

Before 1773, in several countries of Europe, infidelity attained great strength, especially among the nobles and courtiers, and the open profession of Atheism was quite common. The Marquis of Pombal, who succeeded in his ambitious project of becoming Secretary of State of Portugal, did not conceal his unbelief, but he saw that he could not do more towards propagating his principles than to establish in the country a national schismatic Church. This he desired to do. He hated the Jesuits because they were the mainstay of the Church in the kingdom, and their successful opposition to his plans increased his hatred for the Order.

To destroy the society, Pombal persuaded King Joseph I. that the Jesuits favored the accession of the king's brother, Don Pedro, to the throne. Just at this time the terrible earthquake took place by which the city of Lisbon was almost destroyed, and the zeal and charity of the Jesuits was so great that Pombal's plans were for the time being thwarted. The king even recalled a number of Jesuits whom Pombal had banished on one pretence or another.

Pombal's energies, however, were still directed towards carrying out his plans. Another circumstance occurred in South America which gave Pombal a new opportunity to malign the illustrious Religious. The Jesuits had succeeded in civilizing the Indians of Uruguay, and governed them in a truly patriarchal and religious manner. The Portuguese Governor of Rio Janeiro imagined that the Jesuits were there in possession of rich gold mines, and he induced the Portuguese Government to make an exchange with Spain, giving the Portuguese colony of San Sacramento for the Christianized reductions of Uruguay. It was stipulated that the Indians should be expatriated, so that the Portuguese should have access to the mines, which had no existence save in the fertile imagination of the Governor, Gomez d'Andrade. The Jesuits remonstrated against the cruel treatment to which their wards were subjected; nevertheless, as they could not reverse the measure they counselled the injured Indians to submit. Pombal took this occasion to represent, falsely, that the Jesuits made their apostolic mission a means for carrying on profitable commercial transactions. He even accused them of having founded an independent sovereignty of which one of the fathers was made Emperor.

Pombal had determined to drive the Jesuits out of the Portuguese dominions, and to this end he addressed himself, without success, to Benedict XIV., who in his Bulls of 1748 declares that "these religious are everywhere regarded as the good odor of Jesus Christ, and are so in fact," and that "they give to the world examples of religious virtue and great science."

Pombal continued his persecution of the illustrious order, until he at last succeeded in having all Jesuits in Portuguese dominions banished by a royal decree in 1769.

Ranke acknowledges that at this period the Jesuits of France were "the most formidable bulwark of Catholic principles, and therefore the most exposed in the warfare against the Church."

Voltaire, their bitterest enemy, says in his correspondence, 7th Feb., 1746: "During the seven years that I spent in the Jesuits' house, what did I see? Their lives most frugal and laborious, and their time divided between the care they gave to their pupils and the exercises of their austere profession. I appeal to thousands of men who were brought up like myself. It is for this reason that I cease not to wonder how they can have been accused of teaching corrupt morality."

In 1752 Madame de Pompadour was in the height of her influence in France. While in the midst of her evil life she put on an appearance of devotion, and desired the eminent Father de Lacay to admit her to the sacraments. He refused, as did other Jesuit Fathers, afterwards, unless she would change her evil courses, and for this reason she was one who labored in France for the destruction of the Society.

An unfortunate occurrence, the act of an individual Jesuit, arising out of his thoughtlessness rather than any evil intent, gave an opportunity to their enemies to raise a great outcry against the Order. Father Lavallette, of the Jesuit house of Marquette, contrary to the canons of the Order, entered upon large commercial speculations in the hope of relieving his house of a great burden of debt. His ships were captured during the war which broke out between England and France, so that he became bankrupt. The French Jesuits were not bound to the payment of the debt of another establishment, nevertheless they undertook payment, but some of the Paris Jesuits appealed to the Parliament against the injustice of imposing on them so heavy a burden. Pompadour and Choiseul, the Prime Minister, governed the weak and wicked king, the former being an enemy to the Jesuits for the reason already assigned, and the latter because he was an ally of the infidels and an obsequious courtier

to Pompadour. The Parliament condemned the Jesuits to pay the debt, and soon after seized their lands, making it impossible for them to comply. Throughout their difficulties Pope Clement XIII. was the firm friend of the Order, and refused to countenance the malicious falsehoods which were promulgated against them. Finally, however, by a small majority, the Parliament pronounced a decree by which the Jesuits were declared to be "dangerous to spiritual and temporal authority," and they were banished. The Protestant Schoell says: "This decree bears so visibly the mark of passion and injustice that it cannot fail to be condemned by all honest and unprejudiced men."

D'Aranda, the Prime Minister of Spain, is described by Schoell as "aspiring to no greater glory than to be numbered among the enemies of religion and of the throne." He joined in the outcry raised by Pombal and Choiseul, and used all his influence to suppress the Jesuits. In Spain there was not even the insufficient pretext for their persecution which existed in France and Portugal, and though their archives were rifled no trace of any fault could be found against them.

Every influence was now brought to bear first on Clement XIII., and afterwards on Clement XIV., to have the order suppressed by Papal decree. The Bourbon Courts threatened a schism in the Church unless this were granted. Clement XIV. knew that the object of the enemies of the Jesuits was to destroy religion, and he desired to avoid doing what was demanded of him, and during his reign he showed the Jesuits many marks of favor, praising their apostolic zeal. This he did emphatically in a Bull in 1769.

Nevertheless, harassed by the Bourbon monarchs, he at last agreed to issue the Bull for their suppression, which was dated 21st July, 1773.

The Jesuits, useful as they have been to the Church, are not essential to her existence, so the Pope had it perfectly within the bounds of his authority to suppress them. It was not a decree of faith or morals, and the decree in no way condemned the society, though it stated that the reason for the act was the numerous complaints made against the order by the European Courts. The accusations are enumerated, but neither affirmed nor denied. It is readily seen, then, that neither the conduct of the Courts, nor the action of the Pope, is a reason why the Jesuits should be suspected of evil. The injury done was repaired, as far as possible, by the restoration of the Order in 1814, and since that time all the Pontiffs, equally with nineteen predecessors of Clement XIV., have declared their unlimited affection for a society which has deserved so well of the Catholic Church. Rev. R. F. Burns is, therefore, guilty of most infamous calumny in stating that the cause of the persecution of the Jesuits was "high crimes and misdemeanors" committed by them. The real criminals were their enemies.

CONVERTING THE FRENCH.

Last Wednesday's Globe contained a leading article on the conversion to Protestantism of the French Canadians, which is fully in keeping with its pronounced adherence to the policy of interfering with other's rights and other's liberties. Evangelical Protestantism was foretold and described in all its repulsiveness by our Blessed Lord when He said that those whitened sepulchres, that are all rottenness within, would cross over seas and mountains to make one proselyte. "Increasing efforts," says the Globe, "are being made by Protestants of various denominations to disseminate their doctrines and establish modes of worship among the Roman Catholics of the Province of Quebec." If this be so, and it must be, so well informed as it is, then the Catholic people of Quebec are suffering from all the hateful persecution of Protestant aggression. Because the Jesuit Fathers are obtaining a very slight compensation for the millions of which they were robbed, all Ontario is disturbed from one end to the other by the cry of Jesuit aggression. And here we have the admission and the boast from the Globe that increasing efforts are being made to proselytize the French Canadian Catholics, and to lure them away from the faith and devotional practices of their fathers. Were the Jesuits to make this admission what a howl there would be raised all over Canada. Were the Ultramontanes to organize societies and establish bureaus and collection centres, and erect houses and proselytizing schools with the avowed object of subverting the Protestant faith, there would be no end to the agitation that would ensue, and the Globe would advocate the destruction of such establishments by brute force. Then, indeed, Dr. Wild would be found in his element, leading on his Orange braves and Toronto hoodlums to the work of devastation. How the people of Quebec Province can quietly submit to such outrageous impertinence as the erection of proselytizing schools

and chapels in their midst is beyond all conception except on the principle of pursuing a toleration unknown to all outsiders.

The Globe maintains "that in the schools at Pointe-Aux-Trembles three thousand French-Canadians have been already educated, and every year the children of some Roman Catholic parents are refused admission from want of room, even though such applicants have the preference over French Protestants." By looking at the ecclesiastical calendar of Quebec we find the name of Rev. Father J. Doria as having charge of that parish in the district of Ile de Montreal. We will certainly communicate with his reverence and ascertain particulars.

It is true, however, the Globe admits, that the "overshadowing influence of the Roman Catholic Church in Quebec is depressing beyond what average outsiders can well understand." It is true also that a cry is raised for more money; \$10,000 is the modest sum needed for enlargement of accommodation required for incoming proselytes. No more efficient way of defeating the Ultramontanes could be thought of than by getting possession of their children.

Rev. Dr. Eby was refused \$10,000 which he asked from the Methodist Conference for the conversion of the Japanese. But the Globe has great hopes that \$10,000 and more will be freely granted for the conversion of the French Canadian Catholics, who are far more sunk in superstition and in far deeper depths of ignorance with regard to their salvation than are the Heathen Chinese or the Buddhists of Japan.

THE GLOBE AND THE ENGLISH LADIES.

Last Wednesday's number of the Toronto Globe is a fair specimen of the new role that unmanly and straddle-thence organ has been playing for some time. If ever doubt existed of its being sold out, type, leads and brains, to the Evangelical preachers and the strong-minded women who follow them, there is no possibility now of escaping the conclusion that the Globe is the mouthpiece of the Ministerial Association and of the Women's Christian Temperance Union. It is more than passing strange how advanced temperance women and men and zealous proselytizers of both sexes must also be supporters of women's rights. If the women in Canada were treated as slaves, if they were in danger of being cast out and degraded by divorce courts, if they were used as beasts of burden like swags and compelled to do field work, we could understand the reasonableness of demanding a change, even by Acts of Parliament; but when none of those evils or grievances exist, when women are so protected by law and so honored by men and by public opinion as they are in Canada, it is sheer nonsense for the Globe and others to be forever shouting for women's rights and women's suffrage.

Last Wednesday's Globe contained a long article in reply and contradiction to an "appeal against female suffrage," in the June number of the Nineteenth Century Magazine, signed by over a hundred women, most of whom are either eminent themselves or are the wives of eminent Englishmen, peers, statesmen, Oxford professors and authors." The Globe's contention is that women should be allowed to vote for members of Parliament, and consequently should be permitted to sit on juries, to be members of City and County Councils, and to be eligible as members of Parliament. The English ladies maintain "that all their influence depends upon sympathy and disinterestedness, and both would be impaired by political strife and turmoil." The Globe cannot see this point of the argument, and fancies that if women left their household duties and abandoned the nursery for the purpose of entering into the political arena and mounting the stump, that such women would not forfeit all respect due their sex. The writers in the Globe must be lost to all sense of discernment if they cannot understand that whatever influence women exercise over their sons or husbands is founded on the respect and loving sympathy which the practice of every Christian virtue and the fulfillment of home duties, faithfully performed, can alone obtain for them. The English ladies in their appeal say: "That were women admitted to this struggle their natural eagerness, and quickness of temper, would probably make them keener participants than men." The Globe says quite the contrary to all this. But common sense should teach us that the polls are no place on election day for women, especially as elections are carried on in England, where troops of soldiers guard the election booths and where squadrons of cavalry parade the streets. We can fancy, if the Globe cannot, a crowd of women surrounding the polls "with their natural eagerness and their quickness of temper," shouting and gesticulating and perhaps engaging in skirmishes that would degrade and disgrace them. What respect could a son old enough to vote entertain for a mother

so engaged, either in elbowing her way through crowds of men, cheering or hissing their respective standard bearers, or in exchanging threats and compliments, if not blows, with other women more masculine and brazen than themselves? or what love or tender feelings could a husband cherish for a wife who while thus degrading herself would in all probability be upholding the cause and the candidate her husband was sworn to defeat? The whole thing would be a shocking travesty on human freedom. Christian people are horrified at the recital of the atrocities perpetrated during the French Revolution in the name of liberty, but the most shocking feature of those atrocities was the conduct of the women who marched with a red flag at the head of an assaulting column, or who were engaged in the ladylike task of pouring coal oil into churches and down areas of aristocratic houses in order to set fire to them. The English ladies are petitioning against the possibility of such public strife and public scandal being left open to the women of England. But the Globe, which is subsidized by the fanatical preachers and controlled by the strong-minded women of Canada, is prepared to risk the possibility of such horrors rather than acknowledge that it is pursuing a course subversive of every Christian instinct, and of every principle of ethics touching the proper sphere and conduct of women. The Globe replies to the argument of the English ladies, viz: "that if they were engaged in political strife (the ladies) would lose their influence, and that 'what is now a national blessing would soon become a national calamity.'" Now surely both these things cannot happen. Says the Globe: "Either the women will retain their womanly qualities, or they will lose them, and, being lost, they will constitute no special danger to the state." Here is disrespect shown to female honor, and inconsistency most glaring. So we are informed by the Globe that should women lose all respect for themselves, there would be really nothing lost to grief over; that if Christian mothers lost their natural womanly qualities, with which they are endowed by God for the proper training of their children, that such loss "would constitute no special danger to the state." This is new, and we assure the Globe, very dangerous doctrine. Heretofore all Christian writers and thinking men have maintained that the future of every country is in the hands and at the disposal of the mothers who discipline their children and teach them what to believe in, and what to shun, what to adopt and what to condemn.

It is well to know what estimate the Globe puts on the influence of Christian women, when it tells the public that were all womanly qualities lost, and all mothers' influence for good destroyed, that were all female decency abolished such loss would "constitute no special danger to the state." On Christian principles such as these enunciated in a daily paper, under the influence of Protestant preachers and women of a certain advanced class and character, are much more in consonance with the teachings of Voltaire and Robespierre than of the open bible, which we are told is so much wanted in the Province of Quebec.

THE PREACHERS REBUKED.

The following letter, addressed by a well-known Protestant gentleman, Mr. R. W. Phipps, to the Toronto World, we commend to the careful consideration of the Protestant preachers of Ontario. It is certainly well worthy of attention, as it tells them some wholesome truths. The picture it draws of the contrast between the fashionable Protestant preachers and the persecuted parson-principals of young ladies' seminaries on the one hand, and the hard working, disinterested and heroic Jesuit missionaries on the other, is most realistic, and must have been drawn from life:

"If this question were political I should not meddle with it, not wishing to add even my feather weight of argument to the number of political arguments which continually hold high carnival in this most political province. But that question cannot be political on which both parties are divided among themselves, so perhaps I may venture to say something concerning it.

"In the first place, this is not an anti-Jesuit agitation, to my thinking, at all. This is an agitation of a newspaper which, finding itself rather a non-success in its support of a Dominion politician, and a complete non-success in its attempt to overthrow an Ontario one, finding also that certain Prohibition gyrations and Free Trade and Protection contradictions, however amusing, gave little confidence, having skipped, and skipped in vain, from profound laudation of the Union Jack to a burning desire for closer connection with the Stars and Stripes, at last betwought it of the glorious possibilities of religious animosity, and having labored therewith with laudable zeal for some time, this Jesuit lands bill providentially fell in its way, on which the paper fastens itself to it as energetically as ever did Sindbad to the piece of flesh, in company with which it hoped the great polemical rock would bear it out of the valley of the serpents, some of which were evincing a distressing inclination to swallow the journal.

"Well, to work the writers go, and

soon not Harry, Harry, but Amurath succeeds Amurath in the bitterness of their most Christian articles. The fire spreads; every eloquent minister sees a fresh opportunity for airing his eloquence and giving his congregation a fresh topic (for now-a-days congregations, like those folk the apostle found at a certain city, love best of all to hear some new thing), every one not so gifted thinks that at least he can be eloquent and impressive on this subject, for it is surprising how popular are all exercises of religion which consist principally in declaring that our neighbor has not got any. Every gentleman who has not been so successful with tongue or pen, in Parliament, in literature, or what you will, as he thinks he should have been, sees a chance of rehabilitation, collects an audience, or writes a paper, and in the interests of humanity goes to work to damage somebody, and presently all these religious crusaders, riding round like new Quixotes on their new-found hobbies, pot-lid on arm, ecclesiastical spit in hand, redressing grievances and unearthing plots everywhere, or at least raising such a dust that nobody can say they're not, are going full tilt in so many directions at once that it is unsafe for a quiet individual to venture out of doors.

"The Province of Quebec wished to obtain some lands to which there was an old ecclesiastical title or claim, which claim had to be 'quieted' before they could be obtained. Some portion of this, or the whole, the Jesuit Society claimed. It was objected that their right to hold lands had been impaired or annulled by former legislation. Let us remember here that, as a question of right, if any religious order had a right to an endowment of Canadian lands, the Jesuits had the best, for no religious body, Catholic or Protestant, had wrought and suffered as theirs in the endeavour, according to their light, to Christianize the then Pagan population of Canada. History, indeed, tells us that the Order had been suppressed for its evils. But history also suggests that these evils in great part consisted of opposition to the vices of courts, which courts exercised influence on the Viceroy; and if we remember the courts of the last centuries, we may suppose that, in strict justice, they should have commenced their suppressions by suppressing themselves. In fact, their subjects have done that since for them, and pretty effectually. However, the Quebec Legislature decided that the lands should be paid for, the price going partly to the Jesuits, partly to other Catholics, and partly to the Protestants of Quebec, and accepting the condition that the Pope should act as arbitrator as to the amount paid to each. A sample of the arguments used against the measure, and a most laughable sample, was that many grave and reverend men declared that this was tantamount to giving the Pope a power of domination and rule in Canada, whereas the fact was exactly the other way, that dignity having simply accepted the position of arbitrator under the Quebec statute, which any person of any country so named in that statute could have done. A sterling exposure of the reliability of news, every opinion was by the way, made by another objector. One of our leading Toronto dailies, in a leading editorial, actually asked 'who ever heard of the consent of an individual being necessary to render valid the act of a legislature,' utterly oblivious, apparently, that on the consent, sometimes of a private individual, sometimes of a body of men, every piece of permissive legislation depends, and is ineffective until that consent is obtained. Another objection made was that this would be endowing a religious order. Endowing! Instead of being sufficient to endow and support a religious body, all that was left for the Jesuits would not, as well as a remainder past balance sheets, have started a decent daily newspaper.

"But the most strange part of the remarkable religious enthusiasm in which we suddenly find ourselves is that it is a matter which should be, certainly, none of our business. As Protestants, we have always declared ourselves tolerant of other religions. The issue was simply a question whether other people should pay what they choose to their priests out of their own money. We have nothing, if we believe our own creed and practice our declared opinions, to do with their reasons. It may be that, being of a different nationality and of a different way of thinking, they fancy there is something to be said in favor of the Jesuits; and that, though kings have frowned on them and pliant courtiers have followed suit as was and is their wont, yet where piety, and courage, and self-denying zeal are remembered, the deeds of the Jesuit Order shall not be forgotten. They may know, as we should know, were our knowledge of history equal to pretensions, that it was the infamous Pompadour who persuaded the weak French king against the Jesuits because they had declared her continuance with the king the continuance of immorality. The court followed the king, and France followed the court, as the France of that day must needs do. And Spain followed France, for reasons or fears too long to describe here; and Pope Clement, thinking it the best thing to please as many parties as possible, issued his edict suppressing the order, instigated also thereto by Catholic colleges which envied Jesuit educational success, for they were just as envious in pupil-obtaining in those days as ever Cobourg and Toronto in these. They may know, too, that even the best Protestant writers state the Jesuit missions have ever been as much devoted to civilization as to religion, and admit the world owes them much, admitting, also, that the chief anti-Jesuit allegations have been denied and never proved. They may remember also, that the Jesuit Fathers furnished the only martyrs to Christianity that this country has known, and may think that if it yet be true that 'by their works ye shall know them,' perhaps by their many years of patient endurance of poverty and toil in the wilderness of early Canada, their lives of danger and suffering, the terrible martyrdoms many of them courageously braved and endured, that they might advance the cause of the cross, may even compare favorably with the labors of any fashionable clergyman of to-day, labors perhaps largely consisting of two

sermons a week, wherein one ever hopes that the divine's sound Protestantism may buttress safely a fabric where history is sometimes doubtful, and prophecy always so. They may remember these things, and think something is owing to the Jesuits. They are paying them something. It is not much. However, it is paid from their own money, not from ours. If we are a tolerant people we cannot object. If we respect Provincial rights how can we object?

"I have been here over fifty years and never knew a year but somebody, who could make a figure no other way, was raising an outcry against something terrible he thought some Roman Catholic intended to do. I have never observed them do anything of the sort, nor have I seen the party who shouted attempt to hinder them. When he got, if he ever got, into power by his outcry, instead of opposing the Church he had attacked he immediately joins hands with it to secure his position. In my memory the Catholics and their priests have always been quiet and respectable members of society, and I see no reason why in the next fifty or a hundred years they would not continue much the same. And here let one remark be made to those excellent members of society who appear to think all would be right if all were but Protestants. The way to advance the interest or increase the power of any sect is neither to attack its neighbors nor to endeavor to obtain proselytes from them. Let any religious body show that its doctrine are more pure by their results on the lives of its followers, and that sect will prosper, for it will attract to itself the devout, who are many, and those who will aid what they believe true religion with their wealth, whose number is never few. So Christianity thrives in spite of pagan Rome, so Protestantism flourished at the Reformation, so Puritanism during its brief career, so the Dissenters in the face of the fox-hunting parsons and hard drinking aristocracy of last century England. Are we advancing in that direction? If so, we need not fear Romish preponderance. If not, we may. It is a sign of weakness among Protestants that so many of them, and even of their clergy, judge those of the opposite faith by writings or practices of one or two hundred years ago. Arguments so obtained were used successfully for many years, indeed, in support of the most unjust and tyrannical laws which ever had Protestant origin—used against the Irish Emancipation Act—the Disestablishment Act, the Jewish Emancipation Act, but now they speedily destroy the cause of the users. Can we not see that even our own churches have changed their views, and no longer hold by their ancient written confessions of faith? Pray, in how many Protestant pulpits will you hear predestination or eternal punishment preached?

"In fine, it seems to me very difficult for us to say that the Quebec people have not a right to pay their own money to any religious body they choose. That gives no religious body a power to do wrong here; they are if here as subject to the law as others. If even the Protestant minority of Quebec had protested it would have given, if not a right of interference, some ground of sympathy; but they seem to have taken their share of the proceeds in content. The sum the Jesuits receive is far too small to endow or give them status here. I think, if people would look around them and notice the country largely controlled by an immense railway corporation which is now, with the air of a conqueror, actually demanding the best water-front of our chief city, and observe besides our commercial situation, completely controlled by the States, which, by their power of closing our markets, keep us completely in hand, they would find something else to think of than religious disputes, the authors and spreaders of which have done far more harm to Canada than all the Jesuits ever did anywhere."

ADDRESS AND PRESENTATION TO THE REV. DR. FUNCKEN, C. R.

Berlin Daily News, June 22.

It having been learned that Father Louis Funcken, President of St. Jerome's College, was about to visit Europe for the benefit of his health, a number of leading citizens waited upon the rev. gentleman Tuesday evening, 18th inst., at the College, and presented him with an address and a purse of \$200. The address, which was read by Mr. Forster, expressed regret at the state of Father Funcken's health which necessitated the voyage, and their desire that it might restore the reverend gentleman to his wonted health and vigor. Father Funcken replied in feeling terms, thanking the gentlemen for their kind wishes on his behalf and the substantial evidence which accompanied them. He said that he had never received anything but kindness and courtesy from the people of Berlin. The College orchestra, which was present, rendered some choice selections, and a very enjoyable evening was spent by all.

As might be expected, the students of the College were also moved at the departure of their beloved rector. They assembled in the College hall in the evening and Mr. Jas. Malone, on behalf of the students, read to Father Louis a very affectionate and touching address, alluding to the happy relations which have always existed between him and the boys, and the kind and fatherly treatment received under his guardianship. In loving terms Father Louis thanked the boys for the sentiments expressed in their address and expressed the hope of seeing them all on his return. Father Funcken left by the 10 a. m. train yesterday for New York, where he will take the steamer "City of Paris" on the 25th for Liverpool. He was accompanied to the depot by the professors and students in procession, headed by the college band, which played some very appropriate airs in good style. The train pulled out amidst the hurrahs of the students.

General Middleton and Lieutenant-Colonel Houghton have written complimentary letters to the rector of the Jesuits' College, Montreal, on the excellent drill of the cadet corps of the college, as shown at the grand review on 24th of May.