

THE WEEK.

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THE JESUIT CLAIMS.

THE Jesuits are demanding the restoration of their property in Quebec, and the Province is apparently about to pay them a large sum, which will probably, by some indirect process, be ultimately drawn out of the Treasury of the Dominion. There is one thing, and one thing only, to which the Society of Jesus has a right at the hands of every moral and free community—exclusion from the national territory as a sworn enemy alike of morality and freedom. This is not a question of religion. It is not a question between Roman Catholicism and Protestantism. 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 reasons, 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 Montelembert 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 prevails. 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 enthrall 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 right 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 faction, it is to be hoped that a strenuous resistance will yet be made.

LETTER FROM ITALY.

YES, I take it justice is sometimes without us as a fact. After the lapse of centuries, when it slumbered, we may at length say with all truth, it is here. Though men's minds have oft to be illumined by the fires of the stake, they will then not seldom proclaim what they have seen—provided an assuring majority be on their side; and so it comes to pass a colossal statue of one Savonarola looks sternly down from its pedestal in the great hall of the Palazzo Vecchio, Macchiavelli rests peacefully under the sacred roof of Santa Croce; while hundreds thread the narrow streets of old Florence, eagerly searching for the inscription—"In questa casa degli Alighieri nacque il divino poeta."

As we stand upon the Piazza della Signoria, the forum of the mediæval and modern city, from its every outlet cords seem to draw us towards as many points of intensest interest: north and west the Duomo, palaces, and churches, and southwards the wonderful picture galleries. But ere we move from the square itself, there is a world to admire; you doubtless recognise that solemn edifice with the odd independent-looking tower and fierce battlements? The Old Palace is the town-hall of to-day; still many rooms, unoccupied, remain unchanged. Here sat the Signoria, or Government of the Republic; later, it was the home of the Medici, and from 1860 to 1869 the Italian Parliament held its sittings in the great hall. Perhaps no part of Florence appears more familiar to us than just this corner of the Piazza, formed by the Palazzo Vecchio and the Loggia dei Lanzi. One can easily name almost each figure of marble or bronze standing in the latter, and making of it so charming a little museum. This Loggia, formerly dei Signori, but afterwards named dei Lanzi, from the "lancers" of the Grand Duke Cosmo I. having been posted here, is an open vaulted hall, raised above the ground, to which lead a few steps of almost its entire