

through all her depths with furious anathemas or fanciful falsehoods. In every walk of English literature from the gravity of history to the laxity and levity of the novel or romance; from the pompous march of Macaulay to the tripping gait of the author of the "Jesuit at Cambridge," from the Bishop of London on the platform of Exeter Hall to Mr. Doudiet in the pulpit in Montreal; from works of the highest national importance to the lowest elementary compilation; from the *Edinburgh Review* to the *Orange Sentinel*; in every shape, size and form, on which the public mind of England, at all times, and now of Canada, is sought to be instructed or perverted, there we are sure to find the coagulated venom of a false and treacherous spirit against Jesuit doctrines, tenets and principles. No scandal is too coarse—no vituperation too vulgar or offensive for the diseased palates of the slanderers. Standing aloof from all State connection, and feeling little interest in rebutting the charges or retorting the acrimonious gall with which they had been unscrupulously assailed, the Jesuit Fathers relied on things too far removed from human assaults, to enter into the arena of violent disputation. Yet, occasionally, a great name vindicated the character and incorruptibility of the Order, and tore asunder the censorious malevolence with which English writers had questioned the motives and conduct of some of the greatest minds the world had ever produced. The layman, O'Connell, rose high and pure above the reeking atmosphere which invigorated falsehood and strangled truth, and, "I love the Jesuits" became the sentiment of every honest heart. But, the crew are again taking courage; they pour forth their calumnies and threats among a people too heated to reason, and too credulous not to swallow the veriest garbage of an intolerant pulpit, and a partizan press. No time like the present, therefore, to meet the combatants on their own ground; not with weapons from the armory of Catholic warfare—not with arguments from within the fold of the One Church—but taking the means of defence from their own citadel and combatting Protestant assertion by Protestant admission. In another part

of this number of the HARP, we give, mainly from Protestant authorities, tributes to the achievements of the Jesuits in the world's work of progress. Here, it will be found, on evidence not to be disputed by the *Witness*, that no body of men have ever labored more zealously in the cause of liberty and civilization. Under the Equator and in the Arctic circle—in the halls of great cities—in solitary cloisters, and in the wigwam of the savage, they have toiled on and worked on "to the greater glory of God." And what has been their reward? Was it to amass wealth, and leave, like an Archbishop of Canterbury, £100,000, to their wives? Was it to eat and drink sumptuously and roll in gilded chariots with C springs and air filled cushions? Was it to rule in the hall of State, and control the councils of Kings, and gratify their own ambition, and promote the interests of their kindred, these men founded colleges and missions, and became the teachers and civilizers of humanity? Ah, read Hallam and Ranke, and Bacon and Macaulay for answer. Aye, even Macaulay—he, who in his History of England, has revived some of the old historical slanders and impressed them more deeply from the brilliant and fascinating rhetorical medium in which they have been conveyed—he, who under the outward form of toleration and liberty, was a deadly and bitter enemy to the Catholic Church—his testimony to the Papacy in the Essay on Ranke's Popes, notwithstanding—even he was compelled to make acknowledgment of the services of the Order in the interests of humanity and civilization.

But we need not pursue the subject. The extracts from Protestant authorities to which we again direct the earnest attention of our readers, obviate all necessity for defence of the Jesuits against the threatened reprisal of the Orange faction. The sober-minded of all religious denominations will easily see in the lives and labors of the local community of the Order of the Gesù, the best answers to the attacks of the liars and libellers who take under their protecting patronage the amiable citizens known as Orange Young Britons; and these, the unprejudiced Christian citizens, will, perhaps, see too with us,