

THE CATHOLIC RECORD

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Catholic Record.

London, Sat., June 29th, 1889.

Our Mr. Luke King will for the future
call on subscribers east and north of
Toronto. Mr. Luke Nigh will act for us
in the district west of Toronto, and Mr.
John Nigh will represent us in the Pro-
vinces of Quebec and the Maritime Pro-
vinces. We shall feel obliged if our kind
friends will aid them to extend the cir-
culation of the CATHOLIC RECORD.

THE GENERAL ASSEMBLY
AND ITS EX-MODERATOR.

It has been the fashion of late with the
Presbyterian ministers who have been
so busy endeavoring to excite hostility
against the Catholic Church, to flout in
the faces of their auditors the sufferings
which their ancestors endured, in testimony
to the sincerity of their faith in Pres-
byterianism. In every case which we have
noticed, however, we have remarked that
these sufferings were inflicted on them by
their brothers in Protestantism in the
effort to force upon them the hated "yoke
of Prelacy." They have invariably en-
deavored to give the impression that the
persecutors were Catholics, and that to
preserve themselves from Catholic aggres-
sion it is once more necessary for
them to be ready to "bleed and die" for
the preservation of that heritage. This
was the burden of a considerable portion
of the sermon delivered by Rev. William
Thomas McMullen, at the meeting of the
General Assembly in St. Andrew's Church,
Toronto, last week, he being the retiring
Moderator of the Presbyterian Church of
Canada.

Mr. McMullen said:
"If we are to sustain the splendid re-
cord of the Church of our fathers and
prove ourselves the worthy sons of
such noble sires, then must we with
jealous vigilance guard the blood-
bought heritage of Protestant liberty
which they so nobly won, and of which
we are the inheritors and guardians.
Judas bargained with the chief priests re-
garding the betrayal of the Saviour and
said: 'What will you give me and I will
deliver Him unto you?' Our lot has
fallen on times in which the spirit of
political partnership is asking the same
question, and in its straits and struggles
would Judas like, barter to the old tradi-
tional foe our heritage of Protestant
liberty; and the strange coincidence has
been brought about that the Pilates and
Herods of contending political parties,
formerly at enmity among themselves,
have been vying with each other as to
which should appear the more hearty in
the same agreement. At such a crisis a
spirit of stern unbending principle is
needed to arrest a policy of truckling
political expediency, that bit by bit would
surrender what our ancestors bled and
died for."

It is a matter of history that it was in
opposition to the efforts of Charles I.,
urged on by Archbishop Laud, that the
great battle which ended in the triumph
of Scotch Presbyterianism was fought.
The half-ludicrous and half-serious event
which precipitated this conflict, and which
occurred in St. Giles' Church,
Edinburgh, on the 23rd July, 1637, is not
yet so entirely forgotten that Rev. Mr.
McMullen should endeavor to persuade
the "most potent, grave, and reverend
signiors" who compose the General
Assembly, that their ancestors' fight for
liberty of conscience was either with the
Catholic Church or the Jesuits.

But the reverend signiors are so
thoroughly familiar with such misrepresen-
tations as Mr. McMullen perpetrated,
we may indeed infer that they are in fact
so apt to speak as he spoke, that they
made no manifestation of surprise, no
indignant remonstrance when they
listened to such a distortion of fact,
intended in a building assumed to be the
house of God, on the occasion when both
Mr. Moderator McMullen and the divines
who were listening to him were assembled
for the most solemn of all purposes for
which they could be called together. It
was the solemn assembly of the Church,
when it was to be supposed that above all
other occasions the Church was speaking
in the name of God. The utterance of a
falsehood, and its sanction by the silence
of the hearers, are sufficient evidence that
the Spirit of Truth who guards and guides
the Councils of God's Church, was not
regarded as the ruling spirit in that Pres-
byterian Assembly.

As there are some of our readers who
may not be familiar with the facts to
which we have alluded as having ended in
the triumph of Presbyterian principles in
Scotland, we will recount them briefly.
Archbishop Laud determined to intro-
duce into the Church of Scotland a Com-
mon Prayer and Liturgy similar to those
used in the Church of England. King
James I. had before spoken of this Litur-
gy with all the contempt implied by the
name of "an ill-mumbled mass," and it

was peculiarly odious to the Presbyterians
of Scotland. On the day mentioned
above, in 1637, the Dean of Edinburgh
attempted to read the appointed liturgy
in the church in presence of a large con-
course of people. We will allow Sir
Walter Scott to describe the result, as he
will not be suspected of coloring the truth
to shield the Catholics. Sir Walter says:

"As the reader of the prayers announced
the Collect for the day, an old woman
named Jenny Geddes, who kept a green-
stall in the High street, bawled out:
'The devil colick in the wame of thee, thou
false thief! Dost thou say the Mass at
my lug?' With that she lunged at the
Dean's head the stool upon which she had
been sitting, and a wild tumult instantly
commenced. The women of lower condi-
tion flew at the Dean, and drove him out
of the church. The Bishop of Edinburgh
mounted the pulpit, but was assailed with
mud, and the windows were broken by
stones flung by a disorderly multitude
from without. This was not all. The
prelates were assaulted in the street and
mauled by the mob. The life of the
bishop was with difficulty saved by Lord
Roxburgh, who carried him home in his
carriage, surrounded by his retainers with
drawn swords. The tumult, which was
now something ludicrous in its details, was
the signal for a general resistance to the
reception of the Service Book throughout
the country."

It was then that the peers and gentry
of Scotland formulated the National
Covenant which was adopted by hundreds
of thousands of armed Scotchmen, who
resolved to die rather than tolerate that
the King should be the absolute master in
religion as well as in secular affairs.

The General Assembly has appointed a
Committee to consider the matter of the
Jesuits' Estates, and from the course
which has been followed by the Ontario
Presbyteries, there can be no doubt of the
conclusion which will be reached. It will
be resolved that because Jesuits have been
persecuted in other countries, and espe-
cially because in penal times in England a
price was set upon their heads, that they
should be also subjected to persecution in
Canada, and expelled from the country,
and the same falsehoods will be repeated
against them which have so frequently
done service while the present agitation
against the Jesuit Order was being excited,
namely by Presbyterian ministers. The
Jesuits will, of course, be once more
falsely accused of teaching immoral doc-
trines. We will, therefore, conclude by
presenting the following extract from one
of the Acts of Parliament of King James
VI., which was embodied in the Pres-
byterian National Covenant of Scotland,
and approved by the divines who com-
piled the same:

"That Papistry and superstition may
be utterly suppressed according to the in-
tention of the Acts of Parliament. And to
that end they ordain all Papists and priests
to be punished with manifold civil and
ecclesiastical pains as adversaries to God's
true religion, preached and by law
established within this realm."

This is the spirit of Presbyterian eccle-
siastical legislation in the past, and the
Presbyterian ministers of Ontario have
made manifest that they are still animated
by the same spirit of hate. If there is
any immorality of doctrine which should
bring upon its upholders the penalty of
expulsion from a civilized country, it is
the doctrine of Presbyterianism, which is
to this day part of the teaching of the
Presbyterian Church, that "we shall, in
like manner, without respect of persons,
endeavor the extirpation of popery, pre-
lacy (that is to say, Anglicanism), super-
stition, heresy, schism, profaneness, etc."
(Solemn League and Covenant, Article 2.)

We notice that after the praiseworthy
conduct of the Church of England Synod
of Toronto, in refusing to condemn the
use of French in French schools, the synod
passed the anti-Jesuit resolutions which
have now become so familiar. The synod
declares that the Jesuits should not receive
the restitution which the Quebec Legisla-
ture has voted them, because Catholics do
not acknowledge the Queen to be the
supreme head of the Church. What will
Mr. Moderator McMullen, and the Pres-
byterian divines think of this? This is the
very doctrine against which their "noble
sires" fought in the seventeenth century,
and will they make common cause with
the Church of England to expel Jesuits from
Canada for not accepting it? Surely Mr.
McMullen's comparison of the Pilates and
Herods combining for a common purpose
is better illustrated in this union of
Anglicans and Presbyterians, than by his
application of it to the overwhelming
majority in the Canadian Parliament, who
resisted the pressure brought to bear upon
them to force them to interfere with Pro-
vincial rights, and thus endanger the Con-
federation of the Dominion.

However, after all the bluster, the
Jesuits will not be expelled. They were
in Canada before their would be persecu-
tors set foot upon the soil of the country,
and they will remain.

A number of honorable decorations
have been recently conferred by the
French Republic upon priests and religious.
The Abbe Lanusse, of St. Cyr, and
the Abbe Gaillard, a chaplain of the navy,
have been made officers of the Legion of
Honor; academic decorations have been
conferred on Father Favier at Toulon,
Father Herber, in the Chausee Islands,
and the Abbe Magaudiere, chaplain of
the Lyceum at Pau. A medal of honor
has also been awarded to Sister Stanis-
laus, Superior of Reliance Hospital, for
her devoted zeal during a small-pox epi-
demic. All these distinctions have been
announced in the Journal Officiel.

GORDIANO BRUNO.

A statue has lately been erected in Rome
in honor of this now famed martyr of
free thought. About three hundred years
ago he was tried in Rome on various
charges, among others for having preached
against the divinity of Christ and for hav-
ing excited a sedition in Rome; for many
other reasons, especially for having defied
all authority, he was found guilty by the
Court of Inquisition, and condemned to
death by the civil power. Now his name
is venerated by the Infidel Revolutionists
who insult religion and make war on the
Pope. It has been constantly repeated by
those who hate the Church that if Rome
had the power she would burn and destroy
all heretics from the face of the earth.
But in the days of Gordiano Bruno she
was all powerful. He perished on the
scaffold in 1600, at a time when Queen
Elizabeth, in the splendor of her reign,
was burning and disemboweling every
unfortunate Jesuit or Catholic priest that
happened to be found ministering conso-
lation to the sick or dying. If statues
could be erected to the memory and in
honor of all the saintly priests who were
first put on the rack, and then hung,
drawn and quartered, during the reign of
Elizabeth, and with her sanction, there is
scarcely a town or village in
England that would not be honored with
a marble monument. The day may
come, however, when such a change will
take place in English sentiment; and
public opinion has already called for the
canonization of those intrepid martyrs
who were not put to death for being dis-
turbances of the peace, like Bruno, but
rather for having brought glory to God
on high and on earth peace to men of
good will. Gordiano Bruno is the only
one who suffered death in Rome at the
period of her greatest power, while hun-
dreds of priests perished in England.
Mary Stuart was beheaded, and thou-
sands of Irishmen and Irishwomen died
in exile, by famine or by the sword, be-
cause they would not renounce the reli-
gion of their fathers.

CHURCH TEMPORALITIES.

Notwithstanding that the Mail has
persistently maintained that the Jesuit
Estates Act confers upon the Pope a
part of the temporal sovereignty which
belongs to the Queen, the public are not
so blind as to be unaware that the con-
sent of the Pope to the sale of the estates
was given by the Holy Father, simply in
his capacity as claimant to the property.
Proprietorship certainly does not con-
stitute sovereignty, nor does the right
of the proprietor to administer his prop-
erty, and to dispose of it, interfere with
the high dominion of the sovereign.
The dominion of the Queen over the
entire country is essentially of a differ-
ent character from proprietary rights,
yet the Mail persists in confounding
these two things.

From the fact that the Pope is the
Supreme Head over the whole Church it
necessarily follows that he has "full and
supreme power and jurisdiction over the
universal Church, not only in faith and
morals, but also in those things which re-
late to the discipline and government of
the Church spread throughout the world."
This is declared by the constitutions of the
Vatican Council held in 1870, and it is in
virtue of this supreme power that the
Jesuits and the bishops of the Province
of Quebec recognized the Pope's right to
make a contract with the Government by
which all their claims to the confiscated
estates were finally settled.

Under the heading, "An extraordinary
state of things," the Mail of the 19th
inst., declares that this claim of the Pope
is "a subversion, in phrase at least, of the
organic law of Britain as embodied in
the Acts of Pre-emption and Circumspete
Agenda, which blossomed into the Act of
Submission and the Act of Supremacy,
whereby the temporal jurisdiction of
Rome under any and every guise is ex-
cluded from the realm."

The Acts in question not only prohibit
the exercise of temporal authority by
the Pope, but also they deny to him all
spiritual jurisdiction as well. But when
the liberty was granted to Catholics in
Canada freely to exercise their religion,
it naturally followed that those Acts are
not applicable to the country as far as
they restrict the free exercise of the
Catholic religion. This supreme jurisdic-
tion of the Pope over the temporalities of
the Church cannot be regarded as a tem-
poral jurisdiction of the same nature as
the civil jurisdiction of the sovereign and
of the courts. The Pope's jurisdiction
obliges Catholic ecclesiastics in conscience,
but it is of a different nature from the
authority which is exercised by the laws
of the land over all temporal possessions,
and it does not interfere with the laws of
the land at all. Neither is it an "extra-
ordinary state of things," as the Mail pre-
tends. Every Church in Canada has power
to legislate in reference to its own prop-
erty. No one complains against the
Baptists, who manage the legacy which
was left them by Mr. McMaster, accord-
ing to their own best interests, and no
one has a right to complain, whether they
leave the Woodstock institution where
it is, or move it to Toronto. The Meth-

odists are allowed to settle among them-
selves the question of College Confedera-
tion, so Catholics have the same right
to settle, according to the internal
discipline of the Church, the temporal
matters which belong to the Church,
and there is no more interference with
the Queen's sovereignty in their so doing
than there is on the part of the Pres-
byterian Assembly or the Anglican Synods
when they manage their own private
business. It must be borne in mind
that the Pope's jurisdiction is so essen-
tial to the Catholic Church, that she
cannot be conceived as existing without
it.

THE TEMPORAL POWER OF
THE POPE.

The Catholic Congresses which were
held of late in different countries, at
Vienna, Madrid, Malines, etc., are a
striking evidence that the question of
the restoration of the Pope's temporal
authority is a living question which is
not to be easily suppressed. With one
voice these assemblies have declared,
in union with the oft-repeated pro-
nouncements of the Holy Father, that it
is necessary for the freedom of the
Church that the Pope's independence
from the interference of any State is
essential to the well being of the Church,
and even the Protestant and anti-
Catholic press of Europe acknowl-
edge the fact. We have often heard it
repeated that the temporal power of
the Pope is gone, and that it will not be
restored to him, still the question is one
which continues to press itself on the
consideration of statesmen, and at the
present moment there is every evidence
that a reaction is setting in in favor of
the Holy Father. When it is borne in
mind that the two hundred and forty
million of Catholics spread throughout
the world persist in regarding Rome as
the centre of Catholic unity, and in
looking upon the Pope's independence
as a necessary condition of the welfare
of the Church, it will be readily under-
stood why this question is one of very
great vitality.

Even in Italy the question presses
itself constantly upon the notice of the
population, for it is necessarily regarded
as a very anomalous state of affairs that
the Holy Father, who has undoubtedly
been unjustly deprived of his sovereignty,
should be practically reduced to the
condition of a prisoner in his own palace,
in his own dominion, and that he should
be subjected to all the petty persecu-
tions which a hostile king or his sub-
ordinates think proper to inflict upon him.

Recently there assembled in Rome a
Congress of the Association of Peace and
International Arbitration, of which
Signor Bonghi is President. Signor
Bonghi has been a Garibaldian, and the
association over which he presides has
always been bitterly hostile to the Pope;
nevertheless the President was loudly
applauded when he called attention to
the fact that the working classes of
Italy are very restive under the heavy
taxes which now oppress them, and that
he "invites the radical socialists, and the
moderate clericals, to unite to infuse a
spirit of peace among the people, and
to modify the present policy of the
government." A resolution was also
passed expressing the hope that there
would be a reconciliation between the
Pope and the Italian Government, and
that the Pope should be acknowledged
as universal arbitrator in the interests of
peace throughout the world. These
sentiments would have been rejected
with indignation by that assembly a very
short time ago, but now they are re-
ceived with applause. The Italian Gov-
ernment also is forced to meet face to
face these changed sentiments of the
people, in spite of itself, and it may
reasonably be hoped that steps will be
taken before long to bring about such a
reconciliation as will satisfy the longing
of Catholic nations, not exclusive of Italy
itself.

Italian journals which have hitherto
been most bitterly opposed to the tem-
poral power of the Pope, now treat of his
restoration as among the contingencies
of the near future. The Rassegna is one
of the ablest Italian magazines of this
class, and lately it has maintained in a
series of articles that a reconciliation is
needed between the Pope and the
Government, before Italy can be re-
garded as placed in a position of stabil-
ity. The signs of the times show that
some positive steps must soon be taken
to make this reconciliation a reality. We
have no doubt that these signs will soon
be verified.

The hard-fought battle in the Massa-
chusetts Legislature on the school question
has been at last terminated by the defeat
of the bigots. Instead of the bill by which
it was hoped effectually to close parochial
schools, the Wardell bill has been passed.
This bill requires private schools to come
up to a fixed standard, based upon what is
required in the public schools, but an
amendment which subjected the instruc-
tion given in private schools to the Public
School Board was rejected by the Senate,
though passed by the House of Repre-
sentatives. This was the clause for which
the bigots struggled so earnestly. The
victory gained for freedom of education
is especially due to Representative Mc-
Eitrick, who was ably seconded throughout
the contest by Mr. Chas. F. Donnelly.

MR. CHARLTON, ONE OF THE
"THIRTEEN."

The following letter of George E.
Casey, M. P. for the County Elgin, needs
no comment on our part. Mr. John
Charlton, who distinguished himself as
one of the "Devil's Thirteen," has been
perambulating the country in the com-
pany of Rev. Dr. Stafford, Rev. Hugh
Johnston and a few other rev. firebrands,
with a view to exonerate himself from
the charge of treachery by uttering
calumnies against the Pope and the
Jesuits, of whom he is as ignorant as a
"kiah-of-brogue." Rev. Dr. Stafford
said in London that the Jesuits would be
coming back every ten years with fresh
demands for a few more \$100,000. This
he knew to be a lie, as the Pope's con-
sent to the present contract binds the
bargain forever. Rev. Dr. Hugh John-
ston said it was time to draw the sword
and die fighting rather than submit to
Papal rule. He would drive all traitors,
meaning Papists, out of Ontario, and
said: "You must leave this country or,
so help me Heaven, we'll make you go." *Fingal* ought to feel proud of her rev.
hero, for

"His father's sword he has girded on,
And his wild hair strung around him."
Although John Charlton has no reli-
gious faith peculiar to any denomination,
he should be ordained to the ministry.
He would fill in a grand "Quartette"
with Wild, Hunter and Hugh Johnston
for conferees *en mal et en bien*.

Fingal, June 19th, 1889.

To the Editor of the Catholic Record:
DEAR SIR—I enclose a clipping from
the Toronto Mail, which does great credit
to the Catholics of North Norfolk, in
which La Salette is situated. Although I
utterly differ from Mr. Charlton as to
the duty of the Dominion Parliament in
this matter, I can admit that there are
two sides to this, or any other question.
And I beg to congratulate the Catholics
of that district on their truly Canadian
conduct in giving their member a fair
and patient hearing about it. It is un-
avoidable that there should be a certain
amount of heat in the discussion of
questions like this. But the party who
can keep their temper, and wait till the
first froth of the discussion has passed
off, have the best chance of being effec-
tively heard "in the long run." I should,
therefore, counsel such action on the
part of all who believe, like myself, that
the "Noble 188" had right, as well as
might, on their side. Yours truly,
GEORGE E. CASEY.

La Salette, June 18.—Mr. Charlton, M.
P., addressed a large meeting here last
night. This is the centre of a large
Catholic settlement, and it was predicted
that the meeting would be a disorderly
one. It was even feared by some that
violence would be offered to Mr. Charlton.
To the surprise of all, the meeting was
orderly and attentive. A large number
of Catholics were present. Mr. Charlton
defended his action on the Jesuits' *Estates*
Bill, and denounced the measure. He
gave a history of the Jesuit Society,
the reverse of flattery, and pointed out
that it was under the ban of Imperial
law, and that the Estates Bill was in its
terms a gross insult to the Queen
and a violation of the Acts of
Supremacy. He declared it un-
constitutional and not in the interest of
the Dominion, and said that for these
reasons it ought to have been disallowed.
He dwelt upon the disallowance power,
and the motives of politicians in failing
to do their duty in these premises. By
his action, he said, he was prepared to
stand or fall.

A Catholic voter interjected that he
would fall by it.
Mr. Charlton replied with kindling eye
and ringing voice that he would fall by it
ten thousand times rather than rise once
by a vote given in violation of his con-
science. This sentiment was received with
cheers. On the whole Mr. Charlton was
well received, and though some Catholics
declared that they would withdraw their
support they gave abundant evidence that
they respected his frank, outspoken vindi-
cation of his vote.

MR. HUGH GRAHAM'S
CHEQUE.

Mr. Hugh Graham, proprietor of the
Montreal Star, is making a desperate
effort to convince the anti-Jesuit agita-
tors that the proper course to be pursued
is to ask the Government to carry the
case to the Supreme Court or the
Judicial Committee of the Imperial
Privy Council, to have the question of
the constitutionality of the Estates Act
tried. As an evidence of his earnestness
in the matter he has deposited a cheque
for \$5,000 to defray the cost of reference.
The Montreal speakers at the anti-Jesuit
meeting in Toronto very freely expressed
their want of confidence in Mr. Graham's
proposal, and the general opinion freely
uttered by the press is that the object
of the transaction is to create a sensa-
tion and to advertise the Montreal Star.
It is not expected that the Government
will accept Mr. Graham's offer, as they
had no doubt of the validity of the
Estates Act when they signified their
intention to allow it to come into force,
and the position taken by the Govern-
ment has been most decisively ratified
by Parliament. Mr. Graham's offer
comes too late to be of any avail, and
the Government would only stultify itself by
accepting it. In any case, the Govern-
ment could not accept the money of a
private citizen for the purpose of doing
the public a service, even if they
thought it their duty to bring the matter
before the Privy Council. But the Min-
ister of Justice certainly knew the law
when he recommended to the Council

the allowance of the Act, and the
Council knew the law when they acted
on the recommendation.

Many of the Reform journals state
that Mr. Graham's move is intended to
save the Dominion Premier from the
responsibility of his course, but the more
likely opinion is that it is an advertising
dodge to which the Government will not
make itself a party. Mr. Graham will
only be laughed at for his pains.

SOME CALUMNIES REFUTED.

If all were gathered in volumes which
has been written and said within the
last few months against the Jesuits,
many huge books would be added to
our libraries; yet most of these state-
ments consist of repetitions of the same
things which have been over and over
again answered. Among the pronounce-
ments which are supposed to prove that
the Jesuits ought not to be permitted to
remain in Canada, there is nothing
which has been more insisted upon than
that they have been driven out of Catho-
lic countries, as Italy, France, Spain and
Portugal, and that they were condemned
and suppressed by Pope Clement XIV.,
in 1773. It is argued that this fact
alone is sufficient to prove that the
order of Jesuits are a danger to any com-
munity in which they may be found.

It is not customary for Canadians to
look either to France, Italy, Spain or
Portugal for precedents on which to de-
cide how Canada ought to be governed,
and we may be pretty sure that these
countries would not be held up to our
admiring gaze nor would their example
be appealed to as worthy of imitation,
were it not that they afford some kind
of an excuse, however flimsy, for the
persecution to which it is desired to
subject the Jesuits now. Jesuits have
been long enough in
Canada that we might be able
to judge them by their antecedents
here, instead of going to those far-off
climes in order to find out what charac-
ter they bear, and though they are not
very numerous, there are enough of them
in this Dominion to enable us to judge
whether or not the training they have re-
ceived makes them the criminal lot they
have been represented to be by Drs.
Wild and Hunter, the Toronto Mail, and
others of their class.

We do not propose here to enter upon
a lengthy proof that the Canadian Jesuits
are neither thieves nor murderers, for no
one believes seriously such to be the case,
notwithstanding the statements of the
above very honorable authorities. The
seventy-one Jesuit priests who are in the
country comprise scions of the most re-
spected families, and the work in which
they have been engaged, consisting of
teaching and preaching, has brought them
into contact with Protestants, who in
every case recognize their worth and zeal.
There are no priests more generally re-
spected in Canada than the Jesuits by
the Protestants who have the privilege of
knowing them, yet we have before us a
report of a sermon delivered in Fort
Massey Church, Halifax, N. S., recently,
by the Rev. R. F. Burns, a Pres-
byterian minister, in which we find the
following statement:

"The Jesuits had to do with the
assassination of Henry III. and Henry
IV. of France, the Spanish Armada, the
massacre of St. Bartholomew, the Gun-
powder Plot, the Revocation of the Edict
of Nantes, and some of the bloodiest
pages in the Book of Time for two cen-
turies. For their high crimes and mis-
deeds prior to the abolition of the order
in 1773, they were expelled from all
the countries of Europe, as well as the
regions beyond."

It appears that bigotry will never tire
of using the weapons of calumny in order
to effect its purpose, and there must be
a very large proportion of Protestants
ready to believe such calumnies, other-
wise they would not be so persistently
stated in their hearing by men who
depend upon their popularity for a living.

We had occasion a few months ago,
when some of the above calumnies were
repeated in certain Toronto pulpits and
in the columns of the Mail, to refute at
some length several of Mr. Burns' state-
ments quoted above. We will here
make a brief summary of the circum-
stances which led to the violent hatred
which was entertained against the Jesuits
in those Bourbon-ruled countries which
expelled them before 1773, and which
forced Clement XIV. against his will to
issue the Bull for their suppression.

It is easy to understand why the order
was expelled from Italy and France on the
most recent occasion. France
was and is still governed by a
clique whose earnest desire
is to overthrow, not merely the Catholic
Church, but all Christianity. Naturally,
it was the desire of such a Government
to send out of the country all religious
orders who were engaged in the noble
work of teaching Christian schools, and
the Jesuits, being one of the most promi-
nent of these Orders, were one of the first
against whom the antipathy of the anti-
Christian Government was manifested.
A similar state of things existed in Italy,
and the result was similar. There is
good reason to hope that in both coun-
tries these persecuting enactments will
be soon reversed.

Before 1773, in several countries of
Europe, infidelity attained great strength,
especially among the nobles and court-
iers, and the open profession of Athe-
ism was quite common. The Mar-
quis 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 schismatical Church. This he
desired to do. He hated the Jesuits be-
cause they were the mainstay of the
Church in the kingdom, and their suc-
cessful opposition to his plans increased
his hatred for the Order.

To destroy the society, Pombal per-
suaded 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 oppor-
tunity 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 Jesu-
its remonstrated against the cruel treat-
ment to which their wards were sub-
jected; 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 com-
mercial 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 suc-
ceeded 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 ex-
posed 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 exer-
cises of their austere profession. I ap-
peal 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 Lacy to
admit her to the sacraments. He re-
fused, as did other Jesuit Fathers, after-
wards, unless she would change her evil
courses, and for this reason she was one
who labored in France for the destruc-
tion of the Society.

An unfortunate occurrence, the act of
an individual Jesuit, arising out of his
thoughtlessness rather than any evil in-
tention, 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 Eng-
land 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 Parlia-
ment against the injustice of im-
posing 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