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ancient the most hich the bed from has been ar disrey accept imony of ricatures ot intend ainst the It is not at badly remarks ication of characters s, of the they pere pleasing t services o religion, on. But I bject in a as far as ining the which they or I have es directed 1640 the t century s were not as in this celebrate which will y of every-the Jesuits occasion to ne title of tatis Jesu'' n prose and by the way, have won a ve borrowed s they cele-ounders and

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Jesuits and m the foot of f the Baltic." were restored territoria two religions nained to the eiving clearly the time, they ation of youth ce. They obgenerally en-those colleges through every rever a suffic-obtained they rich and poor. ndly witnesses. e German his-'learned more

others, so that a them in faith from their own o the Jesuits." says Hallam. holarships th ompetition with

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owly examined 1620, in his De,
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sion to the political doctrines of Mariana, S. J., the historian of Spain, and and to defend the Catholic Faith. The and to defend the Catholic Fath. The theological regulation of the Jesuits was at once established by the repre-sentatives they sent to the Council of Trent. When Lainez (already reterred me other Spanish members (doctrines which are the same as those adopted by the English Parliament at the expul-Trent. When Lainez (already referred to) their second general, rose to speak, prelates left their places that they might hear from a nearer distance. The limitations of time that were enforced against other teachers were discoved with in his case, and the presision of James II), partly also by the de-sire to restrict the Papal authority which bestowed special privileges on the Order contrived its expulsion from the greater part of France. But in ten years they were restored. The plea that they rendered a public service to pensed with in his case, and the presients of that great assembly adjourned dents of that great assembly adjourned its debates during his temporary fits of illness to secure the advantage of his presence. During the remainder of the France by educating four hundred thousand Frenchmen had weight with Henry IV., who restored them, and was munificent patron of theirs all his ce. When their superiors waited on century after the celebration of that Council Bellarmine became the chief the King to express their gratitude, controversial theologian of those polecontroversial theologian of those pole-mical times. We may judge of the ad-versaries 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 ex-Henry made a remarkable reply. "I found," he said, "that those who were most earnest in dissuading me from re most earnest in dissuading me from re-storing you were the Huguenots, who differ from you in faith, and certain bud ecclesiastics." And his Majesty added, in language more vigorous than convenample of fairness to his adversaries, an tional: "I see there are a great many example, however, that the opponents of his order and his faith have never who calumniate you; if all who calum niate had their tongues cut out there followed from that day to the present. would be a good many in the world un-able to speak." The trenchant classi-Instead of inventing arguments and opinions and attributing them to his opponents, he went straight to their fication of the enemies of the Jesuits given by Henry IV. received a striking representative writers, and quoted them illustration not long after when they in whole paragraphs. Instead of assuming that the arguments he was about to were expelled from Venice for siding with the Pope during the temporary use had never been replied to, he took dissension between him and the Vene pains to find out whatever answers had been given on the other side. Heidegtian Senate. When the quarrel was over, while others were restored from ger, a German opponent, bore witness to his fairness and candour. But this exile, a decree of perpetual banishment to his fairness and candour. But this multifarious activity in European countries did not exhaust the energy of the new Order. The wide field of missionary enterprise remained. Within ten (destined, however, to be afterwards repealed) was pronounced against the esuits at the instigation principally of Paul Sarpi, better known as Fra Paolo. Now, who was Paul Sarpi? It you look years after their foundation, Frincis Xavier had carried the banner of the to any English source of information you will see his merits extolled in Cross to the frontiers of China, and converted nearily a million people to whom he had preached the Faith in languages never before spoken by a European. Sir James Stephens, in the language which may be summed up by saying that he was a compound of all virtues and all learning. This is not the occasion to discuss nis greatly exag-gerated literary merits. I will only say that though Macaulay, as may be European. Sir James Stephens, in the Edinburgh Review, sums up his career in very striking language. Since the days of Paul of Tarsus the annals of mankind exhibit no other example of soul borne onward so triumphantly through distress and danger in all their this work was seen in his biography, is loud in praise of his style of writing, 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 most appalling aspects." His work was continued by Ricci, who succeeded, after a long struggle with difficulties, ecclesiastics that Henry IV. described in the quotation just given. He was a Friar of the Order of Servites, but dealter a long struggle with dimentities, in entering Pekin, overcame the prejudices of the Chinese by his mathematical and astronomical knowledge. His funeral procession passed through the streets of Pekin attended by thousands of his converts to a manuscleum given nied and disbelieved the doctrines the Church of which he pretended to be a member. This is attested by his streets of Pekin attended by thousands of his converts to a mausoleum given especially in his honor by the Emperor of China. Before the close of their first century about the year 1610 they had at the cost of the lives of several of their members laid the foundation of own letters, which some persons to ex-cuse him maintain to have been intercuse him maintain to have been interpolated, but without the shadow of proof. It is attested also by an extant letter of Bishop Bedell, of Kilmore, then chaplain of the English Ambassades of Venice. Paul Saraj he says is of their members laid the foundation of of their members laid the foundation of that unexampled specimen of a Chris-tian State, which has made the name of Paraguay for ever memorable. There a society formed from converted sav-age tribes, and furnished with the appliances of civilization, was governed without the aid of capital punishment or imprisonment for one dor at Venice. Paul Sarpi, he says, is altogether ours. Lifelong hypocriss and profanation of the Sacraments is not the only crime that this man must be charged with. His book on the best method of governing the Venetian Colonies contains the most atocious and punishment or imprisonment for one hundred and forty years, till the incruel maxims of despotism. Our national poet, Moore, alludes to him in his Poem on Venice—refers to his pernicious influence on the State famous Portugese statesman, Di Pom-bal, succeeded in blotting out forever that bright creation of enlightened zeal

"Thy perfidy still worse than aught."

and charlty. The story of the decline and fall of the mission of Paraguay is

founded solely on the moral doctrines

that were attributed to them. Within the Church the success of their new rivals in education, who were cutstrip.

ping them, roused the jealousy and en

mity of the universities. And it need not be said that the favourites of sov-

ereigns and those who possess their confidence will always have an abundance of carping critics. What a cabal

influence confessors. Nor vass

Amongst the dealits are in great repute on account of the same than the secretary. But down from the dated distinct the secretary. But down from the dated distinction on reaching their first century of their responsible to their formation on reaching their first century. But down from the dated distinction on reaching their first century and their century and their first century and their first century of their first centur the Jesuits affords a melancholy illustration of the blinding effect of hatred.

"He that hateth his brother, says the some evil genius had not introduced these brawlers. Would that the whole society might perish. (How curiously Apostle, walketh in darkness and knowsociety might perish. (How curiously like what two hundred years after Voltaire wrote in a private letter to his friend Helvetius "When we have destroyed the Jesuits the extinction of Christians." eth not whither he goeth, for darkness blinds his eyes." One need not despair of the triumph of truth over falsehood Christianity in France will be but child's play to us.") Melancthon stated honestly the reason of his antipathy. Held he lived some centuries pathy. Had he lived some centuries later he would have learned the art of pretending that his aversion was

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 are it tury. 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. R. R. Madden, of Dublin, a gentleman who had made a special study of several important historical questions, wrote to Dickens, enclosed a short essay demonstrating the spuriousness ance of carping 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 three European countries (as they have been since from all in succession) is a phenomenon, which ought surprise no phenomenon which ought surprise no that works had been written professing one, and no profound augury is required to discover its cause. Their expulsion from Holland, where Protestant influence had become a readminant. panegyrists, who tell us that he makes his readers better men, more charitable, caus for no special comment. The Parliament of Paris, influenced partly by the university, partly by their averby the university, partly by their averby the university of the

create an epoch in French prose litera-ture. Such was the man who, having been an intimate acquaintance of the leading French Jansenists, was the leading French Jansenists, was induced to write against the Jesuits in the interests of Jansenism. What was Jansenism? I must say something about it, and yet must avoid inflicting on you a detailed and technical exposition. Called after Jansen, or Jansenius, a Dutch divine, who was Bishop of Ypres, after submitting a work that he Ypres, after submitting a work that he had in manuscript and which afterwards proved full of dangerous doctrine to the independent of the line. to the judgment of the Pope, with the publication of his book Jansenism came forth into the light of day. The Jansenism senistic movement may be briefly de-scribed to be an attempt to obtain recognition within the Church for Calvin-istic teaching regarding the free-will of man and Divine Grace. There was no free-will, it was lost to man by thefall of Adam. Grace acts irresistibly. Transgression of a commandment is a sign that

the transgressor had not got from God grace that would enable him to observe that commandment. Transgression, whenever it occurred, was at once inevitable and at the same time sinful. Christ died not for all men but for a chosen few; for all the rest of mankind salvation was a strict impossibility. Such was the gloomy creed of Jansenism. It made man an automaton—a machine—by taking away freewill, the essential basis of moral responsibility. It made God a merciless tyrant, Transgression, It made God a merciless tyrant, Who punished for the non-observance of Commandments, which He would not enable man to observe—a tyrant more cruel than Pharaoh, who expected bricks to be made without straw.

his talents in defending. Of him more truly than of anyone else must it be said that he "to party gave up what was meant for mankind." His defence of the party was set forth in his celebrated "Provincial letters." The dishonest design of this work becomes apparent on the most superficial exam-

ination. He commences by declaring his readiness to condemn wherever he nts readiness to condemn wherever he finds them the five propositions condemned by the Church. Then we find him proceeding at once with great dexterity to defend the first of them stated in a verbally different form which involved the doctrine of a necessary sin—an act at once unavoidable and yet culpable. Conscious of the difficulty of reconciling his readers to such an outrageous paradox, he is glad to turn to a more congenial subject. From the vulner able points of Jansenism he sought to divert attention by plunging into a totally different subject, the moral teaching of the Jesuit theologians. It was an application of the time-honored maxim, "No case, abuse the plaintiff's attorney.

rney." Pascal was a layman had not studied theology, but quotations—what purported to be quo-tations—were furnished to him by his friends for the purpose of persuading the public that the Jesuits had lowered standard of Christian morality by their decisions on cases of conscience. Their exquisite grace of style, caustic

mean and ignoble." But his conduct in refusing to let his deluded readers know that the libel with which he entertained them might possibly be not control of Ground and over, to learn those letters over and over, to learn mean and ignoble." But his conduct in refusing to let his deluded readers know that the libel with which he entertained them might possibly be not as true as Gospel, stamps him as one eminently fit to be classed with his own eminently fit to be classed with his own eminently fit to be classed with his own entertained them work, "Imago Primi Seculi," already alluded to as having been published in 1670, claimed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that the perlished in 1670, claimed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that wond washed that wond washed the perlished in 1670, claimed that wond washed that wond was answered, and Bayle affords eviltance that the answer created are action dence that the answer created are action of eminently fit to be classed with his own eminently fit to be classed already alluded to as having been pub-lished in 1670, claimed that the per-lished in 1670, claimed that th a bitter opponent. Bishop Joseph Hall, a Protestant prelate of the time of James the First, wrote from the Continent in 160 that Jesuit Colleges were multiplying everywhere; "Idon't know how't is," he says, "the more maledictions these men receive the more they prosper." But, as I have arready remarked, the vituperative literature directed against them perished as rapinly as It was prenaced—by its own inherent dullness. But soon an antagonist of a very different stamp—a alumniator of genius, as he is appropriately called by Chateaubriand—was to appear, in whose work calumny we to live enshrined. This was Pascal, undoubtedly a man of genius, one of the even would be a strictly and the strictly of the complete of the control of the c a bitter opponent. Bishop Joseph Hall, a Protestant prelate of the time of James the First, wrote from the Continent in 1610 that Jesuit Colleges were multiplying everywhere; "Idon't know how it is." he says. "The more maledia. Pascal's testimony and concealed every circumstances which could render it suspected, abused the credulity of their readers. 1. Pascal came for ward,

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 an apol-

ogist of Pascal would have a trouble-some task. The same Bayle quotes a some task. The same Bayle quotes a contemporary writer, whom he describes as a sharp critic, as holding that the reply of the Jesuit, Pere Daniel, completely demolished the Provincial Letters. Voltaire, in his "Siecle de Louis XIV." declares that the letters rested on a false foundation. 3. A commission appointed by the Parliament of Aix in Provence pronounced the letters.

this terribly defamatory paragraph. It would be a literary treat to read a dissection by Macaulay of any Jacobite author who should have ventured to

author who should have ventured to construct a character of the hero of his prose poem, "King William," beginning each defamatory sentence with, "it was alleged," "It was reported," etc. Macaulay did not wish to say that he had literally no proof of his allegations over the wish to say that he had literally no proof of his allegations except the authority of Pascal, and he artfully ac-cumulated allegations, assertions, and reports, trusting that the reader's prereports, trusting that the reader s prejudice or inaccuracy of mind would cause them to be regarded as proofs.

He then mentions Pascal as an author-

ity beyond suspicion and unanswered, though, as I have already shown, he the character of De Pembal, who express any Bayle affords evithat Macaulay often travelled a hun-dred miles to verify a small detail in a description in a battle or siege. In avoiding all references to authorities to bear out his libels, Macaulay was wiser

testing them, or comparing them with the replies on the other side, but transfer them unchanged to your pages, and

you have a historical portrait complete!
A brief examination of two specific accusations will place the three unscrupulous critics in a still more humiliating position. The first is the well-known imputation of holding the tenet that the end justifies the means, that is to say, that when a certain end is good say, that when a certain end is good any means whatever may be employed to obtain it. Some have believed this imputation through mere prejudice, other profess to justify it by a quotation from Jesuit works of theology. The passage quoted is "Cui licet finis licent et media," a harmless truism found in writers on moral subjects who wrote before Ignatius of Loyola was born. Without a shadow of support from the

before Ignatius of Loyola was born. Without a shadow of support from the laws of grammar or the ordinary rules of interpretation the word "media" is translated "all means" or "any means whatsoever!" A little knowledge of Latin would have saved anti-Jesnit critics from many an unpleasant Jesuit critics from many an unpleasant exposure. Some years ago a writer of an article in the Quarterly Review by an article in the data can article in the data can always the ludicrous blunder of translating the Latin adverb "Late" by the English word "latently" trium the English word "latently" trium phantly exposed to his own satisfaction at all events an iniquitous principle of the Jesuits hitherto undiscovered. I

eed scarcely inform you that Jesuits, need scarcely intorm you that Jesuius, like all other Catholic theologians, teach that there are certain actions "intrinsically bad," that is to say, "bad under all circumstances" and

Jesuits! The most remarkable offender in this respect is Lord Macaulay, in his History of England and Essay on Ranke. In the first volume of the former work he takes, or rather makes, an occasion for introducing an episode on the Jesuits. It consists of a paragraph extolling in almost extravagant language the zeal, the ability, and literary merits of the Order, and of another paragraph it is charged with holding a sys em of morals which would justify any crime that may be thought expedient. We look to the foot of the page to find the authorities for the statement. expedient. We look to the foot of the page to find the authorities for the statement in the text. In all other important occasions authorities are ostentatiously displayed. But here each atrocious imputation is introduced with some of the following phrases, "It was said," "it was alleged, and not without reason," "it was reported!" To show that there is no exaggeration I will read for you this terribly defamatory paragraph. It m," tical unanimity of the Bisnops in their support was never manifested more clearly than when opposition to them It was flercest during the Pontificates of dis-Clement XIII. and Clement XIV. Whatever odius character the bigot choses to attribute to the Jesuits must be attributed also to the Bishops of the

be attributed also to the Bishops of the Catholic world. This anti-Jesuit pre judice has exercised a debasing influence on the moral and intellectual faculence on the moral and intellectual faculties. It has led them to glorify systematic hypocrites like the Jansenists who remained in a church that had repudiated them in the most formal manner, and who had not the honesty to separate form; it like Luther, and Claim. ate from it like Luther and Calvin.

ecuted hundreds and imprisoned thou-sands without a trial. Nor can the intellect receive as historic truth whatever has been acquired by methods in flagrant contradiction to those laws of evidence, which we apply in judging of contemporary and everyday occur-rences. Again I repeat this prejudice tends to moral and intellectual debase-ment of those who cherish it. Involuntarily one thinks of the sentence of degradation in the The Third Chapter of Genesis—"Thou shalt walk upon thy breast, and shalt eat earth all the days

It is satisfactory to observe that the days are gone by when there were persons to be found within the Church to countenance in any degree the perse-cution and calumny which the Order underwent from those outside its fold. One sentiment now pervades all mem-bers of the Church, and that is a senti-ment of veneration for the illustrious Order that rolled back the tide of relig ious innovation of the sixteenth cen-tury, defended the fifth from the profersor's chair in the universities, pro-fessed that faith on many a scaffold, united learning with religion, and created in the depths of the South American forests the only specimen of a truly Christian state that the world.

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