

of Supremacy was meantime proceeding in all parts of the country. Its effect upon the universities was briefly but effectively told by Jewell, the Protestant Bishop: "There is a dismal solitude in our universities; the young men are flying about in all directions, rather than come to an agreement in matters of religion" (Ibid).

In 1563, there was another Act, which required all members of Parliament, all persons taking degrees in the universities, all sheriffs, barristers, attorneys, schoolmasters, private tutors, and officers in any court whatever, and every other person at the Lord Chancellor's discretion, to take the Oath of Supremacy, under the penalty of a praemunire for every offender, and of £100 for every convicting or negligent Justice. A second offence was to be punished with "the same pains, forfeiture, judgment and execution, as is used in cases of high treason."

In April, 1571, it was by Act of Parliament made high treason, even for a first offence, to declare in any work that the Queen was a heretic or schismatic, or less than to declare her a tyrant and usurper. It was made treason to "bring from the City of Rome to England," or to use any writing or instrument from the Pope, whatever "might be his contents." It was no less treason to give or receive absolution, in virtue of any written jurisdiction from the Holy See, although it was the general practice of the Church to give such power only in writing. Even the mere fact of possessing an Agnus Dei, or beads, or crosses, or pictures sent by the Pope, or by the missionaries sent by him, was made treason to the Queen, and the subjects to the heavy punishment of a praemunire. Three Catholics who had fled their country were not altogether out of the reach of these tyrannical enactments; unless they returned within six months after proclamation to that effect, even if they had procured a formal leave of absence, they forfeited to the Crown for life, their goods and chattels, and their landed revenues.

Needless to say, that these and other penal laws, which were placed in the Statute-book long before the Jesuit "invasion" of the country, were rigorously enforced, the punishment for high treason being death.

PIONEER JESUITS IN ENGLAND.

As I have already said, it was in 1580 that the Jesuits first entered England as missionaries. Ignatius had long since gone to his reward, and Father Everard Mercurian, the fourth General of the Society, was in command. The Fathers selected for this arduous and dangerous mission were Robert Persons and Edmund Campion, both Englishmen and graduates of Oxford University. Green relates in his "History of the English People," that, "For the moment their success was amazing. The eagerness shown to hear Campion was so great, that, in spite of the denunciations of the Government, he was able to preach with hardly a hindrance, and to a vast audience in Smithfield. From London the missionaries wandered in the disguise of capitalists or serving men, or sometimes in the cassock of the English clergy, through many of the counties; and wherever they went the zeal of the Catholic gentry revived. The list of nobles reconciled to the old Faith by the wandering apostles, was headed by the name of Lord Oxford, Burleigh's own son-in-law, and the proudest among English peers. The success of the Jesuits in undoing Elizabeth's work of compromise was shown in a more public way by the unanimity with which the Catholics withdrew from attendance at the national worship. As in the case of the Seminary Priests, however, the point of the Protestants and of the Parliament for outraging the greatness of the danger. The little group of missionaries was magnified by popular fancy into a host of disguised Jesuits; and the imaginary invasion was met by statutes which prohibited the saying of Mass even in private houses, increased the fine on recusants to twenty pound a month, and enacted that, all persons depending on any power of absolving and forgiving sins, should be less than twelve months after their arrival, and lodged in the Tower, where they were mercilessly tortured during four months. He was then put on trial at the Queen's Bench, in company with fourteen others, of whom twelve were priests, charged with high treason. Their trial was a mockery of justice. At the foot of the gibbet, Campion, addressing the people, said: "I am a Catholic and a priest: in that faith I live, and in that I die. I am a Catholic, and if I am esteem my religion treason, then am I guilty. As for any other treason, I never committed, God be my judge."

DISOBEDIENCE NOT TREASON.

Dr. Littledale, who cites, as evidence against the Jesuits, an alleged address of "The English Roman Catholics" to the Pope, blaming the Jesuits for having provoked, by their conspiracies, the penal enactments of Elizabeth's reign—a senseless charge as I have shown—quietly ignores the elaborate "Apology or Defence of the Jesuits and Seminary Priests," published by Dr. afterwards Cardinal Allen, some months subsequent to Campion's execution. William Allen was born of a respectable family in Lancashire. Educated at Oriel College, Oxford, he became Proctor of the University in 1566, and was made Canon of the Cathedral of York. After refuting several odious and groundless accusations, the Apology continues: "Another, and the most odious of all, is brought, not only against us, but even against the Supreme Pontiff; the Priests and Jesuits have, it is said, been sent to England to treat, not only of Religion and the Conscience, but to draw the minds of men from the obedience due to the Sovereign, and to plot against the State. That this charge is entirely groundless, the writer of this Apology does prove, by producing, if necessary, authentic documents, which he has in his possession. We protest, therefore, that neither the Reverend Fathers of the Society of the Most Holy Name of Jesus (usually termed Jesuits), nor the Priests or Students of the Seminaries, have any instructions or instructions from the Pope, or other Superiors, to do anything to move any against the existing temporal rule, or have any other direction, but to preach, catechize, administer the sacraments, and perform such other offices as are necessary for the souls of the faithful. The Jesuits, moreover, have a precept forbidding them to interfere in the business of the republic. This being the case, where is there any ground for the charge of treason? Or is the administration of the sacraments treason? As it would be ridiculous and impossible to make by Act of Parliament the recitation of the Divine Office, according to the rite of the Catholic Church, to be simony, heresy, theft, or adultery, so, indeed, it is impossible to make those things which merely concern Religion become the crimes of treason, or of contumacy against the Sovereign and State." (Flanagan's "His Majesty of the Church in England," vol. II), TO BE CONTINUED.

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HEATHENS AT HOME.

The following timely reflections from the New York Graphic are appropriate also to Canada. They hit the nail squarely on the head. The heathens on this side of the ocean are as badly in need of conversion as those of Africa, China or Japan. The Graphic says:

"It is greatly to the credit of the charitable ladies who interest themselves in seeing that the naked savages in the South Sea Islands are provided with hymnals and Bibles that at least one per cent of the benighted beings are converted. Kindly and full of sympathy are the hearts of these women who spend their pit money in sending missionaries to far off Africa to wrestle with the superstitious of the kinkly-haired sons of Ham, and to decant on the advantages of trousers over bare legs. It has always been so, and it is to be presumed that it will always continue, that the heathen in a foreign clime is coddled and the heathen at home is neglected. No need to go to the jungles of India, the wilds of Africa or the islands where missionaries are best appreciated in mission form. New York is full of heathens, heathens in the city, heathens in the field. New York is full of heathens, heathens with heathen, and with heathen. Let any one of these ladies who feels that she has accomplished some thing when she has taught Ab Sig to sing 'Rock of Ages,' take a tour among the poor of New York. Let her see in the slums of the town the moral degradation to which poor humanity is fallen. Let her question the hoodlum and find out how much more he knows about free salvation than the naked negro on Africa's burning sands. She will be surprised to find what a large, hopelessly large, field is opened up before her astonished gaze. If she desires to administer temporal comfort before offering spiritual solace, she will be bewildered by the vastness of the great army of the Christian year, and will be glad to administer to the wants of the heathen; but there is no need of sending a drag net over the ocean to capture him. Buxter and Cherry streets in the city of New York slumply reek with them."

If you require a spring medicine, if you are suffering with languor, debility, pimples, boils, catarrh, chronic sores, scurvy, or loss of appetite, or any disease arising from impure blood, take Ayer's Sarsaparilla—the safest and most economical of all blood purifiers.

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It is our painful duty to record this week the death of Mrs. Wm. Harty, who departed this life peacefully and strengthened by every consolation of our Holy Faith. Thursday last, the 7th instant, her death was announced; yet her kindly nature and womanly virtues, which they bound her to her own in most sacred affection, endeared her also to many sincerely attached friends and extended her name so universally throughout Kingston, that the heart of all were saddened when at length her demise was announced.

Mrs. Harty bore her grievous and long sickness with an admirable and constant patience, which could be the fruit only of deep faith, and thus her resigned and happy death was a fitting ending to a life and exemplary life. In every work of charity in the city her hand was engaged busily, and with every beneficial object her name was identified. She was a faithful and edifying member of the Holy Family Confraternity ever since it was established in St. Mary's Cathedral. To the poor she is a loss not merely on account of the material help which she accorded to them cheerfully and largely at all times, but much more for the kindly interest she took in them and the prudent counsel she gave them, and her tender, affectionate sympathy with them in their every sorrow and affliction.

THE FUNERAL ON SUNDAY AFTERNOON. In the testimony of her goodness of life, as well as a give respect to her bereaved husband, Ald. Wm. Harty, one of Kingston's most prominent citizens, an immense concourse of people assisted at Mrs. Harty's funeral on Sunday afternoon. A larger funeral procession has never, we believe, been seen in Kingston, than followed all that was mortal of this estimable Christian lady to St. Mary's cemetery. All classes, without any distinction of creed, united in paying this last tribute of regard to her memory.

The Bishop of Kingston, surrounded by the clergy of the Palace, presided at the Libera, and at the conclusion of these solemn prayers and plaintive chants of Holy Church, His Lordship led the long and sad procession to the final resting place. Whilst we say our earnest, heartfelt, consoling prayer,—may her soul rest in peace, and may perpetual light shine upon her,—we respectfully offer the expression of our sincere sympathy and sorrow to the bereaved family in this, the most afflictive of domestic trials.

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It is Absurd

For people to expect a cure for Indigestion, unless they refrain from eating what is unwholesome; but if anything will sharpen the appetite and give tone to the digestive organs, it is Ayer's Sarsaparilla. Thousands all over the land testify to the merits of this medicine.

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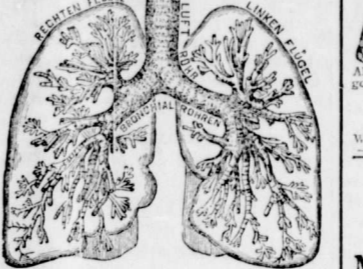
C. Canterbury, of 111 Franklin st., Boston, Mass., writes, that, suffering for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla and, by its use, was entirely cured.

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R. W. BARKER, Post Office Inspector, London, February 22, 1889. \$141-37

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