

## Our Contributors.

### THE JESUIT QUESTION.

At the first meeting of the Toronto Branch of the Dominion Evangelical Alliance, Principal Caven moved the resolution protesting against the Jesuits Estates' Bill, and supported it by the following speech:

1. That we, the Toronto branch of the Evangelical Alliance, unite with our brethren in Montreal in emphatic condemnation of "The Jesuits Estates Bill," passed by the Quebec Legislature at its last session, in which a large sum of money was voted for ecclesiastical and sectarian purposes, in violation, as we believe, of the true principles of civil and religious liberty and equality. We would at the same time protest against the recent incorporation of the "Society of Jesus," a measure which we are persuaded is unconstitutional in any British dependency.

2. It is our conviction that the disqualifying of the Jesuit Society to hold property by the Imperial Parliament in 1774, after its abolition by the Pope the previous year, and the taking possession of that property by the Crown, were not only justifiable, but an imperative duty in the interest of good government and public morality; and that the settlement of the ownership of the property was confirmed by the application of the estates for educational purposes under the control of the Provincial Legislature, according to Imperial direction given in 1831, and so clearly affirmed by the Parliament of Canada in 1856; and this application of the estates is, we believe, safe, patriotic, and impartial; and, further, that the recognition of Papal interference in our national affairs, as embodied in this Bill, is un-British and derogatory to the authority of the Queen.

3. And inasmuch as under Confederation the interests of these provinces are inseparably connected, we hold it to be the duty of all good citizens to oppose measures which seriously threaten the peace and perpetuity of the Dominion, and to use all legitimate means of preventing such legislation from being finally sustained.

He said he would have shrunk from the full responsibility of moving such a resolution had he not known other speakers were to follow him and support him. He wished to say here that he had no quarrel with the French-Canadian people. There were very many agreeable qualities of the French-Canadian people which he greatly admired. Their kindly disposition and courtesy were recognized by all the people of Ontario, and they wished to avoid anything which would cause anything like a race contention, or unnecessarily excite ill-feeling between the different elements in the community. He did not desire to make any assault upon the Church of Rome, or the religion of the Church of Rome. His theological convictions were very largely different from those of the Church of Rome, but he was not there to make any general accusation against it, or to enter into any controversy with the Church of Rome on questions which existed between it and Protestantism. He would be extremely careful not to malign the Jesuits. He knew he was speaking in the presence of God, and any words spoken for a temporary effect would be a sin on his part and would not possibly do any service to the cause he wished to promote. Among the Jesuits there had been a large number of brave and devoted men—men of great personal courage and endurance, and men of remarkable purity of life. He had no charge to bring against them individually, although he had the charge of corporate immorality against them—a charge not new, but one written on the pages of the history of the past three centuries. What was the question they had met to consider? The Jesuits Estates' Bill gave over to the Church of Rome for various purposes and bodies to be designated by the Pope, the sum of \$400,000, while at the same time it bestowed \$60,000 upon the Quebec Protestants to be applied for the purpose of higher education.

How did the Jesuits get the property on account of which they claimed this money? They got it almost exclusively from kings of France in the early colonization times. They got it as a recognition of their missionary services and their educational services. They all knew the remarkable courage, amounting to heroism, displayed by the early Jesuit missionaries. The French king believed not only that he was sovereign of New France, but owned it; and gave considerable estates to these Jesuit Fathers. He had seen it stated in some of the newspapers that these estates were purchased with their own money. He was not aware that any part of the estates were so purchased. Certain he was that the greater part of them, and probably the whole, got into the hands of the Jesuits in the way he had mentioned. Things went on till 1764, when France suppressed the Jesuit Society as a political grievance and a moral evil. Three years later they were banished from France. In 1773 Pope Clement suppressed, abrogated, and abolished the Society for ever. He did so chiefly on two grounds, (1) Contumacy against the Holy See and authority, Loyola was paramount and overshadowed the Popes, (2) Their defective and bad morality. He hoped this point would be kept firmly in mind. In 1774 the great Act known as the Quebec Act was passed. This Act defined the boundaries of the Provinces of Quebec and Ontario, and secured to the French-Canadians certain rights and liberties. It allowed all his Majesty's Canadian subjects to hold property with the exception of religious orders and communities. These religious orders included the Society of Jesus, provision being made for all members of the Society who then existed. When the last of these fathers died, in 1800, their property was formally taken possession of by the sheriff of Quebec, in the name of the Imperial Government. Nothing further was done till 1831,

when the Imperial authorities handed over these lands to the Parliament of Quebec, and in that same year the Parliament of Quebec passed a measure applying the proceeds of these lands to educational purposes. In 1853 the Parliament of Canada somewhat modified this Act, but still more definitely and exactly and peremptorily applied the proceeds of these estates to educational purposes. So things remained till the present year.

As to the subject of whether the Jesuits were entitled to these estates, if they were he would not dare to stand up to say to-night what he intended to say. They all recognized truth, and righteousness, and honesty, and if these principles forbade the position which the Evangelical Alliance and Ministerial Association desired to take, they must depart from it. These lands came into the possession of the Jesuits by the gift of the French king, and were handed over to them just as George III. handed over to certain other parties certain lands—to be used for educational and religious purposes. He was not a Radical, in fact he did not think he had any politics at all, but he doubted if this was a good way for them to come by these lands, and whether the title invested in this way had the highest moral validity. He questioned the right of the king to hand over large tracts of public land to any society. In 1774 Imperial authority took possession of these lands. A provision was made to the Jesuits until they died out, and the land relapsed to the Crown. If the king here had done an immoral or outrageous thing altogether, it was one hundred years ago. The Canadian people were prepared to go back upon it, and see justice done, but in 1774 the Imperial Government had a moral right, as well as doing what they were empowered to do, there was no reason to go back on it. He said he must here touch upon the moral character of the Jesuits' Society. If they, as a society, are based upon good moral ground, and if they are a meritorious society, the king committed an outrage in taking possession of their lands. But if their principles were evil and dangerous to society, he did a thing justifiable; and it was in fact a most imperative duty to suppress the society and forfeit their property. If immorality and evil were to be permitted to exist under sanction of the law, he could not discuss the question at all. In regard to the moral character of the Society of Jesus he had already said, in the course of the agitation, and to prevent possibility of misconception, he had no charge to bring against Jesuit individuals, but he said the society rested upon immoral foundations, and its history was most damaging to it in every portion of it.

There was hardly a nation in Christendom that had not suppressed the society, and some great countries of Europe had suppressed it again and again, and had even to expel its members. To crown all, the Pope himself, the head of the Roman Catholic Church, had also suppressed them, and it was contended in some newspapers to-day who are defending their cause, that the Pope suppressed the society not upon moral grounds, but simply for reasons of political expediency. He said in his brief, however, that he suppressed and abolished them forever. Unfortunately they were not, for in 1814 the society was reconstituted under papal sanction. He referred to the famous Pascal letters, which he averred had never been answered in any true sense up till to-day. There was one of the ablest men of the Roman Catholic Church gibbeting them for all time. Their principles of probabilism, mental reservation, and of direction of the intentions were strange, subtle doctrines, as also was that of the end justifying the means. They all knew what directing the intentions meant. It meant descending to any depths to accomplish the good of the Church. It was simply a matter of history that the Jesuits thoroughly believed in directing the intentions. A large collection of letters had been unearthed from the archives of Munich in June of last year, which showed a remarkable controversy in the Roman Catholic Church which was going on during the seventeenth century regarding the Jesuits. These letters sustained every charge that Pascal had brought against the Jesuits, and this had only come to light last year. Extracts which had been published of them showed that the immorality of the confessional and other institutions of the Church were so flagrantly indecent that the extracts had to be printed in a dead language, and the finders of this treasure did not dare to put their discovery in a living tongue. The speaker said that, in fact, the opening of any of these Jesuit records was like opening a city sewer. The right-minded Catholic would agree with them in stamping out such morality as theirs. He had made these remarks to show that the history of the Jesuits and their morality proved them to be a society which ought not to hold property in any Christian community. Apart from all specific charges against the Jesuits, and the evil passages in their history, the very fundamental clause in their constitution was immoral. The constitution written by Loyola and his letter to the Spanish Jesuits laid it down that a member of the society must surrender himself to his superiors, as if he were a dead body or a staff in the hands of an old man. So that whatever might be argued about "directing the intention," if a man voluntarily resigned his personality and conscience and will, he ceased to be a moral being. He in fact placed himself in a position unethical and immoral. There was needed no further charge than this. When the only man who had a will was the head of the society, what guarantee could they have as to the morality of its members?

He contended that this grant should not have been made, because, supposing the Jesuits had had a title to these estates and that it was a high handed proceeding to suppress them, what possible title could another body of men who came into Canada a hundred years after have to this property? Jesuits

leave no children. Another objection he had to the measure was because it bestowed part of the public domain for sectarian purposes. He would raise the same objection if it had been the Presbyterians, and not the Jesuits who were concerned. Nothing but demoralization could come of ecclesiastical bodies influencing governments to legislate in their favour. There were some people who said, "What do you mean to accomplish by your agitation? Do you want to stir up bad blood, to tear up Confederation?" They said, "You are right in your contention, but if you want to live peacefully and quietly with your neighbours you must keep silent." To this he would reply, "If there is wrong and injustice I will never keep silent." He trusted he need not say he had no political intentions in the background. He was not an annexationist in disguise. He was a loyal British subject—and a loving son of Canada. Whatever might be the peril in the estimation of politicians, they must do right. Was not God able to take care of the consequences. He had to do his duty in the premises. Their Protestant friends in Quebec had a right to expect them to come to their assistance in this crisis. If their Protestant brethren, however, accept the \$60,000, the case would be gone. If they stood firm in their rights, he trusted that Ontario Protestants would not fail them in a temperate way. He could not believe for a moment that the several Provinces of Canada had no right to express their judgment and sentiments upon great questions of common interest. Without moral unity they would fail to found a country. With regard to the forcing of the English language upon the French, he would be glad to see the change brought about in a moderate manner. In reply to the argument that a disallowance of the Jesuits Act would be an interference with Provincial autonomy, he would say that where questions of justice and freedom were concerned, it became a matter for the whole Dominion to consider, and it was the duty of the central authority to see that these principles were respected throughout the whole country.

### THE JESUITS.

BY REV. R. F. BURNS, D.D., HALIFAX.

The Order dates from A.D. 1540. Ignatius Loyola was its founder. Paul III. gave it a standing in the Papal world by a formal Bull. This Bull brings prominently out the close relation which the Jesuits were regarded as holding to his Holiness, and the importance they attached to the education of the young. They are described in it as having "dedicated their lives to the service of our Lord Jesus Christ, and of us and of other, our successors, Roman Pontiffs, and expressly for the instruction of boys and other ignorant persons in Christianity. The Romish Church, in the person of her head, thus makes herself responsible for all the doings of the Jesuits, and religion, according to their understanding of it, is made the basis of all the instructions they were appointed to give.

There is a graduating scale of members and officers. The division of members is fourfold,—novices, scholars, coadjutors and professors. The "novices" enter at the age of fourteen. Their position is purely probationary. They have to undergo a protracted trial, on the successful endurance of which their subsequent advancement depends. The body is examined by a doctor, as much stress is laid on physical qualifications. The mind is laid bare beneath the scrutinizing eye of a superior. The faculties are accurately measured. The feelings, thoughts, opinions, inclinations, minutely weighed. No intercourse must be maintained with any servant on the establishment, or the slightest connection kept up with any parties without. The affections must be absolutely withdrawn from the nearest relatives. Any property possessed must be at once given up. In any scruple or spiritual difficulty that may arise, they must abandon their own decision. A mechanical round of duty must be described. This lasts for two years. Then the novice, if deemed qualified, becomes a "scholar." He enters one of the colleges, and pursues a course of study in accordance with his future views. The college curriculum being passed through, the post of coadjutor is reached. This has two distinct departments, the secular, and the spiritual.

The secular are not admitted to holy orders. They adopt every conceivable costume, and are ready for anything or everything as their masters may direct.

The spiritual are devoted principally to the work of education, and prior to their reception take the following oath: "I promise Almighty God, before His Virgin Mother, and all the heavenly host, and you, reverend father, holding the place of God, perpetual poverty, chastity and obedience, and therein peculiar care in the education of boys according to the manner expressed in the apostolic letters and in the constitutions of said society."

You will here notice the gross blasphemy of regarding a puny mortal as standing in the room of the Most High God, and that the boys, who are the objects of their special care, are to be instructed, not in the principles of what we understand as an ordinary common school education, but according to the constitutions or recognized standards of the Order.

The "professors," or professed, stand foremost in the list, and form the fully-initiated members.

The character must be thoroughly anatomized, and the image of the institute engraven, as with a pen of iron, on the very soul ere this advanced stage be arrived at. Those in the other three degrees take only the three vows of poverty, obedience and chastity, but those in this last take the additional vow of devotedness to the Pope.