy, and has inspired those violent measures of Papal usurpation which moderate Roman Catholics such as Montalembert and Strossmeyer deplored. It is not only immoral in action, but in principle founded on immorality, since by its fundamental statute it requires the absolute submission of conscience to the bidding of the Superior, in whose hands the liegeman of Loyola is to be "as a living corpse." On that ground alone the association would deserve to be prohibited wherever respect for conscience and for moral responsibility fails. Jesuitism is not a religious fraternity; it is and always has been a social and political conspiracy against all Protestant communities and governments. There is no such record of crime in history as that presented by the annals of the society which kindled by its intrigues the Civil War of the League in France and the Thirty Years' War in Germany, besides stirring up civil discord in Poland, Sweden and wherever its pestilential influence extended. Of the murderous persecutions of Protestants in the Netherlands, under Alva, Jesuitism was the animating spirit, and it appeared in its true character when a poor servant girl, for refusing to renounce her faith, was led out between two Jesuits to be burned alive. Jesuitism it was, that through its usual agents, a confessor and a mistress, procured the Revocation of the Edict of Nantes and the extirpation, with unspeakable barbarities, of Protestantism in France. By Jesuit divines was preached the Christian doctrine of political assassination, and in the murders of Protestant princes, or princes supposed to be favourable to Protestantism, such as William the Silent, Henry III. and Henry IV., there is always a Jesuit in the background. There are Jesuits in the background of the Gunpowder Plot. Suspicions of the same practices attach to the Jesuits in Roman Catholic countries to this hour. The brightest parts of the history of the Order were the missions; yet even to these, especially in Paraguay and China, adhered the taint of political ambition and of sinister intrigue. Jesuit education has been praised, and, from a certain point of view, with justice, inasmuch as the fathers cultivated very successfully the art of teaching; but the object and the effect of the system were not to strengthen, enlighten and emancipate the mind, but to emasculate, contract and enchain it: nor have Jesuit seminaries produced any lights of literature or science, except by repulsion, as they produced Voltaire. That the fathers sought not heavenly treasures alone was proved by the scandalous bankruptcy of La Vallette. Was the character of the society changed by its temporary suppression? Has it, since its revival, renounced intrigue and given itself to religion? Its intrigues in Switzerland brought on the secession of the Catholic Cantons and civil war, justly followed by its own banishment from the Confederation. By its influence over the frivolous and devout consort of Napoleon III., it precipitated France into war with Germany; while, by its machinations in Southern Germany, it laboured, happily in vain, to divide the German nation, and open a road for the invader's arms. In the East it allies itself, for its holy purposes, with French ambition, and holds out the objects of an anti-British policy as inducements to France to support Jesuit Missions in Cochin China. In Madagascar the same evangelical engines are plied against "the curse of Protestantism," which, after superstition and immorality, is designated as the third plague of the land. We are called upon to endow a society which not only is not national, but is anti-national which is not only anti-national, but the active enemy of our race and our Empire as well as of our religion. The Encyclical is the manifesto of Jesuitism controlling the policy of the Vatican; and the Encyclical is nothing less than a declaration of war against civil rights, the rights of conscience and the organic principles of modern civilization. To allow such a conspiracy to exist and freely to carry on its machinations within our borders, while France, Germany and Switzerland exclude it from theirs, is surely a sufficient measure of tolerance. To re-endow it out of national funds would be an act at once of suicidal folly and of self-degradation, to which, enfeebled as patriotism has been by factiousness, it is to be hoped that a strenuous resistance will yet be made.—*The Week*.

#### THE MOUNTAINEER'S RELIGIOUS REVIVAL.

In August and September, after the "crops are laid by," the frugal mountaineer lays aside his worldly cares, and applies himself unreservedly to the task of carrying on the "big meetin'," both in his own and adjacent neighbourhoods, and to the pleasure and duties of hospitality. During the progress of one of these meetings every cabin within walking distance of the meeting house is thrown open to any and all who deign to share its shelter. There is no exclusiveness, and all are equally welcome.

The rude table is loaded with "pine bread," potatoes, fried chicken, bacon or beef, while coffee, strong, black and unsweetened, flows like water. There is no sugar used in the mountains, only a black "sorghum" molasses, that would make a delicate epicure shiver. In the kitchen a bevy of lank, silent women seem to be always cooking a fresh supply, for the appetite of the mountaineer, like his religion, is of an insatiable, carnivorous type.

These meetings usually last from a week to ten days at each church, or not infrequently—as the people express it—"ontwile the hull settlement is bodashusly cleaned outen

the'r grub and pashunce." Then nothing daunted, the wearied men and women will close their wooden-latched doors and hie to the "meetin'" in the next settlement, sure of a hearty welcome, and ready to "eat out" others, as they themselves have been eaten out.

Whole families will thus spend a month or more, for there is no commodity in which these people are so prodigal in the expenditure of as of time. Home interest may suffer, stock may go unherded, fodder ruin on the stalk, and the more provident women-folks complain of threatened scarcity for the coming winter. But the religiously enthused husbands and fathers will contentedly sing, pray and shout, as long as good cheer lasts at their neighbours' tables and sinners remain anxious.

Local preachers and exhorters are seldom paid any salary. They spring up like mushrooms, with a diversity of gifts and lack of gifts as heterogeneous as their interpretations of Scripture often are. Yet all are brimful of a weird, morbid enthusiasm, and their audiences are easily satisfied with any orthodox efforts based upon unlimited lung power, and an indefinite fund of emotion.—*Brooklyn Magazine*.

#### GOD BLESS MOTHER.

A little child with flaxen hair,  
And sunlit eyes so sweet and fair,  
Who kneels, when twilight darkens all,  
And from those loving lips there fall  
The accents of this simple prayer:  
"God bless!—God bless my mother!"

A youth upon life's threshold wide,  
Who leaves a gentle mother's side,  
Yet keeps, enshrined within his breast,  
Her words of warning—still the best;  
And whispers, when temptation cried,  
"God bless!—God bless my mother!"

A white haired man who gazes back  
Along life's weary, furrowed track,  
And sees one face—an angel's now!  
Hears words of light that led aright,  
And prays, with reverential brow,  
"God bless!—God bless my mother!"  
—*George Cooper, in Brooklyn Magazine*.

#### OLD CLOTHES.

The old clothes of the great people of history, what an air of dignity they have, even in their decay. Nelson's old uniform, shot torn and blood-stained; the hoddie-gray coat in the library at Abbotsford; what associations they suggest! In what limbo, I wonder, is that yeomanry uniform of Sir Walter's about which his friend Pringle of Whytham used to tell so good a story? How they were in Paris together soon after Waterloo. Paris was very gay and crowded, the Emperor Alexander I. and a number of fire eating Russians being there. The two Scotchmen were asked to some ball given in honour of the Czar, where uniform was *de rigueur*, and Scott was rather in difficulties, till he bethought him of his old yeomanry uniform, in which he accordingly appeared. Being in the course of the evening presented to the Czar of all the Russias, who had no idea as to who he was, that great potentate, struck by a uniform quite strange to him, asked Mr. Scott, with some interest, in what engagements he had taken part. He replied with ready wit: "La bataille de Cross-causway, et l'affaire de Tranent." The Czar, too polite, or too proud to show his ignorance of these battles, bowed with a grave courtesy, and said no more.—*Chambers' Journal*.

#### NAPOLEON'S PLACE IN HISTORY.

While uttering this his eyes shine with strange brilliancy, and he keeps on accumulating motive after motive, calculating obstacles, means and chances; the inspiration is under full headway, and he gives himself up to it. The master faculty finds itself suddenly free, and it takes flight; the artist, en-cased in politics, escapes from his trammels; he is creating out of the ideal and the impossible. We take him for what he is, a posthumous brother of Dante and Michael Angelo; in the clear outlines of his vision, in the intensity, the coherency and the onward logic of his reverie, in the profundity of his meditations, in the superhuman grandeur of his conceptions, he is, indeed, their fellow and their equal. His genius is of the same stature and the same structure; he is one of the three sovereign minds of the Italian Renaissance. Only while the first two operate on paper and on marble, the latter operates on the living being, on the sensitive and suffering frame of humanity.—*Henri Taine, in New Princeton Review for March*.

#### THE AUDIENCE AND THE ORATOR.

"Give him a cheer," said one, in a crowd gathered round a great conflagration, as he saw a fireman falter for a moment at the final effort that was needed to save a life. "Give him a cheer," and, as the admiring huzza was raised, the heart of the brave hero gathered new courage, so that he succeeded in his noble endeavour. Just in the same way the applause of a sympathetic and responsive audience bears up a speaker as the water does the ship that rides upon the waves. There is a constant action and reaction between the orator and his hearers. As Mr. Gladstone once put it, "He gets from them in vapour that which he gives back to them in flood," and when they have got it they return it to him with interest. Thus, between them, they zig-zag up the mountain pathway until they reach the summit whereon are convictions, decision and enthusiasm.—*Dr. Wm. M. Taylor, in New Princeton Review for March*.

MR. TOD, of Lasswade, author of "Bits from Blink-bonny," is about to visit the United States and Canada.

## British and Foreign.

NEXT year the Mikado will order English to be adopted as the second language in Japan, Chinese having been abandoned.

THE Queen has graciously accepted a copy of "The Treasury of the Scottish Covenant," by Rev. J. C. Johnston, of Dunoon.

THE Rev. D. K. Guthrie, of Liberton, has been granted a further leave of absence for three months owing to continued ill health.

THE stipend offered by Grange congregation, Edinburgh, to Mr. Sloan, of Anderston, as colleague to Dr. Horatio Bonar, is \$3,000.

HAMPSHIRE English Presbyterian congregation have during the past year paid off all their debt, added \$250 to their minister's stipend, and otherwise expended \$7,000.

DR. SOMERVILLE was entertained to breakfast at Thurso at the close of his visitation in that district. Addresses were delivered by Mr. Miller, parish minister, and others.

THE Rev. James Wells, M.A., Pollokshields, who is well known in the field of authorship, is to receive the merited distinction of D.D. at the next capping in Glasgow University.

THE Rev. P. Robson Mackay, Prestonpans, has been granted a year's leave of absence in order to undertake mission work in India, under the auspices of the Anglo-Indian Evangelization Society.

THE Rev. James Stalker, M.A., Kirkealdy, has been unanimously elected to the pastorate of St. Matthew's, Glasgow, vacant by the translation of the Rev. Charles A. Salmon, M.A., to Rothesay.

MR. JAMES NEILSON, the poet, says that the late Mr. J. P. Crawford told him with a twinkle in his eye, that "The Drunkard's Raggit Wean" was composed on Sunday in Eglinton Street Church.

PROFESSOR BLACKIE has added a substantial sum to the fund for the proposed Peden monument at Cumnock by lecturing there on Scotch song. He declared that Peden was "the greatest name of the Covenanted struggle."

THERE are said to be about sixty Protestant communities in Spain with 14,000 openly professed Protestants and hardly a large town without a regularly-organized church. It is just eighteen years since the first Protestant chapel was opened in Madrid.

THE Rev. H. Montgomery stated at the annual meeting of Albert Street congregation, Belfast, that last year he admitted 103 persons to communion for the first time, and forty-one on certificate, and that there were now 800 families connected with the Church.

THE Presbyterian Orangemen of Ulster are very naturally complaining of the sectarian character of the proposed memorial to the late Earl of Enniskillen, Grand Master of the Orangemen. It is a fund of \$50,000 for the repair of the Episcopal Church of Enniskillen.

AT the meeting last week of the committee of the Evangelization Society of Philadelphia the reports from the churches participating in the movement were so encouraging that it was decided to continue the union prayer meetings established by the committee.

DR. J. CAMERON LEES has been granted six months' leave of absence to enable him to comply with the invitation to occupy the pulpit of the Scots Church, Melbourne, for that period. During his absence St. Giles' pulpit is to be supplied by ordained ministers.

DR. DONALD FRASER is about to get a "curate," to use his own phrase. He states that "an English clergyman in the same circumstances would have two or three"; but Dr. Fraser is a man of such superlative power that he will no doubt be able to get along with one.

VICOUNTESS CARIWELL, who died in London recently, was a daughter of the late Mr. C. S. Parker, of Fairlie, Ayrshire; she and her mother were on terms of friendly intimacy with Dr. Chalmers, in whose biography their names will be found honourably mentioned.

MISS GORMAN, through whose munificence the new church at Seone is being built, laid the foundation stone lately. She is blind, and has been congregational treasurer since the death of her brother several years ago. The foundation stone of the old church was laid by her in 1844.

THE Rev. E. Rice, at the annual meeting of the London missionaries of South India, held at Bangalore, has been presented by his colleagues with his portrait, on the completion of fifty years' work in India. On the same auspicious occasion the native Christians presented him with a silver tea service.

MR. GEORGE MILLIGAN, a son of Professor Milligan, of Aberdeen, has been ordained pastor of St. Matthew's, South Morningside, Edinburgh. This Church is a branch of Morningside Church, and Mr. Milligan has had charge of it since the opening in November, 1883. The iron church is fully occupied, and a site has been secured for a stone church, toward the building of which \$3,500 have subscribed.

THE recent jubilee services in St. Paul's, Edinburgh, were conducted by Dr. Elder, of Rothesay, the first minister of the charge, and Dr. J. H. Wilson; while Rev. W. M. Falconer, the pastor, Professor Blaikie, and Dr. George Smith, addressed a mission meeting in the evening. The other ministers of the Church were Dr. Hetherington, St. Andrew's, Mr. Brown, Cruden, and Mr. Ryrie, Hutchesontown, Glasgow.

SIR WILLIAM COLLINS presided at the annual meeting of the Glasgow Presbyterian Temperance Society, at which it was reported that there were 121 societies and bands of hope within the bounds, but that there were still twenty-eight congregations without either. Sir William said it was weary waiting till the time arrived when ministers and office-bearers should rise to the idea that temperance organizations were an integral part of Church work.