

and to defend the Catholic Faith. The theological regulation of the Jesuits was at once established by the representatives they sent to the Council of Trent. When Lainez (already referred to) their second general, rose to speak, preludes left their places that they might hear from a nearer distance. The limitations of time that were imposed during his assembly adjourned his debates to secure the advantage of his presence. During the remainder of that century after the celebration of that Council Bellarmine became the chief controversial theologian of those polemical times. We may judge of the versatility he had to encounter when we see that each of his treatises opens with a number of chapters devoted solely to exposing gross misrepresentations of the Catholic doctrine. He set an example of fairness to his adversaries, an example, however, that the opponents of his order and his faith have never followed from that day to the present. Instead of inventing arguments and opinions and attributing them to their opponents, he went straight to their representative writers, and quoted them in whole paragraphs. Instead of assuming that the arguments he was about to make had never been replied to, he took pains to find out whatever answers had been given on the other side. Heidigger, a German opponent, bore witness to his fairness and candour. But this multifarious activity in European countries did not exhaust the field of his missionary Order. The wide field of missionary enterprise remained. Within ten years after their foundation, Francis Xavier had carried the banner of the Cross to the frontiers of China, and converted nearly a million people to whom he had preached the Faith in languages never before spoken by a European. Sir James Stephens, in the Edinburgh Review, sums up his career in very striking language. Since the days of Paul of Tarsus, no other example of mankind has shown so triumphantly through distress and danger in all their most appalling aspects." His work was continued by Ricci, who succeeded, after a long struggle with difficulties, in entering Peking, overcame the prejudices of the Chinese by his mathematical and astronomical knowledge. His funeral procession passed through the streets of Peking attended by thousands of his converts to a mausoleum given especially in his honor by the Emperor of China. Before the close of the first century about the year 1610 they had at the cost of the lives of several of their members laid the foundation of that unexampled specimen of a Christian State, which has made the name of Paraguay for ever memorable. There a society formed from converted savages and furnished with the appliances of civilization, was governed without the aid of capital punishment or imprisonment for one hundred and forty years, till the infamous Portuguese statesman, Di Pombo, succeeded in blotting out forever that bright creation of enlighten'd zeal and charity. The story of Paraguay is most interesting reading, and Chateaubriand's account in his genius of Christianity may be specially recommended. In order to accomplish the great objects they had in view they had taken a special vow to renounce and decline, as far as it is possible for them, all honors and dignities of the Church that were destined to serve so well. In praising that rare combination of zeal, self-devotion, and learning attracted admiration. Every Catholic Sovereign invited members of the Order to his Court, and appointed them his preachers and confessors. Nor was their influence confined to the great. Amongst the body of the people, says a Protestant writer, Grotius, about the year 1623, the Jesuits are in great repute on account of the modestness in giving their lives and their disinterestedness in reaching their first position. But down from the date of their foundation they had to contend with unexampled opposition and abuse. Human nature would have reached a higher level than it has ever yet attained if such a transcendent position of influence the Jesuits had attained to at the close of their first century did not anticipate and anticipate the reason of his antipathy. But he lived some centuries later he would have learned the art of pretending that his aversion was founded solely on the moral doctrines that were attributed to them. Within the Church the success of their rival competitors in education, who were enemies of the universities, and it need not be said that the favourites of sovereigns and those who possess their confidence will always have an abundance of carrying critics. What a cabal should have been formed against them and that they should have been expelled during their first century from three European countries (as they have been since from all successions) is a phenomenon which ought to surprise no one, and no proof of its cause. Their expulsion from Holland, where Protestant influence had become predominant, calls for no special comment. The Parliament of Paris, influenced partly by the university, partly by their

mean and ignoble." But his conduct in refusing to let his deluded readers know that the libel which he not entertained them might possibly be not as true as Gospel, stamped him as one eminently fit to be classed with his own century. The Jesuit authors of the century work, "Imago Primi Seculi," already alluded to as having been published in 1670, claimed that the perpetual stream of calumny, to which the Order had been subjected, had done no appreciable harm. This observation can be corroborated, as Bishop Joseph Hall, a bitter opponent of the time of James the First, wrote from the Continent in 1610 that Jesuit Colleges were multiplying everywhere; "I don't know how it is," he says, "the more maledictions these men receive the more they prosper." But as I have already remarked, the vituperative literature directed against them perished as rapidly as it was produced by its own inherent dullness. But soon an antagonistic of a very different stamp—a calculator of genius, as he is appropriately called by Chateaubriand—was to appear, in whose work calumny was to be enshrined. This was Pascal, undoubtedly a man of genius, one of those whom Dr. Johnson would seem to have in mind when he speaks of the "accidental direction." The Doctor's illustration, "Sir, a man can walk as far as he can, but will not seem absurd if he is applied to one who could leave original mathematical investigations to arrange an ingenious physical experiment at a time when the experiment was rare, and who turn aside from profound study to write on human nature to write letters on a subject quite new to him, and create an epoch in French prose literature. Such was the man who, having been an intimate acquaintance of the leading French Jesuits, was induced to write against the Jesuits in the interests of Jansenism. What was his style of writing, is told in praise by a French author, and the Italians have never classed him among their standard authors, and describe his style as harsh and involved. But for our present purpose it is enough to say that he was beyond all doubt of that class of ecclesiastics that Henry IV. described in the quotation just given. He was a Friar of the Order of Servites, but denied and disbelieved the doctrines of the Church of which he pretended to be a member. This is attested by his own letters, which some persons to exploit, but without the shadow of proof. It is attested also by an extant letter of Bishop Bedell, of Kilmore, then chaplain of the English Ambassador at Venice. Paul Sarpi, he says, is altogether ours. Lifelong enemies and profanation of that this man must not only be charged with the best method of governing the Venetian Colonies contains the most atrocious and cruel maxims of despotism. Our national poet, Moore, alludes to him in his Poem on Venice—refers to his pernicious influence on the State—

"Thy perfidy still worse than augh,
Than our unblushing Sarpi taught."

What are we to say of those who wrote panegyrics of this man, while affecting an aversion to the Jesuits as teachers of dissimulation and hypocrisy? At all events the Order must feel proud at all events the enemy of such a man as Paul Sarpi. But while the persecution which he is not surmised to have suffered within the period of its first century was partial and intermittent, the stream of calumny flowed without intermission. It was said that the books written against them during that period would form a good-sized library. At Father Ribadeniera, who died in 1911, when the society was only seventy years old, tells us that a catalogue of those books would even at the time form a considerable volume. But this anti-Jesuit literature was consigned to oblivion almost as fast as it was produced. No class of books are so totally forgotten. No place is found for their writer's names in any, even the most extensive history of European literature. One of the few mentions, but not serving of any intrinsic merits. It is the "Monita Secreta," which is purported to be a secret code of directions in which the members of the Order were instructed to make use of craft, dissimulation and fraud to gain their ends. It was published anonymously at Cracow, in 1612. No one ever claimed to have seen the manuscript of its authenticity. In the vouched for sarcastic passages in which it reflects on the Order, it bore intrinsic evidence of being a satire composed by an outsider and a bitter enemy. That such a production could have been supposed to emanate from the members of the Order affords a melancholy illustration of the effect of hatred. "He that hateth in darkness and knoweth not the light, he goeth, for darkness blinds his eyes." One need not despair of the triumph of truth over falsehood when we find that in our own day the most hostile writer that refers to this libel admits its apocryphal character. But that is a progress which has been made during the last quarter of a century. About twenty-five years ago it was quoted as authentic in several English periodicals, amongst others in Charles Dickens' All the Year Round, in which copious extracts were given. Dr. K. R. Madden, of Dublin, a gentleman who had made a special study of several important historical questions, wrote to Dickens, enclosed a short version of the book by the spuriousness of every one now admits to be made and asked a body of clergymen either to the libel of the essay, or at least by making it known to his readers that works had been written professing to have demonstrated the spuriousness of the "Monita." The reply which was a curt refusal. Dickens has his readers better man, more charitable, more tolerant, and that he fills their minds with "a scorn for everything

place in French literature. Gibbon, whom Byron apostrophizes as "The lord of irony, that master spell," read those letters over and over, to learn the art of employing that weapon of controversy. To the perfection of form which is claimed for those letters there is, however, one great drawback which would have marred the success of such letters in our day. The plot of each letter is a large number of the probable and monotonous. There is always a foolish, simple Jesuit who has read all the works of his brethren, and is mocked and chafed by his interrogator to any extent without perceiving or desisting from the exposition of his views. But the attractive structure of sentences was the more they delicately to be then overlooked. However, we are not concerned with their literary form, but with their truthfulness. The question is not whether Pascal has succeeded in convincing some few Jesuits of holding false opinions. No one would seriously maintain that of a body who devoted themselves to solving moral problems, all without exception, succeeded in observing the golden mean which separates laxity from rigorism, or that the two theologians deputed to examine each manuscript before publication were examined with minuteness every way examined with minute exactness in every bulky folio or quarto decision in every bulky folio or quarto reply of his approval. The question against the society as a body or against the majority of them? It is no exaggeration to say that the notion of a Jesuit so familiar in English literature was obtained by making an act of faith in the accuracy of Pascal's quotations, and in the soundness of his conclusions. A few general considerations will show how disgracefully those who affect to be satisfied with Pascal's testimony and concealed every circumstance which could render it suspected, abused the credulity of their readers. 1. Pascal came forward, as I have already shown, to defend a subterfuge. He makes a profession of faith in the Church in one letter, and in the next proceeds to defend the principal error that he knew the Church had condemned. 2. In Bayle's article on Pascal, proofs are given that his own Jansenist friends regarded him as having a tendency to inaccuracy of statement, which makes Bayle (no friend of the Jesuits) say that a troublemaker of Pascal would have a troublemaker in some task. The same Bayle writes, who he describes as a contemporary critic, as holding that the as a Jesuit, Pere Daniel, completely demolished the Provincial Letters. Voltaire, in his "Siecle de Louis XIV.," declares that the letters rendered a false foundation. 3. A commission appointed by the Parliament of Aix in Provence pronounced the letters calumnious a few months after their publication. A public Commission consisting of thirteen doctors of the Sorbonne, four of whom were Bishops, also decided that the letters were calumnies. When we find Voltaire, and the French Bishops and doctors of a university never friendly to the Jesuits, agreeing as to the falsehood of Pascal's charges, we must come to the conclusion that anyone who wishes to indulge in the luxury of believing the results guilty of laxity in their moral decisions, cannot safely do so by the easy process of taking Pascal's accuracy and honesty as unquestioned and unquestionable. In the earlier part of this century a young French barrister, who had in his profession, reputation in high repute in his profession, resolved that he would investigate this question for himself, and accordingly he laboriously went through the quotations given in the Provincial letters. He expressed the result of his inquiries in the exclamation, "Pascal, you have established an alliance, perhaps, in the language of the French, between falsehood and falsehood; you have imposed on others, but you have not imposed on me." De Ravignan subsequently joined the Order, and rose to distinction in it as a preacher and writer. The fact is, in that collection of letters there are more than one hundred misquotations, countering as such cases in which a paragraph was quoted, while some modifying clause in the case a whole sentence. In one case a whole sentence had been forged and deliberately inserted into a quotation from a Spanish Jesuit named Valencia. How deeply injured are those unprotected readers on whom the authority of Pascal is obtruded as an all-sufficient proof of the moral obliquity of the Jesuits! The most remarkable offender in this respect is Lord Macaulay, in his History of England and Essay on Banks. 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